

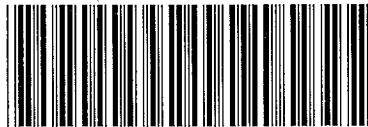
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### PREFACE.

In humbly placing the present book entitled AN EPILOGUE OF JAINISM on the table of the World library, a few words of explanation by way of an *apologia* are, it appears, needed to justify the claims, it lays upon the valuable time of its various readers. And we may state at the outset that it is not an attempt to supersede any of the modern treatises on Jainism. Its claim to attention, if it has any, arises from the fact that it is but a compilation forming an *epitome* having for its basis the most orthodox principles, doctrines and tenets as found in the Jain original works of authority and high antiquity, or promulgated on the subject by Jain speculative writers and conformed to by accurate thinkers in their spiritual inquiries.

But to connect together these detached fragments of a subject never yet treated as a whole, from the real Jain point of view, in these days of transition under Western refinement; to harmonise the different portions of the seemingly discordant notes

lying scattered over the grey pages of works handed down from the spiritual sire to the spiritual son, by freeing them from errors which they have become more or less shrouded with, through the revolution of ages and empires, or through long-standing conventions which have come down to us from time immemorial, must require a power of interpretation and original speculation. To other originality than this, the volume lays no claim. For it goes without saying that in the present age of the cultivation of universal learning when the literati of both the East and the West are sedulously engaged in exploring the rich and almost inexhaustible mines of the ancient lores of India, it would indeed be very presumptuous on the part of any one to imagine even that he had contributed something new and original in the domain of ideas and ideals. But still for all that there is ample scope for thinkers to improve upon the methods of philosophising and interpreting the old ideas and ideals, tenets and doctrines in perfect keeping with the changed conditions of the times to suit newer environments without deviating in the least from the real spirit

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and import which they are replete with. For it is only the form that changes and must change, spirit always remaining essentially the same all through. And if there is any deviation anywhere from the real spirit, it should be understood as due to some thing wanting in the qualification of the interpreter.

To do this we had, therefore, had to begin with the enunciation and interpretation of the Jain principles of epistemology as propounded by the omniscient sages and scholars of bye-gone days. Epistemology really supplies the key-note to the interpretation and understanding of a system of thought and culture. It gives us the standpoint to have a clear and correct vision into the metaphysics of things and thoughts. This is the reason why every system of thought and culture in India really begins with a clear exposition of the principles of its epistemology, the moment it has done with describing in the briefest manner possible, its own hypothesis, its necessity and sublimity, and finally its right to be heard.

So is the case with Jainism itself ;

and having, therefore, explained all these, in brief in our Introduction and in Chapters I and II from the Jain point of view, we have begun discussing its science and philosophy from Chapter III headed as 'Knowledge and Its Forms'. But with Chapter IV on Epistemology and Logic' begins the real discussion which ends with Chapter VIII on '*Syadvad*' ultimately and finally indentifying logic with ontology. A patient perusal of these chapters will clearly show the readers as to how the formal logic of the other schools of thought becomes, in the hands of the Jain sages, metamorphosed, as it were, into transcendental logic in and through the processes of the dialectical movements of thought and Being inherent in their very nature.

But however it is generally held by students of modern thought and culture that this *dialectic* method of reasoning identifying logic with ontology is of Hegelian origin and meaning. Indeed the word *dialectic* means reasoning *for* and *against*, exposing thereby fallacies and inconsistencies, and clearing them away. Socrates used this method of

reasoning in his ontological polemics with the sophists of his time, putting them between the horns of two definite alternatives. But in modern philosophy of the West, it was Kant who revived it in his exposing the contradictions involved in the fundamental assumptions of dogmatic philosophy and in the popular conceptions of Soul, World and God. But it was left to Hegel to give a new meaning to *dialectic* and to interpret it in a new light altogether. For with Hegel, Being contains within itself oppositions and contradictions. Every thought, every reality is but a mixture of Being and non-Being. Dialectic with Hegel, therefore, is equivalent to Self-development or unfoldment, and the world-process itself is a process of dialectic, of antithesis and synthesis, making differences serve as means to higher unities. The legitimate out-come of working out the Hegelian interpretation of the world-process as shown in his dialectic, is the pronouncement of the eternity of the world-process. And with it the soul is also declared to be in the never-ending process of higher and higher evolution without any ultimate rest or quiescent anywhere.

But those who have followed our exposition of the Jain principles of epistemology ending with *Syadvāda* running up to Chapter XII, will be at one with us when we state that the dialectic method of reasoning identifying logic with metaphysics was not Hegel's own making. It originated with the Jain sages and omniscient *kevalins*, and has been prevalent in the field of philosophy in India from a time when Greece and Rome those cradles of European civilization, were still steeped in the darkness of ignorance. It is true that with the Jains the Absolute is but an Expression of Unity in Difference as distinguished from the Absolute beyond the Relative of the Vedāntins ( Vide Chapter XI ), and that the world-process is also without beginning and end ( Vide Chapter XII to XV ); but the soul according to Jainism does not remain for ever entangled in the meshes of the dialectic process of evolution without knowing any rest or repose anywhere. The Jains, as well as every other system of Indian thought and culture, hold that the *Jiva* will never remain eternally caught up in the never-ending process of evolution. It

is bound to get at that state of being and beatitude which is all free and divine. For freedom is our birth-right. Every soul is constitutionally free and potentially divine. And the struggle for existence in this nether world means with the Jains not only the struggle for bare existence in this mortal coil, but for the realization as well of this *Ideal* Freedom and Divinity.

With this end the enquiries constituting the Right Vision—the basis of Right knowledge.

But Right Knowledge which proceeds from Right Vision by a coherent train of thought and reasoning and which can only lead to Right Conduct without which the attainment of the Goal in vision is held to be impossible, is the knowledge which embraces concisely or in details, the relations in which the constituent factors of the world stand to soul and the changes as well of these relations in the dialectic movement of thought and being. And all these, more technically speaking, begin with Chapter XVIII on the 'Karma Phenomenology'. The readers will find much interest to enter on a new kind of

discussion on metaphysical issues of vital importance in regard to the relation in question and its changes as well. The question as to when and how the soul which is constitutionally free and potentially divine came to be entangled into the meshes of the dialectic movements of the world-process without beginning and end, and which irritates the metaphysicians and speculative writers most in these days of scientific enquiry, has been discussed and solution given once for all. Every other position being untenable, the Jains hold that both the Soul and the *Karma* (*i.e.* the materialised units into which *jivic* energetics resolve themselves) stand to each other in relation of phenomenal conjunction, which reveals itself in the continuity of the display from time without beginning, neither of the two being either prior or posterior to the other in the order of time, so far the question of their metaphysical entity is concerned—*andādi apaschānupurvi sanyoga sambandha pravāha*. Such is the position of the *jivas* in the ocean of *samsār* whereon tumultuous waves furiously surging in various names and forms, ruffle the vast expanse. And just as the angularities of

the gravels at the bottom of the grugling stream of strong currents are rubbed off by being drifted from place to place, so the angularities of the *Jiva* sunk in the ocean of *Samsār* are also rubbed off by being driven from womb to womb, from region to region, under the strong pressure of *Karma*-causality. In this way with the rubbing off of the angularities and thinning out of the gross material veil and covering, when the *jiva* gets a comparatively improved vision into its own nature and ideal, it struggles to work out its own emancipation as a free-centre of origination. All these and such allied subjects as Rebirth and the like which are required to determine our place and function in the world, have been discussed with comparative details up till Chapter XXVI on the 'Classification of *Karmas*' with which end the enquiries into the constitution of Right Knowledge.

From Right knowledge of our ultimate Ideal, of our place and function in the world, arises the possibilities of Right Conduct which is imperative in the attainment of the Ideal. And the enquiries into the constitution

of the Right Conduct open with Chapter XXVII 'From Metaphysics to Ethics.' No system of Indian thought and culture has such a stage-by-stage exposition in a systematic way of the ways and means to the attainment of that Goal which we all have in view. The very arrangement, it will appear on a careful perusal, is not only most psychological so far the unfoldment of knowledge itself is concerned, but appears to be modern as well when we judge it from the scientific and practical point of view. Having cleared up the Jain Conceptions of Virtue and Vice (Vide Chapter XXVIII), of their fruitions here and hereafter, the problems of evil and the like rudimentary notions of the Jain Ethics, the moral categories have been taken up one by one in consecutive order beginning with 'Influx' (Vide Chap XXXI) of the alien matter into the constitution of the soul and the consequent bondage of the same under subreption (*Mithyâtta*) which is nothing else than taking a thing for something which is not that thing (*asate sat buddhi*) This *mithyâtva* is the prime root of all troubles. Such being the case we have discussed

at some length, the psychology and philosophy of the matter and form of this *mithyâtva*. A little reflection will be sufficient, we believe, to convince an impartial student of the history of Indian schools of thought that the theory of *Mâyâ* resolving into *âvaran* and *vikshepa* as interpreted by Shankar and others of his line of thinking, is but a distorted shadow of the Jain theory of *mithyâtva*. For, to deny *Mâyâ*, therefore, of any positive entity and to posit it at the same time as the great impediment in the way to the true self-realisation is to be guilty of substantializing the abstraction. In order to escape from this difficulty, Ramanuja, another interpreter of the *Vedânta Sûtras*, had to draw inspirations from the teachings and writings of the Jain sages, and, in consequence, had to fall back upon the Jain doctrine of Unity in Difference or the Theory of *Bhedâbheda vad*, the legitimate outcome of the *Syadvâd* or the dialectic method of reasoning giving a more comprehensive view of thought and Being. It is true that Ramanuja speaks of Bodhâyana as his authority for the enunciation of the doctrine of Unity in

Difference, but nowhere in his scholium on the *Brahm Sutras* could he quote direct from the writings of Bodhâyana. What Bodhâyan taught no body knows. Had there been the existence of any commentary by him on the *Sutras* in question even at the time of Shankar, then Shankar, the upright and audacious, would never have left him unnoticed in his unrivalled commentaries and writings because he is found to freely draw upon his predecessors, friend or opponent.

Be that as it may, the Jain sages have made sifting enquiry into the nature and matter of this *mithyâtva* and found possibilities of its removal through *Samvar* or Stoppage of the Influx and through *Nirjarâ* or gradual dissipation of what already found its way into the soul. With the completion of this dissipation, the soul gets rid of all the veil and covering of Karma and shines in perfect freedom and omniscience enjoying bliss divine for all time to come; this is what called *Moksha* of *Nirvân* or Extinction of all pain and suffering, the grand *Summum Bonum* of one and all life and living (Vide Chapters XXXII to XXXV).

But this final and ultimate state of being in bliss and beatitude cannot be attained all of a sudden. Great indeed is the vision but only the few behold. Great is the goal, but only the few attain. Great really is the struggle but only the few can withstand. For the goal in fact is gradually reached by steady and strenuous striving subjecting the self to gladly undergo a series practical disciplines in a manner and along the lines as enjoined in the Jural (*Charan*) and Teleological (*Karan*) Ethics of the Jains. And the stages which the *mumukshin* has to pass through, are fourteen in number and are called *Gunasthânas* which can be squeezed up into four stages to suit modern intellect.

We have seen that according to Jainism, Freedom is our birth-right and that its philosophy declares this freedom to be already in us. Freedom is constitutional with man. Feel that you are great and you will be great. Feel that you are free and all quarrels will cease. With the Jains it is but a question of realization in the very heart of hearts where life throbs and the soul of religion

really dwells in. But whatever might be the merit of this philosophy, those who have studied its principles as well as the march of Western civilization, will naturally doubt as to the possibility of the growth and formation of a religion without any God-head to preside: for, there is no denying the fact that throughout the history of the Western world, we find Philosophy and Religion to be at war with each other. There religion is based on the unstable basis of Belief. And surely there is nothing strange in the fact that the corner-stone of religion there, begins to shake and give way whenever a new philosophy rises against it armed with new ideas and ideals having incontrovertible reasons behind them to support. Not only this. If a system of philosophy fails to drive Belief out of consideration and thus crush the foundation-stone into dust, it cannot be expected to thrive and drive its roots into the soil and create a school of its own. From all these it is clear that in the West, Philosophy is but a sworn enemy to Belief. But quite reverse is the case in the East. Here each school of philosophy is chiefly meant to

serve as a basis or ground-work of a particular form of Faith or Religion. For instance, the School of Jaimini stands to support the *Karma Kānda* of the Vedic Hindus. The *Nyāya* and the *Vaisheshika* have been to serve as the basis of the Dualistic forms of worship as are advocated in the Hindu *Smritis* and the *Purānas*. The *Sāṅkhya* and the *Yoga* philosophies which clear the ways of renunciation and moral apathy to all that is worldly, not only support other dualistic and *Tāntric* forms of worship but themselves form the science and psychology of the *Uttar Mimāṃsā* by Vyāsa. But when we direct our attention to the West, we find Socrates, the sage, poisoned with hemloc for preaching a philosophy that went against the religion of his time and nativity. Who does not know how Christianity trembles even now to hear the names of David Hume, Mill, Comte, Kant, Fichte, Hoefding or Hegel?

Now what is the lesson that we gather from a comparative study of the attitude of minds of both the East and the West? We learn that India all along enjoyed a kind of intellectual freedom and religious toleration

which is unique in the history of the world. And this is why life in India really throbs in religion, where as in the West, it has been more or less a fashion to attend the Church.

But to return to the point at issue : as in India the function of philosophy is to support a particular form of Faith, so the function of Jainism is to harmonise all the contending religions of the world. And it is here that Jainism supersedes all the other forms of faith and creed. For, it is philosophy and religion both rolled in one. A little reflection on the theory itself and its predominance from time to time, along with its growth and spread, will prove the truth and validity of our statement. Will any one tell the world what is it that so boldly declares the glorious dignity of man? Is it the civilization that creates for man new wants and desires only to bind him down more tightly to the mires of the world? Or is it that reconciles for man all the seeming differences without sacrificing anything of permanent interest, kills that egotism by virtue of which his envenomed passions howl at every disappointment, and ultimately opens out to him the way to perfection, real happiness and

eternal beatitude where all wants and cares cease for ever, and all passions as well for good, and which makes man really to be *his own real self* in infinite delight divine? Surely you will have to pronounce judgment in favour of the latter, and in that case we state once for all, and that without the slightest fear of contradiction, that Jainism is the means to the introduction into this mundane world a reign of peace, ordered harmony and reasonable sweetness which are most wanting in these days of rank materialism and uncompromising self-aggrandisement wherewith this blessed land of Bharat has become surcharged.

It has, therefore, become highly imperative to repress this growing ardour of our youth in poetical polemics and practical tactics that are detrimental to and destructive of the felicity of their temporal and future lives, by a revival of the humble instructions of the ancient *Kevalins* and peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers from the perverted tendencies finding a firm hold on them under the influence of Western refinement. It is this degeneracy of our

rising generation from an utter ignorance of the superiority of their own code and adoption, in consequence, of foreign ideas and ideals, habits and manners, that ought to engage the serious attention of our educated children of the soil.

Now apart from the question of any sublimity, necessity and utility of the cultivation of the Philosophy of Jainism roughly consisting as it does in outward peace (*Shanti*) and internal tranquility (*Chitta Prasānti*) united with contentment (*Santosh*) and apathy (*Varāgya*) to the alluring pleasures of the world, a glance at the description of the Jain Church as portrayed in Chapter XXXVII, a survey of the Jain places of Pilgrimage, of Art and Architecture &c. (Chapters XXXIX &c. XLI), a study of the great and not yet fully accessible complex of writings making up the Jain Literature and recording the appearances of the Tirthankars in the era of *avasarpini*, and chronicling the organisation of the *Sanghas*, the great split in the original camp into the *Swetāmbaris* and the *Digambaris*, the consecutive succession of the *Achāryas* and the list of *gachchas* which originated with them, and

finally other secular events of historical importance to a considerable extent, will make it pretty clear that Jainism is a religion that is not only born of the depths of ages but also that its Tirthankars were real historical persons who lived, moved and had their beings amongst our forefathers.

Besides, these pages contain historical statements and allusions of no mean value. What we want to point out is that apart from the question of religious merit as is manifest in the literary works of the Jains, they go to a great extent to clear up many a historical anomaly and settle dates of important historical events. For instance, it is from the perusal of these pages that we could settle the date of Mahavira's *Nirvān* or the accession of Chandragupta. And it is from these pages we find that during the time of Rishava Deva, the systems of *Jaina*, *Shaiva* and *Sāṅkhya* philosophies were exant. The *Mīmāṃsā* and the *Nyāya* flourished during the period of Sitalnath whereas the *Bouddha* and the *Vaisheshika* came to prominence during the time of Parshwanath and Mahavir. This account of the chronological developments of the different Schools of Philosophy may read

very strange. But when one remembers that none of the systems of philosophy came to being all of a sudden, but they were more or less in extant in a still remoter age, and that this development into systems of philosophy means their embodiment in the forms of Sutras at different periods, things becomes easy to understand. For this is further corroborated if we interpret the religious upheaval in view of the fact that in the great religious Congress of the Indian saints and sages of yore in the *Naimishāranya*, when the authority of the Vedas were being made as binding upon the free thinkers of those days, those who left the Congress in silent protest against such actions of the Brahman-Rishis, were dubbed as *Nāstikas*. The word *Nāstika* (atheist) in the Indian scripture does not mean one who did not believe in the existence of God, but rather one who did not accept the infallibility and ultimate authority of the Vedas. Were it otherwise then the System of *Sāṅkhya* in which Kapil, like Laplace, did not care for getting in a God in the scheme of his universe, would not have been taken as one of the six theistic systems of philo-

sophy as distinguished from the six atheistic schools beginning with that of *Chārvaṅka*. Now with the settlement of the final authority of the Vedas, its ritualism became a mercilessly dominant religion for sometime so much so that the priest-class seemed to be in the sole possession of the Key to Heaven. And in consequence sincerity which is the soul of all religiosity almost disappeared from the people yielding place to downright hypocrisy and dry formalism. The Kshatriya kings and the princes could not stand to this want of sincerity in the people and to the religious monopoly in the hands of the Brāhmins. They entered a protest against the same in the form of Vedāntic militarism finding expressions in such great *Upaniṣadic* declarations as, 'Brahman is Atman' 'That Thou art,' 'That I am' : in reality there is no essential difference between one soul and another. All are One and the Goal of all is Freedom, which cannot be reached by the weak and the powerless. So all conventions, all privileges must go. Thus ensued an era of war between the Brāhmins and the Kshatriyas. The enmity and implacable

hatred of the two families of Vāsistha and Viswamitra for generations form subjects prominent throughout the vidic antiquity. The cursing on Harish Chandra, the King of Ajodhya, by Vashistha, the leader of the priest-class, and the consequent appointment of Viswamitra by Harish Chandra as his priest is also another instance to illustrate the spirit of Vedantic militarism against Brāhmanic ritualism and monopoly. Thus the idea militant in the *Upanishads* became the idea triumphant in hands of the Kshatriya kings and princes. And this why we find later on that the Brāhmins are betaking themselves as pupils to the Kshatriya kings and princes in order to have the Atman expounded to them. The Brāhmin Nārada receiving instructions from Sanat Kumar; Gargya Balaki from the king Ajātsatru of Kasi. All these are further confirmed by the words of the king Pravan Jaivali to Aruni, a Brāhmin pupil whom the king says—"Because, as you have told, O Goutam, the doctrine has never up to the present time been in circulation among the Brāhmins, therefore in all the worlds the Government has remained in the hands of the warrior caste"

Now this philosophy of Vedantic militarism, though it was fully developed in the *Upanishadic* period, could not later on adapt itself to the changing conditions and to the yet prevailing society of the time which was in and through saturated with Vedic ritualism and ceremonialism. And in the course of events things took turn in such a manner that the Brāhmins whose sole occupation was priest-craft, began to devise schemes with a view to make each caste flourish in its respective profession: so much so that they discouraged the study of the *Upanishadas* and the like by other castes, and the preaching as well of the philosophy of the One to the mass. And thus when the gates to higher knowledge were effectively barred against the other classes by the mechanism of the Priest-class, a general degradation followed. People became degenerated, self interested and low in character. All sorts of abominable things like *Tāntrikism* which brought in virginity, mysticism and love to bear upon religion, began to be practised in the name of religion only. At this critical juncture Parshwanath, the 23rd Tirthankar appeared

to save the situation, and preached the Truth and the Law to one and all without disturbing the constitution of the social structure prevailing at the time. A general religious up-heaval ensued; but so engrained was the soulless ritualism in the constitution of the society that two hundred years after the *Nirvan* of Parshwanath, Mahavir Swami appeared as the 24th Reformer, and gave a re-statement of Jainism later on taking the form of the philosophy of pragmatism, to stem the tide of degradation, and save the soul of the nation from running into narrow old grooves and gutters of ritualism and mysticism (*tāntricism*). Goutam Buddha also followed suit from another direction. He represented the Indian school of spiritual democracy, and preached the principles of what they now call 'Romantic Improvement' in modern philosophy which resulted in the formulation of the subjective idealism, in the breaking of the social fetters, and in the curbing of the power of the Brāhmins to enforce Vedic ritualism upon the people. Such is the history of the religious transition through which India had to pass uptill the time of Mahavir and Goutam Buddha who are

said to represent the Indian schools of Ideal-Realism and Real Idealism respectively. And this is what we gather from the old and worn out pages of the Jain literature of high antiquity.

The above is but what we could glean from the scattered pages of the Jain literature so far the contemporary events and Religious movements in India were concerned. But there are other materials in the movements of the Jain genius such as inscriptions and epigraphs which go by the technical name of external evidences helping us a good deal in filling up the gaps and blank pages of Indian history. We get from these inscriptions various informations on the reigning sovereigns, their geneologies and dynasties, chronological list of the gacchas, and the description of the different sections into which the Jain laymen are socially divided. Now both from the external and internal evidences which have been available to us up till now for our study and examination, we can well state without the slightest fear of contradiction that the whole Jain Community is deeply indebted to the Swetāmbar Church for the pre-

servation, maintenance and improvement of almost all their important places of pilgrimage. The inscriptions both on the pedestal of the images and foot-prints and tablets (*Prashastis*) commemorating the erection or the repairs of the temples at these places at different times, undoubtedly show that the whole credit belongs to our worthy and venerable Swetâambar Achâryas under whose religious direction and advice, the Swetambari lay-followers did all they could to keep up their tradition and guard the sanctity of these sacred places all over India, excepting the Southern countries, the homes of the Digambar School. But who cares to devote to the study of these movements of culture from a historic point of view? We have inspected and examined numbers of Digambari images still preserved and worshipped in Swetambari temples but have not seen the reverse. It is a matter of satisfaction indeed to find the Digambari temple in Mathian Mahalla in Behar, side by side with a Swetambari temple, like the twin sister churches in charge of the Swetambaris. The Digambari brothers are always welcome to every

Swetambari temple. The mere location of the Digambari images in a corner of the Swetâambari temples, does not show that these temples belong to them also. Far from this. It rather shows the magnanimity and generosity of the high-souled Swetâambari custodians of these temples. But this does not go to establish their managing claim over the temples which exclusively belong to the Swetambari sect. All along they were allowed the privilege of worshipping there for the simple reason that they did not cherish the idea of any selfish motive. Living in wealth and opulence in a period of peace and prosperity under the benign care of the British Government, it is indeed a matter of great regret that instead of paying attention towards the intellectual and spiritual advancement of the community, and other social reforms which have of late become imperative to adapt ourselves to the newer conditions of life and living, our Digambari brethren have now come forward to set the machinery of litigation agoing to unrightiously snatch away from the Swetambaris, the founders and repairers, nay, the real owners of these places of Pilgrimage, so to speak,

all rights and privileges which so long belonged exclusively to them. Our Digambari brethren are squandering away good money in the name of religion. They are showing a great enthusiasm, at the present moment, to set up claims and run to the Courts of Law for the settlement of issues. Everywhere, whether at Sametsikhar, at Pawapuri or at Rajgir, we hear of litigations cropping up from their endeavours to get equal rights in the control and management of the sacred places which the Jain Swetambari Community have been doing since the foundation of these shrines and temples. If things really go on in this way, then the Jain Community, as a whole, will have not only to pay dearly for it; but those monumental works as well of the Jain genius in art, architecture and sculpture will shortly disappear into the surrounding ruins. And it grieves us much therefore to find that the Digambaris are quarrelling with the Swetambaris without any just cause to advocate in claiming equal share with them. In the South, the Digambaris have their well-known images at Sravana Belgola and other temples in their sole management. No

Swetambari ever thinks of interfering with the just rights of the Digambaris in those provinces. The Digambaris have got lands from the Swetambari Sangha for erection of their temples, sometimes they have also purchased land for the purpose and have built separate temples. But indeed deeply regrettable it is on their part that in spite of these stupendous facts, they have not put a stop to their policy of aggression.

We, therefore, sincerely appeal to the Digambaris, at least to the sensible and educated members amongst them, to put an end to such sort of dealings and avoid litigation especially in matters of religion. Even before the Court of Justice, there is a limitation to everything. For centuries after centuries, the Swetambaris have tried their best to build, maintain and improve the sacred places. They hold *Firmanas*, *Grants*, *Sunnids* and *Parwanas* from the reigning Sovereigns of the past and have been managing the affairs generation after generation, without any co-operation from the Digambaris from time immemorial without any clamour, dissension or intervention. And it is a disgrace that they

should now come forward to disturb the working of an organisation born of the depths of ages and devise all sorts of unrighteous means to gain their objective before the Courts of Law.

In fine, however, we beg leave to apologise to our readers for the numerous errors and mistakes which have found their way into these pages through the *pramda* of their printer and reader.

November 1917. }  
CALCUTTA. }

P. NAHAR.  
K. GHOSH.