

16. Literary Critic Shri Jugalkishore Mukhtar "YugVeer"

Introduction:

Shri Jugalkishore Mukhtar-YugVeer has served the Jain culture, Jain literature and Jain society in the beginning of this century. He was a learned literature, and literary critic. He has left an indelible impression in the Jain community by his good deeds and service to the society. He did not mind much for wealth or honor. He served the Jain society taking it to be his first duty. This was really remarkable. His book "Meri Bhavna"-my desires, intentions, -will remain in the minds of the people eternally. There is no doubt in it. He was a foremost research scholar in indology, a successful critic, a composer and a writer. He has obliged the Jain culture in many ways. He was a great lover of great Digambar Acharya Shri Samant Bhadra of second century and he has contributed very much to bring to light the literature and life of Shri Samant Bhadra. He created literature for about seven decades and has fulfilled his nickname of YugVeer in all respects.

Birth, Childhood and Learning:

He was born in 1878 at Sarsava (District. Saharanpur of Uttar Pradesh). Chaudhary Natthumal Jain Agrawal was his father and Shrimati Bhoidevi Jain Agrawal was his mother.

He started to study Urdu and Persian at the age of only five years. Alongwith this, he was learning Sanskrit and Hindi in Pathshala. His teacher Maulvi Saheb was also surprised to see the intelligence of the child Jugalkishore and he thought that this must be due to extra-ordinary grace of the goddess of learning-Saraswati. Ordinarily, it was to be ten years to learn Urdu and Persian languages but Jugalkishore learnt it within a few years. The teacher used to quote the example of Jugalkishore while teaching other students. The young boy Jugalkishore was so much interested in turning that Shri Balmukund, the postmaster of the town used to teach him English in his spare time. He studied Jain scriptures in Jain Pathshala also alongwith all these study. He studied at Sarsava upto standard five and then, was admitted to the Government High School at Saharanpur where he studied upto standard nine. He passed standard ten by private study. Jugalkishore was studying Jain scriptures with deep interest very regularly. At Sarsava, he was reading Dash Laxani Parva-a religious chapter from his childhood. He was married at the age of 13 or 14 when he was yet studying and thus, he was a family holder even at his young age.

While studying in Jain Pathshala at Sarsava, he had started writing and in the beginning he wrote in Jain Gazette. By and by, he began to compose poems. He liked "Anitya Panchashat" book published from Sholapur very much. He read it repeatedly with interest and then translated it in Hindi in poetic form.

Jugalkishore was much interested to learn and after his wife was with him, his personality came to limelight. His wife contributed very much in his achieving advanced learning. He studied Hindi and Sanskrit in Hakim Ugrasen Pathshala at Sarsava. He mastered these languages very shortly because of his unusual ability of grasping what the teacher taught. As soon as he was well in Sanskrit language, he turned to study Jain scriptures. He committed to memory the Ratnakarand, Shravakachar, Tattvarth Sootra, Bhaktamar Stotra and other preliminary scriptures of Jainism. With the reading of old books on religion, he had desires to study more and more into these subjects and this lead him to go for research in ancient scriptures. His knowledge of Jain scriptures went on increasing day by day so that he had deeper and deeper faith in Jainism.

When he was studying English in Std. IX at the Government school at Saharanpur, an incident took place and he had to suddenly leave the school. Jugalkishore was reading Jain scriptures very regularly on all days. He had written, "None is allowed to enter with shoes" at the door of the room of the boarding house in which he was staying and he did not allow any one to enter his room with shoes

or chappals. There were always religious scriptures in his room. He had fixed this rule so that there may not be disrespect to Jain books, Jain pictures etc. One day a Muslim student entered his room with chappals even though Jugalkishore stopped him to do so. Jugalkishore was brave. He pushed him out forcibly. This student, then, complained of Jugalkishore to the Head Teacher who took the side of mohmedan student and inflicted fine of some rupees to Jugalkishore. Jugalkishore could not tolerate such an insult of his self-respect and he left the school. He passed standard ten by receiving private teaching. This incident reflects upon the nature of young Jugalkishore. He always insisted for good behavior, truth, certain principles and above all self-respect. He was inspired to launch non-violent resistance to establish truth in all walks of life. He decided to defend Jainism at all costs. Initial articles of literature written by Jugalkishore in his young age are not available to day but his one creation published in Jain Gazette of 8 May 1896 is available. It appears from this article that Shri Jugalkishore had internal inspiration for writing right since his childhood and he knew from this intuition for writing right since his childhood and he knew from this intuition that the causes of India's illuck are lack of learning, unity and disrespect for the advice of saints and learned persons. He saw that until these causes are not eradicate, India will not be able to achieve freedom and secure satisfactory progress in science and knowledge arts. In one of his creations, he has written that in old ages, India was holding the place of world-teacher but she has lost this place because of her ignorance and lack of unity. He advised the youth that they should unite and work hard with determination to bring back India on the place where the whole world will look at her with hopes.

A Turn in Life:

Jugalkishore turned to poetry and essays because of an incident of 1843. When he was studying in standard five, there was an occasion of celebrations in his home and many ladies had met together to sing songs to welcome this occasion. The ladies were singing songs in unbecoming language and the young Jugalkishore did not like it. He atonce asked the ladies to stop singing such songs in ungrateful words and phrases. He desired that the songs should reveal the ideals and aspirations of ancient Indian culture and atonce wrote a beautiful song to suit the occasion and reflect the holy ideal of scriptures and culture. He did not write the song to elevate his pride but to eliminate absurdity from the songs sung by the common women of the day as it was due to sheer ignorance of ideals and intentions. He used his skill only to wipe out unholiness from the present day songs. With this incident, Jugalkishore was encouraged to write more and more songs and his literary ability took an active form, which was in dormant condition up to now.

Jugalkishore was taught up Urdu and Persian and he was brought up also in such atmosphere as would encourage the feelings in this literature but he could see from his intuition that the immortal wealth of Indian culture cannot be properly made out in these languages and Hindi was more suitable language for this purpose. He, therefore, turned to Hindi and wrote many essays, poems, critical notes and other literary writings in Hindi.

Life-A Battle: Earning Money:

As Shri Jugalkishore was now married, he thought that he should himself maintain his family. He had full faith that he must live vigorously to make his life meaningful and hence he started to work, as a preacher-lecturer in Mumbai Provincial Conference as this type of work was suitable to his nature. He also wanted to awaken the society by such activities. He was getting good salary for this work from the conference. This work was started in November 1899 but he worked for only one month and 14 days as a preacher because he did not like to receive any remuneration for doing the activities of expansion of religious thoughts. He wanted to do this work without receiving any salary and then he began his services for literature and religion without monetary returns.

Jugalkishore now desired to state some independent business. In those days, the activities of a pleader were very attractive because there was very good earning in that business. He studied for that and passed the qualifying examination. He started pleadings at Saharanpur. There were very few persons in this business in those days and therefore there was attractive earning. Common man was not able to pay the fees of regular pleaders and therefore, they preferred to engage Mukhtar-a stage little lower than regular pleader. Hence Jugalkishore started to work as Mukhtar and shifted to Devband in 1905 AD excepting that he would be able to work well at Devband. Here started practicing as Mukhtar but alongwith this business of practicing in law, he took up social activities. It was believed that the one who can speak untruth skillfully and create effective plots would only be a successful Mukhtar. But Jugalkishore's trend was quite otherwise. He never adopted falsehood in his work and therefore he was respected as a Mukhtar of very high status. Such a Mukhtar can be hardly one among one lac. His clients were totally free from all worries after entrusting their cases to Jugalkishore. Jugalkishore continued to give time for literary creation alongwith his business as a Mukhtar. He was reading and thinking on ancient Indian culture all the while even when he remained busy with his obligations as Mukhtar. He could earn very good money and prestige in very short time and was known very well around the region.

Experiences of Family Life:

His family life was simple, happy and peaceful. He had good co-operation of his wife who always remained with him in acquiring religious knowledge and it was with her help that Jugalkishore could progress so much in all directions.

The couple had a beautiful daughter named Sanmatikumari born in 1899. She was very much clever in learning but this deeply loved daughter passed away at her age of only eight years after suffering from plague. Jugalkishore was deeply pained of losing her.

They had another daughter in 1917 AD and she was named as Vidhyavati. This child was also very beautiful and virtuous. As she was hardly of three months, Jugalkishore suffered a deep shock. On March 15 1918, his wife suddenly died of pneumonia after 25 years of married life. Pandit Jugalkishore had now to bear the additional responsibility of bringing out this child-girl and therefore he engaged a governess for her. Difficulties usually come in battalion. As Jugalkishore had not yet come out of the pains of his wife's unexpected death, his daughter Vidhyavati also passed away on 28 January 1920 of some disease. This was the day, which is taken to be the last in the family-line of Pandit Jugalkishore. All ambitions and hopes of life were lost and Pandit Jugalkishore was extremely under agony for quite a long time. But what was the way out? Jugalkishore was very much thoughtful, godly-minded, believer in truth and good deeds. He decided to face what may come. He doubted his activities for creating new literature so that he may be able to keep his personal pains away at least for that much time. It was perhaps God's desire that he was free from family-bondages so that he may take up literary activities more vigorously.

Pandit Jugalkishore:

A journalist, an editor: Pandit Jugalkishore working as a journalist and an editor reveal his all-round ability in the field of literature, which justifies his nickname of YugVeer. It is the foremost duty of a journalist to preserve truth in creating literature and this is evident from the life and literature of Pandit Jugalkishore. Pandit Jugalkishore has presented his original and natural thoughts before the society in a very logical and convincing way without any fear of favor from any side. Panditji's life as a journalist had begun from first day of July 1907 when he had accepted the position of an editor of Jain Gazette, which was official publication of Jain Conference. His style of editorship can be divided in three parts:

- Research in linguistics (ii) service to society and (iii) collection of evidences. His editorial activities were full of vigor, pointing for social reforms and hence the same was widely welcomed by the people. The number of subscribers to Jain Gazette increased from 300 to 1500 but some social leaders were displeased of his clear thinking on social customs and practices and hence Pandit Jugalkishore had to leave away his working as an editor to Jain Gazette.

After about ten years from his having been relieved from Jain Gazette, Pandit Shri Nathuramji Premi had appointed Pandit Jugalkishore as an editor of Jain Hitaishi where he worked with total devotion and determination for about two years upto 1921 AD.

He, then, established Samant Bhadrashram of Delhi on April 21st, 1929 and started compiling and editing of a monthly named "Anekant" from November. In this work, Pandit Jugalkishore established his high learning and ability to create quality literature. His style was his own and it attracted a large part of the society. Panditji expounded his policy of public-good and not of public interest through this monthly magazine.

On the Way to Renunciation:

Panditji studied Jain literature with total seriousness whenever he got time from his work of editing of Jain Gazette and this study impressed upon his life very deeply. He felt that his working as Mukhtar was a burden on him. He thought that he was wasting his valuable time for worthless activities of moneymaking. He constantly pinpointed his colleague Babu Surajbhanu that they both should stop working as pleaders and Pandit Jugalkishore his Mukhtarship. Both of them were famous pleaders and their retirement from this lucrative business caused surprise for many. This was a day of festival for Jain community because two prominent personalities turned to the service of literature, especially Jain scriptures from that day.

Publication of "Granth Pariksha"- A Historical Venture:

While studying Jain scriptures in depth, Pandit Jugalkishore noted that some so called learned persons-Bhattarakas have pushed in certain absurd principles which were totally against Jain religion into Jain scriptures. He found out as to wherefrom these perverse views were taken out and put into Jainism. He has published his researches on these matters in his book "Granth Pariksha" which was in four parts. When two parts of these books were published in 1916, many traditional evil beliefs were hit and several learned persons were strongly displeased with this research work of Pandit Jugalkishore. They held Panditji as a betrayer of religion many adverse stories were put out against him but no one could produce any evidence against him.

Third part of Granth Pariksha was published in 1928 AD and Pandit Nathuramji Premi wrote in its introduction: "I do not if any Jain intellectual has written such a critical book with so much pain within last several centuries and it can be said without least hesitation that such type of critical publication is the very first in the history of Jain literature. This series of publication is as good as iron bits for its rivals".

With what pains and deep thinking this series of critical writings might have been created! Pandit Jugalkishore had no sleep for one and a half months when he was deeply busy in writing this book and even then he completed this book. The style of his writing was interesting and everyone read it with curiosity. This was really a great achievement for Pandit Jugalkishorji.

"Meri Bhavna"-An Immortal Creation:

Even if YugVeer Pandit Jugalkishorji had written only this single poetry, he would have been ever remembered in the field of Jain literary personalities. This poetry was first published in the joint issue--of "Jain Lipi" for the months of April-May, 1916. The poetry was then printed in the form of a booklet

of which 50 lacs of copies are already sold out. It was translated into Sanskrit, English, Urdu, Gujarati, Marathi, Kannad and other languages. This showed its popularity among the people. This poetry was a crest in the achievements of Panditji's life. "Meri Bhavna" and YugVeerji were considered as two sides of one coin in Jain community. This poetry was read daily in thousands of Jain families. It was frequently sung in-group prayers also. In his poetry, Panditji's feelings for self-development, social and national awareness was clearly seen.

There are 11 poems in Meri Bhavna and it summarizes the best books of Jainism as if a whole sea is filled up in a small water-pot. This was a literary gem in view of arrangements of words and phrases as well as the meaning held by these words.

Historical Literary Ordeal:

Pandit Jugalkishorji established on April 21, 1929 the Samant Bhadra Ashram in Delhi and after one year it was shifted to Sarsava. Here the Ashram was named as VeerSeva. Thus, the birthplace of Pandit Jugalkishore itself became the place of his spiritual practices.

If we briefly think over the life-long literary practices of Pandit Jugalkishorji, we can reasonably say that he was a literary stalwart of very high caliber, he was outstanding essayist, accredited critic, great historical and dedicated journalist. His performance was multi-faced and splendid. In Jain community PatraKesri and Vidyanand Swami were considered to be one and the same person but Pandit Jugalkishorji Mukhtar clearly said on the basis of his research that PatraKesri had been much before Swamy Vidyanand and also Akalank.

In the same way he said with several evidences that the poet-king Shri Rajmallaji was the writer of creator of the great book PanchaDhyayi.

The historical facts about Acharya Swamy Samant Bhadra were in darkness but Mukhtar Saheb prepared an authentic history of facts on this issue by hard labor for more then two years and many learned personalities have strongly praised this work. Thus, the credit of bringing the complete history and bio-data of Acharya Swami Samant Bhadra to light goes invariably to Pandit Jugalkishorji Mukhtar.

There are many Jain books, which are referred to here and there, but they are not available. Panditji prepared a list of such books. He had declared a prize also to search out these books and some of these books could be secured also.

Panditji wrote "Vivah Kheshtre Prakash" in support of inter-caste marriages and "Jina Pooja Adhikar Mimansa" to support the eligibility of perform DassaPooja (religious rite). He was boycotted from his caste for writing these books but this did not actually come into effect.

Panditji had gone to Jain Siddhanta Bhavan at Aara to study Dhavla and Jay Dhavla. He worked hard for three and a half months and prepared a note of 1000 pages and it includes the summary of both these books.

There were many disputes and complications about the time of Lord Mahavir. Panditji made deep study of connected matters and presented a composition, which was accepted by all. The research on the date of Veer Shasan Jayanti-date of first preaching-lecture of Lord Mahavir-can is considered to be the most important task done by Panditji. This date is celebrated on the first day of dark half of the month of Shravan every year.

Personality and Achievements:

Acharya Shri Jugalkishorji Mukhtar "YugVeer" had the personality of a spiritual practitioner, a dedicated devotee and a self-studied mendicant. His personality was overflowing with self-confidence and courage. He has always maintained faith in scriptures, he was always open to be questioned

and tested by others. He was never loose in his character, he shunned blind faith. He has opposed blind faith, pretense and absurdities everywhere and refuted them fearlessly.

Hard work, perseverance and desire for study were the main virtues in him and these were essential for fulfillment of one's life. He was a sincere follower and worshiper of Jinvani-Jainism. He worked hard to uphold truth and justice. We can hardly see such a man in the world. He longed for knowledge, worshipped with meditation and worked with sincere efforts.

He has worked so much for literature that he has been an immortal soul in Jain tradition. Service of the people was also an inseparable part of his activities. He was highly learned, reformer of society, studious, poet, essayist, historian and a literary star. His work will inspire many generations to come.