

The . . .

# Jaina Gazette

Being the Monthly Organ of the  
Jaina Young Men's Association of India.

EDITED BY

JAGMANDER LAL JAINI, M. A.

— AND —

SUMER CHAND JAINI, B. A.



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NEW SERIES. }

ALLAHABAD. APRIL, 1906. }

{ VOL. III. No. 1.

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## • Notes and News.

**W**E are glad to announce that Mr. Jagmandar Lal Jaini, M. A.,  
**Gone to England** sailed for England on the 31st March by the P. and O. SS. Persia. From the various notes that from time to time appeared in this journal our readers might have inferred that the Editor had taken a fancy for that land. It is a matter of special pride and satisfaction to us that an earnest craving for knowledge and not a love of travel has made him leave his home. His stay with the European scholars whom he admires so much and rightly too, will greatly react upon his scholarly habits and on his return we are sure to find him better fitted to serve his beloved community. The good work that Mr. Jaini has already done for the Association can not be praised too much and his absence will be greatly felt by us. It is very sad that some of the England-returned men have so much prejudiced the unthinking public towards foreign travel, that we fear Mr. Jaini too might not be looked upon with the same suspicion and supposed to be lost to the community for ever, but we assure them that the thought of his religion and community is and shall ever be the uppermost in his mind and the fact that he has not severed his connections from the paper, he so ably edited for the last two years, amply justifies our remark. His gifted parts, unflinching, persevering habit and critical insight into the merits of

every thing are the sure roads to success and if he but during his stay there make the proper use of his time and energy, which we hardly doubt, we feel confident that he will prove an ornament to the Jaina Community.



“Oh woman ! lovely woman ! Nature made thee  
To temper man ; we would have been brutes without thee.”

—OTWAY.

There are few who deny the truth of the above saying but how many are there who strive to see woman fit to temper man ! From childhood to the grave, man is unjust towards woman ; while he takes every possible care to educate the male issue, the female one is left without any. He spends a good deal over the former and grudges even a few pice to the latter. It is an illustration of the selfishness of man and it is just in the fitness of things, that he is rewarded for it in his home-life. Who does not know how happier he would have been, had he but a sympathetic wife—one who could understand his purpose, advise him and serve as a pastime. Home is her domain and she can make a heaven or hell of it. Strive ye, therefore, men to make her a loving mate, a better half in its true sense and half your miseries shall fly away like gloom before gleam.

Woman waited so long to see what men proposed to do for her but when they did nothing she has girt up her own loins to do what she feels she cannot exist without. All honour to those ladies of our community who are doing their best to educate their sisters. Men's work, therefore, remains only so much as to push them on. Neglect of this duty shall be a sad debt and ruinous to our own interests.

We read with pleasure Srimati Ganga Debi's article on “Jaina Stree Samaj and Vidya” in the Hindi Jaina Gazette of the 24th March. She rightly complains of the selfishness of men and their injustice towards women. She advocates the cause of education on the principle of household utility and with this aim she has founded an association named Streegyan bardhani Samaj at Moradabad. She herself instructs women that come to the temple and has organised four classes in the four quarters of the city where the Jains principally reside. The mistress in each of these classes is the resident of the very quarter to which the class belongs and the class room is her own dwelling place. We congratulate Srimati on her admirable scheme and recommend its adoption everywhere. It is but encouraging sign of the times that women are growing conscious of their existence. Thus we have very good institutions at Idar, Rajkote, Ahmedabad etc., all founded by the

females themselves. The best of these appears, to be at Ahmedabad started by the Svetambaras. The class is held for three hours from twelve to three, when the females are generally free from their household duties. Time is divided into half and half for the religious and technical education. The institution is a unique one for its efficiency and usefulness. In the end we only say "Educate your females; it will lend a charm to their beauty, grace to their bearing and a sweet odour to your home."



We are very glad to congratulate Messrs Beni Chand of Saharanpur, Gairda Mal of Muzaffarnagar, Sumer Chand of Nakur, and Risal Singh of Binouli, Meerut, on their success at the last pleadership examination. Needless to say that everywhere in India and outside, legal practitioners are counted among the most enthusiastic reformers of every community. They are best fitted to this service for their culture and knowledge of humanity. We hope to find our new pleaders astir with the good wishes for their religion and community.



We are very sorry to hear that the Mahavidyala has been altogether vacated. No definite reason for it has yet come to our notice. Different people will set up different reasons.—If it is due to the mismanagement nothing can be more discreditable to our Saharanpur brethren but the last month's activity at Saharanpur speaks otherwise. It is quite possible that the new trustees might have tried to reform the Vidyala in matters of discipline and the students who might be unaccustomed to it could not stand it. Progress can be made slowly and gradually and we should think that the Managing Committee ought to have waited sometime before introducing new reforms. It is no easy matter to control the students and especially in an institution where the work is not carried on a well thought out and carefully planned scheme. What is desirable for the Mahavidyala is, as we have often shown, a set of fixed rules for the guidance of the working body and the confidence of the public. The time has therefore come when the representative leaders of the Digambaras should recast its rules and place it on a sounder footing before it is too late. We cannot understand what an anonymous correspondent of the *Jaina Mitra* means by saying that the students refuse to return to Saharanpur. There does not seem to be any legitimate reason for it. To the real students, change in the residence could not make much difference; Muttra and Saharanpur must be both



alike. If the intellectual food was all that they wanted, it must have been amply supplied even at Saharanpur. They had the same staff, the same books and in some respects better surroundings. If they have any real grievance at Saharanpur and some special advantage at Muttra they should give it out to the public and it shall have its due consideration. If it is simply prejudicial and unfounded as on the face of it it appears to be, discourage it by all possible means. We refrain from publishing our other surmises on its vacation but surely there seems to be more than meets the eye.

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The Sthanakbasi conference held its sittings at Morvi on the 26th, 27th and 28th February under the patronage of His Highness the Maharaja of Morvi. Seth Rai Chand Mal of Ajmere presided. Some 2000 delegates and 3500 visitors from Gujrat, Kathiawar, Marwar, Deccan, Malwa and the Punjab, are said to have assembled at its proceedings. A deputation waited on the Sthanakbasi Jainas of the Punjab for their invitation to the conference and many went to join it. From the description of it in the several papers we find that the arrangements were satisfactory. A need for female education, union between the different sects of the Jainas, and social reform formed the main part of the presidential address. About thirty six thousand rupees were collected for various purposes out of which Rs. 5,000 were contributed by His Highness

— ✱ —

Sects and subsects are regarded by all reformers as the bane of India and every attempt to merge one into the other will be most welcome to them all. We are glad to record the news sent to us by Seth Jagrup Sahai Munsiff Shikohabad of the union of the North and South Padmavatipurvaras. The leaders of both the sides met at Marsalganj near Pharhagaon on the 9th day of Phagun 1962 and decided to intermarry. On account of the insufficiency of men and women in each of the parties both have considerably dwindled away. They could be recruited only by their union. Much praise is due to Seth Bajray, Seth Ram Sahay, and Seth Jay Chand for their good sense in effecting it.

— ✱ —

An Ahmedabad Jaina lady has built a Shantigriha (waiting room) at the local crematorium at the cost of Rs. 6,000, in the loving memory of her husband.

It is with extreme regret that we read some remarks on the J. Y. M. A. in the 8th issue of the Jaina Mitra. In his article the writer has made a fine display of his ignorance of the Association. He has imputed all blames of the ill-working of the Digambara Mahasabha to the members of the Association, and in doing so has betrayed the inveterate hatred he bears to the English educated Jainas. If the members of the Association could be guilty of anything it is only this, that they do not join the common multitude in saying 'ay, ay, nay, nay,' to all what the Pandits may be pleased to say without thought or reason. He preaches to his readers that religious education does not find room in our resolutions or receive any encouragement at our hands and thus wants to impress them with an idea that we are not favourably disposed towards religion and the social reform is all that we care most for. We would he could know better. Had he but cared a little to look into the proceedings of the Association we feel confident he could not have made this sweeping remark. He does not care to recollect that the Association has a tract committee of its own for publishing religious information to those who are not initiated into the sacred Sanskrit lore. He seems to forget that the Association not only awards medals to the students of Sanskrit but also to those who make written agreements to read the scriptures every day. He knows that there has not been a single issue of the Gazette without some religious article, still he seems to ignore it and chants his usual song of ridicule, so characteristic of his favourite fortnightly. Again he is utterly mistaken in his views about the establishment of the Jaina College. He accuses our members of playing an underhand policy but gives no proof where he has detected it. Had he cared to read the Gazette or the proceedings of the Association he must have found that the Association never conceived any plan of establishing a College but on the otherhand has ever been fervent with the advice to regulate the educational institutions on a sounder footing so that they may serve our cause most profitably and economically. We hope that the writer will be profited by our remarks.

## The Duty of Manhood.

### SELF-HELP AND TEMPERANCE.

The *Westminster Gazette* prints an abstract from an address given by President Roosevelt at Wilkesbarre :—

The only effective way to help anybody is to help him to help himself. There are exceptional times when any one of us needs outside help, and then it should be given freely ; but normally each one of us must depend upon his own exertions for his own success. Something can be done by wise legislation and by wise and honest administration of the laws ; that is, something can be done by our action taken in our collective capacity through the State and the nation.

Something more can be done by combination and organisation among ourselves in our private capacities as citizens, so long as this combination or organisation is managed with wisdom and integrity, with insistence upon the rights of those benefitted, and yet with just regard for the rights of others.

But in the last analysis the factor most influential in determining any man's success must ever be the sum of that man's own qualities, of his knowledge, foresight, thrift, and courage. Whatever tends to increase his self-respect, whatever tends to help him overcome the temptations with which all of us are surrounded, is of benefit, not only to him, but to the whole community.

It is of incalculable consequence to the man himself that he should be sober and temperate, and it is of even more consequence to his wife and his children ; for it is a hard and cruel fact that in this life of ours the sins of the man are often visited most heavily upon those whose welfare should be his one special care.

For the drunkard, for the man who loses his job because he cannot control or will not control his desire for liquor and for vicious pleasure, we have a feeling of anger and contempt mixed with our pity ; but for his unfortunate wife and little ones we feel only pity and that of the deepest and tenderest kind.

Everything possible should be done to encourage the growth of that spirit of self-respect, self-restraint, self-reliance, which if it only grows enough, is certain to make all those in whom it shows itself move steadily upward towards the highest standard of citizenship. It is a proud and responsible privilege to be citizens of a great self-governing nation ; and each of us needs to keep steadily before his eyes the fact that he is wholly



unfit to take part in the work of governing others unless he can first govern himself. He must stand up manfully for his own rights ; he must respect the rights of others ; he must obey the law, and he must try to live up to those rules of righteousness which are above and behind all laws.

This applies just as much to the man of great wealth as to the man of small means ; to the capitalist as to the wage-worker. As one practical point let me urge that in the event of any difficulty especially if it is what is known as a labour trouble, both sides show themselves willing to meet willing to consult, and anxious each to treat the other reasonably and fairly, each to look at the other's side of the case and to do the other justice. If only this course could be generally followed, the chance of industrial disaster would be minimised.

I will give an extract from a letter received from a Catholic priest whom I know well and whom I know to be as staunch a friend of the labouring man as there is to be found in this country. Now and then—not too often—it is a good thing for all of us to hear what is not perhaps altogether palatable provided only that the person who tells the truth is our genuine friend, knows what he is talking about (even though he may not see all sides of the case), and tells us what he has to say, not with a desire to hurt our feelings, but with the transparent purpose to do us good. With this foreward here is a part of the letter,

“I would humbly recommend that you lend your entire weight to the cause which the Catholic Total Abstinence Union of America represents, and especially so in its relation to the working-classes of this country for whom it is doing so much good. You know that the Temperance movement is a potent auxiliary to the institutions of our country in building up a better manhood and a truer Christianity among our citizens. It played a very important part in the two coal strikes of 1900 and 1902 respectively by keeping the men sober, and thus removing the danger of riotous and unbecoming conduct. There is one discouraging feature connected with the upward tendency of the wage scale among the workmen of this country. The higher the wages, the more money they spend in saloons. The shorter the hours, the more they are inclined to absent themselves from home. An apparent disregard for family ties is growing among the poorer classes which will eventually lead to a disregard for the blessings our country affords them. Hence, with an increase of wages a corresponding movement for better manhood, nobler citizenship, and truer Christianity should be set on foot. The dignity of labour should be maintained, which can be done only through the love that a man should have for his work, and through the intelligence which he puts into it. A steady hand and sober mind are

necessary for this. Hence the necessity of the Temperance cause and of the efforts which organised abstainers are putting into the movement."

In what is here written this priest does not mean that the tendency is to grow worse, but he means that with shorter hours and increased wages there is a tendency to go wrong which must be offset by movements and similar efforts for social and civic betterment, or else the increase in leisure and money will prove a curse instead of a blessing.

I strive never to tell anyone what I do not thoroughly believe, and I shall not say that to be honest and temperate and hard-working and thrifty will always bring success. The hand of the Lord is sometimes heavy upon the just as well as upon the unjust, and in the life of labour and effort which we must lead on this earth it is not always possible either by work, by wisdom, or by upright behaviour to ward off disaster. But it is most emphatically true that the chance of leading a happy and prosperous life is immensely improved if only the man is decent, sober, industrious, and exercises foresight and judgment. Let him remember, above all, that the performance of duty is the first essential to right living, and that a good type of average family life is the corner-stone of national happiness and greatness. No man can be a good citizen, can deserve the respect of his fellows, unless first of all he is a good man in his own family—unless he does his duty faithfully by his wife and children.

I strongly believe in trade unions wisely and justly handled, in which the rightful purpose—to benefit those connected with them—is not accompanied by a desire to do injustice or wrong to others. I believe in the duty of capitalist and wage-worker to try to seek one another out, to understand each the other's point of view, and to endeavour to show broad and kindly human sympathy one with the other.

I believe in the work of the great Temperance organisations, of all kindred movements, like the Young Men's Christian Association and the Young Women's; in short, in every movement which strives to help a man by teaching him how to help himself. But, most of all, I believe in the efficacy of the man himself, striving continually to increase his own self-respect by the way in which he does his duty to himself and to his neighbour.

—: o :—

### Sri Pavapuri.

#### THE LAND WHERE LORD MAHAVIRA ATTAINED NIRVANA.

From Bakhtiarpur on the E. I. R., the pilgrim can come to Behar by the B. B. L. Ry. The distance is about 19 miles and can be traversed by rail in about 2 hours. From Behar, Pavapuriji is about 7 miles

and can be reached by bullock carts, ekkas or in some cases by tandem or a *tikka garry*. Most pilgrims take the bullock carts and if a man has time they are not bad conveyances; but the *ekkas* and tandems are swifter, although more costly. The distance is travelled by carts in about 4 hours and by the horse-carriages in about half that time. Starting from Behar, the pilgrim passes across a road, on both sides of which clumps of tall palm-trees stand the most prominent in their high majesty against a calm and mild sky. The frequency with which the palm meets your eyes reminds you of the saying : ترک تیلی تاز - ان تینوں بہار :  
 "The Turks or Musulmans, oilmen, and palm-trees; these three abound in Behar." The palm is a very useful tree and the natives get an intoxicating drink of a white bluish color from its juice, which they mix with water and sell. Of its broad leaves they make fans; and of its strong timber they make rafters for their roofs and many other things of wood. On the road-side other trees are hedged in by circles of *nagaphana seej*. A small river, now dried up, called Paimar, is in the middle of the path. Crossing the Paimar you come in sight of the *pancha pahari*, the five hills on the site of the ancient city of Rajgriha, which is also a resort of the Jaina pilgrims that visit Pavapuri. About three miles from the Paimar, at the end of your journey you come in sight of the temples that constitute Pavapuri.

A small hamlet of moderate dimensions, and of mud-houses mostly, Pavapuri is a place lovely in its simple surroundings and lovelier still in its sacred traditions. There are several *dharmashalas* (resting-places) for Jaina pilgrims. There are about half a dozen temples, erected by the Svetambaras and Digambaras. Many pilgrims of both sexes proceed to the place, chiefly on the Dewali occasion, the day on which Lord Mahavira attained Nirvana and then up to the month of March, when the attendance begins to fall. The main temple, which contains the *charanas*, sacred-foot-impressions, of Lord Mahavira, stand in the middle of a tank, covered with lotus leaves and other aquatic plants of various kinds. Many fish float in the water and make a very funny sight by their incessant flitting. Sometimes a bigger fish would attack a shoal of smaller fish and make them dart down into the water in great confusion. At present no lotuses are blooming in the tank but it is easy to imagine how charming the tank must look when white and red lotuses dot its surface and the fish dance in its pellucid depths through the mazes of the lotus-stems. The sun also may then be imagined as converting every stray drop of water that the ever-busy tails of the fish have cast on to a lotus, into a pearl of the most beautiful pink color. The insulated temple of our

last Lord is reached by a bridge of stone. In the temple itself is a low chamber, facing the east are 3 niches; the central one, the largest of the three, contains the foot-impressions of Lord Mahavira; the niche on the right of it, of his disciple Goutama Svami; and that on the left those of Sudharmacharya. Both these saints flourished in the time of Mahavira and attained Nirvana within 62 years of his death, at Pava. How tranquillizing and purifying the effect of a visit to the hallowed feet is, can be best known by actual experience. Of course, it is altogether a matter of faith and different breasts breathe different emotions on these occasions. But all must agree that the advantages of pilgrimages, if made in the right spirit and without aggrandising their spiritual efficacy unduly, are many. The profits of travel are many. Our English rulers have an old tradition that the education of a youth is not complete unless he has made a tour of the European continent. The great philosopher, Bacon, has given many advantages that accrue to an intelligent traveller; and all who have travelled feel conscious of a self-confidence, widened views, larger enjoyment of life and a truer conception of its conditions and principles, to which a "home-keeping youth" is a stranger. The pilgrimages, then, draw together for counsel and sympathy, and for the purpose of co-operation and exchange of cordial fellow-feelings, co-religionists who may otherwise not be thrown together all their lives. Another great good that pilgrimages may lead to is quite lost sight of in the up-to-date-idea that the average pilgrim holds of his journey to the shrines of those whom he worships. This is the purifying and the improving of the changing details of our ancient faith. Conservatism beyond a certain limit does not mean preservation of the good points of an institution; it rather means stagnation; which generally leads to dull decay and subtle but steady corruption of the faith that we seek to preserve. This trimming of the feathers of the wisdom-bird of the Jainas, could, to a certain extent, be done by these periodical meetings of great minds and good of the community; but the way in which pilgrimages are performed now does not warrant our having any hope whatever in this direction.

In conclusion, we can only hope that our educated brethren, would not throw the opportunity when it arises of paying a visit to Pavapuri and sitting at the visible-in-visible feet of the great master, whose bright finger points still to the eternal path and whose charming voice still allures the weary pilgrim to the regions of peace, of joy and truth!

J. L. JAINI.



## Correspondence.

## THE CENTRAL JAIN COLLEGE CONTROVERSY.

DEAR MR. EDITOR,

You know that as the work and management of the Jaina Mahavidyala at Muttra was not considered to be satisfactory it was decided last December to transfer the same to Saharanpur, and accordingly it was transferred in January last. Now you must naturally be anxious to know what steps towards its advancement are being taken by the local Jaina community and how they are dealing with it. But before I proceed to acquaint you with regard to these points I may point out that I fear that *the proceedings by which the matter of transfer was decided, were unconstitutional.*

There is no doubt that the desirability of the transfer of the Mahavidyala from Muttra was felt by the Mahasabha. The question, not as to whether it should be transferred to Saharanpur, but as to whether it should be transferred at all was also one evening taken up by the Subjects Committee but no definite conclusion could be arrived at and the whole thing stopped there. Next day, when sitting of the Mahasabha was being held, stirring appeals for the college were made but unfortunately were met with meagre response. Suddenly Babu Khub Chand (known as Meerutwala) stepped forward and declared that he would give Rs. 10,000 if the Jain College be opened at Saharanpur.

This was the turning point ; it changed the whole situation. Another gentleman proposed to give Rs. 1,000 and piece of land on the same condition. L. Jugminder Das Banker promised Rs. 50 per month for 5 years if a beginning be made by opening a High school at first. These various announcements aroused the whole assembly and the previous disappointment and dullness at once turned into hope and cheerfulness. Donations in cash and promises were offered from all around.

Mr. Editor I am conveying you no news, but am simply recalling you to what happened, for you yourself were a witness to the scene. Thus you see no resolution for transferring the Mahavidyala to Saharanpur was moved properly, yet almost every person left the hall under the false impression (of which the Mahasabha workers, who knew better, did not disillusion them) that the proposed Jaina College would be located at Saharanpur and that the High school would be a beginning of this end. This impression was confirmed when it was declared that the Mahavidyala would soon be removed from Muttra to Saharanpur and all the more so when it was actually brought here in January last.

My idea is that the whole proceeding was quite unauthorized. *The Jaina College is an all-India institution, and nothing regarding it should be decided but by the consent of representatives of the whole Jaina community all through India.* The locality of the college is a matter of the gravest importance, and cannot be decided in a haphazard way. Even the last Mahasabha did not thoroughly represent the whole Jaina community of India; so had the matter been regularly passed there, which too was not done, that too would have been *ultra vires*, not to speak of taking it decided by implication based on the offer of Rs. 10,000 on the condition of having the college at Saharanpur. If money is to be the only consideration in solving the difficulty, then I fear the locality of the College can never be certain. Next year another gentleman may come forward and offer a larger sum on condition that the college be removed to his place. Under such circumstances the college would itself be acting the part of the deputation, going from place to place and begging for money. I dare say the plan is quite ill-considered. The nature and centre of the proposed Jaina College should be finally settled after full discussion and consideration by members of the whole community, guided not by money considerations but others of a better, loftier and more useful type.

However, let us now see what our brethren of Saharanpur have been doing since they brought the Mahavidyala from Muttra. A general meeting of the local Jains was called and a managing committee formed, evidently to attend to the local necessities of the institution. This committee, however, soon usurped all the powers of the managing committee of the Mahasabha so far as the Mahavidyala was concerned and began to pass rules and regulations by its own authority, which was all self bestowed. For example, they decided what was to be the scheme of the college; who were to be eligible in the same and on what conditions, constitution of the staff and its emoluments, and the budget etc. In other words they took the whole responsibility in themselves, while as a matter of fact such authority can only vest in a body of trustees appointed by the Mahasabha and the local committee can only exercise such power as is delegated to them by the trustees. Differences arose as is usual with every Indian Association, and some influential members of the Mahasabha were called from abroad to reconcile. A general meeting was accordingly held on the 7th March and there the local committee came to realise its true position. Important resolutions embodying some requests to the Mahasabha were passed, the text of which you will know in due course, but I am afraid they seem to remain a dead letter.

The local committee has however done one very valuable service for which they deserve to be thanked and congratulated. They went from door to door in the city, asking for money for the Mahavidyala and elicited promises of money for about Rs. 40,000 from three quarters of the city. Happily the fourth part boasts of the wealthiest section of the community among its inhabitants and the total from Saharanpur city alone may reach over 60,000. Then they propose to go out in the district and a rough estimate of a subscription of a lac of rupees is formed from this district including the city of course. This is very encouraging and laudable. If other districts follow the same example, the proposed Jain College would surely not fail for want of funds.

But I may here mention that *this liberality is due much to the impression that the school which will in due course be raised to the status of a college will never be removed from Saharanpur. Whether the same generous spirit will prevail even when they know, that the locality of the college is still unsettled, no one can say.* I would that it may.

As I have indirectly shown above that the nature and centre of the college is yet open to discussion I would like to make a few suggestions with regard to the same before I conclude this letter.

First as to its nature. That necessity is the mother of invention is a well-known saying, now the Jains must have felt some necessity of opening a college. Let us now examine what was that necessity. There are already many colleges in existence, both Government and private, cheap and costly. Although Educational institutions can never be too many yet the number of Arts Colleges in India is reasonably sufficient. What need there is then to establish a Central College in one place at a cost of lacs of rupees ! I think it is this that in these colleges only University education is imparted or in the case of denominational colleges such religious education also, as pertains to the sect to which they belong. Thus there are no present arrangements for Jaina religious education along with English education. In order to supply this want they propose to establish a Central College of their own. But the thing to be seen is whether all the money which will be spent on the English side of the college, bearing in mind that it will be proportionately much greater than that which will be spent on the Sanskrit side, cannot be used to better advantage. The ordinary Jaina public does not know much about these things, and when an appeal for funds is made to them by the educated public, they respond to it on the conviction that their money

will be economically used. Is it not then the duty of this latter class to safeguard their interests and make the most of the money they obtain and justify the faith reposed in them? Make up the deficiency in the existing system of education and that is all. *A central college cannot answer our purpose to the fullest extent, while the same amount that will be required for a college of this sort, can much better serve the purpose if used in some other way.*—In the first place it will take a very long time, at least I cannot even conceive how much, *before you can make your college so popular and attractive that students from distant provinces would like to join it leaving colleges nearer home and in some cases at their very doors. You must provide for every branch of study in arts and science, etc., to give every facility to students to choose their subjects.* There are other considerations too, which prevent a student from joining a college in another province. For example, there are *certain provincial services which are given to graduates of that province alone. No one can easily sacrifice these interests unless there is some attraction strong enough to overcome all his prejudices.* And to accomplish this, much money and enterprise are needed, otherwise the all-Indian college would gradually glide into a local institution proving useful to a selected few. I do not, of course, mean that the Jains are lacking in wealth or enterprise but what I mean to say is that even if the college proves a success, what necessity there is to spend so much money on English education when it can also be had without it, I do not exactly see.

*I want to propose the system of Boarding schools as the alternative. Establish boarding houses in connection with colleges where Jaina students mostly frequent, and appoint a Jain Pundit for each Boarding house who will act as Superintendent as well as give religious instruction to the boarders as a compulsory subject beyond college hours.* It may be objected that efficient religious instruction will not be given outside the college but in the Central College too such education will have to be imparted beyond college hours. If, on the other hand, you compel the students to take up Sanskrit as a compulsory subject for the University, you practically speaking divorce science altogether from the Jaina community. This is an age of science and India has already suffered much by her neglect of science. Mental, Moral and Material progress should go hand in hand. Science should be encouraged rather than discouraged.

Thus by such institutions we will gain our object. University education will be received in the college and it will be supplemented by religious and Sanskrit education in the Boarding House. In this way



the choice of students as to their subjects or centre will remain unrestricted and things will proceed on lines of least resistance.

The number of such institutions can be increased as funds permit. If a model institution be established and it succeeds, there is no gainsaying the fact that money for other similar institutions will very easily be found.

In this scheme our department of the proposed Jain College has been overlooked. You know perhaps that the plan as at present conceived is this, that the college is to consist of two departments. The aim of the one will be to create graduates acquainted with Sanskrit elementary principles of their religion as a matter of necessity, while the aim of the other would be to produce Pundits or Scholars of Jain philosophy learned in English also (not according to the University rules but such as may enable them to know that language) or some technical branch of learning as they choose. Evidently the purpose of the 1st will be accomplished by the system I have ventured to describe above, certainly not that of the latter. This can be gained by attaching this department as it is, to any of the institutions of the previous sort and you can call it Jain Mahavidalaya if you like.

As regards locality I would prefer Benares for the institution last named for these reasons.

There are already two first class colleges there, which cannot fail to cast a very healthy influence on our institution.

The Central Hindu College being also a sectarian college will be a good example to follow in the matter of management and other details.

Benares has always been and still is a centre of Sanskrit philosophical learning. The real worth of a thing is known by comparison. There our young Pundits will have to breathe in atmosphere of criticism and they will value their sacred literature, not because they have been taught to do so, but because they have themselves satisfied themselves as to its true merit.

No other place in India claims such fine libraries of Sanskrit books both printed and manuscript (in some cases rare) on all subjects and religions as Benares.

The sum and substance of all that I have said is:—

- (1) Do not spend your money in University education.
- (2) Do not centralise elementary Sanskrit and religious education.
- (3) Spend the money that you will spend on English education in spreading Sanskrit and religious education and creating different centres for the same in places which are already the centres of English Education.
- (4) Establish a central institution for instruction in Higher Jain Philosophy, providing in the same for ordinary lessons in the English

language and also technical education which latter can be expanded to any extent as funds allow.

(5) For this Benares may be a most suitable and fit centre. I shall be glad to be enlightened by your views on the subject and to see discussion invited.

JHUMAN LAL.

Our Correspondent's views so far as they go, have our entire approbation. From the point of view of economy, practicability, and utility they seem to be unexceptionable. Also it may be easier for the promoters of the college scheme to reconsider their position in the light of the remarks made by B. Jhuman Lall, as the climate of Saharanpur has suited the constitution of the Mahavidyalaya very badly and it has resorted to a change of air in some more agreeable land. Our young Mahavidyalaya is evidently imbued by the spirited saying:

سير کر دنيا کي غافل زندگاني پھر کھان \* زندگي بي گھر دھي تو نوجواني پھر دھان

While at this, we cannot refrain from inviting the attention of Pandit Gopal Das Bariya and people of his ilk to the generally sober and reasonable attitude of the English-knowing Jains to the college scheme. In view of what the *Jaina Gazette* has been proclaiming and B. A.'s and M. A.'s in any number have been saying on the platform and on the press, it is monstrous to urge that the English knowing Jains are enemies of Sanskrit education and hopelessly in love with the scheme of a Central Jaina College. Excitement is bad always; but when it disturbs the mental calm of our public workers, and distorts their vision of the true condition of things, it means ruin to the cause of the community.

We would be glad to publish further relevant correspondence on this question—*Editor*.

—: o :—

### THE JEWAR JAINA TEMPLE.

SIR,

Will you be good enough to give following a place in your esteemed paper:—

Jewar is a small town in the district of Bulandshahar at about 16 miles from the Khurja Ry. Station. There is a *Chaityala* and about twenty Jaina families reside there. Five or six years ago the Jains of the place thought of building a Sikharband Jaina temple in the place of the Chaityala. As the space where the Chaityala now stands was insufficient, a plot of ground on the road-side at the end of the southern bazar was purchased for the purpose. The work was started till all the money in cash was finished. The donors and the debtors refused to pay their liabilities and the building work came to a stand still. Some of them are well-to-do people and if they pay what they owe to the temple the work could very well be taken up again. May I request the Jains of Khurja to ask L. Pyrey Lal to pay up the donation that his father L. Bansidhar promised towards the temple fund. The Bombay Jains are also requested to move L. Lalji Mal who is now-a-days the owner of L. Chaju Ram's shop at the Byculia Station Bombay to pay his debts and thus to save the unnecessary expenses of the court. In the end the Mahasabha and the J. Y. M. A. are requested to send an Updeshak to make the people feel the duty of keeping their words.

Yours truly,

B. N. JAINI,  
Darakshan.

## NOTICE.

A meeting of the Punjab Provincial Jaina Young Men's Association will be held at Ferozepore on 3rd May 1906 on the occasion of the next Bimb Pratishtha there and subjects of religious and female education and of social reform etc., will be discussed therein.

Those having the good of Jaina community at heart should not fail to avail of the occasion.

Intending speakers should intimate their names and subjects to B. Sheo Dyal, B. A., Joint Secretary, J. Y. M. A., Hissar.

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All correspondence and other matter for publication to be addressed to the Editor, the *Jaina Gazette*, Allahabad. Contributors will please note that all communications are to be written on one side of the paper and in a neat, legible hand; also that articles and letters to be printed in any month should reach the office of the Gazette before the 8th of that month.

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