

THE
BRIGHT ONES IN JAINISM

(SVARGA LOKA)

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FOREWORD.

I have great pleasure in placing before the reader an account of the Gods (or to be more accurate of the Devas) in Jainism and I believe that it will be helpful in removing many false notions still lingering in some minds.

Jainism draws a sharp line of distinction between the Gods and the *Devas* : while it speaks of the former as the Siddhas it describes the latter as the mundane souls. The conception of these in Jainism, of which the author has with considerable success tried to give an elaborate and detailed account in this pamphlet, materially differs from that of other religions.

That in Jainism, the subject has been dealt with systematically and with mathematical accuracy, is a fact well borne out by the minute calculations of number, age, residence, etc. And the readers will themselves find that the description is consistent in all the details. That it is not a mere conception will be proved only by the progress of Science.

I trust that this pamphlet will be used with advantage by students of comparative religion. It may also prove to be a small introduction to scholars for research work in Jainism.

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M. C. JAIN.

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THE BRIGHT ONES IN JAINISM. (Svarga Loka.)

THE GODS.

THE word "God" means the highest Ideal Being, which can be conceived by the human mind. In Jainism, this Being is called "Siddha", or the realised, liberated, disembodied Soul.

The lesser beings, *i.e.* embodied or mundane Souls according to Jainism, are of four kinds. (1) Human, (2) Sub-human, animals, plants, etc., (3) Hellish, and (4) Celestial. These last are called the *Deva* (bright kind of beings, the BRIGHT ONES). I call them "The Gods", and propose to give a very brief account of them.

The *Devas* (Celestials) are so-called because they always amuse themselves with their eight heavenly acquisitions, and have shining heavenly constitutions.

The eight heavenly acquisitions of the celestials, which are theirs by nature, are the following :—

1. *Anima*— this enables them to make their body very small.
 2. *Mahima*— is the opposite of the first and helps them to extend their bodies to any dimensions.
 3. *Laghima*— by which they can make their bodies very light.
 4. *Garima*— by which they can make their bodies very heavy.
 5. *Sakama*— *Rupitva* by which they can at will adopt any forms, and any number of bodies at one time.
 6. *Vashitva*— by which they can bring others under subjection.
 7. *Ishitva*— by which they can exhibit superiority.
 8. *Prakamya*—power to act as they desire.
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THEIR BODIES.

The Gods have fluid or changeable (*vaikriyaka*) bodies. According to Jainism, all living, embodied, or mundane souls have always at least three bodies :

(1) The *Karmic* body, or the body made up of Karmic matter, which is constantly changing according to the intensity or mildness of the motives and according to the actions which impelled by our passions and impulses, we are doing by means of our mind, speech and body. It is this body which determines our condition of life, our (i) faith, (ii) knowledge, (iii) character, (iv) happiness, (v) physical and physiological condition, (vi) family (vii) success and prosperity, and (viii) age, and the whole infinity of conditions and circumstances involved in these eight main classifications of our worldly existence ;

(2) the *Taijasa* body or the luminous or electric body, which is co-extensive with the Karmic body and is made up of the peculiar *Taijasa* molecules ; and

(3) the *Audarika* body (literally got from the mother's womb) or physical body. Hunman and sub-human beings have this. But the Gods have the *Vaikriyaka* or fluid body, which they can change at will. Milton rightly mentions this as the body of the angels in his *Paradise Lost*. The Christian, Mohammedan and other systems of religion hold a similar view. Cabalistic and mystic systems of ancient Greece, Egypt, Assyria, and Babylon also had some sort of faith in this phenomenon of changeable bodies. Popular magic, even of the black kind, connected with wizard's lore and witchcraft, also recognized that men can change themselves into animals etc. Fables and fictions in the East and the West, all the world over are familiar with this theory of physical transfiguration. The famous *Fasana-e-ajayaba* (The Wonderful Tale) of Urdu literature, richly illustrates this, as the Prince Jan-e-Alam could change himself into a monkey and back to his human form again.

Thus the changeability of form is a well-known phenomenon. The Gods in Jainism have all a body which they can change at will, it is their *Vaikriyaka* or third body. They possess it universally, like their antipodean analogues—the denizens of the nether world, the embodied mundane souls of hell.

The celestial beings can assume any form they like. The body has no flesh, blood, and bones, and there are no filthy excretions from it. It is very lustrous and bright. It may be compared to a cloud shot with the shining glory of a rising or setting sun, now looking like one living being, now changing itself into another form.

THEIR ORDERS.

According to Jainism the Gods have four Orders or Groups:

1. Residential, *Bhavanavasi* with 10 classes ;
2. Peripatetic, *Vyantara*, with 8 classes ;
3. Stellar, *Jyotisha* with 5 classes ; and
4. Heavenly, *Vaimanika*, with 12 classes.

Each class has 10 grades :—

- Indra— Powerful and of supreme authority, like a king.
This class includes the Pratindras, or Sub-Indras, who are like the heir-apparent.
- Samanika— Powerful but not as authoritative as Indra ;
like father, teacher.
- Trayastrinsa— Like ' minister ' or priest or the King's sons,
so-called because they are 33 in number
- Parisad— Like ' courtiers.'
- Atma-raksa— Like ' body-guards.'
- Loka-pala— Like ' the police ' ; the protectors of the people.
- Anika— Like ' the army.'
- Prakirnaka— Like ' the people.'
- Abhiyogya— Like that grade of celestial beings who form
themselves into conveyances as horse, lion,
bull, swan, etc, etc. for the other grades.
- Kilbishika— Like the servile grade.

But the Peripatetics and Stellers do not have the Trayastrinsat and Loka-pala.

THEIR CLASSES.

The Bhavanavasi or Residential gods are of 10 classes :—

1. Asurakumara, 2. Nagakumara 3. Vidyutakumara 4. Suparna-kumara 5. Agnikumara 6. Vatakumara 7. Stanitakumara 8. Udadhikumara 9. Dvipakumara and 10. Digkumara.

They are called *Kumara* because their lives and habits are like those of playful youths of under twenty years of age, who are called *Kumara*.

The 8 classes of Peripatetics are :

1. Kinnara.
2. Kimpurusha.
3. Mahoraga
4. Gandharva.
5. Yaksha.
6. Rakshasa.
7. Bhuta.
8. Pishacha

The 5 classes of Stellars are :—

1. Surya, the sun.
2. Chandra, the moon.
3. Graha, the planets.
4. Nakshatra, the constellations.
5. Prakirnaka Taraka, scattered stars.

The Heavenly gods are of two kinds :

1. Kalpopanna,—born in the 16 heavens, and with 10 grades. These alone have 12 classes.
2. Kalpatita—born beyond the 16 heavens. They have no grades or classes. They are called Ahamin-dra lit, ('I am Indra') and are all alike.

The Kalpopanna have 12 classes because there are 12 Indras in the 16 heavens as follows :—

The 1st, 2nd, 3rd, and 4th heavens have one Indra each
i.e. 4 Indras named after their heavens.

The 5th and 6th heavens have one Indra only i.e. Brahmendra.

The 7th and 8th	„ „ „	1 Lantava.
The 9th and 10th	„ „ „	1 Shukra.
The 11th and 12th	„ „ „	1 Satara.
The 13th, 14th, 15th, & 16th	„ „ „	each i. e. 4, named after their heavens.

THEIR NUMBERS.

The universal line squared (Jagat Pratara) divided (respectively) by three hundred Yojanas squared and by two hundred and fifty-six fingers squared gives us the number of the Peripatetics (Vyantaras) and the Stellars (Jyotishis).

The numbers of the Residential-Celestial Souls (Bhavanavasi), and the Heavenly Souls in the Saudharma pair (the first, and the second Ishana heavens) are gained by multiplying the universal line, by the square and cubic root of one cubic finger (Ghanangula), respectively.

The number in the five pairs of heavens above them is equal to the quotient of the universal line divided, respectively, by its own eleventh, ninth, seventh, fifth and fourth square root.

The Heavenly Souls in each of the Anata and other heavens are an innumerable part of a palya.

Anata, and the heavens above it namely Pranata, Arana, Achyuta, the nine Graiveyakas, nine Anudishas, and four Anuttaras (leaving Sarvartha Siddhi),— in each of these twenty-six heavens the number of celestial souls is equal to an innumerable part of a palya.

The number of souls in Sarvartha-siddhi is (variously) declared to be, three-fold or seven-fold the number of women (in the Universe).

The total number of all Celestials, in general, is much larger than the number of the Stellars (Jyotishis). (See Gommata Sara Jiva Kanda Gathas 160 to 163).

THEIR RESIDENCE.

The 10 classes of Residentials and the 8 classes of Peripatetics live in the first Earth called Ratna Prabha.

Ratna Prabha is 1,80,000 yojanas thick. It has 3 parts. The uppermost Khara-bhaga is 16,000 yojanas thick and the 16 kinds of jewels, diamond, etc. are found in it. In the middle 14,000 yojanas of these 16,000 there live all the 10 kinds of Residential (Bhava-

navasi) celestial beings except the Asura Kumara, and all the 8 kinds of Peripatetics (Vyantara), celestial beings except the Rakshasa.

The middle part is Pankabhaga, 84,000 yojans thick. The Asura and Rakshasa live here. The lowest part is Avvahula-bhaga, 80,000 yojanas thick. The first hell is situated here. *i. e.* only in the mobile channel (Trasa Nadi) of this part.

The Stellars live as follows :—

The Stellars begin at a height of 790 yojanas (each of 2,000 kos) from the level of the earth on which we are. The lowest are the Stars. 10 yojanas above them are the Suns. 80 yojanas above the Suns are the Moons. 4 yojanas above the moons are the 27 Nakshatras. 4 yojanas above the Nakshatras is Budha, the planet Mercury. 3 yojanas above this is Shukra, the planet Venus. 3 yojanas above Venus is Vrahaspati, the planet Jupiter. 3 yojanas above Jupiter is Mangala or Angaraka, the planet Mars. 3 yojanas above Mars is Sanichara, the planet Saturn.

Thus up to 900 yojanas from the earth-level upwards are found the Stellar order of celestial beings. (1 yojana = 2,000 kos.)

In the human regions, *i. e.*, the $2\frac{1}{2}$ dvipas, the Stellars always move round their respective Mount Meru, but their nearest orbit to the Central Meru in Jamu-dvipa has a radius of 1121 yojanas. That is, they never appear in a circle of 1121 Yojana-radius, from the Central Meru.

Divisions of time are caused by the movements of the Stellars.

The Stellars outside the $2\frac{1}{2}$ dvipas *i. e.*, beyond Manushottara mountain in the middle of Pushkaravara dvipa are fixed. They never move.

The 16 heavens are situated in pairs, one pair above the other, the 9 Graiveyakas are also one above the other beyond the 16 heavens.

The Kalpavasi live in :—

1. Saudharma, 2. Ishana, 3. Sanat-kumara, 4. Mahendra, 5. Brahma, 6. Brahmottara, 7. Lantava, 8. Kapishtha, 9. Shukra, 10. Maha-shukra, 11. Satara, 12. Sahasrara, 13. Anata, 14. Pranata, 15. Arana, and 16 Achyuta.

Above these 16 heavens, the abodes of Ahamindras are :—

9 Graiveyaka heavens ;

9 Anudisha „

5 Anuttara „ i. e. Vijaya, Vaijayanta ; Jayanta ;
Aparajita ; Sarvartha-siddhi.

Above the Sarvartha-siddhi, is the *Siddha Kshetra* the place of Liberated souls.

The first heaven Saudharma is the nearest, because its central heavenly car or abode (*Vimana*) is only one hair's breadth from the top of the Central Meru. This is 1,00,040 yojanas high. 1,000 yojanas of it are embedded in the earth, the rest is above, the top being 40 yojanas.

THE 63 PATALA OF CELESTIAL STRATA OR LAYERS.

The upper world has in all 63 Patala, strata or layers. Each layer is co-extensive with the mobile channel (*Trasa Nadi*), which is a square of one raju or $\frac{1}{14}$ of the height of the whole Universe, or $\frac{1}{7}$ of the height of the upper world.

In the centre of each *Patala* is the centre abode or car or *Indraka Vimana* of that *Patala*. The Indras live only in these *Vimana*. The *Indraka Vimana* of the first *patala* is a circle of a diameter of 45 laes yojanas; then it goes on decreasing in size till it becomes a circle of one lac yojanas diameter in the sixty-third *Patala*. In the 4 Cardinal directions of these 63 *patala*, there are other *Vimanas*. In the first *patala* there are 62 in each direction; in the second 61, and so on till in the sixty-second we have only 1 in each direction. In the sixty-third also there is only one in each direction.

In the intermediate directions and all over the rest of the *Patala* there are a great number of other *Vimanas*.

The 16 heavens have 52 layers (*patala*) i. e. 31, 7, 4, 2, 1, 1 respectively for the 1st., 2nd., 3rd., 4th., 5th., and 6th. pairs of heavens and 6 for the 7th. and the 8th. pairs.

There are 9 for the 9 Graiveyakas.

1 „ „ 9 Anudisha.

1 „ „ 5 Anuttara.

In all there are 63 layers, (*patala*)

THEIR INDRAS.

The Residentials have 20 Indras, 2 for each of their 10 classes.

The Peripatetics have 16 Indras, 2 for each of their 8 classes.

The Heavenly beings have 12 Indras (see page 4 above). It may be added that the Human and the Sub-human beings have one Indra each.

Thus there are 50 Indras. Each Indra has a Prati-Indra or a sort of Co-Indra or Heir-apparent, except Chakravarti and Singha who are respectively the Indras of Human and Sub-human living beings. The Stellars also have the Sun and the Moon as their Indra and Prati-Indra.

The Devas.		Indra.	Prati-Indra.
Residential	...	20	20
Peripatetic	...	16	16
Heavenly	...	12	12
Stellar	...	1	1
Human	...	1	...
Sub-human	...	1	...
		51	49
		Total.	100

Thus the total of Indras in Jaina pantheon is 100.

THEIR LIVING.

The gods are born by spontaneous rise. There is no pregnancy or labour attendant upon their birth. A mundane soul going to be born as a god, simply rises from a *Sayya* or *Seja* or couch of divine space. It is like the soul investing itself in a luminous cloud, which forms its fluid body, just rising into its celestial existence.

The gods have the male or the female sex. There is no neuter sex among them.

In each heaven there are many goddesses. Each god has many goddesses in his family. None has less than 32 goddesses.

Each god and goddess has a durbar and retinue of numerous minor gods and goddesses. They have also an army of elephants, horses, bullocks, etc., etc., each animal being of course an *abhiyogya* god transformed on account of his fluid body.

All the Residential, Peripatetic, Stellar and the Heavenly gods in the first two heavens in the first 31 patalas up till the end of 1½ rajus from the top of Mount Meru, have bodily sexual union like human beings.

The gods in the 3rd. and 4th. heavens have sexual gratification by touch only.

The gods in the end of the 5th. heaven are called *Deva Rishis*. They are in their last celestial incarnation. They will be born as human beings in their next incarnation and shall attain Liberation or Moksha. Therefore they are called Laukantikas who have reached the end (*anta*) of Universe (*Loka*).

These Laukantikas are of the following 8 classes:—Sarasvat, Aditya, Vahni, Aruna, Gardtoya, Tushita, Avyabadha, Arishta.

There are 16 more classes, 2 each in the 8 intervals formed by the above 8 classes. In all there are 24 classes. The names of their heavens are after them.

They are all alike and independent and without sexual desire, therefore called *Deva Rishi*. They descend and attend to the Tirthankaras when the latter make up their minds to renounce the world. The number of Laukantika celestial beings is 407,806.

The gods in the 7th. and 8th. heavens have sexual enjoyment by sight only *i. e.* by seeing the beloved ones. Those in the 9th., 10th., 11th, and 12th. heavens, by sound only, *i. e.* by hearing the sound, songs, etc. of the beloved, Those in the 13th, 14th., 15th, and 16th. heavens, by mind only *i. e.* by contemplating the charms and chaste joys of their spouses.

The heavenly beings beyond the 16th. heaven have no sexual impulse.

WHO ARE BORN AS GODS ?

The inflow of celestial-age-karma, by the fruition of which a soul is born as a God, is caused by:—

- (1) Self-control with slight attachment (Saraga-Samyama). This is found in monks only ;
- (2) Control of vows relating to some, but not all, passions (Samyama Asamyama). This is found in laymen only ;
- (3) Equanimous submission to the fruition of Karmas (Akama Nirjara) ; and
- (4) Austerities, not based upon right knowledge (Bala Tapa). This is found in persons who lead a right life, but whose right conduct is not based upon right knowledge ; also
- (5) Right Belief. By this the soul is born only as a celestial being of the heavenly (Kalpa) order. It applies to human and sub-human beings only. A celestial or hellish right-believer is born only as a human being.

It is to be noted that if a human or sub-human being has bound an age of a particular kind before he becomes a right-believer, he must be born in that particular condition of existence. (See *Tattvartha Sutra* C. VI. Sutras 20-21, *Jiva Kanda* Gathas, 292, 527, 645. *Karma Kanda* G. 158).

The gods of the Residential, Peripatetic and Stellar orders are those who are born as a result of:—

- (1) Austerities not based on right faith, but practised in pursuit of misguided belief.
- (2) Austerities followed for the sake of present or future good, success or prosperity.
- (3) Death due to accident by fire, water, cyclone etc., perhaps like that of Lord Kitchener, W. T. Stead, etc
- (4) Equanimous fruition of Karmas

- (5) Wrong austerities, as torturing the body by five fires (Panch Agni) etc., etc. ; or
- (6) Good deeds done in a wrong or defective or sinful manner ; for example pious deception, showy worship, (see printed *Triloka Sara Gatha* 450 p. 204 Ed. 1918).

The above are the general characteristics. Now some special features may be noticed.

Those persons who are fond of broad jokes, funny stories etc., but otherwise merit rebirth as gods of the heavenly order, are born in the first two heavens only. There also they are born only as gods of the Kandarpa (lit. "poking fun") order.

Persons of the singing, acting and similar other classes, if they merit rebirth as gods, are born up to the end of the 7 heavens; but not beyond. There also only as gods of the servile (Kilbishika) grade.

Persons of the barber and similar classes can be born up to the end of the 16th heavens ; but not beyond. There also only as gods of the class who transform themselves into elephants, swans, horses, lions, bulls etc., to act as the vehicles of other gods. (Abhiyogya). And they have the minimum age-length of their grades. (see printed, *Triloka Sara Gathas* 531, 545 et. seqq.)

THEIR COLOURS.

The Residentials, the Peripatetics and the Stellars have dark-blue, indigo, pigeon-grey or yellow colour.

The heavenly beings have yellow, pink or white colours as follows :—

Yellow in the 1st and 2nd heavens	} i. e. 2 pairs.
Yellow pink in 3rd and 4th heavens.	
Pink in 5th, 6th, 7th, 8th, 9th, and 10th.	
Pink-white in 11th and 12th heavens.	
White in the rest of the heavens and higher regions,	

THEIR AGE.

Among Residentials the maximum age of:—

Asura-kumaras is	1 Sagara ;
Naga „ „	3 Palya ;
Suparana „ „ ½ palya less i. e.	2½ „
Dvipa „ „	3 „

The maximum age of the other 6 classes is 1½ palya.

In the Saudharma and Ishana i. e. 1st and 2nd heavens, the maximum age is a little over 2 Sagaras.

In the Sanatkumar and Mahendra i. e. 3rd and 4th heavens the maximum age is a little over 7 Sagaras.

And 3, 7, 9, 11, 13, and 15 added to 7 Sagaras make up the maximum age of others.

Thus in the 5th and 6th heavens, it is a little over 10 sagaras.

„ „ „ 7th „ 8th „ „ „	14 „
„ „ „ 9th „ 10th „ „ „	16 „
„ „ „ 11th „ 12th „ „ „	18 „

In the 13th and 14th heavens it is 20 Sagaras.

„ „ 15th „ 16th „ „ „	22 „
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Above Arana and Achyuta in the 9 Graiveyakas it is more and more by 1 Sagara, i. e. it is 23 to 31 Sagaras respectively. In the 9 Anudishas, it is 32 Sagaras and in Vijaya etc., in the 5 Anuttaras it is 33 Sagaras but in the last Anuttara, i. e. Sarvartha-siddhi, it is never less than 33 Sagaras.

In the Sudharma and Ishana, the minimum age is a little over one palya.

Further and further on, the former or maximum age becomes the minimum age for the next. As for the rest, the maximum age for the immediately preceding region is the minimum for the next above it.

The same rule applies to the ages of hellish beings i. e. maximum age of the 1st is the minimum of the 2nd and so on.

The minimum age of beings in the 1st hell is 10,000 years.

The minimum age of Residentials is also the same i. e. 10,000 years.

For Peripatetics the minimum is the same i. e., 10,000 years.

The maximum age for Peripatetics is a little over one palya.

The Stellars also have a maximum of a little over one palya.

The minimum for the Stellars is $\frac{1}{3}$ of a palya.

The age of the Laukantikas is 8 Sagaras. It is the same for all. They live in the end of the 5th heaven. The maximum for the 4th and therefore the minimum for the 5th heaven is 7 sagaras ; the maximum for the 5th heaven is 10 Sagaras for the other gods in the 5th heaven, but for Laukantikas it is uniformly 8 Sagaras only.

THEIR STATURE.

Their size like their moving from place to place, their worldly possession and pride, goes on decreasing as we go up to the higher heavens.

Thus their sizes are as follows :—

In the 1st and 2nd heavens,	it is about	7	hands (cubits.)
In the 3rd and 4th	„ „	6	„
„ „ 5th, 6th, 7th, and 8th	„ „	5	„
„ „ 9th, 10th, 11th, and 12th	„ „	4	„
„ „ 13th and 14th	„ „	3 $\frac{1}{2}$	„
„ „ 15th and 16th	„ „	3	„
In the 1st, 2nd, and 3rd Graiveyaka	it is	2 $\frac{1}{2}$	hands.
In the 4th, 5th, and 6th	„ „	2	„
In the 7th, 8th, and 9th	„ „	1 $\frac{1}{2}$	„
In the 9 Anudishas	... „	1	„
In the 5 Anuttaras	... „	1	„

THEIR FOOD-INTERVAL.

The gods take no ordinary food. But they have the sensation of hunger. This arises at fixed intervals. The interval is the number of years which is 1000 times the number of sagaras, which constitutes the maximum age of the god.

Thus in the first and second heavens, the gods have a maximum age of a little over 2 sagaras. Their food interval is 2000 years.

THEIR RESPIRATION.

All living beings, the highest and the lowest, have four principal vitalities. (1) The vitality or *Prana* of sense. The lowest mundane soul has one sense of touch ; the highest has all the five senses of touch, taste, smell, sight and hearing ; (2) The vitality of power. The lowest soul has the power of body only, the highest has all the three powers of body, speech and mind ; (3) The vitality of age, which determines the duration of one's life ; and (4) The vitality of respiration, by which every living embodied being inhales and exhales.

The gods have this vitality of respiration. Their respiration occurs at fixed intervals. The interval is the number of fortnights which is equal to the number of sagaras which constitutes the maximum age of the god.

Thus, in the first and second heavens the gods have a maximum age of a little over 2 Sagara. Their respiration period is 2 fortnights. Their one breath takes one month.

A COMPARISON.

Comparing the food-interval with the respiration period, we find that a god has the feeling of hunger in 2000 years, if his one respiration takes 2 fortnights or a month i. e. one food interval covers 24,000 respirations (2000 years have 24000 months.)

Now ordinarily a normal healthy person's respiration is about 18 to the minute, i. e. he has $18 \times 60 \times 24 = 25920$ respirations in 24 hours. Therefore if a man lives like the gods, he should feel legitimate hunger only once in a day. Do not we eat too much and too often ?

CONCLUSION.

The Jaina description of Gods is a somewhat incomprehensible and seemingly unproveable theme. The Gods (Devas) are really an enlarged and fluidified edition of man. Their abodes are in pairs above Mount Meru, which like the navel in man, is in the centre of the middle World; and they are situated in pairs like the ribs of man. Above the last of the 16 heavens, we have the 9 *graveyakas*, [literally those heavens which are in the neck (*Griva*)], in three parts of three layers each. Then follow the 9 Anudisa, all in one layer. These are topped by the 5 Anuttaras, which slightly correspond to the 5 openings *i. e.* 2 eyes, 2 nostrils and one mouth of the human face. The whole is capped, as is fit, by the crown of Siddha Kshetra or the half-moon-like dome of the region of the Liberated, which corresponds to the forehead or top-crown of the human head.

The whole universe is aptly represented by the form of a man, standing akimbo, with hands on hips.

It is not impossible to view the whole thing partly as an allegory of the human form divine, a Macrocosm of the Universe roughly evolved from the human microcosm.

But the comparison, though interesting, is imperfect and superficial. The Jaina Gods live and are as detailed above. According to Jainism, the details given here are literally true and not merely allegorically by so.

Victory to Jaina Sidhanta !!!

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