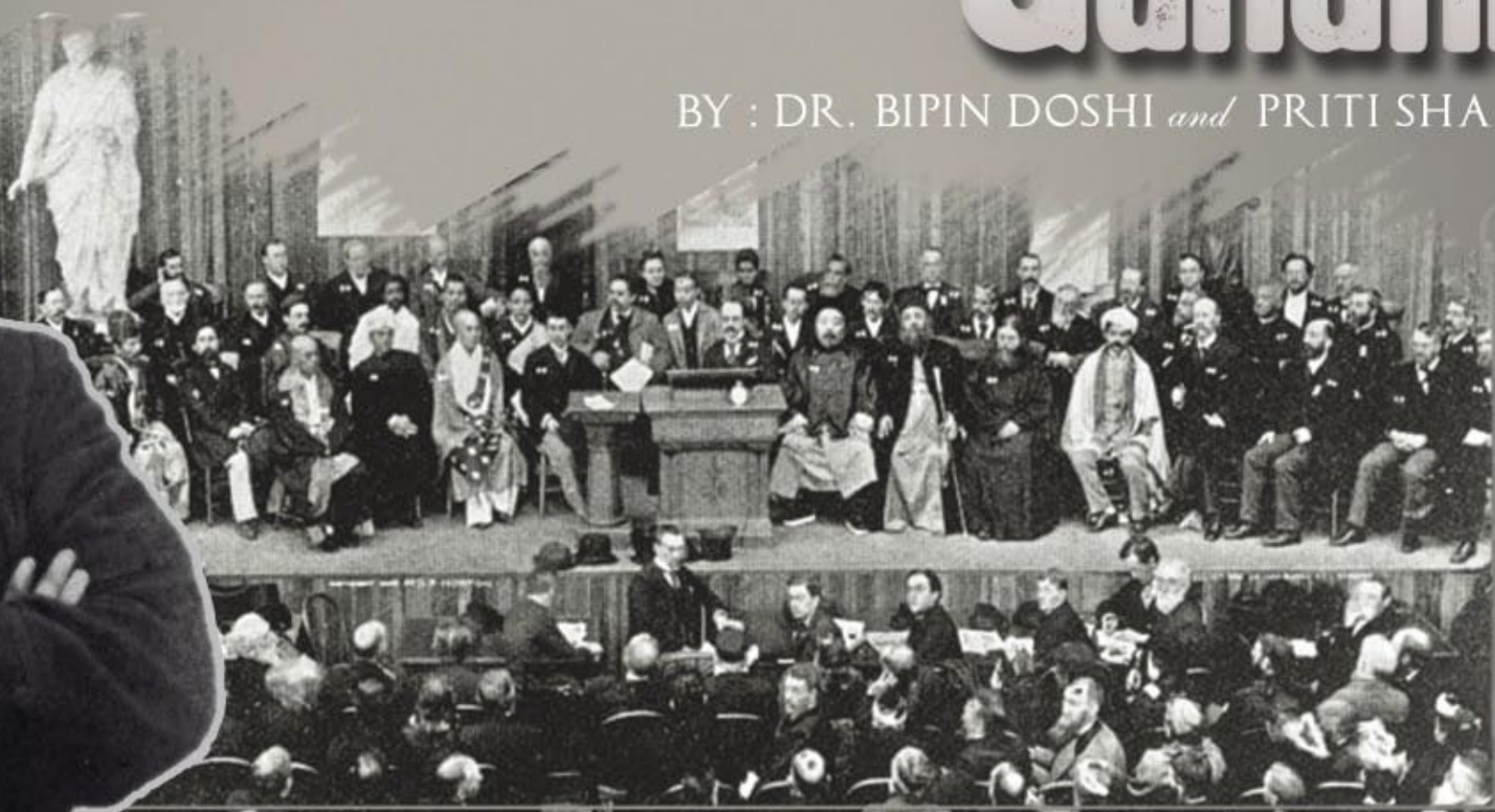
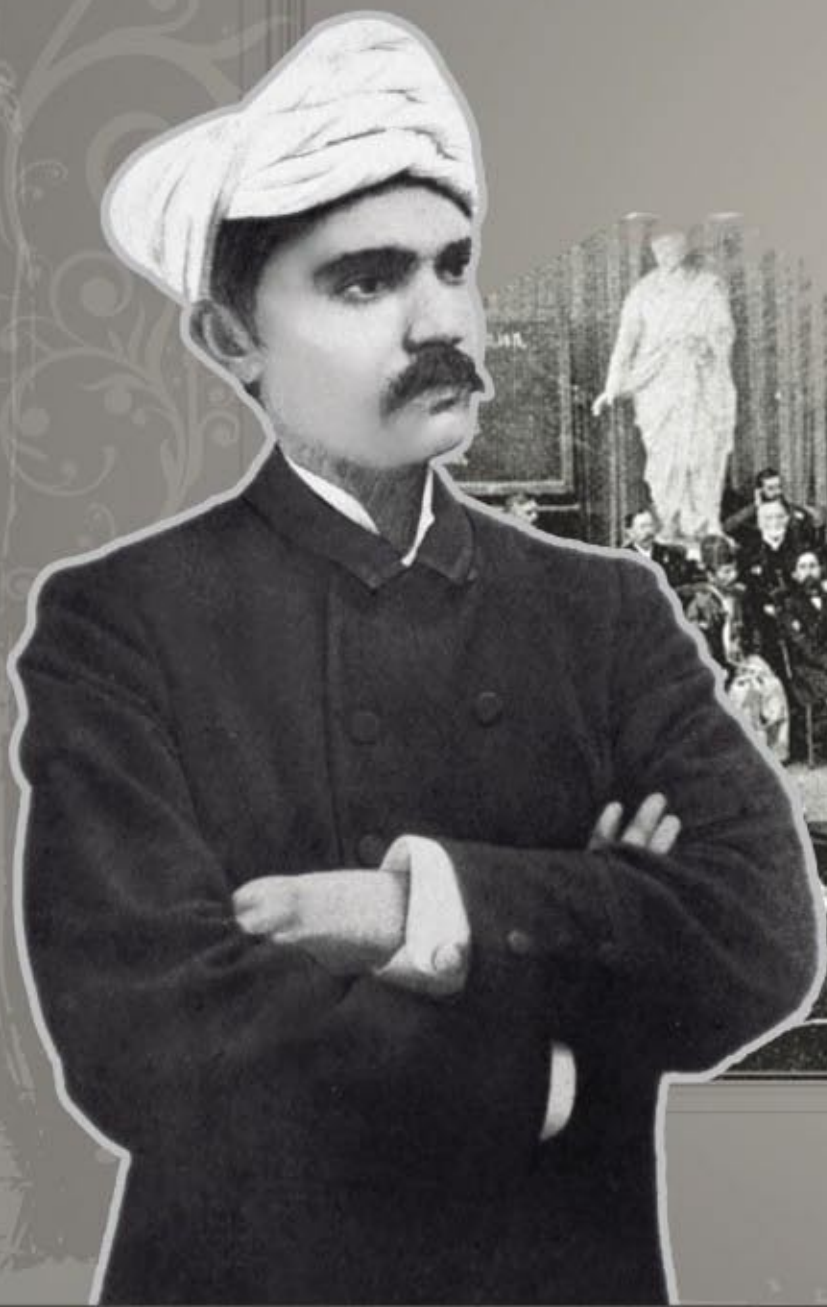


Gandhi before Gandhi

BY : DR. BIPIN DOSHI *and* PRITI SHAH



Parliament of World Religion, Chicago 1893

Gandhi before Gandhi

The title 'Gandhi before Gandhi' is rendered in a 3D, metallic-style font. The word 'Gandhi' appears at the top and bottom in a larger, bold font, while 'before' is in a smaller font in the middle. The text is surrounded by intricate, light-colored floral and vine-like decorative elements.

BY : DR. BIPIN DOSHI *and* PRITI SHAH

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Dear Readers,

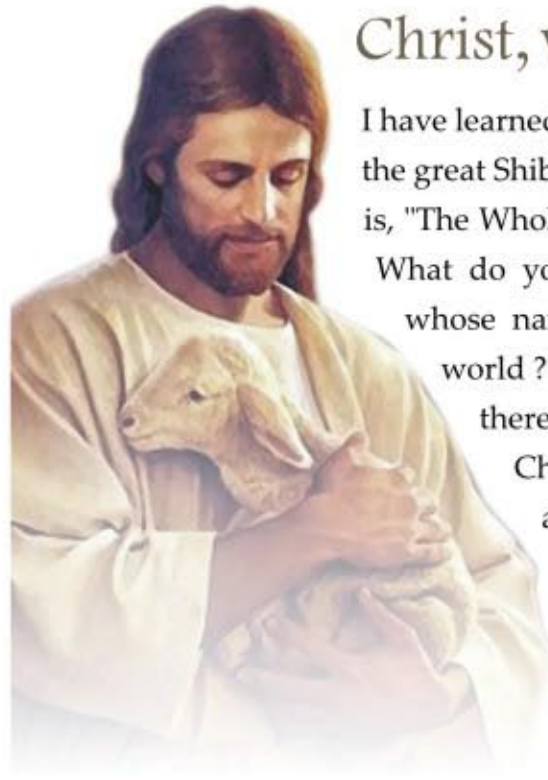
Welcome to the interesting and exciting journey of **GANDHI** BEFORE
GANDHI

Inquisitive title of the kind may surprise you, what is Gandhi before Gandhi? Who is Gandhi before Gandhi? Is the first 'Gandhi' a person or an abstract idea? Hold on, before you discover this, we wish you to read the following pages written more than 100 years back when Britishers ruled more than half of the world and stately sponsored Christian missionaries were furiously active, attempting to convert the whole world to Christian faith.

It was the darkest era of the Indian history when Westerners were not only told but were convinced that India is a land of people who are ignorant, barbaric, superstitious and immoral, and also without any culture and civilization. Thus, Indian culture and civilizations were murdered and mutated. But someone did put a strong defense to this

Let us discover the truth..

-Authors



Christ, we welcome...

I have learned since coming to this country that the great Shibboleth of the host of Christendom is, "The Whole world for Christ." What is that?

What do you mean? Who is that Christ in whose name you propose to conquer the world? Is there a Christ of oppression? Is there a Christ of injustice? Is there a Christ of misinterpretation? Is there a Christ of denial of all rights?

Is there a Christ of destruction of all holy aims and humane immemorial institutions? Is there a Christ of unjust and exorbitant taxation for the support of a government, foreign

to our knowledge, our thought, our religion and our consent? Who of these Christ has inscribed his name on the banner of your conquests? If you seek to conquer us under such banners and in the name of such Christ we refuse to be conquered. But, if you come in the name and spirit of the Christ of Education, of Brotherhood, of Universal Love, or in the name of that Christ, who in the valley of the Ganges and on the shores of the sea of Tiberius, more than 1800 years ago, taught and said: "A new commandment give I unto you, that ye love one another;" then I say, we will welcome you, for, Him we know and, of Him we are not afraid. But all this must be understood in the full freedom of it. We cannot recognize a

creedal Christ, a limited Christ, an emasculated truth, whatever it is, viewed from an educational or from moral and spiritual point of view, we recognize a universal idea, without limit, without fetters, totally free.

Not a shadow of hope of Christianizing India!



My brothers and sisters of America, there is not a shadow of hope of Christianizing India. You send the missionary to my country to make converts, but every convert he makes, he transmits an industrious tiller of soil into an idle worthless

loafer and frequently a drunkard and he becomes a charge or a burden, on the contributions which are yearly sent by English and American societies to convert the heathens to Christianity. After two hundred years and after spending millions of dollars and with people who are with the British bayonet, to influence a conquered nation and force them to support Christianity, will not succeed.

If you mean that three hundred millions of our people are going to be converted, that is to say, to be bought off by American or English money, you are mistaken.

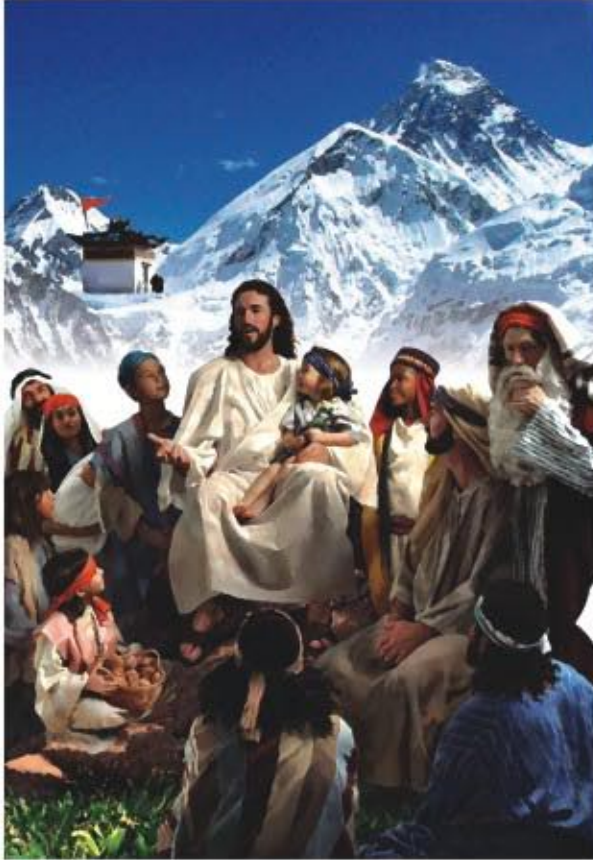


You have Abraham Lincoln... we have Vikram, the great.

You have had your Abraham Lincoln who was the regenerator of your country, a second Washington. We had also our Abraham Lincoln, the victor of a great and patriotic war, the patron of reviving Hinduism, the center of all that is best and most beautiful in modern Sanskrit literature,

and the subject of a hundred legends - Vikram the Great. He is to the

Hindu what Charlemagne is to the French, what Alfred is to the English, and what Harun-Al-Rashid is to the Mohammedan. You Americans are living in the realization of the ancient dreams of the philosophers of India and the East. The means of the growth and human uplifting are great here. Our prophets and philosophers have laid the foundations of them and it is now for you to build on those foundations. This is the message of India, which she delivers to you and through you to the whole American nation.



Jesus must have been attracted to and lived in India.

"It is beyond doubt, therefore, that India was commercially connected with the countries situated on the shores of the Mediterranean many centuries before the birth of Jesus; that India's wealth and commodities had attracted different people to her in very ancient times; that her religions were openly

preached and known in the very land which afterwards became the birth-place of Jesus; that Alexander's conquest had made foreign nations more familiar with India and her people, and her glory had spread throughout the world then known. Is it then not possible that Jesus, having heard of the richness of the philosophies and sciences of India, should have gone there with a desire to study them? The evidences are overwhelming in favor of the theory that Jesus must have been attracted to and lived in India during the time about which the Evangelists are silent."

To the liberal minded the whole world is a family.



You know, my brothers and sisters, that we are not an independent nation, we are subjects of her Gracious Majesty, Queen Victoria, the "defender of

the faith," but if we were an independent nation with our own government and our own rulers with our laws and institutions controlled by us, free and independent, I affirm that we would seek to establish and for ever maintain peaceful relations with all the nations of the world. We would seek neither to lessen your dignity nor to encroach upon your right or domain, and we would ask for same recognition in the family of nations, since you have already conceded that we are a part of the family of nations. A Sanskrit poet says: "This is my country, that is your country, these are the conceptions of narrow souls, to the liberal minded, the whole world is a family."

?

Whose brilliant mind dared to speak

these words to thousands of Christian in their own country??

These are the words of Mr. Virchand Gandhi, a Gandhi born about five years before Mahatma Gandhi. There are many historical figures prior to Mahatma Gandhi, who made great contributions as perfect patriots and strong defenders of Indian religion, culture and civilization. All these when he was just 29 years old. Many have been justly recognised, some are over recognised while some are hardly noticed. Virchand Gandhi is one of those who is hardly recognised or may be called the unsung hero of our country. When we read about 535 speeches and writings of Mr. Virchand Gandhi, we were not only amazed but also bound to realise that his life was as pious as Mahatma Gandhi's was, his knowledge and subject contents were as great as those of Vivekanand, who also was one of the delegates representing Hinduism at the Parliament of World Religion, Chicago 1893.

Purpose of this book is to recognise this legendary personality of India and Jain Community.

A widely published news bulletin of USA, 'Buffalo Courier' dated 10th Aug 1894, wrote thus:

Virchand R. Gandhi, the Jain Hindu of Bombay, has been accorded the greatest ovation ever granted to a speaker at Cassadaga on Saturday afternoon when he stepped forward in his silken robe of royal purple and golden colored turban and sash, the auditorium fairly rang with applause, and when he finished his speech which, was announced as "Some Mistakes Corrected", he was recalled again and again.

GANDHI BEFORE GANDHI *is*
VIRCHAND RAGHAVJI GANDHI



ABOUT MISSION AND MISSIONARIES

By Mahatma Gandhi

You, the missionaries, come to India thinking that you come to a land of the heathens, of idolaters, of men who do not know God. One of the greatest of Christian divines, Bishop Heber, wrote these two lines which have always left a sting with me: "Where every prospect pleases, and only man is vile."



I consider Western Christianity in its practical working is a negation of Christ's Christianity. I cannot conceive Jesus, if he was living in flesh in our midst, approving of modern Christian organizations, public worship, or modern ministry. If Indian Christians will simply cling to the Sermon on the Mount, which was delivered not merely to the peaceful disciples but a groaning world, they would not go wrong, and they would find that no religion is false; and that if all live according to their lights and in the fear of God, they would not need to worry about organizations, forms of worship, and ministry. Cooperation with forces of Good and non-cooperation with forces of Evil are the two things we need for a good and pure life, whether it is called Hindu, Muslim or Christian.

Young India, September 8, 1920

It is my firm opinion that Europe today represents not the spirit of God or Christianity but the spirit of Satan. And Satan's successes are the greatest when he appears with the name of God on his lips. Europe is today only nominally Christian. It is really worshipping Mammon. "It is easier for a

camel to pass through the eye of a needle than for a rich man to enter the Kingdom." Thus really spoke Jesus Christ. His so-called followers measure their moral progress by their material possessions!

Young India, September 8, 1920

"But I do not apologize for saying that the frightful outrage that is just going on in Europe perhaps shows that the message of Jesus of Nazareth, the Son of Peace, has been little understood in Europe and that Light upon it may have to be thrown from the East."

From speeches and writings of M. K. Gandhi, pp. 242-44



**(Almost similar thoughts were expressed
by Virchand Gandhi, 27 years before
these writings of Mahatma Gandhi)**

Yes, there was a
Gandhi before Gandhi

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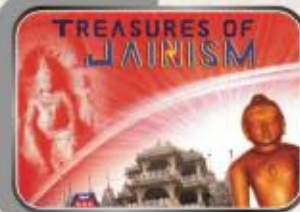
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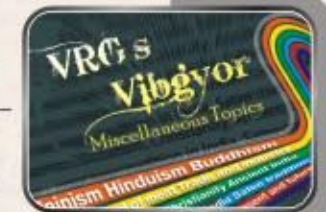


VRG's Vibgyor

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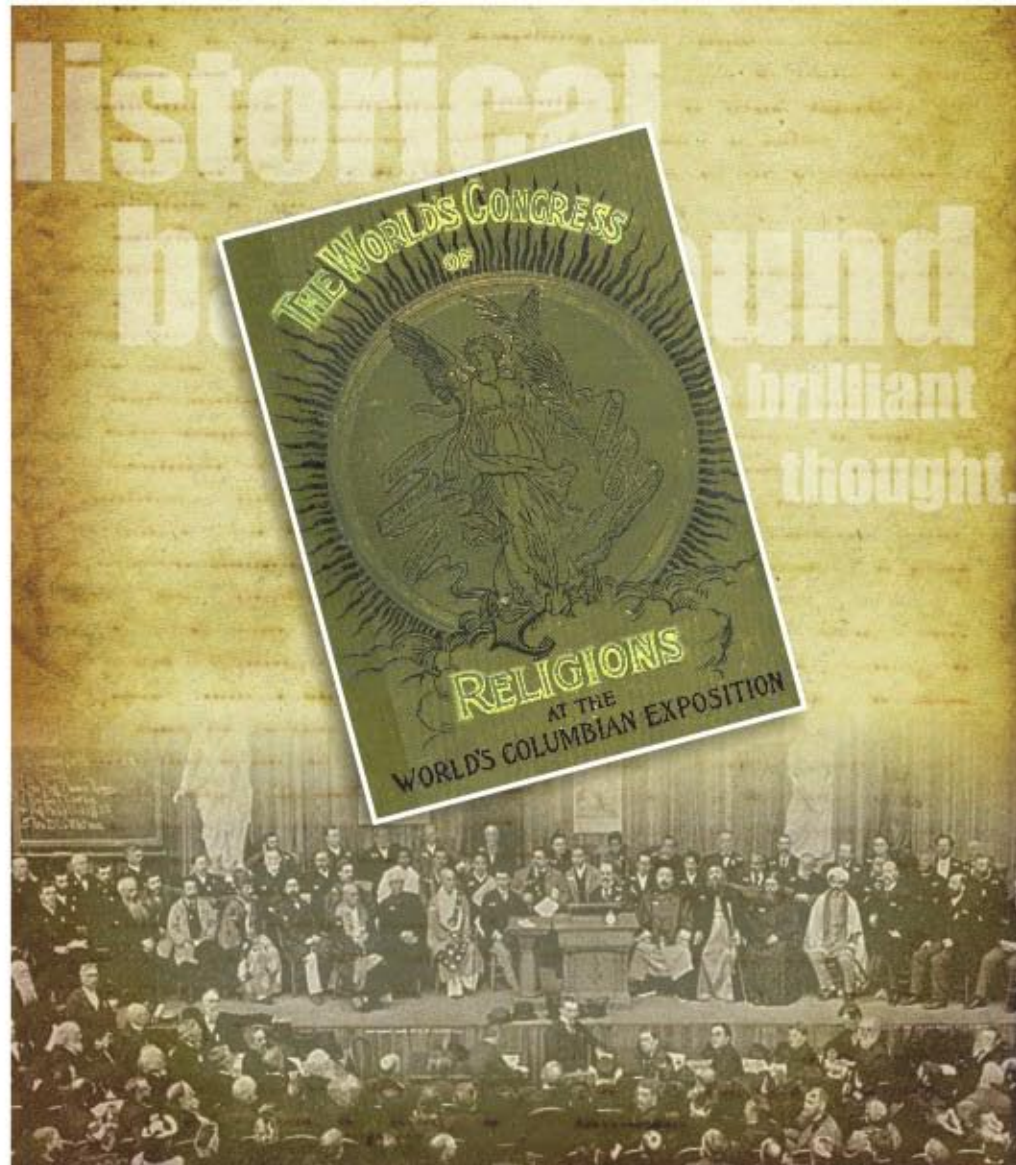
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New Era begins

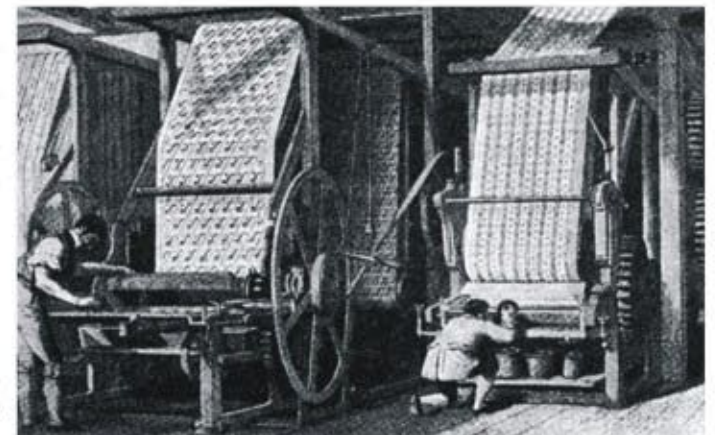
Industrial Revolutions

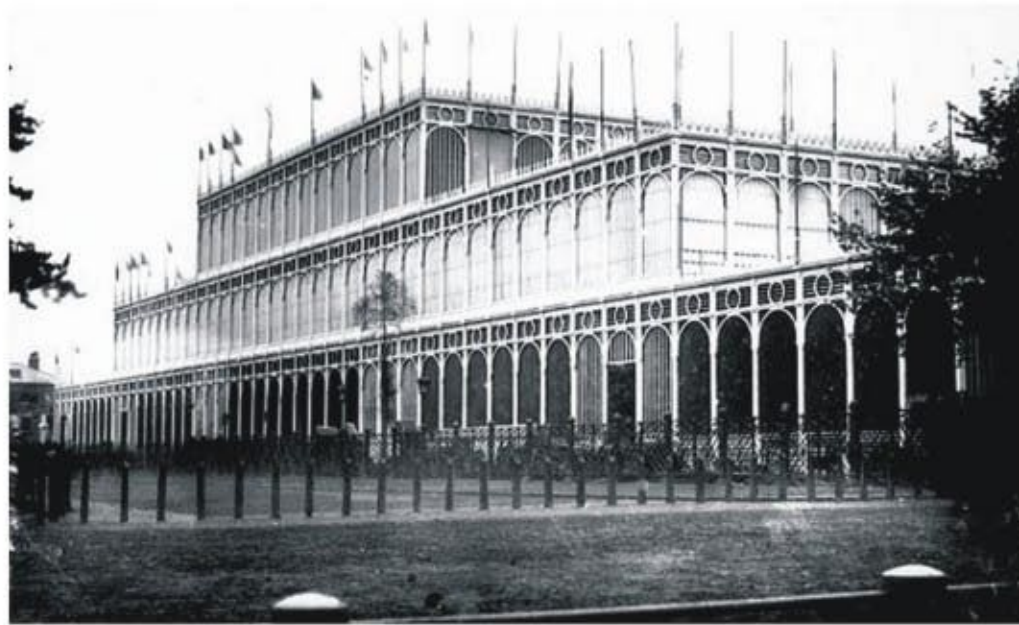
There were actually two Industrial Revolutions. The first occurred in Great Britain during the late eighteenth century, and the second began during the mid-nineteenth century. The Second Industrial Revolution (1820-1970) centered on the United States and Germany.

The term Industrial Revolution itself refers to a change from hand and home production to machine and factory. The first industrial revolution was important for the inventions of spinning and weaving machines operated by water power which was eventually replaced by steam. This helped to increase America's growth. However, the second industrial revolution with invention of electricity and improved communication and travel facilities, truly changed American society and economy into a modern urban-industrial state.

First World Fair

Universal Exposition
or Expo (short of

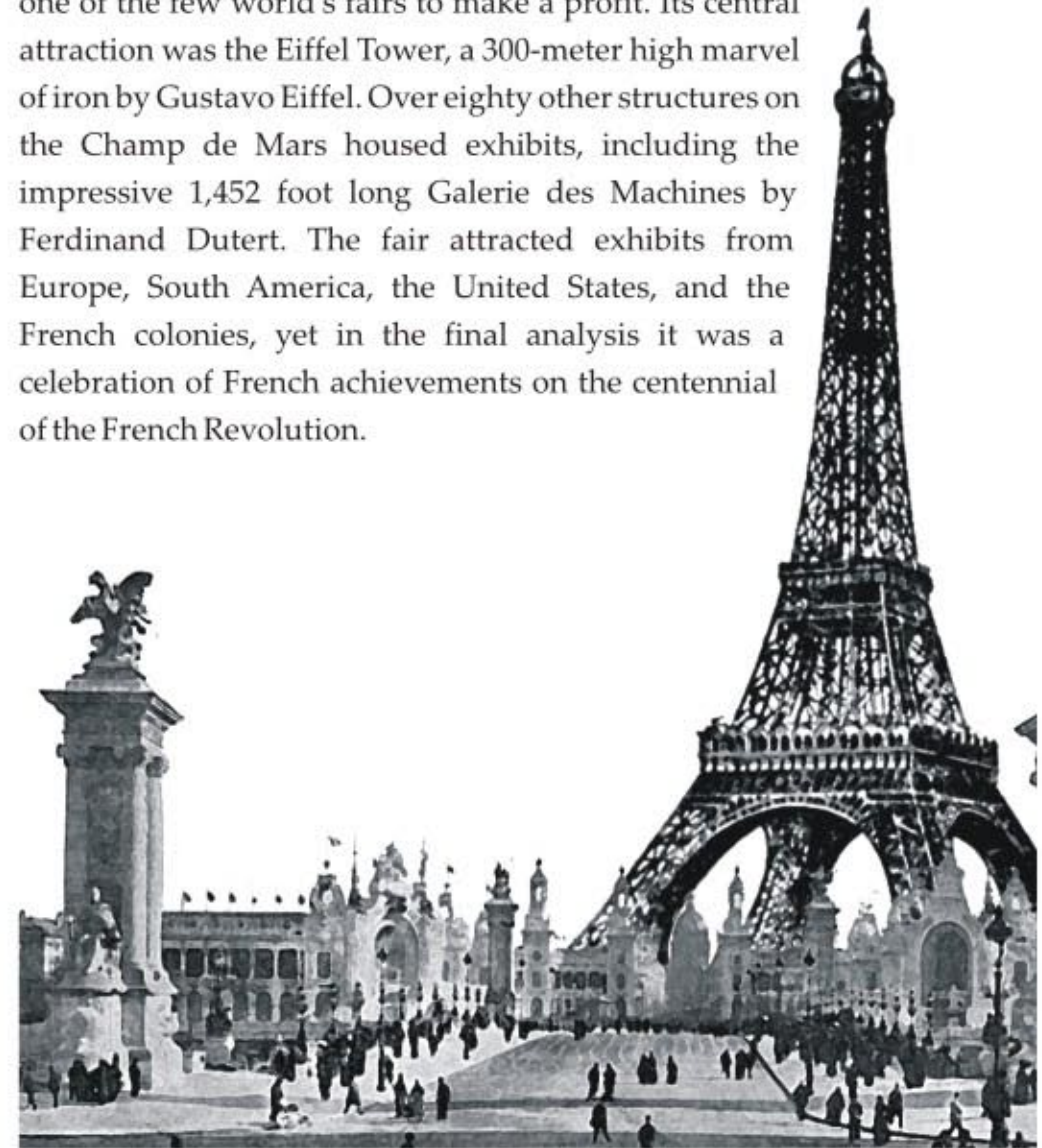




“exposition”, and also known as World Fair and World’s Fair) is the name given to various large public exhibitions held since the mid-19th century. They are the third largest event in the world in terms of economic and cultural impact, after the FIFA World Cup and the Olympic games. They have been organized for more than one and half centuries- prior to both the (modern) Olympic Games and the World Cup. The first Expo was held in The Crystal Palace in Hyde Park, London, in 1851 under the title “Great Exhibition of the Works of Industry of All Nations.” “The Great Exhibition”, as it is often called, was an idea of Prince Albert, Queen Victoria’s husband, and was the first international exhibition of manufactured products. As such, it influenced the development of several aspects of society including art, design, education, international trade and relations, and even tourism.

Second World Fair

The second world fair, universal exposition of 1889 (Exposition Universelle de 1889) was a highly successful international exhibition and one of the few world’s fairs to make a profit. Its central attraction was the Eiffel Tower, a 300-meter high marvel of iron by Gustave Eiffel. Over eighty other structures on the Champ de Mars housed exhibits, including the impressive 1,452 foot long Galerie des Machines by Ferdinand Dutert. The fair attracted exhibits from Europe, South America, the United States, and the French colonies, yet in the final analysis it was a celebration of French achievements on the centennial of the French Revolution.





Columbian Exposition- 3rd World Fair

In December 1890, President of USA, Benjamin Harrison gave green signal to hold Columbian Exposition in Chicago. In May of 1893, Chicagoans awaited the opening of the World's Columbian Exposition commemorating the discovery of America by Columbus 400 years earlier. Initiated by an act of Congress and costing nearly \$10 million to construct, the fair was intended as a spectacular international tribute to the energies of scientific and technological growth. Electricity had come of age, the Ferris wheel had made its debut, and on over two hundred and fifty acres of land, buildings were constructed to house the fruits of American industry, progress and development.

The exhibition continued for almost six months and the visitors were about 28 millions. It usually required three weeks to see the total exhibition and walk about 150 miles.

The interesting aspect of the exhibition was that it did not limit the exhibition to only trade and engineering but covered various other subjects like the art, music, education, literature, medicine, philosophy and religion.

Idea of gathering religious heads from world over

Interestingly, along with increase in travel and communication, there was a strong desire amongst the common man to know more about culture, tradition and other religions. During this time, due to scientific inventions it was necessary for all religions to relook at certain religious theories or beliefs. Most of the religions in the world were undergoing unbelievable changes. Christianity on one side and Islam on the other side were busy in mass conversion all over the world. It also resulted in wars in the name of religious fundamentalism.

However, all these added or strengthened one more dimension to religions, that of reforms and interfaith dialogue, for peaceful existence within the religion and with other religions. In each religion there are liberals and fundamentalists. Change of society in terms of equality, justice and co-existence favored liberals and thus began the new era of harmonious relationship with all. Slavery, oppression of women, racial discrimination, religious fundamentalism etc were now discarded as socio-religious evils. The days were gone when Christians could declare "The whole world of Christ".

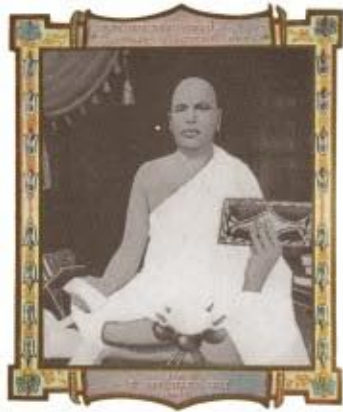
On one side philosophers were trying to find out the Unknowns like creation of world or creation of life force, on the other side the new generation was busy asking the logical explanations of all religious dogmas and rituals. The focus was changing from "Faith unto God" to humanity, socio-economic equilibrium and universal welfare and love.

These inbuilt and inevitable forces all over the world were the seeds which led to **"Gathering of religious heads from world over to begin the interfaith understanding"**.

'1893' – Historic year for India

Year 1893 was very important and historic year for India. It was the year when Vivekananda and Virchand Gandhi went for the first Parliament of World Religion to showcase the subtle Indian spirituality and glorious Indian civilization to the West. Mr Arvind Ghosh, the great Indian sage, also came back to India from Britain and had emerged as the great enemy to British. Young M. K. Gandhi also went to Africa and had the first encounter with the British government on racial discrimination. In the same year Annie Besant, an European lady started 'Theosophical society' in India to study and advance the true spiritual and ethical values of Indian religions. Again this was the year when great patriotic figure, Lokmanya Tilak, started 'Sarvajanik Ganpati-Utsav' to awaken the integrity and unity of Indians for its proud history and culture. Continents apart, for America this was the 400th year of its discovery by Columbus.





Invitation from Parliament of World Religions to Muni Atmaramjee who deputed Virchand Gandhi

In the year 1893 His Holiness Munee Shri Atmaramjee, the well-known Jain priest and Scholar, received an invitation to represent the Jain sect at the First Parliament of world religions at Chicago.

Due to religious codes it was not possible for Munee Shri Atmaramjee to go to Chicago and responding to repeated requests from Chicago, he referred the matter to the Jain community, which, without a second thought elected Mr. Virchand Gandhi to represent Jain community. There is no exaggeration to say that he not only represented Jain community but also uphold the glory of Indian religions and culture. He firmly and with point blank affirmations and determination, defended the onslaught of some mischievous Christian priests on Indian culture and civilization.

He was first to introduce Jainism to the West.





1st parliament of world religions

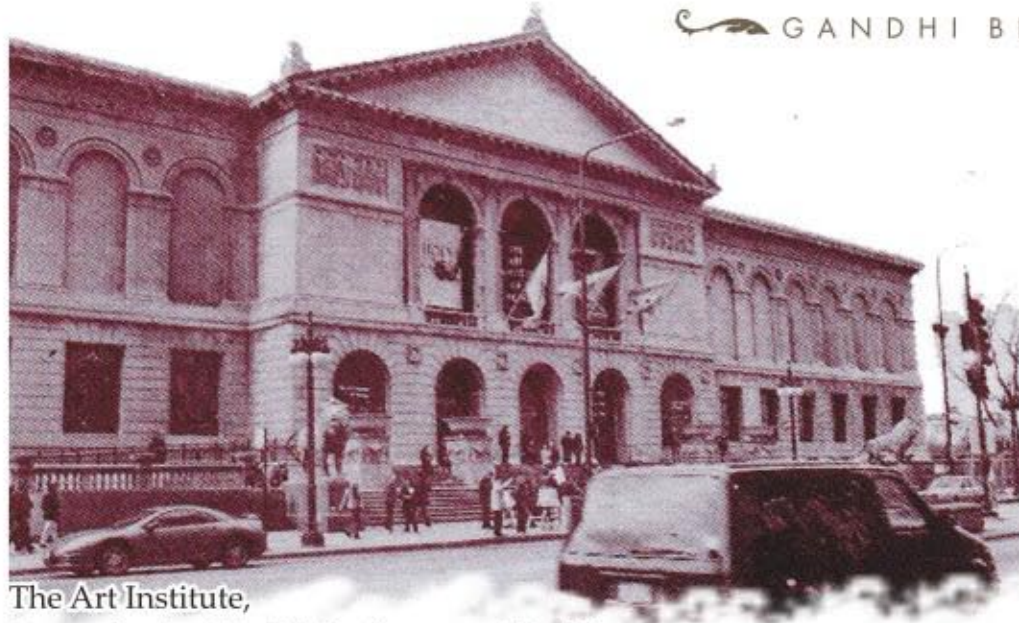
September 11th to September 27th, 1893

As a response to fears that the fair would unduly emphasize material advancements, a group of liberal Protestant Clergymen, headed by Charles C. Bonney, a Chicago educator and legal expert, developed plans for giving religion an "Appropriate Place" at the exposition. Plans were established to promote a series of separate denominational religious conferences beginning in May of 1893, at which representatives from various faiths would explicate the particulars of their religions. These religious conferences would then culminate in a seventeen-day "World's Parliament of Religions", to which representatives of all the world's great religions were invited. Each of the seventeen days was to be devoted to a specific theme of ethical, theological, historical or moral importance. Administrative responsibilities for organizing and coordination of the mammoth undertaking were placed in the hands of an enterprising

Chicago minister, Rev. John Henry Barrows.

Barrows and his ad hoc committee spent almost two years in Herculean preparations, soliciting participants and support for the parliament of Religions. Thousands of letters were exchanged with representatives of the various world religions. The dream became a reality on September 11, 1893 in the hall of Columbus in the art Institute of Chicago, when Cardinal Gibbons solemnly lifted his hands, silenced an overflowing crowd, and intoned the prayer ...

*" Praise God, from whom all blessings flow,
Praise him, all creature here below,
Praise him above, ye heavenly host ,
Praise Father, Son & Holy Ghost."*



The Art Institute,
Venue for the World's Parliament of Religions

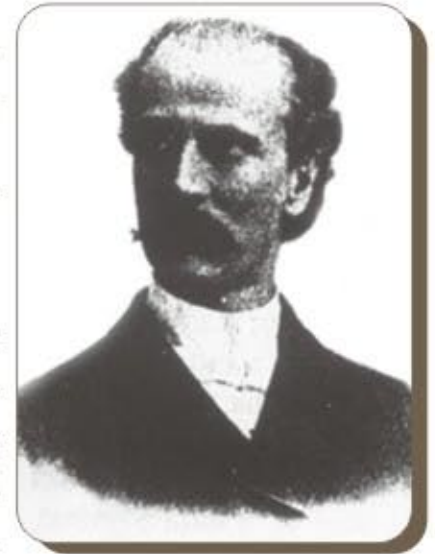


OPENING ADDRESS. C. C. BONNEY

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the

kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower. It is the brotherhood of religions.

ADDRESS OF WELCOME. DR. J. H. BARROWS, CHAIRMAN OF THE GENERAL COMMITTEE



If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the spirit of God.

The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India, are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time, and that, from the farthest isles of Asia; from India, mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of Australasian seas;" that from neighboring lands, and from all parts of this republic which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first Parliament of Religions must prove an event of race, wide and perpetual significance.

we shall hear of the faith of the Jains of India in the words of one who belonged to that community, which is far older than Christianity. Our minds and our hearts are to be widened as we take in more fully the various works of divine providence.

India Team at Parliament of world religions



- 1) **Swami Vivekanand** : A Hindu Sanyasi who represented Hinduism and became famous worldwide. He delivered three lectures
 - Hinduism as religion
 - Most ancient order of monks
 - Each in his own little well
- 2) **H. Dharampal** : (Ceylon, Asia) He represented Buddhism. There was an idol of Buddha in exhibition to increase interest in Buddhism. He gave three lectures and also participated in the discussion on ' Foreign Missionary methods.' His lectures were
 - The World's Debt to Buddha
 - Buddhism and Christianity
 - Good wishes of Ceylon
- 3) **Pratapchandra. C. Mazoomdar** : A leader of Brahmo-Samaj and was famous by his book " Oriental Christ ". He delivered three lectures
 - The world's Religious Debt to Asia
 - Words from India and China
 - Voice from New India
- 4) **B. B. Nagarkar** : A member of Brahmo-Samaj, Bombay, spoke on
 - Spiritual Ideas of Brahmo-Samaj
 - Bombay's message
 - The work of social reforms in India
- 5) **Prof. Gyanendra Chakravarti** : He was a theosophist from India. He spoke on "Spirit and Matter"
- 6) **Ms Jennie Sorabji** : A Parsee lady converted to Christianity from Pune, spoke on
 - The women of India
 - Converted Parsee women of Bombay
- 7) **Narsimha Chari** : A learned Brahmin from Madras, Spoke about " Missionary work in India"
- 8) **Manilal Dvivedi (Vedanti)** from Gujarat. He did not attend the parliament but his paper on: "Religious belief of Hindus" was read
- 9) **Lakshmi Narain**
- 10) **Rajahram from Punjab**
- 11) **Jindaram and**

Virchand Gandhi: Most eloquent speaker, represented Jains

Statistics of Speeches at 1st Parliaments of World Religions- Chicago 1893

Statistically speaking, the Parliament was dominated by English-speaking Christian representatives, who delivered 153 of 194 papers. The opportunity for the leaders from other religious traditions was limited but significant, 12 speakers represented Buddhism, 11 Judaism, 8 Hinduism, 2 Islam, 2 Parsis religion, 2 Shintoism, 2 Confucianism, 1 Taoism and 1 Jainism. Among them, Swami Vivekananda's three speeches undoubtedly drew most attention from the American public. Barrows recorded that when Vivekananda addressed the audience as "Sisters and Brothers of America," they went into rapture with "a peal of applause that lasted for several minutes.

In spite of varied responses, the 1893 Parliament had to be recognized as a great achievement within the modern civilization in general and the Western American culture in particular. As Marcus Braybrooke said, "it remains a remarkable pioneer event, and no subsequent inter-faith gathering has come near to it in size or complexity". The glory of the parliament was most obvious in the opening ceremony, on September 11, 1893. More than four thousand people had gathered in the Hall of Columbus, when at ten o'clock a dozen of representatives from different faiths marched into the hall, hand in hand. At the same time, the Columbian Liberty bell in the Court of Honor tolled ten times, honoring the ten great world religions- Confucianism, Taoism, Shintoism, Hinduism, Buddhism, Puritan, Zoroastrianism, Judaism, Christianity, and Islam. The inaugural ceremony began with "an act of common worship to Almighty God,"

Attended by about 7000 people, though it was a gathering of various religions it had distinct purpose of spreading the message of Jesus Christ. However, scholarly presentation of other faith leaders implanted the seeds of 'International Interfaith Dialogue'



"One of its chief advantages has been in the great lesson which it has taught the Christian world, especially to the people of the United States namely, that there are other religions more venerable than Christianity, which surpass it in philosophical depth, in spiritual intensity, in independent vigour of the thoughts, and in breadth and sincerity of human sympathy, yielding to it a single hair's breadth in ethical beauty and efficiency."

- Hon'ble Mame Marium Marie Snell,
Head of Scientific Section of the Parliament.

Bitter truths of 1st Parliament of world religions-Chicago, 1893.

The 1st parliament of world religions had clear intention of exchange of views and beliefs of various religions. It wanted a scholarly interaction amongst the heads of religions. It also wanted to know the grandeur and shortcomings of various systems of faith. It started with the message of tolerance, peace and wisdom. However, let us examine some of the bitter truths of the event.

First of all, there was intense and malicious protest against calling the delegates of various faith at this parliament. Many Christian religious heads thought that Oriental scholars will spoil and contaminate Christian religion.

Secondly, there were Christian speakers, outnumbering speakers of other faith as the event was in a country dominated by Christians and many Christian religious heads and scholars would have the desire to use the historic platform for expressing their views. This led to overall dominance of speeches of Christianity and mainly it encompassed the praise and propagation of Christianity.

Many could not resist to declare that Christianity is the best religion and one can't have the entry in the kingdom of heaven unless you are a Christian. The faith in one God and sacrifice of Jesus to wash the sins of man, was highlighted often. To this extent it was fine but many speakers, in there over enthusiasm, not only criticized the other faiths but also kept

no stone unturned to pick up and abuse the various beliefs and traditions of other religions.

Defending speeches of Vivekananda and Virchand Gandhi met with unholy and uncivilized comments from many missionaries. When both of them argued against the Christian belief 'I am full of sin,' it was felt by Christians as if their Bible was challenged.

However, there were many Christian speakers like Prof. Robert, Wolivunski, Henry Infield, George Hood, Don Boardman etc who appreciated the Oriental religions and also the depth to which they have reached. Organizers had expressed even the desire to hold the next Parliament at Varanasi in India. Rev. Chepin with full respect said "We want to learn, sitting at the feet of those gentlemen, full of wisdom, who come from East. Chief of the parliament, Mr Barrows, addressed in his welcome speech, '**Motherland of religions, pure water of rivers of India, disciple of prince Siddhartha Buddha, those who are enlightening Asia, we welcome you.**'

Eminent Methodist Church speaker Rev B. W. Ornate writes, "Lots of misunderstandings by Christians are dispelled by Orient scholars. They have realised that "Goodness" does not come with colour." President Bonney in his concluding remark said, "**This was a conference of friendship and not the ground for battle, even if any one from the West has mistakenly instigated the war, we praise our friends from East who pray to God saying, "O God, forgive them as they do not know what they are doing."**



Dr. George F Pentecost's Unjust and inhospitable criticism on Vivekanand and Virchand Gandhi on 24th September 1893

Virchand Gandhi's befitting reply on 25th September 1893

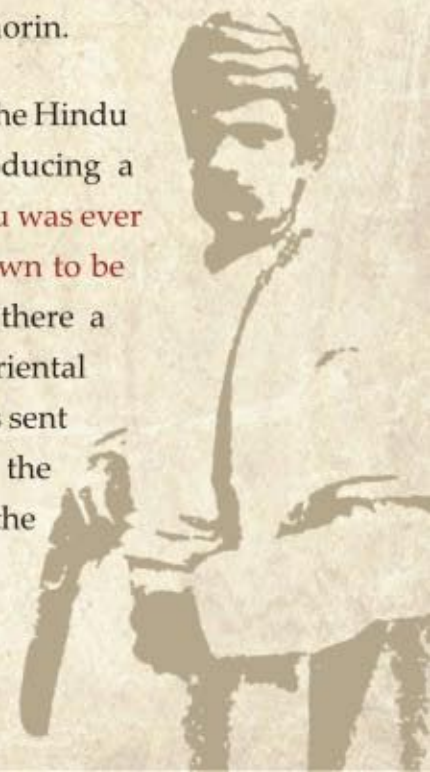
"Before proceeding with my address, I wish to make few observations. This platform is not a place for mutual recriminations, and I am heartily sorry that from time to time the most un-Christian spirit is allowed freely here, but I know how to take these recriminations at their proper value. I am glad that no one has dared to attack the religion I represent. It is well that they should not. But every attack has been directed to the abuses existing in our society. And I repeat now what I repeat every day, that these abuses are not from religion, but in spite of religion, as in every other country.

"Some men in their ambition, think that they are Pauls, and what they think they believe. These new Pauls go to vent their platitudes upon India. They go to India to convert the heathens in a mass, but when they find their dreams melting away, as dreams always do, they return and pass a whole life in abusing the Hindus. Abuses are not arguments against any religions, nor self-adulation, the proof of the truth of one's own. For such I have greatest pity. There are few Hindu temples in Southern India where women-singers are employed to sing on certain

"We have listened to lectures from distinguished Orientals on our political and social shortcomings for the last few days with as much patience as we could command. They have been going through the slums of Chicago and New York and have been dumping down the buckets of mud upon us, but we deny that these are specimens of Christianity. But in India, among high class Brahmins, there are at least 600 priestesses and every one of them is a prostitute. They are prostitutes because they are priestesses and they are priestesses because they are prostitutes. These Oriental men are criticizing Christianity. There are two or three Oriental bubbles floating over Chicago that need to be pricked."

occasions. Some of them are of dubious character, and the Hindu society feels it and is trying its best to remove the evil, but to say "they are prostitutes because they are priestesses and they are priestesses because they are prostitutes" is a statement which differs as much from truth as darkness from light. These women are never allowed to enter the main body of the temple, and as for their being priestesses, there is not one such woman priestess from the Himalayas to Cape Comorin.

"If the present abuses in India have been produced by the Hindu religion, the same religion had the strength of producing a society which made the Greek historian say: '**No Hindu was ever known to tell an untruth, no Hindu woman ever known to be unchaste**'. And ever in the present day where is there a chaster woman or a milder man than in India? The Oriental bubbles may be pricked, but the very hysterical shrieks sent forth from this platform from time to time show to the world that sometimes bubbles may be heavier than the bloated balloons of vanity and self-conceit.



Ignorant and irresponsible statement by Bishop Caldwell & its answer by Virchand Gandhi

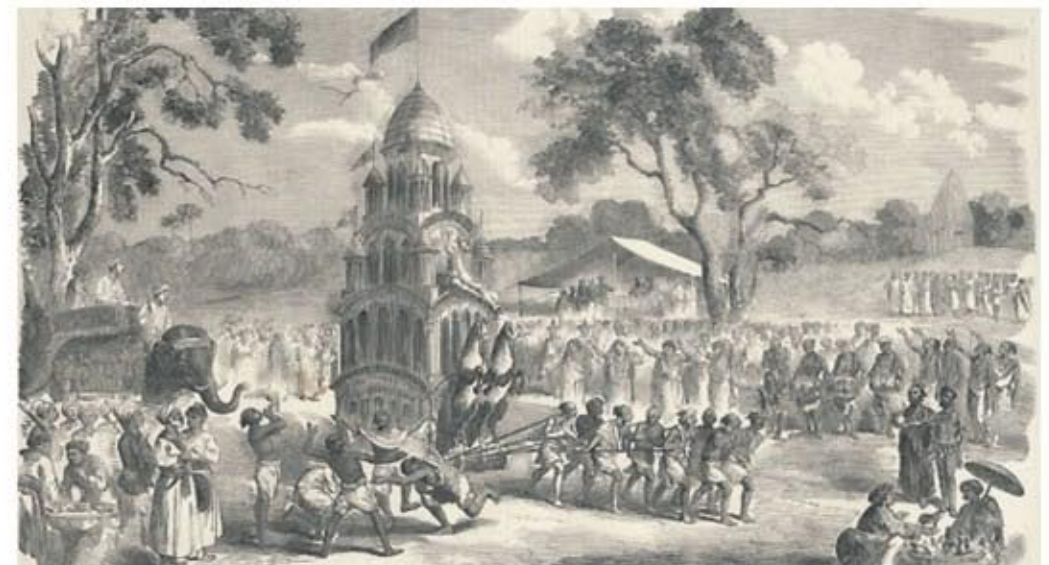
Answering to the criticism that Indians worship *Shiva*, a God of destruction, Mr. Gandhi replied:

My statement may be objected by distinguished Ecclesiastics, such as Bishop Caldwell, who has lived in India for many years and said that the Hindus worship Gods of destruction, however acquaintance with us will prove that we do not worship Gods in the sense it is conveyed, but they represent to us ideas of retribution and penalty and destruction of the wrongdoing and misdoing of man, and we choose to appease their wrath and propitiate justice by approaching the methods of a holy life". This same Bishop says further, "The people of India worship *Vishnu*, *Shiva*, *Krishna* and various similar gods. The very names of these divinities are unknown in any other countries. These are worshiped as Gods by the people of India alone. If they were really gods, they would certainly be gracious to the people of India. They would certainly give proof of it by abasing the white men, who do not worshiped them, and by exalting their worshipers; they would bestow on the Hindu unbounded wisdom, power and prosperity, and would probably give to them the government of the rest of mankind. How widely different is the condition of the Hindus, the supreme government of every part of India is in the hands of Christians."

To answer this, Mr. Gandhi further says...

"It has become an article of faith with most of the orthodox Christians

that the Hindus are liars. All sorts of abuses are heaped on the people of India from the Himalaya to Ceylon, and, without exception all these calumnies proceed either from the missionaries or the English officers. We accord them their rights as we do even to the tiniest animalcule the right to live and be happy in their own way, if they let us alone, but when we find that these little creatures are annoying us, we have to brush them aside. The statements of these missionaries made about the Hindus, their religions and life, are never an admirable illustration of their methods and zeal. When I first came to know in this country, from missionary sources that in India women threw their babies into the Ganges and that people threw themselves under the car of Juggernaut, I doubted whether in the blackest and most intolerant days of the Christian Church, any villainous priest ever invented more bare-faced falsehoods or malicious slanders like these. "



Rev T.E Slater on 3rd day Criticises Hinduism as following:

“The Vedas present” a shifting play of lights and shadows; some times the light seems to grow brighter, but the day never comes. For, on examining them, we note a remarkable fact. While they show that the spiritual needs and aspiration of humanity are the same – the same travail of the soul as it bears the burden of existence- and contain many beautiful prayers of mercy and help but we fail to find a single text that purports to be a divine answer to prayer, an explicit promise of divine forgiveness, an expression of experienced peace and delegate in God, as the result of no assured pardon and reconciliation, there is no realization of ideas; The Bible alone is the book of Divine Promise.”

Hindu's Criticism by Rev. Joseph Cook on fourth day:

“I once saw chiseled on the marble plate above the tomb of the great Emperor Akabar in the land of Ganges, the hundred names of God. Let us beware how we lightly assert that we are glad as those names are of one God. I turn to every faith on earth except Christianity and I find every such religion is Torso----- there is no religion under heaven or amongst men, that effectively provides for the peace of soul by its harmonization with this environment-----there is no religion under heaven or amongst men, that effectively provides the soul this, joyful deliverance from the love of the sin and guilt of it -----unless a man be born of water, that is, delivered from the guilt of sin and of the spirit, that is delivered from love of sin, it is an impossibility, in the very nature of the things, for him to enter into the Kingdom of Heaven”

Answering to Rev. Joseph Cook, Virchand Gandhi narrates a beautiful story as following:

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hand on the ears, another on the legs, a third on the tail of the elephant and so on. When they were asked by the people what kind of an animal the elephant was. One of the blind man said, "Oh, to be sure, it was like a big winnowing fan."

Other blind men said, "No, my dear sir, you are wrong. The elephant is like a big, round post." The third, "You are quiet mistaken; it is like a tapering stick." The rest of them gave also their different opinions. The proprietor of the circus stepped forward and said; "My friends, you are all mistaken. You have not examined the elephant from all sides. Had you done so, you would not have taken one sided views."

Brothers and sisters, I entrust you to hear the moral of this story and learn to examine the various religious systems from all standpoints.

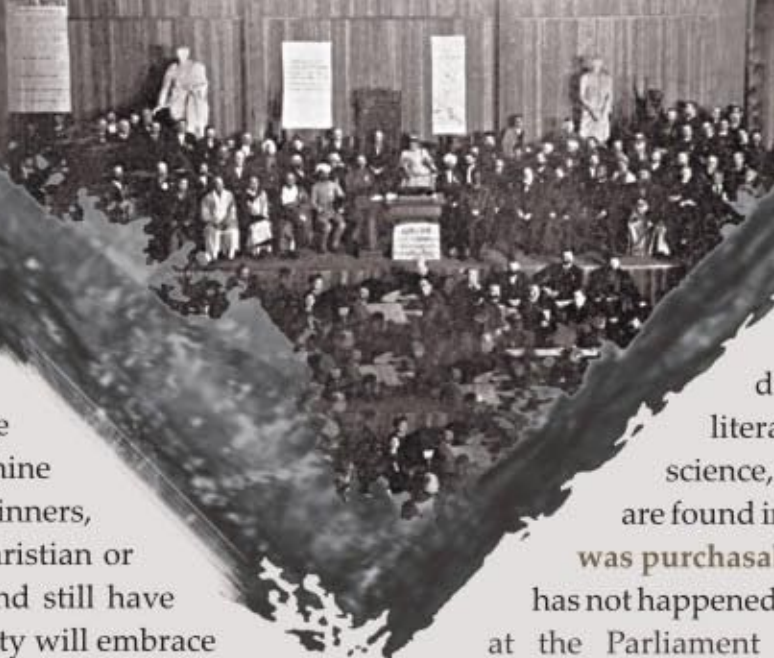


The whole force of Hindu religion is directed to the great truth in every religion, to evolve a God out of man. They have not seen the father, but they have seen the son. And he that hath seen son hath seen the father.

This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed, to carry out all his plans. But, if there is ever to be a universal religion it must be one which will hold no limitation in place or time; which will be infinite, like the God it will preach; whose sun will shine upon the followers of Krishna or Christ, saints or sinners, alike; which will not be a Brahmin or Buddhist, Christian or Mohammedan, but the sum total of all of these, and still have infinite space for development, which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest groveling man, from the brute, to the highest man.

It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize a divinity in every man or woman, And whose whole scope, whose whole force, will be centered in aiding humanity to realize its divine nature.

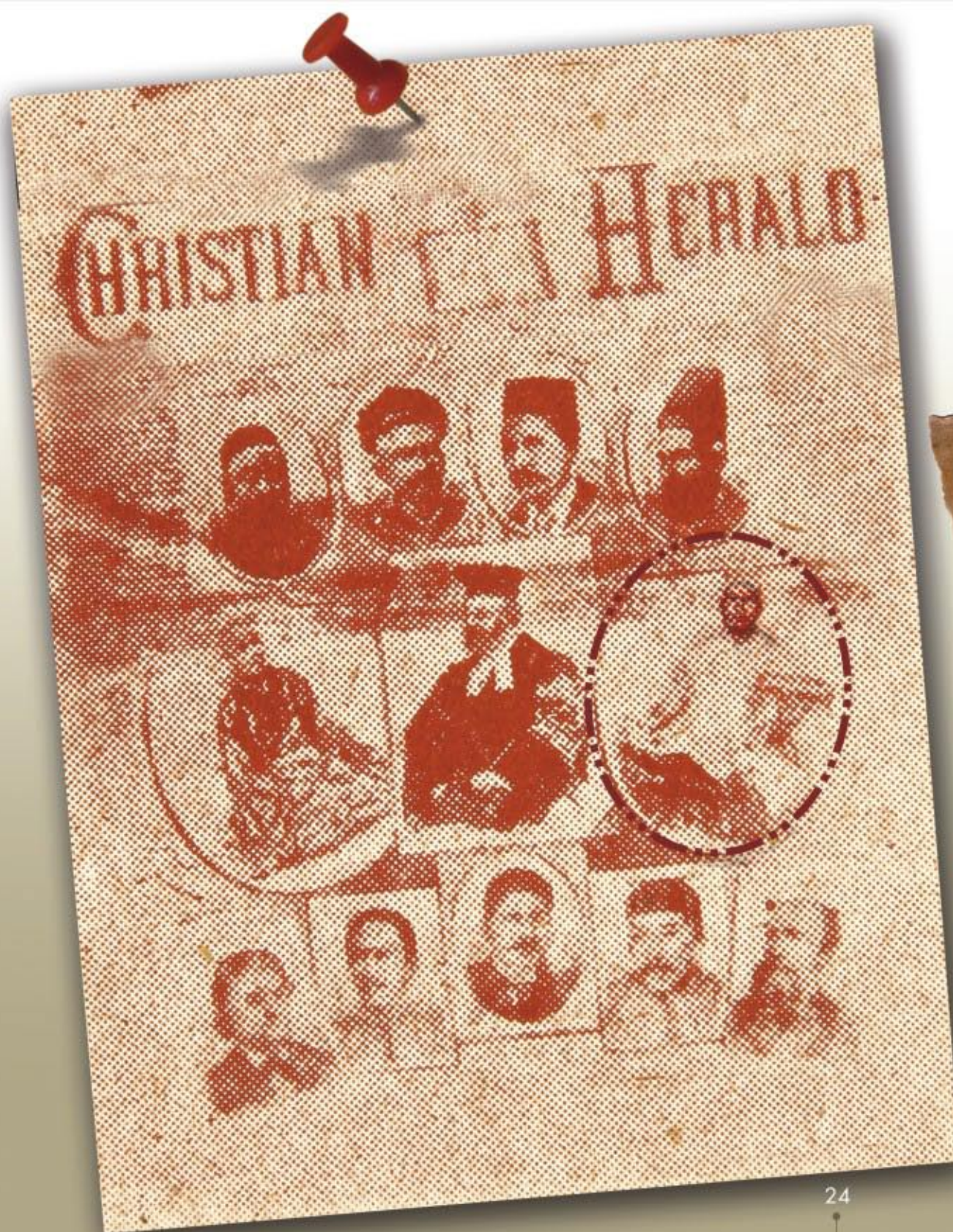
Swami Vivekananda



Shri Gandhi said, " It is an astonishing fact that foreigners have been constantly attacking India and in the face of all this aggression the soul of India has stood vital and watchful. Her conduct and religions are safe and the whole world looks at India with a steady gaze." He asked "Cultural distinctions, agriculture, art, artistic skill, literature, good conduct, means of knowledge, science, hospitality, feminism, love, respect – all these are found in India in quite a different form. **If that culture was purchasable, England would have purchased it.** But it has not happened, it cannot happen." VRG defended Hinduism at the Parliament from unjust criticism by elaborating its principles.

Virchand Gandhi

Both were great orators, scholars and patriots who collectively defended the glory of Indian religions, culture and civilization.



Historic picture in "Christian Herald" newspaper on 6th Sept 1893, on the eve of First Parliament of World Religions, showing photographs of religious leaders of world.
It has photograph of Muni Atmaramjee.

have christian missions to india been successful?



A brief history of missionary activities in India

Right from the year 1605, some individual Christian priests came to India to spread their religion. But the first mission was established near Calcutta called 'Shri Rampur Mission' by a team of priests under the leadership of William Carry.

The East India Company was interested in financial gains only and it thought that such missionary activities may affect their trade. Hence, they objected to this. However, William Force presented Hinduism as an ugly religion and this resulted in the passing of 'Religious Conversion' Bill in the British Parliament in the year 1813. Further more, Macaulay introduced English language in Indian education and administration.

This is how the missionary activities all over world were supported by the state and was funded by Christians. Under the garb of advancement of quality life, modern education, systemic governance etc, they tried to destroy the very fabric of Indian spirituality and civilization.



Authors' note



This was the period when the state supported missionary activities were probably at the highest all over the world. Christianity was spreading with the furious zeal for "The whole world for Christ."

Virchand Gandhi during his stay in America learnt about the some missionaries of India, who were mischievously misguiding the Christians in Britain & America. He also learnt that they were misrepresentating the true picture of our country to other Christians. Under the garb of education and human services they were not only spreading Christianity, but were challenging the vital fabric of spiritual, social and moral life of our country. His patriotism and his love for our social, spiritual and moral culture needed a vent. His speech 'Have Christian Missions to India Been Successful?' is full of feeling of heart, meticulousness of mind and solidity of speech.

Authors respect and value the great contributions of missionaries to India especially in the field of social services and education. However, to prove that his love for his country and his religion was as great as that of Swami Vivekanand and Mahatma Gandhi relevant to that era this article is reprinted.

Mr. Virchand Gandhi's speech, reprinted from 'Jain Philosophy' edition 1910- Bhagubhai Karbhari

Mr. Chairman, ladies and gentlemen,

Ignorance prevails in Christendom

You have, heard the scholarly views of our friend and brother (Bishop Thoburn). The views, as they have been presented to you, must appear so to those, who have not seen or understood the other side. I am most grateful to the Nineteenth Century Club that they have honored my country by giving me the opportunity to express my views on the subject of Christian Missions in India, which may not be very important to the Christians of America, as they are rich and may well afford to misspend their money, but it is of great importance to my country as it has the tendency of affecting India vitally. But to you, the members of the Nineteenth Century Club, the subject seems to have presented an unusual importance, from the fact that this nation spends thousands of dollars for a work, the necessity of which is doubted by many even in this country. Christian Missions to India

implies that; India is a land of heathens and, therefore, stands on the same level with the Andaman or the Fiji Islands. That a country which has been considered in all ages the world over, as being the Mother of all religions and the cradle of civilization, should be considered by Christians as heathens, show how much ignorance prevails in Christendom. I grant that such wrong impressions about India are caused solely by the missionaries who are noted, if not for anything else, at least for ignorance and lack of discrimination.

Missionaries- A narrow, dogmatic creed

In the first place, the men sent out to India on missionary duty are, as one European says,



"Usually, utterly ignorant of the history of India except perhaps its most recent phases and what is still more important, they know nothing of (even if capable of understanding) the Hindu religion and philosophy. The result is that, with a narrow dogmatic creed and inability to see any good outside of it, they render themselves offensive in the eyes of educated natives."

Market created for surplus clericals

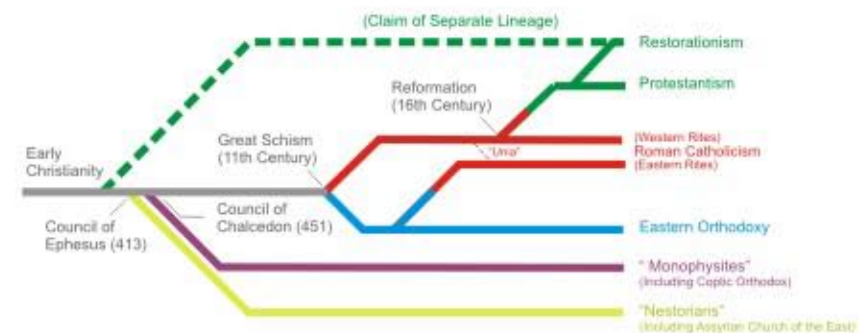
I concede that some of them are frequently large-hearted and pious but as a rule, they are narrow-minded and ignorant and are so devoid of spirituality that they are unable to recognize spiritual ideas or truths under other names or forms than those they have learned in their schools and colleges. In this age of competition and under a system of centralization of wealth and creation of monopolies, many persons are forced from their natural spheres into the Church, open to them, and when there is a keen competition in the clerical ranks, an outlet must be found for the surplus; it becomes therefore, requisite to create a market for them in foreign countries.

Spreading False Theology

What have the Christian Mission accomplished in India in the field of religion? They have spread a false theology, theology not only false but positively injurious to the best interests of mankind. Why does the idea of life of a Hindu differ from that of a Christian? Simply because the theory of one is different from that of the other, Hinduism, Jainism and Buddhism

have a certain theory of the Universe, of the origin of evil, of the suffering of living beings, as to their origin and so on, and each of this religion is nothing but a ramification of the same principles underlying those theories.

Whatever may be the difference in details between the respective theories and theologies of the religions of India and Christianity, there is this characteristic which marks Christianity out from other religions. It says that the whole world is destined for Christ; that Christianity is the only true religion and that the world is to be saved only by the Gospel message of the Bible. With such fanatical view, these missionaries go to India and introduce among the people, the doctrines which have long since been exploded by the light of science and reason. And still, in preaching those doctrines in India, the missionaries claim that they proclaim the truth. Of course "truth" is used by them in a technical sense meaning their own beliefs. In fact, Christianity and Truth are, in their opinion, convertible terms. In a similar way they interpret the word "superstition" which, in their vocabulary, means the religious belief of all non-Christians. There are kinds of Christianities with diverse views and has assumed different garbs and what passes in the name of Christ may not be true.



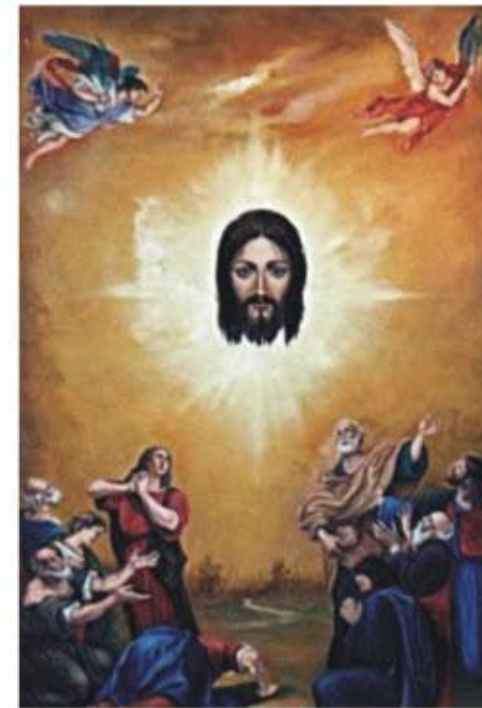
No religion is in its pure and unadulterated state

We all fully understand that the debasement of a nation's coinage is most disastrous to its commerce and revenues. It is an acknowledged fact to day the world over, that the spiritual coinage has become debased. It is also a



fact that all religions, worthy of the name are making great efforts to purify and return to their original standard except Christianity. The intellectual Hindus do not deny this fact. Christians surely must know, even with greater certainty, that the 19th Century Christianity is not the religion taught by Jesus. Christians also very well know that their religion has been changed and corrupted as comparative theology and philological and other criticisms of their sacred books are more advanced than in the case of any other religions. During the past century and especially during the past quarter century, the origin of Christianity has been fully-exposed, its rise has been traced in detail, its early struggles noted, its gradual changes recorded, its growth, its dogmas and doctrines have been patiently studied and minutely described. Its familiar likeness to other religions has been noted and its relationship discovered. For this it is easy to see how

much Christianity has adopted from other and older religions and older cosmogony, "whence it copied its organization and from whence it collected the miscellaneous literature to form its Bible; whence it took its festivals, its liturgies and rituals and even its architecture, its tenets and sacred paraphernalia?"



"The whole world for Christ?"

Christians also know that there is not an article in their creed which has not been analyzed by reason and logic, and tested by the canons; of morality and justice and they know that the result of this examination, made by men as religious and as intelligent as themselves, is the utter condemnation of the central ideas of their religion - an angry God and vicarious atonement—which are contrary to every fact in nature, as to

the better aspirations of the human heart, and, in our present stage of enlightenment, are absurd, preposterous and blasphemous propositions.

Christians well know that their much decorated sculptured statue is not of pure chiseled marble, but that it is of clay, cemented together by blood and tears and hardened in the fires of hatred and persecution. . And still the cry of the most of Christendom is "The whole world for Christ."

Unjust and diabolical charges against Hindus

What has the contact of Christian nations with Hindus done for the latter? The idea generally prevalent, in this country(USA) about the morality and truthfulness of the Hindus evidently has been very low. They are all classed as Heathens and Pagans by the so-called religious representatives of the Western world who fail, due to their conduct to call forth respect from the Hindu. Their unjust and diabolical charges against the Hindus have done, are doing, and will continue to do, more mischief in inter-racial matters than even the bitterest enemy of your republic could have invented. Such seeds of enmity and hatred have been sown by the missionaries that I would have considered it to be an almost Herculean task to establish better relations between India and America, had it not been for the Parliament of Religions and the spread of liberal thought from its platform.

It has become an article of faith with most of the orthodox Christians that the Hindus are liars. All sorts of abuses are heaped on the people of India from the Himalaya to Ceylon, and, without exception all these calumnies proceed either from the missionaries or the English officers. We accord them their rights as we do even to the tiniest animalcule the right to live and be happy in their own way, if they let us alone, but when we find that these little creatures are annoying us, we have to brush them aside. The statements of these missionaries made about the Hindus, their religions and life, are never an admirable illustration of their methods and zeal. When I first came to know in this country from missionary sources that in India women threw their babies into the Ganges and that people threw themselves under the car of Juggernaut, I doubted, whether in the blackest

and most intolerant days of the Christian Church, any such set of villainous priests ever invented more bare-faced falsehoods or malicious slanders like these.

The literature and philosophy of Ancient India have excited the admiration of all scholars except Christian Missionaries

What was the moral status of the Hindus before the outer-barbarians invaded India ? If we examine the Greek; Chinese, Persian or Arab writings before the time of the Mahomedan invasion, we will find in them, the description of the true national character of the Hindus, i. e., the regard for truth and justice. Hiuen Tsang the famous Buddhist pilgrim in the 7th century and Marco Polo in the 13th century, have each

written in highest terms in praise of the Hindu Character, of their truth-fullness, honesty and the straight forwardness of their administration and justice. What Government either in Europe or America can justly lay claim to this virtue? The Mahomedan Geographer, Idrisi, says, "The Indians are naturally inclined to justice and never depart from it in their actions. Their good faith, honesty and



fidelity to their engagements are well-known and they are so famous for these qualities that people flock to their country from every side." In the face of this statement—what has Christian civilization done for India? I might quote to you a passage after passage in admiration of Hindu virtues which impressed the foreigners who came into contact with them before Christian civilization reached us, but time will not permit me to do so. My main purpose, is to show to you that the presence and predominating influence of foreigners, Scythians, Mongolians, Mahomedans or Christians has been to deteriorate India. The literature and philosophy of Ancient India have excited the admiration of all scholars except Christian Missionaries.

Hindus are not inferior to the nations of Europe

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant—I would point to India. And if I were to ask myself from what literature we people in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make an inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life alone, but a transfigured and eternal Life -again I would point to India." "Before India became the hunting-ground of foreign invaders, she had produced poets and philosophers at whose feet Homer or Plato, Shakespear or Bacon would have done well to sit and

learn. But when these barbarians overran *Aryavarta* and made it into Hindustan; when Mahomed of Ghuzni, the great iconoclast made it his business to trample everything that was dear and sacred to the Aryan mind; When Zenghis khan and his successors with the exception of one or two spread their tyranny over the country and lastly when the European Commerce and Western Civilization began to suck the very blood of India, is it any wonder that India is not in the same condition today as it was in days gone by.

The wonder is that not withstanding these foreign attacks, India ,and her people have survived; the wonder is that not withstanding the demoralizing influences of foreigners, India still leads in spirituality and morality. Sir T. Munro says:—"If a good system of agriculture, unrivaled manufacturing skill, a capacity to produce whatever can be contributed to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among, the signs which denote a civilized people—then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India, I am convinced that England will, gain by, the import cargo." Professor Wilson, professor of Sanskrit at Oxford for many years says, "I have lived both from necessity and choice very much among the Hindus and had opportunities of becoming acquainted, with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In Calcutta Mint for instance, I was in daily personal communication with a numerous body of artificers, mechanics

and laborers and always found amongst them cheerful and unwearied industry, good humored compliance with the will of their superiors and a readiness to make whatever exertions that were demanded from them. There was amongst them, no drunkenness, no disorderly conduct, and no insubordination. "This was before the rivalry entered for the premium on large reports of the success of Christian Missions in India, by various missionary groups.

The British Government of India has systematized the vice of drinking

What is the State of the low class people now in India under the benign influence of Christian Missions? The vice of drunkenness has become common to them. The Christian Government of India has systemized the vice of drinking and turned it into profit whereas no native ruler had ever raised revenues by liquor. Under the reign of the King of Oudh, there was



not one liquor shop in Lucknow; now, under the rule of Christian Government, there are more than a hundred. The same was the case in Upper Burmah under the reign of Theeoau. Now a large revenue is gathered from the liquor tariff. In one year only (1890-91), the English Government derived Rupees 4,947,780 from the liquor tariff revenue which is three or four times larger than that derived either from Customs or Assessed Taxes or Forest or Registration or Post Office and seven times as large as from Telegraphs, eight times as large as from Law and Justice. The income is increasing every year by \$ 500,000. Fifteen years ago, it was calculated that not above 10 per cent of the people of India drank spirits, but now they are said to be over 20 per cent. To our rulers, then who are our political Christian Missionaries, the money howsoever obtained is the highest Gospel and certainly Christianity is responsible for all this because the first representatives of Christianity sanctioned the use of wine under the pretext of a religious ceremony. Why is this? In fact, it is an inseparable tradition of Christianity as it is viewed by the low class people who are converted to Christianity.

This is one of the vices which Christian civilization is forcing on us, and you will be startled when I tell you that even the missionaries have administered intoxicants in many instances to the world so that the conversion might become more easy and sure and thereby a larger report of conversion are sent out. It is a fact that perversion precedes conversion or enlistment and registration.

I make this statement not upon my own authority but upon the authority of your own countrymen of high commercial standing who have mixed for years with missionaries in India for years, and have been eye witnesses

to such diabolical methods. Even in this country I have been told by those who claim to have been present that the same method was used with the Red Indians.

Any single religion will be a failure as the sole source of light and life, not only in India but in any other country

With such practices, these men talk of the fatherhood of God and brotherhood of man, of the universal love and liberality of thought. Even aside from these acts, the teachings propagated amongst the most ignorant of the low classes is at the best a dogma of one or other particular sect, first and foremost of which is that the Holy Scriptures of the old and new Testament is the only word of God, the only rule of faith and obedience. Now if the Scriptures are what has been claimed by them i.e. if they are the infallible word of God from beginning to end, then we must discard all other sources of knowledge and follow only the teachings of this one-book. But have even the most pious Christians, with any intelligence at all, really followed this doctrine to the exclusion of all other sources of knowledge? Certainly, we know as a fact that they have not. This one fact shows that in this respect, Christianity has been a failure as the sole source of light and life, not only in India but in any other country. which sane literary man would consider the Bible to be the inspired word of God? Especially, when he raises the question as to who wrote the books, when they were written, and where were they written. I do not intend to enter into a discussion of the fallibility or infallibility of the Bible, but it is a fact: that the first bright spark of knowledge presented to the poor benighted souls of the Hindus is this theory about the Bible. Next, the

missionary teaches that the world and all things therein were created by the word of God's power out of nothing within the span of six days, and all was very good. How many of your intelligent people believe in, this dogma. If, as I am told, few people believe in it and many are trying to explain it away, yet the Bible teachings in this is none the less a failure. And the relation between God and man is explained thus: - I here quote from the Presbyterian confession of Faith.

"The distance between God and the creature is so great, that although reasonable creatures do owe obedience - unto him as their creator, yet they would never have any fruition of him, as their blessedness and reward but

by some voluntary-condescension on God's part, which he hath been pleased to express by way of covenant."

"The first covenant made with man was a covenant of works wherein life was promised to-Adam, and in him to his posterity, upon condition of perfect and personal obedience."

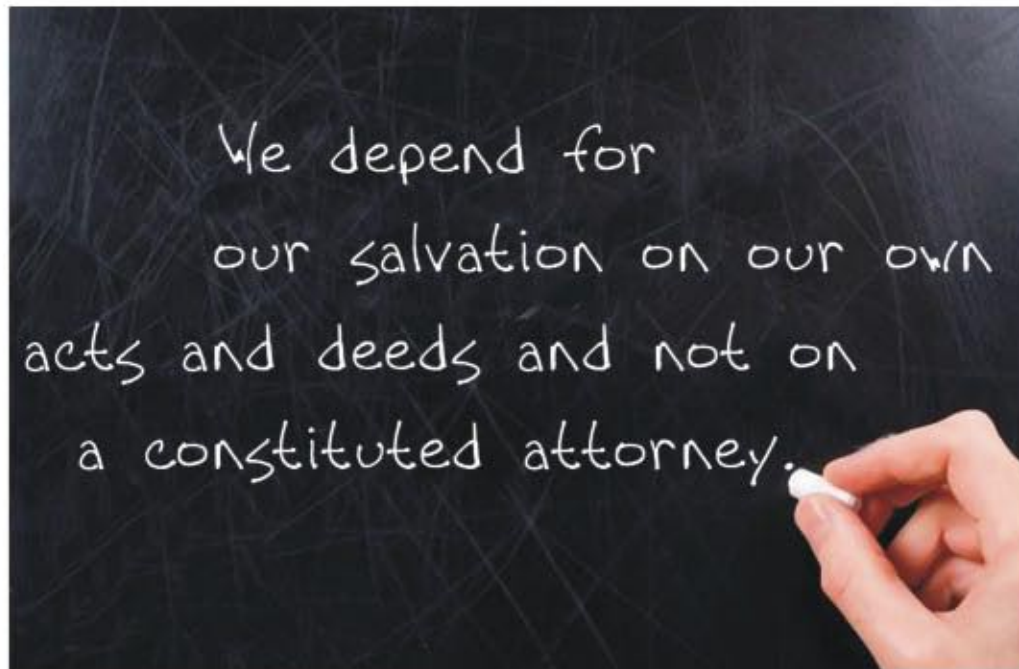


"Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; requiring of them, faith in him, that they may be saved, and, promising to give unto all those that are ordained unto life, his holy spirit, to make them willing, and able to believe. "Also I find this teaching viz., " that the sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that, continuity; which is commonly called, original sin, and from which did proceed the fall of man through one man Adam, all men have been cursed of God and are the bond-slaves of Satan."

This is the kind of teaching, for which the American people are spending thousands of dollars, to propagate. We the heathens of India, fail to see the Christian God in the light of a God of love and of mercy. I have no time to speak of the pernicious effects; of the **doctrine of vicarious atonement and eternal hell**. But this is what Christianity offered to the poor illiterate of India, is a mere outside husk of the most exoteric form and not even the teachings of Jesus. The doctrine concerning the Godhood, the destiny of soul and the purpose of existence as taught by the Christian clergy are so incompatible with ancient philosophy or modern science that instead of furthering the development of humanity, they would have arrested its growth in this world and the next.

No religion can now destroy any other religions by fire and sword

I beg you to bear in mind that I do not mean in any sense to say that the religions, as now practiced in India, are not in any necessity of purification. I acknowledge that the Hindu religion will bear regeneration but that must come from the earnest and united efforts of the Hindus themselves. There are visible signs in India for the revival of the ancient philosophy but to expect dogmatic Christianity to take root among the Hindus has seemed, not only to the Hindus but to the thinking and intelligent foreigners, to be absurd. The earnest efforts therefore of the missionaries to Christianize India have not only not succeeded, but have proved in many respects harmful. Putting aside the theological view of Christianity—it has spread intolerance—intolerance being the root-principle of Christianity. Tolerance of other religions is impossible for Christianity for the simple reason that one of its fundamental doctrines is that there is no salvation outside of its pale. "They who have never heard the Gospel, know not the Jesus Christ, and believe not in him, cannot be saved, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the savior only of his body, the church." It is then clearly-impossible that other religions should find any way to live with Christianity since the latter is pledged by its very constitution to undermine and destroy all others. Christianity cannot now destroy, other religions by fire and sword as it has done in the past when the church and the bloody sword were inseparable powers.



Our ideas of life with which we were infused, long before my country became the coveted land of invaders, and which are still the underlying principles of our so-called superstitions- were and are different from those of Christian nations. The idea of life with you has always been, as one of your ablest scholars has put it, "that of a struggle for existence, a struggle for power and dominion, for wealth and enjoyment."

These are the ideas which dominate the history of all nations whose history is known to you and naturally these would be their ideas as long as they overlook the eternity of duration, the infinity of space, and the omnipotence of soul and consequently they look upon this life "as an arena for gladiatorial strife and combat or as a market for cheating and huckstering."

We in India, from the lowest Pariah to the highest potentate look upon life here as a mere waiting room from the known to the unknown, as a mere stage of growth from the lowest animalcule to the highest and perfected state. We believe in the eternity of the soul, meaning thereby that it is eternal at both ends, at the beginning as well as at the end. We preach and practice brotherhood not only of men but of all living beings—not on Sundays only but all the days of the week. We believe in the law of universal justice. We believe that our present condition is the result of our past actions and that we are not bound by the freak of an irresponsible governor—Judge and Prosecutor at the same time. We depend for our salvation on our own acts and deeds and not on a constituted attorney.

Christianity does not come alone

Christianity does not come alone. It does not come through Jesus Christ. It comes to us through its modern representatives. It comes percolating through the layers of superstition and bigotry, of intolerance and persecution, of damnation and eternal hell-fire.

It takes on itself the qualities, of these layers and imparts them to those that are received within its folds, in addition to the vices that are its own — such as proceed from the doctrine of vicarious atonement and original sin. And further it has brought to us its peculiar ideas of life, of marriage, of social relations and what not.

Our rites and ceremonies have philosophical and scientific reasons



Our rites and ceremonies may appear to you a mere superstitions but modern science is now beginning to understand that they are all based on scientific principles. The reason why a monk of my community would not touch money is based on the laws of polarity; the reason

why a layman sits in a peculiar posture before a monk or a teacher is based on the physiological laws of the negative and positive conditions of the body. The reason why a religious teacher when delivering a discourse points his fingers in particular way is based on the laws of human magnetism. The reason why a Hindu before taking his meal washes his hands and feet is based on the laws of electricity. Instead of propagating the knowledge on philosophical and scientific reasons, our so-called superstitious acts, are condemned without any understanding.

Bait offered for the purpose of catching the Hindu fish into the...

Do you wish to convert three hundred million people of my country, to a faith which depends for its very existence on vicarious atonement and fall of man, the principles which are against, not only Hindu reason but human reason. But my missionary friends say that they are educating the people of India. I ask them — with what object. It is only a bait offered for the purpose of catching the Hindu fish into the Christian net. The mission-schools are Christian schools established with the avowed object of converting the Hindus to Christianity. The education is given there from a Christian or rather from a theological standpoint. Educate a child in the Christian religion and the child will profess that religion. That is no sign of

Christian success. The education given either in these schools or Government English schools has, instead of developing our youths, suppressed their intellectual progress and wrested them violently into unnatural directions.



This is the result of the Christian educational policy. And how is that

educational system supported? It is supported out of the revenues derived from taxation. The taxes levied on Hindus also go to support the missionary institutions to which government gives grants-in-aid. When the East India Company got possession of India, they posed as friends of the Hindus against the Mahomedan oppressors and they remained the friends of the Hindu religion until these missionaries landed in India. From that time, instead of the government supporting the Hindu religion, the Hindu is forced to support the Christian religion out of his own pocket and to look at his own expense at the solemn farce which is carried on in the mission schools.

Bishop Thoburn in his work on India honestly admits that stratagems had to be used in getting children into the so called secular and Sunday schools; he mentions how successful the missionaries were in establishing a dozen or so Sunday schools in Lucknow in 1877, but he fails to mention that before that time there was not one drinking saloon in that city, but now there are more than a hundred.

Not a shadow of hope of Christianizing India

My brothers and sisters of America, there is not a shadow of hope of Christianizing India. You send the missionary to my country to make converts but every convert he makes, he transmits an industrious tiller of soil into an idle worthless loafer and frequently a drunkard and he becomes a charge or a burden on the contributions which are yearly sent by English and American societies to convert the heathens to Christianity. After two hundred years, and after spending millions of dollars, and with



the British bayonet to back with a conquered nation and force them to support Christianity, will not succeed. Every bit of Protestant Christianity in India is maintained by the money flowing from England or America. . If you mean that three

hundred millions of our people are going to be converted, that is to say, to be bought off by American or English money, you are mistaken.

I do not think that the missionary has a realization of the enormity of his stupendous undertaking when he attempts to Christianize the teeming multitudes of India. There are many factors which stand in his way. The people of India as a whole are saturated in religious and spiritual thought; they think and contemplate on spiritual matters from childhood to death; even the average street-sweeper is frequently more profoundly versed in the subtle metaphysics and divine philosophy than the missionary sent to convert him.

The Aryan Hindu will not change his religion simply because some one tells him to do so. He has an active brain and an intellect that will not blindly bend at the will of any man; there must be a reason; there must be philosophy; mere assertion is valueless.

Meat-eaters and wine-imbibers

Besides this, there are popular reasons why Christianity has made itself disagreeable, to Hindus. Christians being meat-eaters and wine-imbibers



seem to the Hindus to be representing a religion devoid of humanitarian or spiritual principles. You do not know what disgust and horror the meat-eating produces in the eye's of the simple-minded Hindu. The very practice of using wine at your Lord's Supper sanctions the use of wine at any other time. The Hindu cannot and does not want to accept such a religion. This is the reason why certain sects in India excommunicate their members who go to foreign countries and use meat and wine. That the representatives of a nation who torture and kill hundreds and thousands of animals every day for self-gratification should go to a mild and humane people of a country like India and preach humanity to them without ever practicing it, is beyond the comprehension of the Hindu mind.

Did the missionaries ever raise a voice for this?

Ladies and Gentlemen, you have heard all your lives from your missionaries who claim to be the messengers of God, how ugly, wretched, immoral, and vile the heathens of India are; you have heard it over and over till it has become the national idea of your people. Your children are taught these ideas about us as they take in the mother's milk; but did you ever hear from these missionaries, the messengers of love, to all mankind, of the tyrannies that are perpetrated over the Hindus in India. Government have abolished duties on goods from Liverpool and Manchester for the purpose of finding a good market in India and have levied 200 per cent tax on the manufacture of salt in India to maintain a costly government. Did they ever tell you about all such things? If they have not, whose messengers would you call these people who always side with tyranny, who throw their cloak of hypocritical religion over murderers and all sorts of criminals who happen to belong to their religion or to their country?. You may think these men to be messengers of God. They may cheat with their smooth tongued words the men and women of America into subscribing largely to mission funds and thus bribe their passage to heaven. But India knows them and their tricks.

These missionaries pose as friends of the poor; but did they ever tell you that the average income of a Hindu is about fifty cents per month? One half of the population of India has only one meal per day and with all this the pressure of taxation is increasing every day till the nation is almost driven to the verge of despair. Millions live habitually upon wild flowers. **The year in which Queen Victoria was proclaimed the Empress of India and whilst the government was spending thousands and**

thousands of dollars to proclaim its grandeur to the downtrodden and suppliant race, showcasing the power of the Christian government, five and half million of men, women and children died of actual starvation. Did the missionaries ever raise a voice for this? No. There never has been a commission to inquire into these horrible things, to find out a remedy. But these missionaries and their co-adjurors started a commission to inquire into the evil of opium-eating in India, as if men who had; no money enough to buy bread would indulge in the luxury of opium eating. Indeed there is no height of absurdity which hypocrisy does not dare to climb. The whole secret of that opium-commission and all such non-descript agitations is that these missionaries want more money and by some such method they begin the agitation and the money flows in; honour comes to the wealthy donors but their dollars all roll into the missionary pockets.



Cheat one and all alike; this is its motto

Citizens of New York, your agitations against a corrupt city government, your determined attempt to destroy all bossism has elicited the praise of the whole world; but do you know that an organization ten thousand times more powerful than Tammany, could ever be a hundred thousand times more vile and baneful in its influence than Tammany can ever hope to be like, that clique is known in America as the Foreign Mission Board. The Tammany-tiger aims at the pocket of men, but this terrible monster of missionary is sucking the blood of your people to spend it in good living in foreign countries and all this is done in the name of religion. The claws of Tammany clutches only a few, but this tremendous wheel of cheating, black-mailing and damning reaches the rich and the poor alike; it crushes under its weight old and young alike; it has no mercy for the poor or the miserable, the schoolboy or the servant girl, the millionaire or the workman. Cheat one and all alike; this is its motto. These saints, talk of the caste in India; here is a caste of missionaries springing right amongst you; I have found that there are hereditary missionaries for three or four generations and they are missionary bosses who control the appointment, the pay and the promotion for which the hungry hundreds of missionaries wait at their door. These holy men talk of the Hindu superstitions. They would better examine their own religion. A religion whose beginning is in blood, whose salvation is in blood, whose purity is in innocent blood, whose hope of saint hood is in a dream of a sea of blood, whose revivals are brought about by the preaching and the vision of the sea of blood; afresh, they would do better by talking less of the superstitions of other nations.

Godless character of Education

My Christian brothers and sisters of America, your missionaries often, glory in having taken upon themselves the task of educating the poor outcasts of India. In a lecture, which I have had the honor of delivering before thousands of people of this country I said:—"What I have learned of your great system of the education of the masses, which I admit is a great encouragement to me.

But since delivering that lecture I have observed much controversy among the people of this country in relation to the character—I may say—the religious character of the common school. A large class of citizens, believers in certain form of religion, oppose and even go so far as to

denounce the school system, because of its "Godless character", while the majority sustain this great system of education, because of its secular or neutral character. And this fact, namely the secular character of the common school

system is, in the estimation of the wisest people of all religions, is its chief glory. If you should undertake to teach in your common schools, the distinctive dogmatic doctrines of Christianity, would not you put in jeopardy the system itself by inaugurating a revolution? But now, in my country your missionaries insist upon doing that for us, as necessary to our civilization and education which you do not dare advocate at home. I must repeat that we Hindus hail with unfeigned satisfaction, any movement looking toward the real advancement and education of the masses, but we cannot but protest with all our soul against using the privilege and necessity of education as a means of propagating religious tenets. it would be time enough to take the shibollet of your onslaught upon the "benighted Hindus under the white banner of education."

"Are missions failures?"

Because I dispute the correctness of the Christian missionary method and deny its value, I must not be understood to dispute the right or to deny the importance of missionary labour along the right lines and inspired by the true spirit of universal brotherhood. The possession of truth implies responsibility for its distribution. Truth is not sectional—I mean essential truth. It belongs to the world, to all mankind. The spirit of truth is the right missionary spirit and carries with it credentials in that language which is understood by universal intellect and universal reason. The religious community to which I have the honor to belong has from its beginning been a believer of multifacetedness of truth, respecting others faith and also protesting in brotherly manner against all forms of conceived errors. At the same time seeking to reconcile all men with the truth. The grievous



blunder as I conceive, of the Christian missionary movement, lies in the fact of dogmatic aggressiveness—a spirit of antagonism to all other religions, which soon graduates into bitter denunciation. It first declares that “the whole mankind—all human souls—are under the ban of divine-displeasure. It declares that **all men are conceived in sin and born in iniquity, and denies to human nature every good thing.** In this view all men breathe naturally only corruption. The universal mind is a machine of evil and only evil. Its capabilities are towards destruction. Its capacities are reservoirs of darkness and sin. Its aspirations are downward toward perdition; its hopes, ill-founded, are blasting vagaries of corruption. It comes and goes eternally doomed. It cannot help itself and knows no source of help”. This, in my view, is the Christian missionary's first postulate and ground of effort for the so-called redemption of mankind. Its second declaration contains a scheme of redemption—a plan of salvation, which to my thought (and not to mine alone) is as unreasonable and repulsive as its first proposition. It is that, **men must be saved through the merits and blood vicariously shed of a savior.** It declares that acceptance of that savior and reliance, in that vicarious atonement are essential to human deliverance. Without the knowledge of this plan of salvation, it denies all moral possibilities and spiritual regeneration. Ignorance of the name of that savior is no excuse and refusal to accept the dogmatic terms of salvation serves only to intensify the damnation which is already the birth right of all human souls. The spirit of this Gospel refuses to recognize natural goodness, moral aspirations and spiritual worship emanating from any other source.

In the face of these declarations, is it to be wondered that the enlightened

thought of mankind within and without the Christian fold has begun to question the virtue, the divinity, the humanity, of such a propagandist!!? Can one wonder that the question is propounded “Is Christianity a failure?,” “Are missions failures?” and why does the world refuse to accept the salvation thus offered? I have no word to say in criticism of the supposed personal character and life of one who is claimed by these dogmatists to be the savior of the world. I honor and respect all efforts for the uplifting of mankind, no matter under what name. But to aim for him and for his devotion, the exclusive virtue and saving grace which these false interpreters of his life declare is, in my view is to rob him of his real glory and rob mankind of its legitimate-influence and uplifting virtue of his devotion, and consecration. Admitting the purity of his life, the grandeur of his own devotion, the beauty of his character and the truth of his ethical teachings, it yet, remains to be said that thousands of years before his birth amongst men, similar masters appeared who taught the same truth, achieved equal character and injected into the philosophies and thought of mankind, the same inspirations and many of them sealed the genuineness of their devotions with their own blood.

Recognize and build upon the undoubted and unquestionable truth which is found in all religions

Referring to the religion and philosophy of my own people and to the history of the lives of the illustrious prophets and regenerators, whose names are sacred in our thoughts, I have to say that no Christian minister can point to a single moral truth or ethical statement in his new testament

of Jesus Christ that I cannot duplicate a thousand times with even greater emphasis from the sacred books and teachings of our religion, antedating as they do the Christian era by thousands upon thousands of years. They have answers for all our instruction in spiritual worship, for the moralities of life and for all outward expressions of brotherhood to this day, evolving among us and before our eyes, devoted lives, spotless characters, gifted prophets, tireless regenerators, with whose names the white light of glorious-immortality ceaselessly shines. I ask you, my Christian brothers and sisters, to explain to me this truth of history; I ask you to account for all this which existed in the absence of your Christianity.

What then is the true and proper missionary method? It speaks itself. It is to recognize and build upon the undoubted and unquestionable truth which is found in all religions—the wide world over, even in our heathen religions of India. Instead of affirming universal depravity, change the diction and declare for universal goodness at bottom, and truth as the natural aspiration which is longing and desire of every human soul. Instead of basing regeneration, deliverance and liberation upon, the vicarious atonement of one or more Christ, affirm the right, the power, the privilege, the opportunity of every soul to assert itself by its own exertions, devotions, austerities and worship of the good, begin the ascent toward holiness, happiness and heaven. Dignify the present life by teaching its laws, its opportunities and its possible destinies. Exalt its worth by showing its origin in infinite wisdom and infinite goodness. Increase its pleasures by cultivating its intuitions, its intellectual and moral faculties. Lessen its burdens by recognizing its worth, by encouraging its worship of that which is good by pointing it towards the

assured ultimate goal of triumph and perfect bliss. Induct it into the repose and blessedness of pure thought by educating the thinkable nature of the intellectual faculties. In one sentence, the method I advocate is that of self-recognition—the education of all the faculties of body and of soul, devoutly recognizing responsibility to the Infinite or universal good. Such propagandas, would never fail to achieve success, would never fail to meet with responsive co-operation in all lands, among all people and would start for ever make the process to make world better and better.

sarve bhavantu sukhinah
sarve śantu nirāmayāḥ
sarve bhadraṇi paśyantu
mā kaścidduḥkhabhāgbhavet

सर्वे भवन्तु सुखिनः
सर्वे शन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिदुःखभाग्भवेत् ॥

Happiness be unto all.
Perfect health be unto all.
May all see what is good.
May all be free from suffering

INDIA is the motherland of religions and cradle of civilizations



Authors' note

Glory of Indian history is not only ancient but it has inbuilt values and richness of its sublime philosophy. Vikramaditya the great and King Ashoka are one of those kings whose greatness and governance are written with golden letters on the pages of our history. India's extensive literatures in various fields has no match in the world. Genius researchers will find invaluable treasure in them. In this speech Mr Virchand Gandhi gave an exchange offer to Americans.

"For your, inventions, and for whatever is just in your methods of industry, for whatever is humane and wise in your forms of education, and for whatever is pure and useful in your government and in your civilization we would, offer you in exchange the sublime teachings of our prophets and our poets and for all the people's cordial fraternity and perfect reciprocity."

Mr Virchand Gandhi's speech

My brothers and sisters of America, I greet you in the name of India and her three hundred million of sons and daughters. I come to you with a message from that country—a message of peace, of love, of universal brotherhood and therefore of universal fellowship. I stand before you on a common level, not on the relationship of master and servant, nor of the conqueror and the conquered. I hail you, my brothers and sisters, with all my heart and with all my soul, and while I stand before you with that feeling, I represent not myself alone, but the voiceless millions of India. I come to you at your invitation and at your courtesy. It is the first time in the history of nations that this vast country, the American country, sent a cordial invitation to the farthest country, India, on the other side of the globe. It is a crown of glory in the history of this new nation, the nation so progressive, so intellectual, so tolerant. It is an honor to India to partake in the festive board, the intellectual, the religious, the philosophical board which you have spread for her entertainment. You did invite us, not because you are kings and emperors, who have authority to command us, but you bid us as brothers of the same family and as progenitors of the civilization which you and I now enjoy. It is a commemoration of the completion, so to speak, of one cycle of life, a picture of the beginning and the end, the Alpha and the Omega because the first representative of race is invited to commune with the last and best in opportunities of races. That this new American nation, the youngest child in the history of nations has wisely and hospitably invited the aged and well-preserved nation from the farthest country to the entertainment, is without precedent in the history of the world.

You had Washington, We had Ashoka

It is a pleasing thought to my country that she finds parallels of epochs or stages in the development of human lives and races. While you Americans



tell of your Washington, who was "first in peace, first in war, and first in the hearts of his countrymen," so we, also, have our Washington, who many centuries ago embalmed himself; in the institutions of my country. No greater man than King Ashoka has ever reigned in India and no succeeding monarch has equaled his

glory. He was inspired by a liberal and catholic spirit in his internal administration and in his foreign policy, and the profound love of truth and the desire to spread the truth, have made his name a household word from Siberia to Ceylon.

You had Abraham Lincoln, We had Vikram, the great

You have had your Abraham Lincoln who was the regenerator of your country, a second Washington. We had also our Abraham Lincoln, the victor of a great and patriotic war, the patron of reviving Hinduism, the center of all that is best and most beautiful in modern Sanskrit literature,



and the subject of a hundred legends, Vikram the Great. He is to the Hindu what Charlemagne is to the French, what Alfred is to the English, and what Harun-Al-Rashid is to the Mohammedan. To the learned as to the illiterate, to the poet as to the story teller, to the old man as to the school-boy, his name is as familiar in India as the name of any prince or potentate or mighty leader in any country. Tender recollections of *Shakuntala* and *Urvashi* rise in the minds of Hindu scholars with the name of that prince in whose court

Kalidasa flourished. Hindu astronomers cherish the memory of that great patron of *Varaha-Mihira*, and Hindu lexicographers honor the name of the potentate who honoured *Amara-Siuha*, and as if the true claims of glory were not enough, a hundred tales familiarize his name to the illiterate and simple. In this sense history does repeat itself and teaches that after all, nations are preserved, regenerated and liberated to higher planes of realization, achievement and prosperity in material and spiritual things, by human embodiments of those divine forces which are universal, and which, when rightly understood, are answers for human destinies. You Americans are living in the realization of the ancient dreams of the philosophers of India and the East. The means of the growth and human uplifting are great here. Our prophets and philosophers have laid the foundations and it is now for you to build on those foundations. This is the message of India, which she delivers to you and through you to the whole American nation. With this message, also come more than simple greeting

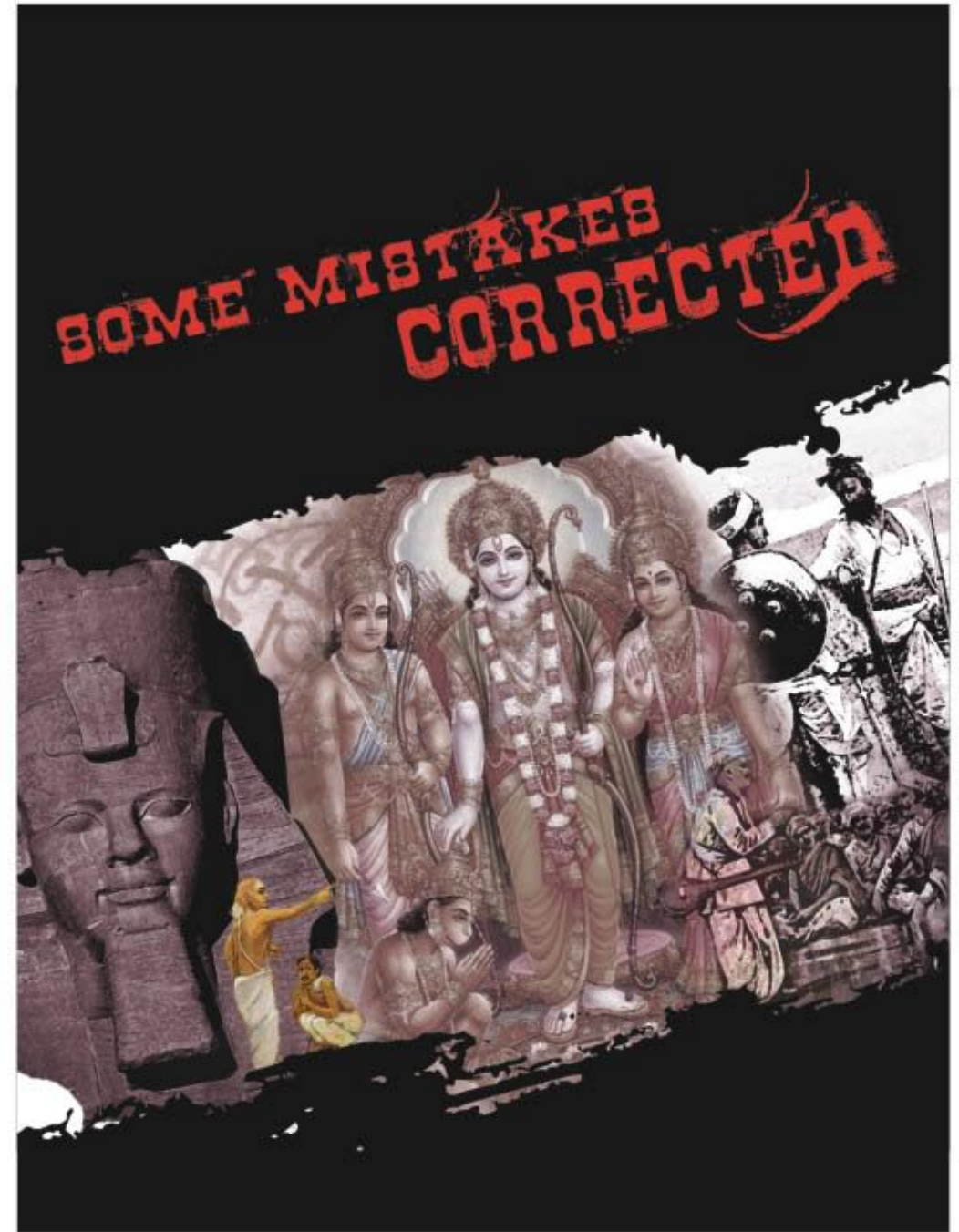
and recognition. The young American nation is in a condition to rightly appreciate the treasures of the ancient lore and sublime philosophy of India and the Orient, because, intellectually considered, this is virgin soil, and with the message which I bring to America comes also the fraternal invitation to you to study and understand this philosophy. The key to the archives of our ancient history and lore is placed in confidence in your lap. You are invited to unlock for yourselves, with our permission and co-operation, this vast storehouse which contains the treasures of our ancient philosophy and achievements. Why? because you are young; because you are studious, unbiased, free and these are the conditions which answer for your receptivity.



Certain of your missionaries have informed you wrongly of our history and conditions, of our moral stature and of our religions

Certain of your missionaries have informed you wrongly of our history and condition, of our moral stature and of our religion. It is because they have studied us from the outside and with eyes blinded by prejudice, it is

the result of limited view of the universal cult, the universal law of Brotherhood and love. We attribute these wrong impressions and wrong conjectures not to malice or evil purpose, but to ignorance, to a lack of knowledge, which on larger plane of universal brotherhood will cause to disappear. Missionaries who are sent from this continent to our country and to our people, shall learn that we are children of the same family, that we inherit the same perceptions, the same rights, the same inspirations and the same relations to the infinite, and when they seek to fraternize with us on that plane and with this recognition—then and then only, antagonism and injustice will cease and the bonds of common brotherhood will unite us in a mutual recognition of reasons for a perfect fellowship. You can bring us no new revelation, but you can recognize in us the old and everlasting truth which is the common birth right of all souls, which is only new to you because you are the latest born. If, in the freshness and innocence of your zeal and limited knowledge of us, you conceive us to be isolators, bowing down to stone and metal Gods made by our own hands, it is because you have as yet failed to grasp our conception of the simple and natural aids to faith, to contemplation, to apprehension and to duty, through which all souls must climb, as much up as the eternal stair of progress, from height to height, from lowest conditions through all grades to regeneration and liberation, and up to the perfect state. But despite all this, in you we confidently look for that recognition of truth in us which shall lead to the universal fellowship to which the law of universal brotherhood implies.



Authors' note



In the era of the last part of the 19th Century, Christians of Europe and America did not have the access to the Indian story nor did they have any first hand information about India. Whatever they knew about us was based on sporadic writings of few curious and adventurous visitors who came to India. Sayings of these visitors were always influenced by their mind set and backgrounds. Their views were many times contaminated with glorifications for selfish motives. Many drew our picture as one which is radiant and shining and the others even drew darkest possible picture of our country. Missionaries, usually presented us as uncivilized and barbaric. Our religious faith, tradition, social systems and family structure were presented as absurd and full of superstition. Missionaries in the name of God and under the garb of giving modern education and humanitarian activities were furiously trying mass conversions. They wanted to spread Christianity. To have more money and power they required to impress upon the other Christians that Indians are poor, uneducated and have no pure religion. No words were spared to describe us as impure, immoral, ignorant, unequal-the list could be exhaustive.

To dismantle and dispel this, Mr Virchand Gandhi tried to correct the mistaken impressions of our country.

Mr Virchand Gandhi's speech;

Cassadaga Aug. 1894

Dear brothers and sisters, this is the last time that I shall appear before you in the regular programme of this great gathering. Since coming amongst you I have been busy, as you know, acquainting myself with your methods of thought and distinctive lines of public discussions on this free plat-form, and also in discussing in a limited way before select classes some of the philosophies of my own country. It is gratifying to me to find that on fair acquaintance we are not so far apart as probably many of you have been lead to suppose. I have yielded to your solicitations; not without much distrust of my ability, to discuss with some freedom differences in religious life and in civilization, which mark our two nations. In my last public address from this platform I was permitted to give you in a brief manner some of the impressions that I had already received, respecting your great country, its people and its institutions. I confess, I was taken by surprise, in venturing to give those impressions but you drew me on by your kindness and respectful consideration, and I could not resist the desire to gratify what seemed to me a reasonable proposition. I did not come to this country to propagate the philosophy of my community or the religion of my people. I did not deem it a part of my mission to assume that role which distinguishes the missionaries for the most part, which you in your religious zeal, send to my country to enlighten our benighted minds. The spirit in which you have received my words emboldens me to take a further step in the line of removing obstacles in the way of a better understanding. In attempting this task I approach it in the spirit of fraternal love and will endeavor to present my cause in a manner to deserve at least your approval, if you do not fully agree with me.

I do not forget that in a sacred sense I am your guest, and it would pain me, and my people also, if I should inadvertently utter a word to rankle in your thought. I have received so much from you, and am so deeply impressed with the fair mindedness and tolerance of the American people, that I will even venture to correct what I conceive to be grievous mistakes in the public estimate of my people from certain points of view.

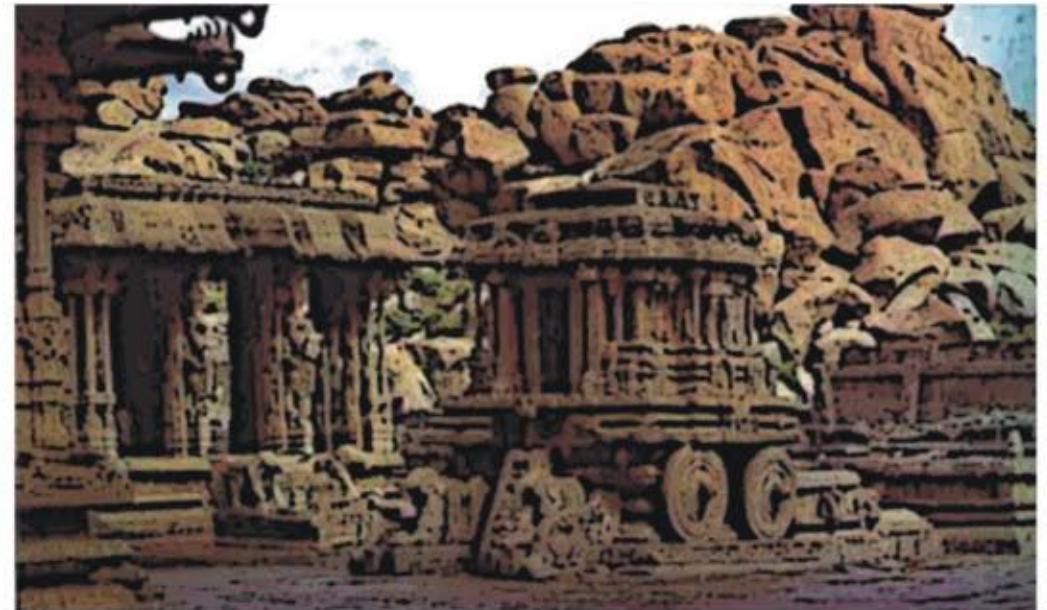
In seeking to correct certain mistakes as I conceive them to be, I may be pardoned if deftly I can show what India can give in return for your tolerance and noble consideration on the subjects already discussed in your hearing. I deem it proper to say that I have learned very much thus far in my intercourse with you, that will serve me well when I come to report to my own people the lessons of America to India. One of those lessons I cannot refrain from mentioning here. It is this: that good and only good must come from a freer and fuller communion correspondence and reciprocity, not in philosophy only but in the material factors of civilization, between you and us. I am impelled to predict that we are in the beginning of mutual, intellectual and spiritual unfolding and relationships. In the spirit of brotherly recognition and love, which will do more for our mutual good, in one decade than a cycle of sectarian missionary propagandas can accomplish.

The first mistake: Hindus have no history worth considering prior to the Mohammedan invasion.

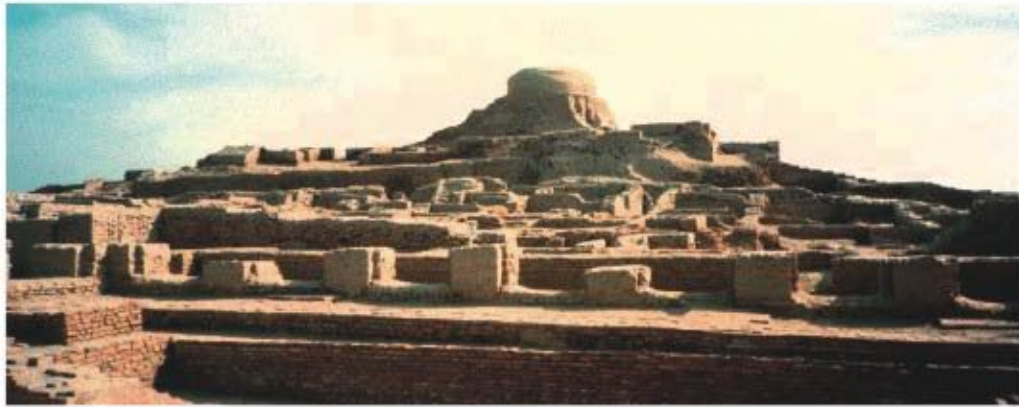
The first mistake which I desire to bring to your notice is the very common one that the Hindus have no history worth considering prior to the Mohammedan invasion which began in the early part of the Eighth century of Christian. era and ended in conquest two hundred and fifty years later. This mistake has been emphasized recently in certain leading newspapers in America by some distinguished writers. What is the truth?

Historical Records for antiquity of Indian Civilization.

Where shall we find, the history of ancient civilization of the Hindus when they lived in village communities and in social brotherhood, centuries before the beginning of the Christian era? Have they any records of that ancient civilization? And why do the Hindus claim their ancient civilization unique in its character and superior to that of any other nation? We shall have to refer to the records of the Hindus if any exist which can claim its high antiquity.



The Egyptians have records on their everlasting monuments of civilization which goes beyond 3000 years before Christ. Assyrian scholars have claimed an equally remote antiquity for the Shumiro



Accadian civilization of Chaldia which is said to have flourished over a thousand years before Nineveh and Babylon were founded. The Chinese too have a history which dates from about 2400 years B.C. The Hindus also have their own records. But there is a difference between the records of the Hindus and the records of other nations. The hieroglyphic records of ancient Egyptians yield little information beyond the names of kings and pyramid-builders and accounts of dynasties. The Cuneiform inscriptions of Assyria and Babylon tell us much the same story and even ancient Chinese records shed very little light on the gradual progress of human culture and civilization.

Ancient Hindu Writings

Ancient Hindu writings are of a different character. They are defective no doubt on accounts of dynasties, of wars, of so-called historical incidents. On the other hand they give us a full, connected and clear account of the advancement of civilization, of the human mind, such are not found amongst the records of any other equally ancient nation. There are the

ancient texts of the Hindus, *Pitakas* of the Buddhists and *Sutras* of the Jains.

Western scholars say that Vedas are the infant outpourings of the simple minded *Aryans* of ancient times. They also think that they constituted the popular literature of the time. I differ from these views; a literature is pre-eminently sacerdotal and in no sense a popular one. Neither in the language nor in the thought of the *Rig-Veda* can we discover that quality of primitive natural simplicity which so many have failed to see in it. The poetry it contains is of a singularly refined character and artificially elaborated, full of allusions and reticence, of pretensions to mysticism and philosophical thought; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated people than the poetic language of a large community. Nor is there any ground for supposing that the Vedas has taught us everything on the ancient social and religious condition of even *Aryan* or India or everything there can be accounted for by reference to it. The fact is that in past as in present other religions have coexisted alongside of Veda and some claim to have existed even before the Vedas. So that in order to understand the exact condition of India one has to depend not only on the Vedas but on the religious literature of the Jains and the Buddhists also.

In Vedic literature we find that the main industry of the people representing that cult was agriculture, as nearly all the hymns are generally prayers to gods, allusions to trade and commerce being very rare. However there are numerous passages which indicate the existence of currency money for the purposes of buying and selling.

There are distinct references of voyage by sea and shipwrecks. So far as the



food is concerned we see it from the Vedas that these pious worshipers of nature-gods did use animal food. The fermented juice of the soma plant was the intoxicating drink of these people and they go into ecstasy for the virtues and the exhilarating powers of soma "O Soma! There is nothing as bright as, when poured out thou welcomed all gods to bestow on them immortality.

The truth is that the history of India is a history of ancient civilization. It, even by the confession as written by eminent European Oriental scholars, is of at least 2,000 years before the birth of Christ. But in the Hindu thought our history goes back thousands of years beyond that period.

There are many periods in this history, carrying us back into remotest ages not inscribed on stones or papyri, but abounding hymns that embalm the religious thought and aspirations of the people, and in profound works on

systems of philosophy, reflecting each era of civilization. This history to which I refer was not committed to stone or to writing of any kind, but was transmitted with particularity and exactness, generation to generation, from centuries to centuries by oral teachings and repetition. It is difficult to consider this fact, but it stands indisputable, and since the scholars of the Western world have entered upon, the systematic study of our history and our literature, they stand confessing this fact with expressions of wonder and amazement. You will see, therefore, without enlargement upon a matter too vast to enter upon that the mistake to which I have referred is a serious one and reflects little honor upon those who persist on it. The character of this mistake may be further seen when you consider the antiquity of the written history of Hindu progress, literature, religion and civilization. It is conceded by some learned scholars, such as Prof. Max Muller, Prof. Weber and Prof. Whitney not to mention others that the Vedic hymns of India date from 1500 to 2000 years before Christ, whilst the distinguished doctor, Martin Haug, gives credit for the earliest of these sublime productions to remoter date. It is true that this mistake is pardonable, when we consider that it is only within the memory of the present generation that the scholarship of Western civilization has been able with systematic ability, to trace their history with exactness of method.

I have spoken of the transmission of historical events from generation to generation by oral tradition from memory to memory, through many centuries before history began to be written in Sanskrit, the oldest language. For this point I beg to quote a single paragraph from a lecture delivered by Prof. Muller before the University of Glasgow in 1892. He

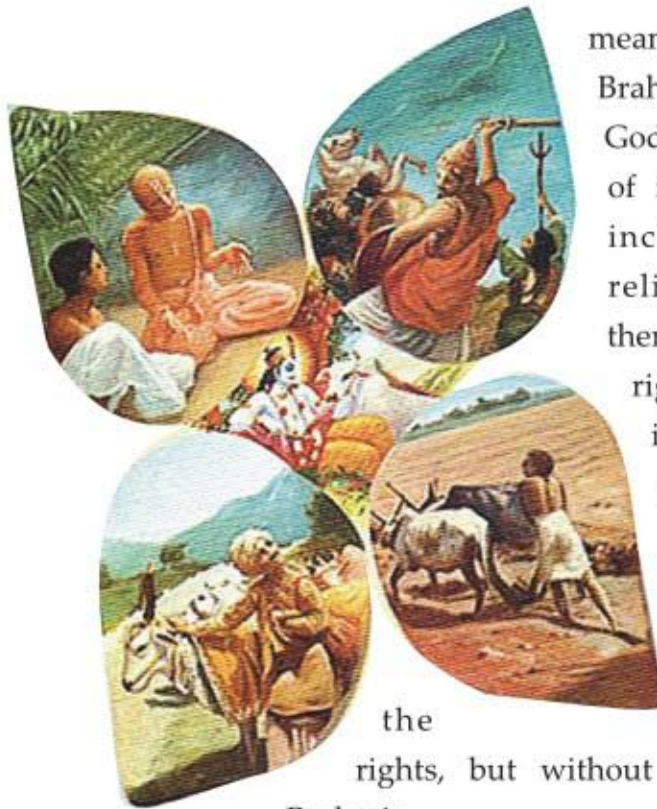
said, "To those who are not acquainted with the powers of the human memory when well disciplined or rather when not systematically ruined as ours have been, it may seem almost incredible that so much of the ancient traditional literature should have been composed, and should have survived during so many centuries, before it was finally consigned to writing. Still, we have got so far (and I beg to call your attention to this remarkable confession) that everybody now admits that the poets of the Veda did not write the hymns, and that Zoroaster did not leave any written documents. The truth is that there is no equivalent word for writing or to write in the Vedas."

But my American brothers and sisters, the argument for the more ancient history of India than the date of the Vedas, that is to say the committal of the Vedic hymns to writing which is conceded to have been done two thousand years before the birth of Christ, will be found in the study and comprehension of the Vedas themselves. In their composition in the fullness of expression, in the sublimity of thought, in the perfection of imaginary, and in the simplicity of detail, they show a lineage and point to evolutions, gradations and acquired perfections, that imply untold centuries of human development & narration in speech, in art, in religion, in philosophy and in the considerable factors of great civilizations. Such monuments of learning both subtle and simple, suggesting a knowledge of nature and of man which only centuries upon centuries of growth can answer for, cannot be considered as modern, even as similar monuments of Egypt, of Greece, or of the Hebrew nation, but must antedate them all and in a sense which will yet be appreciated, prove to be their motherhood. In closing this part of my utterance to you, I will quote one more passage from the same distinguished authority that I have already

named, Prof. Max Muller says "' If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problem of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic face, the Jewish, may draw that corrective wisdom which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India."

The second mistake which I desire to correct relates to the origin and purpose, and supposed sacred character of the caste system prevailing in India

The second mistake which I desire to correct relates to the origin and purpose, and supposed sacred character of the caste system prevailing in India. Those of you who have honored me by attending my private lessons at this place on the philosophies of India, need not be told that I set up no defense of the cast institutions as it exists there today. The popular explanation of this system accepted by the people of the Western world, I will give in this way: The four great divisions of caste are named as the Brahmin, the Kshatriya, the Vaishya and the Shudra, and their origin and



the rights, but without the privileges pertaining to the Brahmin.

meaning in this view are these: The Brahmin sprang from the head of the God, and represents exclusive privilege of intellectual progress and learning, including priestly functions and religious superiority constituting therefore, an exclusive monopoly of right, privilege and enjoyment of intellectual development and religious cult.

The Kshatriya sprang from the arms of the God and represents the soldier element which stands for defense of material and national

The Vaishya sprang, from the loins of the God, representing wealth, commerce, business and the activities and monopolies of trade and industries, with still more limited privileges and rights pertaining to the classes above namely the Brahmin and the Kshatriya. The fourth or Shudra caste, sprang from the feet of the God, representing servitude and all manual pursuits and labors, with still more restricted rights and privileges, yet with one larger privilege, which pertains to the condition which the origination of this caste implies, namely, abject servitude. As a compensation for the loss of privileges and the denial of certain rights

pertaining to knowledge and development, the myriads composing this, class are permitted to travel in their own country without let or hindrance, but under the bond of servitude, being the servant class of all the rest. This is the common interpretation and explanation of the caste system briefly stated, given by your writers. But it is not our understanding, nor a fair statement of the truth. What then is that truth?

In the first place, the ancient Vedas give no record of such an institution as caste, and therefore, it is not in any way an integral part of our ancient religion, or of our philosophy. How then did it come to be instituted?

Whatever authority may be traced to the Vedic writings on this subject will be found to be the result of innovations, without any authority or sanction than that which pride and priestly arrogance can give to perpetuate them. It is contrary to ancient spirit and the true doctrine which inspires and underline the universal religion, which recognizes a common fatherhood and an universal brotherhood, with equal privileges and possibilities. It would weary you if I should attempt the history of this innovation and the origin of the sanctions of cast system which may be found in later Paranoiac writings. My object is simply to stimulate in you the spirit of independent and impartial investigation, well knowing that you will find that my statement is true, and that the institution, shown of its sentimental incidents, is not an unyielding or cast iron factor in our civilization found in that authority which we bow to with religious awe and obedience. In truth, it has come to be considered more as a social institution rather than one sanctioned by religious authority. From, this point of view it may be conceded to possess certain advantages which minimize the restrictions of the social order. These restrictions will melt and disappear as education

advances to universal sway. Under another name if my observations are not at fault, a system of equal right and more market distinction is forcing its way, even in this free land of yours leading to monopoly and the centralization of wealth and power. For I find even here great social distinctions, and even religious exclusiveness, lifting their banners and building their walls with a zeal and a tenacity of purpose and visible results, that are almost equal in the observable decay of the system as it is popularly believed to exist, in India. I will conclude my observations on this point by quoting a paragraph or two from a very high authority in Her Majesty's Indian Civil Service and an Honorary Secretary to the Royal Society - Mr. Robert Needham Cust.

"How has society dealt with caste? I can only give an opinion based upon experience acquired in a Military life among the people of Upper part of India for weeks and months together without any European companion. I never found caste an obstacle to social intercourse, nor did the subject ever press itself forward and yet the population of the villages and towns, visited each day, differed considerably. Few villages were absolutely without Mahammedan, without men of the lowest caste, and in the thronging of an Indian crowd there must be indiscriminate contact. In my establishment there was the Brahmin, with whom; I transacted ordinary business, the Rajput, who carried my messages, the Khatri and Kayat, who engrossed my orders. Mahammedan and Hindu sat upon the floor working side by side in constant contact, and handed papers from one to the other and if the half caste Christian sat at a table to write English letters, it was only because the method of English correspondence required this distinction. My own tent was daily thronged by men of all



castes and positions in life, and my visits to the male apartments of the notables was considered an honor, and yet of all outcastes the European is the worst, as he asserts his right to eat both beef and pork. Thus,

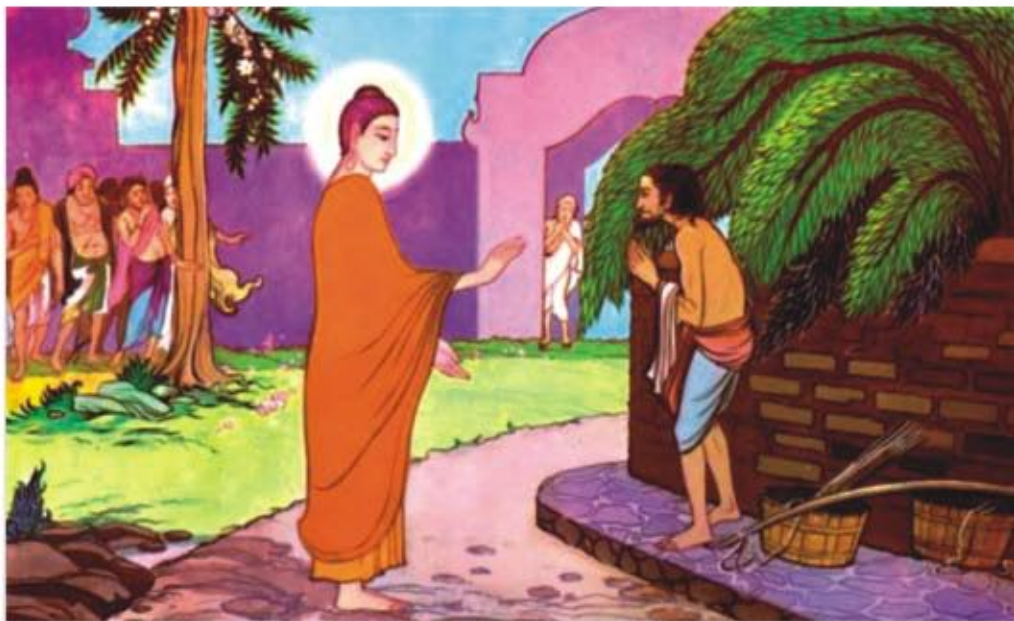
professors of different castes mingle in social life without any unpleasant friction: each man respects his neighbour; he has no wish, indeed, to intermarry with the family of his neighbour, or share the cup and platter of his neighbor, but he does not consider himself in the least superior or inferior."

With all my recollections of valued friends left behind me in India, whose features live in my memory and whose portraits in some cases decorate my walls, It is amazing to me to hear on my return to England that these good, easy going people, amiable and ignorant, tolerant and docile, accommodating and affectionate, are, in the opinion of wise and good men, "enslaved by a custom which annihilates fellow feeling and eats out human sympathy, and makes one portion of the community slaves to the other." I could multiply quotations of this kind, but it is not my object to aggravate this difficulty, but rather to compose it. I cannot see, that caste is an evil of that kind and degree, which is imagined by many good men. In an exaggerated and self-asserting form it would certainly be an evil. In British India the claws of caste have been cut by a strong and impartial

government and the social pressure of a population, made up of various elements which would not submit to oppression. I remark that in Europe classes lie in strata horizontally, and that in India the separation is by vertical fissures. I have known men of good caste and social position as gentlemen, who were not ashamed to have in their families, near relations of the grade of lower cast. Now, such a state of affairs would be impossible in Europe, and marks the enormous divergence of social customs"

Jain's View on Caste System

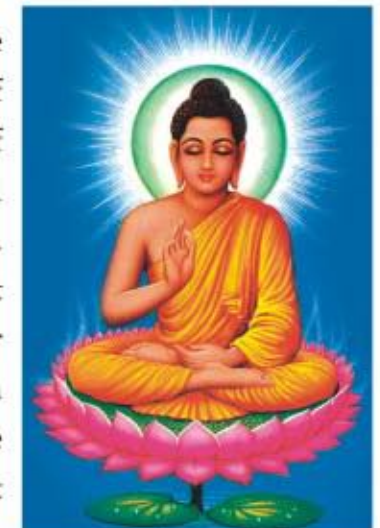
Jainism was existing and preaching doctrine side by side. It had witnessed from times immemorial the various divisions of the society. It loudly proclaimed that one who prided himself as belonging to a high caste should invariably enter into lower caste existence in his next incarnation.



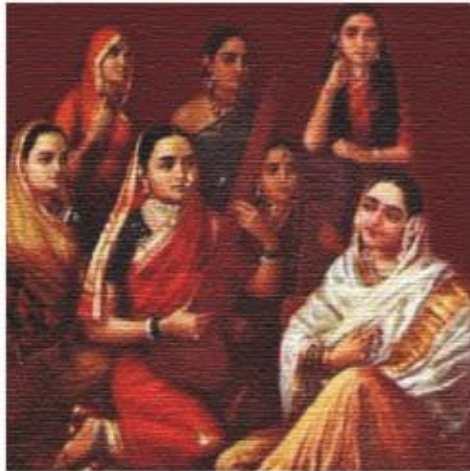
Its spiritual philosophy and system of logic was too deep for common people, but it had its own system of ethics for the masses and those who understood this philosophy did join them. On several occasions we find from the Jain works that there were religious discussions between the Brahmins and Jains. The Jain philosophy teaches that such distinctions of caste are sure to arise so long as there is in human mind the vanity and pride of individual and family greatness. The duty of Jainism which existed side by side with Hinduism was therefore to look down upon this pride and to teach the people the true law of cause and effect. In this time the Brahmin priesthood was supreme. The barriers created by them were insurmountable. The Jain prophet *Mahavira* and his 23 predecessors had seen such or similar things in their times. They clearly saw the cause of this individual pride which became the cause of Karma, leading the man to be reborn as belonging to a lower family in comparison to other people.

Buddhist view on Caste System

Buddha blamed the Brahmins and their whole society. He laid the whole blame at the door of the Brahmins and ignored the real cause of individual's thoughts and feelings. He wanted to smash the whole society for this one reason. It was like the mosquito and the man. He forgot the truth that by his side there were other philosophers whom it was impossible for him to vanquish. He, however, tried the experiment. The people crushed under the feet



of Brahmin priests flocked to him and thus 500 years before Christ there was a great spectacle on the banks of the Ganges. Buddha was preaching the doctrine of equality and salvation for all men high and low. The work which Buddha did in this respect was noble & noteworthy.



The third mistake that I must refer to concerns the women of my country.

The next mistake that I must refer to, concerns the women of my country. This mistake is many sided and time will not permit me to consider it in detail. In a general way it may be stated, thus: Some have stated that, "The women of India, from time

immemorial, have been and are, the slaves of their husbands, without rights, without privileges, without education, without authority, and even (as I have heard) without souls, except perhaps as they may blindly serve the whims, the behests and the lusts of their masters." To all such statement and to every particular definition that may be given to it, I am proud and honored to interpose a downright denial. I do not mean by this that woman's place and work in India are the same as I am led to believe as are found in this country: whether lower or higher or equal, in a genuine sense, I will not attempt to decide. In the Vedic times, as may be learned from the numerous hymns, many of them are composed by women, a pleasing picture of woman's estate may be seen. In that early age the father

of the family was the priest, and his home was the temple. The sacred flame was kindled in every house and the hymns were chanted with simplicity and devotion by the entire family. When sacrifices were to be offered, religious devotions were to be performed, prominent in that picture is seen, the woman who is the wife and the mother. In those early days and down through all mutations, and till the present time, the most worthy households from every point of view are those households in which grandparents, parents, sons and their wives dwell together in unity and in the bonds of love, each doing his and her part of work for the comfort, instruction and happiness of the home, not alone in domestic industries, but in the rights and ceremonies of religious devotion. I will give you a few of the prayers of the Rigveda pertaining to this exalted condition.

"Oh, ye gods, the married couple who prepare oblations together, who purify the Soma juice and mix it with milk — may they obtain food for their eating and come united to the sacrifices (religious for service), may they never have to go in quest of foods. They worship you with the best offerings, bless them with youthful and adolescent offspring, they may acquire wealth and may they both attain to a mature age. Then god themselves covet the worship of such a couple who neglect not religious sacrifices and duties, and who offer grateful services of Worship and gifts to gods, and who embrace each other to continue their race and they worship their gods."

Again a beautiful picture is that of highly educated women who, themselves are Rishis(sages), because of their learning and devotion, they have composed hundreds of hymns and they have performed the sacred



services, the same as performed by men. In those days before my country knew the demands, the tendencies and the restrictions of other civilization against women, there were no restrictions of an unwholesome character, nor were they kept in seclusion, denied education or excluded from the highest positions in society. Wives and brides were veiled often, not by any law or custom imposed upon them, but in obedience to the modest impulses of their own heart, but they had unrestricted liberty to go and come within the limits of self-imposed propriety. Prominent amongst the names of distinguished women, whose examples and wise precepts are embalmed in the sweet and holy measures of many hymns composed by themselves, one amongst is that of *Vishavavara*, the interpretation of whose name is itself a commemoration of her virtues and learning — which is, the

elect lady." Whoever will study the composition of this exalted woman will be inspired to know and to keep inviolable the mutual relations of husband and wife. Indeed, in the ages to which I refer, the wife was the queen of the household, whose word was law to the members of the same, and who, like the mothers of this age, would arouse the household at early dawn and set everyone from the oldest to the youngest to his and her proper task, and whose example was the bright light to which all eyes were turned. I do not mean to say that all women and maidens in that age were virtuous and true. My object is to truthfully set forth the foundation facts, and the dominant purpose. Contemporaneous testimony before the days of Christ, of biggest authority, which are now extinct, proves that the women of India were noticeable for their modesty and chastity. Megasthenes, the Greek ambassador, three hundred years before Christ, found in India, two reasons for great admiration. The first was the absence of slavery and the second the chastity of the women. In a previous lecture and in my classes also, I have given you, in some detail a true account of the marriage customs of my people, and the constitution of the Hindu family, and will not, therefore, at this time enlarge in this direction. But I will describe to you in a short way the sacred ceremony of marriage, leaving out the mere secular, social and incidental exercises. Amongst the hymns recited at that ceremony, some are such as these.

"May the husband, and the wife be well united," turning to the bride the priest would say, "Oh, maiden, the graceful sun had fastened thee with ties of maidenhood" (which means that up to this time she had lived free from the carnal knowledge of any man). "We release thee now of these ties, we place thee with thy husband in a place which is the home of truth and the

abode of righteous action."

These words and all others are repeated by the parents who give away their loved daughter to the husband. The hymn continues,—"Go to your husband's house and be its mistress, be the mistress of all, and exercise your authority over all in that house, let children be born unto thee and blessings, attend thee, perform the duties of thy household with care, unite thy person with the person of this, thy husband, and exercise thy authority in this thy house until old age."

Addressing the married couple, the priest and parents continue,—"Oh, bridegroom and bride, do remain here together, do not be separated, enjoy all proper food, be content to remain in your own home, and find and enjoy happiness in the company of your children and your grandchildren."

The bride and bridegroom offer this prayer:—"May the Lord of Creation bestow on us children and may *Ayu* (the law of life-preservation) keeps us united till old age." To the bride, is then said, "Oh bride, enter with auspicious signs the home of thy husband, let thy eye be free from anger, minister to the happiness of thy husband, and be kind to all living beings, cultivate a cheerful mind and may thy beauty be bright; be the mother of heroic sons," and be devoted to the gods. May thou have influence, over thy father-in-law, and over thy mother-in-law and be as a queen over thy sister-in-law and thy brother-in-law." And lastly, the bridegroom and the bride say to each other—in the full realization of the new relations in which they stand, henceforth to proceed with one heart, and one mind,— "may all the gods unite our hearts, may the god, of maternity and

the spirit, of proper instruction and goodness, of wise and pure speech, unite us together."



This, my American brothers and sisters, in brief, is the marriage ceremony of the Hindus. It is longer and more tedious perhaps than your short one, and as it would seem, not over-binding ceremony which I have witnessed since coming to your country and also on this platform. In your ceremony words pass between bride and bridegroom, some of which, as you have seen are conspicuous for their absence in "Heathens'" ceremony which I

have declared to you. Your priest would say to the man—"Wilt thou have this woman to be thy wedded wife, wilt thou love, honor and keep her in sickness and in health and forsaking all others cling only unto her so long as life shall last." And to the bride he will say—"Wilt thou take this man to be thy wedded husband, wilt, thou love, honor and obey him and forsaking all others cling only to him so long as life shall last." To these propositions, the man and the woman are expected to answer each, I will." But, if what I hear from you, be the truth, this is said in many instances, with a large reservation. The absence of the pledge to obey the husband in the religious marriage ceremony of my people itself, is to save us from certain strictures and unjust criticisms, and our women, from confinement in your belief, to a state of abject chattel hood, degradation, and groveling subservience to their husbands. I hope you will understand that I do not assume to sit in judgment upon your institutions, nor for one moment to institute invidious comparisons. As a Hindu I honor womanhood throughout the world and bow in proper worship to those sacred qualities which constitute wife-hood and motherhood. The greatest of all honors are those that cluster around the name and character of mother and wife. Oh, my brothers and sisters, whatever privileges and rights may seem to be denied to the women of my country, and whatever duties of a more public nature may seem to demand their attention and their care, let nothing be said or done or thought, that shall detract them from the **crown of motherhood and wifehood**, the glorious luster that is found only there. But this I must say, that no Hindu women in all the history—the sorrowful, sad and changing history of my race,—has ever sought relief, from the holy vows of marriage, in divorce. We, the people of India do not forget that we are under the Government of a woman—her Gracious Majesty,

Victoria, Queen of Great Britain and Ireland and Empress of India, whose birthday and coronation day are national holidays, and who by our people, is more frequently called, **not the Empress of India, but the mother.**

I will say that the designation of wife in India, of the Hindu wife, is higher and grander than that of Empress. She is called Devi or Goddess. If you can reconcile these facts and do deductions to the mistaken notions which you have received, from whatever sources, you will learn to respect the condition of women of my country, it is your task, which I cheerfully leave to you.

Reason for early marriages

In the lectures which I have had the honor to deliver to you in the class room, I have spoken largely on the topic concerning the early marriages among my people, and will not at this time do more than state the reasons thereof. The first reason is that the giving in marriage at the early age to which reference is made, does not imply in any case the consummation of marriage. The ceremony that I have given you, which is the real marriage, is performed among the Jains at the proper age of maturity, and the wife proceeds at once to her husband's home, this was the custom in the earlier ages for Hindus, before India became the coveted land of the invader's. The second reason is that the early betrothal is necessary in the Hindu thought as a measure of protection, which includes time and the duty of education on the part of the young persons thus betrothed. If, between the time of the betrothal and the marriage ceremony, the betrothed shall die,



the betrothed wife may be married to another. The protection to which I have referred, which, this early betrothal gives to the girl of India can be as well understood by you as if I were to go into a detailed statement. Among the perquisites and spoils of the invader of all times must be reckoned, not alone looking of perishable possessions of the conquered, but the possession and ravishment of unprotected women. Indeed, this measure of protection has not always proved adequate any more than your laws of prohibition of the liquor traffic has. A third reason may be given that womanhood is reached in our country at an earlier age than in your own.

The fourth mistake about the moral status of the Hindu people at large.

Another mistake that I must briefly notice is the prevalent misconception of the moral status of the Hindu people at large. I cannot go into this subject further than to affirm that the basis of morality, its laws and rules, differ in no essential respect from those that are known throughout the universal world. The rites of our religion, the relationships obtained through the whole social structure, both as to private and public conduct, answer for the highest moral character. Justice, truth, purity are words meaningful to every Hindu, sacred to his thought, not only as parts of his speech, but essential elements in his daily devotions.

"Thou shalt not kill, thou shalt not covet, thou shalt not commit adultery, thou shalt not lie" are commandments with us as with you, and thou shalt practice virtue, good will, right conduct, not towards



men only; but towards all living beings, are also parts of our moral codes, which no Hindu can forget or deny without bringing down upon him corresponding evils and retribution. These are the straight lines in which we are instructed and required to walk. If men grow lame and weak and sometimes fall by the way in India, as in America, we know the source of that weakness and that failure, and should bequeath our commiseration and helpful brotherly pity. But this must be said in justice to my people that the statistics of crime in India, as ascertained by Government's scrutiny, are but one-fourth in extent of those of England itself.

In concluding this part of my subject, I will refer you to the fact with which you are familiar, that what is said sometimes of the moral status of the Hindus, which is the outward expression of the moral law, which they adopt, is also said of you, who are spiritualists, by some of your ill-informed Christian brothers. The same argument that you present in meeting the objection I also can and do adopt as my answer. If I should seek to formulate answer it could not be more pertinent or more just. I find that answer in a book which I have considered for the first time on these grounds, and the author of which is, well known to you, for he is on this platform, he is not only my brother, but my friend, whom I have learned not only to admire but to love. The book is entitled "Angel's Visits to my Farm in Florida." The author's name is "Golden Light," but the pronunciation would be different. In that book I find this paragraph which I will now read, and in the translation of it to my own people. I should substitute for Spiritualism, Hinduism. The author says to the objector to Spiritualism as I would say to the objector to Hinduism.

"I suggested, that perhaps, public opinion in many things were based on misconception and ignorance of the real truth, principles and facts underlying and constituting the philosophy of spiritualism. It is of the very first importance, in the first estimate of this philosophy, and its adherents and advocates, to know whether or not its principles and for teachings are in themselves moral, judged by the highest standards. Is the morality of this philosophy different from, that which all pure minds accept, whether it be called Christian or Jewish, Mohammedan or Hindu, Greek or Roman?

Practice of Morality.



Morality is not to be practiced only because by the practice of that morality we are to rise higher, but because it is the life of the soul, the very essence of the soul. No other life can come in conflict with it. Truthfulness, kindness, justice and universal love are only the features of the soul's life. A man may plant trees in an orchard, and at the same time other things like grass etc, but his real

object is not grass or other things, but fruit. In the same manner there may be many occult powers which will come from the observance of all these rules, but that is not the object of the soul and if this is made the object of the soul. It is degraded to a certain extent. it is not like saying, "Be good for the sake of goodness," and no other purpose with any idea of getting any other fruit or having any reward.

Actually we when we want spiritual reward, any possible price is very little in consideration or in comparison with materialistic life. I could at the same time tell you many things where results were actually derived from the practice of the moral rules, but anyone who practices them will find out for themselves that these results are facts. But when they are practiced only for the purpose of gain of some kind, there is no real value in them. The occult powers may be possessed by soul, but if they are not used in the right way it is a loss rather than a gain.

Sad lesson of history

Because of these principles and doctrines of universal welfare, tolerance and inner happiness underlying our lives as a people, from the earliest ages we have been the victims of misgovernment and tyranny through oppression, from the first Persian invasion to the latest Christian invasion and conquest, but through it all we have borne ourselves with patience, a patience of hope, without a parallel in history, firmly adhering to our ancient faith, believing that in the end, goodness will triumph over all oppression, all tyranny, for it is an axiom with us that **goodness is the highest power and will eventually prevail**. Here, you may say, that such is not the history of India, I will, therefore, confirm my own statement by

quote of one of the greatest Oriental Scholars, in Max Muller:

"I confess, it has always seemed to me one of the saddest chapters in the history of the world to see the early inhabitants of India, who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, of their wars and conquests, who wanted nothing from the outside world and were happy and content in their own earthly paradise, protected as it seemed by the mountain ramparts in the north and watched on every other side by the zealous waves of the Indian Ocean, to see these happy people suddenly overran by foreign warriors, whether Persians, Greeks or Macedonians, or at a later time, Scythians, Mohammedans, Mongolians and Christians, and conquered for no fault of theirs, except that **they had neglected to cultivate the art of killing their neighbors**; They themselves never wished for conquests, they simply wished to be left alone and to be allowed to work out their views of life which was contemplative and joyful, though deficient in one point namely, the art of self defense and destruction of others."

"They had no idea that, a tempest could break upon them and when the black clouds came suddenly driving through the northern and western mountain-passes, they had no shelter, they were simply bogged down by superior brute force. To certain extent they seemed to have realized this mistake but before that they were discovered and disturbed by the outer 'barbarians'. The whole world was to be a fighting and a huckstering world, and even the solution of the highest problems of religion and philosophy was in future to be determined, not by sweet reasonableness, but by the biggest battalions. We must all learn that lesson, but even to the hardened historian it is a sad lesson to learn."

We offer you as the medium of the most perfect exchange between us, henceforth and forever, the indestructible, the unchangeable, the universal currency of good will and peace,



I have heard your orators speak on many questions. One among them the so-called vital question of money which is above all things the most coveted commodity but

I, as a Hindu, as a Jainist, in the name of my countrymen and of my country, would offer you as the medium of the most perfect exchange between us, henceforth and forever, the indestructible, the unchangeable, the universal currency of good will and peace, and this, my brothers and sisters, is a currency that is not interchangeable with silver and gold, it is a currency of the heart, of the good life, of the highest estate on the earth and it is the currency of heaven. The civilization whose highest badge is the perishable symbol of corruption and greed, silver and gold, is not to be compared with that civilization whose highest symbol is the image of

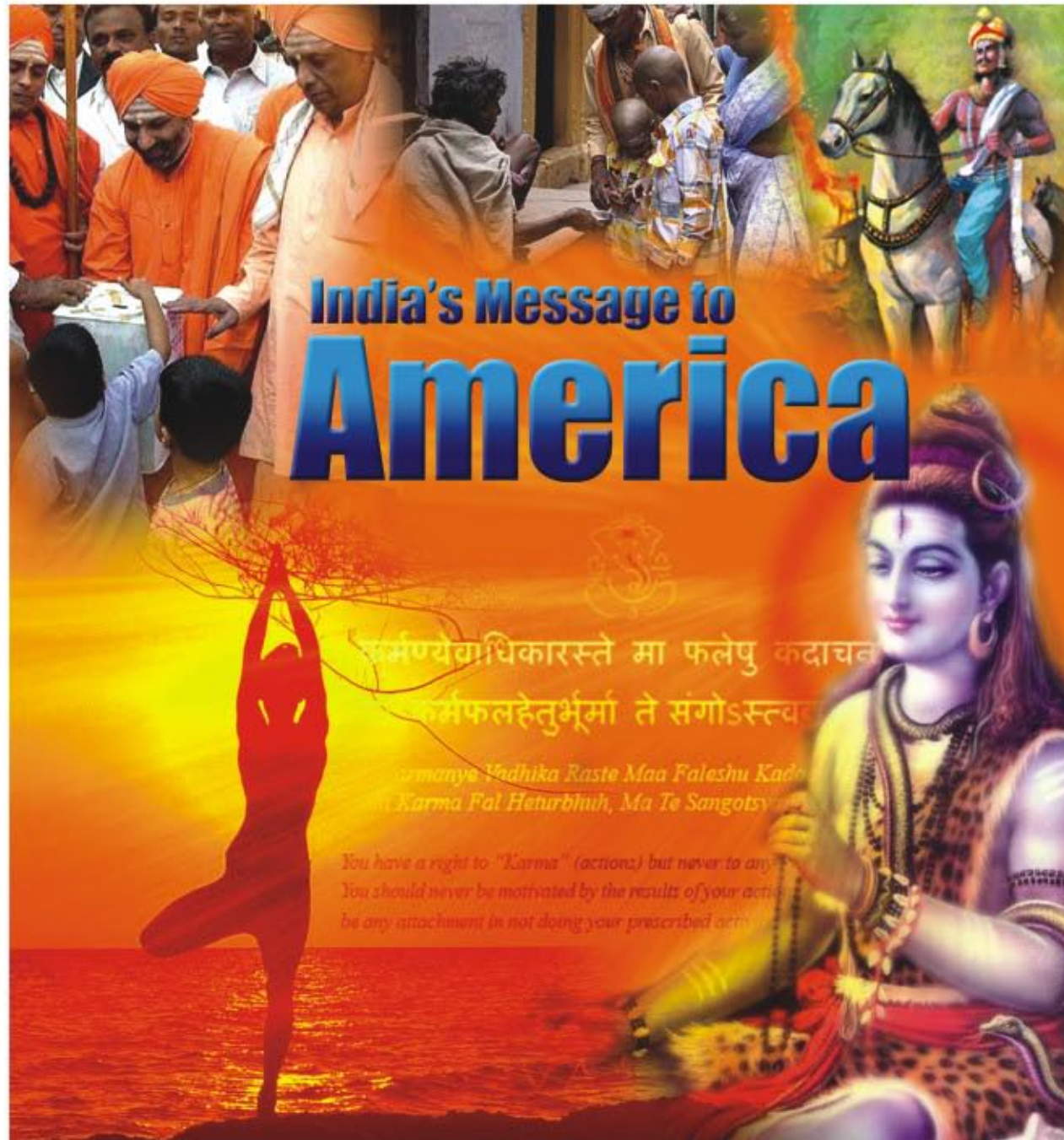
peace, and whose highest expression is good-will towards men and all living beings. Our Jain poet says: "Spirit of peace and perfect bliss, devoid of impure and destructive parts, Glory be to Thee."

Great Emperor Akbar - I know glory of Koran & Bible both

A certain ship full of Mahommedan pilgrims was going to Mecca. On its way a Portuguese vessel captured it; amongst the materials were some copies of the Koran. The Portuguese hanged these copies of the Koran round the necks of dogs and paraded these dogs through the streets of Ormuz. It happened that this very Portuguese ship was captured by the emperor Akabar's men, and in it were found some copies of the Bible.



The love of Akbar for his mother is well-known and his mother was a zealous Mahommedan. It pained her very much to hear of the treatment of the sacred book of the Mahommedans in the hands of Christians and she wished that Akbar would do the same with the Bible, but this great man replied, Mother, these ignorant men do not know the value of the Koran, and they treated it in a manner which is the outcome of ignorance. But I know the glory of the Koran and the Bible both and I can not debase myself in the way they did."



Mother India- In her ample lap you shall nestle

To me the outgrowth of religions, civilizations and Governments, are the expressions of human progress and development from one motherhood of law of nature of man. We, the people of India do not arrogate to ourselves superiority and authority, noting as we do along the ages, the rise, decline and fall of empires and civilizations, to lecture you for your faults or to condemn you for your failures. No. We in the old home of the great mother of the nations, the civilizations, the philosophies and the religions of the wide world, would extend to you the mother's blessing, the home's greeting, and express, not the hope only, but the firm belief, that when you shall have compassed all seas and all lands, and all methods, and shall have exhausted all resources and discoveries in literature, in art, in the sciences, and in the worship of God, you will by degrees, by slow, perhaps painful but sure progress, turn your faces and direct your steps toward the old home, the old mother, and your brothers and sisters in India, the blessed. There you will find the old hospitality, the old sweet life, and the dear old mother unchanged in her devotion and in her love, capable of recognizing you all, and in her ample lap you shall nestle."



ॐ Essence of hinduism

Authors' note



There lies antiquity and wisdom in Indian philosophies probably Hinduism is one religion which has well thought and apt answers to various questions faced by mankind. Who am I? Where do I come from? Where do I go?- are some common questions for which Hinduism and the other Indian philosophies address them in a way which is not only amazing but offers meaningful solutions for ethical and social relations.

What is Soul - *Atman*?-Indian perspective.



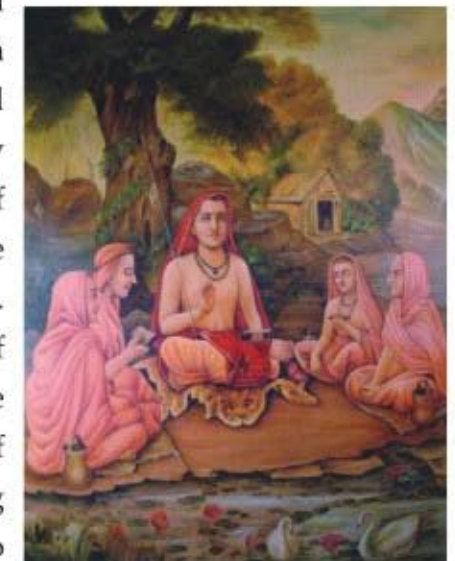
The Western scholars and scientific men of the modern age draw a demarcation line between animals and men, and we are told that animals are only conscious, while human beings are self conscious. Self conscious is supposed to be the naturally inherited property of every human being. Animals have only the consciousness of feelings through sensations but that they have no consciousness of their own individual existence, while human beings, in addition to the consciousness of the external world through feelings and thoughts have also a consciousness of their

own existence. This distinguishing mark of the human being is easy to understand and digest in superficial thought but it leaves the question open, what is self-consciousness, or consciousness of the self? In fact, what is self? Materialistic science does not admit a self other than the body. Consciousness and self-consciousness, in their view, are merely the kaleidoscopic panorama from the psychic side of the various elements of the living body that are changing every moment, replaced by others. According to this idea, man is a bundle of bones, muscles and nerves, whose chief and perhaps the only function would be to store sensations, feelings and emotions. Man would, therefore, be very little different from the animal except in the supposed fact that in the human being an

additional series of kaleidoscopic changes in the arrangement of the particles of the body is presented which is called self-consciousness. This is a very small credit given to the human stage of individual development. In that philosophy there can be no place for individual memory, as the incoming particles in the body can never come to know, what was done ten years ago by a certain multitude of particles, if they were not there then. It does not answer in a satisfactory way the question — what is it that preserves unity amidst the continuous changes that are going on all the time in the body? This unifying entity that is in every living thing is what the Aryans call the *Atman*, the soul. All living beings, therefore, are *Atman*, plus material body; not mixed up in a mechanical way as water and sugar are in syrup, but both of them phenomenally acting upon each other and creating important changes in each other.

Spiritual nature of the soul- Matter of experience ?

What is, really speaking the spiritual nature of the soul? It may be said to have a center but no circumference, and therefore cannot be described by any words; it can only be experienced by all of us, if we are living on that plane; but we can sometimes describe it just by a simile. The description which would be given of different things is just according to the idea that we derive through experience of our senses. As soul itself is not a thing which can be perceived by the senses, no



material description could be used for it. Soul is having infinite existence, infinite knowledge, infinite bliss. It is real, conscious and has infinite happiness in its purest form.

ब्रह्माहं सच्चिदानन्दं शुद्धोऽहममरोऽव्ययः ।
अमेयो निर्भयोऽकालो विरक्तो गतिवर्जितः ॥
अदेहचित्तसंबन्धो निष्कर्माहमतीन्द्रियः ॥५॥

Relation of the soul and the body.

A beautiful illustration on this theme is given in our philosophy. There was



a gentleman who was a great merchant and for smuggling certain articles into his store he was punished with certain duration of imprisonment. The next day his son was injured by another person who was also sentenced to the same imprisonment and was put into the same cell.

They were also chained in such a way that one could not move without the concurrence of the other. For some purpose, one person, whom we call "A" wished to go out of the cell, and said to the other, whom we will call "B". "I wish to go out." B complained and replied, "You gave me none of the food which was brought to you". "A" said, "Next time I will do so" and the next day when the food was brought "A" gave him a portion of it and continued to do so every day. "B" of course was required to stay in the prison one day longer than "A". Now, when "A" was released, he did not send the food for "B". Because there was no need of "B" now. Same is the story of the body and the soul; they are put together as these men were chained together, and as the one requires another to serve its purpose.

We are to live just as "A", who gave the food, for a certain purpose so that he might live in his cell and move; **The soul lives its own life, not for the purpose of the body, but the body lives for the purpose of the soul.** If we believe that the soul is to be controlled by the body then soul misses its power. This is the way in which we understand the relation of the soul and the body in our religions and philosophies.

The True Laws of Life~Indian Thought



Facts about Life beyond horizon of our observations

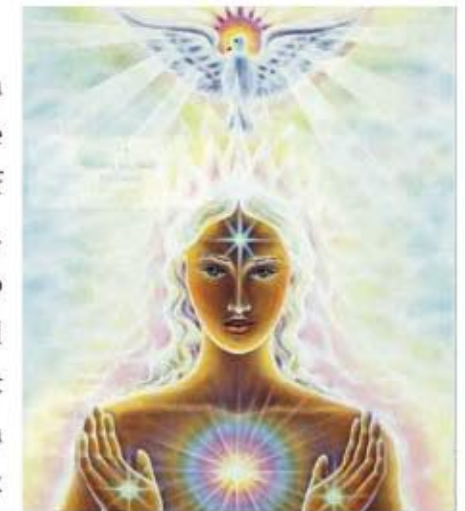
The subject of the True laws of Life is a very-wide one, because these laws cannot be ascertained from a limited observation only of few facts. We may collect a few facts on the physical basis, we may collect a few facts on the domain of the

animal kingdom and some others which concern human development. But the deductions drawn from these facts must be limited because we do not take into consideration the fact that there are many other planes of consciousness and of existence, and to derive the laws concerning life on only a few stages would be altogether insufficient to establish a general rule of our life as human beings. If human beings were totally separated, from others beings in relation to whole universe. If they live on a planet without any other life than human life, we might make laws of life after observations only of the human species. Scientists have derived very limited conclusions, right only so far as those limited observations are concerned, and cannot derive conclusions from the facts beyond horizon of their observations. Suppose a being living in the sea and having only one organ, that of touch, suddenly develops into a higher being with five

senses and placed on the shore, it sees and hears many things, which it had not perceived before, having no eyes and ears; how can it understand these things? It will not believe in its own senses. Such has been the case with those human beings who had only limited observations from which they draw their conclusions, But if we extend our horizon, if we take into consideration the fact that life is eternal, it did not begin at any time, and is not going to end at any time, and that it is going to exist in some state or the other at all times, then we can be in a position to derive conclusions valuable to all lives and to all living beings at all times. That is the way in which our philosophers have looked upon life.

Object of life itself

There is another difference with them(Hindus). You Americans have another idea of life that is, the object of life itself is different from their view. Hindu's view may appear mystical to some of these scientists and philosophers, but I only wish to put before you the two views and you can derive conclusions for yourself. As Max Muller has stated, in his latest work, the



idea of life in all the Western countries is that of a "struggle for existence". That has been the idea of life in the entire nation with which Europeans and Americans have become acquainted. That is also the idea of life of the English people. But he also says that it is not the only object for which

human beings were placed on this planet, and then he refers to the Hindus, and explains some points of the Hindu religion. Our idea of life has always been different, even in the times of foreign rulers; the idea has been unchanged, even to-day among the masses that idea is to be found. Even our street-sweeper knows that the physical life is only a station in the journey which he considers to be eternal. So far as the state of the soul is concerned, it is "eternal", that is to say; so far as the physical life is concerned it is non-eternal. He understands that the character depends on the effort of the soul. This idea is to be found in all the philosophies of India. If the idea of life is different and the object is different, then the laws, which such people would establish for their life, would also be different. However every one would say that object of life is Happiness.

Then "What is happiness?"

The solution of this question depends on the idea of life, if life means only the reorganization of the body, the health of the body in this life, then the object of that life would be to keep the body in a healthy condition, and to use all possible means for that purpose, I have said that as we pass from what attracts the eye merely to that which attracts the ear and then the reasoning faculties awaken and we pass from these stages to that in which we are attracted only by the things which appeal to the reason. But we know that there are many faculties equally necessary to the life of a human being and that the laws connected with all these faculties are real laws that will advance human happiness, but those which advance the happiness of only one faculty cannot be the right laws. If the object of life is merely happiness for the time being we can derive such happiness from the use of

intoxicating liquors; but all people agree that there is no real happiness in this. Sometimes happiness is defined as the greatest good of the greatest number and there the question comes in, "What is the good, after all?" Most of the professors of political economy think that happiness consists in material prosperity of the people but spirituality says different. The question is critical and non-conclusive. However it is certain that our happiness is far beyond the sensual pleasures all material happiness. Our definition of real enjoyment is much different and may look mystical.



True nature of Enjoyment

One's senses must not be controlled by temporal or sensuous enjoyments. It is not that he will cease to enjoy, but his enjoyments will take on a different nature or form.

There is a little illustration given in the Hindu scriptures. A person in his enjoyments is like a fly. One person may be like a fly sitting on a liquid, which is not sweet. He is drowned in it and it is a death, in a putrid, repulsive thing on which he has settled. There is another fly which goes to a sweet liquid, instead of something which is putrid. He enjoys the sweetness of it, but in a short time he, too, is drowned. Another fly settles on a sweet dry substance like cube of sugar. He enjoys it and then decides to fly away. If a person wishes to enjoy, he must be like the last fly which got his enjoyment from the piece of dry sugar, and when it has been received, goes away.

A person wishing to become a great master must not care for sensuous enjoyments. Ultimately we come to the point that a person must not be subject to prejudices and must not be a slave of passion. He must not allow himself to be engrossed by enjoyments, may he, after overcoming and acquiring those things needful, all of which are within his ability, become a true adept. Can he enjoy all pleasures? What are they for? This philosophy teaches us that the person who rules the wealthy is greater than the great wealthy person who is ruled

A spiritually advanced person may be poor, may not possess a cent's worth of his own property, but he may still rule many people who are great.



Real enjoyments do not consist in the possession of riches, wealth or ordinary worldly power but in wisdom and knowledge. .

जह ते न पिअं दुःखं, जाणिअ एमेव सव्वजीवाणं ।
सव्वायरमुवउत्तो, अत्तोवम्मेण कुणसु दयं ॥४॥
यथा ते न प्रियं दुःखं, ज्ञात्वैवमेव सर्वजीवानाम् ।
सर्वादरमुपयुक्तः, आत्मौपम्येन कुरु दयाम् ॥४॥

As you don't like pains, so is to others
Treat all like self, have compassion to all with care and respect

What is Religion - *Dharma*?

Now to achieve this true happiness or enjoyment we follow religion or *Dharma*. The similarity then between an animal and a human being lies in the fact that both are susceptible to hunger, sleep, fear and animal passions, but that which constitutes the special characteristic of the human being is that he can practice "*Dharma*" i.e. understand, realize and bring into operation the spiritual law of the universe which teaches him how to control his lower nature and bring into prominence the higher one. The human being is thus *Dharmic* (and in that sense, religious being).



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- Tuesday, march 29. Practical methods of Developing the Latent Faculties in Man.

The significance of the man and the universe



What is man's placing in the universe? What is his object, and how is he going to accomplish it?

Man's present state is the result of all his previous existences and of a long continued evolution. The evolution of the soul from the archaic state to the present is a wonderful panorama. A great philosopher of India has said that the intelligent entity that now lives in the human body has come from this low archaic condition and has accomplished half of its round only. The other half is easy to that man who can conquer ignorance and erroneous ideas of things & beings.

There is no readymade path for us. The first step is to realize the difference between the real and the unreal, between spiritual and non-spiritual. No man can progress until he learns to distinguish between himself and his body.

This whole philosophy requires knowledge of the law of cause and effect so as to determine beforehand what will be the result of our actions. There is no secrecy about this philosophy in the Hindu thought. We have a popular saying that one who keeps knowledge secret when he supposed to give out, will be born next time as an alligator.

There different kinds of souls.

First, there are souls that identify themselves with the external, souls that believe that the body is the real self. Observe a man and see if he identifies his consciousness with his body. If he does he belongs to this class. As long as he clings to this idea he will have to live in an embodied condition and he cannot be liberated. They are known as "*Bahiratmas*".

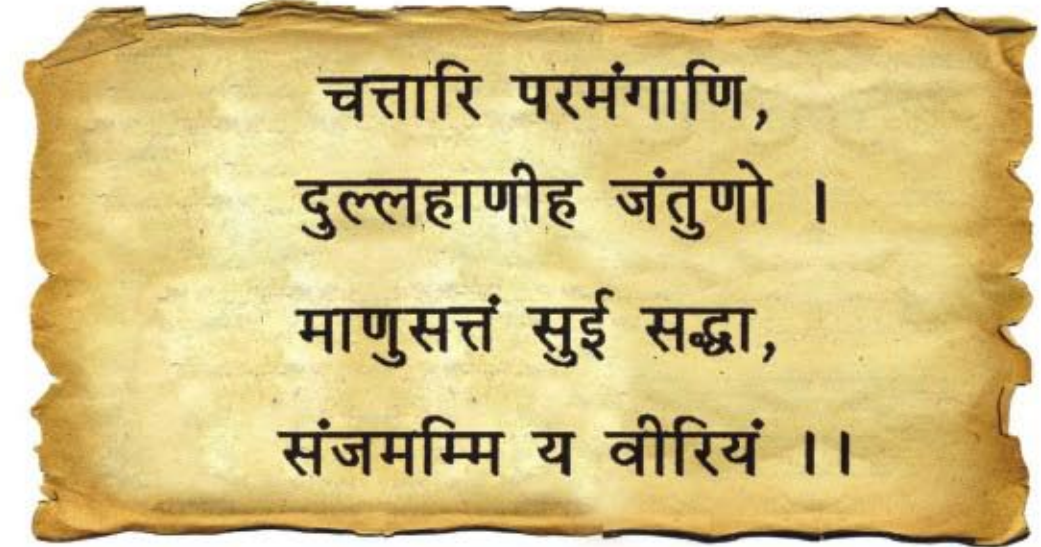
Second, there are souls that deal with the subjective state. They know that the real self is different from body and different from mind, but they are not totally liberated from the body. These are known as *Antaratma*.

Third: Supreme Souls or Spirits. The process of growing out of the external to the Supreme condition is this: Give up the external and through the internal or subjective state reach the supreme state. This contains a volume of meaning. The growth must be from within; all other sciences and outside influences are only help and are auxiliaries. To give up the external is no easy thing. These are called "*Parmatmas*".

Incarnation, according to all the Oriental schools, is to be avoided above all things. Some people in this country have an erroneous idea that incarnation is a good thing. It is not good in itself, only as a means to an end.

Four difficult things to obtain as described in Jainism.

There are four things difficult to obtain by the soul.



First: Human life. This takes millions of years; to purify the soul for such achievements.

Second, "Hearing the truth". Truth here means path of liberation. Truth speakers are few because there is usually some personal end to gain. The majority of human beings are so engrossed with worldly aims that they have no time to listen to the truth.

Third: "Right faith in the truth". Many understand the truth (liberation) but do not believe in it. They feel it is an honor to doubt everything.

Fourth, "Practice of the truth". We must go step by step in this direction. There is only one way and that is to do it, and it must be done by our own will. Nothing can compel us. The smallest seed of Spirit within us is always trying to unfold. Obstacles are self-created. We must remove them by our own force. Similar views are found in all Indic religions.

There is a knot of worldly desires impeding us

In the history of a soul's evolution there is a critical point of the human incarnation that decides for us whether we stay there, go down or progress upwards. There is a knot of worldly desires impeding us; cut the knot by mastering desires and go forward. This done, progress is assured. A philosopher has used, as an illustration of his thought where a group of ants are climbing a tree. Some get tired and drop back; others are entangled in the viscid exudations of the tree, while others go to the top and partake of the fruit.

Ways to progress

The physical body has been formed through the habit of thinking that the body itself is the self. After understanding the whole elements of the human being, the next step is to gain the mastery over our desires, to change them into higher forces. With regard to the progress, there are two ways of making it. One is natural, the other is with efforts. The natural method means to make no exertion but to resign ourselves into the hands

of the forces around us. This takes a long time and we are likely to be stationary. We may be attracted by worldly things, and be retarded. If we put efforts the path is short. It is in the power of every individual to take this decisive step. Choice is ours.



Our religious practices

True science can never differ from true religion.

The problem of the why and wherefore of existence is as old as the world and, whether under the name of religion or science, man has been trying to understand his position in nature. It has however become a fashion these days to regard religion as a mere matter of sentiment and to turn for all rational explanation to science. But is it not doubtful how far science is true to its own principle? **True science can never differ from true religion.** If the superstructure of theology is based on faith, the edifice of science stands on empirical dogmatism. I am no friend of the one or the foe of other but I have full faith in convertibility of knowledge and belief. Religion is not entirely a matter of sentiment, or science of reason. Deprived of their respective marks, **religion and science are aspects of the one and the same thing.** Truth wherever found is always one. The history of the world all round bear ample testimony to this

Relation of ethics to religion & science

What relation do ethics bear either to religion or science? Thou shall not commit murder? Why? The theologian would say-because that is the commandment of God. The materialist would say because that is the command of the ruling authority. But why should God and Sovereign issue such commands? There is no rational reply. A system of ethics is of individual opinions and individual convenience. The aim of human

existence is happiness and progress. All ethics teach how to attain the one and achieve the other. The question however remains what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known system of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the universe and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

Every religion has its philosophical as well as ethical aspect

In India ethics have forever been associated with religion. Religion has forever been an attempt to solve the mystery of nature, to understand the phenomena of nature and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect and the later without the former has, in India, at least no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing a relation between physics and ethics but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality.

If man wants at all to understand his place in nature and to be happy and progressing, he must aim at that physical, psychological and moral development which can enable him to reach into the depths of nature. He must observe, think and act; he must live, love and progress. His development must be simultaneous on all the three planes. The law of correspondence rules supreme in nature; and the physical corresponds as

much to the mental, as both in their turn correspond to the moral. Unless man arrives at this state of corresponding and simultaneous development on all the three planes, he is not able to understand the meaning and importance of his existence or existence in general; or even to grasp the idea of happiness or progress. **To that man of high aim whose body, mind and soul act in correspondence, all secrets of nature become revealed to him.** He feels within himself, as every where, that universal life wherein there is no distinction, no sense of separateness, but all around, all bliss, unity and peace.

This peace is the peace of spiritual bliss (*Moksha*). The course of nature never ceases, action always compels even the peaceful to act; but to an individual being already lost in the individual self, there is nothing unpleasant to disturb. The peace of spiritual development is indescribably vast. As you go on forgetting yourself materially, just in the same proportion do spiritual peace and spiritual powers flow in towards you. When one consciously suppresses individuality by proper physical, mental, moral and spiritual development he becomes part and parcel of the immutable course of nature and never suffers.

Concern for all the living beings of Universe.

A famous English philosopher says that a country may be very progressive, but if there is no philosophy there, if the people do not think on higher subjects than material and physical welfare, then though its granaries may be full, although there may be hundreds of millions of dollars, pounds or rupees among the people, it is a sign of the beast. He



says that if only one side of the human nature is advanced, it is not enough, but if all sides are taken into consideration and simultaneous progress is made on all sides, there is real advancement. For this purpose we must progress in the

physical, mental, moral nature and in the spirituality too. There are so many different natures of the human being, and when we wish to progress on all these different planes we must consider that there are other living beings in this world besides ourselves, who are related to us, and **no laws in religion can be established which do not take into consideration the welfare of all these living beings.**

Practice of Universal Love.

If the object is only living the soul life and not materialistic life the occult powers of self may come out, and there is real gain and no loss of anything. Take example of universal love and the result derived from the practice of this is freedom from danger of any kind. A person who practices universal love to the highest extent in all the relations of life has no fear of injury from any source; but we generally do not practice these things and therefore



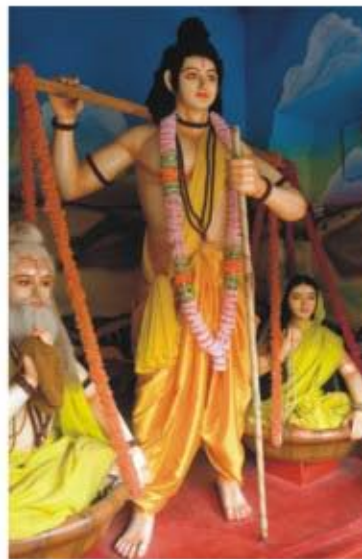
how can we expect to derive real benefit from them? Nothing can injure such a person except on account of the Karma engendered in the past life which is not yet exhibited out. I have said in my other classes concerning the Hindu monks that when a person practices universal

love his very being becomes saturated with the vibrations of love. The wild animals, which prey upon each other because they have no sympathy, in the case of these monks, their vibrations subdue the animal nature and the monks can sleep in the jungle among the wild beasts with perfect safety.

How one can reach the higher stage? "It is through the Law of Sacrifice."

Five Great Sacrifices as prescribed in Hinduism

The first sacrifice was to the *Devas*, the shining powers and intelligence of the upper world. Everything that gives nourishment to the human body is by correspondence related to the subtle energies of other worlds and is in fact fed and nourished by those energies. It is like praying God of air, water, light etc.



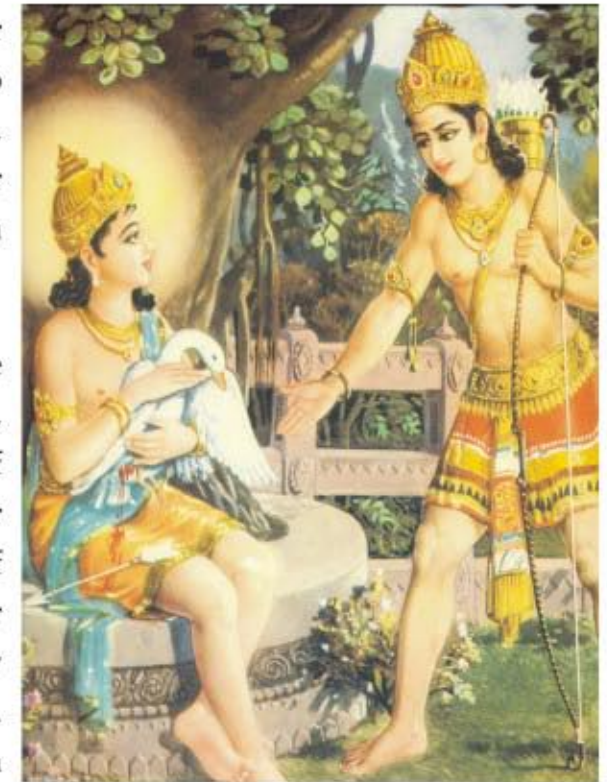
The second sacrifice is to be made to parents and ancestors. We owe so much to our parents. They have brought us up, fed and clothed us and have remained awake many a night to care for us in babyhood

The third sacrifice was in favor of those men and women who needed our help and care. Every man is a part, of our existence and by helping a fellow man we help humanity.

The fourth sacrifice is to the animals. By protecting, feeding and taking care of animals we help their progress. On the ladder of evolution they occupy a lower step, but that does not justify our actions to destroy them. On the contrary, we owe a duty to them. This sublime

law of sacrifice has often been misinterpreted and abused. The Brahmins in India and the Jews in Palestine had done it, for centuries together they used to sacrifice animals to the degraded and blood-thirsty intelligence or to an angry God.

The fifth sacrifice of man is for himself, by devoting some time, energy and money for study and spiritual benefit. It is higher self of an individual



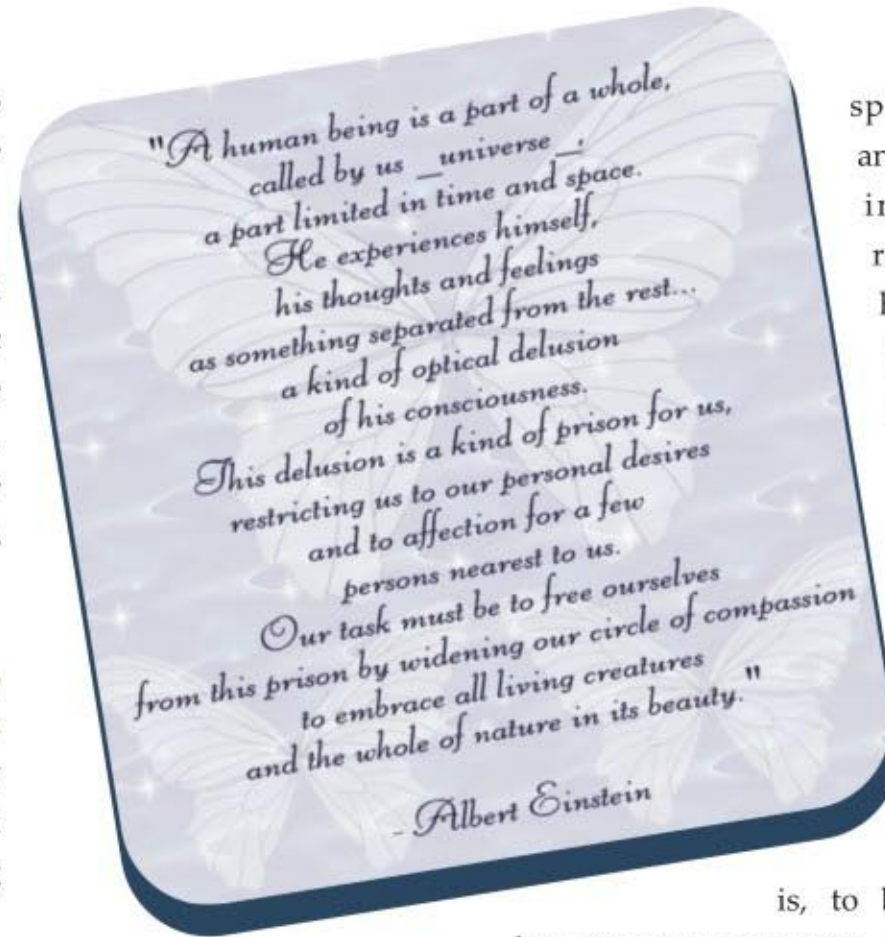
that has made it possible to elevate him from the archaic condition to the human condition. The gratitude which the individual owes to the Higher Self is boundless.

With the performance of the five above named sacrifices, animal man becomes human. The law of the survival of the strongest in the barbaric stage of man's evolution, made him a destructive creature, so that all the time his animal nature prompted him to live on the sacrifice of others. With the turn of moral changes and civilization in his life, he no longer lives on the weak, but learns to protect them, and even makes sacrifices so that they may be happy and comfortable.

In reality the true sacrifice consists in giving up the lower nature, crucifying it on the alter of Higher Self thus becoming one with "Father in Heaven." This ancient truth was mangled and murdered by theologians in the East and the West; let us all join in reviving and restoring that truth to its former purity and thus help mankind in freeing themselves from the bondage of ignorance that is forced upon them.

Mental peace by Four kinds of pious thoughts. Friendship - Gladness - Compassion - Indifference.

One of the teachings given to us is that every person ought to cultivate four kinds of thoughts; one is friendliness, to consider all living beings as our friends and not our enemies at all. If any person injures us, we must only think in this way, that he is injuring himself, and, why should we injure him again in return? When I injure another person I have injured my



spiritual nature,
and if that person
injures me in
return he injures
himself too,
therefore that
action is
condemned by
our religion
and
philosophy.
The second
kind is to
keep mind
in state of
gladness. That

is, to be glad at the

happiness or prosperity of other people;
that is, never to be jealous. If a person becomes rich, simply be glad of that.
The third thought is compassion, if we see a person or any being in a
miserable condition. Let us have some pity for him, have compassion for
him, sympathize with him, but never think he ought to suffer, because it is
a just punishment. Of course it is just that he would suffer for his
misdeeds, but we ought not to send any vibrations except those of
sympathy, so that it would not make our own nature hard and cruel. The
fourth thought, is indifference. That is a very dubious word. Of course we

ought not to be indifferent in a certain way, but we should be indifferent to the faults of other people. Our business ought not to find fault with any other person; with regard to that fault we should only say that he has that fault and it would be well if he should improve his fault, but never try to make that fault greater and greater. Be charitable with regard to this, as Jesus was in the case of the woman who was taken in adultery. That the faults of other people ought not to be discussed or mentioned even, and this rule is practically put into force in India. When we think that a certain person is guilty and that his judgment is left to us, always think that he is to be raised and not lowered. Avoid such temptation even in thought. These four rules have always been taught to us; there is no hope of progress until these four thoughts become permanent in our minds. This state is right mental state. When we come into contact with other people we have to interact with them, with these virtues, which are to be learnt.

Let us see an example in our daily life, when one person meets another, suppose a conversation takes place between them, whom we will call A and B. A says, well Mr. B., "I think you are looking forty years old instead of thirty. How is that?" There is a change in that person's mental organism which makes him actually appear forty years old for the moment. If we call all people sinful they will feel always that they are so, and even if they are not sinful ordinary person will commit sins and be sinful to some degree from this suggestion.

But if we say that man is divine, that, we are a part of God, as Jesus said, then we, rise higher and higher towards our ideal.



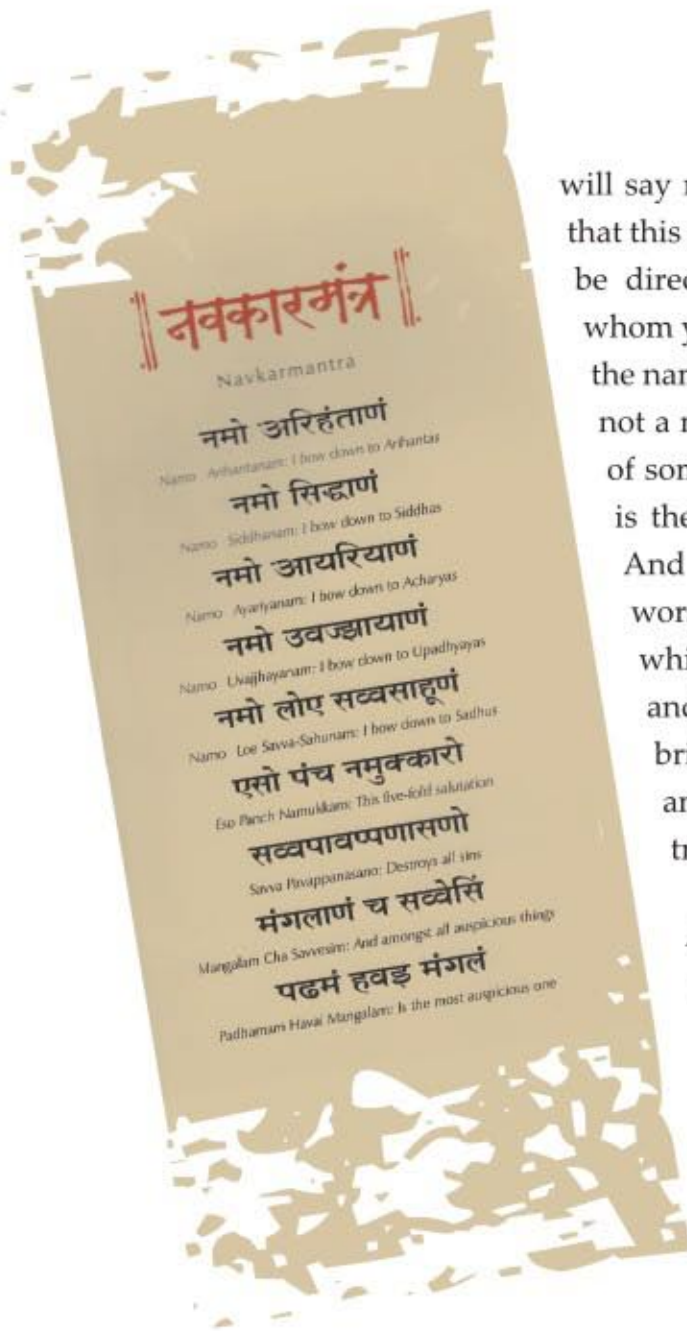
True idea of Hindu worship

I have borrowed from the Christian scriptures what was spoken from the mouth of Jesus and is called "New Commandment," but in truth it is

an old commandment, which in the beginning came from the lips and loving natures of our great prophets and teachers, and is not new to us, and is, therefore easily recognized. When the old and the new truth are appreciated and conformed to, then will come the stage to pass that vision of the ancient prophets and seers, in the daily opportunities and methods of man, the principle in the active work of what you call "co-operation," which is the first proof of brotherhood. From this point also we may certainly obtain some knowledge of that condition of perfect bliss for all souls and forever.

On this ground also we stand to learn and to know the purpose and the methods of true worship, that worship is not to a person, a mere existence who may be conserved as a supreme being only, but it extends to a holy, worthy, pure and perfected ones, who by this method have attained a perfect state and who by their example and virtues and the achievements of their austerities and devotions have made the way for us simple and sweet. We, the Jainists of India say everyday in our prayer:

"I worship all perfected souls, I worship all spiritual masters; I worship all spiritual instructors; I worship all holy men and women in the world." You



will say my Christian brothers and sisters, that this act of homage and worship should be directed to the Supreme being only, whom you call God; but you also worship the name of Christ, and who is he if he be not a manifestation and accommodation of some element, especially—Love, that is the worshipful in the divine being.; And in the recognition and devout worship of that same manifestation which is the cause of our conquests and of all perfected lives, do not we bring ourselves into closer relations, and is not, therefore our worship truer and worthier to be accepted?

And this also is the universal worship, the tribute that all life bows in spontaneous gratitude and devotion to the Infinite! In this act of worship we are in fellowship with all living beings. This worship may have no voice, no particular ceremony and no outward expression cognizable

to the senses, but it must be and it is, the prostration of the soul before the Supreme, in adoration, and in the conformity of love, the lesson of life. In all nature, animate and inanimate, in all graces and

forms and expressions from the spire of grass protecting the lowly violet in the vale, to the songs of birds which rise on graceful wings in the pulsating atmosphere, whose pulsations are notes of worship, to the stately forest, bending under the pressure and expanding in the light of nature's glow up in the vaulted heavens singing as they shine, the sound that made us is divine and still up into the higher sentient life, the souls of men, and still up to the perfect life to the dwellers and realizers of the perfect bliss—through all these, the same spirit inspires and leads and makes the worship one.

This is the true idea of Hindu worship. How do you like it? Does it not touch the cord of sympathy and acceptance in your heart? My American brothers and sisters, it is not a propagandist that I speak of but a spirit, a universal spirit of love and power answerable for the practical realization of brotherhood, the brotherhood not only of men, but of all living things which by the prophets of all nations is indeed taught, but which by the practice of the world is yet ignored.

Does Hindus worship God of destruction?

My statement may be objected by distinguished ecclesiastics, such as Bishop Caldwell, who has lived in India for many years, that the Hindus worship gods of destruction, but acquaintance with us will prove that we do not worship gods in the sense conveyed, but they represent to us ideas of retribution and penalty and destruction of the wrongdoing and misdoing of man, and we as to appease wrath and propitiate justice by approaching the methods of a holy life. This same Bishop says " The people of India worship as gods, *Vishnu, Shiva, Krishna* and various similar



gods. The very names of these divinities are unknown in any other country — *Shiva*, *Vishnu* and the rest of the Hindu divinities are worshiped as gods by the people of India alone. If they were really gods, they would certainly be gracious to the people of India. They would certainly give proof of it by abasing the white men, who

do not worship them, and by exalting their worshipers; they would bestow on the Hindu unbounded wisdom, power and prosperity, and would probably give to them the government of the rest of mankind. How widely different is the condition of the Hindus, the supreme government of every part of India is in the hands of Christians." This is the sheet anchor of the argument of Christian superiority in India. But that is an old argument and has no value in true Indian thought.

Goodness is the highest power in the world and not oppression.

The Mohammedans for 800 years have presented the same argument with the sword in one hand and the



Koran in the other. Where are the answers? Every person has his time. This is the Christian's day, and he is producing the same argument at the point of the bayonet. The so-called disciples of the Bible believe in "power" as the supreme manifestation and demonstration of the truth. So do we, but we go one step further and are declaring and have decided for thousands of years, and have declared to the world that power indeed, is the test of truth, but goodness is the highest power in the world. If it is powerful to rule but it is a hundred times more powerful to suffer. Outpourings of cruel savages over the land of Bharata, and "civilized" scourges of the human race have been let loose upon the plains of beautiful India over and over again, but, like meteors coming out of eternal darkness, flashing for a moment across her horizon of view and plunging back into darkness, all these oppressors and tyrants, with all their claims of truth and power to subdue, civilize and Christianize, must in the long run, melt like morning mist of the river and the Hindu will live on firm, in his faith that goodness is the highest power in the world and not oppression.



Let me confess also some shortcomings in our tradition which we do not approve

Animal Sacrifice-a great blot on the peaceful and humane character of the Hindu.

We have in the temples of the Hindus many figures of gods and goddesses. In Calcutta, you have heard of one where many animals are sacrificed. That practice has not yet been exterminated from that city. The figure to the ordinary observer is very terrible. The goddess is horrible with a red tongue protruding from her mouth with little coils and other

goddesses on each side. On top of the figure is *Shiva*. This is to be explained from the spiritual and material standpoint mixed together. She has 10 arms, all are representing creative energies, five positive and five negative. Those on the right represent the positive aspect, those on the left the negative aspect of the energies. On the right is the figure of the god with a human form and head of an elephant. The goddess on the tiger is the goddess of wealth. A man with an animal head must be considered a man with animal propensities; therefore he has by his side the goddess of wealth. On the left, the negative side is represented and the human form is perfect. The goddess, on this side is the goddess of wisdom. She has no necessity for wealth. Even this picture is connected with material ideas; in certain ways it is a beautiful picture. Later on when people forgot the real truth and got engrossed in the external world and they thought the energy of the world was not an abstract idea but it was a person they wanted to propitiate those energies, and so they sacrificed animals to the goddess that represented destructive energy. It is continued there. It is a great blot on the peaceful and humane character of the Hindu. The truth has been forgotten by them. Even the sacred writings have been mutilated by them and many passages are altogether new.

One more such example is *Sattee* tradition

Sattee, burning of widows on the funeral pile of their husbands came to be sanctioned by a passage that has been changed, by substituting one letter for another. In this way the sacred writings are interpreted as sanctioning those rites. There are people who interpret the Vedas in the most exoteric sense.



Unity in Diversity

You might ask that how many religions or philosophies can co-exist? Which one is best of them? Here we say, **"Each religion had contributed its share in Indian civilization and culture"**

A Hindu story-teller tells us that once upon a time in India, four friends, a sculptor, a painter, a weaver and a Brahmin; decided to travel from place to place and see the country. In the absence of railways and stage-coaches, they traveled on feet. After passing through a thick forest, when night fell, they halted under a tree on the banks of a river. Life and property not being secure, they decided that each one of them should, for three hours, keep watch. First came the turn of the sculptor. To pass his time, he fetched a huge piece of wood which he saw at a distance and made a statue of it. At the end of three hours he retired. It was the painter's turn now to keep watch. He saw the statue and painted it. Next the weaver got up, who

made a beautiful garment and dressed the statue. Lastly, the Brahmin's turn came. He looked at the statue, which was of woman, beautifully painted and dressed, and thought that without life it was not of much use. So with his knowledge of magic and mysticism, he introduced life into it. At day break there stood before them a beautiful woman. Each one claimed the sole credit of making her. They quarreled and quarreled until they came to the conclusion that each one had contributed his share in the production of the woman.

We see the same story in the religious, cultural and philosophical world, each system claiming the sole credit of having given to the world the whole truth. However it is the contributions of all.

Freedom to practice various religions - No one is ever persecuted for the sake of religious opinion

We come gladly, at your invitation, for another reason. You are the most tolerant and liberal nation in the Western world, and tolerance is the first article in the faith of every Hindu, Buddhist or Jains. No man can point to any instance in the history of my people where any man was ever persecuted for religious opinion's sake. Our very language does not contain an equivalent word for the English word "persecution." We have words in our language in the ancient Sanskrit, that cover the whole ground of justice of purity, of goodness, of love and of all the sweet beatitudes of the soul's attainment, but not one word that means malice, persecution or tyranny for the sake of religious opinion.

“ This is my country, that is your country, these are the conceptions of narrow souls, to the liberal minded the whole world is a family.”

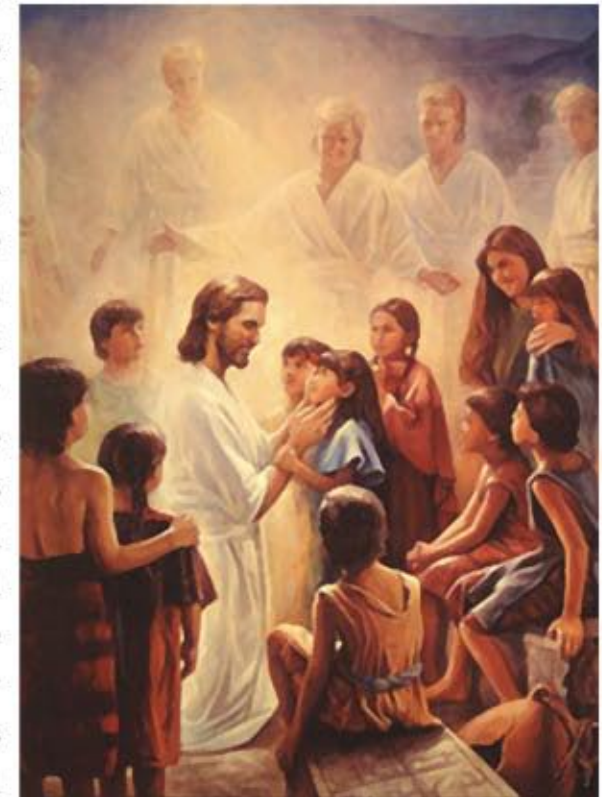
I concede, my brothers and sisters, that in India as elsewhere, men may combine together for wrong doing, and have done so, but when they did so it was, in contravention of the sacred truths, ignorantly interpreted and ignorantly applied, and not in accordance with the dogma of religion, nor the inspiration of philosophy or civilization. Under the highest forms of the Christian religion, you will bear me witness, these things also have been done, but do we hold Christianity responsible for the cruelty, injustice and wrong? Some may, but we do not. No more can you hold our philosophy and our religion responsible for any abnormal conceptions and perpetration in our society.

You know, my brothers and sisters, that we are not an independent nation, we are subjects of her Gracious Majesty, Queen Victoria, the defender of the faith," but if we were free nation in all that with our own government and our own rulers with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and for ever maintain peaceful relations with all the nations of the world. We would seek neither to lesson your dignity nor to encroach upon your right or domain, and we would ask for that recognition in the family of nations which you already concede to us in the family of men. The Sanskrit poet says: "This is my country, that is your country, these are the conceptions of narrow souls, to the liberal minded the whole world is a family."

For your inventions, and for whatever is just in your methods of industry, for whatever is humane and wise in your forms of education, and for whatever is pure and useful in your government and in your civilization we would offer you in exchange the sublime teachings of our prophets and our poets and for all the people, cordial fraternity and perfect reciprocity.

These prayers were composed before the birth of Jesus or Buddha had they lived before these compositions; their name would have been added to this prayer.

I have learned since I came here in this country why it is that in my own country different missionaries and Christian teachers antagonize one another. It is because the disciples are no better than their masters; because I find in this country many Christianities and the multiplied disagreements amounting to mutual oppression and excommunication, teach me that, either there be many Christs or that the one Christ is dismembered and torn and



divided up among many factions, who in quarreling over their several possessions accomplish nothing but the destruction of the real truth.

We heathens of India recognize the many sidedness of truth, and are divided into various schools of philosophy for the promulgation of truth as we see it, but nevertheless we are united very deeply in one thought, one conception, one adoration and one worship of the true and only infinite source of perfection, the Christ of all humanity. From this point of view he may be called *Bramaha, Vishnu, Shiva, Buddha, Jina*, or the Christ of Nazareth we have no objections, but in the deep and true appreciation of Him, these names must signify one life, one source, one manifestation and one universal expression of love. The Jain poem says: "I praise him who has destroyed the seeds of physical death and birth, be he *Brahma, Vishnu, Shiva or Jina*." These prayers were composed before the birth of Jesus or Buddha had they lived before this composition, their name would have been added to this prayer.

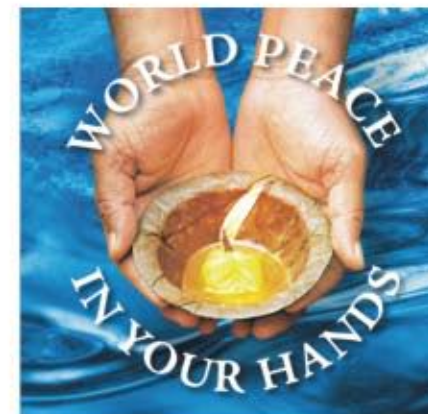
You will be surprised to know that one report in your country says there are 72,000 people waiting for baptism in India!

One more misreporting, we may find in the reports of the missionaries that 72,000 people are waiting for baptism in India, and there are not hands enough to baptize them. This was asked me, and I said that I myself had not seen the people, who were waiting for this, but there is no difficulty in baptizing them; the Americans are a very inventive people, and they can easily send over a few fire-engines to India to solve the

difficulty. Thus, there are many reports in this country about India of which we in India have never heard. We respect all religions and philosophies.

our prayer says :

"May Peace rule the universe; may peace rule in kingdoms and empires; may peace rule in states and in the lands of the potentates; may peace rule in the house of friends and may peace also rule in the house of enemies.



TREASURES OF JAINISM

Authors' note



Mr Virchand Gandhi participated in the Parliament of World Religions as the representative of Jains. There is no exaggeration to declare that he was the first Jain scholar who introduced this religion of non violence to the world. Though atheistic, yet most spiritual the principles of Jainism are not so simple to explain to the non Jains especially to those from West, who are taught total dependence on God right from birth. It is not possible to give all the details he spoke and wrote on Jainism but we have tried to give essence of his lucid and scholarly work on various aspects of Jainism.

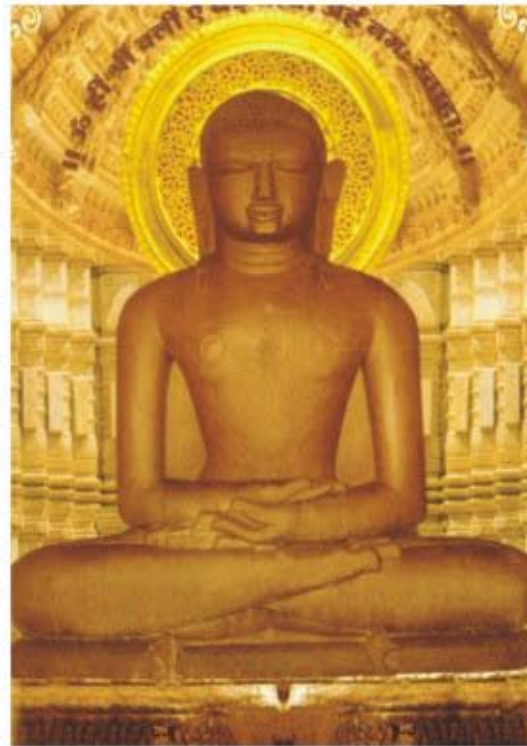


Restructured contents on 'Jainism' from the speeches and writings of Mr. Virchand Gandhi

Any philosophy or religion must be studied from all standpoints, and in order to thoroughly grasp the ideas of any religion or philosophy, to know what it says with regard to the origin of the universe, what its idea is with regard to God, with regard to the soul and its destiny, and what it regards as the laws of the soul's life. The answers to all these questions would collectively give us a true idea of the religion or philosophy.

Jain and Jina

'Jain' (or more properly speaking, 'Jaina') means a follower of Jina, which is a generic term applied to those persons (men and women) who have conquered the lower nature-passions, hatred, and the like and brought into prominence the highest of self. The Jain philosophy, therefore, bases its doctrine on the absolute necessity (for the realization of truth) of conquering the lower nature. To the undeveloped or insufficiently developed observer, it is the conquering of the lower nature; to the fully developed, it is the realization



of the perfectness.

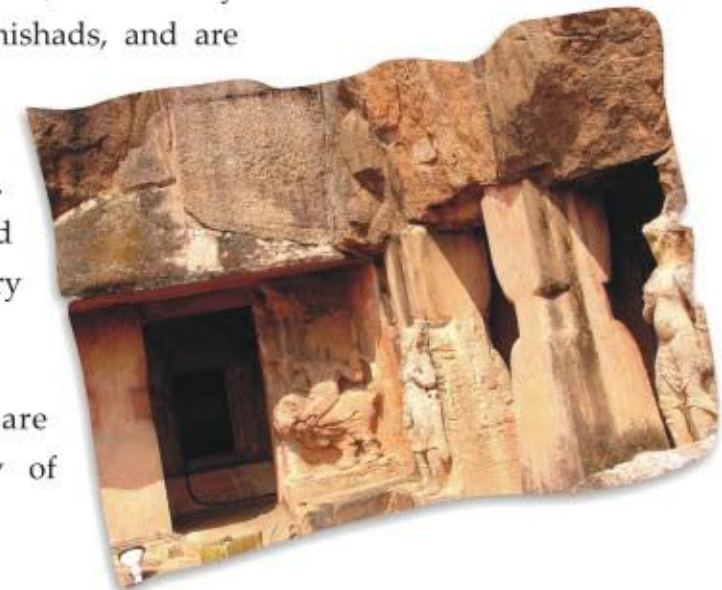
There lived many such Jinas in the past and many will doubtless yet be born. The philosophy of the Jains, therefore, is not essentially founded on any particular writing or external revelation, but on the unfoldment of spiritual consciousness, which is the bright light of every soul. Books, writings and scriptures may illustrate, wholly or in part, this truth; but the ultimate fact remains that no mere words can give full expression to the truths of Jainism which must be felt and realized within.

Jain is as generic as Christ. We believe that there is not one Christ but many Christs born in all countries. Jina means any person who has conquered passions, and one who follows these principles of Jainism is called a Jain. (Passions described in Jainism are Anger, Ego, Deceit and Greed.)

Antiquity of Jainism

Besides Hindu or Vedic religions, there are systems in India not based on the Vedas and Upnishads, and are therefore classed as heterodox by the Vedists. These are the Buddhist and Jain systems. Much has been written and spoken on Buddhism, but very little on Jainism

The opinions of scholars are divided as to the antiquity of



Jainism. Many claim that it is older than Brahminism. Gautama, Sakyamuni mentioned, "I hear that many Jain monks received hospitality from you, and you must continue to furnish it to them." He spoke to them as *Nigunta-tieless* — they have no money; they are homeless wanderers as Jesus was. **Jesus would have been called Jain had he lived in India.**

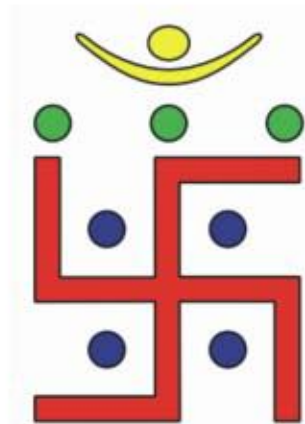
When European scholars first began to investigate the history of Jainism, they were struck with the similarities between its ethical code and those of Buddhism; hence they thought that Jainism must be a branch of Buddhism. But thanks to the labors of Jacobi, Buhler, and Leumann, it is now conclusively proved that Jainism is an independent religion and is much older than Buddhism. At the advent of the Buddha the Jain sect had already attained a prominent position in the religious world of India.

Indian views on Religion and Philosophy.

In our country religion is not different from philosophy, and religion and philosophy do not differ from science. We do not say that there is a

scientific religion or a religious science; we say that the two are identical. We do not use the English word religion because it implies a binding back, and conveys the idea of dependence, the dependence of a finite being upon an infinite, and in that dependence consists the happiness or bliss of the individual.

With the Jains the idea is a bit more different. With them bliss consists not in dependence but in



independence; the dependence is in the life of the world, and if that life of the world is a part of religion, then we may express the idea by the English word, but the life which is the highest life is that in which we are personally independent so far as binding or disturbing influences are concerned. In the highest state the soul, which is the highest entity, it is independent.

"What is the origin of universe, according to Jains?"

I have often been asked, "What is the origin of the universe, according to the Jain view?" We might as well ask; what is the origin of being? What is the source of God? Etc. Philosophy in the primitive state (logically, not chronologically) postulates an external, simple substance from which it attempts to explain the multiplicity of the complex universe. Philosophy in this sense assumes various forms. All of them attempt to interpret the law of causation, and in that attempt many fatigued, after the long mental strain, stop at some one thing, element, or principle (physical or metaphysical) beyond which they have no mental ability to go. Some, for instance, the Ionic philosophers, called it water, fire or air. Hindus called it "Bhramha"

Modern science evolves all life from the simple protoplasm. In tracing every effect to a cause, when they stop at



something they contradict themselves by not extending and applying the law of causation to what they call the 'First principle' Dr. Paul Deussen, Professor of Philosophy at the University of Kiel, in Germany, very truly says, with reference to Causality ("Elements of Metaphysics") "As space and times are without limits, so also the net of causality is necessarily without beginning or end.

The Jain philosophy teaches that the **universe-the totality of realities-is infinite in space and eternal in time**; but the same universe, considered from the standpoint of the manifestations of the different realities, is finite in space and non-eternal in time. Particular parts of the universe have their cyclic laws corresponding to the laws of evolution and involution.

Therefore we say that the universe from one standpoint is eternal and from another non-eternal. The totality of the universe taken as a whole is eternal. It is a collection of many things. That collection contains the same particles every moments, therefore as a collection it is eternal; but there are so many parts of that collection and so many entities in it, all of which have their different states which occur at different times, and each part does not retain the same state at all times. There is a change, there is destruction of any particular form and a new form comes into existence; and therefore if we look upon the universe from this standpoint it is non-eternal. With this Jain philosophy there is no idea, and **no place for the idea of creation out of nothing**. That idea, really speaking, is not entertained by any right thinking people.

Even those who believe in creation believe from a different standpoint than, this it cannot come into existence out of nothing, but is an emanation

coming out of something. The state only is created. This book in a sense is created because all the particles are put together, having been in a different state. The form of the book is created. There was a beginning of this book and there will be an end. In the same manner, with any form of matter, whether this form lasts for moments or for centuries, if there was a beginning there must be an end. We say that there are both preservation and destruction in the many forces working around us.

Universe is not merely a congeries of substances, heaped together and set in activity by an extra-cosmic creator, but is a system by itself, governed by laws inherent in its very constitution. Law is not to be understood in the sense of a rule of action prescribed by an authority, but as a proposition which exercises the constant or regular order of certain phenomena or the constant mode of action of things or beings under certain definite circumstances. It is not a command, but a formula to which, things or beings confirm precisely, and without exception follow under definite rules, internal and external.



The Brahmins represent it by the syllable "ॐ" Om; the first sound in this word represents the idea of creation, the second of preservation and the third of destruction (AUM).

What is God then?

What is God then? God, in the sense of an extra cosmic personal creator has no place in the Jain philosophy. It

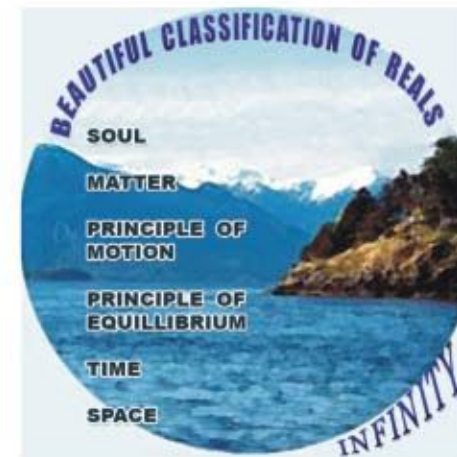
distinctly denies such creator as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications and is termed God or nature. What is the God of the Jains? You will ask. I have only told you what he is not. I will now tell you what he is. We know that there is something besides matter; we know that the body exhibits many qualities and powers not to be found in ordinary material substance, and that the something which causes this depart from the body at death. We do not know where it goes; we know that when it lives in the body, the powers of the body are different from what they are when it is not there. The powers of nature can be assimilated to the body when that something is there. That entity is considered by us the highest, and it is the same entity inherently found in all living beings. This principle common to all of us is called divinity or soul.

We make a distinction, and worship only the spiritual energies. Why should we do so? A Jain verse says, "I bow down to that spiritual power or energy which is the cause of leading us to the path of Salvation, which is supreme, which is omniscient; I bow down to that power, because I wish to become like that power. So when this form of the Jain prayer is given, the object is not to receive anything from that entity or from that spiritual nature, but to become one like that; not that spiritual entity will make us by a magic power become like itself, but by following the ideal which is before our eyes, we shall be able to change our own personality, it will be regenerated, as it were, and will be changed into a being which will have the same character as the divinity which is our idea of God. So we worship

God, not as a being who is going to give us something, not because it is going to do something to please us, not because it is profitable in any way; there is no idea of any selfishness or material gains.

Jainism, therefore, is not a theistic system in the sense of belief in the existence of a God as the Creator and Ruler of the universe; and still the highest in the Jain view is a most spiritual liberated person, and not impersonal characterless, quality less being.

What does the universe consist of?



Jains believe that there are two major Reals (real means that which exists). The souls and non souls. Non souls again consists of 5 categories matter, time, space, principle of motion (*Dharmastikaya*) and principle of steadiness (*Adharmastikaya*). No other philosophy have given such classification of Reals where one finds both scientific and spiritual component together.

Idea of soul according to Jains

The ordinary idea of any substance is that in order for a thing to exist it must have form, must be perceived by the senses. Really speaking it is the experience only of the sensuous part of the being, the lowest part of the

human faculties, and from that experience we derive conclusions and think that these conclusions apply to all substance. There are substances which cannot be perceived by the senses; Such a substance, which cannot be seen, heard, tasted, smelled or touched, is a substance which need not occupy space, and need not have any tangibility, but it exist, although it may not have any form..

Sight is an impression made on the nerves of the eyes by vibrations sent forth from the object perceived and this impression which we call is sight, but dead body can not see nor it can have any knowledge of what is perceived. It is that consciousness which knows and that is soul.

Jain philosophy also teaches that there are infinite souls, all eternal & living from time immemorial without beginning in some embodied state, evolving from the lower to the higher condition. All non liberated souls are bonded in various types of physical body right from one sense organisms to five sense organisms. There are also beings which are celestial and hellish. The rebirth of these souls depends on the sum total of its deeds of past lives.

The Jain canonical books treat very elaborately the minutest divisions of the living beings, and their prophets have long before the discovery of the microscope, been able to tell how many organs of sense



the minutest animalcule has. Plants have life is a known fact for Jains since last 2500 yrs.

What is the origin of Soul?

This being the soul's nature, what is its origin? Everything can be looked upon from two standpoints, the substance and the manifestation. If the state of the soul itself is to be taken into consideration, that state has its beginning and its end. The state of the soul as living in the human body had a beginning at birth and will have an end at death, but it is a beginning and end of the state, not of the thing itself. The soul taken as a substance is eternal; taken as a state, every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state previously. The state may not be permanent, but the thing must have a state at all times. Therefore before the present state the thing must have a state at all times. If therefore the present state of the soul had a beginning, it had another state before the beginning of this state, and after the end of his state it will have another state. So the future state is something that comes out of or is the result of the present state. In conclusion the souls are eternal but their modifications are ever changing.

The word-Karma in Jain perspective.

Karma word in Jain philosophy carries a different meaning. The Karmas are particles of matter present in the whole universe in grossly visible and microscopically non visible forms. Now when soul performs any act he receives, binds or sheds off these particles. This process is like a television

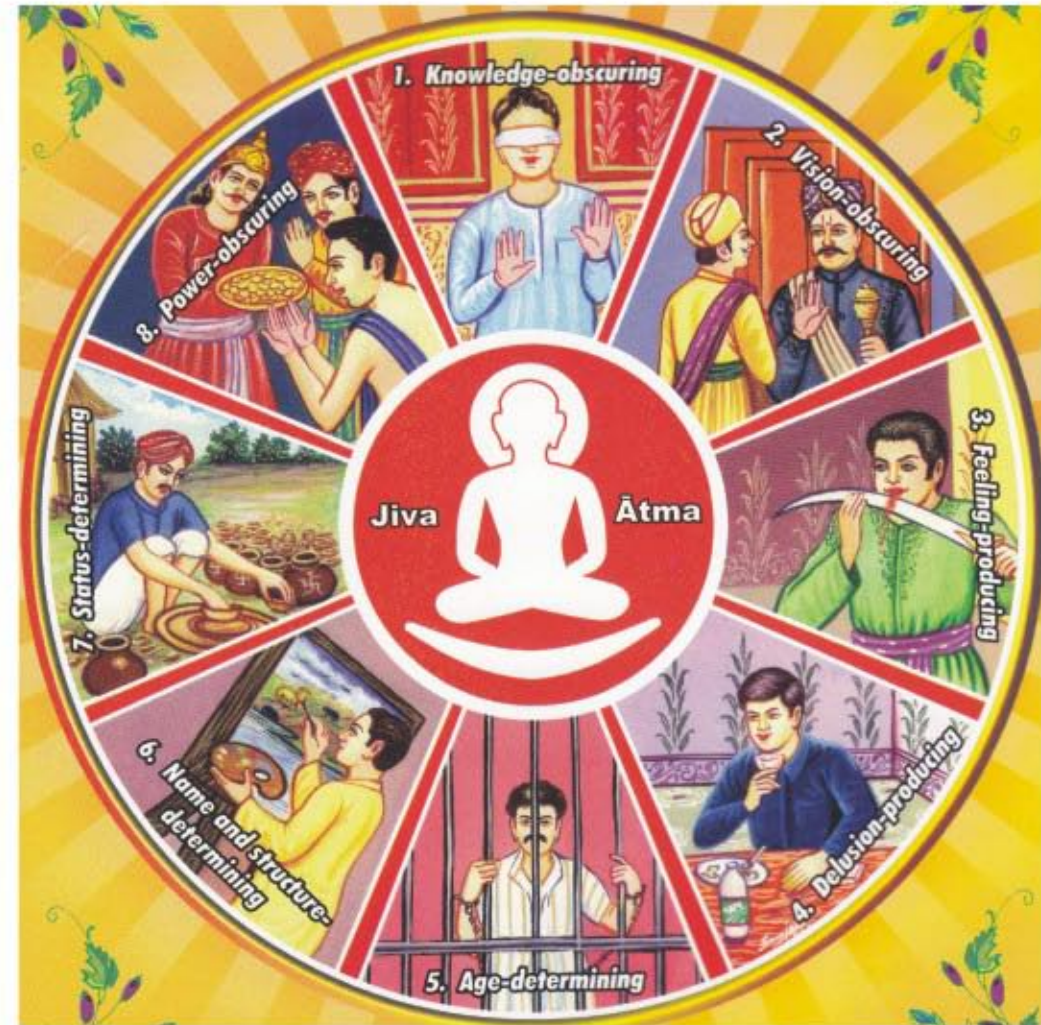
receiving or exhibiting or changing various pictures depending upon the command one gives from remote control.

Once you have physical body you are bound to have various physical, mental and moral problems which are causes of miseries. Jain concept of liberation is to get rid of all Karmic bondage and attain the purest form of Soul called *Siddha*. In this stage he enjoys infinite happiness and bliss with infinite knowledge. He has no rebirth and does not have any material body forever. In such evolutionary processes it unfolds its absolute purity. Its full perfection is then manifested. This perfection of the individuality is the Jain *Nirvana* or *Mukti* or *Moksha*. The individuality is not merged into anything; neither is it annihilated. The process of this development, or salvation, may be said simply to consist in right realization, right knowledge, and right life-the ultimate purest form of Soul.

Types of Karma

There are eight types of Karmas which affect or obstruct the inbuilt virtues of Soul. They are described as 1) Knowledge obstructing 2) Perception obstructing 3) Non detachment obstructing 4) Power obstructing 5) Body forming 6) Transmigration causing 7) Status causing and 8) Bliss obstructing. One who desires liberation need to annihilate all these Karmas.

How can that soul live in matter when its attributes are of a different nature?



There is nothing which can partake both, the attributes of soul and of matter; the attributes of matter are directly contrary to those of the soul. While one has its life, in the other it is not. How can that soul live in matter when its attributes are of a different nature?

By our own experience we know that we are obliged to live in

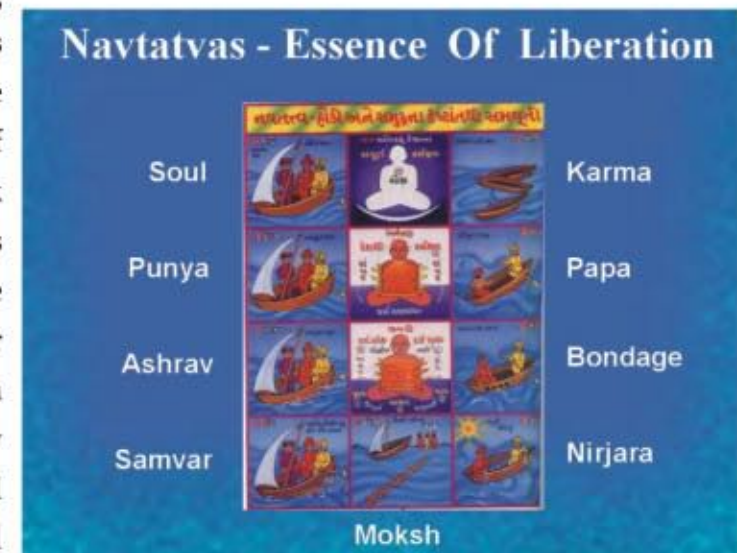
surroundings which are not congenial to us and, which are not of our own nature, that they are not related to their surroundings, there must be some reason for their being obliged to live in those surroundings, but there must be a reason in the soul itself; it cannot be in the material substance. We know that this is a fact, because intelligence cannot proceed from anything which is purely material. No material, substance has given any evidence of having possessed intelligence, that intelligence is, we are quite sure, influenced by material things, but it does not arise from the material things. Persons of sound intelligence take a large dose of some intoxicating drink and the intelligence will not work at all. Why should this material thing influence the immaterial, the soul? The soul thinks that the body is itself and therefore anything which is done to the material self is supposed by the real self or soul to be done itself. That is where the Christian scientist and the Jain philosophy will agree; that if the soul thinks that the body is its real self, anything done to the body will be considered by the soul, to be done to the soul, and therefore what happens to the body will be felt by the soul; but if the soul for a moment thinks that body is not the self but altogether different and a stranger to the soul, for that reason no feeling of pain will exist; our attention is taken away in some other direction and we do not know what is passing through our body.

This shows that the self is something higher than the body. Still, under ordinary circumstances, the soul is influenced by the body and therefore, we are to study the laws of the body and soul so as to rise above these little things and proceed on our path to salvation or liberation, which is the real aspiration of the soul.

There is power of matter in itself but that power is lower than the power of the soul. If there was no power at all in the body or in matter, the soul would never be influenced by it, for mere non-existence will never influence any thing; but because there is such a thing as matter, when the soul thinks that there is a power of the body and a power of the matter, these powers will influence it. There is a power in matter such as cohesion etc, and this will work, although the soul does not think anything about it. If the moon revolves around the earth there are some forces inherent in the earth and moon. What I mean to say is that the influence of these material powers on the soul powers depends on the soul's readiness or willingness to submit to these powers. If the soul takes the view that it will not be influenced by anything it cannot be so influenced.

Nine principles - *Navtatva*- Essence of Liberation

For achieving liberation one needs to understand the inter relationship of soul and Karmik bondage. This is described by nine principles or essentials. The path seeker has to know Soul, Karma, good Karma (*Punya*), bad



Karmas (*Papa*), Inflow of Karma (*Ashrav*), bondage of Karma (*Bandh*), Stoppage of inflow of Karmas (*Samvar*), removal of Karmas (*Nirjara*) and a state without Karma (*Moksha*). Details of these help one to have the desired spiritual progress. The vital focus of spiritual growth is detachment from worldly desires and controlling the inner enemies called passions (Anger, Ego, Deceit and Greed).

Doctrines of rebirth or transmigration of souls and Doctrine of Karma

This brings us to doctrines of rebirth, transmigration, metempsychosis, reincarnation, etc. as they are variously known. First take incarnation, which means literally becoming flesh and really speaking that which is matter is always matter, and that which is spirit is always spirit or soul. The spirit does not become flesh in reincarnation, but if it means simply the life in flesh for a short time, then there is reincarnation. Reincarnation means also to be born in some state again and again. Metempsychosis means in the Greek only change; that the animal itself, body and soul, everything together, is changed into the human being and the human being with its body and soul, is changed into some other being, and that is altogether changed into some other thing and so on. That is the idea of metempsychosis. Transmigration of souls is, especially the idea of the Christians, the idea of the human soul going into the animal body as if this were a necessity. But that is not the real idea of Jains; the real idea of Jains is simply going from one place to another or, from one body to another, but not necessarily going from the human body to the animal body, but simply traveling. Jains idea of rebirth is clear; that is, the soul is born in some other



living being right from one sense being to five sense beings, and rebirth does not imply the same conditions applying to the human birth. These are conditions to be observed by beings whose forces will take them to some other planet, and we say that there is another methods of birth there. There is no necessity for gestation and fecundation or combination of male and female factor.

The companion doctrine of transmigration is the Doctrine of Karma. The Sanskrit word 'Karma' means action. "With what measure you meet it shall be measured to you again," and "whatsoever a man soweth, that shall be also

reaped," are but the corollaries of that most intricate law of Karma. It solves the problem of inequality and apparent injustice seen in the world. The Karma in the Jain philosophy is divided into eight classes: those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure and pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely that a student of Jain Karman philosophy can trace any effect to a particular Karma. No other Indian philosophy reads so beautifully and so clearly the doctrine of Karmas. Persons who by right faith, right knowledge and right conduct, destroy all Karmas and thus fully develop the true nature of their soul, reach the highest perfection, become divine and are called *Jinas*. Those *Jinas* who, in every age, preach the law and establish the order, are called *Tirthankaras* (religious guides).

There are so many different planes and places of life that the mere study of the human life ought not to be applied to all the affairs of life. We have studied only a few forms of the life of plants, animals, human beings etc., but that is only the part which comes under the present development of our science. We are not able to study other forms of life, innumerable in the universe; therefore we ought not to apply the laws thus discovered to all forms of life. Our study is introspective because our idea is that the soul is able to know everything under the right circumstances.

Although this doctrine is rejected throughout Europe and America by the Christians, it is accepted by the majority of mankind at the present day. It has been held as true by the mightiest Eastern nations. The ancient

civilization of Egypt was built upon this doctrine and it was handed over to Pythagoras, Empedocles, Plato, Virgil and Ovid who scattered it through Greece and Italy. It is the keynote of Plato's philosophy when he says that all knowledge is reminiscence. It was wholly adopted by the Neo Platonists like Plotintis and Proclus.

The hundreds of millions of Hindus, Buddhists and Jains have made this doctrine the foundation of their philosophy, religion, government and social institutions. It was a cardinal point in the religion of the Persian. The doctrine of Metempsychosis was an essential principle of the Druid faith and was impressed upon your forefathers, the Celts, the Gauls and the Britons. Among the Arab philosopher's it was a favourite idea.

The rites and ceremonies of the Romans, Druids and Hebrews expressed this truth forcibly. The Jews adopted it after the Babylonian captivity. John the Baptist was to them a second Elilah; Jesus was thought to be a re-appearance of John the Baptist or one of the old prophets. The Roman Catholic purgatory seems to be a make ship, contrived to take its place. Philosophers like Schelling and Schopenhauer have upheld this doctrine. Theologians like Julius Muller, Dorner and Edward Beecher have maintained it. And today it reigns over the Barman, Siamese, Chinese, Japanese, Tartar, Tibetan East Indian and Ceylonese communities including at least 750 millions of mankind and nearly two third of the human race believes in this Law.

Is it not shocking then that this great and grand philosophical deduction which the Hindus, Buddhists and Jains gave to the world centuries and centuries before the Christian era should or could be blotted, out of

existence from the Western and European world by the soul-blighting and absurd dogmas of the dark ages that supervened? By the persecution of wise men and destruction of innumerable works in the library of Constantinople, the Church hierarchy managed to plunge the whole of Europe into mental darkness which has given the world the black record of the inquisition and the loss of millions of human lives through religious wars and persecutions.

What is re-incarnation? Re-incarnation is the doctrine that soul enters this life not as a fresh creation, but after a long course of previous existence and will have to pass through many, before it reaches its final destination. Our age is the age of opinions. Instead of thinking ourselves, we allow others to think for us. If I can quote passages from Ralph Waldo Emerson or from Lord Tennyson's poems or from the Bible in favour of a certain theory, no argument will be necessary to prove it. But if I quote a passage from my Bible, you will say you won't believe in its truth and will ask me to prove my position logically. I will accept the challenge and prove the truth of my theory, not by a quotation from my scriptures but logically.

We know that the human body is a mechanism but not a mechanism like a watch or a steam-engine but a knowing mechanism, able to control itself. It is controlled not by any external power but by a power within, which we call mind, soul, spirit or ego. The existence of this central power is disputed by none. Materialism declares this central power to be the property of matter, to be the product of molecular activities going on within the brain. This theory only explains how mechanical motions are produced in the brain cells. But machines only produce motions, not

judgments. An amoeba in search of food pursues no haphazard methods but makes most careful selections of the kind it wants. It will send out its pseudopodia, catch, swallow and digest a struggling infusorium or other nutritious germs; but a mere touch of a grain of sand does not satisfy its character and it thrusts itself away and plainly says "That is not good". Oxygen consuming bacteria will cluster around grains



of chlorophyll, if exposed to direct sunlight but pay no attention to them in the shade or darkness. They know when the oxygen is being given off. Infusoria guides themselves in hunting their food with apparently as much precision as fish. They avoid obstacles and sometimes undertake to move them out of the way. They reject that which is not nutritious and take the nutritious. These facts, evidently teach that the central energy called the soul power is not the result of any well formed nervous system but vice versa.

In man this fact becomes most potent, what particular motion among the molecules of the brain can be postulated as the physical equivalent, and causal antecedent of our conceptions of justice, of truth, of moral obligation? The physical brain is limited to motion only. It cannot even choose its own mode of motion. What possible motion in the brain causes

the idea, I am I? This recognition of a real unit does not vary from the cradle to the grave, from childhood to old age, during the whole course of the total change of all brain molecules, "I am I" is undisturbed. This "I am I" is the soul. It is this soul which makes memory possible. It has its own consciousness and not the consciousness of anyone else; therefore it is a unit existing by itself. The law of the conservation of energy is true in the physical as well as in the spiritual world. Therefore as no atom can be created or destroyed, so also no soul-entity can be created or destroyed. What becomes of soul then after what we call death? No power in the universe can annihilate it. It must exist somewhere. In what would it exist? Does it at once pass into Spiritual existence? If so, there is no justice in hurling all the egos, good, bad or indifferent into Spirituality without distinction.

Spirituality itself means the existence of spirit pure and simple and there is no sense in asserting that all egos after death live in that state, when we know for certainty that all of them have lived on this physical plane different kinds of life. Effects of good or bad acts committed on the physical plane must manifest on the physical plane. The force created by the ego on the physical plane, in this life, must in some way or other manifest itself after death on the physical plane-be it in future life. And if the soul has to pass through other future lives, is it unreasonable to say that it has not passed through past lives also? If the soul was created at a particular time it must also die at death. Whatever begins in time must end in time, if the soul, is immortal, it must be immortal at both its ends. It cannot be immortal at one end without being immortal at the other. The idea of special creation at birth implies the correlativity of annihilation at

death. When we wake up and find ourselves on a stair. There are other stairs below us; which we seem to have ascended; there are stairs above us, many of which go upward and out of sight.

Re-incarnation is the only doctrine which gives a complete solution of the much-disputed question of original sin. There cannot be greater injustice in the world than the fact that I am suffering for the transgression of my ancestor. Adam's responsibility for our sin is only a make shift of the theologians. No one but the individual himself only can be blamed for his wrong doing. Are not the courts of Law of your United States founded on the ideas of justice? Will any Judge sitting on the throne of justice be justified in accepting the death—the voluntary suicide of Mr. B. as the proper retribution for the murder committed by Mr. A? And if he does that, will not the same Judge be arraigned before a superior Court having knowingly abetted the suicide of B? And still we are asked to believe that the guilt of one man can be washed by the suffering of another!

But the doctrine of re-incarnation assists us most when we look at the inequality and injustice and evil of the world and seek for solutions. Why is one man born rich and the other poor? Why is one man born in Central Africa among the Cannibals and the other in the peaceful part of India? Why is Queen Victoria born to rule over territories on which sun never sets and why is a laborer of Burma, born in Burma to work as a slave in an Englishman's tea-garden? What is the cause of this apparent injustice? Even those who believe in the null creator of the universe must believe in this doctrine of re-incarnation in order to exonerate God from the charge of such maliciousness. And now let us see if the Bible of Christendom assists in upholding this doctrine of Karma. In the proverbs of Solomon

we find this passage—(Proverbs VIII. 22-31). Here all the passages except the last two, prove the pre-existence of soul, and not its creation at a certain time. The last two passages even prove a prior physical life. Let us turn to Jeremiah I 5. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee". This shows that the prophets too had existed before. Even in the New Testament there is sufficient evidence for re-incarnation. In John IX 2- a question is put to Jesus by his disciples—Which did sin; this man or his parents that he was born blind? This refers to two popular theories of the time—one that of Moses who taught that the sins of fathers would descend on the children to the third and the fourth generation and the other that of re-incarnation doctrine. He merely says that neither that man's sin nor his father's sin was the cause of his blindness; he does not deny the pre-existence of that man. For in Galatians Ch. VI 7 we find for whatever a man soweth that he shall also reap. Paul does not here mean that what a man soweth in this physical existence that he shall reap in spiritual existence. For in the next passage he says: — for he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the spirit shall of the spirit reap life ever lasting. Even the words of Jesus confirm the doctrine. In St. Mathew Ch. XI he says: "Verily I say unto you among them that are born of women, there has not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth, violence, and the violent take it by force. For all the prophets and the law prophesied until John, and if he will receive it this is Elias, which was far to come." Does not Jesus mean that John was re-incarnating Elias?

It is useless to multiply instances taken from the Bible. For every candid Christian student must acknowledge that the truth of the doctrine of Re-incarnation does not depend on a scriptural mention. But some people may say—if this doctrine is true, how is it that we do not remember our past incarnations. I will ask such, people- In what way do we exercise the faculty of memory? Certainly, so far as we are living in a body, we exercise it through the brain. In passing from one incarnation to the other, the soul does not carry its former brain in the new body. Even during the course of one life, do we always remember our past doings? Can any one remember that wonderful epoch, the infancy?

The one chief point is that theory of Karma is not the theory of fatalism in which the human being is tied down, bounded by the force of something outside him. In one sense only will there be fatalism, we are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in great strength; others very weakly, some may take a very long time and others a very short time; some are of such a nature that they are removed like simply washing with water, in the matter of acts done incidentally without any settled purpose or any fixed desire. In such a case with reference to many acts we may counteract their effects by willing to do so.

So the theory of Karma is not in any sense a theory of fatalism, but we say that all of us are not going towards one goal without any desire on our part, not that we are to teach that state without any effort on our part, but that our present condition is the effect of our acts, thoughts and words in the past state. To say that all will reach the perfect state merely because

some one has died that they might be saved, merely from a belief in this person, would be a theory of fatalism, because those who have lived a pure and virtuous state and have not accepted a certain theory will not reach that state while those who accept it will reach the perfected state simply for that reason and no other, is not justified. The faith in saviors is simply this, that by following out the divine principle which is in our own selves, when this is fully developed, we also shall become Christ, by the crucifixion of the lower nature on the alter of the higher.

Jain Theory of Knowledge



According to Jains there are two kinds of knowledge 1) Knowledge received by sensual organs and mind and 2) Knowledge received by Soul directly without the need of sensory organs or mind. However in both the cases knower is soul only. Sensory organs are receptacle of outside world but not the knower. No dead body can see even if eyes are present.

Another important point is that the soul in pure form possess infinite knowledge, it is due to Karmic bondage that this knowledge is not exhibited. To gain knowledge what we need is to shed off those Karmic particles which are obstructing the soul's infinite faculty of knowledge.

There are five Gateways of Knowledge, all unfolding through the laws of evolution and Karma. The first in the senses is the lowest form of life, there is only one sense—that of touch. In higher forms of life, there are two, three, four and five senses. Through the senses a limited form of knowledge is unfolded. This knowledge is called *Mati*. The second source is study and reading, the *Shrut*. The first two are through sensual organs. The third is *Avadhi*, or the psychic faculty, through which finer and more subtle things are known directly by soul without the senses. The fourth is *Manahparyav* mind-knowing, by which the mental processes of others are known and understood again directly by soul. The fifth is Absolute Knowledge, *Keval*, in which all limitations of body and brain are removed. This state is not a loss, but rather the acme of consciousness. It is the knowledge of all Reals and their all modifications of all the time. Real means all conscious and non-conscious objects of the universe.

The knowledge acquired directly by soul is of a sounder nature and of a more correct kind because the obstacles which come in the way of senses

are not there. Science has to commit mistakes and think they do not; still knowledge is derived from inferences which we draw from certain premises which may not be right or if the premises are right the inferences may be wrong. We do not mean to say that there are always mistakes in the knowledge which is acquired through senses or through matter, but sometimes it is possible, and while it may be correct knowledge in many cases we cannot rely on that.

The highest knowledge is immediate knowledge, derived by the soul without the assistance of any external thing, and the knowledge of liberated souls, and also the knowledge of human beings who are just on the point of, being liberated, or have passed through the course of discipline, mental, moral and spiritual and have nearly exhausted past forces or karmas, at the same time, generating spiritual forces, and on account of discipline and spiritual evolution have become receptive. The soul sees everything when this state is arrived at; it knows everything, is fully conscious and consciousness itself means first of all that it knows itself, and to know one's self means that it is something, some reality, and there can be no reality unless it can distinguish itself from other realities.

When he thinks that its very life, consists in doing good and in loving other souls and taking active measures for carrying into effect the very plan, then it rises higher, and ultimately reaches, the highest condition. The condition of the soul, as I have said, is the highest in which there is perfect consciousness, there is infinite knowledge and infinite bliss; we express these three ideas in Sanskrit as existence infinite, bliss infinite and knowledge infinite. That condition of the soul cannot be described by us because description is something which proceeds from a finite mind and

when the soul becomes infinite, **no finite mind can fully express the condition of that infinite state.** The attributes we give therefore to that condition of the soul are always full of comprehensiveness. We shall always leave out many things; we have no power to express all our thoughts. How can we express, then, this state of a soul which so far as its power and knowledge are concerned is infinite?

Jain Ethics-Reverence to Life



The Bible says, "Thou shalt not kill," and the Jains practice universal love so that this also means that we should not kill any beings. If we say that the Bible does not mean that, we take away a part of the Bible. Why should we interpret the laws of any religion from the narrowest standpoint? We cannot derive laws which are to be applied to the whole universe, simply by our observation of a part of the conscious nature of the universe. If you wish to state correctly the nature of the universe you will have to study the nature of all the different parts of the universe and then the laws will be applicable to all parts of it.

Jain ethics, which direct our conduct to be so adapted as to ensure the fullest development of the soul-the highest level of happiness, i. e. the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon one's own self. What then is the mode of attaining the highest happiness? The sacred books of the Brahmins prescribe devotion and Karma (here it means good deeds without expectation of rewards). The Vedanta indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances of its ethical laws. The five Mahavratas or great commandments or vows for Jain ascetics are not to kill i.e. to protect all life; not to lie; not to take that which is not given; to abstain from sexual intercourse and to renounce all materialistic world (*Aparigraha*). The laity is supposed to follow 12 types of vows (*Vratas*); which are less strict compared to those of ascetics; details of these are beyond the scope of this book.

We think that we are superior to others because our tenants who live on the ground floor are inferior to us, but we have no right therefore to crush those tenants, who later on may acquire the right to inhabit the second and third floors and finally the highest floor. One living on the highest plane has no right to crush those who live on the lowest plane. If one thinks that he has a right to do this, he has no sufficient strength to live without destroying others life. Our philosophy says that it is a sin to destroy any form of life, and it remains only to choose the lowest form, the less sinful. We, in business take such a kind of business which will yield the most profit and will cause us to lose the least, in which we have fewer liabilities; and the limiting condition will be that, in which we have no liabilities, and

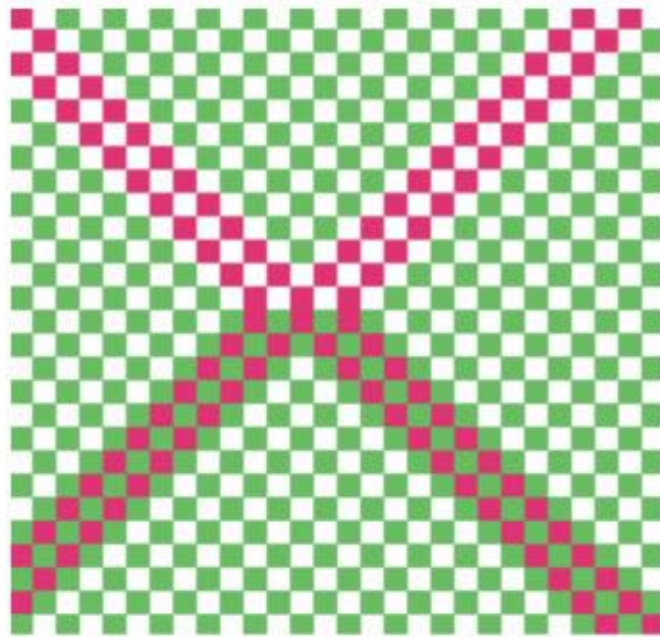
no creditors, the state in which we live without any creditors is a perfectly free condition. That is the liberated condition.

The universe is not for man alone, but is a theater of evolution for all living beings. Live and let live is its guiding principle. *Ahimsa Parmo Dharmah- Non-injury is the highest religion*. The ceremonial worship, institutions, manners and customs of pure Jains all rest on this grand fulcrum of *Ahimsa*. Man desires to continue his life forces, so that he may do the highest good while living here. He is compelled to destroy life for his survival; but the lesser and lower forms of life he destroys, the less harmful Karmas he generates and imbibes. This is the basis of the strict vegetarianism followed by the Jains. Acting on that idea, they have built homes for the maimed or old animals in many cities and towns of India, where they are fed and taken care of until they die their natural death. The preaching of that grand principle has almost entirely superseded the Brahmin practice of sacrifices of animals.

All living beings have to pass through or evolve from the lowest, the nomadic condition, to the highest state of existence, and cannot reach this unless they obtain possession of the three things necessary - right belief, right knowledge and right conduct, known as *Samyak Darshan, Samyak Gyan and Samyak Caritra*.

The right belief is really speaking a state of total faith in teachings of Jinas, the right knowledge means all that knowledge and wisdom which helps one to have spiritual progress and right conduct means all those actions which are required for spiritual progress. This in Jainism is called *Ratnatrayi*-three jewels.

Theory of *Anekant*-Reality is multifaceted.



This is the great merit of the Jain Philosophy, that while other philosophies make absolute assertions, the Jains look at things from all standpoints and adapt itself like a mighty ocean in which the sectarian rivers merge themselves. All realities are multifaceted and they also use the word *Syatvad* denoting that verbal

expression always have limitations of saying the whole truth, though fully understood by consciousness.

Reality can be expressed in many ways. 1) You can affirm existence of a thing from one point of view, 2) Deny it from another and 3) Affirm both existence and non-existence with reference to it at different times, affirming both existence and nonexistence at the same time from the same point of view, you must say that the thing 4) Cannot be spoken of or expressed similarly. Under certain circumstances the 5) Affirmation of existence is not possible, 6) Of non-existence and 7) Also of both. What is meant by these seven modes is "*Saptabhangi*" that a thing should not be

considered as existing everywhere at all times, in all ways, and in form of everything. It may exist in one place and not in another at one time. It is not meant by these modes that there is no certainty or that we have to deal with probabilities only as some scholars have thought. Even the great Vedantist Sankarcharya has possibly erred when he says that the Jains are agnostics. All in all, the fact that is implied is that every assertion which is true is true only under certain conditions of substance, space, time etc.

Jain philosophy, therefore, is not the doctrine of illusion, or of emanation, or of creation. It is rather the doctrine that teaches the multiplicity of various properties in a thing. Hence, the affirmation of only one property would be true so far as one side of the question is concerned; but it becomes false when it rejects other sides-implying thereby that the very existence of that particular side depends on the existence of other sides. Mentioning one side of reality without denying other sides is also termed as *Nayvad*.

For instance, the universe is eternal as well as non-eternal. If the manifestation or modifications and activities are left out of consideration, what remains of the universe is eternal. If merely those modifications, etc., are taken into consideration the universe is non-eternal. That is the only way of coming to a correct understanding and definite knowledge. The doctrine of the Jains known as *Syadvada* or *Anekant-vada*, is affirmed as read, in the words of a writer in America —

"It is competent to descend into the utmost minuteness of metaphysics and to settle all the vexed questions of abstruse speculation by a positive method (not merely asserting *na iti*, *na iti*. not so, not so) -to settle at any

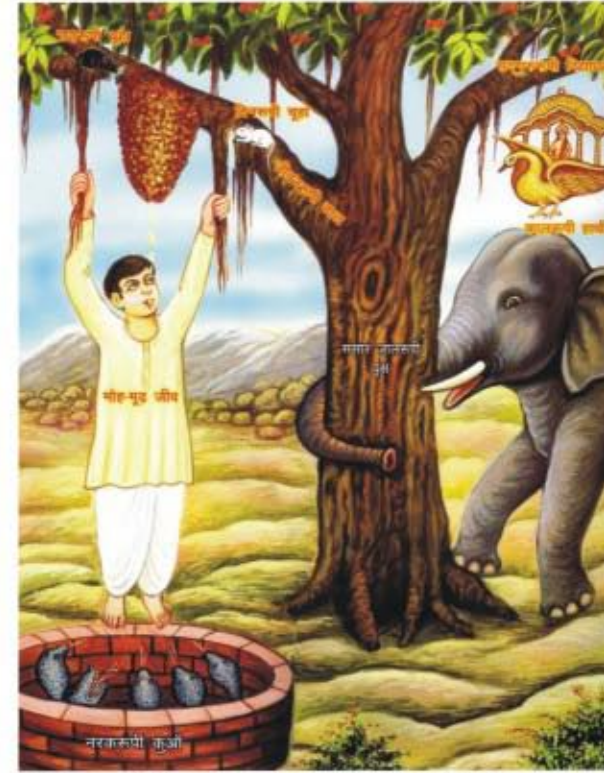
rate, the limits of what is possible to determine, by any method which the human mind may be rationally supposed to possess. It promises to reconcile all the conflicting schools, not by including any of them necessarily to abandon their favorite 'standpoints', but by providing proof to them that the standpoints of all others are alike, tenable, or at least, that they are representative of some aspect of truth which under some modification needs to be represented; and that the integrality of Truth consists in this very variety of its aspects within the relational unity of an all comprehensive and ramifying principle."

Life of ordinary worldly man

Story of Man & drops of Honey - "Madhubindu"

When I was a small boy of about eight years old, I was accustomed to attend, with my father the sermons of the Jain monks who visited our town from time to time in those days. The sermons were delivered in the lecture hall built especially by our community. On one occasion, we went to the hall half an hour earlier than usual, which gave me ample time to look around, which I did with much interest and some curiosity, at the paintings on the walls.

One picture in particular impressed me and interested me more than all the others. It was a picture of a man suspended in the middle of a well by holding on to a branch which grew by the side of the well. A huge elephant stood at the brink of the well and not being able to reach the man with his mighty trunk, was trying to shake the tree and thus force the man out. Down, in the walls of the well were four snakes in an attitude of hissing at



He presented this picture to his host Mr. M. D. Convey in London.

सुखं विषयमे वाया मत्थव्यं सर्पपादपि
दुःखं तु दे हिनः प्राज्यं मद्युविन्दा टिपुंगवत

garb stood on the opposite side of the well from the elephant, as if offering assistance to the man to escape from the many dangers surrounding him (In the given picture instead of monk we see a divine person in the sky above the elephant)

I could understand all the dangers to which the man was exposed, but I felt assured that there was a deeper meaning to it all, and after gazing for a long time at the picture trying to solve its meaning but failed, I appealed to

the man, as if they were about to sting him, lower down at the bottom was a huge serpent reaching up towards the man with his great open mouth. Two rats, one black, one white, were gnawing at the trunk of the tree to which the man was holding on. Higher up on the branch was honey-comb and a swarm of bees. The efforts of the elephant to shake the man loose, by swaying the branch had caused the honey to trickle down in drops, which were falling, on the lips of the man. A, monk, a teacher of religion, in his white monk's

my father. At once he said, "My son, will you be able to understand the meaning even if I explain to you?" "I think you will", he said, "Once upon a time several men were traveling in company through a great forest filled with wild beasts. When they were in the midst of the forest they were attacked by a band of robbers, they all fled for their lives, running in different directions. This man whom you see suspended in the well was one of the parties. He was lost in the forest and could not find his way out. At this juncture, he suddenly saw a huge elephant chasing him. He knew that unless he found immediate shelter, he would be instantly killed. As he ran, he saw at a short distance, ahead of him, an open space in the forest and in this was a great well (some of our wells in India are 30 to 40 feet or more across). Judging his situation he knew that the only possible escape from instant death by the elephant was to take refuge in the well so he leaped in, but as he did so, he caught on to the branch of the tree which overhung the well, here he hung to the branch, with the honey dropping into his mouth. When the monk came by and offered to assist him to escape certain death that threatened him from all sides, he refused the assistance of the monk saying I am quite content now. The elephant cannot reach me, I shall not fall, I have a firm hold on this branch, and do you not see the honey dropping into my mouth? It is very sweet and I am quite happy. Leave me to enjoy this sweet honey in my own way. The monk showed the man the folly of holding on to a limb that two rats were gnawing apart, and the risk of the huge serpent at the bottom ready to swallow him; but the man persisted in remaining where he was, Safe from the great elephant. Saying it would take a long time for two small rats to gnaw off a trunk of a tree, that he was not alarmed at such small things; besides, he wished to enjoy the delicious honey. And this is the whole

drama represented in the picture," said my father.

I found this very interesting, but I was not satisfied, and I said to my father—"Surely there must be a meaning to this drama. Will you not tell me the meaning?" And he did when he saw my earnest desire to know. He said "The picture is symbolical. The great forest is the world. The man in the well is the ordinary worldly man. The well with its dangers is the life of that man, over which all men are suspended, who cares for nothing beyond the present life. The elephant after him is death. The great serpent at the bottom of the well is the lowest existence to which those go, who will not make an effort to escape and who waste their forces in a useless or evil life with no effort or desire to rise to a higher life—who live for the present life only. The four snakes in the walls of the well are the symbols of Anger, Vanity, Deceit and Greediness. The trunk of the tree represents the short duration of our earthly life. The two rats, black and white, represent time (our month is divided into the light half and the dark half) which exhausts our earthly duration. The bees in the honey-comb are the organs of senses—the honey drops represent the sensuous pleasures, and the monk represents the Truth—Religion.

जानामि क्षणमंगुरं जगदिदं जानामि तुच्छं सुखं,
जानामीन्द्रियवर्गमेनमखिलं स्वार्थैकनिष्ठं सदा ।
जानामि स्फुरिताचिरद्युतिचलं विस्फूर्जितं संपदां,
नो जानामि तथापि कः पुनरसौ मोहस्य हेतुर्मम ॥
सूक्तमुक्तावलि पृ० २०३, श्लो० १७

So the whole-picture symbolizes the truth that the ordinary man of the world thinks he will not be cut-off from life at once, satisfies himself by enjoying the sensuous pleasures, derived from the senses, and does not care to receive the truths offered by true philosophy; he being influenced by sentiments of anger, vanity, deceit and greediness represented by the four serpents." I was quite astonished with this explanation of the picture and this is the view of life taken by the Hindus: I was not eight years old then. Twenty years later (only a few months ago), I read one of Prof. Max Muller's works and was more astonished to see that he also expressed himself in very nearly the same terms. Here are his words:—"Our idea of life on earth has always been that of a struggle for existence—a struggle for power and dominion, for wealth and enjoyment. These are the ideas which dominate the history of all nations whose history is known to us." Indian thought is contrary to this.

So beautifully explained drama of life!

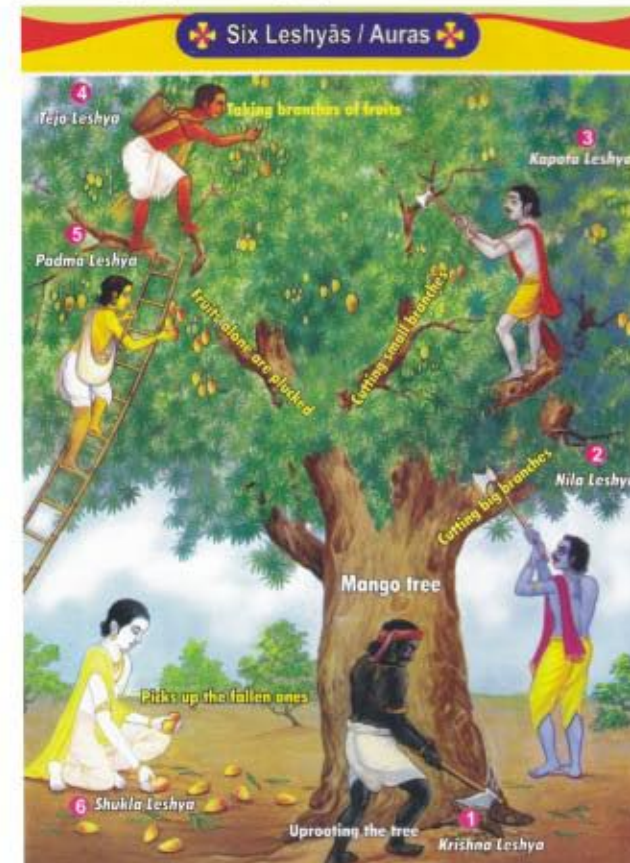
Measure the index of violence within you

There is another symbolic story of the Jains, and that is of the mango tree and six persons. They were members of the same club. They wanted to taste the mango fruit, and went to a mango grove. They approached a certain tree, and one said: "There are very beautiful and very delicious mangoes on this tree, and we must cut down the tree." Another said: "We don't want all the mangoes, let us cut the principal branch. And another said: "Let us take a smaller "branch." And another "We don't want even so many, we will take one minor branch that will be enough for us." The last said: "We don't even want so many, what is the use of destroying or cutting

the tree ". It is a part of nature, and: if you can have sufficient number of mangoes that have fallen to the ground, let us take them only and not cut the tree." Some think this to be the symbol of laziness, but it is not. It is teaching the saving of life. It also teaches not to sacrifice too much for a limited purpose. If you have an object in view the means resorted to acquire it ought to commensurate with the end. It also measures the index of violence in your mind."

It will be seen from the foregoing remarks that the ideal of the Jain philosophy is the physical, mental, moral, and spiritual perfection and

(after death or rebirths if necessary) attainment of perfect spiritual individuality, which does not disappear, is not dissolved, is not merged into a Supreme Being, is not a state of unconsciousness, but persists forever and consists of perfected consciousness and highest rectitude. This being the goal of every living being, life in every form is highly respected by the Jains.



Swastika Jain Perspective

There was lots of misunderstanding about Swastika symbol in the West. Mr. Virchand Gandhi gave detailed and spiritual aspects of the Swastika symbol.

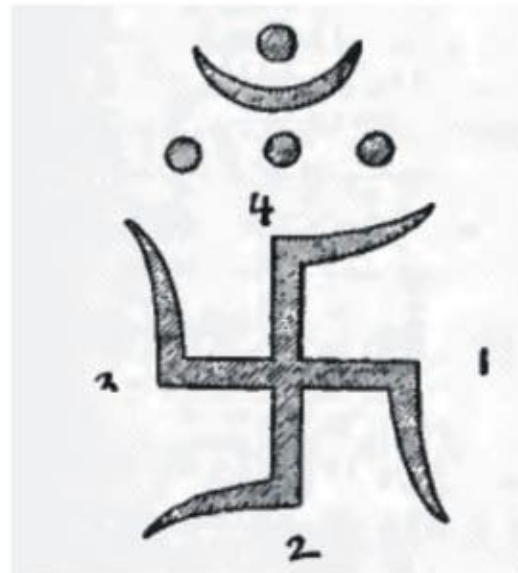


Fig. 33.
EXPLANATION OF THE JAIN
SWASTIKA, ACCORDING TO
GANDHI
(1) Archaic or protoplas-
mic life; (2) Plant and
animal life; (3) Human
life; (4) Celestial life.

The *Swastika* is misinterpreted by so-called Western expounders of our ancient Jain philosophy. The original idea was very high, but later on some persons thought the cross represented only the combination of the male and the female principles. While we are on this physical plane and our propensities are on the material line, we think it is necessary to unite those (sexual) principles for our spiritual growth. On the higher plane the soul is sexless, and those who wish to rise higher than the physical plane must eliminate the idea of sex.

He explained the Jain *Swastika* by the following illustration [fig.33] : the horizontal and vertical lines crossing each other at right angles form the Greek cross. They represent spirit and matter. We add four other lines by

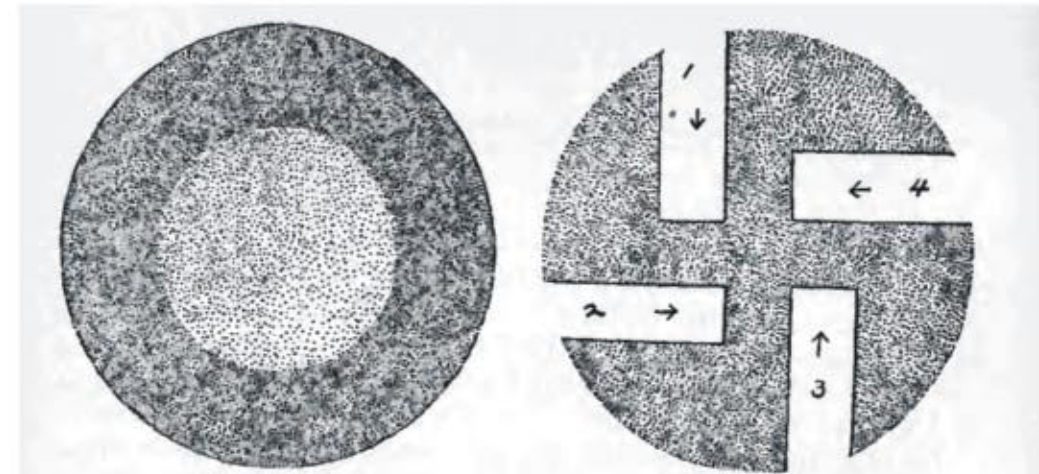


Fig. 34a
THE FORMATION OF THE JAIN SWASTIKA—FIRST
STAGE.
Handful of rice or meal, in circular form, thinner
in center.

Fig. 34b.
THE FORMATION OF THE JAIN SWASTIKA—SECOND
STAGE.
Rice or meal, as shown in preceding figure, with
finger marks, indicated at 1,2,3,4.

bending to the right each arm of the cross, then above it three circles and the Crescent, and a circle within the crescent. The idea thus symbolized is that there are four grades of existence of souls in the material universe. The first is the lowest state—Archaic or protoplasmic life. The soul evolves from that state to the next—the earth with its plant and animal life. Then follows the third state—the human; then the fourth state—the celestial. The word “celestial” is here held to mean life in other worlds than our own. Some also interprets 4 arms of Swastika as 4 stages of transmigration namely Tiryanth, Hellish, Celestial and Human. All these graduations are combinations of matter and soul on different scales. The spiritual plan is that in which the soul is entirely freed from the bounds of matter. In order to reach that plane, one must strive to possess the three jewels (represented by the three circles), right belief, right knowledge and right conduct. When a person has these, he will certainly go higher until he reaches the state of

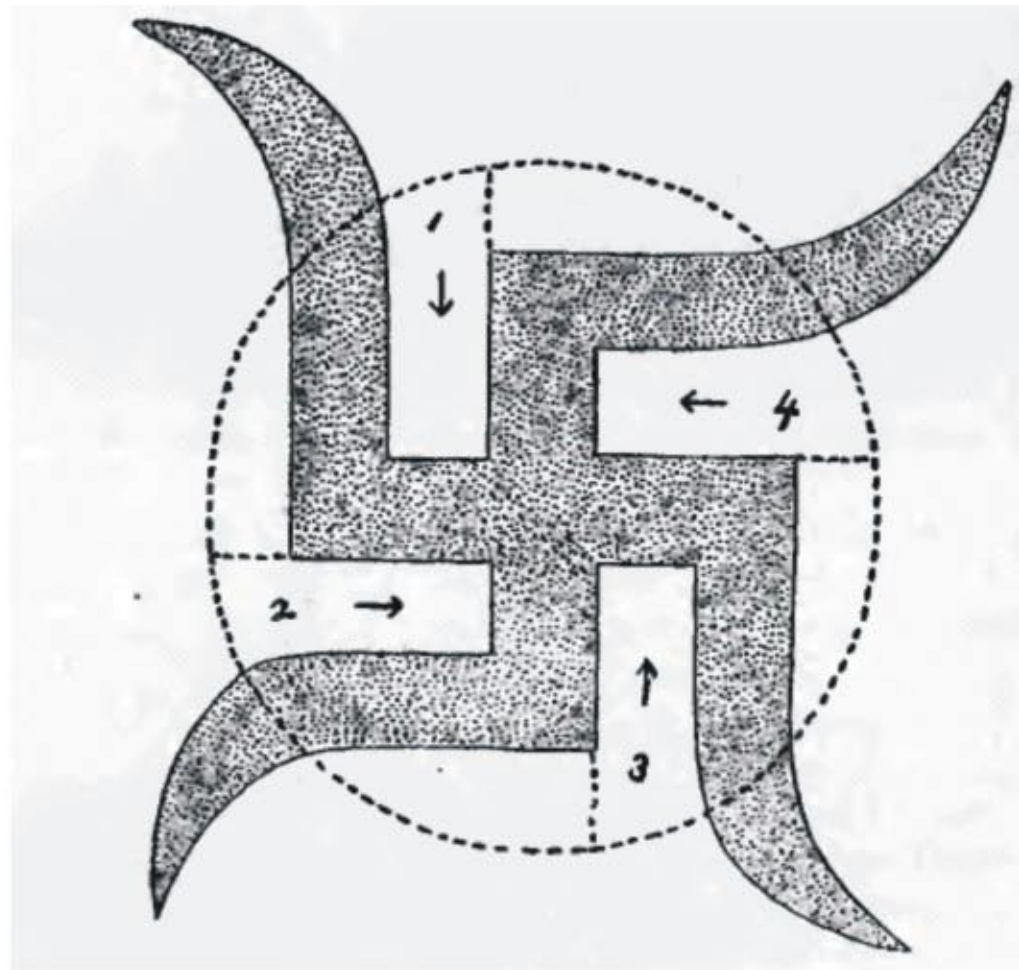


Fig. 34c.
THE FORMATION OF THE JAIN SWASTIKA--THIRD STAGE.
Ends turned out, typifying animal, human, and celestial life, as shown in fig. 33.

liberation, which is represented by the crescent. The crescent has the form of the rising moon and is always growing larger. The circle in the crescent represents the omniscient state of the soul when it has attained full consciousness, is liberated, and lives apart from matter. Crescent has the form of the rising moon and is always growing larger. The circle in the

crescent represents the omniscient state of the soul when it has attained full consciousness, is liberated, and lives apart from matter. The interpretation, according to the Jain view of the cross, has nothing to do with the male and female principles. Ideas based upon sex is lowest even on the emotional plane, can never rise the person higher in spirituality.

The Jains make the *Swastika* sign when they entered the temple or worship. This sign reminds us of the great principles represented by the three jewels and by which we are to reach the ultimate good. This symbol intensifies our thoughts and makes them more permanent.

Mr. Gandhi said the Jains make the sign of the *Swastika* as frequently and deftly as the Roman Catholics make the sign of the cross. It is not confined to the temple nor to the priests or monks. Whenever or wherever a benediction or blessing is given, the *Swastika* is used. Figs. 34 a,b,c form a series showing how it is made. A handful of rice, meal, flour, sugar, salt, or any similar substance, is spread over a circular space, say, Three inches in diameter and one-eighth of an inch deep (fig.34a), then commence at the outside of the circle (fig. 34b), on its upper or farther left-hand corner, and draw the finger through the meal just to the left of the center, halfway or more to the opposite or near edge of the circle (1), then again to the right (2), then upward (3), finally to the left where it joins with the first mark (4). The ends are swept outward, the dots and crescent are put in above, and the sign is complete (fig. 34c).

Jain's way for exchanging forgiveness

"We forgive all living beings. We ask all living beings to forgive us."



धर्मा वीरस्य भूषणम्

खामेमी सव्वे जीवा,
सव्वे जीवा खमंतु मे,
मित्ती मे सव्वे भूएसु,
वेरं मज्झ न वेणइ ।



*On this great day of Samvatsari, after performing Pratikraman,
I Request your Forgiveness, If I may have hurt you,
Intentionally or Unintentionally by Thoughts, Words or Action.*

मिच्छामि दुक्कडम

Such has been the case of the people of India from earliest times. Our physical resistance in every instance has been spasmodic under the loading of injustice, for the reason that in our philosophy and religion there is neither curriculum nor science of war, only the holy teachings of lessons and principles that make for peace and brotherhood. Cruelty and reprisals have been charged upon us, but even in the paroxysm of such madness, overborne by greater power and cruelty and in the agonies of undeserved death and extermination, we still clung to the prayer of our holy faith, "We, forgive ail living beings, We ask all living beings to forgive us."

Jains Contribution in the field of literature.

In literary activity, Jains have held a prominent position. Their scholars and philosophers have-composed voluminous works on philosophy, logic, comparative religion, grammar, prosody, mathematics,



lexicography, music, history, biography, astronomy, etc., besides works on their ceremonies and rituals.

Out of the many authors, only a few need be mentioned here. *Bhadrabahu Suri* composed "*Niryuktis*" on the works of the Jain canon, also a work on astronomy. *Devarddhi Gani*, also known as the *Kshamashramana*, is the redactor of the sacred canon, 980 years after *Mahavira*, the last *Arhat*. *Devarddhi* seeing that all the canonical works were being lost in course of time caused them to be written down.

Before that time the sacred literature was handed down from master to

disciple verbally without the help of books. *Siddhasena Divakara*, converted King *Vikramaditya* to Jainism, and is the author of many philosophies. *Haribhadra*, a Brahmin by birth and convert to Jainism, composed 1,444 *Prakaranas* (short treatises) on various subjects. *Malaygiri* is another well-known author. *Abhayadeva Suri* wrote commentaries on nine principal canonical works. *Devendra Suri* wrote works on Karma etc. *Dharmasagara* contributed a work on the history and beliefs of heterodox sects. *Hemchandra*, the well-known encyclopedic, brought Prince *Kumarapala* of *Gujarat* to Jainism, and is the reputed author of three crores and a half of couplets, *Yasovijaya* wrote many works. *Muni Atmraramjee*, who died only four years ago, composed several works in popular style, thus bringing home the Jain philosophy to the masses.

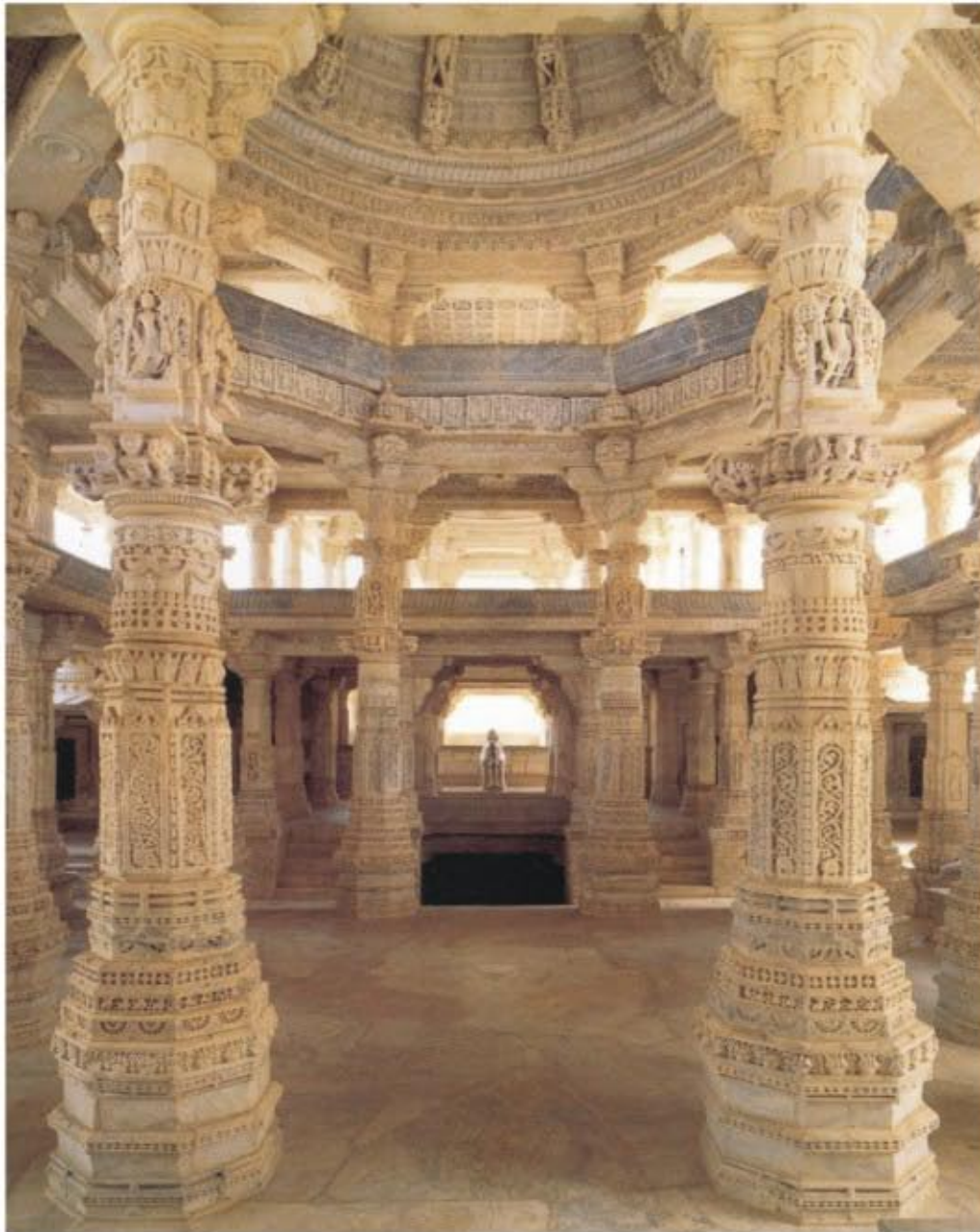
In the literary world of India, Jains justly claim the credit of accurate recording of history. Accurate chronicling of events and history making seldom finds a place in the ancient works of Hindus. Among the Jains, however, the case is different.

Since the time of their first literary activity they have been recording the most important historical events of the time. Authors and commentators mention at the end of their respective works, the names of their spiritual predecessors and the work done by them. Jain *Patta-valis* list the spiritual heads of the community, with a short sketch of their lives and description of the leading events of that time, are well-known, and are being earnestly studied by German Oriental scholars and Professor Bendall of London. Jacobi, Klatt, and last but not the least my friend Professor Leumann of the Strassburg University. They have settled many points of Jain history with the aid of these *Pattavalis*.

Jains contribution to languages is also great, especially to Kannada, Telugu and Gujarati

The sacred libraries of the Jains, established at various periods of our history for the purpose of facilitating to laymen the study of their philosophy and religion, contain thousands of manuscripts, some of which have not been allowed to be even looked at, for the reason that the Jains, not being aware of the motives of the European scholars, are still apprehensive of the consequences of Mohammedan sacrilege and destruction of everything that is holy. The libraries of *Patan*, *Cambay*, and *Jessulmir* have a worldwide reputation. A portion of manuscripts, deposited in those libraries, have been catalogued by Professors Buhler, Kielhorn, Bhandarkar and others.

Distant seems to be the day when the European scholars will take an active interest in the philosophy embodied in those works. Four canonical works have been translated into English by Professor Jacobi in the "Sacred Books of the East" series. Portions of others are translated by continental Orientalists. Almost the whole canon in original, with commentaries and Gujarati translations has been published by the late Rai Dhauapatisinh Bahadur of Murshidabad. Some later works have been published by Bhimsinh Manek, the well-known Jain publisher of Bombay, now deceased. Much still remains to be done in the way of publication.



World Class Architect.

The noblest remains of sacred architecture, not in Mewar only, but throughout Western India, are of the Buddhist or of the Jains, and the many ancient cities where this religion was fostered have inscriptions which evince their prosperity to these parts of the country with whose history their own is interwoven.

The archeological records of the Jains bear witness to their having occupied a distinguished place in Rajput society; and the privileges they still enjoy prove that they are not overlooked. One can not imagine the beauty of Delwara or Ranakpur temples unless one sees them.

Being devotedly attached to the religion of their ancestors, they have built sumptuous buildings and magnificent temples, the style of which commands the applause of the best architectural critics of Europe. Their most sacred place is Mount *Shatrunjay* situated near *Palitana*, in *Kathiawar*. Its summits are encrusted with marble temples and cloisters, erected in the course of many centuries at the expense of Jain people.

Several times in the year rich Jains convey large bodies of their coreligionists to this and other holy places for pilgrimage at their own cost. Besides, Jain pilgrims singly and in large groups from all parts of India flock to these temples at all times of the year.



Powerful and influential community in the history of India.

The Jains have been a powerful and influential community in the history of India. Some of them held high positions under native and Mohammedan rule. Writing so far back as 1829, Colonel James Tod says in his "Annals of Rajasthan," "The number and power of these sectarians

(Jains) are little known to Europeans, who take it for granted that they are few and dispersed. To prove the extent of their religious and political power it will suffice to remark that the Pontiff of the *Kharataragachha*, one of the many branches of the faith, has 11,000 clerical disciples scattered over India; that a single community, the *Oswal*, numbers 100,000 families and that more than half the mercantile wealth of India passes through the hands of the Jain laity."

Rajasthan and *Saurashtra* are the cradles of the Jain faith and three of their sacred mountains, namely, *Abu*, *Shatrunjay*, and *Girnar* are in these regions. The officers of the State and revenue are chiefly of the Jain laity, as are the majority of the bankers. The chief magistrate and assessors of justice in Udaipur and most of the towns of Rajasthan are of this sect and their voluntary duties are confined to the civil cases, they are as competent in these as they are the reverse in criminal cases for their tenets forbidding

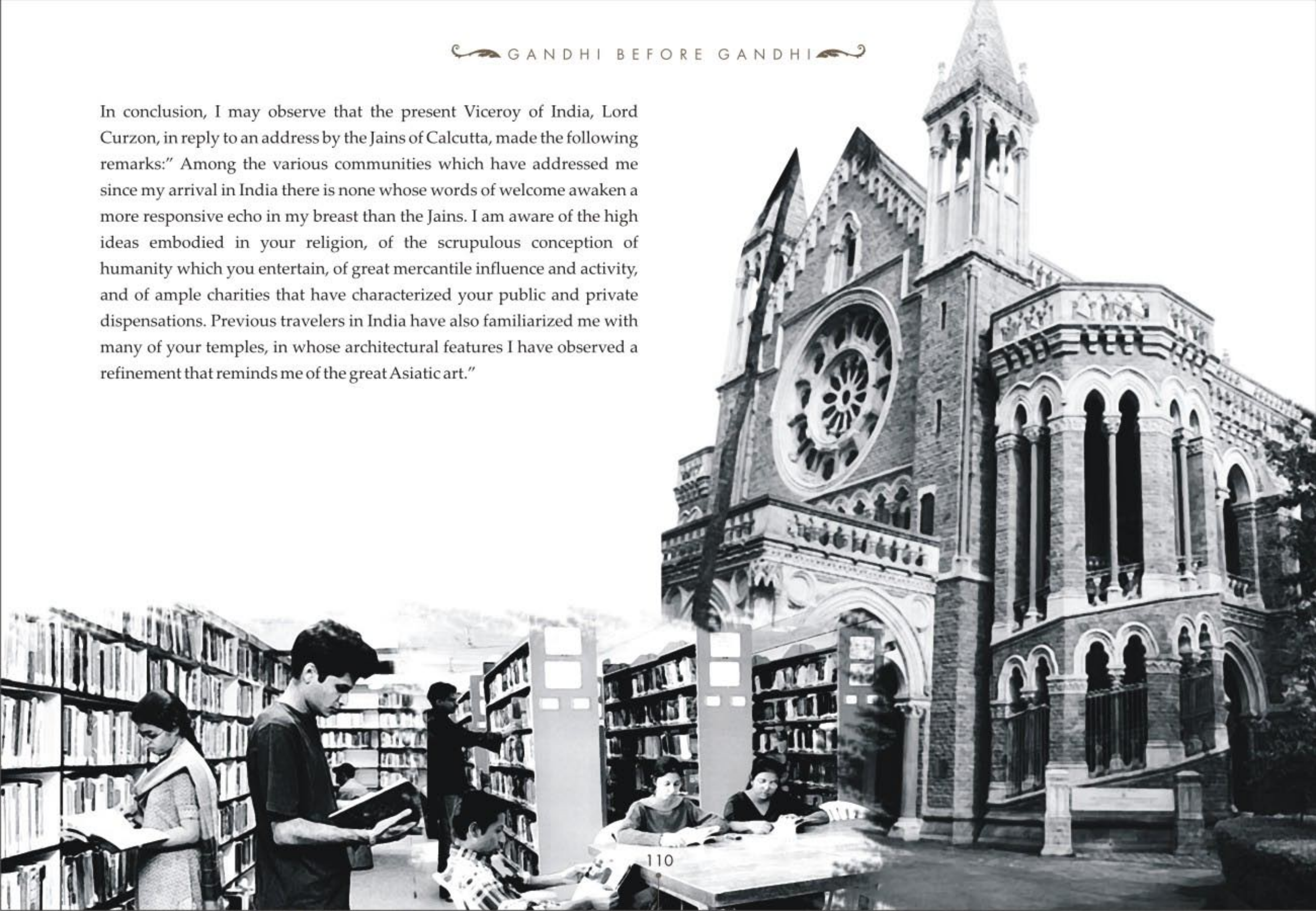
the shedding of blood. Mewar has from the remote period, offered a refuge to the followers of the Jain faith, which was the religion of Vallabhi, the first capital of Rana's ancestors, and many monuments attest the support that this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column most elaborately sculptured, full 70 feet in height, dedicated to *Tirthankar Parshvanath*—in *Chitor*.

Contribution in field of Education

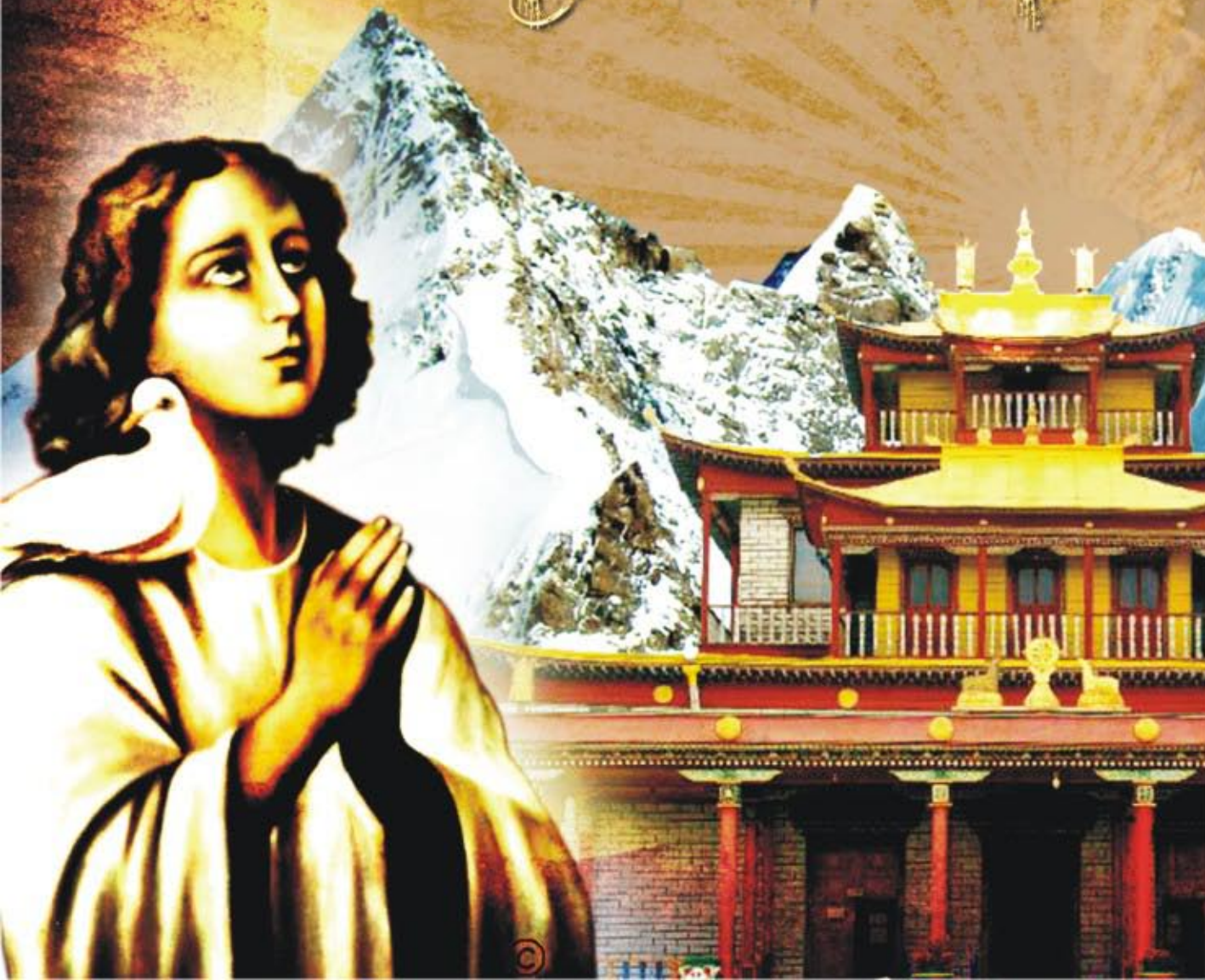
The Jains are ardent advocates of education. Their benefactions to Western education and intellectual progress in India are well known. The University of Bombay owes to a Jain merchant, Sir Premchand Raichand the means of erecting a stately library and a grand campanile, which are among the chief ornaments of the city. The Calcutta University has received an endowment of two lacs of rupees from the same hand. Another Jain merchant has recently bequeathed five lacs of rupees for establishing a Jain college. Female education in Gujarat depends almost entirely on Jain munificence. Many schools, libraries, and scholarships have been founded or endowed by Jains.

It may be noted that Lord Reay, as Governor of Bombay, having after careful study, settled the disputes between the Jain Community and the Chief of *Palitana*, fifteen years ago. An address of welcome was presented to him when he, with Lady Reay, visited that hill. That was the first official and public presentation to a British representative.

In conclusion, I may observe that the present Viceroy of India, Lord Curzon, in reply to an address by the Jains of Calcutta, made the following remarks: "Among the various communities which have addressed me since my arrival in India there is none whose words of welcome awaken a more responsive echo in my breast than the Jains. I am aware of the high ideas embodied in your religion, of the scrupulous conception of humanity which you entertain, of great mercantile influence and activity, and of ample charities that have characterized your public and private dispensations. Previous travelers in India have also familiarized me with many of your temples, in whose architectural features I have observed a refinement that reminds me of the great Asiatic art."



Did Jesus Christ stay in India?



Mr. Virchand Gandhi after upholding the glory of Indian religions and philosophies, goes one step ahead to claim that " Jesus stayed in India (Tibet was then a part of India) and was influenced by Indic religions.

Authors' note



To suggest them that Jesus Christ stayed in India from the age of 13 to 30, studied Indian religions was influenced by them and imbibed the values of universal love, compassion and justice from Buddha and Hindu religion, may look amazing but the fact still remains that Buddhists and Hindus cannot authenticate it and Christians will never approve it!

Notes on ancient manuscript found in Buddhist monastery in Tibet by a Russian traveler Nicholas Notovitch on life of Jesus Christ and further research on it by Mr. Virchand Gandhi will definitely raise a question to all intellectuals. Did Jesus Christ stay in India? Most of the opinions are against this view but the articles on this subject by Nicholas Notovitch and Mr. Virchand Gandhi are very interesting and worth reading.



Nicholas Notovitch discovered an ancient manuscript in Buddhist monastery in Tibet & wrote a book "Unknown life of Jesus Christ"

Nicholas Notovitch, a curious Russian traveler from Europe was wandering in orient to know the customs and manners of living of various inhabitants of India. He arrived in India in 1887. At Ladak, in the great monastery at Himis, he found some manuscripts relating to the life of Jesus Christ and with the help of an interpreter he wrote down the Tibetan verses carefully in French. Here is the preface written by Nicholas Notivitch, the original author of "Unknown life of Jesus Christ" written in French.

PREFACE

Subsequent to the Turkish war (1877-1878), I undertook a series of journeys to the Orient. Having visited all the localities, more or less remarkable, of the Balkan Peninsula, I crossed the Caucasus Mountain to Central Asia and Persia, and finally in 1887 I started for India, the most extraordinary country, which had attracted me from my early days.

The aim of my journey was to become acquainted with the inhabitants of India, and to study, on the spot, their manners and customs, their grand and mysterious archaeology, and the colossal and majestic nature of this country. Wandering from one place to another, without a settled plan, I reached the mountainous Afghanistan, from where I reached India by the picturesque passes of Bolan and Guernai. Having ascended the Indus as far as Rawal Pindi, I crossed Punjab, the country of the five rivers, and visited the Golden Temple of Amritsar and the tomb of Ranjit Sing, the king of the Punjab, near Lahore. I then directed my steps towards Kashmir, "the valley of eternal felicity." There in order to satisfy my

curiosity, I recommenced my wanderings and continued them until I arrived at Ladak, whence I decided to return to Russia, through Karakorroum and Chinese Turkestan.

One day in the course of my visit to the Buddhist convent, situated on my route, I learnt from the chief Lama, that there existed in the archives of Lassa very ancient memoirs treaties of the life of Jesus Christ and the nations of the Occident, and that certain great monasteries possessed copies and translations of those chronicles. As there was little probability that I should again visit those countries, I postponed to a future date my return to Europe and cost what it might, I resolved either to secure those copies from the great convents, or at any rate go to Lassa for further information on the subject – a journey far from being so dangerous and difficult as we are led to believe. Moreover, by this time I was so well accustomed to these kinds of perils that they could not deter me from my undertaking.

During my stay at Leh, the capital of Ladak, I visited the great monastery of Himis, situated near the city. The chief Lama of the monastery told me that the monastic library contained some copies of the manuscript in question. Lest I should awaken the suspicion of the authorities on the object of my visit to the convent, and thereby find obstacles in my character as a Russian in my future journey in Thibet, I determined to leave the capital of Ladak, and departed for India, but an unfortunate fall, by which I broke my leg, furnished me with an unexpected pretext to return to the monastery, where I received excellent care; and during my short stay with the Lamas, I had the honour of obtaining the consent of their chief to have brought from the library the manuscript relating to Jesus Christ, and aided by my interpreter, who translated for me from the Thibetan language, I wrote down carefully the verses as they were read by the Lama.

Not doubting at all the authenticity of this chronicle, related with great exactitude by the Brahmin historians and by the Buddhists of India and Nepal, I determined, on my return to Europe, to publish the translation. With this object I addressed myself to several well-known ecclesiastics, requesting them to revise these notes, and to give me their opinion of them.

His Lordship, Bishop Platon, the celebrated Metropolitan of Kiew, admitted that this discovery was of great importance; he, however, endeavored to dissuade me from giving publicity to the memoirs, declaring that their publication would only injure me. Why? This, the venerable priest refused to tell me more explicitly. Our conversation, however, having taken place in Russia, where censure might have vetoed such a work, I determined to wait.

A year later, I happened to be in Rome. There I submitted my manuscript to a cardinal who has great influence with the Pope, and who answered me as follows: "What is the use of having that published; no one will attach any great importance to it, and you will only create numerous enemies. Nevertheless, you are still young. If it is a question of money which interests you, I can obtain for you a recompense in exchange for your notes which will remunerate you well for all expense and for the time lost." Naturally, I refused.

At Paris I spoke of my project to Cardinal Rotelli, whose acquaintance I had made at Constantinople. He also opposed the publication of my work under the pretext that it would be premature. "The church," he added, "suffers already too much from this new current of atheistic ideas, and you will only furnish new pasture to the calumniators and slanderers of the Evangelical doctrine. I say this in the interest of all Christian churches." After this, I called on M. Jules Simon. He found that my communication

was a very interesting one and recommended me to ask the advice of M. Renan, upon the best way to publish the memoirs.

The next day I found myself in the office of the great philosopher. At the end of our conversation, M. Renan proposed me to entrust the memoirs in question to him, so that he might be able to make a report to the Academy. This proposition was as anyone may easily understand, very tempting and flattering. I, however, carried away the work under the pretext of revising it once more. I foresaw in truth that if I accepted this combination, I would only enjoy the honor of having discovered the Chronicle, while the illustrious author of the "Life of Jesus" would have all the glory of the publication and the commentaries. Believing myself sufficiently and well prepared to publish alone the translation of the Chronicles with notes; I declined the very gracious offer which M. Renan had made. In order not to wound the susceptibility of the great master, for whom I entertained a profound respect, I resolved to wait till his death – a fatal event which could not be far distant, judging from his general feebleness.

A short time after the death of M. Renan, I wrote to M. Jules Simon asking his advice. He replied that it was for me to avail myself of the opportunity that was presented for placing the memoirs before the public. I then put my notes in order, and am now having them published, reserving the right to affirm the authenticity of the chronicles. I set forth in my commentaries the argument which should convince us of the sincerity and good faith of the Buddhist compilers. I add that before criticizing my work, the learned societies could, without much expense, organize a scientific expedition, having for its mission the study of these manuscripts on the spot and thus verify their historical value.

- Nicholas Notovitch

Authors' note



For the Christian theologians to accept that Jesus Christ stayed in India and was influenced by Indian religions, specially Hinduism and Buddhism, was too hard, too difficult and too uncatholic spirit. However Mr. Virchand Gandhi translated this work of Nicholas Notovitch in English and has proven his point by very well researched articles to affirm the authenticity of the manuscript and he writes "The evidence is overwhelming in favor of the theory that Jesus must have been attracted to and lived in India during the time about which the Evangelists are silent"

GANDHI BEFORE GANDHI

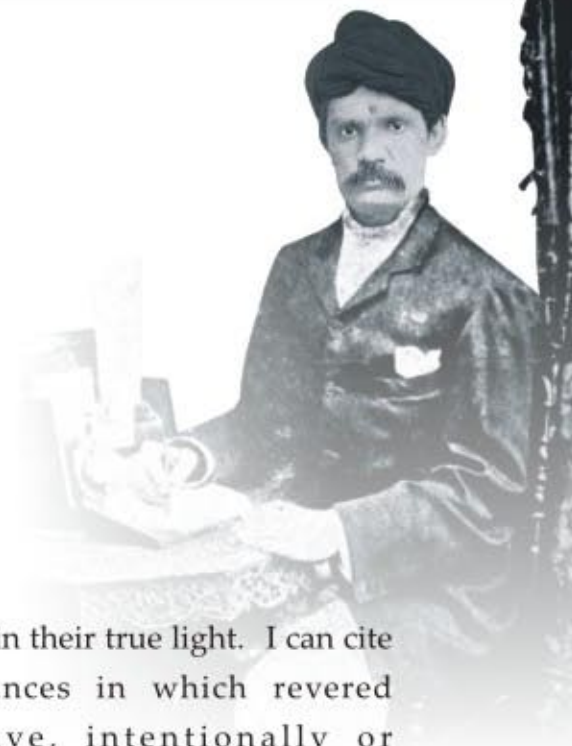
Mr. Virchand Gandhi's researched articles to the Christian theologians who criticised the work of Mr. Nicholas Notovitch on "Unknown life of Jesus Christ"

The work, the translation of which I now put before the public, has created much comment among the thinking people all the world over and journalists have written both favorable and hostile criticisms on it. I shall not devote the pages of this work to a consideration of those criticisms. Having, however been born in India and traveled over that vast country, I feel it is my duty to put before the reader some salient points which seem to me to have an important bearing on the facts set forth by the work of Mr. Nicholas Notovitch.

Does Himis monastery exist?

I do not know why Christian theologians misrepresent the facts, which they cannot if they intend to be truthful, put before the

intelligent public in their true light. I can cite numerous instances in which revered gentlemen have, intentionally or unintentionally, distorted, mangled and murdered the truth – I do not know with what object. The intelligent public of this country are well acquainted with the Rev. Dr. Edward Everett Hale, of Boston, and had I not known him at all I would have said that he had intentionally misrepresented the facts when he wrote an article in the North American Review (May, 1894) on "The unknown Life of Jesus Christ," but knowing, as I do, of his broad views and catholic spirit, I would simply attribute his statements, in that article, to ignorance on the subject. That reverend gentleman, while criticizing this work (The Unknown Life of Jesus Christ), says: "But now



Mr. Notovitch comes to the front and remembers that he has an excellent Life of Christ which he found in a somewhat mythical convent in Thibet, some years ago," meaning thereby the convent of Himis, where Mr.



Notovitch discovered the manuscripts, and further on: "he visited the convent of Himis, which we do not find on our own calendar of Buddhist ecclesiastical establishment near Leh, the capital of Ladak." Monstrous statements!

The monastery of Himis is one of the most well-known institutions in Thibet, and very few persons who have traveled in Ladak have failed to visit that monastery. Professor Sir Monier Williams makes mention of this monastery in his work on Buddhism (p. 433, English edition, 1889) in these words: "Hence large monastic institutions are often found in solitary places and elevated situations; for instance, in Ladak those at Lama Yurru and Himis are more than 11,000 feet above the sea, and that at Hanle is 14,000 feet. They resemble romantic castles towering upwards in the midst of rocks, crags and snowy mountains." In the years 1854-58 a scientific mission was undertaken by the brothers Hermann, Adolphe and Robert de Schlagintweist to India and High Asia; they also visited various parts of Thibet and the Buddhist countries in the Himalaya. The first of them visited the monastery of Himis in September, 1856, and got an exact copy of a curious inscription relating to the founding of the institution, which is carved on a stone slab in the monastery, which gives details of its

period of construction, its architect and a hymn to Buddhist triad. The inscriptions concludes by alluding to the merits which the king, the workmen (the masons, carpenters, porters) and, in fact, all engaged in the construction of this monastery, had derived from their assistance, and mentions in particular the salutary influence which the monastery will exercise in future upon the welfare and salvation of the inhabitants of Ladak. The monastery was commenced in 1644 A.C. and finished in 1664.

If, notwithstanding these facts, the Himis monastery is "a mythical convent" or that "we do not find [it] on our own calendar of Buddhist ecclesiastical institutions," is as if the native of Central Africa may as well say that Chicago is a city existing only in the imagination of the Americans, or the inhabitant of the Fiji islands may say he does not find Palestine on his own list of Christian holy places. We can excuse these persons for their ignorance, but not a Doctor of Divinity like Rev. Dr. Hale.

Hospitality is Godly act for Hindus and Jains

N. Notovitch, having in his journey broken his leg, was compelled to stay for a short time at the monastery of Himis, where he received medical aid. This hospitality of the Buddhist monks is interpreted in a half sneering, half sarcastic way by Dr. Hale, thus: "It was as if a Buddhist delegate to the Parliament of Religions had been wounded in watching a Princeton football match and Dr. McCosh had received him to his hospitality. What more natural than that Dr. McCosh should give his guest a New Testament?" To a person educated to think that he is insulted if a stranger happens to talk familiarly with him, without an introduction, Oriental



hospitality may seem an improbability; but, despite the gratuitous assumptions of Western scholars who have never visited India, that hospitality is still there. It is in the hundreds of Dharmashalas [inns] erected by the Jains of India at most of their important towns, in which travelers can rest for short time free of charge, and at several places even meals can be had on the same terms. "I shall not dwell on other points misrepresented in Dr. Hale's article, dismissing them simply with the remark that it has been a sad fatality that Orientals and their religions, manners and customs have always been misconstrued by people who have no right to speak thereon without making a thorough study of them.

Rich ancient literature of India

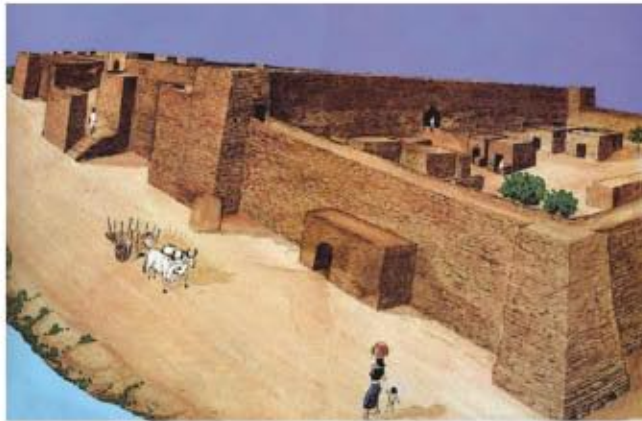
India has been the dreamland of many scholars. Students, philosophers and antiquarians, see visions of India. More than a hundred years ago

(August 1783) Sir William Jones saw a vision while standing alone on the deck of his vessel en route to India. "It gave me," he says, "inexpressible pleasure to find myself in the midst of so noble an ambience, almost encircled by the vast regions of Asia, which has



ever been esteemed the source of science, the inventors of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, and infinitely diversified in forms of religion and government, in the laws, manners, customs, as well as in the features and complexions of men."

This grand man knew how to make his dream come true, and change his vision into a reality. He startled European scholars by his translation of *Shakuntala*, "One of the greatest curiosities," as he said in his preface, "that the literature of Asia is yet not brought to light." He also translated the laws of *Manu*, founded the Asiatic Society of Bengal, and achieved marvelous results in the researches of ancient literature of India. Colebrook, H.H. Wilson, and many others followed him, and to-day we have a mass of Sanskrit and *Prakrit* literature of Hindu, Jain and Buddhist, lying before the European scholars, giving a clue to India's ancient history.



India has glorious history & ancient civilization

If we are proud of these learned scholars who have disclosed to the Western nations the

ancient glory and civilization of India, we cannot help being ashamed of several short-sighted Europeans, and Americans too, who think that "India has no history worth mentioning until the time of the Mohammedan conquest;" "that Indian history is nothing but a dreary record of disunion and subjection," and who on the whole present to the public, India as a conquered country. But the careful student of Indian antiquities and literature is always convinced that both antiquities and literatures present a history of Hindu civilization for thousands of years so full and clear "that he who cares may read." The theory that Jesus at the age of thirteen went to India has been held by many to be true, but it is for the first time advanced publicly by N. Notovitch. Orthodox Christians would deem it sacrilegious even to imagine that the "Son of God" went to India and there studied its religions and philosophies. We shall examine the facts which will help us to reason on this point.

Christian divines have described India as a heathen country both materially and spiritually. Comparisons are frequently drawn between the civilization of Ancient India and Europe, and a missionary in India has

taken great pains to show that Hindu civilization was nothing in comparison with modern Western civilization. He also thinks that the civilization of ancient India represented only the infancy of civilization. To him the glorious civilization of Europe is the model. In his opinion only the ignorant and half-educated look upon the past as the Golden, and the present as the Iron age; while he himself forgets his own doctrines on the original fall of man.

India is unique in its artistic work

It is a great mistake to compare the Hindu civilization with Western civilization. It is impossible to compare the hand work of India, with industrial production of Europe, "turned out" as it is aptly phrased, by machines. Machinery and mechanical progress cannot be applied to any artistic work, except the avowed imitation or copying of great art works. It is true that the Hindu artist has his own traditions on decorative art, which is a crystallized tradition all together perfect in form; it is true that the spirit of fine art which is latent in India requires

to be quickened into creative operations in these times. Still the Indian workman, from the humblest potter to the most creative embroiderer, is a true artist. But has the Western civilization preserved its true character? Sir George Birdwood, who lived and studied in India for a number of years and says in connection with the Indian exhibits in the Paris



Exposition of 1878: "Indian collections are now also, unfortunately, becoming at every succeeding exposition, more and more over-crowded with mongrel articles which is the result of the influences on Indian art, of English society, missionary schools, schools of art, and international exhibitions, and above all, of the irresistible energy of the mechanical productiveness of Manchester, Birmingham, Paris and Vienna."

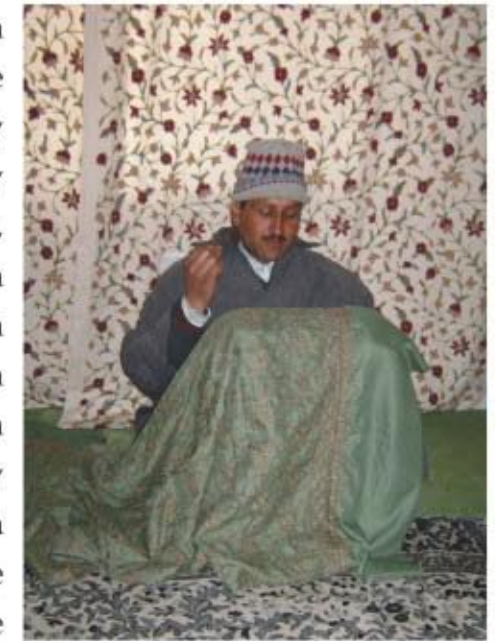
Terry in his book "Voyages to the East Indies, 1655", while describing the people of India writes: "The natives there show very much ingenuity in their curious manufactures, as in their silk stuffs, which they most artistically weave, some of them very neatly mingled with silver or gold, or both; as also in making quilts of their stained cloth or of fresh colored taffeta lined with their printadoes (prints or chintz), or of their satin, lined with taffata, between which they put pure cotton-wool, and weave them together with silk. * * * * They will make any new thing by pattern, howsoever difficult it may seem to be; it is therefore no marvel if the natives there make boots, clothes, linen, bands, cuffs of English fashion, which are all very different from their own fashions and habits, and yet make them all exceedingly neat."

Family tradition of particular profession

I am not a supporter of the caste system as it exists to-day in India, but I am convinced, by Dr. Leitner, formerly the Registrar of the Punjab University in India, that the preservation of caste in its original form is the preservation of ancient civilization and unparalleled culture of India, inclusive of its arts and industries, which is perfectly compatible with

every legitimate demand of modern requirements or aspirations. "The recognition of the principle of heredity in abilities and defects, so tardily recognized by our own physiologists, has maintained Indian society, Indian wisdom, Indian bravery, and Indian arts, and can alone preserve Indian loyalty and ensure Indian progress on the lines of its own genius. It is only imitation of foreign models that can kill what thousands of years and the various vicissitudes of conquest have not been able to do." Sir George

Birdwood therefore says to the European public: "We therefore incur a great responsibility when we deliberately undertake to improve such a people in the practice of their own arts, and hitherto the results of our attempts to do so have been anything but encouraging. The Kashmir trade in shawls has been ruined through the quickness with which the weavers have adopted the 'improved shawl patterns' which the French agents of the Paris import houses have set before them, and presently we shall see what the effect of the teaching of our Schools of Art has been on Indian pottery, the noblest pottery in the world until we began to meddle with it.*** We incur a great responsibility in attempting to interfere in the direct art education of these people who already possess the tradition of a system of decoration founded on perfect principles, which they have learned through centuries of practice to apply with unerring truth.*** Of



late these handicraftsmen, for whose works the whole world has been ceaselessly pouring its bullion for three thousand years into India, and who, for all the marvelous tissues and embroidered work, have found no water steam to move the machine, nor poisoned any air; whose skill and individual training of countless generations has developed to the highest perfection; now these hereditary handicraftsmen are being gathered from everywhere; from their community in hundreds and thousands to the colossal mills of Bombay to drudge in gangs to manufacture piece-goods, in competition with Manchester, in the production of which they are no more intellectually or morally concerned than the grinder of a barrel "tune in turns out."

India's significant commercial connections with world

The arts and sciences of India are not modern. Their origin is hidden in pre-historic times. Religion and philosophy have been the great contributions of India to the world, and they have drawn scholars and philosophers to her in times, ancient and modern. Is it improbable then, that Jesus, too, might have visited India? But if he did, how, especially in times when there were no conveniences for traveling?

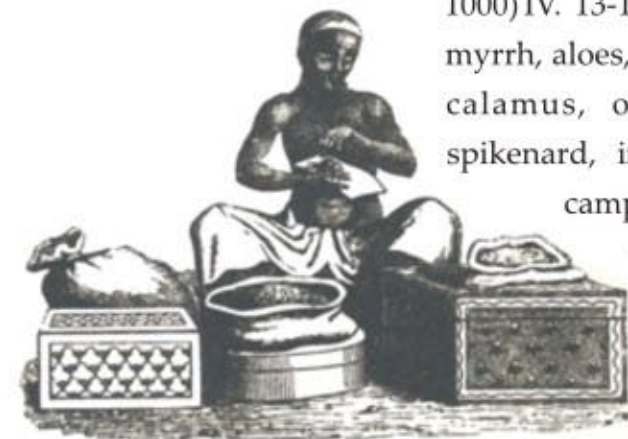
The ancient commerce of India with other countries had brought her people in close connection with those of others, who went to India either by sea or by the caravan route. Many people are skeptical about there having any interconnection, in those times, between India and the countries around the Mediterranean, but careful investigations of scholars have conclusively shown that India's gold and silver, precious stones, spices and silks had always attracted people of other countries to her. The

Hindu and Jain Scriptures bear ample testimony to this – which to the average Christian reader are nothing but myths. While the Bible is to him a veritable record of truth, we will proceed from this standpoint, and prove conclusively that the most valuable and complete notices of the ancient trade of India are in the Bible.

Bible- Confirms the ancient trade of India!

Moses about 1500 B.C., in Genesis II. 11-12, describing the first head, Pison, of the river of Eden says: "That is it which compasseth the whole land of Havilah, where there is gold. *** There is b'dellium and the onyx stone." B'dellium is the gum resin of two varieties, both natives of Sindh in India; cinnamon mentioned in Proverbs VII. 17, and in Song of Solomon IV. 14, is the product of Ceylon. In Numbers XXIV, 6, Balaam compares the camp of Israel to "A garden by the riverside as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters." This lign-aloes is the most precious of all perfumes known in Sanskrit, *Agaru*, and in the Hebrew Ahalim and Ahaloth. In the Song of Solomon (Circa B.C.

1000) IV. 13-14, mention is made, besides of myrrh, aloes, cinnamon, frankincense and calamus, of camphire saffron and spikenard, in this and also in I. 14, camphire, the Hebrew copher, is the Egyptian hennah, a native of East India. The saffron, in the Hebrew is karkan, the Sanskrit



kumkuma, is a native of Kashmir, and spikenard is exclusively a native of Nepal and Bhotan at great elevations. The costus of Psalms XIV. 8, translated by Cassia in the English Bible, is also exclusively a native of Kashmir. These three famous products of the Himalayas, with b'dellium, the vine, pomegranate, lign-aloes, salep, hemp and musk, and the Balas ruby, lapis-lazuli and turquoise have been known from the earliest associations with the Aryans of India, whence saffron and hemp have followed their migrations everywhere throughout the temperate zone of the globe. The sandalwood used by Solomon for flooring and for pillars is a native of India and the Eastern Archaeology only. The word "cotton" is not used in the English translation of the Bible; but in the passage of Esther (Circa B.C. 450) I. 6, "There were white green and blue hangings," the Hebrew word translated is *Karpas*, identical with Sanskrit *Karpasa* and Hindi *Kapas* (cotton) is an aboriginal Indian production. The passage should be read: "There were white and blue (striped) cotton hangings," like the *Sattrangis* made all over Hindustan at the present day.

Opium, hemp, tin and many other things were known by Homer by their Sanskrit names. The peacocks mentioned in I. Kings x.22, and II. Chronicles IX. 21, along with ivory and apes are true Indian peacocks as is proven by the Hebrew word used for them, *tukkiyim* being identical with the Sanskrit word "*tokki*" for peacocks. The Hebrew word *koph* here used for apes is also the Sanskrit *kapi*. Iron is frequently mentioned in the Bible under the Hebrew name of *paldah*, which is the Arabic *faulad* and indicates Indian iron. Homer mentions tin by its Sanskrit name *kasttra*, and the Phoenicians, who first learned the name from the trade through the Arabs with India, afterwards gave the name of *Cassiterides* to the

Scilly Islands and Cornwall, where it still survives in Cassiter street, Bodmin. Homer's triple-gemmed ear-rings, Illiad XIV.183, and Odessy, XVIII, 298, are the emerald ear-rings of India.



The pomegranate, the vine and the *Soma* are indirectly connected with the development of the Indian trade. The pomegranate is a native of Northwestern India, whence it was carried by the earliest Aryan emigrants into Media and Syria and afterwards by the Phoenicians and the Carthaginians, from whence its Latin name *Punica Granatum* is derived. It is constantly represented on the sculptures of Assyria and Egypt with grapes and peaches, and is frequently mentioned in the Bible (Ex. XXVIII. 33-34; XXXIX. 24-26; Numb. XIII. 23; XX.5; Deut. VIII. 8; I Kings VII. 18; Song of Sol. IV. 3, 13.) The *Soma*, the renowned drink of the Vedas, and hom of the Zend Avesta, is indigenous to the Punjab and the Bolan pass, Khandesh, and the Ghats of Western India and Caromandel Coast; and from the sacred rites and rejoicing which accompanied the drinking of its fermented sap in Vedic times, and which are still celebrated among the Brahmins of India, it evidently was the first intoxicant discovered by the Brahmins. The division of the Persians from the Brahmins was the result of a dispute over the use of *Soma* as a religious service, particularly in the ceremony which symbolized the intoxication of the gods, which the Persians resolutely resisted. In the Caucasus mountains and Armenia the use of *soma* gradually passed into the use of wine (Gen. IX. 21), a fact

which suggests an explanation of the true Brahmin origin of Bacchus and of the Dionysiac rites of ancient Greece. In the valley of the Tigris and Euphrates, the sap of the date palm particularly was substituted for that of Soma or hom as an intoxicating drink. There is a verse in the Rig Veda IX. Celebrating the virtues of Soma, a finer Bacchic burst cannot be met with among the most enthusiastic of poets who have song of wine: "O, Soma! there is nothing so bright as thou. When poured out, thou welcomest all gods, to bestow on them immortality. ** The praiseworthy Soma has from ancient times been the drink of the gods; it was milked from the hidden recesses of the sky; it was created for Indra and was extolled. * * In that realm where there is perennial light, and where the heaven is placed, O Soma, send me to that deathless and immortal realm! Flow thou for Indra."*



These facts prove the prehistoric antiquity of the trade of India with the West; it originated through Persia, Media, Mesopotamia, Syria and Asia Minor with the exodus of the Aryan race from Central Asia, as the philologists infer, from the names of various spices,

drugs, vegetables, stones, etc. We also know that the ship captains of Solomon and Hiram not only brought Indian apes, peacocks and sandal-

wood to Palestine, but they also brought their Sanskrit names. This was about 1000 B.C. The Assyrian monuments show that the rhinoceros and elephants were among the tribute offered to Shalmaneser II. (859-823 B.C.). The Greek historian Hekataios, of Miletos, (549-486 B.C.) speaks clearly of India. Herodotos, too, (450 B.C.) had some knowledge of India; and since Alexander's invasion (327 B.C.) the knowledge of the Western nations about India has become a matter of history. After Alexander's death his empire was partitioned, and Bactria and India fell eventually to Seleucus Nikator, the founder of the Assyrian monarchy, (323 B.C.) While Seleucus reigned in Syria from 312 to 280 B.C., Chandra Gupta reigned in the Gangetic valley from 316 to 292 B.C. In 312 B.C., Seleucus having recovered Babylon, proceeded to re-establish his authority in Bactria and the Punjab. After a war with Chandra Gupta, Seleucus ceded the Greek settlements to the Indian king and left Megasthenes as an ambassador at the Gangetic court. He also gave his daughter to Chandra Gupta in marriage.

Long before Jesus, India was familiar with Western people

We see, therefore, that long before Jesus was born, India had become a familiar topic with the Western people. Alexander had brought Greece and India face to face; his officers wrote descriptions of different parts of his route, which have since perished, but they furnished materials to Strabo, Pliny and Arrian. Arrian gives a minute account of the sea-born trade of India. Megasthenes, on the other hand, has left a life-like picture of the Indian people.

Jesus went to India with a caravan of merchants!

THE CARAVAN ROUTES – The manuscript discovered by Mr. Notovitch gives us a clear account of Jesus from 12 to 26. It says that he went to India with a caravan of merchants. Are there any grounds to suppose that he did so?

We know as a fact that the earliest trade between the East and the West was carried on by caravans, and long after the sea-routes by the Red Sea and the Persian Gulf began to be used, the land trade continued to be more important than the sea-borne. The earliest of these caravan routes were those between Egypt, Arabia and Assyria, and these are referred to in the Bible. In Gen. II. 11-12, we are told of the land of Havilah, that there was gold there, and b'dellium and the onyx stone. Havilah is in Arabia Felix, to the north of Ophir, and the passage simply indicates the route through which the b'dellium or musk of India was received in Egypt in the time of Moses.

The passage, Psalms XIV. 8: "All thy garments smell of myrrh, aloes and cassia, out of the ivory palaces, whereby they have made thee glad," is generally supposed to allude to the tablets and alabasters or scent-bottles in which perfumes were kept in ancient times. But it may also be translated "Out of the ivory palaces of the Midians," a people of Arabia Felix, who, like their neighbors, the Sabaeans and the Gerrhaeans on the Persian Gulf, were the chief carriers of the Indian trade, and renowned in all ancient times for their fabulous opulence and luxury. In Gen. XXXVII. 25, we read that the sons of Israel sat down in Dothan to eat bread, "and they lifted up their eyes and looked, and behold a company of Ishmaelites

came from Gilead with their camels, bearing spicery and balm and myrrh, going to carry it down to Egypt," and that as the "Midianites,



merchantmen" passed by, "his brethren sold Joseph to the Ishmaelites," who were probably traveling by the immemorial caravan route, through Canaan and Edom and Midian, from Chaldoea into Egypt, the route by which Israel afterwards sent his sons

into Egypt with balm and honey, spices and myrrh, nuts and almonds, for a present to "the man," their brother, who was now governor over the land.

Many beautiful and sublime scripture images are taken from this trade, as in Isaiah LXIII. I, "Who is this that cometh out of the wilderness like pillars of smoke-perfumed with myrrh and frankincense, with all powders of the merchant? * * They hold all swords, being expert in war, every man hath his sword upon his thigh, because of fear in the night;" passages giving also a vivid picture of a Mecca caravan of the present day, and of the dangers besetting it, with its rich merchandise of China, India and Persia.

As we learn from the account of the wars, both of Moses and of Gideon with the Midianites, they were a very wealthy Arab people, living partly by predatory incursions into the neighboring territories, and partly by carrying on a caravan trade, across the intervening deserts, with the powerful states of Egypt and Chaldaea.

There was an immemorial commerce between India and the nations of the Mediterranean and there were several routes followed at different times. The route by Kirman Gerrha and Petra was probably the oldest of all. In these early times the produce of India came to Kirman and Qnouz and was thence carried across the Persian Gulf to Gerrha, the emporium of the pearl fishery still carried on among Bahrein Islands, the ancient Tylos and Aradus, which with Muscat, were the original seats of those seafaring Arabs, who afterwards established themselves in Phoenicia and carried their settlements from port to port along the eastern and southern shores of the Mediterranean from Tyre to Sidon to the coast of Mauritania.

In India, Pattala – the modern Thattha on the river Indus in Sindh, was in early times a place of great importance – the point where all the caravan routes in India and leading into India, converged. It was near to this spot that Alexander crossed the Indus, and here also the different lines from China, through the Kashmir valley, and from Sarmatia (now Russia), Media and Mesopotamia, through the Bamian and Khaiber passes first entered India. Sindh was therefore the place where a caravan of foreign merchants would first halt in India.* This confirms the statement in the Buddhist manuscript of the life of Jesus that He first went to Sindh.

Besides the caravan route, there were two other routes – the Persian Gulf route and the Red Sea route. The Bible is full of references of the trade by these routes also. Jerusalem was in early times an important place of commerce and the rivalry between Jerusalem and Edom finds a striking expression in the Bible throughout the whole period of prophetic development among the Hebrews, as in Isaiah XXXIV, 5-6; Jeremiah XLIX. 13-22; Ezekiel XXV. 13-14, and XXXV. 15; and Amos 1. 10-12.*I am indebted

for much of this information to Sir George Birdwood. The crowning proof of the Indian trade with the countries on the shores of the Mediterranean and the Red Seas before the birth of Jesus, is offered from the fact that during the reign of Ptolemy Euer gets (B.C. 145-116), a Hindu was found on the Egyptian coast of the Red Sea in a boat by himself, speaking a language unknown to the people of that country, and whose ship had been wrecked there. The prominent headland on the south-east coast of Arabia is named Ras-el-Kabir-Hindi – "The Cape of the Hindu's Grave" – from the fact that navigation was considered dangerous in those times by the Arabs. The punished Hindu, however, on being taken to Alexandria, offered to pilot an Egyptian ship back to India by the voyage he had himself made, and Euxodus was sent on this voyage of discovery, and reached India and returned safely to Egypt with a cargo of spices and precious stones.

The greatest skeptic must now admit that the land and sea-borne trade of India had given her a world-wide fame not only for her gold, spices and silk, but for her religions and philosophies also.

Buddha, the founder of Buddhism, died in 543 B.C., and Mahavira, the last Arhat of the Jains, in 526, that is, 17 years later. Jainism has been known to have existed even before the time of Buddha and therefore is the oldest missionary religion in the history of the world.

Ashoka the Great, the Emperor of Northern India, was converted to the faith of Buddha in 257 B.C., and his grandson, Samprati, later on was

converted to Jainism. The grandfather and the grandson have done for their respective religions what Constantine has done for Christianity. Ashoka has left a number of edicts in the form of inscriptions cut on rocks, caves and pillars and in the language and alphabet of the time, and scattered all over India.

The famous French scholar Senart has recently published these inscriptions in his learned work "Les Inscriptions de Piyadasi." From the thirteenth inscription, which mentions the names of Antiochus of Syria, Ptolemy of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus, it appears that these kings were contemporaries of Ashoka and that they made treaties with him, and with their permission he sent Buddhist missionaries to preach his religion in those countries. Ashoka's grandson sent missionaries to many foreign countries to preach Jainism and often the monks of one religion were mistaken for those of the other, by reason of a close similarity in dress and ceremonial observances.

These religions were therefore well-known in Egypt, Syria, Greece and other places, long before Jesus was born. "Buddhist missionaries," says a Christian writer, "preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in northern Palestine. So true is it that every great historical change has had its forerunner."

It is beyond doubt, therefore, that India was commercially connected with the countries situated on the shores of the Mediterranean many centuries before the birth of Jesus; that India's wealth and commodities had attracted different people to

her in very ancient times; that her religions were openly preached and known in the very land which afterwards became the birth-place of Jesus; that Alexander's conquest had made foreign nations more familiar with India and her people and her glory had spread throughout the world then known.

Is it then not impossible that Jesus, having heard of the richness of the philosophies and sciences of India, should have gone there with a desire to study them? Add to this the various passages, both in the Old and New Testaments, which bear a close resemblance with the Buddhistic, Hindu and Jain thoughts, (nay, some of the very customs and practices of the Jews of those early times can be fully explained only in the light of Indian wisdom) and the evidence is overwhelming in favor of the theory that Jesus must have been attracted to and lived in India during the time about which the Evangelists are silent.

- Virchand R. Gandhi
Chicago, June, 1894.

VRC's Vibgyor Miscellaneous Topics

Jainism Hinduism Buddhism
Harmful effect of meat Trade and industry
Hypnotism Occultism Christianity Ancient India
Marriage tradition in India Satee tradition
Indian women-past Present and future

Authors' note



Mr Virchand Ganhdi spoke on variety of topics apart from his main thrust on Jainism and Hinduism. His knowledge on various subjects swings from music to mesmerism or from science of eating to science of breathing. He had knowledge of subjects covering full spectra of colours violet to red or from tune of "Sa" to the tune of "Ni"... We have tried to cover some of his topics in brief.



Authors' note



Mr. Virchand Gandhi in those days explained the important aspect of Eating habits, Science of breathing, Yoga and Meditation to West.

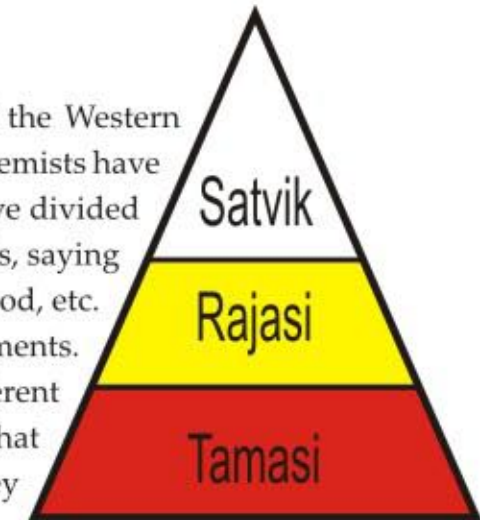
We commonly feel that these sciences are recently taught and received in West, however the truth is contrary. Let us examine the views of Mr. Virchand Gandhi expressed about 110 years back to the people of America and Europe.

Indian Wisdom on Art of Living

The Science Of Eating

Four Dimensions of food habits- Indian view

This science may be treated not only from the standpoint of the Western scientists, but also from that of the Hindus. The scientists and chemists have analyzed in so many ways the different articles of diet, and have divided them into two classes of nitrogenous and non-nitrogenous foods, saying that one is important for the formation of the tissues, bones, blood, etc. and the other kind is necessary for the formation of other elements. They give the percentage of different elements in all the different articles of diet, and recommend some kinds and not others on that basis. While they categorise the food into physical elements, they do not consider the moral and spiritual elements. Our theory divides food into three kinds: the first having the quality of passivity, the second of activity and the third of grossness. So, food is divided into three classes, the first giving quietness, the second activity or motion or heat, and the third is that class of food which gives the quality of sloth fullness (absence of motion, of the property of giving heat, or quietness). - *Satvik, Tamasi & Rajasi.*



The sacred book of the Hindus, the *Bhagavad-Gita*, gives certain rules with regards to diet, and different qualities of food. It says in describing the foods which belong to the first kind- "Such foods give us more vitality, more health, more prosperity, and we love others more from partaking of such foods. The second kind of food is that which gives activity, which creates desires, passions, motions, mental feelings, etc. These foods are those in which are found strong properties like salt, sour, hot and bitter. These are the foods of the second kind, and they arouse varied emotions in human

beings. The third kind of food gives us grossness, sluggishness, slothfulness. This food if left over a day or over a night, it changes in taste. There is also too much fat in animal food. All these are considered to be of the third kind. The third kind of food, carries us lower and lower in the gradations of life and so it is advisable to avoid it altogether.

What kind of diet we need?

Does diet have to do something with the mental and moral nature? This is where our Hindu philosophy lends us with some wisdom. When we eat certain kind of food, it may be nutritious so far as the physical part of the body is concerned, but at the same time it may create peculiar emanations from the body which would lower us so far as our moral nature is concerned. Therefore, notwithstanding its nutritious character, we will avoid that kind of food because according to our philosophy it is of the third kind, having grossness. It may be nutritious, but it may excite our passions and therefore hurt us. The scientists will say the same thing but they would insist that we should eat that kind of food because it stimulates the palate and therefore does not injure health. Everything cannot be judged from viewpoint of healthy food, simply by its effect on the physical aspect. It is said that there are many elements in animal food which would be nutritious and would help to support the human body, certainly, in fruits and nuts and other things too which do not come from the animals,

we find these same elements. We say that there are moral and ethical reasons against eating animal food, and not only these but also spiritual reasons.

In the first place the moral philosophy of our religion says that we have no right to destroy life in any

being if we cannot give it to any being. That is the fundamental proposition of our religion. If we follow that rule then any destruction of life is surely to be avoided. Now the question may arise that for any kind of food destruction of life is necessary; as even in the vegetable there is life, and one must not destroy that life in order to prepare food for one's diet. We admit that we have to destroy life in order to live, but life is of so many grades, so many classes, one higher than another, and if that argument is to be applied, that it is same to destroy any kind of life, whether animal or vegetable. Can we also apply this argument to the destruction of human beings? We all make a distinction there. Why do we not destroy human being's then? We say that they have souls. But we also know that we can never destroy the soul; they only leave the body and go to some other place or into some other body, according to the opinion of all religionists the soul is not destroyed with the body, only the relation is broken. However knowing this well, we do not destroy human life because we consider human life on higher grade.

The relation is higher and more intimate in the case of the human being as compared to animals, and higher in animals as compared to vegetables. We apply this rule even to our business affairs; we follow this rule when there are two kinds of business, one more and the other less profitable; we follow that which is more profitable. Similarly, we will abandon that business in which we must lose a thousand dollars before that in which we lose a less sum or nothing at all. We should apply this rule in case of diet; there are spiritual reasons for avoiding the diet in which certain kinds of feelings and emotions are created. Let us consider the mental state of the animals, especially when they are prepared for death, just imagine the state of a chicken at time of being killed and its mental condition.

Suppose a merchant dealing in cotton receives a telegram in the city of





New York that the price of cotton has fallen fifty percent. When he opens the telegram and reads it, and if you feel his pulse you will find that there is a very great change in the state of his pulse, although he has done nothing except reading a few words on a piece of paper. If this is the effect of the mind upon the physical state of the human being, what

would be the effect upon the animal, of the knowledge

that it was to be killed?

Besides this, the animals which are eaten are given the elements which are injurious and these are assimilated into their systems. The physical impurities, the injurious hormones and ethers of an injurious nature are always present in animals which are especially raised for the purpose of food. The turkey is fed with food, and is made fat and plump. To try the same experiment with the human being, it would produce a state of body which you can all imagine. If we eat something which is not necessary for us we know that the result will be injurious, and that is the experience of all people in all countries of the world.

In more ancient times the life was simpler, but now the discovery of all these different medicines for curing dyspepsia shows that people are suffering from this disease. In this country, we know that there are so many kinds of pills and medicines used. We even have those in India now. These things show that not only in America but in all the countries of the world we have to recourse to artificial means for necessary nutrients because people are not aware of right rules of diet. It is better to follow the

right rules of diet in the beginning in order to avoid any kind of artificial medicines later on.

There are intellectual and moral reasons which are of more importance. Those who take animal food are not superior to those who live on vegetables. Animal food creates animal instincts. It is necessary not to increase these instincts by taking in animal food. Rather our mental and moral natures should command our physical body. The animals whose flesh we eat live on vegetables and the animal character and propensities are added to the vegetable, it is not well therefore the human being to take, that kind of food, when these animal qualities have been added to it.

In India when a deep philosophical subject is discussed, the masses understand at once without asking a single question, and even the street-sweeper too understands these questions better than the missionary who is sent to convert him. No intelligent person would stick to this habit when he realizes various facts about animal food ; he will come to the conclusion that animal food is not designed for human beings. It certainly is a cause of many diseases. Cancer is caused by meat-eating. The heart of vegetarians is healed sooner than those of flesh-eaters.

In the West people argue about cold climate, non availability of vegetarian food, higher nutritive values of non vegetarian diet but they miss out the focus on the moral, mental and spiritual aspects of food.

With the Jain communities, there are many rules which are not observed by other people in India. One is not to take any food after sunset, because the beneficial influence of the sunlight is withdrawn. Of course, there are other reasons, based on occult science, for not taking food after sunset. Jains also do not eat various other kinds of food like underground vegetables as they are considered to have infinite souls in it and they also

avoid taking food like honey because act of violence is committed in its preparation. There are innumerable finer, deeper and unknown forces present in nature. Unless we study all of them from all aspects, they can never be fully understood by us. Our knowledge on food from this angle are very limited. He even criticized Americans for not knowing the method to cook the rice.

Lots of literature in Christianity against animal food



There are lots of literature in Christianity which suggest that one should avoid animal food. There is a passage in Genesis which says that the God said, "I have given you every herb, etc., for your meal." Later, on account of the fall of man as it is understood, of course by all advocates of that theory, the people became flesh eaters and were carnivorous, but the original idea of holy persons was that the food proper for man was the vegetable diet. In other books of the Bible you will find passages confirming this theory. In the book of Daniel you will find such a passage. This proves that the earliest theory in the Bible history too supported vegetable diet.

Indian culture and especially the Jain Community do not advocate use of any food or things where killing of insects, worms or animal is getting promoted. Preparation of honey, silk, leather goods, natural pearls, cosmetics, animal based medicines, woollen clothes etc. are not advocated for the simple reason put forward by quote of Leo Tolstoy

"Thou shall not kill" does not apply to murder of one's own kind only, but to all living beings and this commandment was inscribed in the human breast long before it was proclaimed from mount of Sinai".

Intoxicating Drinks

Tea

With regard to drinking of tea, I should say that until the advent of British rule, the Hindus did not know what tea was. I, myself did not taste tea before I was twenty years old, and even in this day, in our small towns and villages, people never use it. They consider it, a kind of medicine for them and an acquired taste like this; is not a natural taste. The very nature of tea is stimulating and the natural result is nervousness; people who drink much tea, do not know how to keep fit. Our simple drink in India is water and that too is not mixed with anything.

Wine

The Germans sometimes think water is not enough and so they drink beer, but that is not allowed in our communities, and if a person touches wine, he takes a bath. If you understand the science of the aura which comes out from the human body, you will understand the reason for taking a bath. Taking wine means to us stimulating certain negative feelings in the body which can be gotten rid by the use of plenty of water. When a person is very angry the religious teacher asks him to take a bath at once and he is pacified in this way. Of course, such concepts are not to be found where bath is not taken every day. With the Hindus, there is no such thing as the weekly bath; they take the bath daily early in the morning,

We may not be able to give life to anyone and hence we have no right to take life of anyone. He wrote "I would prefer to die, but not to eat meat"

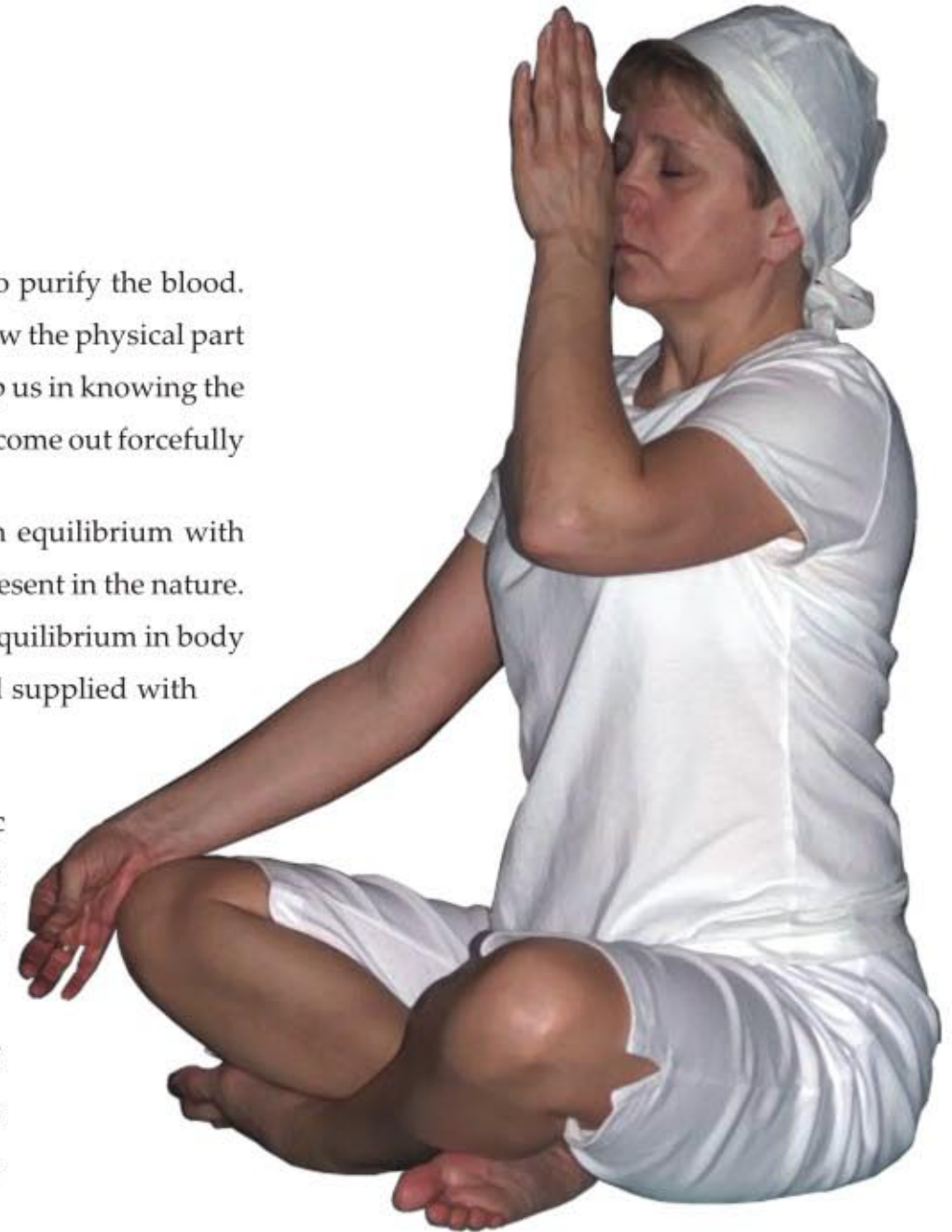
Science of Breathing~ *Pranayam*

Our common understanding of breathing is to receive oxygen for our body to purify the blood. However breathing also evolves certain occult powers in our body. We only know the physical part of breathing but there is a spiritual part too. Our breathing pattern can also help us in knowing the disturbances of our spiritual state. If some one is in positive state the breath will come out forcefully from right nostril and vice versa.

There are many different types of ethers in our body and they need to be in equilibrium with universal ether. Indian philosophy believes that there are many vital powers present in the nature. These powers entering through breathing have the ability to set right the non equilibrium in body ethers. Body has six different nervous plexuses called *Chakras* and they are all supplied with spiritual life current present in the atmosphere by the act of breathing.

Pranayam is the right science of breathing where deep, regulated and rhythmic breathing is done along with mental purification. Its practice plays important role not only in the cure of physical ailments but also for moral and spiritual progress.

“Mr Virchand Gandhi in his lectures gave practical details about the science of breathing along with concentration. Such science was unknown to the west. His logical presentation made great impressions on the people who participated in his course.”



Authors' note



This subject is vast and too immense. Volumes are written by ancient scholars on this subject. Our common belief is that Yoga has been very recently well received or recognized or influencing the Westerner, but the same teaching by Mr. Virchand Gandhi in the West about 110 yrs back proves the things otherwise. It clearly indicates the richness of our Yoga science and also the thirst which Westerner had even in those days. Though Mr Virchand Gandhi was Jain, his knowledge on Western philosophies and other Indian religions was commendable. To present Science of Yoga to west, it required latitudinarian attitude, close acquaintance with its tenets, constructive ingenuity and keenness to arrive at true judgment. Such qualities can not be measured in words. One needs to read and digest such treatises to experience its grandness. In his speech at Buddhi Vardhak Sabha, he at the end said, " Religion consists not only in knowledge but also in a holy life" A true religious man only can do true justice not only to his religion but also to all the religions of the world.

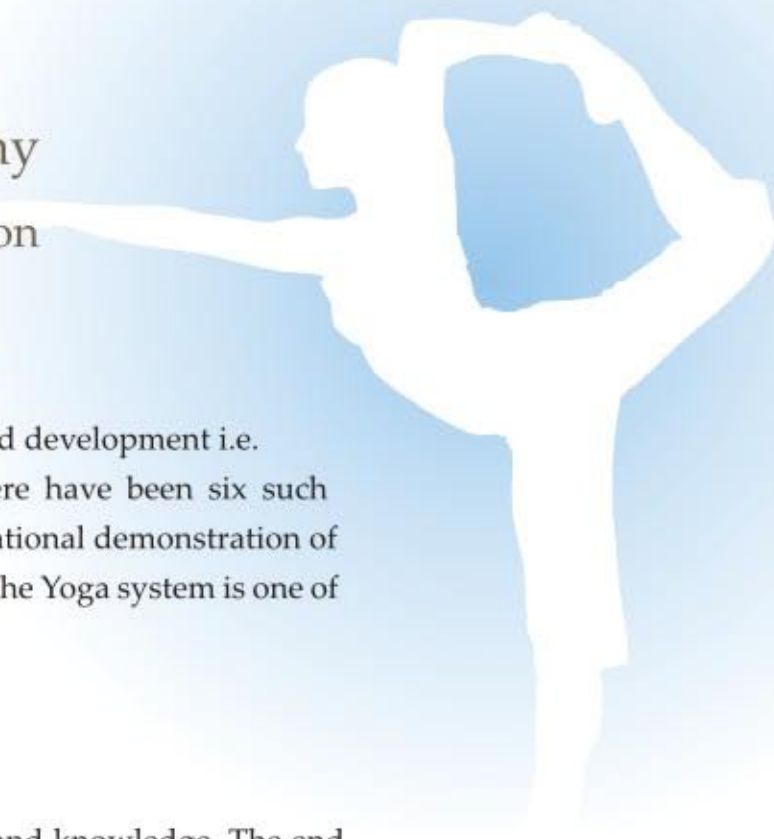
Yoga philosophy

Few extracts on Yoga Philosophy from Mr. Virchand Gandhi's lessons on this subject

All Indic religions and philosophies have this fourfold development i.e. Physical, Mental, Moral and Spiritual. In India there have been six such schools of thoughts. Each starts with a more or less rational demonstration of the universe and ends with a sublime code of ethics. The Yoga system is one of them.

Yoga rules for eternal bliss

Yoga rules are laid down for acquiring eternal bliss and knowledge. The end result is *Samadhi* leading to *Kaivalya*. The soul has due illumination as to estrange itself from all relations with matter and its transformations. This is the summum bonum, the end and the aim of philosophy. *Yoga and Samadhi are convertible terms, both meaning Vrtitti-nirodha or suppressions of transformation of thinking principle.* This leads to the realization of self. Once the soul becomes the master of his mind it can produce amazing powers. The stages to achieve this are basically ethicospiritual practices and consist of *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana and Samadhi*. Path is beset with thorns and brambles but if one passes through safely; you stand at the shore of eternal bliss and joy.



Criticizing Yoga, Prof. Monier Williams of England says" Yoga is nothing but the contrivance for getting rid of all thought; that is a strange compound of mental and bodily exercises, consisting in unnatural restraint, forced and painful postures, twisting and contortions of the limbs, suppression of the breath and utter absence of mind. The extraordinary powers of souls are mere dreams. All supernatural powers fade like mist of valley before the rays of the morning Sun, once the science exposes the laws of nature."

Contrary to these views let us read what Dr Heinrich of Germany Said "Apart from the material progress or mere outward development which the Hindus had already attained in times, which we are not ready to call pre -historic, though evidenced by splendor of their buildings and the luxuries and refinements of their civilization in general, it would seem as if this greatest and most subtle of Aryan race had developed an inner life even more strange and wonderful."

It is not for the scope of this book to describe Science of Yoga in details but

what is important is that Mr. Virchand Gandhi probably was the first to introduce not only Jainism but Yoga philosophy to the West. And this he did when Christianity believed in total faith in their savior to wash their sins.

Mr. Virchand Gandhi proving the intellectual advancement of ancient India through splendid work on Yoga said "If enquirer is still of the opinion that the palm of intellectual advancement belongs to the Western world-let him loose no time in having his own cranium examined by a competent physician."



Authors' note



In spring of 1990, Mr. Virchand Gandhi gave 12 lecture on concentration in London. These lectures were found in private notes of Mr. Herbert Warren who later wrote a book on Jain philosophy. He was a great disciple of Mr Virchand Gandhi and follower of Jainism. We are trying to give short brief of these lectures.

Virchand Raghavji Gandhi,

B. A., M. A., B. Sc., J. D.,

of Bombay, India,

Representative from India to the World's Parliament of Religions,

will deliver the following Course of

- LECTURES -

in the Palace of the Alpha Branch of the Theosophical Society,
a OXFORD TERRACE,

(First door to the left, off Washington Avenue)

on the following dates at 8 P.M.

FIRST COURSE. Practical Yoga, or the Scientific Methods of Developing the Latent Faculties of Man.

Wednesday, April 6. What is Yoga? Its True Meaning, Scope and Value.

Saturday, April 9. Necessary Equipment for the Practice of Yoga, — Shooting of Illusion Principles, Change in Voluntary Virtues, etc.

Wednesday, April 13. Practical Rules of Diet; Establishment of a Practical Basis for Spiritual Life.

Saturday, April 16. Various Methods of Breathing — Physiological and Psychic.

Wednesday, April 20. Oozah Breath — Dangers and Advantages of its Practice.

Saturday, April 23. Practical Concentration — the Method for Acquiring Control over the Five Faculties of Nature.

Meditation

Definition

"Steady activity of the mind, where one crystallizes the liquid state of mind into solid state".

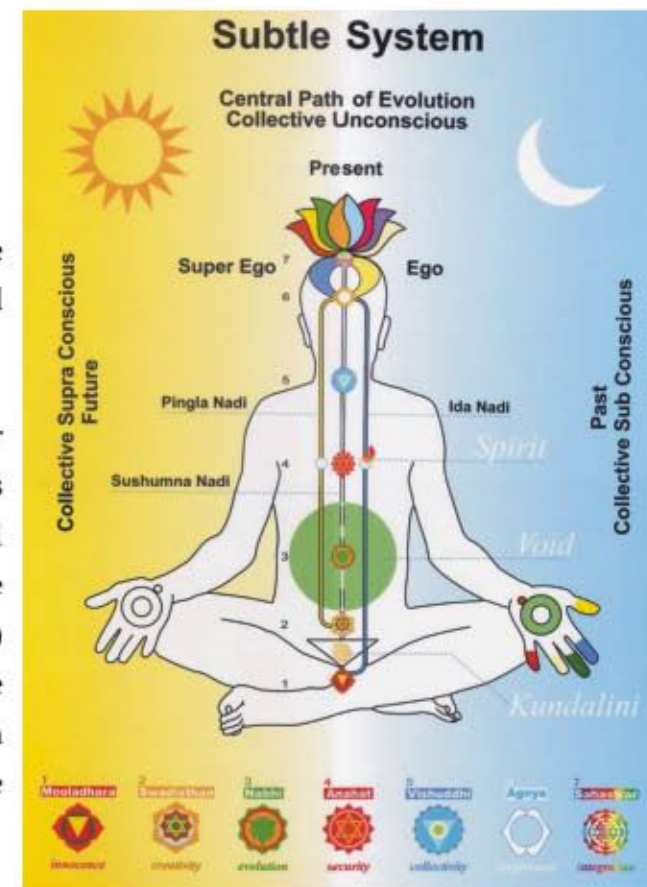
It is a scientific way to develop the better character with efforts. Mind has four options of activities

- 1) One where he desires sensual enjoyment and avoids unpleasant things
- 2) One where his acts are injurious not only to others but also to itself
- 3) Philosophical concentration, where the universe and man's nature are learnt
- 4) The concentration upon "Self". The first two are non desirable and the remaining are desirable.

Concentration needs precise time management so that at the time of concentration the mind is not wandering. Prerequisite for successful concentration is right belief, right knowledge, right actions and self control. The simple way to begin practice of concentration is to concentrate on holy person's virtues one by one separately.

Person to learn self control needs to avoid the habits which demand gratifications. Once such pleasure sensation is gained, mind stops action towards spirituality.

Right belief is obstructed by passions like anger, ego, deceitfulness and greed of various degrees. Right knowledge is not the heap of information. It is a conscious relationship between the knower



and the things to be known. Right belief is not blind faith but logical acceptance of right knowledge. Volumes can be written on right actions but to put in simple words, **"It is one which does no harm to self virtues and others."**

Other things helpful for concentration are early morning time, holy and quite place without any pollution, comfortable white cotton clothing, easy posture, facing north or east, free rhythmic breathing, *Satvic* food etc.

The process of concentration includes three steps 1) Syntatis, where object and knower are standing together 2) Analysis, where knower collects various facts about object and 3) Synthesis, where knower puts all facts together and looks for the relation of the object to the other things of universe.

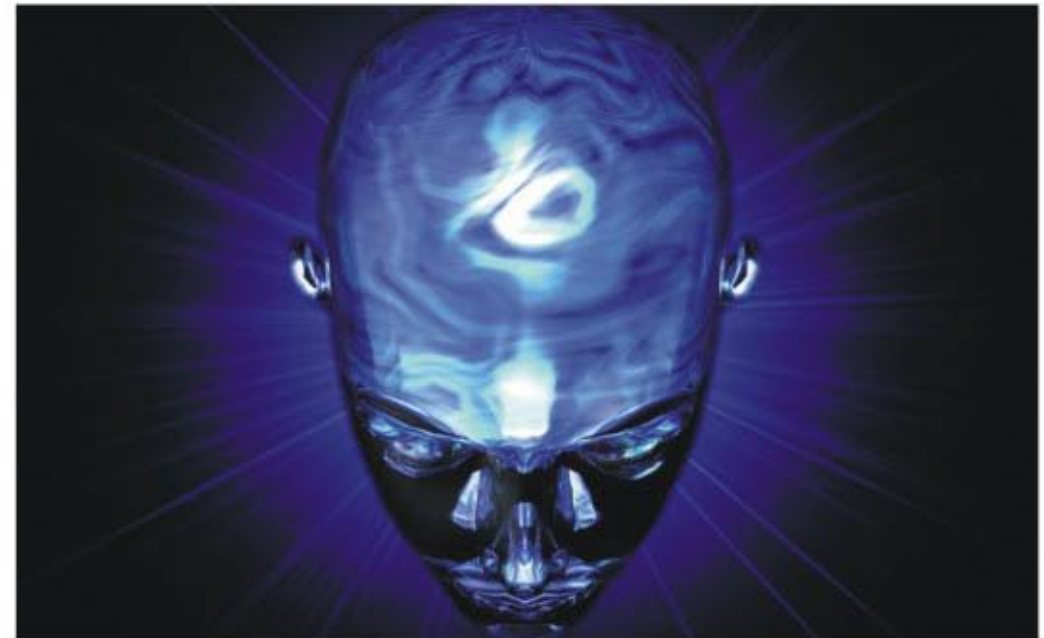
The purpose of concentration should be well defined. In our routine life it may be for worldly gains and for increasing the knowledge, in moral sense it must be to improve the ethics of our life but in spiritual sense it is knowing one's self."

First gateway of knowledge is through the senses and here also to improve the sensual knowledge the concentration methods are useful. Again to improve this one must have earnest desire, appreciation of faculty and hard work to get that faculty. For right knowledge, the morality is required. It is not only perception but desire to act with determination.

As one progresses on spiritual path, he may acquire the faculties of direct knowledge by Soul without the help of senses, described in Jain texts as

Avadhi, Manahparyav and Keval Gyan. The real progress occurs when one subside his passion like anger, pride, deceitfulness and greed.

Let us repeat, the essence of concentration is to improve our ethical and spiritual life which leads us to the path of liberation-the ultimate truth and happiness



Where is our concentration?

How to cultivate this soul nature and that is what brings us to the science of concentration. We have to observe the physical rules and mental rules of concentration. How can we concentrate our attention? In a sense all of us do concentrate; we only do not know where we do it. Many of us are fond of certain things and spend much time in the pursuit of those things. Those

who are fond of books will always go to a bookstore to see what new books have arrived and purchase and read them. Those who are fond of newspapers will wait when the newspaper comes out of the press, to secure the first copy and read it. If we can concentrate our thoughts on these trivial subjects, why should we not be able to concentrate our thoughts on the right & true subjects? If our object of life is only to secure a few facts in each department, that is the right thing for us to do but if we desire to keep up with the time then we have to know all the things which are necessary for our information, and this can only be done by concentrating on our thoughts. If the department of life in which we are engaged is such that our very maintenance depends on the knowledge of these things we must concentrate upon them. It will really advance us.

Ordinarily, we become fond only of unimportant things, later on, of sensational things and still later on those things which will satisfy our morbid appetite. That is the reason why there are so many sensational novels written. All these things are really injurious. When a murder is committed and the information concerning it is published, people read the details with eagerness. Why? Because on account of the unnatural life they lead, their propensities are such that nothing can satisfy them except such kind of information. The further result is that the mind being in a state of vibration and therefore in a state to transmit these vibrations to the ethereal matter outside of us, they are carried to other people and thus these propensities are transmitted to others, We have even known that when murder has been committed in one part of the country just about the same time many other murders are committed in other parts of the country. This can be explained on the hypothesis that the minds of persons saturated with these thoughts are influencing others by means of the

transmission of their thoughts to another place where these thought vibrations are received by a person in a similar condition and translated into an act on the physical organism and produce the desire to commit crime. From a physiological stand-point, we know that the germs from small-pox and contagious diseases are flying in every direction and so we should not come into contact with persons who have these diseases. Same way, we must take even more care in matters of the mental and moral nature and thoughts as they indeed have wonderful power of acting on others mind.

We have therefore to discuss the physical, mental, moral and spiritual conditions of the soul, and the laws which are to be derived for the purpose of advancing the life of the soul must be based on the facts which are experienced on all these planes, and must also be based on the true ideas of the relation of the human being with other living beings. Although in a theoretical sense we may divide the planes of life into different divisions, the lowest kind being the monad along, on the other planes, the vegetable, animal, etc., till we come to the highest plane, that of human life. In order to live the highest kind of life there ought to be the greatest amount of spiritual life. The killing of other beings for self maintenance ought to be carried only to the extent necessary to support the body and not for any other purpose, No act therefore ought to be done which would necessarily lead to killing of other beings.



Occult Powers of Souls

In ordinary observations we see many occult powers of things; the simplest examples could be development of infant in the womb or growth of a tree from the small seed. These phenomena are so common that we even do not take notice of them. All non liberated souls when pass from one life to another it carries with itself the Karmic body which is invisible and subtle. This Karmic body depending on the karma energies it carries, exhibits the occult powers.

It first attracts the material particles to form the physical body. The senses, speech and mind are formed according to the ability of the soul bonded by Karmic connections. It may be one sense organism to five sense organism with mind or without mind. Even one can be born as hellish being or celestial being. Mind includes desires, emotions, intelligence, thinking etc.

According to Jains the soul in pure form has infiniteness in terms of its knowledge and power. These faculties are obstructed for its exhibition due to Karmic bondage. As the soul progresses in its morality and spirituality it gets certain powers which may look miraculous. Not only Indian but scripture of all religions is full of such stories indicating occult powers possessed by holy men.

Through occult powers the soul forms and influences the physical body and mental faculties. Physical factors like health, food, breathing, posture; mental factors like thoughts and memory; moral factors like charity and

absence of greed are various things which decide the progress of the soul. Each act of mind, body and speech imbibes certain energies from surrounding and influences the soul.

Purpose of mind and body is to advance spirituality. To gain higher planes one need to depress the lower planes. All that must benefit the spiritual growth of soul.

Control on thirst, food or ability to see invisible or hear inaudible or an ability to make body invisible by dissolving the physical body in universal ether etc may be achieved by a person through occult powers. The vital fact to be remembered is **"Spirituality is not to acquire such occult power but it is unveiling of the Soul itself"** This is what monks and Yogis in India try to reflect on.

Ancient monks in India used to live with wild animals because their vibrations were such that they could control the thought of wild beasts. Indian philosophy is **"Not to be controlled by something but to be a controller of something"**



Wonderful Feats Of Memory

(Hemchandracharya, Shrimand Rajchandra and Pandit Gattulalji)

The late, Professor Max Muller in his "Psychological Religion" says-"To those who are not acquainted with the powers of human memory when well disciplined, or rather when, not systematically ruined, as ours has been, it may almost seem incredible, that so much of the ancient literature of India should have been composed, and should have survived during so many centuries, before it was finally consigned to writing." It is difficult to believe in the wonderful possibilities of human memory, as our modern psychology does not teach any method of cultivating this faculty, to an extent which may be called miraculous.

Hemchandracharya



Many wonderful instances of the feats of memory are forthcoming in the history of India. Preeminently the literature of the Jain sect, an old religious cult, has chronicled many such instances. Hemchandracharya the famous Jain encyclopedic, is one of them. He lived in the middle of the eleventh century. He was born in the northern part of Western India. His parents were Jain. His mother once took him with her to a Jain

monk, when he was six years old. The monk was seated in the monastery on a table-like raised seat with a blanket spread over it. He looked at the boy with some interest, but the boy instead of performing the usual obeisance to the monk, made himself comfortable on the seat by the monk's side. Monk took this to be a sign that the boy was going to be a great man. So he asked the mother if she would give her child to him as his disciple and explained to her the reasons of his proposal. The mother oscillated for some time between parental love and a desire that the boy should be a great benefactor of the Jain sect. Ultimately reason triumphed over emotion and she gave her child to the monk to be initiated as his disciple. Hemchandracharya, thus entered the life of monkhood at the early age of six. As years went on, he became proficient in the sacred lore and at the age of twenty-one he became the spiritual head of the Jain people. History further tells us that he converted Kumarapala, a prince of Gujrat, to the Jain faith.

He also became the author of many wonderful literary works, the estimated bulk of which is 35,000,000 couplets, of 32 syllables each. He lived for 84 years. One often wonders how he was able to compose such a large quantity of new literature. Tradition tells us that it was the usual practice of this great scholar to make several scribes sit around him. After breakfast, he would ask about forty of them to take their seats around a tank of ink, with pen and paper. He would then walk round the tank and first dictate to scribe No. 1 the first verse of a work on Grammar which he would then be composing. While No. 1 is writing it down, the monk would move on, go to scribe No. 2 and dictate to him the first verse of a work on Prosody. In this way, he would dictate to the forty scribes, one after another, the first verse of each of the forty new works which he would be composing at the same time. Having finished the first round he would

come again to scribe No. 1 and dictate to him the second verse of the work on Grammar, without losing the thread of the plan of work. Following this system, he would compose forty works on forty different subjects in a few days. The voluminous works, some published, others in manuscript only, of this scholarly monk leave no doubt as to his capacities and the wonderful memory he possessed, in-days when there were no printed books, no system of spreading information and knowledge through the press and no convenient mode of transport.

Raichand Ravji - Shrimad Rajchandra

Coming back to our own times, instances are not wanting of marvelous feats of memory demonstration by Raichand Ravji, in a public hall before



a large number of people. He was taken to the platform and blindfolded. Some thirty or forty books, of various sizes were placed one by one in his hands and their titles mentioned. He was asked to remember them. Then a number of about ten figures were given to him of which he was to find the cube root without using pencil or paper. He was further asked, with his eyes open to play a game of cards with a gentleman on the platform. He was also asked to compose, while playing the game, small poem of about thirty lines, giving description of a certain place in India, the condition being that he should bring in the poem in certain stated lines the names of certain foreigners and foreign places that had nothing to do with the subject of the poem. Then a person who stood at the back of this gentleman at a distance of some twenty feet was to throw pebbles on his back, which he was to count while the game of cards was being played. Lastly, another person was to ring a bell while all this was going on and Mr. Raichand Ravji was to tell at the end of the game how many times the bell was rung.

Then began the game which took about twenty minutes. At the end of the game, he recited his poem, bringing in the names of persons and places given to him. He found the cube root of the ten-figured number. He told the audience also the exact number of pebbles thrown at him, and also the number of times the bell was rung. He was then blindfolded again and the books which were placed in his hand, at the beginning of the demonstration, were again placed in his hands, but this time not in the same order as before; he gave the correct titles of all. What shall we call such a person: a giant or a genius? He claims that after reading an ordinary sized book only once he can repeat its contents without looking at it.



Pandit Gattulalji

Here is another case of the wonderful cultivation of memory. Pandit Gattulalji who died only a few years ago was born blind. In his early days, there being no system or institution for teaching the blind to read, he never had that training. What he learned was through hearing what others read. But his memory was so wonderful that after hearing a passage once, he could reproduce it at any time.

He became the head of the Vaishnava community in Bombay and received the highest respect from his co-religionists all over India. He gave many public demonstrations of what his memory could perform. He is the author of several works on the *Vaishnava* faith.

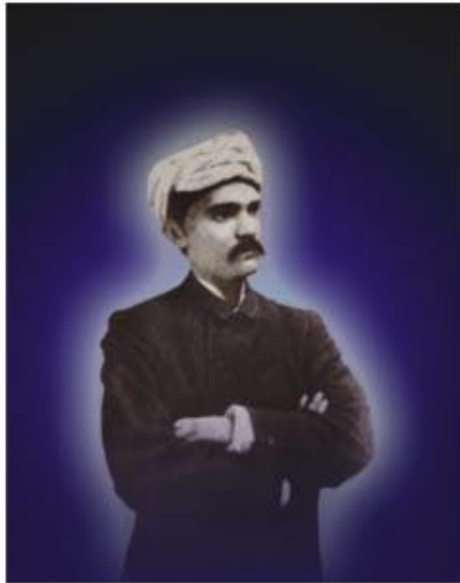
What is the secret regarding this uncommon faculty of such people?

The phenomena of memory obey the law of the indestructibility of force, of the conservation of energy, which is one of the most important laws of the universe. Nothing is lost; nothing is annihilated; nothing that exists can ever cease to be. In Natural Philosophy this is an admitted fact. It is such a fundamental law that the whole of Natural Philosophy is considered but a commentary on it. Normally, we are not in the habit of applying this principle: we are commonly so accustomed to regard all moral and mental occurrences as the results of chance, and as subject to no laws, that many at least admit the annihilation of that, which was once

a state of consciousness, to be possible. Yet annihilation, absolute destruction, is as inadmissible in the moral as it is in the physical world; but little reflection or reason is needed to see that all phenomena are but states of some reality, of something that exists, the states may change into other states; but it is impossible for something to become nothing, or for nothing to become something. Such a miracle can neither be conceived by reason nor justified by experience. We may indeed, state such a proposition verbally; but as soon as we pass from words to things, from vagueness to precision, from the imaginary to the real, we cannot form an idea of any such annihilation in the objective or the subjective world.

An idea or a thing that has passed away from consciousness is not destroyed, but only transformed. Instead of being a present idea, it becomes a residuum, representing a certain tendency of the mind exactly proportioned to the energy of the original idea. The existence of ideas in an unconscious state, therefore, might be regarded as a state of perfect equilibrium. In other words, whenever any piece of information or knowledge comes to us like a flash, it is because that information or that knowledge was acquired by us sometimes in the past and it was existing in a latent state in the mean time.

There must be a science which can teach how to accomplish the same result consciously and intentionally. Electricity existed even before the science of electricity was formulated; only in those primitive days people did not know its laws. It is claimed by the Jains of India that they possess a perfect system of philosophy, which teaches how to cultivate and perform wonderful feats of memory. We may only hope that our psychologists would get hold of a learned Jain and find out from him the methods and secret of this wonderful science.



Hypnotism & Mesmerism

Theory of hypnotism and mesmerism

Certain magnetic fluid passes from the operator's body and impresses itself upon the aura or some other subtle part of patient and makes a charge in his bodily condition.

Purposes

- To cure Disease
- Attain higher state for more knowledge, perception & power

Science fully can't explain the transfer of any magnetic fluid or energy from one person to another but it is our common experiences that how people and surrounding affect us physically, mentally or spiritually. All our faculties change when we are in temple or church. Even if material used by others is used by us it may cause its positive or negative effect on us. As matter exhibits its properties, souls also transfer energies from one to another by its activities of body, mind & speech. It also exchanges spiritual energies. Not only this but Indian philosophies believe that Karmik energies are carried over to next life.

It is a common experience that mind influences body and vice versa. When operator passes some energy to recipient, it acts on his mind and spirit. It is

this effect which in turn makes changes in recipient's physical state.

Literature of all religions is enormously loaded of incidence of cure of various sicknesses by holy man. Here it is important that operator gives out pious thoughts or else it may even injure the recipient.

The process of mesmerism or hypnotism needs strong will power of operator, passiveness of recipient and recipient's faith in operator. Mesmerism or Hypnotism influences more, the person who has less will power or who is weak. However there are circumstances where person with higher will power may be influenced if he is willing to receive the suggestions. In both cases there is artificial sleep which is different from natural sleep. The subject reacts even to the slightest suggestion of operator and has no reasoning power of his own.

There are instances where under hypnotic influence pain can be relieved and even one can perform operation. However there are instances where hypnotized or mesmerized person can be made to perform unpleasant or criminal act.



He declared that science of hypnotism was born in India.

This is very interesting article on how Mr. Virchand Gandhi was reported on his speech on

"Mysteries of Hypnotism"

The Art was Practiced, he Says, Thousands of years ago.

**Antagonism of the church to Spiritual Manifestations
Gave Rise to Secret Societies.**

Virchand R. Gandhi, the Hindu philosopher, lectured at 810 Masonic Temple last evening to a fine and interested audience. It was the first address of a series to be given on successive Saturday night at the same place, and all are on the general subject of the occult.

Last night, in particular, he talked about hypnotism, which he defined as a natural sleep artificially produced. He said that all might come to possess this power but that only by high and good thinking and living could it be beneficially exercised. All that was impure in character must be sloughed off if, the best results were to be obtained.

He went on to explain the significance of colors, and said yellow and white represented the highest moral conditions, He said the body gave out different lights, black sometimes, and sometimes blue, and these aura were real, if not visible by all.

He traced the history of hypnotism, and said it was practiced thousands of years ago in Greece, it was discouraged by the infant church, and to escape this ostracism it was carried on under cover, thus explaining the rise of secret societies. Catholicism and Masonry had always been antagonists.

At this juncture to illustrate a point, all lights were dimmed, and the figure of the white-clad Indian, in his purple turban and sash, as seen dimly in the shade, caused a weird sensation, as at some spiritualistic séance.

There were those who later said they felt an impulse quite uncontrollable to close their eyes and even dose quite off into the land of God.

Then came a pretty little prayer, composed 5,000 years ago to the sun god, as the source of all life.

The speaker said this learning was a scientifically expressed truth, for the sun was a positive force of life. The aura which sheathed every one was an emanation from the sun. Thoughts were vibrations, and faith a state of mind.

Of course, it was necessary that the manipulator of the occult forces of hypnotism should be wise and virtuous, as otherwise he might work the loss, even the ruin in himself and on others. Many tried to operate without going through the preliminary moral life and ruined themselves. A person well fortified in the use of such a force could perform marvels.

He illustrated by taking the case of a child. Unless very stubborn, a child received impressions that were very lasting, and even controlling in the future. In a sense all men were but children of a larger growth. We were hypnotized now and then without knowing it and to understand this we must think deep of the significance of the form of life called passive existence. Neither popular and scientific hypnotism were very different, nor was it to be supposed that a profound science like occultism could all be understood in a jiffy. To many, all such things were as foolish as would have been thought, the possibility of the marvels of electricity a while ago; many sensational things were palmed off as hypnotism that were quite extraneous to it.





Clairvoyance for Astral Vision and Astral Body

Astral Body is the spiritual, ether-like counterpart of the physical body. This body is composed of *astral* material and is an exact energy duplication of the physical form that it encompasses. This energy body is attached to the physical body, usually at the naval, by a silver-like cord. The astral body accompanied by the mind is capable of travel during period in which the physical body sleeps. Such an act is referred to as "*astral projection*." In such projection we see many things, under peculiar circumstances and have peculiar experiences. Sometimes it takes the form of many beautiful rays of light, of symbolical scenes, and the play of lights pure white and brilliant

In *Theosophy*, the use of the term astral body denotes the link between the nervous system and the cosmic reservoir. This astral body is the instrument of passions, emotions, and desires, and, since it interpenetrates and extends beyond the physical body, it is the medium through which these are conveyed to the latter. When separated from the physical body during sleep, or by the influence of the use of drugs, or in cases of accidents, it takes with it the capacity of sensation and only by its return can pain be felt.

During these separation periods, the astral body is an exact replica of the physical body and it is extremely sensitive to thought, the aspirations of the dead and dying resemble in minute detail the physical bodies that they recently departed from. Such Astral World is thought to be attainable to *clairvoyants* and the appropriate body is visible to them.

According to the Theosophical teachings on the subject of thought, the aspiration is not the abstraction that it is commonly considered to be, but composed of definite forms, the shape of which depends on the quality of thought, and it also causes vibrations, which are seen as colors. Therefore, clairvoyants may be able to determine the state of the man's development from the appearance of his astral body.

Mr Virchand Gandhi took few lectures on this subject and explained the scientific and spiritual aspects of these from Indian philosophical perspectives. He emphasized that the clairvoyance or the ability to have Astral Vision in a person is possible only when he attains certain purity of his mind and soul. He explains that the Astral vision of Astral body will be tainted with our impurities and true state of Astral body is not understood. Astral body is also contagious and affects the surrounding objects and persons. Love emitting from our body or hate coming out of our body in form of Aura or Astral force will affect the people around.

That is why the religious exercises are always carried on together; that is why songs are sung and services read in groups. It strengthens and impresses the thought with greater vitality on the minds of the congregation. It is a force of such vast possibilities, for good or evil, so subtle and potent a force that it works day and night, without ceasing.

True clairvoyance

If we are to have true clairvoyance, the mind must be made clear. There ought to be no impurities. If there are any it will cause the perverted figure which is reflected. Let us apply the law to the ordinary state of a man's condition in the world. Suppose a person is asked to judge anything or something is proposed to a man, if he is asked to do something, whether it is a good thing or bad thing; if he has a pure mind he will be able to judge rightly. If that mind is not clear and free from impurity, his judgment will also be of a disturbed character. If greed is working on him, any reflections coming out from a mind like this will be tainted by greed.

If a person's mind is controlled by forces of revenge and jealousy, it cannot express love & sympathy. And even if they show love and sympathy to others it will yield no good result. The thought will not be reflected in love but in hate.

Can we see past, present and future at a time by clairvoyance?

It is not only things in the present that we see, but we can see things of the past and of the future too. How does that come about? Suppose a force is set in motion. That force as it is set out creates an activity in the world, and it will produce a result that will bear a relation corresponding to the motion which is the cause of that result. Suppose for instance one man strikes another man. An individual sees the blow, but does not see any further. He sees only the result, the blow. Now that result was the result of a quarrel or of something which was of such a nature as to produce a blow and the result of that blow is that one person has been knocked down.

How do we see the past? The cause?

We will take one more example of this piece of paper. The cause of this paper was not paper. Formerly all these little particles which go to make this paper were in many different conditions. Different causes were brought to bear upon them and all these varied little particles became a piece of paper, such as we can see it with our physical eyes. The combination of the original molecules appears to us in a symmetrical form, as a piece of paper. At the same time the forces, which can pull apart all these different particles or molecules of the paper are changed, to bring closer the different particles. The paper is but a changed state of all the different factors which were effectual in bringing all those factors into the form of paper. The cause is not destroyed, though not evidently seen.

If we know the present condition, or the link between cause and effect, and the forces working, we can then see the cause. So by seeing the result, also the different intermediate conditions, we can tell what the cause was. We can acquire this in an intellectual way, and it is only a mental process.

In clairvoyance they see all the things at one time. Both time and distance are annihilated, and they see the past. Not only that but also all causes and effects leave their impressions in the astral medium of ethereal matter which pervades the whole universe. In the same way we can know the future because it is the result of the present causes. If we see those causes, and the direction of these vibrations, we can tell what the result will be, that is the future.

In clear clairvoyance the past, present, and future are clearly separated. Suppose there are three stages of an act. What you first see is one form. In

five minutes it has another form; and in five more minutes it has still another form. In the ordinary waking state we see one form which is destroyed and we see another form and so on. In the clairvoyant state you will be able to see those three forms at once, not all jumbled together. You will be able to get a clear idea of their relation to one another. You will be able to distinguish clearly between the past, present and future.

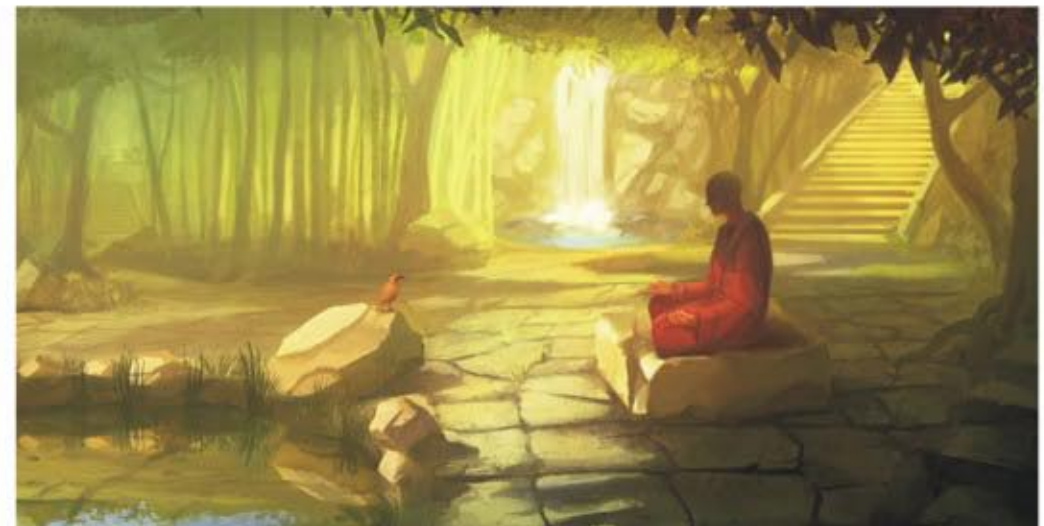
If they cannot be seen in order but are all jumbled together, it shows the mind is not clear and has not acquired the pure faculty or power of clairvoyance. It was in this way that development was made in ancient days in India by the great masters and sages. Progress in the sciences were made in the same way. They behold and studied the human body internally and externally. It was not found necessary to perform anatomical experiments in those days. By concentration and looking within, and looking at the forms which were left in the astral light, they understood the nature of the whole world. Perfect science was the result of these experiments. We need to revive the same faculty within us.

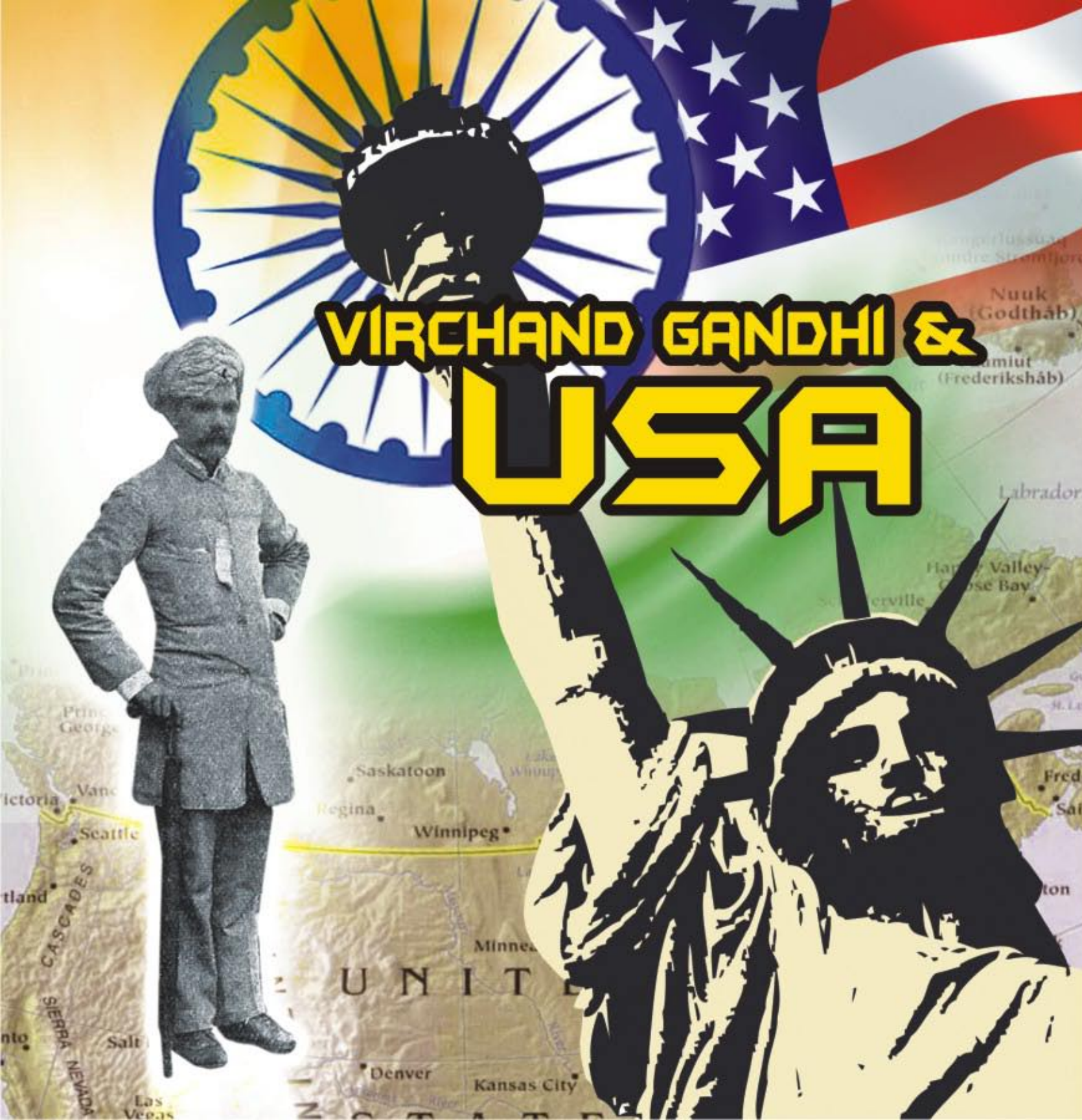
Concentration to develop Clairvoyance

To develop clairvoyance, the first necessity is the ability to concentrate. What does that mean to us? It means that the mind stuff should acquire stability. The stable element of the mind must become predominant. Whether you formulate it in philosophical, poetical, or scientific language, you must say the mind must be made stable, that it must be able to concentrate. Not all people can concentrate. If that were so we would know well this; as a matter of fact they do not know. That is the evidence that all have not as yet developed the same faculty or ability to concentrate.

A great writer has said that there are two conditions necessary for concentration. One is called isolation and the other distribution. Isolation is to be able to separate your consciousness from external things. Distribution is power to apply that strength so acquired, to the good of the whole world. A person with the power of isolation and the faculty of distribution only, can concentrate. Persons who are controlled by greed, jealousy and such evil tendencies cannot concentrate. In order that a person may not be influenced by the vibrations of the external world, by the confused thoughts of people, the deprived conditions of things in the world, it is necessary that they acquire independence from prejudices. He must have independence of thought. One who thinks, because he was born in certain circumstance, that he is duty bound to believe in certain dogmas, cannot concentrate.

Secondly his heart must be completely independent. He must have full liberty. If his heart is controlled by lower emotions, he is then a slave to those emotions. Liberty means perfect freedom.





Authors' note

VRG stayed in USA for about seven years after he became popular in the First Parliament of World Religions. Following two chapters describe VRG's impressions about America and what was the perceptions of American people and media for Mr. Virchand Gandhi.



IMPRESSIONS OF AMERICA

Authors' notes



Mr Virchand Gandhi had an opportunity to stay in America for pretty long time. Soon after his popularity in the Parliament of World religions, he was invited to speak on various subjects mainly on Indian traditions, religions and Jainism. He had close exposure to various American families of various strata. His curious and analytical nature was quick to recognise the various aspects of American life in depth. He had close observations of family, social, political and business life of that country.

In this presentation, he describes his impressions about the hospitality of Americans, their education system, material richness, industrialization, family structure and lastly the state of religions in America. Most of the readers after reading this paper would agree with us that the perceptions of Mr Virchand Gandhi of that time and the present impressions of America are same. It seems surprising but true. Mr Virchand Gandhi was bold enough and frank enough to express what he learnt and observed. His views are totally honest and unbiased.

Speech by Virchand Gandhi

My brothers and sisters of America: By your indulgence and brotherly kindness, I have been permitted to deliver to you the message which I was commissioned to bear from my people in India to you, and it has been received in the spirit in which I endeavored to present it. For this unexpected reception, I do not find words at my command to express my gratitude.

My subject to-day may be properly called impressions that I have received during my sojourn in this country, the impressions of various characters.

Hospitality of the American people.

My first impression concerns the hospitality of the American people. This is an impression that has grown with every day's and with every hour's acquaintance. Here I do not mean by this that whatever I have been permitted to say on all occasions, respecting the people of my own country, their philosophy and their religion, has met with unchallenged acceptance. What I mean to say and do say, is, that in every instance I have been received with perfect cordiality, and have been listened to with the friendliest attention. I came to America with liberal expectations, and when I say (which I gladly do) that thus far my fondest expectations have been more than realized, I only state the truth in moderate terms; for this is true in America as in India, that behind all outward expressions of welcome, of tolerance and reciprocity, there is the spirit which is larger and deeper, and prophetic of greater expressions than a short acquaintance can give. Whatever permanent lessons, favorable or unfavorable, I may carry away with me, I am sure that this impression will

not be weakened but deepened and heightened. What I have said refers to all portions of the country that I have visited, and to all classes of people that I have had the honor to meet, It is due to you who are before me, the representatives of and believers in Spiritualism, dwelling temporarily in this beautiful Cassadaga, which I have heard is called the Mecca of Spiritualism in America, that I should say, that the welcome you have accorded to me and the interest you have shown in my mission, and the attention you have given to my feeble words, intensify the impression that I have referred to, and touch my heart in a way I shall never forget. It is impossible, for me to put in words the permanent effect these delightful spiritual and intellectual communing will have upon me, after I return to my native land. When I shall speak to my family and my people of all this and then show them pictures of you until your faces shall become familiar to them, the bonds of sympathy that shall unite us will strengthen and strengthen, and vibrate in mutual and in increasing fellowship.





System of popular education which you call the "common school"

The next thing that impresses me with peculiar significance is that system of popular

education which you call the "common school." Through the hospitable facilities afforded from all sides, I have learned much of your great institutions of learning, universities, colleges, gymnasiums, schools of art, schools of music and of applied science, and standing in the fresh morning of your national life, I have gazed upon these monuments of your intellectual progress and industry with wonder and amazement and also with gratitude but when I come to study that system of education, which is in a way peculiar to your country, and which brings the school and the school-master to all people, to the children of the humblest and the lowest on equal terms with the children of the wealthy and the poor, my admiration and my wonder yield to a sense of appreciation that I may call devout and religious. For, although I and my people in the narrow view of a mere sectarian, may be esteemed ignorant, superstitious and idolatrous, we the people of India, especially those who have been permitted to pass through the curriculum of education, hold to the doctrine that at the bottom of all progress and answers to all happiness is universal education. Also, that this education must be free, that it must be necessary to include those lessons that pertain to physical life, its relations and performance as well as to the cultivation of the intelligent faculties and the moralities of life. It is possible that what I now say for my own people on this subject

will surprise few of my hearers, but I am proud and honored to be able, to say that this prime requisite of human progress, the education of the masses, is a doctrine held, taught and enforced and practiced by the Jain community to which I belong, from the very beginning, as is proved by our history and without interruption. In respect of my Hindu people, other than Jains, including the Brahmins and the believers in the Vedas, candour requires that I should say that with the exception of particular schools which are for the education of Brahmins only, this doctrine has not obtained since the innovation of priestly exclusiveness, which made the privilege of education the right of one class only. This admission, which I freely make, ought not to weaken what I have said on this subject on behalf of the Jain community. It was a member of the Jain community who contributed 400,000 rupees for the purpose of erecting a university building and the creation of a library in the same, in the city of Bombay; this same gentleman endowed the University of Calcutta for purposes of scholarship with 200,000 rupees. The munificence on the part of this same gentleman and many others of our community, has established schools in different parts of our country for the education of girls as well as boys. This education is also free. It is the hope which has been bequeathed to us by our forefathers, and which, is also a factor in our civilization, and it is our purpose also, to extend the work of education with all of our abilities, with or without governmental aid. We work on that principle which is found in your



Christian Scriptures, that "a little leaven, leavened the whole lump." Time must elapse before we shall realize the great consummation, of patience and perseverance, with the encouragement of all enlightened people, and especially of you, the liberal Americans, will eventually triumph. What I have learned of your great system of education of the masses, which I admit cannot be very great or particular for the reason that my observations have been necessarily limited, is to me an encouragement beyond words to express, if my impressions are just and true.

Vastness of your material resources.

The third impression to which I must refer, concerns the vastness of your material resources and the innumerable institutions of industry, together with the greatness of your home or interstate commerce. From this point of view, the material side of your civilization is almost beyond grasp. The difficulty of appreciating this view, of your great country is not small to one who comes from a country of quieter activities and more contemplative methods. And the first thought is that your civilization's first achievement is the multiplication of wants and necessities, of cravings and luxuries and of material means to questionable ends. This may be a superficial view, to be set aside and substituted by a better upon a better acquaintance. It would



also seem impossible, from the same point of view, to understand how the physical, the moral and the intellectual sides of civilization can keep pace with the activities, the demands and the luxuries of the material. This problem, belongs to you, and, only time can solve it, whether or not the essential equilibrium is now required or may ever be. I have learned also that this question does not alone propose itself to me, who have not had opportunities to study it sufficiently, it is also disturbing the thought of this nation.

The unrest, the unequal condition apparent in industrial society, the growth of monopolies, the concentration of wealth and its many encroachments, creating antagonisms where there should be harmony, and prophesying dangers where there should be security, are factors, which if true, threaten that peace and prosperity which is the wish of all right thinking people all over the world.

In the name of India and her people, I offer the prayer that the evil which many of your wisest statesmen foresee, and which vast portions of your population seems to fear may never, never, overtake you.

Social state and the family life of the American people.

The next impression that I shall speak of, concerns the social state and the family life of the American people as it has come under my observation. In some particulars this impression is unfavorable and in others very favorable. In all thoughts, both in India and in America, as I can conceive it, the establishment of the family is at the base of the whole social structure,



and it is essential to social and material happiness, and it should be, and I hope it is, held to be sacred. A nation of families in the right view, must be (other things being equal) a happy nation, although that happiness may not include great material wealth or commercial

achievements. For the home where the family is, is the heaven on earth if it is constituted and preserved within the sacred meaning of the word itself. But I find, in this great country of yours, not the unity of conception and practice, but great diversity, and that diversity—if my impression is correct—is a diversity of unhappy contradictions. I do not understand how it can be that home relations, which answer for family, by which I mean the ties and the children of our love, can be so easily broken. In your country, when the son marries he leaves the paternal roof, the home in which he was born and reared, and separates himself from that circle, and establishes a different home beyond the limits of the old home; he creates as it were, (if I understand it) a separate, a distinct home for himself. The fear of living in the same family for a generation is very prevalent, I think in this country. This feature of your social life is peculiar in my view and is neither realized nor desired among us. There seems to be a danger in enlarging, the home circle by bringing into it, the wife of the brother or son into it. Perhaps you are afraid of the mother-in-law, as I have heard. With us it is different. The home of the father of the son who marries the daughter of a different family, is, from that moment, the home of the

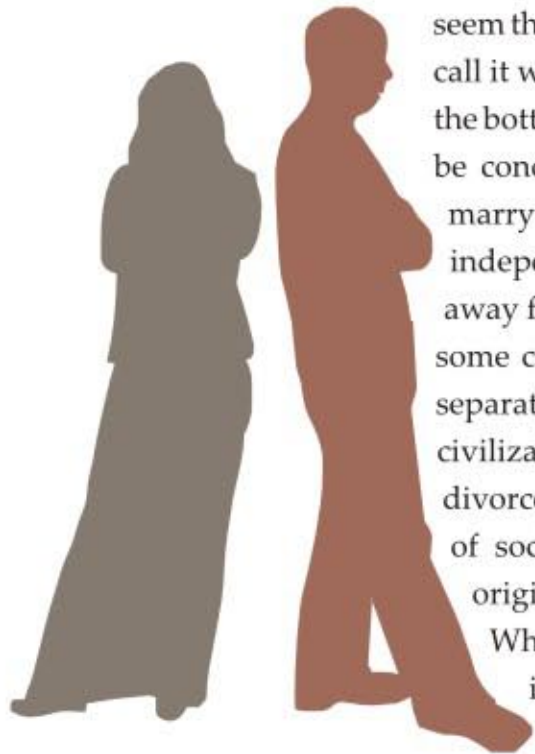
daughter who is now the wife and she loves not only her husband, but her mother-in-law, her father-in-law, her brother-in-law—in fact, all the members of the family into which she is adopted or brought, and her rights and privileges are equally sacred and as inviolable in the family, as the son's whose wife she is. In your country, if the husband dies leaving the wife a widow, it is often the case, if not always, if my impression is right, that she is left to provide for herself unless the estate of her husband is left to her and is sufficient. Perhaps, it is this which necessitates remarriage and the establishment of new ties of the same nature with a different family and with a new mother-in-law who may be appreciated in the same way, so that now she is related by marriage to two families and it is in our conception that she is a member of neither. You will, therefore, ask me, what is the difference in my country? It is this: the daughter-in-law becomes a member bona fide, of the family into which she marries. If she is left a widow, she does not need to remarry in order to obtain the comforts and protections of home, but the home in which she is, is her home, with all that the word implies, so long as she lives, and it is the duty and the sacred pleasure of the other members of the family to provide for her, to love her and to protect her just the same as if her husband were by her side. I do not mean to say that under no circumstances is remarriage permissible. On the contrary there are certain classes of people and religious communities who live on the lowest plane of spirituality, whose widows do remarry but we say that the reasons for that remarriage are unworthy and pertain entirely to that nature which, we call "animal." I do not pass judgment on either of these modes of life at this time. What I desire to do is to present the contrast which will, account for the unfavorable impressions which your system has made upon me. It may be

that your philosophers and socialists can present many reasons for this state of things and many arguments in its defense, but to the Hindu mind, the basic principle of the family and the ties which bind into unity its several members, are violated by you, and that for this reason it must be impossible for you to attain the highest social state.

Divorce is a common and sometimes a coveted feature in your social civilization

Another thing that I have learned is that divorce is a common and sometimes a coveted feature in your social civilization. I will say that this

feature also impresses me unfavorably. It would seem that there is a lack of something—you may call it wisdom, love, power of selection lying at the bottom of this fact. The truth, however, must be conceded, that thousands of persons who marry and start out in the separate, and independent way of life which I have spoken, away from the family of the husband, soon for some cause, grow tired of each other and are separated by the strong hand of your legal civilization, by divorce. With us, what you call divorce is not known, except in the lowest class of society, which class is not of the Aryan origin—in other words, not real Hindu; What I mean to say, with more explicitness is that Hindu jurisprudence and books do not provide for or recognize divorce.



The reason of this, which I may not do more than state, is found in our conception of the ground and reasons for marriage and the family tie. These are sacred and inviolable and they hold through all circumstances and cannot be weakened nor set aside. Marriage in our view is spiritual as well as physical matehood. The husband and wife are one and indivisible in this view; they have no two roads, and two destinies, and separate attractions, and different objects of desire of devotion. They are one in thought, in purpose, in religious devotion, in sacred destiny and in the true light, that is also not divided. It is of course, impossible to bring before our limited view in this earthly state, the full and perfect relations, and the blissful conditions of the souls of men and women, but the Hindu widow is forever a wife and prays every day that in future of perfect bliss, she may join her husband, and believes that she will. This does not mean in any physical sense, but that the perfection which is attained by the religious observances and soul growth of the husband shall also be hers so that the unity in the marriage relations, in the spiritual interpretation of them, is perpetual.

Government of your great country

I must also speak of the impressions that I have received in relation to the government of your great country. I will say that as far as I have been able to grasp it, your theory of freedom, is also among the monuments of West. I cannot command words to express the greatness of that theory, if I take the theory, and quote the words of that great man, Abraham Lincoln, who said that "this is a government of the people, for the people and by the people." That statement is too great to be discussed in one hour, or in one year or in many years. It is a statement that opens up possibilities and



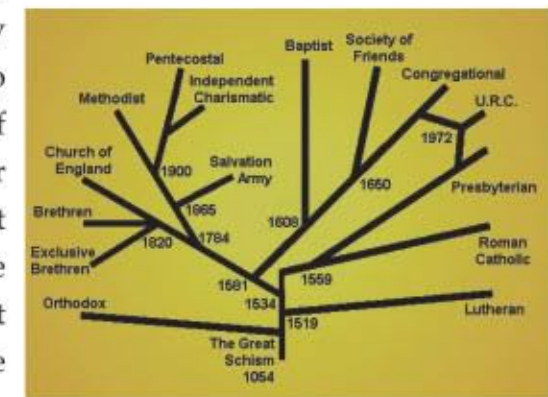
realizations which imply a perfect condition in the outcome of the human society. I, as Hindu, interpret it to mean self-governance in the highest sense. I must own to some anxiety for the future of the theory in the practical realization, when I

consider the political contentions and extremes which seem to co-exist. Perhaps my view is superficial, perhaps these outward demonstrations and irreconcilable political antagonisms on party lines and for party supremacy may be mere excrescences or breaking waves upon the bottom of a deep sea whose unity and unifying power shall abide undisturbed and supreme. This is my hope.

Religious conditions of American nation

Finally, my brothers and sisters, with your kind indulgence, I will speak somewhat of my impressions about the religion and the religious condition of American nation. Upon coming to this country and viewing you from higher and closer point of view, my first impression was in the nature of an agreeable surprise, I as a heathen, so-called, was received at the great Parliament of Religions, by you especially in the spirit of that brotherly love which is one of the fundamental principles of the universal religion. This great, welcoming spirit of brotherly love, of absolute tolerance, of unlimited fraternity, is the real expression of your national religion, and differs in nothing from the spirit of my own religion, and

therefore, I wonder why this spirit does not go in all directions. The spirit is true & it is universal, but its expression in dogmas and creeds and contending churches, seems in conflict with itself. How can narrowness, and bigotry, and limitations, and worldliness, and worship of mammon, and oppression and extortion, and enmity, and unbrotherly attitude and conduct, be natural expressions of the universal holy spirit of brotherly love? Can you tell me, since I cannot enlighten myself? If you say, these expressions are outward signs and mean nothing, I answer: Whence do they come; whither do they tend, why do they have place; why have they not been banished? If they mean nothing, they can have no mission, and need rejections by that great spirit of goodness which is; love to all living beings. I do not claim superiority, I do not arrogate to myself or to my people the right to judge or to criticize. But you say to me, you are our brother, and some of you say, you are our elder brother and therefore, if I am your brother (and I am your brother); I ask you why do you persecute, condemn and devour one another in the sense in which one form of Christianity antagonizes another, and one sect of Christians excommunicates another, and why, in some instances, in your conception of missionary duty, you even excommunicate me? Only this I will say, "Because I am your brother, you shall not excommunicate me; my people, you shall not relegate us to the uncovenanted mercies of God? It is the spirit of your religion, as well as of my own, that the Supreme Being is the source and essence of goodness, and that all living beings are in a sense, the children of that Supreme Being."



Conclusion

I conclude, dear brothers and sisters, by saying that standing on this foundation, looking into one another's faces in the spirit and realization of true religion, if the past is glorious, the future, both for you and for us, will be more glorious. We need to become better acquainted with one another and with the holy truths of universal religion, to enter upon paths of progress and spirituality, which, leading us out of the material and transitory, shall bring us into the perfect state where conflict and antagonisms and evil passions shall never enter. To aid in bringing about this needful condition, and to discover the true methods of its attainment, we may become missionaries for one another in a truer sense, in a better sense and even in a holier sense. By recognizing the right relations we shall come upon the right method, and in the unity of the spirit, we shall have the bond of peace which is brotherhood, out of which shall come communions and spirituality especially, which shall increase unto the perfect day and the perfect life, for all living beings.



Some impressions of America by Swami Vivekanand



"I have a good impression of this country especially of the American women. He admired American women whose "hearts were pure and stainless as snow." He could not help but compare the women of America with the women of his own country. He admired the American women for their freedom, education and their kindness.

I have especially remarked on the absence of poverty in America."

He spoke entertainingly of his country and his impressions of this country. "This is a great land," he said, "but I wouldn't like to live here. Americans think too much of money. They give it preference over everything else.

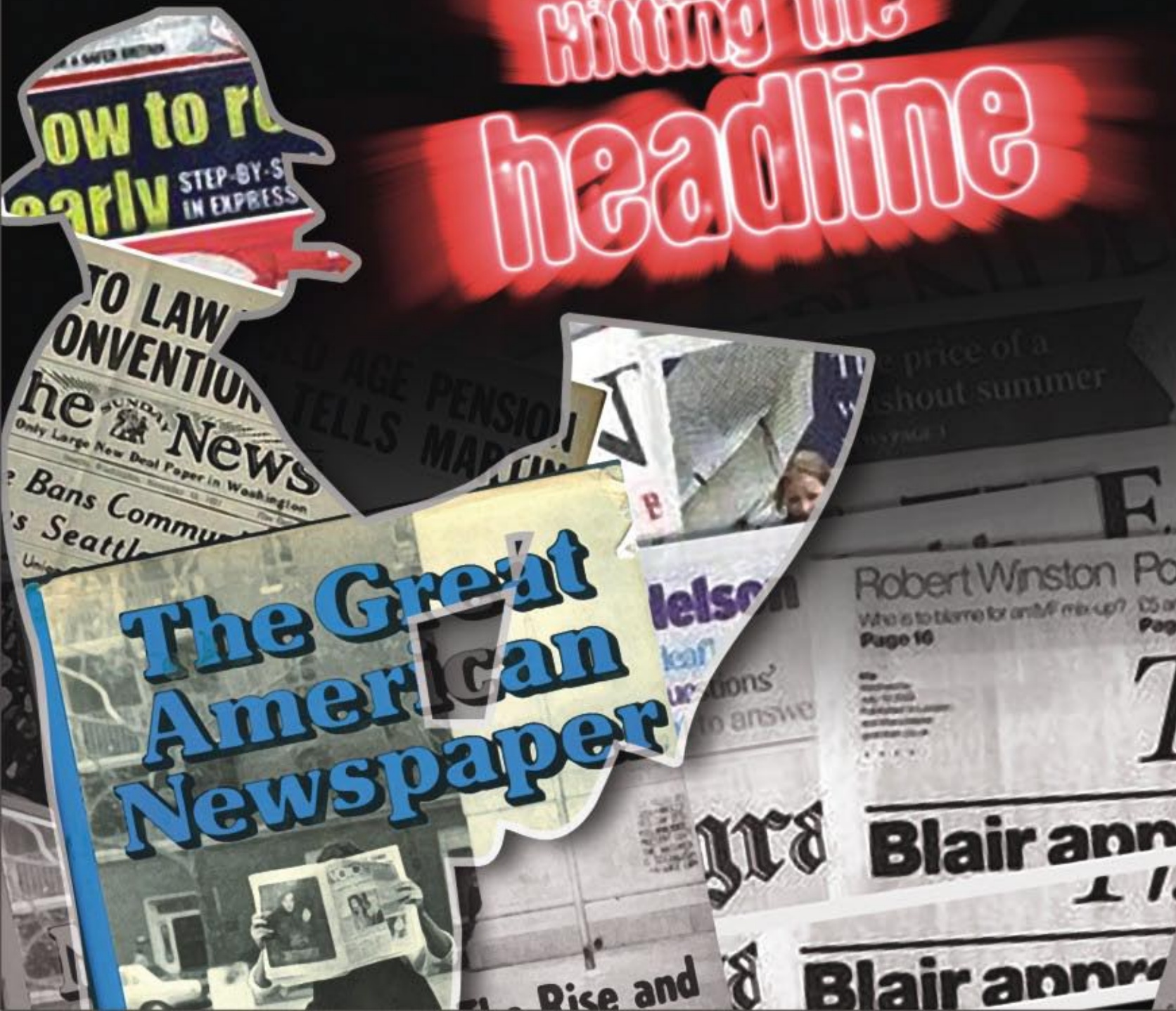
Your people have much to learn. When your nation is as old as ours you will be wiser.

Hitting the headline

Authors' note



In USA & UK for all most 8 years, through his eloquent speeches and scholarly writings- about 535 in number, Virchand Gandhi's name was flashed on various news papers & magazines by journalists and other eminent dignitaries. There are very few Indians who may have received this honor. These are few extracts from various news papers. We leave it to readers to find out the quantum of praise, criticism or anything else received by Mr. Virchand Gandhi.



"A MOST ELOQUENT SCHOLAR AND LINGUIST."

VIRCHAND R. GANDHI, OF INDIA.

HIS LECTURES SHOULD BE HEARD EVERYWHERE.

"ONE OF THE BRAINIEST REPRESENTATIVES OF THE FAR EAST."



"A PROFOUND THINKER AND EMINENT PHILOSOPHER."

REPRESENTATIVE AT THE WORLD'S PARLIAMENT OF RELIGIONS.

SUBJECTS

- | | |
|--|--|
| 1. INDIA'S OFFERING TO AMERICA. | 8. SOCIAL MANNERS AND CUSTOMS OF THE HINDUS. |
| 2. OCCULT SCIENCES IN INDIA. | 9. POLITICAL INDIA - Hindu, Mahomedan and English. |
| 3. ESOTERIC DOCTRINE IN ALL RELIGIONS. | 10. THE HINDU WOMEN - Past, Present and Future. |
| 4. ESSENTIAL PHILOSOPHY OF HINDUISM, BUDDHISM AND JAINISM. | 11 and 12. Two LECTURES - ILLUSTRATED INDIA. |
| 5. BUDDHISM. | |
| 6. JAINISM. | |
| 7. THE LAW OF ETHICAL CAUSATION - A SOLUTION OF LIFE. | |

FOR DATES AND TERMS PLEASE ADDRESS

CHAS. HOWARD, 6558 STUART BOUL, CHICAGO ILLS

VIRCHAND R. GANDHI IN AMERICA

Editor's bureau

Mr. V. R. Gandhi, B. A., of the University of Bombay, India, is a brilliant lawyer of unusual attainments, and is master of fourteen languages including English. He is the Honorary Secretary of the Jain Association of India, and enjoys the distinction of being the only gentleman from India, who was elected by the people at home as Delegate to the Parliament of Religions held in Chicago in September, 1893, where he most eloquently represented 5,000,000 Jains of India. Mr. Gandhi has remained in this country to study our customs, politics, educational and industrial institutions. He is a man of strong personality, filled with enthusiasm, sincere and earnest in purpose, a man of unflinching moral courage and the soul of honour. All this and more impresses you as you look into his calm, piercing eyes, and listens to his animated discussions on the customs and religions of India. But it is when dwelling upon the selfishness and injustice of mankind, and the miseries of the ignorant poor that Mr. Gandhi grows most eloquent, and his soul shines through his eyes as he warms with his subject.

No one should fail to hear this eloquent native from India whenever opportunity occurs; one can gain more knowledge and truth in one evening than from any other source. He will be able to correct many prevalent and erroneous impressions concerning India and its people. He will answer all questions after his lecture, that any one from, the audience may choose to ask. There cannot be too much said in praise of this grand and noble man who daily lives up to the principles of purity which he advocates. Mr. Gandhi has already spoken in this country before clubs,

museum, literary and church societies, theosophical branches and spiritual associations, and has conducted large classes in Eastern Occultism. He has everywhere been accorded a warm reception and shown the highest appreciation.

Chicago Suburban Star, Nov. 30, 1893

The Universal church, Sixty-fifth street and Stewart avenue was comfortably filled on Sunday evening on the occasion of the third lecture in the Union Study Club course, which was given by Virchand R. Gandhi of Bombay, Honorary Secretary of the Jain Association of India. The lecture contained a geographical and historical review of India, a digest of the religious, philosophies and literatures of the Aryan races, and a very interesting description of the social customs of the Hindus. The speaker very emphatically denied the popular story about the car of Juggernaut, under whose wheels the religious devotee has been supposed to cast him and be immolated. He characterized the tale of Juggernaut and other recitals of Hindu self-torture as the falsifications of sensational missionaries.

The series of lectures on Oriental philosophy, given by Mr. Virchand R. Gandhi every Monday evening at the residence of Mr. Chas. Howard, 6558 Stewart Boulevard, are growing more and more interesting. The subject last Monday evening was the ethical side of the Yoga philosophy. The treatment given to it was eminently scholarly, such as could emanate only from the metaphysical mind of a Hindu. These lectures are listened to by an already cultivated class of people, who concede the fact that these Hindus are the custodians of knowledge pure and simple, and are ever ready and willing to give the key which will unlock the treasury box containing all the mysterious truths that mind can grasp.

Chicago Daily Sun, April 3, 1894

Mr. Virchand R. Gandhi, B.A., of Bombay, lectured Monday evening at 6558 Stewart Boulevard. The subject was Jainism, the religion with which Mr. Gandhi came to this country, to represent at the Parliament of Religions, and which has been listened to by larger and more enthusiastic audiences than any other Oriental Religion which has been presented during or since the parliament by the many scholarly representatives from the various countries.

St. Joseph Gazette, May, 8, 1894

The Parliament of Religions, which formed one of the most interesting features of the great World's Fair, opened the eyes of eminent Christianity and the religion and philosophy of heathendom leave debatable ground upon which the heathen may stand in defense of the their faith. Mr. Virchand R. Gandhi, of Bombay, who was one of the most prominent representatives at the World's Parliament of Religions, writes a paper in the April Forum entitled, "Why Christian Missions have failed in India."

Chicago Herald, August 4, 1894

Virchand R. Gandhi, who was a prominent member at the Parliament of Religions, has just published a correct translation of the "Unknown Life Of Jesus Christ", and being a native of India, and having traveled much in that country, has been able to add to his book a fine picture of the Himis Monastery where Notovitch discovered the manuscript. Also, he has added many other illustrations, and a most scholarly and exhaustive introduction, altogether giving to his work a dignity that no other translation possesses. Every one should possess a copy of this most scholarly translation.

Buffalo Times, N.Y., August 8, 1894

Virchand Gandhi is the guest of honour at Cassadaga. He has already won his way to the hearts of the people by the soft persuasiveness of his reasoning, oriental in its simplicity, strength and power of conviction. His musically modulated voice and physical repose distinguish him no less than his Oriental costume at any time and any place.

Light of Truth, Cincinnati, August 11, 1894

Mr. Gandhi is a thorough student of the Vedic religion of India, thorough conversant with the Brahmanical tenets and the teachings of Buddha. He illumines all with spiritual halo and practical philosophy of this great teacher as well as his luminous mind.

The Illustrated Buffalo Express, Aug. 12, 1894

On Saturday afternoon one of the most enthusiastic audiences ever known to the auditorium of Cassadaga listened to "The message of India to the People of America," by Virchand R. Gandhi, B.A., of Bombay, India, who was elected by vote of 5,000,000 Jains to represent them at the world's Congress of Religions in Chicago.

Mr. Gandhi was given a perfect ovation as he stepped forward in his Oriental costume of royal purple silk and yellow turban and sash, and said: "Brothers and sisters of America: I greet you in the name of India and her three hundred millions of sons and daughters. I greet you as my brother and sisters and bring you a message of peace, love, universal brotherhood and fellowship from the aged and well-preserved nation of India, which is proud to clap the hand of the youngest child of the ages. Our country in all confidence places in your lap the key to its archives of ancient philosophy and attainments, because you are in a perfect intellectual condition to

appreciate its mystical treasures of religious lore. India has been studied from the outside and from a limited point of view and consequently misunderstood."

The Jamestown All, New York, Aug. 13, 1894

The Buffalo excursion brought six carloads of people, and the Jamestown and Titusville the same. It was a "big day" and most of the people came to hear the learned Hindu, Virchand Gandhi. His subject on Sunday afternoon was his impression of our country and its various institutions. He complimented us, as a nation, on our hospitality, our common schools and universal education, thought our natural resources and industries marvelous, and made comparison between us and his own Jainist people. In his lecture on Saturday he gave "India's Message to America." And the lecture took every one by storm. He is so full of kindness and brotherly love for the American people, and so clear in expressing his ideas to us that no one can help but feel, after listening to him, that the Jainist people did well in selecting Mr. Gandhi as their representative to this country.

Buffalo Evening Times, Aug. 13, 1894

Mr. Virchand R. Gandhi, the east Indian, who represented 5,000,000 of his co-religionists at the congress of Religions, preaches the universal brotherhood of man. He is much farther advanced in the Esoteric philosophy than the western Theosophists, and gives far more lucid explanations of the Oriental teachings. The Hindu is decidedly the Lion of the season.

Buffalo Evening Times, N. Y., Aug. 14, 1894

Yesterday morning Virchand Gandhi, the Bombay B.A., delivered his

lecture to women exclusively. It drew out a large crowd of the fair sex and caused something of a sensation by reason of its pointed directness.

————— *Morning Star, Meadville, Penn., Aug. 14, 1894* —————

Virchand Gandhi, of Bombay, India, is the picturesque figure on the grounds now, in his Oriental costume. Mr. Gandhi represented the Jainist sect at the World's Parliament of Religions at Chicago last year. He is a very intelligent man, and after hearing his lecture on "The Message of India to America," one is inclined to wonder if Indian missionaries to America are not in order.

————— *Buffalo Express, Aug. 14, 1894* —————

Mr. Virchand Gandhi, of India was the platform figure in this immense gathering of interested people. Looking over the audience, it was easy to perceive that the men and women from the outside world, as well as spiritists and Cassadagans themselves, followed every word that the Hindu said with the closest attention.

————— *Light of Truth, Aug. 18, 1894* —————

Virchand R. Gandhi, the Jainist, has opened a class for instruction in the ancient religions. The lecture room is each day crowded to its utmost with brightest minds of the camp, eager to hear this wonderful Hindu scholar expound his religious theories.

————— *Buffalo Courier, Aug. 19, 1894* —————

Virchand R. Gandhi, the Jain Hindu of Bombay, has been accorded the greatest ovation ever granted to a speaker at Cassadaga. Saturday

afternoon when he stepped forward in his silken robe of royal purple and golden-colored turban and sash, the auditorium fairly rang with applause, and when he finished his speech, which was announced as "Some Mistakes Corrected," he was recalled again and again.

————— *The Evangelist, New York, Aug. 23, 1894* —————

Recently Cassadaga, the trusting place of heterogeneous creeds, has blossomed out with a new attraction, striking to the eye as well as to the mind. This new card is Mr. Virchand Gandhi of Bombay, a gentleman of noble presence, a trained scholar, a lawyer versed in Sanskrit lore and in English literature as well. He came to this country by invitation of Dr. Barrows, as a representative of the Jain religion. Mr. Gandhi is an exponent of all the religions of India.

————— *Evening Post, Cleveland, O., Sept., 19, 1894* —————

Virchand R. Gandhi, representative of the Jain religion, the oldest of old India, lectured on the occult sciences and philosophies of that far-off country last evening at Association Hall. His lecture was profusely illustrated by means of the stereopticon and the views presented, showing as they did scenes of interest and people of a most fascinating land. These were warmly appreciated by the large number of persons in attendance.

————— *Rochester Democrat and Chronicle, Sep. 24, 1894* —————

Mr. Virchand R. Gandhi, the Hindu philosopher and scholar, of Bombay, spoke in the first Universalist church last evening to a crowded house. He was introduced by the Rev. Dr. Saxe as one who had represented nobly one of the great religions of India. Mr. Gandhi is a man of extensive learning.

He has spent his time since the close of the parliament travelling about, lecturing and studying the industrial progress of this country, and especially the public school system. He is greatly impressed with the fact that in this land the poorest child has educational facilities equal to the richest. There are many fine schools in India, but the fee is so high that the poor cannot take advantage of them.

The Rochester Herald, Oct. 3, 1894
ILLUSTRATED LECTURE ON INDIA

Mr. Virchand R. Gandhi, of Bombay, India, delivered an interesting and instructive lecture before the public school pupils in Free Academy hall last evening. The speaker gave a clear description of the customs and habits of the people of India. He presented many very interesting stereopticon views of the principal cities, the Elephanta and other caves, occupied by monks. The pictures showed the excellent work executed in ancient times. Altogether, these lectures are instructive to both, old and young, and should be seen and heard all over America.

FROM REV. R. A. WHITE, CHICAGO,
6550, Lafayette Ave, Chicago, Ill.

I consider Mr. Gandhi one of the best equipped of the many scholarly men who represented the various religions of India in the recent Parliament of Religions. A public lecture given by him in my church was, in my opinion, a most scholarly production, both in matter and form, and showed a thorough grasp of Oriental philosophy. Mr. Gandhi has a fine command of the English tongue, and is altogether a most interesting man in every way.

R. A. WHITE

FROM HON. E. B. SHERMAN,
Master in Chancery of the United States Circuit Court

"The Congress of Religions drew to Chicago several of the brightest and most interesting Oriental thinkers and scholars. The one person that has ever been my pleasure to meet : among them is Mr. V. R. Gandhi, A lawyer of Bombay, India."

"It has rarely, if ever, been my good fortune to meet a man whose reading and culture have been so wide and varied, and who, within him, has so sweet, sincere and teachable a spirit as Mr. Gandhi."

FROM REV. ADDISON PARKER
Pastor, Leading Baptist Church, LaPorte, Ind.
Pastor's Study, Laporte, Ind., Dec. 2, 1893

During the meeting of the Parliament of Religions at Chicago, I had the pleasure of listening to Mr. Gandhi's address upon the "Jains" of India, and also of a brief personal conversation with him. He impressed me as one of the brainiest and most stirring of the representative of the Far East. I know of no one except him from whom I would prefer to hear facts concerning the life and thought of the great people he represents.

Addison Parker

The Open Court

The Open Court

A MONTHLY MAGAZINE

devoted to the science of religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Associated with the Editor

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THE DEATH OF MR. VIRCHAND R. GANDHI.

To the Editor of *The Open Court*:

I wish to reach the many friends of Mr. Virchand R. Gandhi, with the announcement of his death on the 7th of August, 1901, at Mahuwar near Bombay, India, from hemorrhage of the lungs.

At the age of twenty-eight, Mr. Gandhi came to America as Delegate to the Parliament of Religions, representing the Jain sect of India, and was the guest of Dr. Barrows. After the Parliament, he was the guest for over a year of Mr. and Mrs. Chas. Howard of Chicago, during which time he visited Washington, Boston, New York City, and other points East, lecturing.

Mr. Gandhi made a second visit to America in 1895, by request of friends, bringing his family with him. He divided his time between the East and the West, lecturing and holding classes. His philosophy was pure, his morality high, and

he showed a wide tolerance of things religious. His daily life was a constant example of one living the Christ-like life in the Hindu faith. Every one who came into familiar contact with Mr. Gandhi, learned to love the ever self-sacrificing, gentle, and sympathetic Oriental.

Mr. Gandhi had spent considerable of his own private means in his work in America, as the income from his lecturing was not sufficient to defray all expenses. He, therefore, changed his plan of life and decided to finish the Barrister Course in London where he spent most of the past four years, completing his task in June with honors. His constitution was not adapted to the northern climate and his London physicians advised him to return home months before he took the examination but he held out to the end, reaching his native country only in time to leave the physical body in India.

Mr. Gandhi had his little son with him in London where he personally superintended his education. The little lad came into my home at the age of seven and attended the Normal School here until he went to his father in London two years ago. He is very bright, and, in many ways, an extraordinary child.

I wish to add that a letter from Mr. Maggonal Dulprtram of Bombay informs me that Mr. Gandhi's wife, his aged mother and the lad, Mohan, are all left in destitute circumstances.

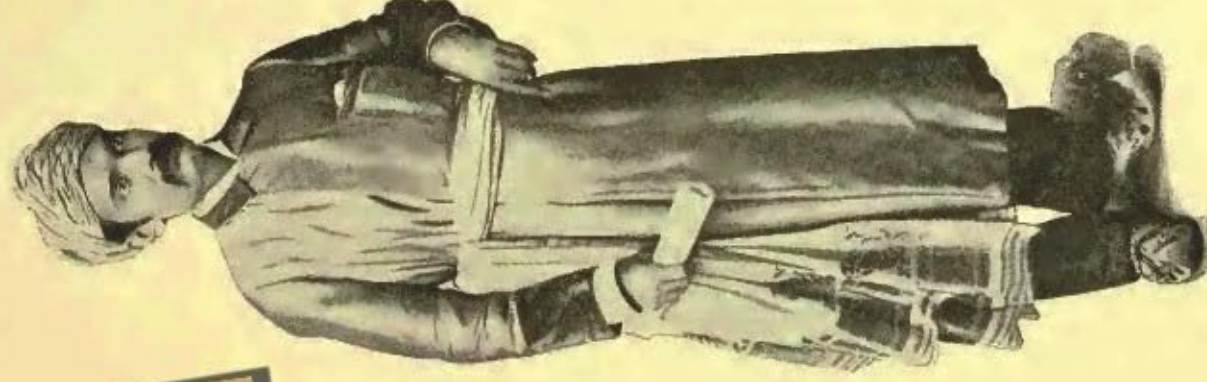
I have taken it upon myself to write to the Jain Society of India, asking them to take charge of the wife and mother, while the Countess Wachmeister and myself are making efforts to raise money amongst the friends of Mr. Gandhi in America to educate the little son in the Hindu Boys' College at Benares, so as to be near his mother, after which he can take his University course which the Countess will provide for, either in America or Europe.

I am endeavoring to reach the friends of Mr. Gandhi so far as I know them, all of whom, I feel assured, will deem it a privilege to contribute something towards the education of the little son. Mr. Alexander Fullerton, 46 Fifth Ave., New York City, Professor Richardson, Manager of the Hindu Boys' College, Benares, and the undersigned are acting as treasurers for the purpose. Mr. Robert Burnette, Mr. Davitt D. Chidister, President of the T. S. in Philadelphia, Judge Waterman of Chicago, Mrs. Geo. Cady of Cleveland, and several of Mr. Gandhi's friends in Chicago and Washington, D. C., have contributed.

Sincerely Yours,

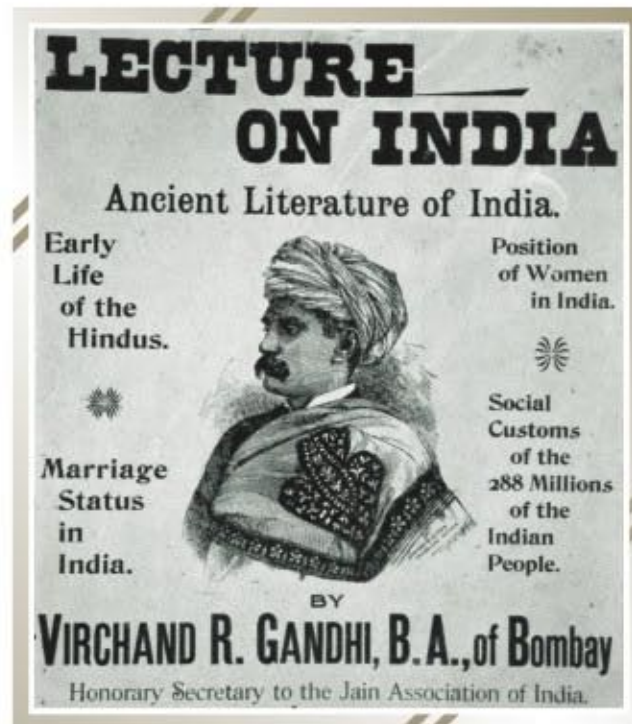
MRS. CHAS. HOWARD.

CHICAGO, ILL., 6558 Stewart Boulevard.



VIRCHAND R. GANDHI.

Courtesy : Pankaz Hingarh



Miss Lilian Whiting, the well-known writer of Boston, says:

"We have, as Prof. Dolbear points out, 'grasped a new and transforming idea,' and we are learning to exercise a new law-the law of concentration. Under this law, all things may be brought. We are beginning to discern and establish the truths of the law. We have hardly- yet learned the rudiments even of its use, but to accept the potent truth of its existence is a great step onward in the higher life. This law of concentration comprehends the most intense form of spiritual activity. It is bringing to bear all the divine power that one is capable of receiving on conditions which are as essential to this power as clay to the touch of the artist. It is the ascension of the soul

to a higher plane, from which it controls and intelligently guides its action, and this force within acts upon external conditions.

"A great opportunity for learning to grasp this law is now afforded by the presence in Boston, of the Oriental mystic, Mr. Gandhi of the University of Bombay. He was the most important delegate from India to the Parliament of Religions. His great learning, his marvelous store of spiritual truth, renders every possibility of receiving his teaching, one that cannot be made too widely known, and whose significance and infinite value cannot be too profoundly recognized."

The Boston Transcript says:

"The personality of one who expounds a strange and inflexible doctrine must necessarily be interesting, and those who have attended the lectures and classes of Mr. Gandhi in various cities, find him satisfying every requirement that is likely to be there in one who is to teach. While gentle in manner and courteous in expressing his opinion, he is perfectly sincere in stating his beliefs and in making fearless criticisms. At the close of each lecture or lesson he willingly answers any questions. He is an earnest and serious speaker, carving deep into the philosophies of India, of which he is one of the most able exponents that has ever visited America."

Dr. William T. Harris, U. S. Commissioner of Education, in a letter to Prof. Nicholas Murray Butler, of Columbian University, says:

"I take pleasure in introducing to you my friend, Mr. Virchand R Gandhi, the honorary Secretary of the Jain Association of India. Familiar as you

doubtless are with the Buddhistic and Vedanta systems of Hindu thought which make the Absolute to be Reine Seyn or the 'Pure Being' of the Eleatics, I think that you will be very much interested as I am, with an East Indian doctrine which holds to personal individuality, as the highest being and believes in individual immortality, in fact in immortality ante as well as post, a doctrine something like that of Professor Thomas Davidson and Professor George H. Howison of the University of California."

The oriental Standpoint on the great problems of life and destiny have never been understood by the American people because those claiming to present this standpoints have done so either on the basis of secondhand knowledge or in a fragmentary way,-this opportunity should not be lost of hearing an Oriental scholar who is not only filled with the spirit of the oldest Hindu philosophy, but has made a profound study of a wide range of Sanskrit Literature and the various phases of Hindu thought.

Mr. Gandhi has been strongly urged to deliver this course and has kindly consented to delay his departure from New York to deliver these lectures.

*(A cutting from an American Paper.
The Inter Ocean, Chicago, Sunday Dec. 6th 1896.)*

The New York Times

Published: November 29, 1897
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THE RELIGIONS OF INDIA

VIRCHAND GANDHI OF BOMBAY TELLS OF THEIR ORIGIN AND DEVELOPMENT.

DENIAL OF-TOLD STORIES

Pronounces the Legend of Juggernaut-an English Calumny &
Trace the Beginnings of the Caste System.

Wearing a turban of yellow, signifying knowledge and a robe of purple, portraying purity and activity, Virchand Gandhi of Bombay delivered a lecture on the religions of India before a small but deeply interested audience in the New Century Hall, 509 Fifth Avenue, yesterday morning.

Mr. Gandhi is the Honorary Secretary of the Jain Community, one of the religious sects of India, and his present visit to this country is for the purpose of securing aid for education of the women of his native land and, incidentally, to correct some of the misapprehensions, that he says exist, in America, concerning the

religions of the East. He was, a delegate to the Parliament of Religions at the Chicago World's Fair and has since traveled and lectured extensively in Eastern and Western cities. His lecture yesterday was preliminary to a series which he proposes to deliver during the present month.

"Religion in India," said Mr. Gandhi, "has a very different meaning from what it has in other countries. In Western lands there is a distinct division between the religious and the social life. There is one rule of conduct for layman and another for clergymen. This distinction has never found its place in the life of the people of

India. There, all of life is included in the word religion."

How Caste Was Established.

The speaker then traced the development of the caste system. In ancient days, he said, there was no priestly class. Every man who was fit to be a teacher and who led a moral life became a teacher or a member of the highest class. If the son of a teacher was found to be fitted for trade and commerce he becomes a member of the second class. If this son's son was adapted to agricultural pursuits he was enrolled in the third class and if he, in turn, had a son qualified only for menial service he became one of the fourth or lowest class. If the menial had a son fit to be a teacher he became one in spite of his low parentage.

By and by however said the speaker, the teachers became numerous in number and formed a

union, calling themselves Brahmins. The traders and agriculturists did likewise, and the institution of caste was established. Soon the Brahmins arrogated to themselves the sole right to teach.

Four Stages of Life

Mr. Gandhi described the life of the people of India in the early days as "simple, scientific, and wise." It consisted, he said, of four stages. The first, say from the age of seven to twenty-one, was the life of a student. The child was sent to a teacher on a day determined by consulting astrologer, and he remained with his master for ten or twelve years, obeying his commands and leading the life of spiritual service which was then considered necessary for proper study. The teacher studied the boy's mind and adapted his teaching to its peculiarities.

At the end of this season of "purity,

self-denial. And service," continued Mr. Gandhi, the young man became a house holder a man of family. He earned money, took part in the business, social, and intellectual life of his community and did his duty towards helping the poor and needy.

Then, when he felt that it was time for him to step aside and let younger men take his place, he entered the third stage, he retired; in the language of the East, he become a "dweller in the forest," where he strove to quieten the ambitions and desires of the active life he had been leading.

The fourth stage was that of renunciation, the giving up of all the ties of the lower nature and devotion to the higher spiritual teachings. That was the monk's life. The man then became a teacher.

Opposition to these Stages and Cast System.

This system of the four-fold division or life was opposed, said Mr. Gandhi by the Buddhists and Jainists, who believed that, since death might come at any moment, man could not afford to wait for so gradual an evolution of his nature into the higher state. It was, however, a system due to which the nervous prostration so common in the west was totally unknown in India. These ills he urged, the American people might avoid by changing the manner of their life so as to make the religious life and the social life one, Both Buddhism and Jainism, Mr. Gandhi said, opposed the caste system, which he declared was an innovation and was responsible for keeping India down.

The Jainists gave the people of India a code by which all the scriptures of the world could be

interpreted and harmonized. They taught that the caste system was the product of the arrogance and pride and weakness of the mind of man and that it was inevitable among all peoples. The only difference was that while in India the castes were vertical and stood side by side with out crowding in this country the castes were horizontal and each higher pressed upon and crushed the one below. The Jainists taught also, he said, that the source of error was in the mind and that pure living was the only remedy. In that way with the aid of the Buddhists, They exterminated the old custom of animal sacrifice, which now prevailed only in the City of Calcutta.

The Juggernaut Legend.

Mr. Gandhi, commenting on the errors prevalent in this country concerning the religious beliefs and practices of India. spoke of the

theme of the legend about people throwing themselves under the car of Juggernaut, that was an English calumny, Started by the missionaries.

Statue of God was put on a chariot, which was hauled to the temple on a great car drawn by thousands of people and attended by a vast concourse. It was possible that some accidents may have happened on occasions like this, but to say that the people of India, threw themselves under the car of Juggernautn was just as correct as it would be for him, after seeing an accident in the streets of New York, to go back to India and tell the people that Americans were in the habit of throwing themselves under cable cars of like nature. He pronounced the stories about mothers throwing babies into the Ganges, of which he declared he never heard until he came to this country.

H. S.Olcott, Old Diary Leaves, Volume V, TPH, Adyar Madras, 1957, p. 35-7 Coloney Henry Steel Olcott (August 2, 1832 - February 17, 1907) was an American military officer, journalist, lawyer and the co-founder & first President of the Theosophical Society.

Besides those who represented our Society especially, Messrs Vivekananda, V. R. Gandhi, Dharmapala, representatives of the Hindu Vedanta, Jainism and Buddhism respectively, captivated the public, who had only heard of Indian people through the malicious reports of interested missionaries, and were now astounded to see before them and hear men who represented the ideal of spirituality and human perfectibility as taught in their respective sacred writings.

Said one Chicago editor: "We have been fro years spending millions of dollars in sending missionaries to convert these men and have had very little success; they have sent over a few men and have converted everybody."

VRG's answer to some misreporting of newspapers:

"There are reports in your newspapers that thousands of people are killed by wild animals in India.

This is nothing but an attempt to add one more dark side of my country. More people die in your country due to drinking than the people killed by wild animals in India."

153, East 31st St.,
New York City, Nov. 14th 1894.

My Dear Mrs. Howard,

Viva and I thought of you last evening at the 19th Century Club. When Mr. Gandhi sat on the platform in his white costume with purple turban and sash---looking just the same as in your parlor----- and as if it were a proud moment in his life. You can imagine how proud we were of him--- to think that when people asked, as they did behind us, "Will we have to have an interpreter?" "I suppose so" and to know how taken by surprise they would be, at his first word. It was a splendid crowd---brilliant in jewels and broad in mind --- as crowds go in New York, there could be none more on the qui vive. The missionary was a nice gentleman who won for his side by his defeat--- he was really as a Christian should be. I know you would have liked him, too. When Mr. Gandhi came forward he seemed eager for the fray. I had no idea that he would care so much. He began very nicely indeed saying that his remarks should not be construed as applying to America or the gentlemen present. Then he simply sailed in, and gave the missionary system "Hail Columbia." I could see heads nodding in approval to his statements, and many rounds of applause were given. He waxed faster and faster, using the most superfine English in the most masterly way till our heads began to swim trying to take it all in and if any interpreter were needed, it was one for us, for our own language.

I had never heard him "go far" any before---but it was his day, I can assure you: he must have relived his mind. The poor missionary made a few mild corrections, and behaved just as a true Christian should. The Scientist, Dr. Carns gave some scientific explanation from a judicial standpoint, most excellent. Then Mr. Gandhi came forward again and "went for" missionaries for all he was worth. When he advised sending a fire engine to baptize twenty thousand Hindu Converts at once, people just screamed--- a few were shocked. But that brought down the house. You know, as a people, we are very fond of repartee.

At the refreshments which followed ----- every one had so much to say.

Mr. Gandhi, very kindly, indeed, had gotten tickets for Miss Phillips an escort, and myself and Viva to attend. He met us so graciously, even simply, as if he were not aware he were a lion, and greeted us in a way which made us happy. I could not say over meaningless words of congratulating to him, over his splendid effort--- but I am sure he must know that we were full of pent-up enthusiasm to be allowed to see him and hear him at such a wonderful moment.

You know Viva is afraid of him --- he is the only mortal that she is afraid of --- I should use the words "In awe" of him, rather --- she thinks his mind is so great. Some one spoke admiringly of Swami Vivekananda, but Viva said quickly, "There is no comparison; Vivekanand is an adept at vituperation, but Mr. Gandhi is sincere and true. I admire Mr. Gandhi more than any man I have ever heard of."

Well, the beautiful evening is over, and I feel I must thank you for our enjoyment, as well as Mr. Gandhi for if your heart had not warmed to us those snowy nights of last winter --- we should have missed this with the rest.

I hope you will send more of those cards, some to Miss Phillips to distribute. Perhaps with those who gave addresses at the lecture, the classes may be formed. How many are necessary to make it worth while? Mr. Gandhi is quite business like he has learned by your teaching to get around promptly. I think we did not impress him very favorably so early in the morning, But never mind; we were so glad to see once more.

If you have any instruction to carry out, I shall be most happy to serve you.

Love from

Ella Sterling Cummings.

LIFE OF MR. VIRCHAND GANDHI





Life of VIRCHAND GANDHI

Short illustrious but volcanic life of only 37yrs.

Birth date:
25th Aug 1864

Birth place:
Mahuva, Gujarat (India).

Mother : Manbai

Father :
Raghavji- a Jeweler,
religious minded, but
reformer against irrational
or unwholesome
social evils.



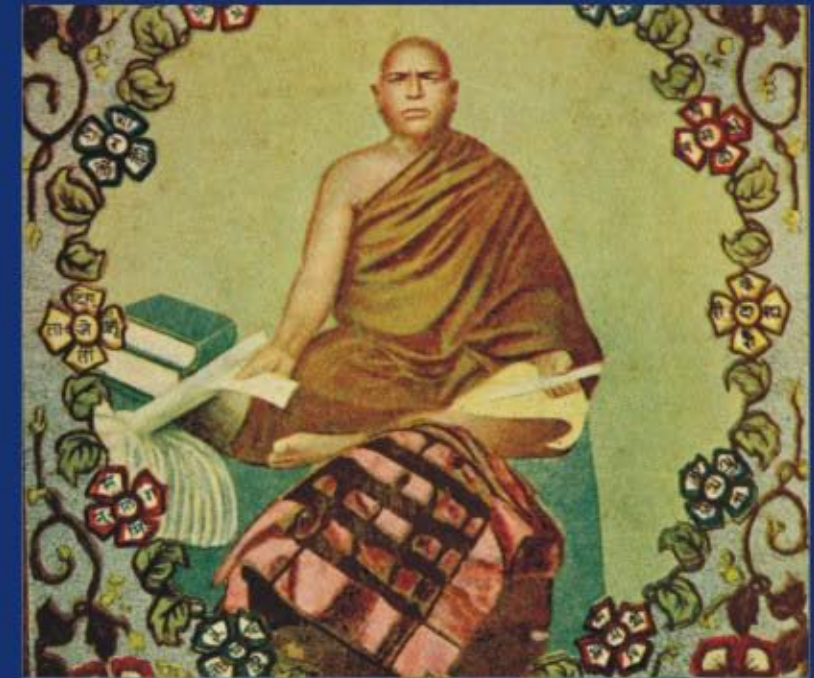
Primary education
in Mahuva,
matriculation from
Alfred high school,
Bhavnagar in 1880.
Married to Jiviben
in 1879.

B.A. with Honors in
1884 from Elphinstone college, University of Bombay, first
known Jain graduate.

Diligent, Brilliant & Industrious academic career. Signed
articleship with M/S Little & co for Solicitor's Examination but
religious causes were dearer to his heart.
Became honorary Secretary of Jain association of India(1884).
Strived to prevent slaughter of cattle.



Along with Columbia Exposition, the third largest world fair,
to be held in Chicago in, 1893 it was decided to hold first
Parliament of World Religions where religious heads from all
over the world were to assemble.



For this His Holiness, *Munishree Atmaramjee*, a well known
scholar & Jain priest was invited. *Munishree* could not honor this
invitation due to strict code of conduct for Jain ascetics.
Who can shoulder the stupendous task to represent the subtle
philosophy of Jainism with courage & correctness ? Yes the
only one "Virchand", was the unanimous voice of 5 million
Jains. The responsibility only he could Shoulder.

Virchand Gandhi in USA

1893 to 1895

Eloquent Oriental speaker



Inspite of protest from orthodox Jains to cross the sea, he went to USA for this laudable cause of Jains with strong determination.

In USA, he delivered numbers of illuminating lectures on Jainism, Religions of India, Indian heritage and traditions. He firmly and with forceful & fearless speeches removed the mistaken identity of Great mother India. His defense for homeland and his attack on some scrupulous missionary motives were well understood by people of USA. He won many medals & awards but more important was his courageousness with unblemished honesty, integrity and simplicity.

While returning from USA he stopped over at London and gave few lectures.

11th Sept. to 27 Sept. 1893

Parliament of World Religions Chicago



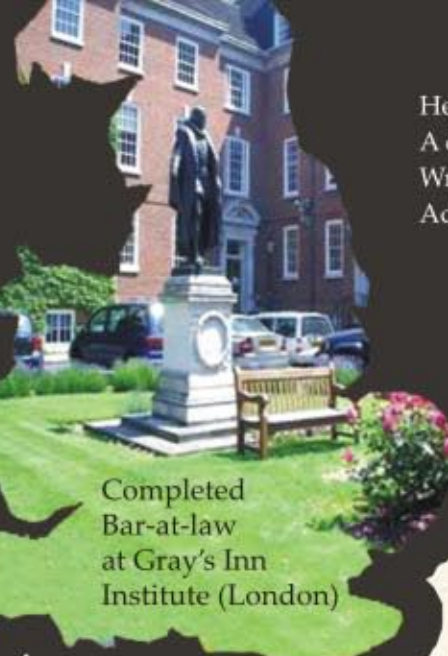
First to introduce Jainism to western world.

2nd Visit to USA & England 1896 to 1901



The Asian Representative At Intl' Commerce Conference

In 1899, Shri Virchand Gandhi attended the International Commerce Conference as a representative of the whole of Asia, and represented 350 million people. He suggested improvement in and expansion of our postal system which handled the parcels, so that all the countries in the world can be covered. He opened our eyes by emphasizing this and reminded us that we need to impart detailed and complete education about commerce".



Completed
Bar-at-law
at Gray's Inn
Institute (London)

Herbert Warren (London)
A disciple of Virchand Gandhi
Wrote a book on "Jainism"
Adopted Jainism & Vegetarianism



Mrs Howard (USA)
A disciple of Virchand Gandhi,
Adopted Jainism, became Vegetarian
and used to practice
"Samayik" a ritual of Equanimity



During this period he gave numerous lectures in USA and England. Also visited France & Germany and gave Lectures.

Institutions established by him outside India.

1. Gandhi Philosophical Society (USA)
2. Jain literature Society (UK)
3. Mahaveer Brotherhood or Universal Fraternity (UK)
4. School of Oriental Philosophy and Esoteric Studies (USA)
5. Society for Education of Women of India (SEWI-USA)

Through his lectures, writings and institutions he introduced various religions of India to westerner and upheld the glory of Indian philosophies, heritage and traditions.

During this period he came once to India for a matter related to "Shatrunjay Tirth" His well drafted appeal and his victory was noteworthy and well deserved success of his genius.

His Major Contribution to the Jain Community



He put strenuous efforts to remove unjust pilgrim tax of Rs. 2 per person at "**Shatrunjaya Tirth**" to pay homage to sacred shrine of Lord Adinath, the first Jain Tirthankar of this era.

He won the respect and confidence of his Jain community and became young educated brightly shining social star of Jain community.



One more achievement was to remove tallow factory from the hill of "**Samet sheekhar Tirth**"

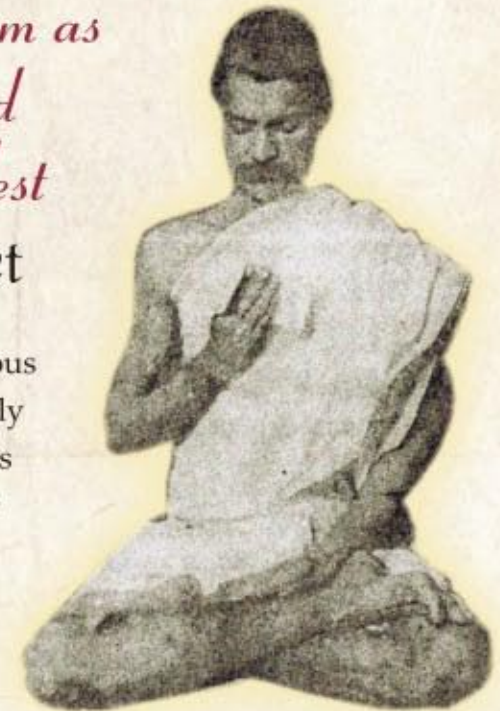
a most sacred hill of

Jains where 20 Tirthankars (Religious Guides) attained Nirvana, an event of Liberation. Jains are known for their concept of "*Ahimsa*" (Non Violence) & Slaughter house at such sacred hill was great sentimental issue for them. Known as popular "Piggery case", he fought this case right up to the top most Judiciary with all legal, religious and social means. Court at last had to respect the religious sentiment. This was his 2nd great triumph for Jains.

He was the first to introduce Jainism as an independent, nonsectarian and highly ethical religion to the West

Strict follower of code of conduct

Traveling extensively poses various problems for religious rules of diet and other rituals. Virchand Gandhi strictly followed the rules of his religion. Important example of this is to take his own cook, Mr. Nathu Manchhanda and other required things while going in a steamer from Bombay to New York. Even Vivekanand appreciated his vegetarianism which he practiced even in severe cold climate.



Courage & efforts

Some people had threatened him, some fanatic Jains outcasted him but he never lost his courage. In those days the travel, communication and other required facilities were insufficient but in spite of all these shortcomings he moved all over India and in many parts of the world to carry out his laudable mission for India and Jains without any fear. He sacrificed his brilliant career as lawyer and worked for the cause of his motherland and Jain community.

Again in 1887-88 he settled the dispute over *Makshiji Tirth* and later on also the dispute of *Kavi Tirth*



Mahatma Gandhi's relationship With VRG

Mahatma Gandhi in his Autobiography, "The Story of My Experiments with Truth" (Translated from Gujarati by Mahadev Desai) on page 47, Chapter 28, wrote:

"While in Bombay, I began, on one hand, my study of Indian law and, on the other, my experiments in dietetics in which Virchand Gandhi, a friend, joined me. My brother, for his part was trying his best to get me briefs. The study of Indian law was a tedious business. The Civil Procedure Code I could in no way get on with, not so however, with the Evidence Act. Virchand Gandhi was reading for the Solicitor's Examination and would tell me all sorts of stories about Barristers and Vakils."

Ref. Book : Mahatma Gandhi, Vol. 1, The Early Phase by Pyarelal (published in Feb, 1965)

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In Bombay he engaged Ravishankar, a Brahmin, to cook for him in the small establishment that he set up for himself. Study of Indian law he found to be tedious. No briefs came to him. Nevertheless he 'stoutly' refused to engage touts. With little to occupy him he started a short-lived experiment in 'vital food'. His friend Virchand Gandhi, who was studying for the Solicitor's examination, joined him.

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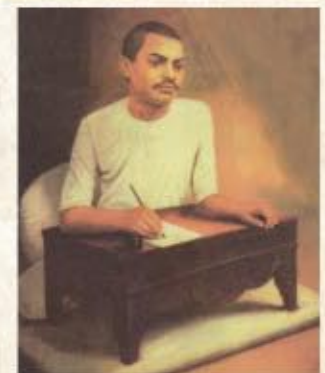
The prospect seemed gloomy in the extreme. His friend Virchand Gandhi, kept reeling off long yarns about forensic feats of hero-zeshah Mehta, Badruddin Tyabji and other legal luminaries.

In a letter written to Mr. Virchand Gandhi's son, Mohanbhai, Mahatma Gandhi sends his blessings and asks "Have you adopted any ideas of your father?"

Shrimad Rajchandra and VRG

Shrimad Rajchandra was a divine man following strict code of conduct. To one of his follower's question about crossing the sea by Mr Virchand Gandhi for the cause of religion, he not only defended Mr. Virchand Gandhi but also criticized those who were expressing such views in the name of religion.

Note by Mansukhbhai Kirchand



SOCIAL REFORMER

Evil Social tradition of 'Weeping and Breast beating on death of relative'

Many countries have some orthodox traditions which are neither relevant nor logical. One of such tradition in the birth place of Mr Virchand Gandhi was the tradition of 'Weeping and breast beating on the death of a person'. On the death of a person, women of the family and other relatives used to gather and perform the act of loud weeping and violent breast beating to exhibit their sadness. It is accepted if some very dear one cries or gets mental shock on the death of family member but such violent and nauseating act in public was looking artificial and dramatic. Some women in their over enthusiasm would weep and beat the breasts in such a way that for a passer by it would become a laughing stock. Mr Raghavi Gandhi, father of Mr Virchand Gandhi was very much against such tradition. Mr Virchand Gandhi wanted to write against this tradition but due to his preoccupation with other important matters he could not do so. But to fulfill his mission he invited best essay on this subject through a small Jain monthly magazine 'Shree Jain Hitechchhu' and offered the prize of Rs. 25 for the best essay. One Mr Ravji Devraj of Koda, Kutch

won this prize. Mr Virchand Gandhi edited this article and published with some modifications in the year 1886

He detailed various physical, mental and

social evils associated with such traditions. He also raised his voice against on more such evil practiced after the death of a person called "Dado"- means compulsory serving the feast to all relatives on a death in family. He appealed to all prosperous people to come forward to abolish this so that poor and middle class people need not suffer and spend unnecessarily.

We shall present some of the spiritual stanzas which were used in this essay with their meanings

नष्टं मृतमतिक्रान्तं नानुशोचन्ति पण्डिताः ।
पण्डितानां च मूर्खाणां विशेषोऽयं यतःस्मृतः ॥

One that is destroyed, one who has died, and for what has happened, Wise and learned do not feel sad . This is the difference between wise and fool.

नाप्राप्यमक्षिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुं ।
आपत्स्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥

Learned do not desire what is not available, do not pain for what is lost and does not get attached to materials even in adversities, because they know that whenever there is a birth, there is a death.

सोऽएण कदिरुणं कुट्टंरुणे सिरं च उअरं च
अप्यं खिवन्ति नरा ए तं पिहु धिद्धि कुनेहत्तं ।

Pains evolved from the death of dear one and subsequent act of weeping or beating the breast can lead us to Hell and hence I hate that act.

शोचन्ति स्वजनान्तं नीयमानान् स्वकर्मभिः ।
नेष्यमाणं तु शोचन्ति नात्मानं मूढबुद्धयः ॥

People without wisdom feel pains at the death of their relatives who die of their own Karmas, but do not realize or pain for the fact that every one will have their end.

Established a 'Society for the Education of Women of India (SEWI). '

It promoted women community from India to USA for higher education.



7th Aug 1901

Flame extinguishes



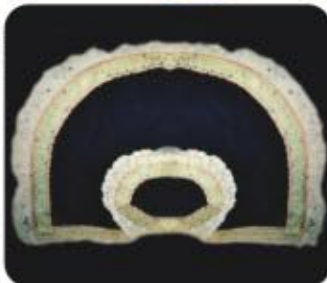
A great champion of Indian
Cultural heritage & Jainism

In 1901 he returned to his native land with a heart full of hope and a determination to devote all his life to the services of his co-religionists and country men. But, truly, "Man proposes and God disposes." Little did the comparatively young man that India could dream, the news of Mr. Gandhi's tragic premature death and his pilgrimage on Earth had almost come to end. "Quiet," says the Poet, "to quick bosom, rest is Hell." The same was the case with Mr. Gandhi. His spirit was too volcanic to allow him to think of rest. From his youth upwards, his brain and mind were always working with high pressure and the frail body proved too weak to sustain the phenomenal activity of the man. He returned to India but as a mere shadow of his former self, a total physical wreck. Only two weeks after he landed at Bombay, the end came on 7th of August, 1901, due to hemorrhage of lungs. He had returned to his native country only to die. A chill almost of horror passed through the Jain community all over on his demise. But of what avail are such vain regrets! He had played his short but eventful part on the stage of this world, tried to fulfill what he thought to be his mission, and left "for that journey from where no traveler returns," leaving behind him for his community and his countrymen in general the noble example of a useful and unblemished life, of what amount of enduring work can be done within the brief span of 37 years. May his soul rest in eternal peace and continue to inspire his co-religionists and countrymen with high ideals is the only prayer.

VRG's Memories



Family members of VRG
with Mrs. Indira Gandhi



Memories

CHRONOLOGICAL EVENTS IN THE LIFE OF SHRI VIRCHAND GANDHI

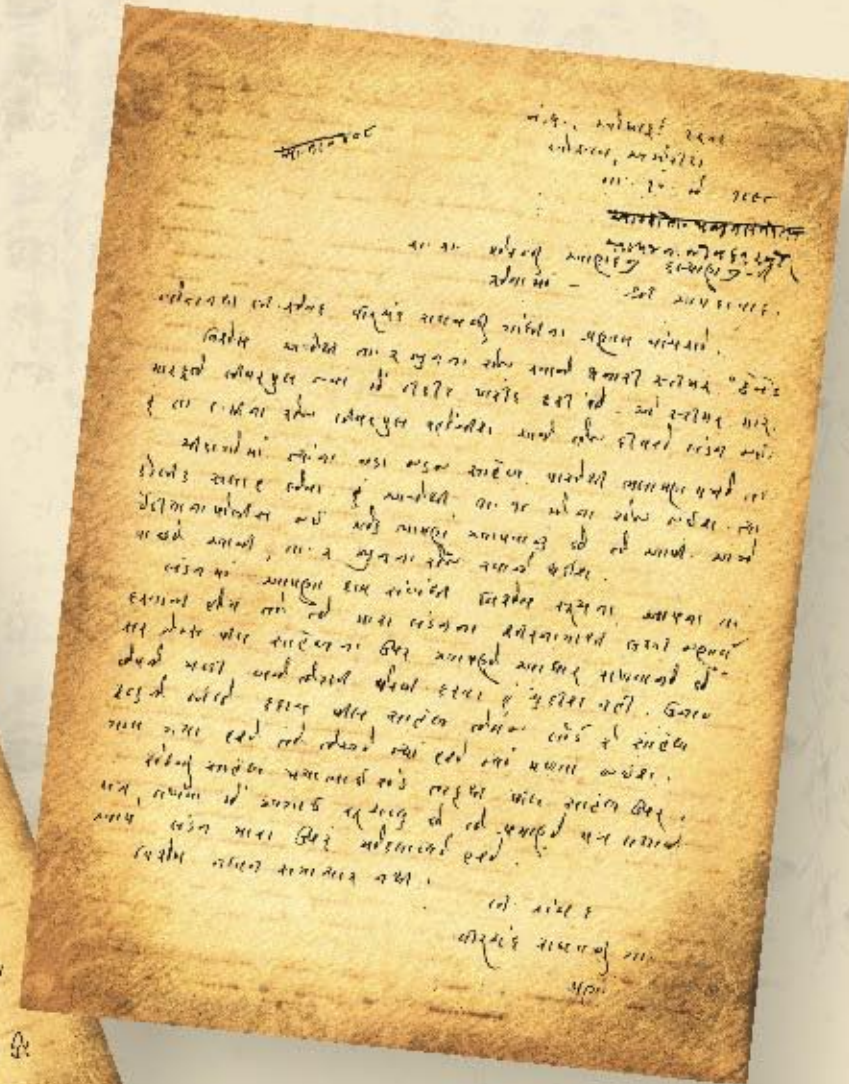
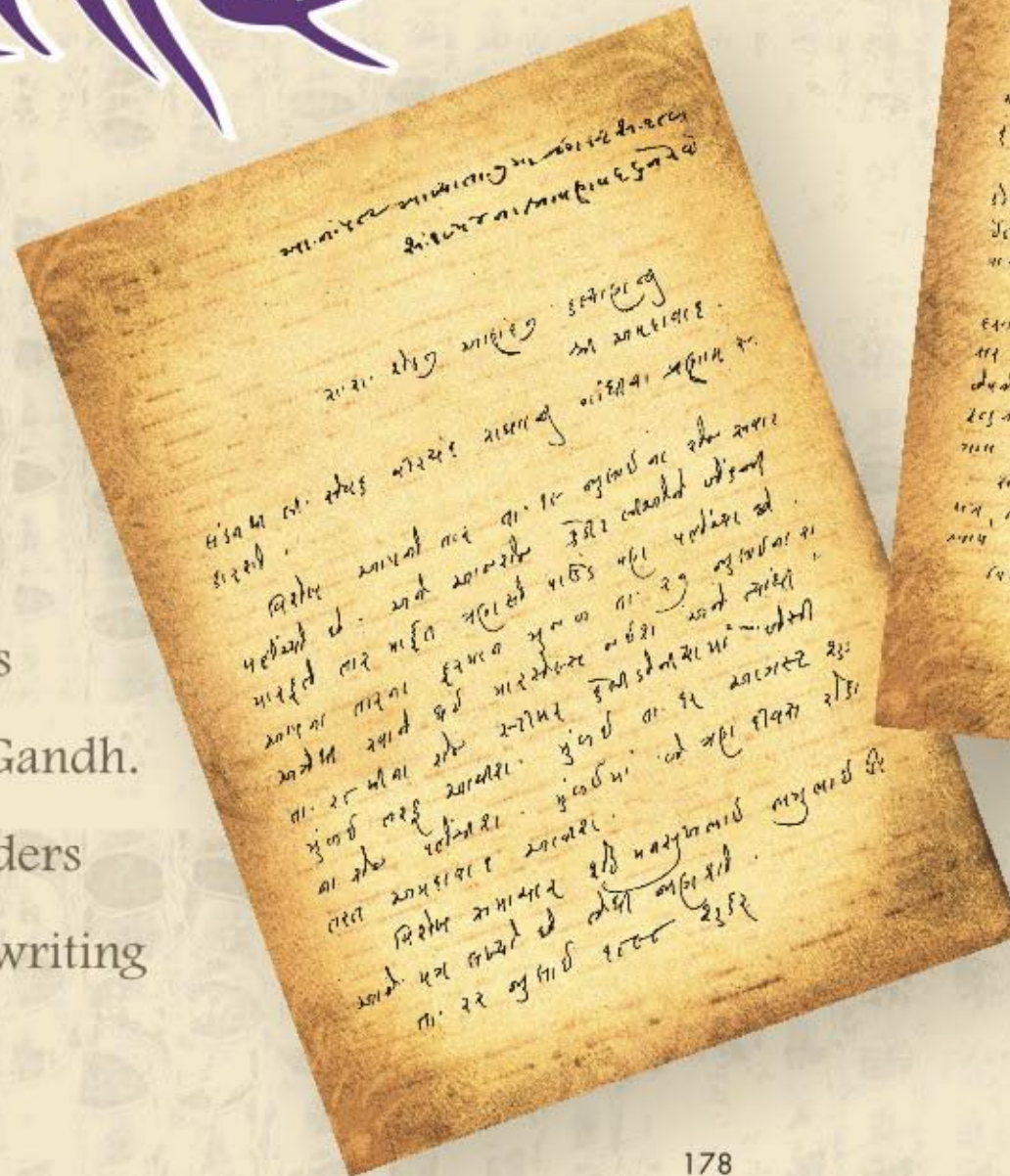
25th August 1864 – Born to
Shri Raghavji Gandhi & Smt. Manbai

1872-73	Family shifted to Bhavnagar for the schooling of Shri Virchandbhai as suggested by the head master at Mahuva and the inspector of schools.
1879	Got married to Jiviben
1880	Passed Matriculation examination from Alfred High School, Bhavnagar. Stood first in Gohilwad district - obtained Sir Jashvant Sinhji Scholarship
1880	Family shifted to Bombay for higher education of Virchandbhai Admitted to Elphinstone College.
1884	Passed B.A. with hons. First known graduate of the Jain Community.
1884	Beginning of public life by his appointment as secretary of the Jain Association of India.
1885	Obtained an order of enquiry from the Governor of Bombay for the disputes in the <i>Shatrunjaya Tirth</i> case. To obtain this order, he got evidences from Bombay, Poona and other places.
1885-86	Joined as an article clerk in the firm of Govt. solicitors Ms. Little, Smith, Friar and Nicholson.
1886	April - the tax per head for pilgrims to <i>Shatrunjaya Tirth</i> was removed. He got the verdict in favour of the Jains by convincing Col. Watson and the governor of Bombay, Lord Reay.
1886	December - Lord Reay received an honour on Mt. <i>Shatrunjaya Tirth</i> .
1887-88	Settled the dispute over <i>Makshiji Tirth</i> .
1890	Demise of father, Raghavjibhai. Father's instructions: No one should lament after me, don't have bath in the cemetery, don't spend after me in the normal ceremonies.

1891	Handled the case regarding the factory for extracting tallow from animal's meat on the <i>Sametshikhar Tirth</i> . When the owner of the factory Mr. Bedam refused to close the factory, the Jains appealed to the High court, Virchandbhai came to Calcutta, learnt Bengali and presented the translations of the historic documents to the high court. The court judgement was in the favour of the Jains.
1893	The Jain Sangh of Bombay decided to send Shri Virchandbhai to the parliament of Religions as the original invitee Rev. Atmaramjee could not do so.
1893	August - Departure to America by S. S. Assam.
1893	September - lectures on Jainism at the Parliament of Religions at Chicago- Defended strongly the attacks on Hindu religion & civilization.
1893-95	(1) Lectures in various American cities on Jainism, Hinduism and Buddhism under the ages of 'School of Oriental Philosophy'. (2) Publication of the book 'An unknown Life of Jesus Christ' in Chicago. (3) Came to London - Lecture on Indian Philosophy in a meeting chaired by Lord Reay
1895	Return to the motherland, lectured under the ages of <i>Arya Samaj</i> , <i>Buddhiwardhak Sabha</i> and other organizations. Founded the <i>Hemchandracharya Class</i> .
1895	September - Representative of Jainism at ' <i>Dharma Mahotsava</i> ' in Ajmer.
1896	Second trip to America together with his wife upon an invitation, 21st August. A day prior to the departure (on 20th Aug), he was felicitated by, Shri Mangrol Jain Sangit Mandali. The meeting was presided over by Shri Premchand Raichand.
1896	On hearing in America about the drought in India organized a Drought Relief Society and collected Rs. 40,000 and arranged for a shipment of food-grain to India.
1898	Returned to India for short time, was presented an honour at a meeting where Justice Mahadev Govind Rande was the president.
1898	Went to England regarding the <i>Shatrunjaya Tirth</i> case.
1899	Represented the whole of Asia at the International Conference for commerce.
1901	July, returned to India
1901	7th August - Death at the age of 37.

કચ્છી

Few sample letters
of Mr. Virchand Gandhi.
We leave it to readers
to judge his handwriting
and language



Dear Sir,
We authorize you to act as
Special Commissioner to the Jan Com
munity in matters relating to
our Sacred Hall of Shetungjaya,
while you are in England.
Yours truly
Managing Representative

1. Die erste...
 2. Die zweite...
 3. Die dritte...
 4. Die vierte...
 5. Die fünfte...
 6. Die sechste...
 7. Die siebte...
 8. Die achte...
 9. Die neunte...
 10. Die zehnte...

Authors' note

Tender at heart, he loved to make poems.
We do not have large collection of his
literally fond but few stanzas of his poem
may reflect his poetic heart.

He had two poet friends, Mr. Bhagvandas
Parekh and Mr. Mulchand Nathubhai

(૧) જૈન સાધુ (મુનિ)

આવ્યા મુનિ વન મહીં મહુવા તણા એ
વાણી ઉચ્ચારી બહુ શ્રાવકના હિતાર્થે
જાણે સુધાની સરિતા વહતી જ દીઠી
લાગે અતિ શરકરા સમ તેહ મીઠી !

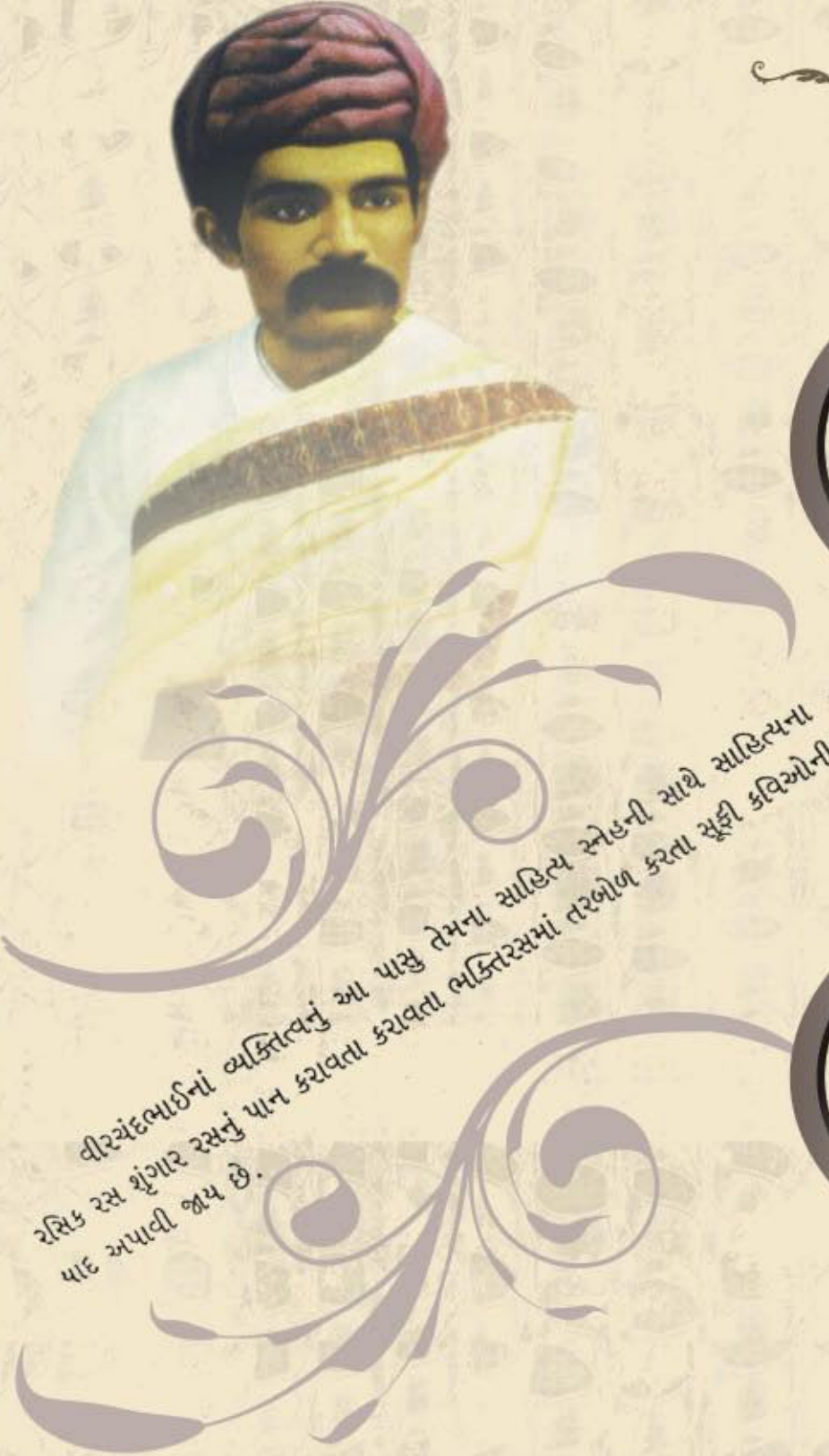
(૨) ચંદ્રજ્યોત્સના

શી શોભતી સુખદ ચંદ્ર તણી જ જ્યોત્સના
જેણે વધારી પ્રિયને મળવાની તૃષ્ણા
જેવી જય પ્રિય સમાગમમાં જ દીઠી
લાગે અતિ શરકરા સમ તેહી મીઠી !

(૩) કોરટમાં હાજર થયેલા ગુનેગાર

ઊભો રહ્યો કુપર સાહેબની સમક્ષ
ઉદ્વેગ પામી મુખમાંથી વદાયુ રક્ષ
નિર્દોષ છે ઉચ્ચારાતી દીઠી
લાગે અતિ શરકરા સમ તેહ મીઠી !

કવિ વીરચંદ



(૪) તમારા પત્રની પ્રાપ્તિ

રે મિત્ર પત્રની અહોનિશ વાટ દેખું
વિહાગિ શાંતિ અરથે તવ ચિત્ર પ્રેખું
જ્યારે પ્રભાત સમયે તવ આવી મીઠી
લાગે અથિ શરકરા સમ તેહ મીઠી !

(૫) પ્રભુભક્તિ

સંસારમાં સુખદ વસ્તુ ન કો ગણાયે
આનંદ કંદ પ્રભુ ભક્તિ કરો સદાયે
શાંતિ થઈ પ્રભુ તણી જવ મૂર્તિ દીઠી
લાગે અતિ શરકરા સમ તેહ મીઠી !

(૬) કવિતા

જૂના વિચાર સહ મૌન ન અર્થમુક્તિ
રંજાડતો પ્રિયતમા તવ પ્રેમ ઉક્તિ
માધુર્યયુક્ત કવિતા જવ તારી દીઠી
લાગે અતિ શરકરા સમ તેહ મીઠી !

(ઈન્દ્રવ્રજ)

શા સારુ દોડે ભલી ઓ હરિણી,
પાણી નવી, ઝાંઝવુ જો નિહાળી;
ભોળાઈથી દુઃખી બહુ થવાશે,
લોકો મહી મૂરખ તું વદાશે !

Major contributors to
**VRG's Life and
his Mission**



Param Puja Acharya Vijayanandsuriji aka Muni Atmaramjee Maharaj



Acharya Vijayanadsuri (Atmaramjee) was born in 1821 CE in a Kapoor Khatri family. At the age of 16, he was initiated in Sthanakwasi Jain order. Later in VS 1875, he was initiated by Muni Buddhivijaya of Tapagaccha. In 1886, he was conferred the title of Acharya at Palitana. Previous such honour of being conferred the title of an Acharya was almost four centuries ago. He was far sighted Jain scholar saint, author of many learned treatises on Jain religion. He was invited to participate in first ever congress of

world religions held in Chicago in 1893, since his glory had reached Western world too. The principles of right conduct of Jain monks prevented him to go, but Acharyashri wanted Jainism to be presented in the congress. Hence he referred the matter to the community & name of 29 years old, Shri Virchand Raghavji Gandhi (VRG) was suggested who was then the secretary of Jain Association of India.

Muni Shri Atmaramjee trained & deputed Shri Virchand Gandhi. Since it was considered to be a sin to cross the sea & visit foreign lands, protest was raised against VRG's trip to USA, but Shri Atmaramjee was a very far sighted saint who could see centuries ahead & hence didn't mind such protest & blessed VRG to represent Jainism, and after VRG's representation in First ever Parliament of World Religions, recognition regarding Jainism was established in western world.

VRG before commencing his speech in parliament conveyed, "The inclemency of climate & the distant voyage which one has to undertake before one can come here prevented that able JAIN (Muni Atamaramjee) from attending this grand assembly & personally presenting you the religious convictions of Jains. You'll therefore look upon me as simply mouthpiece of Muni Atamaramjee, the learned priest of Jains in India, who devoted his whole life to study of that ancient faith. He has commissioned me to say to you that he offers his cordial congratulations on his own behalf & on behalf of Jain community for you having achieved the consummation of that grand idea of convening of parliament of religions. This spectacle of learned leaders of thought & religion meeting together on a common platform & throwing light on religious problem has been dream of Muni Atmaramjee's life." Such was VRG's respect for his master - *Guru*.

Jain Association of India

Jain association of India was established by Svetamber Jain Sect in the year 1882 to resolve the various issue of Jain community. Its objectives included unity amongst Jains, propagation of education and values in Jains, to prevent cruelty on animals, to protect Jain places of pilgrimage, to help Jain trusts and organizations etc. Its activities and tasks were magnanimous as Jains were declining in their political, social and economical influences. The work required not only hard work but vision and commitment. Jain community found right young brilliant and knowledgeable person like Mr Virchand Gandhi to shoulder this responsibility. He was the first honorary secretary of this organization and it was through this organization that he initiated various works of the community. This association also helped him for his selections as favorite choice to represent Jains at the first parliament of world religions



Sheth Maganlal Dalpatram – Great support to Mr. Virchand Gandhi

He was born in Ahmedabad in 1901 AD in Visa Oswal Samaj. Though not much educated with his efficiency and hard work, he earned name and fame. He had very close relations with Acharya Shri Aatmaramji Maharaj. When Jain Sangh of Mumbai opposed to send Mr Virchand Gandhi to the Parliament of Religions, Sheth Maganlal put all his efforts and

tried his best to convince the Sangh. Though he was not capable to afford the expense of Mr Virchand Gandhi's tour, he fulfilled the wishes of Shri Aatmaramji and sent Shri Virchand Gandhi to the Parliament. On return of Mr. Virchand Gandhi, when the Jain Samaj decided to outcast him Sheth Maganlal showed his solidarity to Mr. Virchand Gandhi and invited 200 eminent Jains to have meal with Mr Virchand Gandhi

Vivekanand and Virchand Gandhi Two Heroes of Parliament of Religions

It was the memorable day of 11th September, 1893. The Columbus Hall of Art Institute of Chicago was overflowing with about 7000 people and on the platform were seated the learned leaders of the leading religions of the world who had come to participate in the parliament of religions. Two young men among them with their Indian costume and turban drew special attention of the public - one was the world-famous Swami Vivekananda who represented Hinduism and another - Shri Virchand Gandhi who represented Jainism. They made such an impact at the Parliament of Religions with their impressive speeches and personality that both of them had to continue to give speeches in America even after the Parliament of religions was over. Swami Vivekananda continued for another three years and returned to India on 15th January, 1897 after giving numerous lectures in America and England. He again travelled from 20th June 1899 to 9th December, 1900 to America and Europe for spreading the universal message of Vedanta. Shri Virchand Gandhi also remained in America for some more time after the Parliament of Religions was over and again visited America in 1896 and 1899 and delivered lectures.

Both the Indian Heroes of Parliament of religions had much in common between them. They were contemporaries, great popular orators and both passed away at an early age in the harness of work.

Both of them had compassionate heart. Taking the cue from his Guru - Shri Ramakrishna - 'To serve Jiva as to serve Shiva', Swami Vivekananda dedicated himself to the good of humanity. He gave a clarion call to his disciples to dedicate their lives for the service of 'Daridra Narayana' and 'Yogi Narayana' and started Ramkirshna Mission in 1897 with ideal of

'*Atmano Mokshartham Jagat Hitaya Cha*'. In 1898 while people were leaving Calcutta in panic due to plague epidemic, Swami Vivekananda immediately started the relief work and he was so much moved at the suffering of people that when the funds were not forthcoming he even decided to sell the plot of land reserved for Belur Math which he was able to procure after a life-long struggle. The extreme step was however avoided by the intervention of the Holy Mother Sri Sharada Devi. Later some fund was received and the relief work continued.

Shri Virchand Gandhi also had a compassionate heart, when he heard the news of severe drought of India in 1896 while he was in America, he at once established a Relief Committee under the Presidentship of Mr. C.C. Bonney the President of Parliament of Religions, himself being the secretary. He sent a shipload of food grains and Rs. 40,000/- in cash, as a relief measure, for the suffering people of India.

Education, and education alone is the panacea of all our evils – said Swami Vivekananda. He was one of the pioneers to champion the cause of education of women. Shri Virchand Gandhi also tried hard to spread higher education particularly in the Jain Community. With his efforts "International Society for the Education of Women in India" was established in America.

Indian Society was under the clutches of tyranny of priest craft and superstitions, when these two heroes of India sailed for America. Sea voyage in those days was considered unholy and both had to face stiff opposition from their own countrymen before going to America as well as after returning from there.

Swami Vivekananda used to address Shri Virchand Gandhi as "Oh my Dear Gandhi" in his letters. Both of them were good friends and admirers of each other. 'A friend in need is a friend indeed'. True to this proverb, both helped each other while they were put into difficulties by their own countrymen out of jealousy.

Similarly, when Shri Virchand Gandhi was in difficulties, while his own people were trying to outcast him, Swami Vivekananda tried to defend him and sympathise with him. Swami Vivekananda wrote in November 1894 to Shri Haridas Viharidas Desai, the Diwan of Junagadh for whom Swami Vivekananda cherished great love and respect and who was already known to Shri Virchand Gandhi... "Now here is Virchand Gandhi, the Jain whom you knew well in Bombay. This man never takes anything but mere vegetables even in this terribly cold climate and tooth and nail tries to defend his countrymen and religion. The people of this country like him very well. But what are they doing, who sent him over? They are trying to outcast him."

AT this juncture while the World is celebrating the Centenary of Chicago Parliament of Religions, let us pay our special homage to those two great and worthy sons of Mother India – Two Heroes of Parliament of Religions. - Swami Nikhileshwarananda (1993)



Followers And Foreign Friends

Mrs. Howard : Just as sister Nivedita was follower of Swami Vivekananda, Mrs. Howard was initiated into the Jain religion by Mr. Virchand Gandhi. It was his virtuous contact that turned Mrs. Howard into a pure vegetarian and a strict Jain.



Shri Gulabchandji Dhaddha has made few entries in his diary about Virchandbhai's activities in America. He writes: 'After Shri Gandhi returned from America. I met him at Ajmer. We were both there to deliver a speech. During this meeting, Shri Gandhi showed me a letter from a senior officer of the postal department in Chicago.

The letter said, "I had been cured of my headache by chanting the *Navkar Mantra*, in a ritualistic manner as directed by Mr. Gandhi. Due to some mistake on my part, the headache has reappeared. Please give me proper guidance." This is an excellent example for those who do not believe in the propensity of a *Mantra*. Shri Gulabchandji Dhaddha further writes: 'At that time Shri Gandhi showed me the photograph of an American lady (who was perhaps Mrs. Howard). She was performing "*Samayika*", dressed in the Indian attire, sitting on a mat (technical term "*Katasanu*") with the '*Muhapatti*' (a strip of cloth to cover the mouth) in her hand. She had a rosary in her hand. Shri Gandhi told me that when this lady chanted the *Navkar Mantra* for a month, according to the special instructions of Shri Vijayanandsuri, she remembered her previous birth and told us about several incidents of life during her previous birth in India'.

Virchandbhai had founded an organization called 'The Society for the Education of Women of India'. The secretary of this society was Mrs. Howard. She wrote to VRG in 1896, "But I am more concerned for poor India. Why should Christianity, which is a failure here, be thrust upon India?"

Herbert Warren : This noble personality, initiated by Virchandbhai can be called an ideal Jain.

As Shri Mohanlal Dalichand Desai writes : To see an English gentlemen giving up eating meat totally, heartily following the Jain rites, in a limited but truthful manner, having complete intellectual faith in the Jain philosophy and getting deep into religious study is a matter of great joy.

Shri Virchandbhai had inaugurated an organization in England called 'Philosophical Society'. Through this Society, he had run classes to impart comparative knowledge of Jainism, Hinduism Yoga and Buddhist Philosophy. Herbert Warren attended these classes. He had kept notes of Virchandbhai's lectures at these classes. Whatever he imbibed from those lectures was enough to keep his faith steady in the Jain *Darshan*, he published a book called 'Jainism' based on these notes. Pandit Fatehchand Lalan wrote the forward and blessed this book.



After the demise of Virchandbhai, this society was closed down. Mr. Warren was, however the real seeker. So, whenever he had a doubt on any religious question, he used to correspond with the Jain Shrivaks in India and get his doubt cleared. He thus came in contact with Pandit Lalan, Shri Hiralal Jhaveri, Shri Govindji Mulji Mahewani and Shri Makanji Juthabhai.

Mr. Warren was eager to see that Jainism was propagated on a large scale in UK so that his countrymen would appreciate the ideals of Jainism. So he started in London a 'Jaina Literature Society'. Through that Society, he took up the activity of getting appraisal of Jain Philosophy books written by English scholars and publishing them. In order to practice the Jain way of life, he also started an organization called 'Mahavira Brotherhood' or 'Universal Fraternity'.

These attempts invoke the memories of the intense attempts of Virchandbhai to propagate Jainism.



President Charles C. Bonney : He was the president of parliament of world religion Chicago 1893. The concept of the Parliament of Religions, its organization and its success were all thanks to this gentleman. He had great feeling and sympathy for India. When there was a drought in India in 1896-97 and when Virchandbhai formed a committee to aid India, he asked for and obtained the co-operation of President C.C. Bonney as the chairman of the committee. The committee sent a shipload of food grains and about Rs. 40,000/- for the victims of the drought in different parts of India.

Dr. John Henry Barrows : He was the chairman of the Parliament of Religions at Chicago in 1893. He was impressed by the way in which Virchandbhai defended Hinduism in a gentle but effective manner and added to the dignity of the conference. When Virchandbhai stayed in America after the conference, Mr. Burrows temporarily vacated his own residence for Virchandbhai to stay there.



Mr. and Mrs. A. Gordon : Hon. secretary of Mahavir brotherhood, London, established by VRG

V Glasenapp : Influenced by VRG's lecture he wrote his doctorate dissertation on the Jain Doctrine of Karma

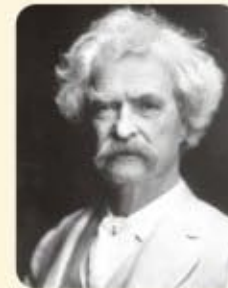


Other Friends : Countess Wachmeister, Mr. Alexander Fullerton, Professor Richardson (Hindu Boys college, Benares), Mr. Robert Burnette, Mr. Davitt D. Chidister (President of the T. S. in Philadelphia), Mr. Waterman (Judge of Chicago), Mrs. Geo. Cady (Cleveland)

Annie Besant (President of Theosophical society, London) and Secretary **Miss Mular**



They were with VRG in his first trip to USA to participate in the Parliament. They got impressed by VRG's lectures on the steamer PARIS and told to publish books on Jainism in English. They were also surprised that they were not knowing that such unique religion is existing in India. **Miss Mular** had sent a poem for the book *Savirya Dhyana* to LALAN.



Mark Twain : Mark Twain, father of American Literature was too impressed by Virchand Gandhi and Jain philosophy. His newspaper "Buffalo Express" had covered immense success of VRG. On Mark Twain's Visit to India, VRG displayed his hospitality and accompanied him to Jain temples.. In Mark Twain's, "Biblical & Hindu Miracles" - G.B. Singh justifies that Virchand Gandhi had met Mark Twain on his visit to India but somehow Western researchers in inventing Mark Twain in "The Lives of Samuel

Langhorne Clemens by Andrew Hoffman" mistook Virchand Gandhi as Mahatma Gandhi.

William Pipe : He was the joint secretary of the Parliament of Religions. He was an admirer of the activities of Virchandbhai and was helpful to him whenever possible. He knew about the strict codes of conduct which were followed by Mr. Virchand Gandhi about his diet. He made all the arrangements for his strict vegetarian diet. It was under the guidance of William Pipe that Virchandbhai conducted the classes at the School of Oriental Philosophy and Esoteric Studies.

Mr. George Francis Train: A leading businessman of USA, who often visited India and had business in Kolkatta. After hearing a lecture of VRG, he became vegetarian.



**Mr. Bhagubhai Karbhari -
greatest contributor to
VRG's literature.**

Born in Pethapur(Gujrat), Mr Bhagubhai karbhari was genius journalist. To his credit there are many publications like PRAJABANDHU and SAMLOCHAK (Both Gujarati daily), weekly like JAIN and PATRIOT (in English) and he assisted Jain Conference HERALD. He started "Swami Vivekananda Lecture Series" and also translated his book "KARMAYOG 'in Gujarati. Other books to his credit are "London Raj Rahashya part 1 and 2", "Langdo Jarvas", Eng-Guj-Eng dictionary and "KUMUDA"

His magnanimous contribution is collections of VRG's speeches and writings from which he published three books 1) Jain Philosophy (year, 1910). 2) Yoga philosophy (year, 1912) and 3) Karma philosophy. (Year, 1913). One will express without exaggeration that he is the one who has all credits to keep Mr Virchand Gandhi alive in our heart and mind.

GANDHI BEFORE GANDHI

*Part of preface By Bhagubhai Karbhari while publishing
the Book "Jain Philosophy" in 1910.*

His complain to Jain community...

"Has anybody ever taken care to photograph the hearts, the minds, the souls of these great men? It is with shame that I say the sons of India have disgraced themselves by their lethargy in this department of literature. But luckily for mankind some of the noble "minds", remembering that no prophet is honored in his country, take care to leave behind them in manuscript form the choicest of their matured thoughts and thus confer an inestimable boon on their kind. Mr. Virchand R. Gandhi was one of such minds. Luckily for his community and countrymen in general, he has written many of the important discourses delivered by him in India, England and America. It is eight years now since his brief but brilliant career came prematurely to a close, and during this period no attempt has been made by any of his followers or colleagues to place the mind of this man before the public, to give a sufficient idea as to what he did in England and America, in what diverse ways he rendered important services to our cause and religion by preaching the sublime principles of Jainism, not only in his mother country but also in far off lands. An humble attempt has been made in this book to place the man and his mind before the public, through his speeches and writings."

Authors' note



If one is asked to give one name for the greatest contribution for Mr. Virchand Gandhi's literature it is undoubtedly and unanimously Mr. Bhagubhai Karbhari. Without his memorable work we would have lost the brilliance of Mr. Virchand Gandhi.

These writings of Mr. B. F. Karbhari throw light on Jain Community's apathy towards such legendary personalities. The paramount question still persists "Have we changed, especially to take care of our literature and legendary characters?"

Shri Mahavir Jain Vidyalaya :

- I. Muni Atmaramjee was Guru of Acharya Vijay Vallabhsuri M.S. (Founder of Vidyalay)
- II. Vidyalay has published few books on VRG
- III. Team from Vidyalay went to Mahuva and brought VRG's medals, memorials, etc. and preserved them at Shri Mahavir Jain Vidyalay, in Mumbai in 1964, for future Museum.

Institute of Jainology (IOJ) jointly with JAINA had extensive collection of VRG material exhibited at the Parliament of World Religions event in 1993. They also installed VRG's bust at Chicago Jain temple in the same year.



Guruji Shri Chitrabhanuji

During his monk-hood he was pioneer to initiate celebration of VRG's Birth Centenary in 1964. This was done exactly on 25th August, 1964 (VRG was born on Aug. 25, 1864) in Fort, Mumbai. He is a great force behind various initiatives taken by JAINA for VRG mission.

JAINA'S VRG Projects

(Federation of Jain Association in North America)



Scholarship Project:

JAINA had established VRG Scholarship in 1997. It started awarding these scholarships in 2001, that being the 2600th birth anniversary year of Bhagwan Mahaveer and co-incidentally the death centenary year of VRG. The main project was to promote studies in Jainism, spread Bhagwan Mahaveer's message of non-violence and universal love, which was the lifetime goal of VRG. More than 50 scholarships have been awarded.

Publications Project:

The VRG Committee has published VRG's Biography 'Jyotirdharni Jivan Gatha' in Gujarati in 2001, his death centenary year and 2600th birth year of Bhagwan Mahavir. Later in 2003, English version titled "Biography of Forgotten Hero Shri Virchand Raghavji Gandhi" and other book "Glimpses of Jainism" were published.

To commemorate the centenary of his attending the Parliament of World Religions in 1893 he was honored by following activities

- a. By erecting his statue at the Chowk at his birth town Mahuva, Gujarat in 1993. (Courtesy: Champaklal Vagda, Mahua)
- b. The Ohio Historical Society, Ohio State by giving a big bronze plaque to Jain Center of Cincinnati/Dayton in 1994, marking 100 years of VRG's lecture in Cleveland, Ohio on Sept. 18, 1894 mentioning that Shri V.R. Gandhi brought Jainism to the Ohio State.
- c. By installing his statue at the temple at Jain Center of Chicago in 1995.

Mr. Pravin C Shah (Jaina VRG committee chairman) and his team has contributed a lot for VRG mission

THE JAIN PHILOSOPHY.

BY
BHAGU F. KARBHARI.
EDITOR.
"THE JAIN" AND THE "PATRAN," BOMBAY.

FORWARDED BY
Venichand Sarchand Shah
FOR
Shree Agamadeya Samiti.
BOMBAY.
SECOND EDITION.

Price Rs. one.] 1924 [Costs 1000]

CONCENTRATION
Virchand Raghavji Gandhi

Virchand Raghavji Gandhi

विस्मरणीय विभूति
श्री वीरचंद राधवलु गांधी

10/10/10 10/10/10

સાંસ્કૃતિક વૃદ્ધિ અને સમાજ સુધારા માટે
સર્વ ક્ષેત્રોમાં સક્રિય ભૂમિકા ભજવે છે.

JAINISM
IN WESTERN GARB, AS A SOLUTION
TO LIFE'S GREAT PROBLEMS

Written By
HERBERT WARREN
Honorary Secretary, Jaina Literature Society, LONDON

Chiefly from Notes of Talks and Lectures

By
SANDHU, B.A., M.R.A.S.

By
VIRCHAND B. GANDHI, B.A., M.R.A.S.
BARRISTER-AT-LAW

Edited By
DR. NAGENDAS J. SHAH, M.A., Ph.D.
Foreword

Foreword
DALSUKHBHAI MALVANIA

Shree Vallabhsuri Smarak Nidhi Publication

नमः श्री परमात्मने ।
चिकागो प्रश्नोत्त

यन्त्र कर्त्ता

श्री आत्माराम जी महाराज

प्रतिष्ठ कुला

जसवंतराय जैनी लाहौर

श्रीवीर सम्बत् २४३१। श्री आत्म सम्बत् ९
विक्रम सम्बत् १९६२। ईस्वी सम्बत् १९०५

पन्नास एकान्तीसोस पन्नास साहीर में विपदर लाना लोसमन
जेनी के बचिकार से लया।

[सर्व हक्क स्वाधीन]

Selected Speeches
of
Bhagwanji Virchand Raghavji Gandhi
Bharatiya Philosopher at the
World Religions

FOREWORD
 by Albert H. Riddle
 S. A. I. S.

LIFE SKETCH
 Chief Herald H. Doherty
 B. A. Star of Life

Shri Vallabhai Suresh Nalhi
Gadgil Jain Upadhyaya, Pydhonie
Bombay 3

THE YOGA PHILOSOPHY

V. R. GANDHI

विश्व-धर्म परिषद्
द्वारा
जैन धर्म

१० श्री विजयानन्द सूर्येश्वर (श्री आरमाराम जी)
और
श्री बीरचन्द राघवजी गांधी]

: लेखक :

पृथ्वीराज जैन एम. ए., जैन दर्शन शास्त्री

श्री बल्लभसूरि स्मारक निधि
गोडीजी जैत उपाश्रय, पायधुनी, वम्बई ३

Major Literature about Virchand Raghavji Gandhi

Major Literature of Mr Virchand Raghavji Gandhi

Originally written by VRG but edited later

1. **The Jain Philosophy.**
Speeches and Writings of Virchand R. Gandhi
Collected by Bhagu F. Karbhari
Publisher : Venichand Surchand Shah,
Aagmoday Samiti, Bombay.
Three editions 1910, 1912, 1924
2. **The Karma Philosophy, 1913**
Speeches and Writings of Virchand R. Gandhi
Collected by Bhagu F. Karbhari
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Pustakoddhar Fund, Bombay.
3. **The Yoga Philosophy, 1912**
Speeches and Writings of Virchand R. Gandhi
Collected by Bhagu F. Karbhari
Publisher : Aagmoday Samiti,
Bombay.
4. **The Yoga Philosophy, 1993**
Collected by Bhagu F. Karbhari
Edited by Dr. Kumarpal Desai,
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Jain Philosophical and Literary Research Center, Mumbai.
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From Parliament of World Religions, Chicago

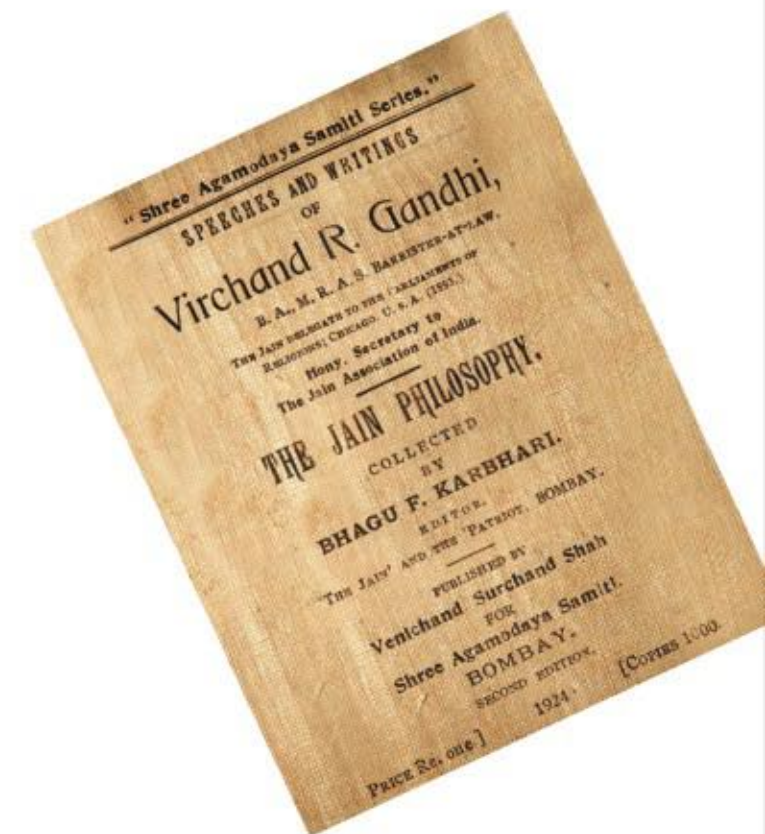
1. **The World's Parliament of Religions**
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2. **Neely's History of the Parliament of Religions and Religious Congresses at the World's Columbian Exposition**

Other important contributors

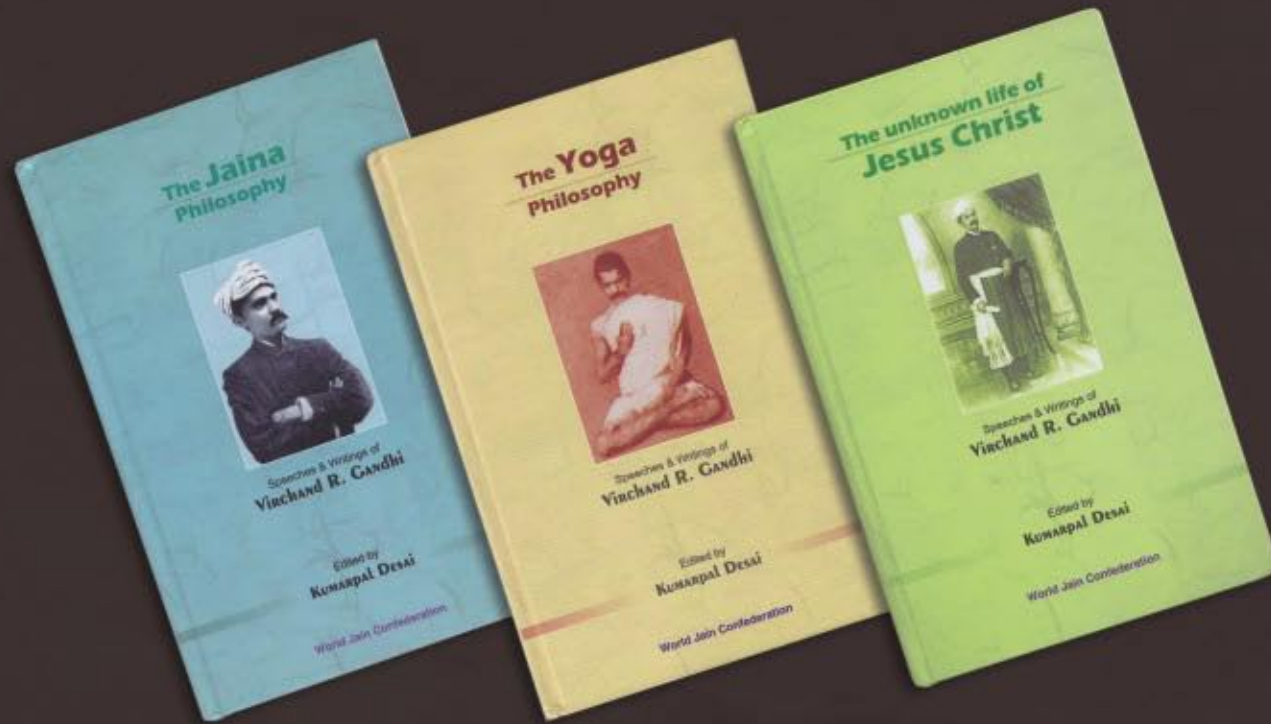
1. **Bhuvnendra Kumar(1939)**
2. **Swami Nikhileshwaranand(1993)**

3. **Mr Surendra Sanghvi and Dr Noel King(2008)**
4. **Mr Pankaz Hingarh(2008)**
5. **Mr. Ketan Mishtry(2009)**
6. **Mr Anand Rao(2009)**

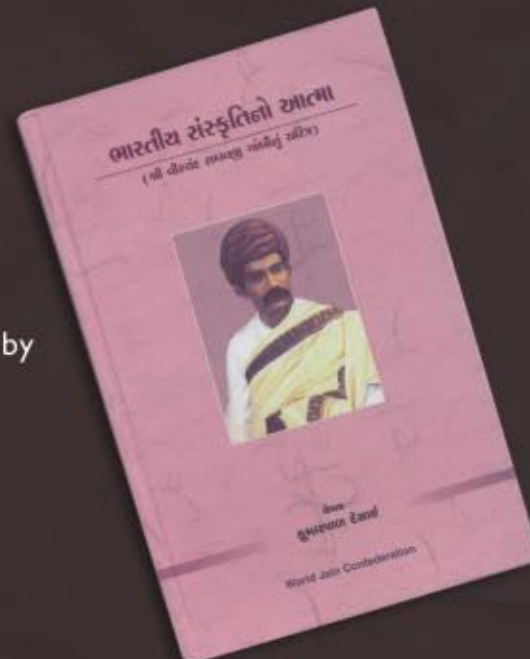
There are various news papers and magazine which have often published articles on VRG. Some of them are Conference Herald, Buddhi Prabha, Jain Saptahik, Janma Satabdi Visheshank, Jaina Digest, Navbharat Times, Gujarat Samachar, Mumbai Samachar, Janmabhumi, Chitralekha, DNA News paper etc.



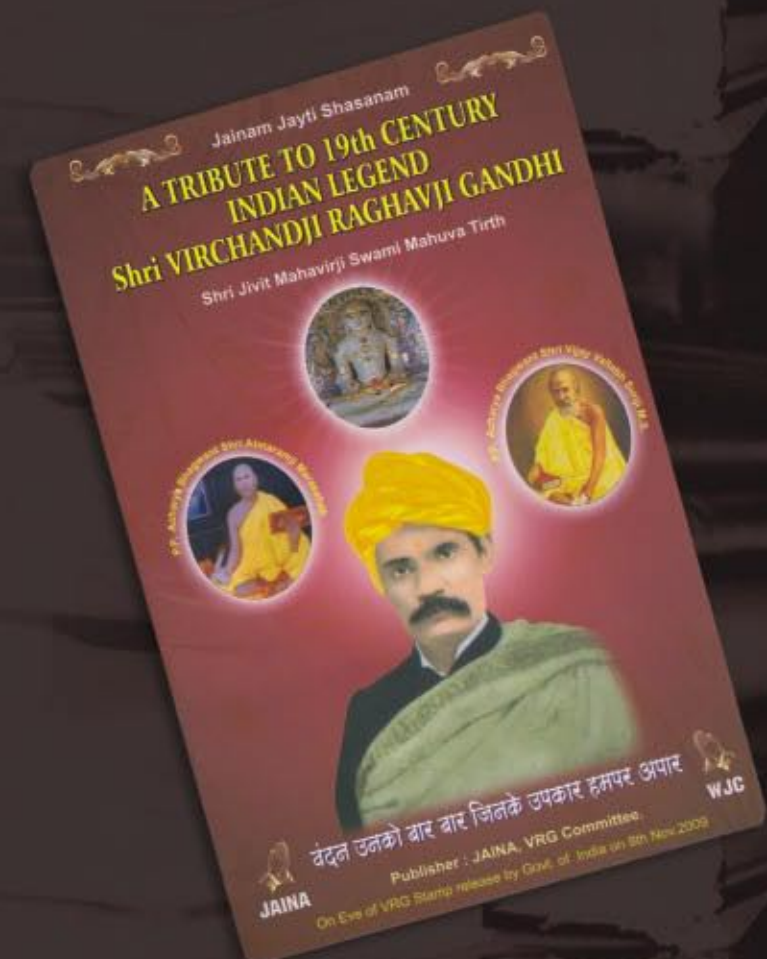
The JAINA Philosophy and The YOGA Philosophy, originally written by Bhagubhai Karbhari, and The unknown life of JESUS Christ originally written by Mr. Virchand Gandhi are edited by Padmashree Dr. Kumarpal Desai and are published by World Jain Confederation at the eve of VRG stamp release function held on 8th November 2009

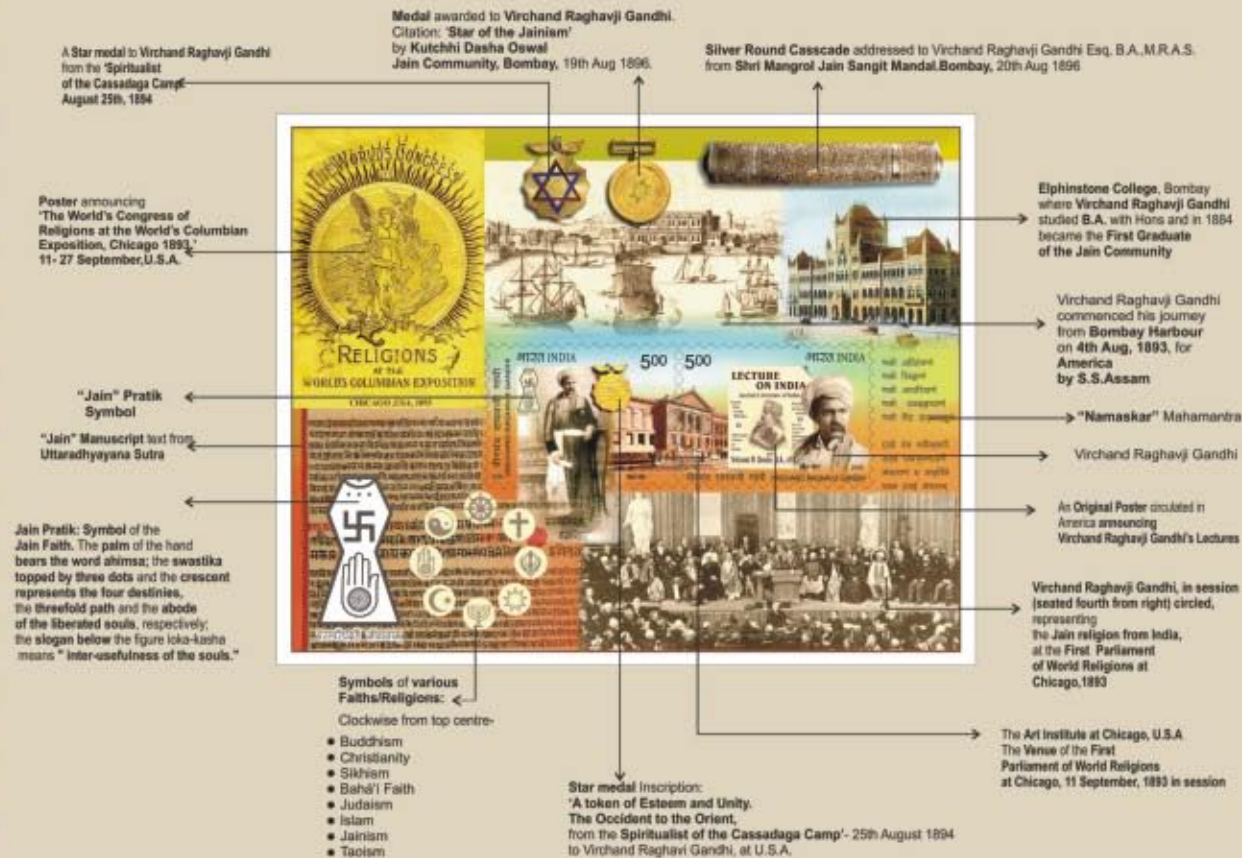


One more book in Gujarati by Padmashree Dr. Kumarpal Desai, published by World Jain Confederation at the eve of VRG stamp release function held on 8th November 2009



Booklet on VRG by Gunvant Barvalia and Pankaz Hingarh published on behalf of JAINA at the eve of VRG Stamp release function on 8th November 2009





Project of release of commemorative Postage Stamp and First Day Cover on Mr. Virchand Gandhi was initiated by JAINA and later on followed by World Jain Confederation (WJC), Mumbai. With great efforts of Shri Pratap Bhogilal and team of Mr. Mahesh Gandhi, Department of Post, Government of India released the Stamp and First Day Cover on 8th Nov. 2009 at the hands of eminent industrialist Ms. Rajashree Birla (Aditya Birla Group of Companies) at the function organized by WJC in Mumbai.

First Day Cover on Virchand Gandhi



Commemorative Postage Stamps



Brochure front page



Glimpses of - Commemorative Postal Stamp and
First Day Cover release function



Pujya Acharyashri Chndanaji

Blessings and Best Wishes



Amartya Sen (Nobel Laureate)



Pujya Ganivarya
Naypadmasagarji Maharaj

Presentation on world class writings and speeches of Mr. Virchand Gandhi given to Western world during 1893 to 1901. Though he had only few years of active and brilliant life, he will be remembered forever as “Great Ambassador of Indian Culture and Heritage”.

As the Jain representative at the first Parliament of World Religions held in 1893 at Chicago. U.S.A., he eloquently and boldly spoke as a perfect patriot and decisive defender of Indian Culture, Religions and Civilization. India would have had one more jewel like Mahatma Gandhi, if Mr. Virchand Gandhi would have had more than the short but sparkling life span of only 37 years.

- Dr. Bipin Doshi and Priti Shah

