

The Jaina Gazette

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ALL-INDIA JAINA ASSOCIATION

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If one-tenth as much thought and money had gone to the humanization of humanity as has gone to the mechanisation of industry, the latter would have been the blessing it should be and not the curse it has largely proved so far.

—DR, E A. BURROUGHS.

OURSELVES

It is a changing world. All, that is, is subject to the Eternal Law of change. But the Universe, all that has existence, living or not-living, Spirit or matter, is in its essence Eternal, ever existing, uncreate, and indestructible. Science maintains that matter though undergoing ceaseless change in form, is indestructible, is constant in quantity, never diminishing and never increasing, and is uncreate and everlasting. Metaphysics demonstrates that the other component of the Universe, Soul, Spirit, Life is also uncreate and indestructible. This also changes in form, when combined with matter. When *Pure*, it has inherent and continuous modifications in its own Essence, is omniscient, omnipotent, and blissful, without form, intangible.

The Jain Gazette is also subject to that absolute and eternal Law. With its entry into the 31st year, it has again changed its place of publication. This number is being issued from Malhipur-Saharanpur, by Shriyut Chaitan Das, B. A., P. E. S. (Retd.), the indefatigable Secretary, nay the life and soul of the All-India Jain Association.

Excepting the change in its place of publication, and an addition of worthy co-adjutors on the Editorial Staff, it retains all its other features.

The policy of the paper remains the same, unchangeable, unalterable and fixed. Our aim is to awaken the Jain Community to its best interests. It is impossible for any successful Community to practise proud isolation from its neighbours in haughty disdain, looking down upon them as the sinful crowd who have taken birth only to set off its spiritual richness by their miserable poverty in that respect. In trade, in commerce, in education, in sociology, in physique, and in wealth, Christians, Buddhists, Musalmans, and even some so-called Sudras have left the Jainas far behind. Jainism has got true gold in it; but it lies upon us to prove that it is so. Is it not fair to ask the Jainas "what have you done to make life better and happier for humanity, or for the members of your own community even?"

There need not be any misgiving as to our policy. We are determined not to tread upon the tender toes of any part of our community. We are equally determined to oppose everything that is in

the way of true progress. Our policy is to live, not to stagnate and vanish into a community that once was.

For this great co-operation is necessary. Men are needed. Money is required. Organisation is wanted. Workers are scarce. Our monied men are either close-fisted, or inclined to extravagance in passing shows, melas, tamashas, drum-beatings, and feastings.

We expect that all Jainas, young and old, rich in wealth, and rich in knowledge and experience, will realise that the sorest need of the hour is to economise our slender resources. Not a pie is to be mis-spent or ill-spent. The Jainas are charitable enough. What is needed is to give their charities a true and really meritorious and fruitful turn.

Our constant unceasing endeavours shall be to point this out; to serve as beacon-lights in showing the true direction in which the stream of charity should be made to flow, the direction where the soil is soft and fertile, and not hard and barren. A stream may make much noise when running over a stony bed of pebbles, but it produces the best results only when it flows silently over soft ground of rich clay. Let us use good care and sound discretion in the bestowal of our gifts. The Jain Gazette will ever be pointing out the true way to the propagation of Jainism and the betterment of Jain Society.

May we have the strength and endurance to do our Duty, watchfully and unfalteringly.

In Memoriam

The toll of death has been heavy; and some of our best men have been taken away. We are sorely grieved to record the deaths of the following and our sincere sympathies go out to the relations who have suffered.

1. Rai Bahadur Seth Champa Lal of Beawar was a generous donor to all religious and charitable causes.

2. Rai Bahadur Seth Tikam Chand Soni was the son of Rai Bahadur Seth Mool Chand Soni, who made the Soni family of Ajmere illustrious by erecting there the Jain temple which is visited by every traveller, and where the work of construction, improvement, or decoration is and has been proceeding without a break.

His son Seth Bhag Chand is a gentleman from whom we have high expectations towards the upliftment of the community, and the propagation of Jainism.

The Hon. Col. G. D. Ogilvie, A. G. G. in Rajputana paid a visit to Kanwar Bhag Chand, the son of the late Rai Bahadur. The courts and Government offices were closed for a day as a mark of respect. The city also observed a day's *hartal*.

The late Rai Bahadur came of an ancient family of bankers who have establishments in Bombay, Calcutta, Agra, Gwalior, Khandwa and practically all the important States in Rajputana and are treasurers to the Bharatpur, Dholpur, B. B. & C. I., Udaipur and Jodhpur Railways, and the Ajmer Central Cooperative Bank.

3. Dan-vir Seth Gurmukh Rai Sukhanand of Bombay was a princely donor. The Dharmshala which he has built at Bombay is a splendid rest house, open, spacious, commodious, well furnished with all necessary conveniences, and will perpetuate his name for generations.

4. Pt. Dhanna Lal Kashliwal was a prominent figure in all Jain gatherings, particularly of the Khandelwal Samaj. He worked hard and successfully in collecting funds for the Morena School of Jain Philosophy, in Gwalior State, and was a tower of strength to the Shastriya Parishad and Khandelwal Hitechhu.

5. Babu Gopi Chand Jain, advocate of Amballa has passed away recently. He was president of the Jain Mahasabha Punjab, and of the Atmanand Jain Sabha, Simla; also manager of the Atmanand Jain High School there. The Atmanand Jain Sabha of Ambala, helped very largely in the propagation of Jainism by publishing a large number of short and popular tracts on various subjects. The deceased took a keen interest in the correction and amendment of School Text Books containing wrong, incorrect and misleading statements on matters relating to Jainism. His had been a life dedicated to the service of Jains and Jainism. He was a member of the All-India Jain Association and its Managing Body, very liberal in his views, a quiet and peaceful worker. His untimely death has been a great loss not only to the Swetambars but to the whole Jain Society.

6. Seth Banjilaljee Tholia, Jeweller of Jaipur was a devout Jain and a generous benefactor to many a religious and charitable institution. He was highly respected by the late Maharaja, and was held in great esteem by the present Maharaja and his Government.

7. B. Fateh Chand, Jeweller of Lucknow was the last representative of the family of Oswal Jain Jewellers who followed the Digambara Doctrine, who founded the principal Jain Temple in Chowk Lucknow, and who gifted considerable properties for its maintenance.

8. Seth Mathra Das Padam Chand Bainada of Agra, was the leader of the local Jain Samaj. The restoration of images at Deogarh, their setting in wall in a vast enclosure, was a unique work illustrating his religious devotion and munificence. The Agra activities have suffered seriously by his demise; but his charities were wide and not restricted within local confines.

9. Rai Bahadur Lala Sultan Singh, Rais and Honorary Magistrate, Delhi was ever ready to help whenever his assistance was needed in a sacred cause, or a commercial matter. His son Lala Raghubir Singh has founded a unique educational institution, the Modern School at Delhi, where the standard of education is exemplary. The school owns a splendid building and extensive grounds and possesses a highly efficient staff. It is entirely the gift of Lala Raghubir Singh who pays all its expenses, and who devotes all his time towards the improvement of the institution.

10. Rai Bahadur Lala Paras Das, Government Treasurer of Delhi belonged to a family which held the Government Treasury even in pre-British times. He was greatly interested in Jain Bibliography, and has left a handsome, valuable and useful library of books bearing on Jains and Jainism.

11. B. Kishori Lal Patni of Calcutta was an active worker, who never spared himself or his purse in furtherance of all philanthropic activities.

12. Sriman Seth Puran Shah of Seoni made his name memorable by the great Pratishtha at Shikharji, and the construction of a splendid temple there.

13. Seth Jaya Kumar Devi Dass Chaure, wakil of Akola, was a social reformer and an unostentatious worker. His labour of love in the long drawn litigation between Swetambars and Digambars in respect of Shri Antareeksha Parshwanath Tirtha can never be forgotten by the Digambar Jain Community.

14. Seth Kesri Mal of Gaya was a devoted Jain and a generous donor. The Bihar Jain Provincial Committee has suffered a serious loss by his death.

15. Singhai Seth Gokul Chand, Wakil of Damoh. We have already adverted elsewhere to the loss we have suffered by his demise.

16. Babu Nawal Kishore Wakil of Cawnpur was a worthy son of a worthy father, the illustrious Jain Jati Bhushan Munshi Champat Rai, one of the pioneer workers who started the work of organisation and consolidation in the Jain Community. He continued to be the treasurer of the Jain Mahasabha, after his

father, and zealously guarded and protected the funds. His son Mr. Lakshmi Chand Jain who passed in London the competitive Examination for the Indian Civil Service, is under training in London, and will be returning to India next year.

17. Bhai Moti Lal Sahib of Delhi was a saint whom the Jain Community may well be proud to have possessed. He passed away at Rikhikesh in November last, where he was all alone, unattended by any relation or friends. He believed in and practised the twelve meditations, *Dwadashnupreksha*, *Bara Bhavana*. The principle of Ekatva—Thou art alone, be self-reliant, self-sufficient, independent, self-governed, and self-governing was the guiding maxim of his life. His work was unostentatious, and his life one of ascetic purity, devoting himself and his purse to the service of humanity, irrespective of considerations of caste, connection, or relationship. He was closely connected with many a Jain institution, such as Syadvad Mahavidyalaya of Kashi, Rishabh Brahm Charya Ashram of Hastinapur. The Public Library at Dehra Dun, endowed by Lala Khushi Ram, and patronised by Mr. Ugra Sain Barrister-at-law, owes its origin, and success to the sacrifices and services of Bhai Motilal Jee. He dedicated his residential house in Mohalla Sat Ghara Delhi to Jainism, and the temple there has the unique feature of being almost managed by ladies, though a regular trust committee for its management was constituted by the District Judge of Delhi about 1915.

He was the son of Lala Chandamal of Delhi, a retired Government Pensioner, and the son-in-law of Rai Bahadur Lala Sagar Chand, B. A., an alumni of the Punjab University, who immediately after taking his Degree, lectured on Philosophy to the B.A. classes in the Government College Lahore. Bhai Moti Lal Sahib was thus the brother-in-law of Rai Bahadur Dr. Sir Moti Sagar, Knight, Vice-Chancellor of the Delhi University, for some time a judge of the Lahore High Court, President of the High Court Bar Association, and the leading Advocate of the Punjab, whose loss also we have to mourn.

18. Rai Bahadur Dr. Sir Moti Sagar B.A., LL.D., Kt. He was the first Jain to occupy the high position of a Judge of the High Court, the Vice-Chancellor of the University, and the President of a Bar Association. He worked to the very last hour of his life. On the 11th November 1930, when he left us at about sunset, he had argued a long complicated appeal in the High Court and had just returned after attending a Directors' Meeting of the Punjab National Bank, when he fell ill, and expired before a doctor could be telephoned. He has left palatial buildings in Lahore, New Delhi and Delhi, a son, four daughters, and several grand-children.

19. Lala Dharnendra Das of Arrah. His was an earnest soul sincerely seeking for Truth. He was truly religious, and his charities were wide, extensive and substantial.

Our sincere sympathies go out to the relations of the above-named Jain brothers.

Our Congratulations

We have much pleasure in offering our felicitations to Dr. Lakshmi Chand Jain M A., LL. B., Ph. D., D. Sc., on the conferment on him of the Doctorate of Science Degree in Economics by the London University. He has justly won a high reputation for learning; he was selected as an Examiner by various Universities, and also by the Public Service Commission to set and examine papers in Economics for the Indian Civil Service Competitive Test. In January last, he represented the Punjab University at the 17th Session of the All-India Economics Conference at Annamalai University in the South. He presided over the deliberations of the Bharatvarshiya Digmaber Jain Parishad early in 1932 and ever takes an earnest interest in all matters relating to the welfare of the community, and the propagation of Jainism.

Mr. Jagat Prasad M. A., Accountant-General, Post and Telegraphs is the receipient of the high distinction of a Companion of the Indian Empire, C. I. E. Our hearty congratulations go to him on the honour which he so richly deserved. Possessed of a modest temperament and a retiring disposition, and weighed with official responsibilities, he has ever responded to the call of the Community and has generously contributed to all religious and charitable funds and institutions.

Our pleasure is no less in extending our congratulations to Mrs. Lekhwati Sumatiprasad Jain of Ambala who after a hotly-contested election camp-

aign won a seat on the Punjab Legislative Council. She was opposed by Dr. Bali, a graduate lady-practitioner of reputation in Lahore; and she secured over 3000 votes, as against Dr. Bali's 1600. She has the unique distinction of being the first lady—member of the Council. In fact her nomination was in the first instance rejected on the ground that a female was not eligible for election, so very novel was the idea of a lady standing up for election to a seat on the Punjab Council. The rejection order was set aside by a Tribunal specially constituted to decide the question.

She sent in about 150 questions, having reference to all the Departments of Government, Finance, Revenue, Local-Self-Government, Education, and Agriculture. Questions by all the other 89 members, taken together amount to as many as by her alone. This shows her infinite industry and wide interest, and her deep concern for the peoples' welfare. And the questions are of vital importance. Her speech in Council on the resolution asking for franchise and representation to women in District Boards and Municipalities was an impassioned and closely-reasoned-out appeal lasting for about 45 minutes, a performance which extorted the admiration of even those stalwarts who opposed her resolution on the ground that women should not descend to the dirty game of politics, and her proper and legitimate sphere was the home. Her crushing contention was that she wanted this right to ennoble and purify politics and not for selfish motives, or through a desire for self-aggrandisement.

Shrimati Kumari Subhadra Sethi the talented daughter of Dr. Nihal Karan Sethi D.Sc., has been awarded a scholarship of Rs. 30/- p.m., for 5 years by Government. She is a student of the Lady Hardinge Medical College at Delhi, and has also secured the Krishna Kumari prize. We congratulate her on these well merited successes.

Mr. C. R. Jain's account of his activities in America.

*(Continued from page 275 of the Jaina Gazette
for December 1933)*

21-9-33, 7. 20 P. M.

I left Chicago by the 9. 25 a. m. train day before yesterday. The whole day was spent in the train, Buffalo was reached at 10. 20 p. m. From the railway station, I drove straight to Hotel and occupied the room which Mr. Jwala Prashad had engaged for me, as he had left Chicago by an earlier train.

Yesterday we visited the scene of the Niagra Falls again, and this time we went down on to the rocks on which the water falls down from a height of 160 feet. These are big rocks and parts of them are dry. Round these a parapet has been erected by some enterprising people where visitors are conducted, and the spectacle is well worth the dollar (Rs 3/-) which they charge for it. We also had a boat trip in the gorge and saw the falls from different view-points.

Mr. C. R. JAINS ACTIVITIES IN AMERICA 13

We left Buffalo by the 6. 15 p. m. train, and reached New York early in the morning. We saw some rooms in a Hotel which were rather noisy, so we went to the International House (500 Riverside Drive) and decided to reside in it for 14 days upto 5th October when the steamer by which we are returning to England is due to sail from New York.

This place (The International House) is a very fine building and occupied a most beautiful site on the bank of the (river) Hudson. It is quite as big as the one at Chicago which is said to have cost 3,000,000 dollars, equal to about one crore of rupees. This couldn't have cost much less.

There are some Indians staying here, but they are apparently indifferent to Jainism and to any thing like a lecture from me. They are all Hindus, one very likely being a Christian.

In the afternoon I wrote a letter to Mr. Creutz whom I have already mentioned in these notes ere this, and one to Miss Metzel who is the secretary of a league that is interested in Indian affairs. Afterwards I paid a visit to Cook's office with Mr. Jwala Prasad who had to get his sailing changed from the 27th inst. to 5th October to be able to sail in my company. We returned to our place at 6 p. m.

24-9-33. 8. 12. p. m.

Nothing worth mentioning has occurred in my experience since I wrote in these pages on the 21st inst. Yesterday I met a European gentleman in the Smoking Room of this house, and found him interested, in a way, in my view of the origin of religion. He ~~is now~~

reading "What is Jainism". Yesterday I also mailed a copy each of 'The Jaina Conceptions' and 'The Right Solution' to a young American Lady who is the Secretary of a Mr. Bhagwan Gyane. Mr. Gyane is a *Punjabee* gentleman. He delivers lectures on breathing, food and religion etc. His charge is 10 (ten dollars) about Rs 30/- for a complete course of lectures. I was not able to see him yesterday; but I shall see him tomorrow at 11 a. m. at 200 West 57th street where he has his office. In the same place is located the office of the Ram Krishna Mission which is incharge of Swami Nikhilananda. I propose to see the gentleman tomorrow after seeing Mr. Bhagwan Gyane.

There is nothing else to write about.

25-9-33, 4. 45 p. m.

Mr. Jwala Prasad Jain and myself this morning paid a visit to Mr. B. Gyane. He is a very entertaining man. He gave us several of his publications on religion and health culture, and has asked us to dine with him on the 27th Inst.

From his room we visited Swami Nikhalananda's room which is in the same building, one storey lower down than that of Mr. Gyane. This gentleman, too, is a very amiable and courteous man. He gave us a copy each of his book on Hinduism. He has also taken from us the promise to attend his service on Sunday next at 11 a. m. There is a small temple-like room on the 2nd floor of the building (No. 200 West 25th Street). This

mission is maintained by collections, membership fees, and donations of interested persons.

There are many societies and institutions started by Indians in this country. One of them (that of S. Yogananada) is said to have made 5,000,000 dollars- $1\frac{1}{2}$ Krore of Rupees. Yogananda at Chicago had declared that he had a following of 50,000 persons. It may be that the sum mentioned above is exaggerated; but he would seem to have got on very well.

Some or rather most of these people and institutions do not teach religion in the direct way. They mix it up with health, culture and beautification hints and, naturally, are much patronized by women who are ready to pay anything if they can only retain their good looks and figure.

We lunched to-day at an Indian Restuarant in the 48th street, and afterwards went to Cook's, office where we met Mr. Shastri who came to represent Hinduism in Chicago and a Bengalee gentleman Basant Kumar Roy who is a journalist. Mr. Shastri has asked me to visit the Fellowship Centre at Mt. Kisca which I am going to do.

I am sending the last copy of "Jain Conceptions" to Mr. Roy who showed much interest in me when he learnt that I was a Jaina.

26-9-33 7-10 p. m.

I visited the Fellowship centre at Mt. Kisco this afternoon, on the invitation of Mr. Sheo Shankar Sharma Shastri who is staying there temporarily. The place is well situated like a recluses' Ashram. It is 37 miles

from New York and the train service is not very frequent and fast. It takes a little over an hour to get to Mt. Kisco and the Ashrama. I met Mr. Bridge and three ladies and Mr Sharma at the place. They were all very courteous and entertained us at lunch consisting of rice and vegetables. I had some talk on Jainism with a lady after luncheon but she did not seem to be really interested in a scientific-religion. At about 2. 45, p.m. Mr. Shastri came down from his room to post his letters and we walked together to railway station. In the evening, I went to bed early as I was tired and had not slept well on the previous night.

27-9-33, 10 a. m.

Last night the ink had run out in my pen, and so I left the writing incomplete and went to bed. This morning I have completed the account of my visit to the Fellowship Centre. The last seven lines of the note under yesterday's date have really been added this morning.

9-55 p.m. This afternoon we lunched with Mr. and Mrs. Gyaneer and spent a pleasant time (about 3 hours) in their company. There were 2 other ladies present and I also found an opportunity for speaking on Jainism. Mr. Gyaneer has evidently not much taste for religion, but some of the ladies showed more interest in it. We got back to the International House at 5 p.m.

It has been very hot for the last 2 days

29-9-33, 4-15 p. m.

There is nothing worth mentioning in connection with yesterday; but this afternoon

we had some guests. Mr. Jwala Prasad and myself were the joint hosts. Mr. & Mrs. Gyanee, Misses Lucy Barnes and Irene Johnson were the guests. It was a very pleasant little party. The cost was small (only about Rs. 10/-) food for all. We spent a very pleasant couple of hours. Many subjects were discussed in the course of the luncheon, including religion. Two of the ladies have started reading the Right Solution and the Jaina Conceptions.

After the departure of the guests I took to the revising of some of my speeches and notes for the press. I am intending to publish the following books soon on getting back to India:—

- (1) Part (ii) of What is Jainism?
- (2) 3rd Edition of the Confluence of Opposites,
- (3) 2nd Edition of the Jaina Psychology.

There is nothing more to mention to-day. Just now I recollect receiving a letter from Mrs. Kleinschmidt who says that she is sure to attain success in her classes, and that several persons are already anxious to learn the truth from her.

30-9-33; 9-40 p.m.

Have just returned from a picnic party in New Jersey which was organised by the International House. Mr. Jwala Prasad was also there. The only point of interest for these notes in this connection was the acquaintance, picked up on the way, with 2 ladies who took much interest in my explanation of Religion and Comparative Religion. In the end I gave them Mrs. Kleinschmidt's cards and they gave me their names and addresses which will

be sent to Mrs. K. Perhaps these girls will seek further enlightenment from Mrs. K. about the Science of Religion (Jainism) and about the way a true religious understanding is going to effect the reconciliation of the conflicting religions to one another. Mr. J. P. Jain and I came away from the party as it was getting late and a Miss Philipp came away with us. On the way back I had a long talk with Miss Philipp about Jainism. I am now getting ready to go to bed.

1-10-33, 9 p.m.

This morning I attended the *Navaratri* festival at the Ram Krishna Mission, New York. About 100 persons were present. From there I went to a place near by and took my luncheon. Afterwards I attended Dr. Gyanee's lecture on "What science does not know?" At 5-30 I returned to my quarters. There was a special supper arranged in the house this evening which I joined. Afterwards there was some very fine music (Violin and piano) and then one of the men spoke on international peace. In Hall I had an opportunity of talking to a couple of ladies for a few minutes on religion, and after dinner I gave Mrs. Kleinschmidt's card to another lady, but I am not sure if she is really interested in religion. I also had a little chat with a boy to-day. I asked him if he had any religion. He is by birth a Christian; but he replied that his religion was his conscience and that he thought that Christianity was an obstacle in the path of progress. I think something like this is the attitude of the average educated man in the country. Probably they regard all religions in this same light.

Mr. C. R. JAIN'S ACTIVITIES IN AMERICA 19

2-10-1933: 7-50 p.m.

There is nothing to record to-day. I have been trying to see if a lecture of mine could be arranged for in this hostel. At first there were holidays here. The students returned only a few days ago. Then the Hindu students have no interest in religion, their own or mine. Possibly, there is also a sub-conscious disinclination to arrange for a lecture for a man of another faith.

This afternoon I and several other persons lunched with Dr. Gyane. On return to my quarters I wrote several letters to India. At dinner I met a girl from Virginia, who I thought showed some interest in religion, but I was mistaken in this regard. One other lady joined in the conversation. I have given a copy of the "Right Solution" to the former, and Mrs. Kleinschmidt's cards to both of them, should they care to know what Jainism is.

3-10-33: 7-40 p.m.

I have had a letter from Mrs. Kleinschmidt to-day. She is going to begin with her classes from day after to-morrow. Her enthusiasm is very great indeed, and she is full of confidence for success. The following passage occurs in her letter regarding the "Key of Knowledge" and her new faith:—

"Your Key of Knowledge is a veritable gold—mine and I shall not only find gold in it, but my soul's salvation. I read it and read it, and every time I open it, I find so many new thoughts and ideas that I wonder if I shall ever reach an end and truly become the master of what I read. It is

simply stupendous; and I get so filled up when I read, that sometimes I have to leave it and go out and walk. It is indeed a key, for there has been no question yet to which I have not found an answer. I cannot tell you how happy I have been or what peace of mind I do enjoy. It is heavenly—that is the only word I can use to describe it.....and to know that I need never be otherwise, but only more and more of happiness, in helping others to reach to where I have gone.----And my watchword will be 'Ever on and up.'"

I have also heard from Mr. Lothar Wendel from Germany. He says, among other things, that he has been living as a vegetarian since he left London, that is since the beginning of the current year. He says himself as to *ahimsa*: "I agree with you that the consciousness not to kill animals, in a direct or indirect way, is a very fair one." He is still trying to find a publisher for his translation of my book "Jainism, Christianity and Science," but says that if he does not succeed in this, he would give open lectures on the relation between Jainism and Christianity. He is ordering a copy of the Key of Knowledge for himself.

I expect a great deal from Mr. Wendel's efforts, especially as he is a journalist.

There is nothing else of importance to mention to-day. To-morrow I leave for England, and Mr. Jwala Prasad Jain also leaves at the same time with me. We sail by the S. S. Bremen which is one of the best boats, and a very big one. It is the

sister ship to the Europa which brought us to the United States from Europe. It is a German ship.

4-10-1933: 11-10 a. m.

There is nothing to write about to-day. The day will be spent in packing up, and in making the arrangement for departure to Europe. This journal is therefore closed here. But this account will not be complete if I do not express my ideas concerning the people whom I have met here. I must, however, say at the very outset that I am hardly qualified for the purpose, for the time that I have spent in this country has been all too short, and I have not had what may be termed real opportunities of studying the people at their houses. Nevertheless, I have formed my opinions which I am now going to record.

The country is the most prosperous one in the world, because it is so vast and so thinly populated. There is evidence everywhere of enormous riches, notwithstanding the huge figures of the unemployed. These owe their condition to the excessive use of machinery. The Americans are very clever in Engineering skill and their work in respect of what may be termed mechanical intellectualism is very great. I expect they will now turn to the higher, that is to say, true philosophical intellectualism also. In regard to religion they are neither better nor worse than the Europeans. Mostly, the Bible does not influence the conduct of the people and the younger generation is not much inclined towards it. Society is more unconventional than anywhere else, and the individual is allowed much greater freedom than in England even today. The people are generally very

clean, but I am amazed at their continuing to submit to their splashy latrines. Surely, the inventive genius of the people could have found some way of avoiding filth on their person and clothes from the splashing pans. The French have placed the bedet in almost all rooms, which is fairly clean if running water is used. The continental latrine, too, is generally 'non-splash' in construction. The English also ought to follow the continental nations in this regard, and do away with the splashy latrines. They will, I am sure, also lose nothing by adopting the bedet.

The religious conference at Chicago does not appear to me to have been a national affair of the American people. The Christian element (at least a section of it) openly revolted at the idea of inviting 'pagan' nations to preach heathenism to their countrymen. Some churchmen even resigned from the committee of membership of the 'Fellowship'. The matter was mentioned in the press one day, I suppose when it could not be concealed any longer. The management was also in hands which do not appear to have had much experience of such gatherings and who could not keep themselves from betraying their leanings and likes and dislikes. In my opinion it is a great mistake in such gatherings to applaud anyone in a special manner, as it cannot fail to be construed in a wrong way by the generality of the people. I particularly disliked the use of such expressions as 'from my head and heart I salute thee.' I do not think any president has a right to invite all present to stand up and to say

such non-sense to a speaker. What if any one is not inclined to take the same view of the address? On one such occasion I thought the joke had gone far enough and disregarded the appeal of the chair, though I did not like to be considered discourteous. I would also suggest the leaving out of the prayer portion. In my opinion no one can be sincerely expected to join in praying to other peoples' gods. I certainly thought all the time that the entire conception was silly, and though I stood up out of courtesy and love for the others, I certainly did not utter a word of the prayers to gods who were no true gods in my opinion. Indeed, how could I be expected to do so without giving up my convictions, which being supported by reason (have'nt I got a right to think and say so) could not be abandoned? This does not mean that I am unsympathetic towards others, I have always been complimented, on the contrary, on my sympathy for all creeds and religions. I did not even join the reading of the Jain adoration so long as it retained the objectionable phrase Supreme Ruler, which I am happy to say was at last, on my persistent remonstrance, removed and replaced with one more in consonance with the Jain ideals.

The Conference apparently was not a financial success. I had to buy a pass, that is an admission ticket, for five dollars. I subsequently learnt from other delegates that they did not have to buy a ticket at all. I am going to look upon the matter as a personal distinction, because of the reputed fabulous wealth of the Jainas. On the whole there

can be no doubt but that the real American character is very different and far removed from the sordid spirit of commercialism. I am glad I have seen some excellent specimens of it even in the course of this flying visit of mine.

In conclusion I must not omit to mention a fact which seems to have a great bearing on the question of vegetarianism. There are, at least I have seen very few really fat people in America. I think this is because they do not eat much flesh foods. In England, where people eat lots of meat, there are plenty of fat people.

Concluding Portion ; The return sea-yoage to England.

6-10-33 : 4 p.m.

There is little to record to-day. The boat is a bit "shaky" though it is the biggest in the company's fleet. It is indeed a very nice boat, and all kinds of comforts are provided for the benefit and pleasure of the passengers. When I say that it is a bit "shaky" I mean that the vibrations from the machinery are rather strongly felt.

Vegetarian food is available in abundance also in this boat, and the staff are really anxious to oblige us as much as lies in their power. They even take special means (instructions for preparation of food) from us and prepare them according to our instructions. But of course, we too realize that we must not bother them too much, nor expect them to cook for us dishes that they know nothing about.

The *menus* that I write out for our use are modified European foods which these people understand.

Yesterday I made the acquaintance of a Muhammadan gentleman (Mr. Anvar) from Iraq who has, through scientific education, shaken himself free from superstition. Through him I came to know a Christian Missionary of Bulgarian nationality whose name is Mr. Nicolaff. I had some very interesting discussion with this Bulgarian gentleman; and in the end I lent him my "Jainism Christianity and Science" which he is now reading. Mr. Anvar has also been induced by me to read "The Gems of Islam" which I lent him this morning.

I have been feeling a bit giddy since yesterday morning. Yesterday I tried to amuse myself in the morning by working out a chess-problem which is said to be unworkable in the Indian game. It is the problem of the king who was to lose one of his 4 wives if he lost the game. It so happened that the game actually looked as if it was lost for the king. Finding no way out of the difficulty he went into the Queens' Quarters of the Palace to see which of the 4 lovely wives he would like to part from. There, one of these queens actually showed him how to turn defeat into victory. He followed her advice and won the game. The solution is contained in the famous Persian couplet :

شاهها دورخ بده و دلارام را مده—پیل و پیاده بیش کن از اسب کشت و مات—

[शाह दो रूख विदेह व दिलाराम रा मदेह ।

पीलो प्यादा पेश कुन अज़ अस्प किशत व मात]

What the actual problem was I have never seen described; but I have always heard it said

that it is workable only on the Roman game where the bishops' check cannot be avoided by interposing a piece. I am setting down here the problem which appears to me to be workable on the Indian chess too, though, being out of practice, I cannot be very sure of the merit of my achievement. No doubt, if I have set it wrongly on the board some one is sure to correct my error.

(B) Black

	B. King						
B. Pawn		B. Pawn		W. Knight		B. Pawn	
W. Rook	B. Pawn	W. Pawn		W. Bishop	B. Pawn		
					B. Knight		B. Rook
		W. Queen		B. Knight			
			B Pawn			W. Pawn	B. Queen
				B. Bishop	W. Pawn		W. Pawn
	W. Rook					W. King	

(W) White (to play and win)

Knight = घोड़ा, Bishop = फील, Pawn = प्यादा,

Mr. C. R. JAIN'S ACTIVITIES IN AMERICA 27

The translation of Dilaram's couplet is as follows :—

Sacrifice away, O King, thine two Rooks ; no need to part with *Dilaram* ; attack with the bishop and the pawn : and then check mate with the Knight !

To me it seems that the solution is correct on the above diagram.

9-10-33 : 11-20 a.m.

The sea has been rough since yesterday. The boat is rolling heavily at this time. A smaller vessel would have caused much trouble and sickness. I am not much disturbed by the agitation of the waves.

Messrs. Anvar and Nicoloff have returned their books. They have not been very much impressed by them. The former believes in my views to a certain extent, but thinks religion unsuitable as man's need is worldly power and wealth. The latter has taken some quotations from the book lent to him.

Yesterday I met a German passenger, Herr Schreckenbergh, who is an enthusiastic Christian. He came to realize as the result of a little talk I had with him, but without any metaphysical assistance from me, that the true christian teaching aims at the ridding of the spirit from the flesh ; but he is still involved in superstition. I have lent him a copy of "Jainism, Christianity and Science" which he will return to me this afternoon. He is leaving the boat to-morrow morning at 5 a.m. At 10-30 a.m. this boat will reach Southampton where I shall disembark.

5-10 p.m.

Mr. Schreckenbergh has returned the books but says that he is going to ask the Secretary of the London Jaina Library for a loan of it, to be able to read it at leisure. He rather likes it; but it seems to me that he may not find his ideas in full agreement with the views set out in the book, as he is rather too enthusiastic for his own conceptions at present.

The sea is still agitated. A steam ship, sailing in the opposite direction, was sighted half an hour ago. Now a sort of mist is obscuring the horizon. There is nothing more to add, and this short journal, too, of the return voyage is virtually ended now. I shall add the time of landing at Southampton and close it finally to-morrow, and day after to-morrow it will be mailed to its destination.

10-10-33: 6 p.m.

I am writing this from London where I arrived only a few minutes ago. There is nothing more to be added to this diary, and I close it finally now.

WANTED

At reasonable price, or as a present, if price be not acceptable, the following issues of the Jain Gazette, to complete our files.

Vol I. Nos 1 to 9 (April to December 1904)

Vol V for 1909-1910

Vol VI. for 1910

*Write to the Manager,
Jain Gazette, Malhipur-Saharanpur.*

The Present Condition of the Jains

BY

MANILAL H. UDANI, M.A., LL.B.,

Advocate, Rajkot.

We are passing through the 20th century now. All the nations of Europe and some of the nations of Asia have made tremendous progress materially, socially and industrially. India on the contrary has been going down and our Jaina Community more so.

It is a necessity of the present time, that we should stand together. We must forget our petty differences as Swetambars, Digambars and Sthanakwasis and should work unitedly for the common cause of the community. Let us revive the All-India Jaina Association, comprising ladies and gentlemen of light and leading of all the three sub-sects, and adopt practical measures for the uplift of the community as a whole.

We are a merchant class and we have many millionaires in our community. Our rich people make generous donations, but they do not know how to utilise them best. Our charitable grants are thus being wasted according to the advice of petty people on petty objects. There is no common Board which may appeal to these charitable donors to invest their gifts towards permanent and useful purposes.

Many of our graduates and young men have been feeling the rigours of unemployment. If there was a central association which would register the

names of all the unemployed and if all Jain employers referred to it for candidates for employment, the problem of unemployment would be solved to an appreciable extent.

It is a well-known fact that much of our money is spent in litigation concerning places of worship and pilgrimage, which is decided by Hindus, Muslims and Christians, who know little about Jain principles and practices, and whose judgments are often vitiated by wrong notions and prejudices. A Board of Arbitrators comprising learned and experienced lawyers of our own community would decide such disputes expeditiously, satisfactorily and at a small cost.

All the money that can be saved from being mis-spent is required for the establishment of a Central Jaina College either at Delhi or at Bombay. Jainism would be a compulsory subject for study, and our young men would have the Jain culture as the basis of their character. Kumar Davendra Prasada of blessed memory spent his life in appealing to the Jains for this purpose, till he died in the prime of youth. Sir Seth Hukamchand of Indore and such other wealthy gentlemen can make their name immortal by founding a Central Jain College.

A Jain Technical Institute where our boys can learn some industry, and make an independent living is also an urgent need.

In the Legislative Councils Jainism has no representation; and it has no place in the Ministry. In Government services also, Jains have no adequate

share, nor do the Jains hold any eminent positions in Indian States. There was a time when the highest post of the Dewans was held by Jains in several leading Indian States.

In conclusion, I would recommend that a small conference of about a hundred leading members, comprising all sub-sects of Jainism and all shades of thought may be called at an early date, and an influential deputation be formed to make an All-India tour and devise means for the organisation, solidarity, progress and prosperity of the Jain community, and for the propagation of Jainism.

Jain Mission in America

Copy of a letter to Mr. C. R. Jain from his disciple

Mrs. Evelyn Kleinschmidt.

Dear Mr. Jain,

This whole thing has come about, of course through the working out of Law; but I do want to tell you in this way that I am satisfied, for the first time in my life, that I have the Truth. It has all been very wonderful in a way, and yet when we know the basic principles of Life we cannot wonder any more than that we can get enthused because the principle of mathematics is found to work. I am grateful, and you know I am, for the infinite patience with which you have passed this on to me and the generosity you have shown in giving me so much of your time.

I realize, of course, that my task has only begun: and yet finding and being willing to go on, is not only the first requisite, but one is well on the way. Is that not so? For a person really interested, as you must know I am, cannot stop there when once a glimpse of the ultimate is gained.

I know so well that the only way I can show my gratitude to you is to tread the path which you have so ably pointed out, and it shall be my desire to do you credit.

Here are the poems I promised to send you, not that they are so remarkable, but they will show that I have been truly thinking and along the right way. I think my son will come with me when I come out Monday night; and then he will come on, home, when we go to the lecture.

Most sincerely yours,

EVELYN KLEINSCHMIDT

Friday afternoon.

Impressions

A mass of peach trees in bloom against
The blue haze of distant hills.
Springtime in the southland,
Bluebird and scarlet tanager
Winging from bough to bough,
Honeysuckle wild along the road,
Air soft as caresses against the cheek,
One of my memories.

A blue lake among the snow-clad peaks,
Evergreens mirrored in its placid depths,
Vivid blue of sky overhead,
Quiet and peace and loveliness-
Solitude in the rarified air of mountain-top,
The gentle calm, clean bright air,
Time and place for meditation,
Another memory.

Long line of white sand stretching on and on,
The feel of salty spray upon my cheek,
Fresh, invigorating, briny air, so clean and fine,
Waves rushing up to swallow me and then
Turning and fleeing as if daunted at their courage,
The deep rythm of the joy-pulsating Life
Beating, restless and yet soothing to the spirit,
The sense born in upon me of eternal bigness
Of strength, of purpose, and back of that, the
The spirit of Love that will conquer all, !

Night on the desert, with a dome of stars
Bending over and touching at all sides.
Stars so bright and without number, millions
It would seem. Vastness, a great world
Of peace and yet the throb of life withal.
Air so clear and cool and clean.
The heat of day yielding to the lovely cool of night.
The Nearness of the eternal heart of Naure.

A forest of giant trees, stretching long arms to heaven,
A sort of cathedral, so still and silent,
A fall of lights & shadows through the high-up branches,
A bird's exquisite song blending with the stillness
Pine needles so thick and deep that one walks on carpet

A pungent smell that ~~heals while it~~ pleases,
 A tiny river wandering along at the feet of these giants
 Unperturbed, clear and sparkling of water,
 Colored stones showing through the clearness,
 Of its green water.

The great poems of Nature, that dwarf our small activities
 And put to shame our petty struggles,
 And rouse in us the deep desire to measure us in some way
 To these tremendous settings.

Deep, deep, deep with me
 Down deep and back of this bag of tricks
 The world calls Me,
 In the quiet of my innermost being,
 Safe, secure, waiting recognition
 I AM.
 That is the real, eternal I.

—:—

A monkey climbing in a tree,
 A monkey jumping from limb to limb,
 Seeing, feeling, smelling, tasting,
 Inquiring, investigating, unsatisfied,
 Jumping, jumping, jumping,
 Shall I call this my Self and
 Shall I look no more ?

This outer mind- this unreal self-
 Is that my birthright,
 Is that the secret of my being,
 Is that the ultimate ?
 Is that I ?

Or am I looking out from this dim recess
This vale of quiet—this Holy of Holies—
Do I see that I am one with the Absolute?
Is there a time when I feel my one-ness?
The vision I catch of space, of freedom,
Of content, on wings of thought divine
That crowd out little me.

How shall I know, whom shall I ask?
In the knowledge deep down there?
In that Holy of Holies within me,
In that communion with my thought
Shall I there find the answer?

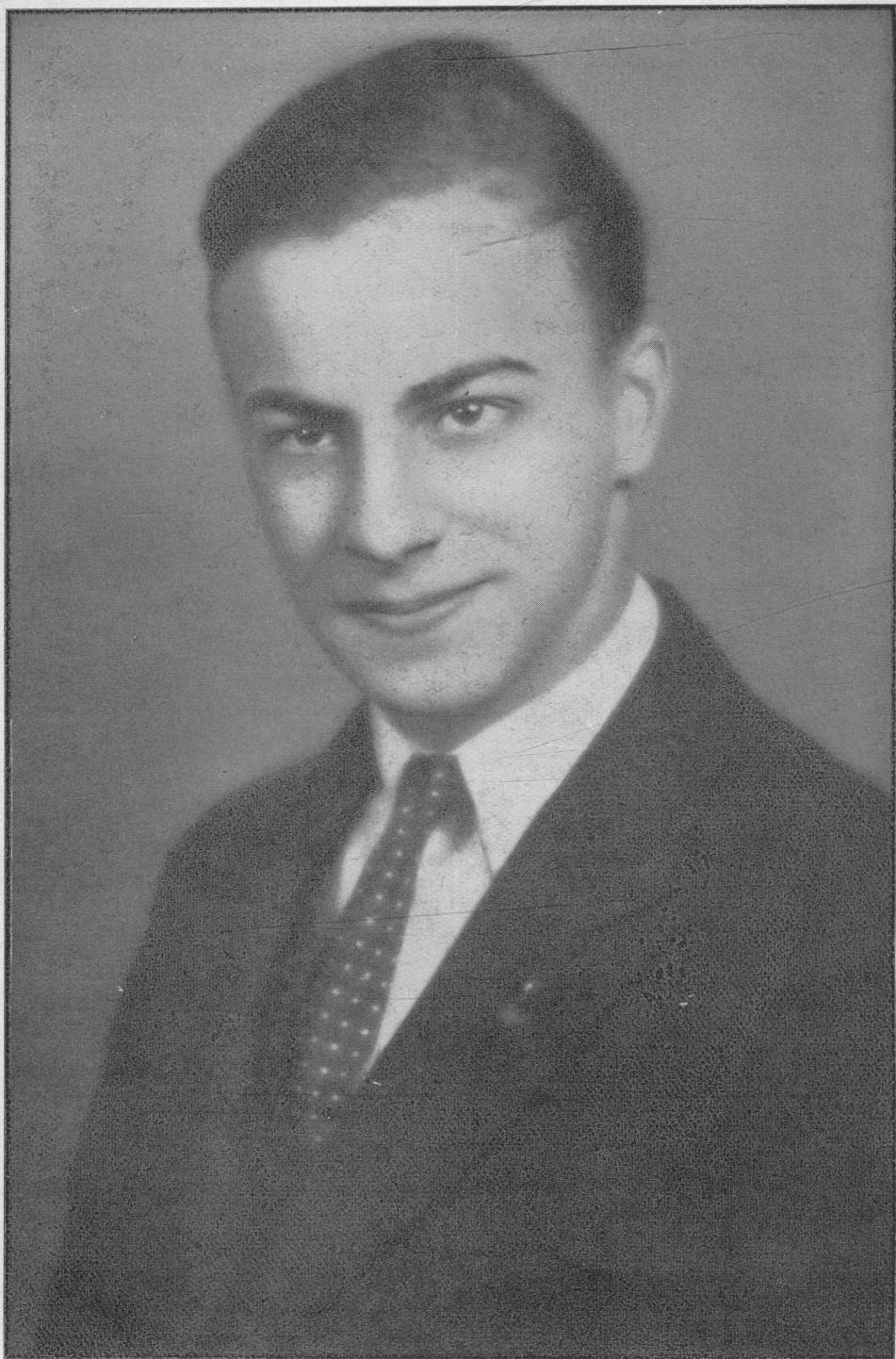
O for time, for time to wander
Deep down into this place within—
To uncover the hidden source of
My Being—To know, To KNOW, To KNOW!

Rushing here, rushing there,
What avails it all?
What gain, what solace?
Only to come at last
To vague discontent,
To realization that Life
Is more than a monkey climbing—
Climbing in a tree.

O for the surge of confidence
The knowing—that we are the Light
Of Lights, the Salt of the Earth,
That we are safe, secure, free, unbound,
Unlimited by time and space—
Eternal, Blissful, Infinite!

"Who is man that thou are mindful of him?"
 Shall we ask in vain, or shall we come to know?
 Am I ME or am I—I? The I of ME,
 Is that the answer? If this shell,
 This bag of tricks, this temple,
 ONLY me? Could that satisfy if I could not
 Find this other one?
 Where shall I seek?
 Where but within me? Deep
 Deep, deep within me?
 Where else? Is man here without
 A rudder, without a sail?
 Is he to wander, discontent with what
 He has, with what he sees, with what he thinks?
 This alone has brought me bliss
 This alone has brought me peace.
 The still small voice, the quiet,
 The Light we see when we truly seek.
 It is deep, deep within me.
 Deep, deep, deep within me
 Down deep and back of this bag of tricks
 The world calls ME,
 In the quiet of my innermost being,
 Safe, secure, waiting recognition
 I AM.
 That is the real, eternal I.
 Who can gainsay me?
 Can you or you or you?
 Have you seen your real self, known it?
 I have, I have seen THE LIGHT.

E. KLEINSCHMIDT.



B. Kleinschmidt

To My Son.

With fine courage and high resolve,
With ambition born of ideals and aims
Which proclaim his spiritual heritage,
Daring to claim the best, Life has to offer,
Giving in return the best within himself.

Treading like a young prince
In a mad world
In it, but not of it, except as he may offer
Kindness, courtesy and boundless good will.
Scorning defilement of his body,
Making of it a fit temple for a spirit
That seeks for the contact with
The true source of his being.

That precious time
He lived beneath my heart.
I dreamed and hoped and prayed
That one day I would see him as he is,
Full of manly vigor
Courageous, gentle, yet resolved,
With vision turned toward the heights
Aspiring always upward.

To would gladden any mother's heart
To see her dream thus materialize.
And during those years, to know
The comradeship, the sweet intimacy
Of such unfoldment.

To see the flower unfold and to have
The God-given privilege
To temper the atmosphere for
Its unfolding.

Mine the task to teach that the body
Must be a fitting vehicle
That the proud spirit be unhampered
By unwilling flesh.
To co-ordinate inwardly and outwardly and
So present a perfect whole.

His richest reward could be, to some day
Have a son come to him from the
Great beyond, and to give him the
Inspiration, the joy, the comradeship
Which he has given me.

1932.

E. KLEINSCHMIDT.

Notes and News

The Bharat Digambar Jain Parishad.

It was founded at Delhi in the year 1923.

In its session at Itarsi in December last, its work, and its utility was duly recognised by the Digambar Jain Community; and the proceedings were conducted in a manner which may well be followed by other Jain gatherings. This was in no small measure due to the worthy President, Mr. Jamna Prasad, M.A. LL.B., Bar-at-Law, Sub-Judge. He knew his work, and conducted it with decorum and strength. The

speakers were well kept in hand, and not allowed to indulge, to the discomfort and tedium of the audience, in the vanity and luxury of exceeding the time-limit.

A handsome donation of Rs. 11,000 was made by Shrimant Seth Lakshmi Chand Ji of Bhilsa for the laudable, beneficial, and religiously meritorious purpose of propagation of ancient Jain scriptures. The assembled Jains rightly decided to confer the title of Shrimant Seth on the worthy Seth. And the Dakshina gift of Rs. 500 which usually follows such an investiture was made to the Jain Mahilashram, Delhi. Rs. 2,400 were subscribed for the expenses of the Parishad.

This Parishad Session at Itarsi has also brought about a real awakening among the young Jains of the Central Provinces to their duties towards religion and community. They have organised themselves into a 'Jain Yuvak Sangh' under the able Presidentship of Shriyut Kastur Chand, Vakil Jubbalpore. They have found an energetic Secretary in Mr. Chandra Sen of Etawah, who though not young in years, has a heart and mind possessed of youthful buoyancy, elasticity, optimism and strength. He has fought many a tough battle with success, and won many a victory against overwhelming forces arranged on the other side. The President is not young in years either. He is a tried soldier, an experienced general possessed of a wish to accomplish, and of a commanding character which compels respect and obedience. We trust that the Sangh, the Confederacy, will carry on a bold, strong, forceful, and ceaseless attack on the evil and ruinous customs which though of a

comparatively recent growth, have acquired a woeful mastery over the minds of simple-headed Seths who are led astray by merely selfish exploiters with the Slogan of "Conformity with what our forefathers have done." The crying need of the time is to vigorously stop the wastage of our temple funds and charity monies in passing shows, transitory tamashas, and extravagant edibles, which are hardly eatable.

We trust that the worthy president will keep, maintain, and exercise his presidential rights, responsibility and authority, throughout the year, and will not for a moment abdicate the trust which the Digambar Jain Community of India has placed in his strong and worthy hands.

* * * * *

BISHOP C. W. LEADBEATER, a prominent theosophist and presiding Bishop of the Liberal Catholic Church of Sydney, died on March 1, at Perth at the age of 87, of heart disease.

Bishop Leadbeater was returning from India on board the *Mooltan* when he was taken ill and landed at Perth. His body is being cremated and the ashes sent to *Sydney*.

He led an honest religious life, and attained a good long age. There is not much difference between Jainism and Theosophy. Many a Theosophist would soon conform to Jainism, if it was rightly interpreted and explained to him.

* * * * *

At a general meeting of the Ajmere Municipal Board held on February 26, Mr. Hem Chander Sugani,

a leading Advocate was once more unanimously elected Chairman.

MR. SUGANI, was, a few months back, Chairman of the Municipal Committee, Ajmere, but was unseated to make room for Mr. H. W. Firth, Deputy Chief Auditor, B. B. and C. I. Railway. Mr. Firth had, however, hardly settled down to his job when the Local Government announced the appointment of an Inquiry Committee to inquire into, and report on, the allegations of mal-administration and corruption prevalent in the Ajmer Municipality.

Mr. Firth considered it an insult and resigned, saying he should at least, have been consulted by the Government before they actually set up the Inquiry Committee. Mr. Sugani's election was a sequel to that resignation. Mr. Sugani has accepted the offer. We congratulate Mr. Sugani on the confidence which is reposed in him by the Ajmere public, and on his bold acceptance of office, in a spirit of public service.

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STOP Press Message.

Just as we were on the point of printing off our last form, we received a message, for which we make room, even at some inconvenience. So great is its import, and so beneficial it is to each and every member of the Jain Community. All schools and Colleges will soon be closing for long terms, and this interval may very profitably be utilised by teachers and students in doing such work for Jainism or for Jains, or for any part of humanity, as may best suit their circumstances and inclination.

Mr. M. B. Mahajan, High Court Pleader, Akola made a public appeal to all graduates, ladies and gentlemen,—and in the term graduate as used by him he includes even a matriculate,—to address him direct, or through the Jain Gazette stating the kind of work they feel inclined to do, and the period during which they will keep themselves engaged in such work. The period may vary according to the convenience and inclination of each individual. One should not feel himself weighted down by an idea of compulsion; but should in responding to Mr. Mahajan's appeal feel the pleasure of having done his duty, to mother-land, to society, and to religion. The very least one can do is to communicate names of friends, and thus establish a communion by introduction among those who are otherwise separate by distance, caste, sub-caste, sect, or subsect. All names shall be published in the Jain Gazette, which will, as suggested by Mr. M. B. Mahajan, provide a

Corner for Jain Graduates.

Mr. Mahajan acknowledges with pleasure and gratitude, the response which his appeal received, especially from the following:—

- | | |
|--------------------------|--|
| 1 W. G. Bannore—Pleader, | He has made a donation of Rs. 2,000/-. He will create a Trust with the object of awarding scholarships to deserving Jain students. |
| 2 A Friend, a B.A., | He will be glad to do service securing work. |
| 3 An Engineer, | Offers to work on a big plant. |

- | | | |
|----|---|--|
| 4 | Amritlal Lalchand Sanghvi, B.A., | Bunder Road, Karachi. |
| 5 | Dhannulal Jain, B.A.
LL.B., Pleader, | Jhansi. |
| 6 | Chaitandas Jain, B.A., | Malhipur — Saharanpur,
General Secretary, All-
India Jain Association. |
| 7 | Motichand Dharsi Doshi,
B.E.M.R. S.I.A.M.I.E. | Chief Officer Municipality,
Nargarwad Nadiad. |
| 8 | Hiralal P. Shah Esq,
B.A. LL.B., Advocate, | Sorab Building 2nd Floor
Opposite Edward Theatre
Kalbadevi, Bombay. |
| 9 | Nanubhai Nemchand
Bhavsar, B.Sc., Headmaster | Mandwa A. V. School
Chandvad G.B.S. Ry. |
| 10 | Nemichand Jain, | Secretary Jain Sabha
Simla. |
| 11 | Khubchand Jain B.A , | Ambala. |
| 12 | Makanji J. Mehta Esq.
B.A., LL.B., Bar-at-Law, | Esplanade Road, Bombay
Fort. |
| 13 | Igari Takappa B.A.L.
Pleader, | Hospet Bellary Distt. |
| 14 | Annatha Ray B. A. | Sub-Magistrate Adoni
Bellary Distt. |
| 15 | Vasue Ilappa, B.A.B.L., | Harpawanath. |

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Publisher's Note.

The Jain Gazette has come back home after a long sojourn in the South. Various preliminary difficulties, which need not be detailed here, prevented our issuing the first number from Saharanpur earlier. The first number, which is before our readers comprises 44 pages, and during the remaining 7 months of the year 1934, we shall not issue

less than 40 pages in any month. We shall thus supply, during the year, about 320 pages of good readable matter to our subscribers. During the last 30 years, the usual size of an issue of the Jain Gazette for any one month, has been 24 pages, and the total number of pages in a year have only occasionally exceeded 300.

The Jain Gazette has, however, come here starving and penniless. Its publication has been undertaken with a hope that persons, professing Jainism, who can read and understand English, will consider it their first and foremost religious duty, a duty as sacred as any of the daily duties of a Shravak, to support the Jain Gazette by becoming a subscriber to it, and contributing half a pice per day for its support; and this regardless of any sectarian considerations—for this is the only monthly journal in the whole of the Jain Community which is edited in English, and which finds a welcome in England, Germany, France, America, and Australia.

And if this hope is realized, as there is every reason to believe, the Jain Gazette will gather strength, month after month, and be a stalwart propagator of Jainism far and wide, and will be enabled to serve not only the community, but the humanity at large, as its capacities progress, bimonthly, weekly, and daily.

The subscribers are requested to send Rs. 3/- subscription by M. O. and to persuade every friend and relation to send his or her subscription to the Manager, Jain Gazette, Malhipur-Saharanpur.

THE BHARAT JAINA MAHAMANDAL

(THE ALL-INDIA JAINA ASSOCIATION)

ESTABLISHED 1899

The Bharata Jaina Mahamandala has given the first impulse to the Jain Institutions and through its organ, the Jaina Gazette, is supplying motive power and vital energy to all Jain Movements.

The objects of this Association are :-

- (a) Union and progress of the Jaina community.
- (b) Propagation of Jainism.

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