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દાદાસાહેબ, ભાવનગર.

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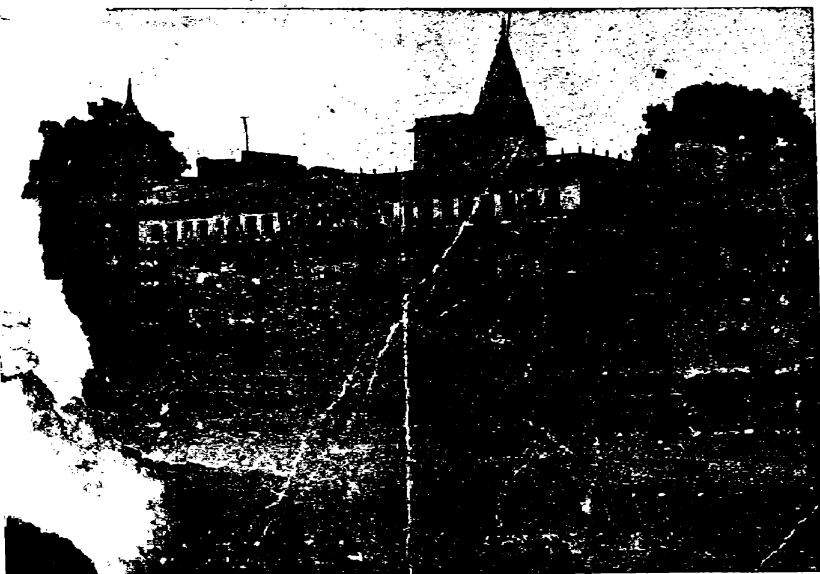
ALL-INDIA JAIN SOCIATION.

Jagmander Lal . , M. A.,
Ajit Prasada, M. A. . L. B.

} *Editors.*

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THE JAINA GAZETTE.

राजा राणा छत्रपति हथियन के असवार ।
मरना सबको एक दिन अपनी अपनी बार ॥
दल बल देवी देवता मात पिता परिवार ।
मरती बिरियां जीव के कोइ न राखन हार ॥

Notes and News.

A great soul has passed away from amongst us, to accelerate its evolution to perfection. *Dana-veer, Jain-kula-Bhushan, Shriman Seth Maneckchand Hirachand, Justice of the Peace, Bombay*, was a respected and honored name in every Jain family throughout India ; and the grief caused by his parting is as general and wide-spread. *Jati-Sewak* or servant of the community is a title lightly adopted by many a young and old hypocrite as a means for gaining low personal ends. But the great man, for whose loss to us we are in mourning to-day, was a real benefactor and had the service of the Jain community at heart. Born in 1851 in a great and famous family of jewellers, he for the last 16 or 17 years devoted the greater part of his life and fortune to the service of religion and community. He did not know the English language, but in the Jain community he was the first to conceive the idea of establishing Jain Boarding Houses to afford large and special facilities to students. In 1898 at a cost of Rs. 80,000 he founded the *Hirachand Gumanji Jain Boarding House* in Bombay, named after his respected father. He was a lover of Boarding Houses, a *Boarding-Premi* as some of his malevolent critics at one time nicknamed him. The Students' Boarding Houses

at Ahmedabad, Kolhapur, and Rutlam gradually came into existence. The first impulse and initial support to what is now a splendid Boarding House at Jubbulpur was also given by him. His benefactions were not limited to any city or province. He worked hard, and contributed liberally, wherever necessary, towards the establishment of such Boarding Houses at Agra, Allahabad, Lahore, Sholapore, Hubli, Sangli, Mysore, Bangalore, Vardha, and Akola. His activities were not, however, limited in one direction. The Kashi Syadvad Mahavidyalaya, was opened by him, and he made substantial donations to the permanent and current funds of the institution. He was the President of its Committee of management.

He was a firm believer in "female education." His beloved daughter *Mahila Ratna* (the jewel among ladies) *Shrimati Maganbai* is a well-read scholar of Jain Scriptures, and her knowledge of Jain philosophy is quite adequate to place her in the front rank of Pandits. Her Shrivikashram at Jubilee Bagh, Tardeo, Bombay, a splendid building which was dedicated to the Ashram by her father, is the only institution of its kind in the community. 'It is both a Model School for girls and a Training College for lady teachers.

He was also the President of the *Tirtha Kshetra Committee*, in which is vested the management of all places of pilgrimage among Jains. This was an arduous task, and he performed it with a diligence, which is rare among the favoured sons of Dame Fortune.

His charities again were not limited to the Jain community alone. The Hirabagh Dharmshala is a splendid rest-house at Bombay where all persons who abstain from animal food, can stay free of charge. Special furniture and necessary articles are also supplied to those who require them at very moderate charges. The lecture Hall at Hirabagh is a well-known place for public lectures at Bombay.

In his mercy for the dumb creatures, he constantly distributed free and gratis a vast literature of the Humanitarian League and Vegetarian Societies.

In his last days he was maturing a scheme for the efficient protection of milch-cattle, who, when they cannot supply milk are generally sold to the butcher for their flesh and skin. His death was a sudden and painless one. He worked as usual till within an hour or two of his last breath.

His last idea which he discussed on the day he died with Mr. M. H. Udani, M. A., was that there should be established a Boarding House, with a *Chaityalaya* (place of worship), in London for the convenience of Jain students and visitors there. And we trust that the Jain community will carry out this last wish of their great departed benefactor by establishing a Maneckchand Boarding House in London, and thus perpetuate his illustrious name for ages to come.

We offer our sincere and heartfelt condolence to the illustrious lady, Jain Mahila Ratna, Shrimati Maganbai, and to all other members of the family, in the sad bereavement, which, we seriously say, is a bereavement not theirs alone, but of the whole Jain community throughout India.

The Digamber Jain of Surat has brought out an obituary number giving a brief life sketch of the philanthropic Seth and a pathetic poem extolling his deeds and virtues and has enclosed a good portrait of the deceased.

Death has no power th' immortal soul to slay,
That, when its present body turns to clay,
Seeks a fresh home, and with unlesened might,
Inspires another frame with life and light.
Souls cannot die. They leave a former home,
And in new bodies dwell, and from them roam.
Nothing can perish, all things change below,
For spirits through all forms may come and go.
Good beasts shall rise to human forms, and men,
If bad, shall backward turn to beasts again.
Thus, through a thousand shapes, the soul shall go,
And thus fulfil its destiny below.

We heartily congratulate the Raja Sahib of Amethi (Sultanpur) on his issue of a circular order interdicting all animal sacrifice in his State during the *navaratri* days. We are indebted to our energetic brother Babu Padam Prasada of Sultanpur for persuading the merciful Raja to issue such a general order.

Sardar Kartar Singh, Private Secretary to the Kumar Sahib of Amethi, Dr. Danish Rai, Karipur, and Messrs. Har Narayan, Jagdamba Prasada, and Kidar Nath have also taken lifelong pledges to abstain from flesh-eating and have adopted a vegetarian diet. We hope that they will largely benefit physically, mentally, and spiritually by the adoption of this highly commendable mode of life.

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A VERITABLE CHAMBER OF HORRORS.

We read in the Cawnpore Gazette of July 15th, that a company has been started in Canada with the object of dealing in the skins of cats. The investment consists of 10 lacs of cats and 10 lacs of rats. The cats will be fed on the rats. A thousand cats will be killed and skinned each day. The skin of a cat is worth a rupee; and the company promoters expect to make a large profit in this inhuman trade.

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We have much pleasure in publishing elsewhere a report of the Jain Charitable Dispensary at Cawnpore, and in noting its increasing usefulness and popularity.

All allopathic medicines as a rule do contain some drops of spirit of wine, and cannot be used, by a Shravak who has entered the sacred order. Fresh medicines, again, are more effective. The Jains of India can do much good to suffering humanity by establishing charitable dispensaries in every village, town, and city. In the olden days, only about a quarter of a century back many a Jain used to distribute various patent medicines, of sure and speedy efficacy, free and gratis to all who wanted them. We regret to say that this distribution of free medicines is now rarely heard of, but all the Jain newspapers and periodicals abound with advertisements of patent

medicines each of which is loudly proclaimed as a general panacea for all maladies. This most successful fraud of the present civilised times has contaminated the Jains also. The noble science of healing has been degraded into an ignoble trade.

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We are glad to find that the Oregon University of the United States of America has conferred the degree of Master of Arts on Brother M. H. Udani, M. A., LL. B., F. L. L. C., who had already obtained that High Degree from the Bombay University, and has appointed him their chief representative in India.

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It affords us great pleasure to announce that a Jain student Mr. Kalyan Das has stood first in the Punjab University Entrance Examination held in April last. He obtained 590 marks out of 700. He had Botany as his optional subject. We are credibly informed that Master Kalyan Das is a youth of exceptional genius, possesses a high character, originality of thought, fixed determination, untiring energy and high aspirations, and is well up in games. He won prizes at all examinations in school and received scholarships. We wish him a brilliant University career and heartily congratulate him on his remarkable success. May his bright example stimulate and actuate our young men.

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We are very happy to congratulate a young and very promising Jaina, Mr. Seray Mal Bapna, M. A., LL. B., Private Secretary to His Highness the Maharaja Holkar of Indore, on his getting a Rai Bahadurship from the Government. Mr. Bapna as a student had a most brilliant career. He took a first class both in his M. A., LL. B. Examinations from the Muir Central College, Allahabad, and was a great favourite with his Professors. With his class-fellows and contemporaries he was very popular. His unassuming modesty and affable manners were an easy passport to the hearts of all. In his State service too he has carried on the same irresistible passport, and no one is more popular in Indore State Service

King's Birth-day Honours
List Mr. S. M. Bapna,
Indore.

than Mr. Seray Mal Bapna. It is a great pity that he is as good as lost to the public work of our community who have never made any serious or honest attempt to appreciate and utilise the more advanced and enlightened members of our brotherhood. We, may yet express a hope that Mr. Bapna's rare talents may in good time benefit the community quite as much as they have done his friends and the State of the Maharaja of Indore.

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A grand *Pratishtha Mahotsavam* was held in June last in Walathi Village of Jingi Taluq. Jingi was the seat of the famous King Sivaji the Mountain Rat, and is a strong hill fortress. The Mahotsavam lasted for ten days and various processions, largely attended were led through the streets. Thousands of people were given a free dinner. The ceremonies were conducted by His Holiness Swasti Sri Sriman Lakshmi Sain Bhattarak Swami Avargal, the Jain high priest of Jina Kanchimath at Melchittamur village.

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The Jains of Simla have with the generous assistance of the Hon'ble Rai Bahadur Lala Sultan Singh of Delhi, after all purchased the spacious church building near the Jain Sabha premises at a cost of Rs. 22,000. Our readers are aware that the Jain Sabha building which was hitherto used as a rest house, has been partly consecrated as a temple and it has therefore become essentially necessary to have a Dharmasala worthy of the Summer Capital of the Government of India. The Moham-madans, the Arya Samajists and the Sanatan Dharmists all possess commodious and extensive Dharmasalas of their own and it would be a great pity indeed if the Jains cannot raise sufficient money to pay off the loan which has been generously advanced without interest to the local community. Besides the twenty-two thousand which has been paid for the building acquired, as much more will be needed to convert it into a commodious Dharmasala. We earnestly appeal to the pious Seths and Sahukars to give a useful and pious direction to their charities and to obtain renown and gratitude at the same time

by substantial contributions to this socio-religious institution. We are glad to announce the following donations :—

The Hon'ble Rai Bahadur Lala Sultan Singh, Delhi	...	Rs. 1,000
Rai Bahadur Seth Kalyan Mal of Indore	...	1,001
His wife	...	251
Rai Bahadur Lala Ghamandi Lal, Muzaffarnagar	...	251
Rai Sahib Lala Ishri Pershad, Treasurer, Delhi	...	250
Lala Peyare Lal, Pleader, Delhi	...	250
Lala Jamboo Pershad, Rais, Saharanpur	...	250
Lala Hoolash Rai, Saharanpur	...	125
Lala Wazir Chand, Pleader, Delhi	...	101
Rai Sahib Lala Moti Sagar, Pleader, Delhi	...	100
Lala Amir Singh Sahib Jain of Messrs. Johri Mal		
Sanehi Lal, Delhi	...	100
Lala Ajit Prasada, Government Pleader, Lucknow	...	100
Lala Sheodat Rai Ram Kumarji, Delhi	...	51
Lala Debi Sabai, Banker, Ferozepur	...	100

Elsewhere we publish the excellent verses composed by Lala Jineshwar Das, Mayal, of Delhi, which were recited by him on the occasion of the Kashi Syadvad Mahotsava in December last. The gifted poet has in a masterly style narrated the first 2 of the 5 auspicious incidents in the life of Lord Rishabha the First Tirthankara. The language is simply grand and the feeling of devotion incomparable.

The report of the Jaina Literature Society for 1913, published elsewhere, shows slow but steady progress. We are anxiously awaiting for Brother Jaini's "Outlines of Jainism," and for the English translation of the Syadvada Manjari, a standard work of Jain logic.

The report of the Jain Students' Brotherhood, published elsewhere, shows a line of good useful work. We shall be glad to hear of its further progress.

JAIN STUDIES A "DESIDERATUM."

A paper by Dr. F. W. Thomas, read at the Jain Literary Conference, Jodhpur.

One is naturally reluctant to write upon a subject in the study of which one is not very proficient. But the kind invi-

tation of Vijai Dharama Suri, encourages me to make some little venture and it appears that there is a matter of some importance to which I should like to call the attention of all those who peruse these pages.

All these who are at home in Buddhist studies are aware that in recent years, chiefly owing to the genius of an eminent French Scholar, a remarkable progress has been made in the identification and interpretation of the figures and scenes carved upon the monuments of that religion throughout its whole sphere and especially in the domain of what is called Gandhara Art. By his wonderful gift of reading the mind of the sculptors in their work, M. Foucher has enabled us to recognise the artistic equivalents of innumerable personages and stories which were previously known only from the literature. We see how the artists conceived of Buddhas and Buddhisathvas, gods and all kinds of supernatural beings, kings, queens and all classes of society, how they represented incidents of Buddhas final existence on earth and his Jatakas or earlier incarnations. And thus we obtain a vivid picture of the lives and beliefs of the members of the community which otherwise we should never have obtained.

Now what I want to urge is the desirability of following Professor Foucher's example in the sphere of Jainism. It is hardly too much to say that the need is here even greater. Of the canonical Jain scriptures we have indeed some knowledge and the abundant later literature is, in outline at least, more or less correctly estimated. To mention only European scholars, how much has been done for us in this respect by Weber Jacobi, and Buhler. But concerning the life and practical piety of the community in the early centuries we are still very much in the dark.

It is here that Archæology comes to our aid. And I must now mention again the name of the lamented Professor George Buhler, who both during his long service under the Bombay Government and also after his return to Europe accomplished so much for all branches of Indian research. The excavation of the Jain mound at Mathura by Dr. Fuhrer in

the years 1890—brought to light a large number of dated inscriptions belonging to the time of the great king Kaniska and his successors, and it was Buhler who deciphered them and demonstrated their importance. He showed how clearly they proved the contiguity of the Jain religious practices and reliability of the traditions as regards Ganas, Kalas, Sakhas and similar institutions recorded in the Kalpasutra and other works. The inscriptions are more than 100 in number, and they record chiefly the pious gifts of images and votive tablets, which were called Ayagapatas, something like the Siddhacakras of later times. The gifts were made usually by lay persons at the instigation of teachers, who were monks and nuns, and it is an interesting fact that most of the donors were women which raises a suspicion that the ruins where the inscriptions are found are those of a nunnery.

Now Buhler did not stop at this point. He went on to publish specimens of the sculptures, and of some he furnished an interpretation. All those sculptures may now be seen figured in the handsome volume published by Mr. Vincent Smith for the Archæological Survey. But little more has been done for their interpretation. Now here is the *desideratum* which I wish to make known to our readers. It is not only from Mathura that we have such representation of Jaina Art. How many volumes are there published for the Archæological Survey by the veteran scholar and architect Dr. James Burgess and others which contains drawings and photographs of such sculptures! Caves and temples, ruined or still intact, supply them in fair abundance. But as concerns their interpretations I can only recall (besides catalogues of Museums) one or two articles by Dr. Burges himself, and one by Mr. D. R. Bhandarkar. Ought we not to have, first of all, a complete catalogue of them, giving references to the books in which they are to be found? And in the explanation of them may we not hope for help from the special knowledge of the living Jain community? In this respect we are most fortunately placed than in the case of Buddhism, where the scholars have had to rely upon themselves. There is for instance a gift

of a statue of Āryavati at Mathura. May we not know more of this Goddess? Certainly in the inscriptions there are words bearing upon the religious life of which we should like an accurate definition. For instance, there is frequent mention of Vacakas, usually translated (preacher). But a detailed description would rather be preferable? Then for Sraddhachara we should like a more precise definition than 'companion of monk' which is also given for the Buddhist Saddhyiviharin. So in many cases we might hope for light on religious idea and practice. It is essential to every active religion to take an interest in its past, and here is one field in which the Jainas of to-day may find themselves in contact with their ancestry.

May I venture even upon another suggestion? Recent years have seen the publication of several valuable series of texts, among which a high place belongs to the Yasovijaya Jaina Sastramala, appearing under the auspices of the eminent saint and scholar Sri Vijayadharma Suri. May we not hope for an uniform publication of the whole canonical collection? Most, if not all, of the Angas have indeed been published in India, and some in Europe, but it is not yet possible for any scholars to point to a shelf or shelves in his library and say 'there is the Jaina Canon' And so many books and essays have a tentative character through the impossibility of examining the whole collection. * Would it not be possible and a great help to future studies and editions, if the whole (I do not mean, of course, with all the commentories) could be made available in a preliminary but complete, edition?

F. W. THOMAS.

THE JAINS AND THE PANCHTANTRA

BY

JOHANNES HÆRTEL.

When in 1859, the celebrated German Professor Theodor Benfey published his translation of the Panchtantra, there began a new period in Literary research. For, as a true scholar, Benfey was not content to translate the only printed

edition which then was available ; but he collected the unfortunately very few manuscripts which he was able to procure for his use, and he wrote an introduction to his book which showed the great importance of Indian narrative literature for all the civilised world.

Benfey, after the French scholar Silvester de Sacy, the first editor of the Arabic version of Kalilah and Damnah, was one of those great pioneers in literary research who, from time to time, appear to open new ways for future generations ; but owing to the very scanty materials which were at his disposal, he could not possibly avoid grave misgivings in the results he arrived at. These mistakes as well as the splendid results of his work were at first accepted by the scholars as so many undeniable truths. Later on, doubts arose. Some of the weak points of Benfey's argumentation were recognised, and some scholars went as far as to throw over board also the most important truths which the great endologist had investigated.

Amongst these adversaries of Benfey's main thesis, by which he stated that most of the European fairy tales and many other stories were derived from Indian sources, there is, as far as I can see, only one who is able to read Sanskrit. But as this scholar, who has written a booklet on the influence of Indian tales on other literatures, knows only *some* of the few printed collections, and nothing at all of the huge mass of the still unpublished manuscript of Indian story books, the only thing which he *really* has proved is his ignorance of the matter he is dealing with. On the other hand the *best* experts in the field of comparative story literature, though they do *not* understand any Indian language, *e. g.*, Johannes Bolte, Emmanuel Losquin and Victor Chauvin, whose death, which took place some months ago, was a very great loss for literary research, as before them Reinhold Koehler and Felix Liebrecht never doubted the Indian origin of a huge mass of fairy and other tales current amongst all the peoples of Northern and Western Asia, of Africa and of Europe ; and by negro slaves, as Daehnardt has shown, such stories were even brought from

Africa to America. All these scholars not only believed in this main result of Benfey's investigations, but they proved its correctness in a very great many of new cases.

In a previous paper published in the Jain *Shasan* the author of these lines has shown, that such Indian influences are even to be found in our Christian *Siddhant*, in the Holy Bible, both in the Old and in the New Testament. Arabic and Persian literature teems with Indian stories and it is a proved fact that the most celebrated Arabic story book, the Arabian Nights, which has been translated into several Indian languages is in the main of Indian origin. Throughout the middle ages Christian monks and clergymen used in their sermons a great many stories and parables, which have been handed down to us in many Latin as well as Vernacular books amongst almost all the European nations; only few of them were aware of the fact, that they used Indian stories.

The most celebrated of these story books is the well known book of Kalilah and Damnah, translated about 570 A.D., by a Persian physician Burzoe, from the Sanskrit into the Pahlawi language, and from this into Syriac by Bud and, about 750 A. D., into Arabian, by Abdullah Ibn al Mokaffa. From Abdullah's translations, mediately or immediately flowed all the many translations, which made of it the most universally read book of the west. Whoever wishes to inform himself about this interesting fact will find ample information in the introduction to Keith-Falconer's introduction to his 'Kalilah and Dimnah' (Cambridge University Press, 1885.)

The Indian origin of Kalilah and Damnah was well known long ago. Silvester de Sacy had given a clear account of the history and of the propagation of this work, and other scholars, in the course of the 19th century, added many new materials.

But on the Indian *original* of this highly important work and on the fate which it had in the course of centuries in its own country, i. e., in India, there was very little information to be had. The only *printed* text was Kosegarten's published in 1848. This text, I am sorry to say, was a most uncritical

combination of three very different sources. Benfey, who used this text as his principal source, arrived partly by this fact at several *wrong* results. As in his time the Jains were regarded in Europe as a Buddha sect, he ascribed the *original* Panchtantra to a Buddha author. The book 'Kalilah and Dimnah' he regarded as the faithful translation of only *one* work, written by one and the same author, whereas it is a collection of several *different* works. The text published by Kosegarten according to his opinion, was a revision of the original Buddha work, made by Brahmans, whose historical and literary conscience, he thought, induced them to rescue from loss this work of their adversaries by re-writing it, leaving out all the chapters which showed hostility against them and against their opinions.

The author of the present essay was deeply interested in all these questions. That in very remote times civilisation came from Asia to Europe, this is a fact which nobody will deny, who knows something of the history. But this old story book which, at the same time, professes to be an Arth Shastram, or, a compendium of State-craft made its way from its native country to the farthest nations of the globe, not impeded by the many differences in the creeds, and in the moral views and in the languages, and in the popular characters of the multifarious nations to which it came and amongst which it came, amongst which it became for many centuries a favourite reading of the cultured as well as of the uncultured classes of society. That is a most astounding fact, a fact which proves how vivid a commerce of ideas existed between the far East and the far West. And most attractive it seemed to me to study the history of this famous Duniya-nu-Shastra, as it justly can be called.

First of all, when beginning my respective studies, I saw that it was necessary to leave aside the *printed* editions, and to examine the various manuscripts of the original work and of its derivatives. This I did during several years, and not only did I carefully examine all the Panchatantra manuscripts, available in the public libraries of India and of Europe, but

through the kind help of Indian as well as of European scholars, I procured a great mass of manuscripts from private libraries too. After having brought my studies to a certain conclusion, I think it now advisable to publish my results in a work written in German and bearing the title : "The Panchtantra, its history and its geographical distribution"!

My researches on the history of the Panchtantra have given a result which neither I nor any European or Indian scholar could have expected. *They have shown me how enormously the literature of the Jains, and especially that of Shvetambars of Gujrat, has influenced the Sanskrit as well as the Vernacular literatures of India,* and in the meantime they have given me the proof of the unexpected fact, that one Jain work, the Shukasaptati, has, *as a whole book*, been translated into Persian and has been propagated, and, lastly, brought to Europe by the Mohammedans.

As perhaps anybody might suppose that I have arrived at these results through a certain predilection for the Jains or for their religion, or through the circumstance that I used only Jain sources for my research, let me state here first, that when I began my Panchtantra studies, I had but a very scanty idea of what the Jains and their literature were, and, secondly, that during all these years I have tried my best to collect *all the Panchtantra* manuscripts available, writing hundreds of letters and spending a great deal of money. What I expected at the beginning of my work, was to see confirmed Benfey's results. If quite the contrary took place, this effect has been arrived at not by any predilection whatsoever, nor by any negligence in my endeavours to find the truth, but by the fact that the Jains, and especially the Shvetambars of Gujarat, not only in Hemachandra's days, but long before and after this great scholar, exercised a most powerful and beneficial influence on the civilization of their native country. They not only promoted their religion, which taught their countrymen a pitiful behaviour towards men and animals, and their rulers justice towards their subjects, but they promoted learning and literary culture, in Sanskrit, as well as in Prakrit

in Braj Bhasha and their Vernacular Gujrati. In the same time their laymen caused to be built the splendid temples which adorn the country, promoting a fine and impressive plastic and architectural art, and to be copied thousands of manuscripts, and to be established libraries for their monks. These monks, on the whole, were not narrow minded. Like Hemchandra himself they studied also the Shastras of other religious communities, and hence their spiritual culture, which is abundantly evidenced by the huge mass of Jain works still existing in our days, was perhaps the highest in all India. What would have become of *Prakrit* literature without the Jain writers? It is my firm conviction that owing to this very spiritual culture, the Jains maintained themselves and their influence in India amongst the people as well as at the courts of Hindu and Mohammedan rulers. To the unlearned they gave an attractive literature in the Vernacular, and at the courts of the Princes they vied in literary art and learning with the most cultured Hinduistic or Mohammedan scholars, and they used the influence they gained in this way over the minds of the rulers to make them just and benign to their subjects.

In order to show how far this influence manifested itself in the field of literary production, and how the Jain monks worked in order to raise the cultural level of their countrymen, let me give in *short* the results of my studies on the Panchtantra.

The *original work*, the reputed author of which was a Brahman named Vishnoo Sharma, must have been written between about 300* and 570 A. D. Its author was not some Bauddha, as Benfey presumed, but a Vaishnava, who appears to have lived in Kashmir. His aim was to teach young princes the *arthshastra* or, doctrine of state-craft. In order to do so he wrote five *Tantras* in the form of akhyika, or elaborate prose story interspersing stanzas from various sources, and even

* Winternitz has pointed out, that the word Dinar occurs several times in the text. Now this is Latin word for a Roman coin, *denarius*. The "e" of the first syllable of this word, as inscriptions show was changed to "i" not before the 2nd Century A.D.

prose quotations from the Koutliya Shastra, which Pandit R. Sharma Shastri, B. A., was fortunate enough to discover recently and to publish. Hence the author entitled his work *Tantrakhayikam*. It has been published by the author of these lines. Though the manuscripts which he was so happy to procure for his use contain some interpolated stories and stanzas, it is easy to show that the remaining text is the original one, the author's genuine wording, from which the first five chapters of 'Kalilah and Dimnah' as well as a North-West-Indian abstract, called *Panchtantra* (i. e., a Shastra consisting of five Tantras) has followed.

About the book '*Kalilah and Dimnah*' I forbear to say anything here, as everybody who takes an interest in the fate of this old Pahlavi version and of its derivatives may easily read the book of the late Mr. Keith-Falconer referred to in the above lines.

The *North-West-Indian Abstract*, called *Panchtantra*, does not seem to exist any longer in North-Western India. We know it only from very numerous manuscripts spread all over the Deccan, and from a single Nepalese manuscript which contains only the verse portions and an unique prose sentence which the copyist who made the verse abstract believed to be a stanza, but which is in reality prose quotation from the *Kalliyān*. This circumstance shows that the original of the Nepalese *Panchtantra* was a mixture of prose and verse, quite such as the Southern *Panchtantra* contains, from which this original differed only in a great number of characteristic readings which it shared with the *Hitopadesha*. But in the number and in the arrangement of the stanzas as well as of stories this original of the Nepalese *Panchtantra* fully agreed with the archetype (or, original) of the Southern *Panchtantra*. Its author only transposed Tantras I and II, as did also Narayana, the author of the *Hitopadesha*.

I cannot here enter into details and repeat the argumentation given in my above quoted book. Suffice it to say that the North-Western abstract whose author must have lived after Kalidasa as he quotes the stanza Kumar Sambhava II, 55

was completely ousted from North-Western India as well as from Bengal. From Bengal it was ousted by the Hitopadesha of Narayana Pandit, who lived in Bengal between 800 and 1373 A. D., (date of the oldest known manuscript) as he quotes Kamandaki and Magha. The Hitopadesha was translated into many European as well as Asiatic languages (into English, German, French, Greek and into Bengali, Braj Bhasha, Gujrati, Hindi, Urdu, Marathi, Mewari, Persian and Telugu), and into several of these languages it was translated several times. In German, *e. g.*, we have six, in English eight translations, etc.

The Jain part in the Panchatantra recensions just mentioned is not very large. The Tantra-khyayika is the work of a Vaishnava, and such is the North-Western abstract, to which the Southern as well as the Nepalese Panchatantra and the Hitopadesha go back. The Hitopadesha, again, is the work of a Shaiva scholar. But remarkable it is, that the Braj Bhasha version of the Hitopadesha has been handed down to us in two *Jain* manuscripts, either of them containing a different recension, and one if not both of them being written in Gujarat. The well-known P. Lallu Lal, a Gujarati himself, did not, as he says, translate his Raj Niti from the Sanskrit, but he simply rewrote the older version of the Braj Bhasha text. This Braj Bhasha text is a combination of the four books of the Hitopadesha, and of the fourth book of the Panchakhyan or, Jain recension of the Panchatantra. And very probable it is, that its author not only was a Gujarati, but that also he was a Jain.

Of the 'Southern Panchatantra' very numerous Sanskrit and Vernacular recensions are known to be in existence. Several of the latter as well as a greatly enlarged Sanskrit text show the influence of the Jain recensions of the Panchatantra, inasmuch as they contain many stories which for the *first* time in the Panchatantra tradition appear in the Jain recensions.

These Jain recensions which are entitled, not *Panchatantra* but Panchakhyan, are of the highest importance for the history of Indian narrative literature. As stated above, the Jains, and especially the Shvetambars of Gujarat, have a very large share

in the civilisation of their native country. They created a most extensive narrative literature by means of which they propagated, in the form of fairy tales, beast fables, novels, and romances, the doctrines of their religion. No wonder, that the Panchatantra was very often rewritten, and moulded into quite different shapes, by their monks as well as by their laymen.

The most important of all these Jain recensions, Panchakhyan is the oldest one, which was composed by some Jain monk in Gujarat. Unfortunately neither his name, nor his date can as yet be given, as no manuscript with an author's Prashasti has yet become known. But as the author quotes a stanza of Rudrata's as the late Professor Pischel has shown, he must have written his Panchakhyan *after* about A.D. 850, and as Pooranabhadra used this oldest Jain text in two slightly different recensions as one of his main sources, its author must have composed his work before 1199 A.D., or, Samvat 1255.

This is the text which Kosegartan by a Latin name called *textus simplicior*, (*i.e.*, the more simple, *i.e.*, less elaborate text), and which Benfey wrongly believed to be a Brahmanical adaptation of an ancient Bauddha work. The difference between this *textus simplicior* and the old Tantrakhyika, is so great that we may call it quite a new work written in imitation of the old one. No doubt it was composed by order of some king or minister who wished to possess a new edition of the then celebrated Panchatantra. The author of the *textus simplicior* took over into his own work most of the old, and added a considerable number of new tales and of new Subhashitam. Moreover he added a great many quotations from Kamandaki's Nitisara, a work which was not yet known to the author of the Tantrakhyika. But whereas the Pahlavi translator as well as the author of the North-West Indian epitome translated, or abbreviated, the old prose wording, the author of the *textus simplicior*, narrated in his own manner and in his own style. He is an excellent narrator, who knows how to amuse his hearers or readers in instructing them ; amongst the new tales which he introduced into the Panchatantra tradition there are some of the best of the whole collection. The fourth and fifth books are extremely short in

the older texts; our unknown author gave them a bulk not too much disagreeing with that of the first three Tantras. He reached his aim by transposing part of the stories of books III & IV and by that of the old fifth Tantra, which apparently included but two intercalated stories, quite a new one, with eleven stories besides the frame story.

The only edition, which gives an *approximate* idea of this text, is that of Kielhorn and Buhler in Vols. I, III and IV of the Bombay Sanskrit series. But these two scholars had only one single Manuscript at their disposal, and this Manuscript was a late one, which contained not less than eight interpolated stories. This edition has been translated into German by Ludwig Britze in the year 1884 and into Dutch by H. G. Van der Waals in 1895 to 1897.

The many Manuscripts which I examined of this recension very widely differ in their wording, and owing to much copying and comparing of other manuscripts the texts of even old manuscripts are nearly always in a sad condition. *It is a duty of gratitude, Jain scholars owe to one of the most successful writers of their community to search after old and good copies of this text, after copies which contain the Prashasti, then it will be possible to ascertain the name and the date of the author, and to throw aside the awkward and unfitting Latin title 'textus simplicior'.* No doubt such manuscripts are still in existence. In the Jaina Upashrayas of Pophlians pado in Patan and in Dehlana pado in Ahmedabad there are still very numerous copies of the Panchakhyana which, *unfortunately for the sake of Jain literature,* I was not granted the use of. Nobody, I dare say, has at present such a survey of the different recensions as the author of these lines. If these manuscripts would be sent him for examination, he would in a very short time be able to give them their place in the history of this famous book. The use he has made of the very numerous Manuscripts sent to him by public authorities and Indian as well as European scholars will show he deserves such aid, *and that the reputation of Jain literature has derived a considerable profit from his investigation.*

The success of the 'textus simplicior' was enormous. All the numerous subsequent recensions of the Panchatantra, whether written by Jainas or by Hinduistic authors, by scholars or by layman, in Gujrat, in Maratha, in the Deccan, in further India, in Indonesia and in Nepal are either based on this text, or else have largely availed themselves of it.

Next to it in time comes the recension of the Jain monk Purnabhaddra Suri, who wrote his work in A.D. 1199 or Samvat 1255. In his Prashasti he tells us that he was ordered by some minister Shrisam to revise the old Shastra Panchatantra, which had become Vishirnavarna 'disfigured.' He tells us further on that he did his work with great care, and that he not only corrected it, but added to it new materials. A close examination and collation of his text with older recensions has shown that this statement is quite correct. Purnabhaddra mainly combined the 'textus simplicior' with the Tantrakhyayika; but he must have compared still other old sources, as in some places he is in accordance with *only* the Pahlavi translation, or Samadeva's abstract, or that of Kahebbhendra, respectively. Moreover he added 16 stories of his own. As I had the good luck to use some very old and valuable Manuscripts, I was able to give in my edition of this work a text which at all events comes very near to the wording written down by the author himself. An English translation of this text by Paul Elmer More will be published in the Harvard Oriental Series.

Most of the very numerous Panchakhyana Manuscripts current in North-Western India contain combinations of the 'textus simplicior' with Purnabhaddra's text. Some of them are interesting because of new tales they contain. Amongst these mixed recensions there is one which in part has been translated into Greek by Demetrios Galanos, a Greek merchant who went to Calcutta in 1786 era and lived there amongst the Brahmans, studying their Philosophy and their literature, and translating several Sanskrit works into his native language till his death which took place in 1833. The German translation of Benfey (1859 A. D.) the French of E. Lancereau (1871), the Italian of I. Pizzi (1896) and the Danish of H. Rasmusson (1893) are made

from *Kosegarten's* adulterated text, and *Schmidt's* German translation (1901) is made from a combination of two interpolated manuscripts or *Purnabhadra's* recension.

I must forbear speaking here of other rewritten Sanskrit texts and combinations of the two oldest Jain recensions, amongst which there are several abstracts and even a collection in which the frame stories are omitted. There is, according to Jain Granthawli, page 255, No. 79, Panchakhyasarodhar, containing 3,700 Shlokas. If anybody would give me some information about this work, or lend me a copy of it, I should be very grateful to him.

But not only did the Jains compose Panchakhyan recensions in Sanskrit, which could be understood by the shishta only; they also made this famous book known to the illiterate through adaptations in their mother tongue. In the splendid collections of manuscripts contained in the Deccan College Library at Poona and in the Sanskrit College Library at Calcutta there are several Panchakhyan versions 'in the Vernacular.' All of them were kindly sent to me for examination, together with all the other Panchakhyana and Panchatantra manuscripts of these libraries. The results of this examination are as follows:—

The manuscript Deccan College No. 741 of 1875-6 contains a collection of stories entitled Panchakhyan Vartika, i. e., 'Commentary on' or, 'translation of, the Panchakhyana.' This is a very important work, as it contains a great many *new* stories, 22 in number, part of which we find again in a Marathi, in some South Indian and in a Nepalese version of the Panchatantra. Its author must have been a Jaina layman, who must have lived in Gujarat, near the Marwar Frontier. For the language of his book is old Gujarati with occasionally, Marwar forms. He omits the frame stories, giving only the single tales. At the head of each tale there is always a Katha Shloka in *Sanskrit*. As these Shlokas are very often faulty, and as their purport often disagrees with that of the subsequent stories, it is clear that he was not a learned man. Hence he gives even those stories (27 in number) which are based on the 'textus simplicior' or on Purnabhadra's recension, in most cases in other forms, no doubt

as they were current in his days amongst the population of Northern Gujarat through *oral* tradition, a fact, of course, which greatly enhances the value of his work.

Two other manuscripts of the Deccan College Library, No. 424 of 1879-80, and No. 289 of 1882-3, contain the *Panchakhya* of a Jain scholar *Yashodhira* (not Yashodhara, as the catalogue wrongly calls him). This is a translation of a combination of the 'textus simplicior' with Puranbhadra's text. The language of this translation is Old Gujarati, its form is prose, and its style is much better than that of the *Panchakhyan*. In several passages Yashodhira even used the old Kashmir recension, *i. e.*, the *Yantrakhyika*.

Two manuscripts of the Deccan College (Nos. 31 of 1898-9 and 288 of 1882-3), one of the Calcutta Library, and one lent to me by a Jaina friend, contain a third version in old Gujarati. Its author is the Jaina monk Ratansundra, pupil of Gunmeru. This work is written in verse, in Chaupai and in Doha stanzas ; its title is *Katha Kallal*. Ratnasundra, whose name is given in the Calcutta manuscript only, belonged to the Purnamapaksh Gachha, and composed his work in Sammat 1622 at Sanand, a town situated in Gujarat, near, and West of Ahmedabad. He tells us that he wrote his composition 'through the grace of his Guru.'

گر پرشاد ہے جے مین کہی — تہا کلر بنائے چوبی

We therefore can state here the interesting fact of a *school of poets, Jaina monks, who cultivated poetry in their own Vernacular*. The Calcutta manuscript contains a revised and enlarged text, apparently by some pupil of Ratansundra's. The *prashasti* of the Calcutta manuscript highly praises Ratansundra, whereas that of the shorter recension contained in the other manuscripts shows so much modesty that it not even gives his name, but only calls him Sri Gunmeru Soor Shishya. 'pupil of the celebrated Suri Gunmeru.'

Ratansundara, on the whole, followed the 'textus simplicior,' adding two stories which we shall find again in Bachhrajā and Meghavijaya's texts. The longer recension contained in the Calcutta Manuscript adds three more stories which are well known

from other Jain works. It intercalates them in the Kathamukh or, introduction.

To a similar school of poets in the Vernacular belonged Vachhraj who wrote his Panchakhyanchaupai in Samwat 1648 (or 1591-2 A.D.). He was a member of the Virudh Tapagachha and pupil to Ratansundara, (also Ratancharitra), who, as he expressly states, was spreading pure and beautiful songs.

Bachhraj used Ratansundara's text, with which he often agrees in the wording as well as in the rhymes ; but he has 16 stories more than his predecessor.

Bachhraj's chaupai met with the attention which it deserved. It was translated into Sanskrit verse by some unknown author. Unfortunately I have not been able to discover this version ; but a fragment of it has been preserved in another Jain recension written in Sanskrit, viz., Meghavijaya's Panchakhyan Uddhar or, 'Epitome of the Panchakhyana.' Meghavijaya belonged to the Tapagachha and wrote his work in Samwat 1716 (or era 1659-60), for the instruction of boys, in the town Navarang. The stories contained in his recension are the same as those given by Bachhraj. Only Meghavijaya adds at the end of his book the tale of Ratanpala, other versions of which are to be found in Somamandana's Ratanpal-katha (about Samwat 1503), and in Dharam Kalpadrama II. 4 and 5. Whether Meghavijaya found this story in the metrical Sanskrit version, from which he made his abstract, or whether he added it himself, this cannot be ascertained before we discover some manuscript of this version.

Another Jain recension is *Nirmal Shravak's* Panchakhyan, a Manuscript of which has been lent to me by a Jain friend. It contains the greater part of the *first* Tantra only ; but this part, too, is divided into five Tantras. The language of this version is not Gujarati, but Braj Bhasha, and the whole composition is a metrical one. But as the author not seldom employs Gujarati expressions and Gujarati verb forms, it is clear that he too was a Gujarati.

Finally we possess a translation of the Panchakhyan in modern *Gujarati* by some unknown author. Three prints exist

of it, two lithographed, and one in movable types (era 1832-3, 1840 and 1882. respectively). There is no evidence that its *author* was a Jain; *but the text which this author translated was a combination of the two oldest Sanskrit texts of the Jain recension.*

Turning now our eyes from Gujarat to Maratha, we here find several reductions of the Panchakhyana, partly in Sanskrit, and partly in Maratha. *All of them are based on or directly translated from the two oldest Jain recensions of the Panchakhyan.*

There is, first, a Sanskrit version by some Brahman named Anant a Vaishnava, who in his introductory stanzas calls himself a son of Nag Deo Bhatt, a scholar belonging to the Vedic school of the Kanina. He calls his work which, on the whole, is but a meagre abstract from the *textus simplicior*, Kathamritnidhi or, 'Ocean of the Amrit of stories'. Wherever he alters the purport of his source, he shows a very poor taste. His book is much inferior to its Jain source.

Another Sanskrit version is that of the Vaishnava Ramchandra.

This seems to be merely a first draft which never was finished. The colophon, by Ramchandra's son Vasudeo, is dated Samwat 1830, Shake 1695. This recension is a combination of the first and fifth Tantras of the *textus simplicior* and of the fourth and fifth Tantras of the so-called Southern Panchatantra spoken of in the above lines.

Amongst the *old marathi* versions, there is first an anonymous prose redaction, which seems to have been handed down in two different texts. Both of them contain the stanzas in Sanskrit, with or without Marathi translations. The text from which the translation was made was a combination of the two oldest Jain recensions. One of the two texts of this translation has been published by Vinayak Lakshman Bhame in numbers 38 to 45 of his Maharashtra Kavi, Bombay, Induprakash Press, Shake 1929.

A *metrical* version in *Old Marathi* was made by a Bhagvata whose name was *Nirmal Pathak*. The only Manuscript of this recension which is known to me belongs to the India Office Library, London. Nirmal Pathak, apparently had but a slight knowledge

of Sanskrit. Hence he gives the Panchakhyaṇa tales often in popular forms, deviating from those of the Jain recensions. Still these Jain recensions are his sources, and it is possible that he even used popular Jain texts of the Panchakhyaṇa, as, for instance, the Panchakhyaṇa Vartika mentioned above. For with this text he has several stories in common which are not to be found in the old Sanskrit texts of the Panchakhyaṇa.

The same holds true with respect to the following texts which belong to the Deccan, to Nepal, and to Further India.

The North-West Indian abstract, probably a Vaishnav work, was ousted from the North-West by the Jain Panchakhyaṇa in its different redactions. But one copy, containing a number of mistakes and gaps, was brought to South India, and here very numerous copies and translations of it are still in existence. The translations are composed in Telugu, Kanarese, Tamil, Malayalam and Modi; and there are prose redactions, as well as redactions in verse. Very little as yet is known of these translations. But they are partly adaptations from the Sanskrit text of the Southern Panchatantra, and partly from combinations of this Sanskrit text with other Panchatantra texts.

First to be mentioned is a version in very bad Sanskrit, a combination of the Southern Panchatantra with one or several Tamil texts. This version, known to me from an unique palm leaf copy presented by T. S. Kuppaswami Shastri, Tanjore, to the late Professor Von Mankowski and now deposited in the University Library at Leipzig, contains many new stories, part of which are to be found in several Jain recensions of the Panchakhyaṇa.

The French Panchatantra by Abbé' Dubois, made from a compilation of three copies which were written in Telugu, Tamil, and Kanarese, respectively, is nearly related to this Sanskrit text, with which it has several such characteristic stories in common.

In the course of the 19th century *Tandavaraya Mudaliar* made a *Tamil* version from a *Marathi* one. This *Marathi* version was made, and published in a lithographed edition without any title page, in the 19th century. It contains a combination of the

Southern Panchatantra, of the Hitopadesha, and of the two oldest Jain recensions, i.e., the textus simplicior, and Purnabhadra's text. Tandavaraya Mudaliar's text, which faithfully follows the Marathi version, has been translated into English and is a much used school book in the Deccan.

Moreover I possess a copy of a manuscript which now belongs to a Brahman living in Benares. The original of this copy is in Tailanga script. Hence it must have been written in the Carnatic. It contains an unfinished recension composed by *Dharmapandita* and is mainly, though not exclusively, based on the two oldest Jain recensions.

Finally, there is the Tantrakhyan (not Tantrakhyika) of which three recensions are to-day known in *Nepal*. The first and most original one contains only the Katha Shloka ; the second contains besides them prose stories in Sanskrit, and the third prose stories in Newari. The first of these 3 recensions appears to have been brought to Nepal from the Deccan. As in one of its stanzas the stars are stated to be gods, it is sure that its author was a Jaina.

In *Further India* and in *Indonesia* there are besides a translation of a Tamil text of the Southern Panchatantra several imitations of the Panchatantra which, though only little is known about them, show the influence of the old Jain recension.

What has been said in the preceding lines is but a very scanty sketch. The full details will be given in my book on the Panchatantra, its history and its geographical distribution, a book which now is being printed. A somewhat more complete account of the contents of this book will be given in English in the introduction to my text edition of the Tantrakhyayika which is now being printed at Leipzig for the Harvard Oriental Series.

But scanty as the above sketch is, it will be sufficient to show the reader how vast an influence Jain narrative literature had all over India. In former days it was impossible to recognise this fact as European scholars had no access to Jain libraries. But fortunately the modern Jains appear to be aware of the advantage they derive from making the literary treasures

of their libraries accessible to Western as well as to Eastern scholars. If they continue to do so, it may be hoped that we shall live to see the appearance of a *History of Jain literature*. Such an history will be of the utmost importance not only to the Jains, but to all Bharatakshetra and even to the rest of Asia and to Europe. In my above quoted book on the Panchtantra and its history I have shown that a Jain recension of the Shuk-saptati was the original of the Tuti-nameh, which was translated into different Asiatic and European languages. This is as yet the oldest instance of a whole Jain book wandering to the West. If in future I shall meet with the same benevolent assistance which I have received from Jain scholars who have lent me good Manuscripts of Jain story books, I may hope that, in the domain of narrative literature, the high importance of the Jain literature will soon appear even to the blindest eyes.

فقير مائل على عنه دهلوی

۲۵ دسمبر سنہ ۱۹۱۳ء

بقام بنارس

غیرت قومی

جن دھرم زمانہ میں چراغ صہری ہے ایمان جو ہمارا ہے عدم کا سفری ہے
حق مٹنے لگا کفر کی یہ جلوہ گری ہے اے قوم! سبقت ایسی بھی نیا بیضبری ہے

درت بھی - عزت بھی جو کچھ ہے یہی ہے

سچ یہ ہے کہ یہ امر ہے - ہر چیز نہی ہے

کیا ہوئے جن دھرم کے دھر ماتا ایکبار جو مال تو کیا جان سے تھے اسکے طلبگار
اب کوئی بھی تم میں نہیں بنتا ہے خریدار ہرچند کہ سستا ہے بہت یہ در شہوار

دیکھیں کوئی اتنومین نظر باز ہے اسکا

بولے کوئی تم سب میں جو ہمارا ہے اسکا

یان در کا کچھ کام نہ زرکی ہے ضرورت کچھ شور سے مطلب ہے نہ شر کی ہے ضرورت
ہاں علم ہے در کار - ہنر کی ہے ضرورت اس جنس کے گاہک کو بھڑکی ہے ضرورت

جن دھرم سے بہتر کوئی عالم میں نہیں ہے

کس کام کے جیتے ہیں جو یہ ہم میں نہیں ہے

ناقدری عالم کي تو پرواه نهين مطلق جو دتتر باطل هه وه سچا نهين مطلق
بلبل کو مگر گل کی تمنا نهين مطلق پرواه بهي اب شمع په شيدا نهين مطلق

اُف اُف ره کدورت کوئی دل صاف نهين هه
يه ظلم که مطلق کهين انصاف نهين هه

اک بغض هه - کينه هه - حسد دلين بهراه ايکا تو نهين نام کو ایک ایک سے جدا هه
کچه پاس هه عزت کا نه انکهونمين حيا هه اندهير هه طوفان جهاات کا بيا هه

معلوم نهين فائدے کیا مد نظر هيں
يون دشمن ناموس جو بے خوف وخطر هيں

چارونطرف ادبار کي چهاڻي هيں گهاڻين هرست سے انلاس کی اتي هيں صدائين
برهم کیے ديتي هيں نهوست کي هواڻين منہ کھولے هورے کھانے کو اتي هيں بلاڻين

وه کونسي آنت هه جو همپر نهين اتي
اس پر بهی تو هم وه هيں که عادت نهين جاتي

عزت گئي ليکن نه گئي کبر کي عادت دل مٽکيا ليکن نه مٽي دلکی کدورت
سينونمين ریا - شکل سے ظاهر وهی نصرت اپنوسه همين اُنس نه غيرون سے محبت

کچه دين کی پرواه هه - نه دنيا کي خبر هه
بيهرش هيں غافل هيں نه در هه نه خطر هه

باتي نهين اب نام کو بهي هم مين نجات سينلونکي سی عادت هه کمينونکي سي خصلت
کچه خلق طبيعت مين - نه آنکهونمين مروت هرکام مين تکرار هه هر بات مين حجت

هم ايسے هوه نام - بزرگوں کا مٽايا
هم ايسے هوه داغ شرانت کو لکايا

ناداني کو هم جانتے هيں دانش کامل ناهمي په صدقے کئے سب فضل فضائل
باقي هه مگر ناز سمجھ داری باطل کہتے هيں جسے جهل مرکب هيں وه جاهل

اب علم و عمل کچه همين درکار نهين هه
الفاظ و معاني سے سروکار نهين هه

(گريز)

وه اهل دل و واقف اسرار نهاني سينونمين روان جنکے تھے درياے معاني
وه پاک نفس - پاک منش - دهرم کے باني صوني ! که صفائي سے تهي حاصل هميه دانني

کیا ثبات هه جو کچه که بيان کرگئے وه لوگ
سب راز خفي صاف عيان کر گئے وه لوگ

هم اپني جهاات سے نه سمجھے اُسے اصلا مردود بنے - هاه نه کي دهرم کي پرواه
وه دهرم که جو دهرم حقيقت مين هه سچا وه دين که جو دين هه سب دينون سے اول

گرهر تھا جسے هاتھ سے کھرياهه همين نے
مکتی کے سفينه کو تيريا هه همين نے

جب دھرم نہیں ہم میں تو کس کام کے ہملوگ ہاں کہنے کو جیتے ہیں قضا نام کے ہملوگ
بیٹھیں نہ آغاز نہ انجام کے ہملوگ چکر میں ہیں اس گردش ایام کے ہملوگ

جن دھرم چھتا ہم سے لٹی دولت و ثروت
ایمان بھی گیا اور ردی ہو گئی حالت

ہم اہل صفا تھے - مگر اب اہل دغا ہیں ہم اہل وفا تھے - مگر اب اہل جفا ہیں
ناچار ہیں - بے بس ہیں - گرفتار بلا ہیں کل شاة دو عالم تھے ہمیں - اُج گدا ہیں
آزاد دوتا ہو گئے انسوس صد انسوس
ہم کون تھے کیا ہو گئے انسوس صد انسوس

شکل ماضی

وہ ہم ! کہ میسر ہمیں دنیا کا حشم تھا علم اپنا بے اندازہ کل لوح قلم تھا
وہ ہم ! کہ جری ہم سے زیادہ کوئی کم تھا قبضے میں ہمارے بھی کبھی تیغ و علم تھا
وہ ہم کہ دماغ اوج پہ رہتے تھے ہمارے
اور آج مرے جانے ہیں آفات کے مارے

ہر ناز کا افراز بتایا ہے ہمیں نے سچ پوچھو تو دنیا کو بسایا ہے ہمیں نے
شر خیر سے پہچاننا تھا مٹایا ہے ہمیں نے بگڑے ہوئے کاموں کو بنایا ہے ہمیں نے
ہم وہ ہیں کہ نیچر کو جلا دی ہے تو ہم نے
قدرت جو نہاں تھی وہ عیاں کی ہے تو ہم نے

جب سایہ نگن در در چھارم نہوا تھا فرماتے اس عالم اُسباب میں کیا تھا
کچھ فرق شب و روز نہ کچھ صبح و مسا تھا خورشید فلک پر نہ قمر جلوہ نما تھا
رتن اور کلب پر کشونگی تھی روشنی ساری
بس وہ ہی مہر تھے اور وہ ہی ستارے

رہنے کو مکان تھے نہ دکانیں تھی نہ بازار سودا تھا کسی جنس کا نہ کوئی خریدار
آقا نہ ملازم نہ کوئی حاکم و سردار خود اپنی طبیعت کا ہر ایک شخص تھا مستعار
کوہ و جبل و دشت میں ڈیرے تھے سبھونکے
زیر فلک پیر بسیرے تھے سبھونکے کے

جازا تھا نہ گرمی تھی - نہ برسات کا عالم کچھ فصل بہاری تھی نہ پت جھڑکا تھا موسم
تہین چاندنی راتیں نہ شب تار نہ شبنم سایہ نہ ہمیں دھوپ نہ کچھ رنج نہ کچھ غم
اک نور کا عالم تھا زمین اور زمان پر
فرمان تھے راحت کے روان سارے جہاں پر

فیاض تھا کوئی نہ کوئی دست نگر تھا مفاس تھا کوئی اور نہ کوئی صاحب زر تھا
کارش تھی کسی دامین نہ کینے کا گذر تھا آپس میں محبت تھی نہ الفت کا اثر تھا
کہتا تھا کسیکا نہ کوئی رہتا تھا دیکر
شیر اور ہرن ساتھ پہوا کرتے تھے اکثر

سب ایک برابر تھے کوئی کم نہ زیادا سبکا تھا وہی ایک چلن ایک طریقا
دُتوں سے کلب پرکشوںے ہوتا تھا گذارا کرتے تھے وہی عیش کے سامان مہیا

کچھ کرنا نہ پڑتا تھا بجز بھوک کے اُنکو
درشن بھی نہ ہونے تھے کبھی روگ کے اُنکو

گذرا جو اسطرح بہت کال بہت وقت فرق آنے لگا راحت و آرام میں یک لطف
خلقت نئی اُنٹادوں سے گہبرانے لگے سٹھ اقبال کمی پر تھا تو ادبار پتہ تھا ہٹھ

پھر کس نہ یہ بگڑے ہوئے سب کام سنوارے
اُسوقت جو کام آئے وہ مورث تھے ہمارے

جب دور ہوا تیسرا اس دھنگ سے پورا پھر نابھہ ہوئے چودھویں کلکر یہاں پیدا
اکدم سے مٹی ساری جو تھی بھوک کی رچنا غایب تھے کلب پرکش مہ و مہر ہویدا

اِس کرم کی رچنا کے شری نابھہ تھے سردار
ہر کام کے اُستاد تھے ہر بات کے مضتار

راجہ تھے شری نابھہ مرد دیوی تو رانی شاہی کے بھی دنیا میں ہرے آپ بھی بانی
کچھ کام نہیں دیتی یہاں سحر بیانی چلتی نہیں شبدرز فلم کی بھی رانی

اواز نکلتی ہی نہیں جن و ملک کی
ہو مدح سرا آپ کا طاقت ہے تلک کی

تعبیر اجدھیا کو کرے سرگ سے اگر وہ اندر جو کل عالم بالا کا ہے انسر
اندرانی کنیزی میں مرد دیوی کی رہ کر یہ سمجھے سعادت نہیں اس سے کوئی ڈھکر

جس گھر میں جگت ناٹھہ ریشہ دیڑ ہوں پیدا
اُس گھر کی غلامی کا کسے فخر نہ ہوتا

صد مرحبا کیا کہہ گئے مائل دم گفتار کس نام کا اظہار ہے کس نام کی تکرار
وہ نام کہ جو نام ہے عالم کا مدد گار وہ نام کہ جو نام ہے ترلوک کا اُدھار

کرتے ہیں ملائیک بھی ادب سے جسے سجدہ
ہے نام ریشہ دیڑ شری اُد جن ایسا

خود گریہ میں تھہرے بھی نہ تھے سرگ سے اگر ہونے لگے پہاڑ ہی سے منگ یہاں گھر گھر
برے تلک پیر سے لعل اور چواہر تا پنجدم ماہ صبح شام برابر

چہ ماہ اسطرح سے گذرے تو پھر ایک روز
دیکھے دہ و ششی خواب بصد طالع فیروز

پوچھا مرد دیوی نے شری نابھہ سے اُکر ان خوابوں کی تعبیر تو فرماے سردر
جب خواب سنے اپنے فرمایا یہ ہنسکر پیدا ترے گھر ہونگے ریشہ دیڑ مقرر

پیدا ہوئے جب آپ تو ایک بار ادب سے
سجدے کو چہکے عالم بالا کے ترشے

ہلنے لگا سرتاج ملائیک کا بھی اُس پاتال میں اراز ہوئی گہنوں کی جہن جہن
دورخ جہاں رہتا ہے سدا چہن و بہن دم بھر کے لیئے وہ بھی پنا عیش کا مسکن

جور و ملک و جن و بشر و جد میں باہم
کہتے تھے وہ پیدا ہوا سردار در عالم

خود اندر بصد شان شری نابھہ سے آکر بولا کہ مبارکی ہو گھڑی آج کی سرور
پیدا ہوا گھر آپ کے وہ دھرم دھرمند جو ہوگا یہاں پہلے پہل مکھ کا رہیو

جیتے گا دیا پال کے جواشت اری کو
کرتے ہیں نمسکار سبھی ایسے جری کو

زنواس کی سنئے کہ شچی نے یہاں اکر ای بھتہ طلسمی رکھا مانا کر سلاکر
یہاں سے اٹھا لائی وہ پھر انکھ بچاکر اُسکو جسے کہتے ہیں دیا دھرم دواکر

لاتے ہی شہ عالم بالا کو دکھا یا
سجدے کو جھکا پہلے وہ پھر سر پہ بٹھایا

ای آن مہن اک نیک طلسمی کیا تیار اُسپر شری جنراج کو لیکو ہوا اسرار
بچنے لگے ہر قسم کے باجے بصد اسرار دیورتکا جلو میں چلا اک لشکر جزار

بھگوت کو بڑی شان سے وہ میز پر لایا
بلور کی چوکی پہ بیٹے غسل بٹھایا

حورونمیں شچی ملکہ لگے گانے بدھائی ابشیش کیا اندر نے ای شان دکھائی
پھر دیکھ کے جنراج کو کچھ جیہیں جو آئی زیر سے مزین کیا پوشاک پنہائی

ان باتونکا محتاج نہ تھا حسن جہانتاب
تھے اندر کے بھگتی کے مگر سارے یہ اسباب

جب حسن دل اویز کا عالم نظر آیا جھپکی نہ پلک تک بھی ہوا متروکچہ ایسا
انوار کا مظہر تھا رخ پاک کا جلوا اور شوق سے مجبور شہ عالم بالا

آنکھیں پئے دیدار ہزاروں ہی بنائیں
حسرت نہ مٹی پھر بھی اُمیدیں نہ پر اُنہیں

واپس اُسی شرکت سے - اُسی شان سے لایا لاتے ہی شچی نے مزدیری کو دکھایا
مانا نے لیا - چوما - کلیجے سے لگایا مہاراج شری نابھہ نے آنکھوں پہ بٹھایا

اس بات کے کہنے میں مجھے دیر لگی ہے
یہ ساری خوشی اندر نے اک آن میں کی ہے

تولید مبارک ہوئی - اس شان و تزک سے بچپن کے بھی انداز تھے دنیا سے انوکھے
دمساز ملائک تھے جو سب طفل بنے تھے خوش کرتے تھے دکھلائے اُنہیں کھیلک تماشے

تعلیم کی - اُستاد کی - حاجت نہ تھی اصلا
مت اور شرت گیان مجسم تھے وہ گویا

جب عہد شباب آیا - جوان ہو گئے سرور کونین کو دیکھا نظر لطف اُٹھاکر
تو دین کی تصویر نہ دنیا کا تھا پیکر سادہ ورق دنتر عالم تھا سراسر

یہ رنگ جو صورت پہ زمانے کی عیان ہیں
سب یہ اُسی نیاز کے فیضونکے نشان ہیں

وہ ابر تھا رحمت کا - وہ چشمہ تھا ہدا کا وہ موجد و موجود تھا ہر نور و ضیاء کا
پر تو مہ و خورشید میں ہے اُسکی صفا کا عالم کو سبق اُسنے دیا نشر نہا کا

مسجود ملائک تھا - وہ مقصود جہان تھا
علم اُسکا ہی توثیب دہ کن و مکان تھا

ہر کام کی تدبیر ہمیں اُسے بنائی ہر صنعت و حرفت کی ہمیں راہ دکھائی
ترکیب تجارت کی زراعت کی سکھائی جو چنا انادی تھی رہی ساری بنائی

ایجاد کا موجد ہوا - موجود کا موجد

یوں دور و ملک ہیں قدم پاک کے ساجد

اخلاق و ادب - منفق و طب - شعر و قوافی ہیت - جعفر و ہندسہ - تقویم و ریاضی
تقسیم نجوم و شرح لفظ و معانی ہر علم کی تعلیم تھی - اک فیض تھا جاری

دل کی جگہ ہر سینہ میں گھر نظر آیا

چمکا جو خور علم تو جوہر نظر آیا

آباد کیا ملک کو - دنیا کو بسایا نقشہ دہ و قصبات کا - شہروں کا جمایا
اس نظم میں جس جگہ مناسب جسے پایا اُس شخص کو سردار وہاں سبکا بنایا

وہ شاہ بنا - اور بنے اُسکی رعیت

اس طور سے جاری کیا آئین حکومت

انواع کی ترتیب - صف جنگ سبجانا تلوار کی برش کے غضب رن میں دکھانا
تیروں کا نشانہ صف دشمن کو بنانا اعدا کے ہر ایک دار سے جسم اپنا بچانا
قانون عدالت کے اور انصاف کا دستور

جس شخص نے سیکھ وہ ہوا کشتی مشہور

عزت تھی ہر ایک کام کی ہر بیشہ کی حرمت زینت پہ جو حرفت تھی ثروتن پہ تجارت
اک جنس کا سودا تھا بصد حسن و لطافت مصروف تھا ہر شخص نہ تھی نام کو نرس

مغرب تجارت تھی جنہیں ریش تھے مشہور

اور کشر وہ کھلائے جو خدمت پہ تھے مجبور

اس طرح سے جب تین بون ہو چکے قائم تادیب کے بھی - مرحلے طے ہو گئے اک دم
چلنے لگے سب کام زمانے کے بھی پیہم اس نرس سے فارغ ہوئے سلطان دو عالم

ہونے لگے پھر لطف و کرم جن و بشر پر

اور نرس ہوئی سب کے لئے طاعت سرور

کیا شک ہے کہ وہ مالک و مختار تھا سبکا سب عبد ہیں - بندے ہیں وہ معبود تھا سبکا
حامی تھا بھر کیف - مددگار تھا سبکا اک علم متحض واقف اسرار تھا سبکا

ممدوح وہ کچھ خاص ہمارا ہی نہیں تھا

مداحی ریشہ دیو کی ہے نرس سبھی کا

کیا ٹھیک ہے اس شان کا - اس جاہ و علا کا آنکھوں سے کبھی دیکھا نہ کانوں سے سنا تھا
وہ لائے پئے نذر شہ عالم بالا فردوس میں ہو سب سے جو کچھ بہتر و اعلیٰ

خدام ملائک ہوں تو حوریں ہوں کنیزیں

امکان سے جو باہر ہیں مہیا ہوں وہ چڑیں

یہ رتبہ اُسکا تھا - یہ منصب تھا اُسکا یہ پنیہ کھی ہو نہیں سکتا ہے کسیکا
کاشف تھا وہ ہر سر خفی اور جلی کا بیشک وہ سزاوار تھا ارہٹ لقبی کا

طاعت ہے زبان میں نہ قلم میں ہے یہ وسعت

کیا منہ ہے کسیکا جو ذرا کر سکے مدحت



Prasnettra.

We have much pleasure in publishing the following answers by Mr. Alexander Gordon, the Honorary Secretary of the Mahavira Brotherhood in London, to questions put to him by Muni Ude Chandji Jain of Panjab. Mr. Diwan Chand Jain of Rawalpindi has communicated the above to us and promises to send hereafter more such questions and answers.

Question 1.—What is your opinion regarding God and soul ? Is the soul a reflection of God ? or is the soul quite separate from it ?

Answer 1.—According to Jainism, Soul and God are, with regard to their real nature one ; but as Soul is combined with matter, as is the case with all mundane living beings (Sansari) it follows that such a soul is not actually God although souls are potentially Gods. The highest spiritual attributes of God exist potentially in every living being but they are not fully manifested because of being covered up by the condition of each soul as experienced in this world of matter.

The great hope of the Jain in his search for truth is the fact that he is aware of the possibility of knowing himself as, and becoming, a God by the following out of the Jaina Rules of conduct.

The soul is not a reflection of God, nor is the soul a reflection at all. A reflection is a condition of the surface of some thing other than the thing reflected ; whereas the soul is not a “condition” of a thing, the soul is itself a thing—Dravya.

The mundane soul is not separate from the potential God that it is, any more than impure gold is separate from the pure gold that it potentially is. In Jainism “creating” and “ruling” the universe are not connected by the term God.

Question 2.—If God and Soul are said to have been separated from eternity, then how, when, and for what purpose, did the soul, which is now so afflicted with karmas which annoy so greatly, come to be so afflicted.

Answer 2.—The many and varied theological creeds have all erred in their conception of God. To imagine a being like unto oneself, which is the exact position adopted by the Anthropomorphic conception of Deity, is the very negation of truth, therefore the Jain view as to their being no God in the sense of a Creator is at once rational to any observant thinker. The adoption of the Jain belief does away with the erroneous doctrine of the Fall of man and the subsequent salvation of all human beings by the vicarious sacrifice of one human soul known as Jesus Christ. This is as it should be, when the truth of “as a man soweth that shall he also reap” is fully comprehended.

This of course implies a belief in the doctrines of karma and rebirth, which intelligently understood, give great satisfaction to the earnest seeker of truth.

Questions 3 and 4 :—

(3) Whether the universe is itself eternal, or whether it has been created by some one ?

(4) (a) Admitting that the universe was created by some one, when did the creation take place, how long will it remain in existence, what was the state of affairs before creation, and what will things be like after the universe is no more ? Did the creator create children, youths, and old men all in the same moment at the time of creation, or did he create one by one ; and were male and female made at one and the same time, or first one and then the other ?

Answer.—The prevalent teachings in the Western world of thought relative to the creation of the universe cannot stand the test of reason when the assertion is made that God, as a personal Being, made all that exists. The holders of such a belief are confronted with the question “Who created God.” It is therefore obvious that he could not create himself out of nothing as is implied in the doctrine referred to.

The doctrine which gives entire intellectual and philosophical satisfaction is that taught by the Jains of India, to the effect that each being or soul, whatever their state of growth may be, has always been in existence ; soul and matter being eternal substances manifest in combination are new creations

caused by what is known as “the result of the workings of karma.”

Questions 3 and 4 (continued):—

(b) Was it as reward for their conduct that God created them, or did He create them for his own pleasure ?

(c) As it is impossible to have a body except as a result of karmas, and as karmas cannot be generated without a body of some sort, (gross or subtle) how could God create the rich and poor, happy and miserable, or of what karmas of theirs was this the result, and when did they generate those karmas ?

Answers.—These two questions imply the doctrines of karma and rebirth. As no being has been specially created, it follows that everything which exists is the result of a previous cause. Thus, all suffering is the direct outcome of man's own action in the past or in the present. His very existence on this earth is the result of certain karmic forces he himself has set in motion during past lives ; consequently there cannot exist a God who has created each soul in order to see how they will progress amidst the pitfalls and many sorrowings as well as the joys and pleasures that make up the experiences of human beings.

The Jain conception of God is that such a being could not obtain any pleasure by having knowledge of the success of other souls, nor could he be grieved at their non-success. The Jain God is an omniscient Being who has risen above all sense-perceptions and reached a state of peace—Moksha. Such a Being is known as a Deva. Hence the Jains teach that all living beings are potentially Gods, and the meaning of life is that by an evolutionary process all the beings in the universe can become “ God.”

Questions 3 and 4 (continued):—

(d) What is the substance of earth, water, fire, air, space, soul, atoms, and time ?

Answers.—All existing things are divisible under two heads from the Jain standpoint, namely :—Jiva and Ajiva, *i. e.*, soul and inanimate objects. There are said to be three classes of souls.

1. *Nitya*—Sidha. Eternally perfect.
2. *Muktatman*—Liberated soul.
3. *Bandhatman*—Bound soul or the souls living in the material body.

The inanimate objects are also placed under a term *Pudgola*—matter, and all are collectively known as *Dravya*, (*Jiva* and *Ajiva*). *Ajiva* consists of five kinds, namely :—*Padgala* (matter), *kala* (time), *Akasa* (space), *Dharma* and *Adharma*.

Dravya can never be destroyed as it is the cause of all phenomena in the universe. This *Dravya* has infinite attributes and conditions and it is only these conditions that can be created or destroyed.

Question 5.—Where are the karmas stored that a man by his good, or bad thoughts has generated, and that will bring him reward, or punishment, in the future.

Answer 5.—The Jain scriptures teach that karma is a reality and is a kind of invisible matter which acts as a force by changing the individuality of the living being. Karma is a part of the nature of every embodied or mundane living being, consequently karma as an influencing force has always been in existence. Soul and karma have always been in combination, the karma being composed of subtle forces which have been generated by soul being compounded with matter.

These karmic forces are the sole cause of the misery, or happiness, of each soul ; thus the states which all beings are now in, have been brought about by past experiences in former lives. Speaking of man, (as soul and matter in combination cause good and bad actions to manifest through human beings), the Jains teach that the business of life is to obtain freedom by separating the soul from the various passions, desire, love, hate, lust, anger, pride, covetousness, deceitfulness, etc. Our punishments, which we get in the form of unhappiness, sorrow, pain and general dissatisfaction, are all self-made, and are the working out of the forces of karma which we have previously generated.

Our rewards consist of the good karmas which we generate by striving unceasingly to develop our spiritual nature. When

we begin to realize fully that we are in the bondage of karma and by such imprisonment our real self is concealed then we shall strive to break our chains by purifying our thoughts in order that good actions may be an inevitable result. Thus the task of conquering one's lower self is the true work of all human beings ; consequently, liberation from a state of existence within which all thoughts, words, and deeds, create further karmic forces, is the highest end of the human soul. This ideal is the only way whereby one can gain knowledge of the real nature of soul, and the pursuit of that ideal is the true path to travel upon, if Spiritual Evolution is to be fully realized by all earnest seekers for truth.

Jaina Literature Society.

Reports and accounts for the ending December 31st, 1913.

The annual meeting of the members of the European Section of the Society, took place at the India Office Library, London, on January 5th, 1914, when the following report and accounts for the year 1913, were read and approved.

“ OUTLINES OF JAINISM.”

Mr. J. L. Jaini, M. A., Barrister-at-Law, while in London in 1913, compiled a compendious treatise under the above title. The Manuscript has been presented by Mr. Jaini to the Society with a view to publication, towards the cost of which Mr. Jaini has very kindly offered to contribute.

“ PRAVACANA-SARA.”

Arrangements for an English translation of this text are still being negotiated.

“ SYADVADA-MANJARI.”

By next autumn, Dr. Mironow hopes to have finished his translation of this book, half of it being already completed. He regrets that want of time has delayed the progress of the work, which is, moreover, of considerable extent.

“ SADDARSANA-SAMUCCAYA.”

Prof. Dr. L. Suali also has, owing to special hindrances, been unable to complete his work. However, about half of

the text is now translated, and Prof. Suali hopes to finish the translation during the year 1914.

BOOKS.

The following books have been kindly presented by Sheth Manekchand Hirachand Javeri, J. P., of Bombay.

1. Pravacana-sara (Bombay, 1912).
2. Prameya-kamala-martanda (Bombay, 1912).
3. Alâpa-Paddhati.
4. Pancadhyayi (Kolhapur, 1905-6).
5. Pariksa-mukha (Kolhapur, 1903-4).

Also "An Insight into Jainism," being pamphlet No. 1 of the Jain Dharma Pracharini Sabha, was given to the Society by Mr. Kirti Parshad Jaini, B. A., LL. B., of Meerut.

BOOKS IN CONTEMPLATION FOR TRANSLATION INTO ENGLISH.

Samaya-sara, with the Commentary of Amritachandra Suri.
Tattvarthadhigama Sutra, of Umasvati.
Asta-sahasri, of Vidyānandin.
Sammatitarka, of Siddhasena Divakara.

NEW MEMBERS.

During the year 1913 the following new members joined the Society :—

EUROPEAN SECTION.

Herr Helmuth von Glasenapp, Bendler-strasse 17, Berlin, W.
Herr Dr. Wilhelm Huttemann, Ring-strasse 10, Berlin-Gross-Lichterfelde.

INDIAN SECTION.

A. P. Chaugule, B.A., LL. B., Digambara, Pleader, Belgaum.
Sheth Hemchand Amerchand, 59, Hornby Road, Bombay.
Umedchand D. Darodia, Taravala Building, Bombay.

PROF. DR. HERMANN JACOBI.

The enthusiastic welcome given to our President of Honour by the Jainas at Bombay, Benares, and elsewhere on the occasion of his visit to India at the end of the year 1913 is very

gratifying to the members of the Society's European Section, and gives renewed encouragement to the pursuit of its aims. The title of Jaina-Darsana-Divakara, "Sun of the Jain Doctrine," was conferred upon him at the Benares gathering.

MOUNT ABU.

Members will be pleased to hear that this question is satisfactorily arranged and a grievance of the Jain community definitely removed.

OFFICERS.

President of Honour, Gehimer-Regierungsrat, Prof. Dr. Hermann Jacobi.

President European Section, F. W. Thomas, Esq., M.A., Ph.D.,
Hon. Secretary, European Section, H. Warren, Esq., 84, Shel-
gate Road, Battersea, London, S. W.

LIST OF MEMBERS.

EUROPEAN SECTION.

Prof. Dr. A. Ballini, Rome	...	...	... 1910
Prof. Dr. F. Belloni-Filippi, Pisa, Itali	...	...	... „
Docent Dr. Jarl von Charpentier, Upsala	...	...	... „
Dr. A. Fonahn, Christiania	...	...	... 1912
Her Helmuth von Glasenapp, Berlin	...	...	... 1913
Dr. A. Guerinot, Paris	...	...	... 1910
Prof. Dr. Johannes Hertel, Grossbauchlitz bei, Döbeln, Saxony	...	...	... 1910
Dr. Wilhelm Huettemann, Berlin-Gross-Lichterfelde	...	...	... 1914
Prof. Dr. Hermann Jacobi, Bonn	...	...	... 1912
Dr. N. Mironow, St. Petersburg	...	...	... 1910
Herre Einar Schmidt, Copenhagen	...	...	... 1912
Geo. H. Shepherd, Esq., London	...	...	... 1909
Prof. Dr. L. Suali, Pavia, Itali	...	...	... 1910
C. H. Tawney, Esq., M.A., C.I.E., Camberley	...	...	... 1912
F. W. Thomas, Esq., M.A., Ph. D., London	...	...	... 1910
H. Warren, Esq., London	...	...	... 1909
Prof. James H. Woods, Cambridge, Mass	...	...	... 1912

INDIAN SECTION.

Hemchand Amerchand, Bombay	...	... 1913
Umedchand D. Barodia, Bombay	...	... „
A. P. Chaugule, B.A., LL.B., Belgaum	...	... „
Chaitan Das, B.A., S.C., Laitpur-Jhansi	...	... 1912
Mohanlal D. Desai, B.A., LL. B., Bombay	...	... 1910
Banarsi Lal Garr, B.Sc., Ludhiana	...	... „
Kishori Lal Garr, Glasgow	...	... „
J. M. Ghadiali, Bombay	...	... „
Jagmandar Lall Jaini, M.A., Barrister-at-Law, Bankipore,	1909	
J. Chand Jaini, Meerut	...	... 1911
Amrit Lal Jaini, B.A., Agra	...	... „
Champat Lal Jaini, Meerut	...	... „
Kirti Parshad Jaini, B.A., LL.B., Meerut	...	... 1911
Maneckchand Hirachand Javeri, J.P., Bombay	...	... „
Pandit Hirachand L. Jhaveri, M.R.A.S., etc., Bombay	...	... 1910
Gulabchand Devchand Jhaveri, Bombay	...	... 1911
Motichand G. Kapadia, B.A., LL.B., Bombay	...	... „
Damji Keshavji, Bombay	...	... „
Pandit F. K. Lalana, Bombay	...	... 1909
Mansukhlal Ravjee Mehta, Bombay	...	... 1910
Makanji J. Mehta, B.A., LL.B., Barrister-at-Law, Bombay	1911	
Hathiram N. Mehta, Karachi	...	... „
Mansukhlal Kirtichand Mehta, Bombay	...	... „
Lakhamsey H. Meisheri, B.A., LL.B., Bombay	...	... „
Dr. Poonsey H. Meisheri, L.M. and S., Bombay	...	... „
Velji Anandji Meisheri, B.A., LL.B., Bombay	...	... „
Vakil Keshavlal P. Mody, B.A., LL.B., Ahmedabad	...	... 1910
Chandanmal Nagari, Choti Sadri	...	... 1911
G. Jinadas Nainar, Tindivanam	...	... 1912
Brahmachari Sital Prasad, Bombay	...	... 1911
Ajit Prasad, M.A., LL.B., Lucknow	...	... 1912
Puj Kirpa Rishi, Patti	...	... „
Laksmichand D. Shah, Bombay	...	... 1910
U. S. Tank, Delhi	...	... 1912
Manilal H. Udani, M.A., LL.B., F.L.L.C., Bombay	...	... „

RECEIPTS AND EXPENDITURE TO DECEMBER 31st, 1913.

GENERAL ACCOUNT.

	1911		EXPENDITURE.		£ s. d.
	Donations.	£ s. d.	July 10, 1911	July 10, 1912	
July 11, from Pandit F. K. Lalana	...	0 2 6	...	...	0 16 0
" H. Warren	...	0 2 6	...	...	...
Aug. 20, " Hathiram N. Mehtha	...	0 2 6	...	...	0 3 2
" 22, " Amrit L. Jaini	...	0 2 6	...	...	...
Nov. 18, " Damji Keshavji	...	1 0 0	...	...	1 18 6
Dec. 5, " Chandanmal Nagari	...	0 5 0	...	...	...
1912					
Jan. 14, " The late G. M. Mehpani	...	1 0 0	...	...	0 18 6
" 14, " Makanji J. Mehtha, B. A. LL. B., Bar.-at-law,	...	1 0 0	...	...	...
Feb. 19, " F. W. Thomas, Esq., M. A., Ph. D.	...	0 16 0	...	...	3 16 2
June 1, " Damji Keshavji	...	1 0 0	...	...	10 8 2
Aug. 3, " Sheth Manechand Hirachand, J. P.	...	0 10 0	...	...	...
" 3, " Brahmachari Sital Prasad	...	0 10 0	...	...	...
" 1913					
Feb. 8, " Gulabchand Devchand	...	6 13 4	...	...	...
Sep. 20, " Sheth Hemchand Amerchand	...	1 0 0	...	...	...
		£14 4 4			£ 14 4 4

FUNDS.

	1913.		EXPENDITURE.		£ s. d.
	Donations and Interests.	£ s. d.	Dec. 31, 1913	Dec. 31, 1914	
Aug. 10, from Damji Keshavji for translations	...	35 0 0	...	...	...
" 10, " L. H. Meisheri, A/c. Bai Hirbai Trustees for translation of Syadvadamaniari	...	70 0 0	...	...	...
" 19, " L. H. Meisheri, A/c. Popat Lal Mokamchand and Babubhai Nagindar, translation of Pravacana-sara	...	70 0 0	...	...	...
1913					
Dec. 31, Interest to date on deposit of £175	...	7 12 6	...	...	...
		£182 12 6			£ 182 12 6

Correspondence.

DEAR SIR,

May I ask you to open the esteemed columns of your *Jain Gazette* for the following, for the information of your readers. The charitable Jain Aushadhalya was opened here in Cawnpore near Sabzimandi in the year 1906. It is carried on by the subscriptions collected from the local Jain public only. Besides Jains, it has got sympathisers in other communities too, who came forward with donations and subscriptions, which we declined, feeling ourselves strong enough to stand on our own legs. This, I think, is a sufficient proof of the popularity of the Aushadhalya.

Lala Kanhiya Lal Jaini the Vaid—not a quack but a certificated one—in whose charge the Aushadhalya is, gets medicines prepared in the Aushadhalya in his presence, according to the principles laid down in the Jain Shastras and makes a free distribution of them among the patients. He devotes most of his time in the Aushadhalya and can be consulted by any one free of charge. The medicine is distributed free, not only among the Jains, but also among followers of other faiths. Medicines can also be sent to the Jains living outside Cawnpore, on their applying for them with a careful and thorough history of the disease from which they are suffering. We have made so much concession as to send medicines free—of even packing and postage charges—to the Jains only. The average number of patients attending the Aushadhalya these days is over one hundred per day. In order to give your readers an idea of the management of the Aushadhalya I cannot do better than lay before them, one or two of the many unsolicited certificates given by occasional visitors.

(1). “I visited the Jain Charitable Aushadhalya at Sabzimandi, Cawnpore City, to-day and was shown over it by the Secretary Babu Anup Singh and Lala Kanhiya Lal, Vaid, in charge of the institution. This Aushadhalya has been in existence for the past six years and from examination of the

figures a steady progress is observable in the attendance not only of the Jain community but of all classes and castes speaking well for the public spirit of the physician in charge. I was struck with the careful and systematic way in which the books of the institution are kept, and the manner in which the records of the patients and their diseases are maintained. Altogether the flourishing condition of the institution speaks volumes for the care which is expended in its management. With the rise in attendance, comes the time when the rate of subscription ceases to cover expenditure, but I have no doubt that the enterprising community which has established the Aushadhalya will see that its worth is not crippled for want of funds."

"I was greatly pleased with all I saw, and wish the institution every success."

CAWNPORE,
16th November 1913.

(Sd.) M. YOUNG, LT.-COL.,
Civil Surgeon.

2. I have visited the Charitable Aushadhalya of Jains, Cawnpore, and was much interested in the way they prepare their medicines and keep them in store. From their books I see that the expenses incurred and the pains taken with the institute are generally appreciated by the public at large. I may express the hope that good results will be achieved by it.

CAWNPORE,
12th February 1914.

(Sd.) DR. HERMAN JACOBI.

That the Aushadhalya has been making steady progress since it has been founded can be seen from the following table:—

Yours sincerely,
ANUP SINGH JAINI.

Statement showing the number and average attendance of the patients who were treated during the last 6 years in the Jain Charitable Aushadhalya.

CAWNPORE.

Particulars.	1st year 1908.	2nd year 1909.	3rd year 1910.	4th year 1911.	5th year 1912.	6th year 1913 for 9 months.
New number in the register	3,283	4,664	5,242	5,302	7,016	5,882
Average per month	273	388	436	441	584	653
Average per day	9	13	14½	15	19	21
Total attendance	12,823	15,127	18,588	20,145	25,482	18,833
Average per month	1,068	1,260	1,549	1,678	2,116	2,069
Average per day	35	12	1	55	70	70
Total No. of Jains treated	1,276	1,168	1,297	1,282	1,521	944
Average per month	164	97	108	115	126	104
Average per day	6	4	4	4	5	3½
Other cases, i.e., nor Jains treated.	10,847	13,595	17,285	18,762	23,881	17,889
Average per month	903	1,163	1,441	1,563	1,990	1,987
Average per day	30	38	42	52	66	66
Pilgrims treated	132	160	116	146	110	69
Average per month	11	13	9½	12	9½	7
Parcels of medicines sent out of station	3	5	6	10	21	12
Complicated cases cured	36	38	37	66	37	64
<i>Viz:—</i>						
Plague	4	2	2	4	7	6
Cholera	3	3	4	9	9	9
Delirium	19	2	22	3	6	12
Others	X	31	9	50	25	37

N.B.—The average is more than double during the 6th year when compared from the first year and the progress is throughout alike.

ANUP SINGH JAINI,

THE HONORARY SECRETARY,

Jain Aushadhalya, Cawnpore.

21st July 1914.



मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥ १ ॥

मोक्षमार्गको प्रवर्तानेवाले, कर्मबंधरूपी पर्वतोंको छेदनेवाले, संपूर्ण तत्त्वोंको जाननेवाले ऐसे सर्वज्ञ भगवानको इन गुणोंकी प्राप्तीके लिये मैं नमस्कार करता हूं।

प्रिय सज्जन प्रतिनिधिगण, धर्मबंधु और धर्मभगिनिओं, आज अत्यंत हर्षका समय है जो इस मालवा प्रांतिक सभाके नैमित्तिक अधिवेशनमें आप अपनी उन्नति करनेकी उत्कट इच्छासे इस स्थानपर एकत्रित हुए हैं। ऐसी महती सभाका सभापतित्व आपने मुझको प्रदान किया जिससे मैं आपका बड़ा आभारी हूं; और मैं अपने अंतःकरणसे कहता हूं कि ऐसे भारी काम शिरपर लेनेकी मेरी ताकत नहीं है; सबब कि, न तो मैं विद्वान हूं और न धनवान हूं। मैं तो केवल अपने धर्मबंधुओंका सेवाधारक हूं। इसी विचारसे जो कुछ आप महाशयोंकी आज्ञा हुई उसका उल्लंघन न करके शिरसा मान्य करना यह मैं अपना कर्तव्य समझता हूं।

भ्रातृगण, इस भारत वर्षमें जैनियोंकी संख्या यद्यपि औरोंके मुकाबलेमें बहुत ही थोड़ी है, लेकिन तमाम भारतवर्षके सभी प्रांतोंमें फैल रही है। उत्तरमें जैपूर, आगरा, दिल्ली, काश्मीर रावलपिंडी देरा-गाजीखान तक; दक्षिणमें मैसूर, कांची, तंजावर मद्रास तक; पूर्वमें

बनारस, आरा, कलकत्ता, रंगून, मांडले तक; और पश्चिममें बंबई, सूरत, आंमदाबाद, काठियावाड़, कच्छतक. ऐसे इस भारतवर्षके चौतरफ फैली हुई जैनियोंकी वस्ती देखनेमें आतीहै जैसा जंबूद्वीपके मध्यभागमें विदेह क्षेत्र शोभता है वैसेही यह मालवाप्रांत सबके मध्यभागमें सुशोभित है. मालवाप्रांत धनधान्यादि ऐश्वर्योंसे जैसा संपन्न है वैसा ही धर्म कार्योंमें दत्तचित्त ऐसे उदार पुरुषोंसे भी भरा हुआ है. तीस वर्ष पहले मैं इंदोर आया था उस समय भाई साहिब बेनीचंदजी, श्रीमान फत्तेचंद कुसलावाले नाथुरामजी, चुनीलालजी, हीरालालजी, चंपालालजी इत्यादि धर्मात्मा महाशयोंसे यह नगरी ही क्या परंतु संपूर्ण मालवाप्रांत प्रकाशमान हो रहाथा. जैसे लक्ष्मीवान और उदार चित्तवाले धर्मात्माओंसे यह प्रांत चमक रहाथा, वैसे ही जैन सिद्धांतके ज्ञाता विद्वान शिरोमणि पंडित भागचंदजी, पंडित झरगदलालजी और न्याय दिवाकर पंडित पन्नालालजी इत्यादि बड़े बड़े दिग्गज शास्त्रविशारद पुरुषभी इस मालवाप्रांतमें दौरा करते मिथ्यात्व अंधकारको दूर करनेमें मानो सूर्य समान प्रकाशित थे. तबसे आजतक यह मालवाप्रांत धनाढ्य, उदार और विद्वान पुरुषोंसे दिनदिन उन्नतिपर बढ़ताही देखनेमें आताहै. इसी कारण मैंने इसको जंबूद्वीपमेंके विदेह क्षेत्रकी उपमा दीहै.

सज्जन महाशय, यद्यपि विदेहक्षेत्र भरत ऐरावत क्षेत्रोंकी अपेक्षासे बहुत कल्याणकारी है, तोभी वह क्षेत्र इन क्षेत्रोंके समान कर्मभूमि ही है. वहांपर भी शुभाशुभ आस्रव बंध होते रहते हैं; इसलिये संवर निर्जराके उपायोंद्वारा उन कर्मोंको दूर करके जैसे मोक्ष प्राप्त करना पड़ताहै, वैसे ही यह मालवाप्रांत धनाढ्य, उदार और विद्वान धर्मात्माओंसे अन्य प्रांतोंकी अपेक्षा बहुत ही बढ़कर है, तोभी इसमें भी उन्नतीकी पूर्णता होचुकी ऐसा नहीं समझना चाहिये. यहांपर भी और प्रांतोंके समान कई त्रुटियां विद्यमान हैं. जिनको कि किन किन उपायोंसे दूर किया जाय इस अभिप्रायसे ही इस मालवाप्रांतिक स-

भाकी स्थापना हुई है, और हरसाल अधिवेशन होता है. देखिये, इन त्रुटियोंके विषयमें श्रीमान दानवीर शेठ हुकुमचंदजी साहिबने बंबई प्रांतिक सभाके श्रीतीर्थक्षेत्र पालिताणाके गत माघ मासके अधिवेशनमें सभापतित्वके नातेसे क्या कहा है? “ पूर्व समयमें जिस धर्मकी उन्नतिके लिये हमारे पूर्वजोंने अपना सर्वस्व अर्पण कर सारे संसारमें धर्मका डंका बजाया था, खेद ! और महाखेद !! है कि आज उसी धर्म और उन्हीं ऋषियोंके अनुयायी संतानके अन्दर धार्मिक विद्याका अभाव, सदाचारका अभाव, अनेकता, बाल्यविवाहादि धर्मके अधः पतन होनेके कारणोंकी वृद्धि हो रही है । प्राचीन और आधुनिक समयमें जमीन और आसमानकासा भेद हो गया है । जहां जैन धर्मके श्रद्धालु मनुष्य मात्र थे, वहां आज जैनकुलोत्पन्न भी जैन धर्ममें शक्ति हो रहे हैं । जहां श्रावकाचारयुक्त धर्मज्ञ श्रावक, श्राविकाओंके झुंड दृष्टि पड़ते थे, वहां आज श्रावकाचारके नाम तकको न जाननेवाले जीव दृष्टिगोचर हो रहे हैं । जहां पात्रदान, करुणादानकी प्रचुरता थी वहां आज बहुसंख्यक भाइयोंमें उसका नामतक नहीं सुना जाता । जहां धनंजय सेठ सरीखे जिनेन्द्रभक्त पुण्यात्मा सुशोभित थे वहांपर आज धर्ममर्मसे अज्ञ समाजका बहु भाग दिखाई देता है । पूर्वकालमें जहां तत्त्वचर्चा करनेवाली, आत्मीय शांति प्राप्त करनेवाली भव्यमंडलियोंकी गिनती नहीं की जाती थी, जहां धार्मिक उपदेश, आध्यात्मिक ग्रन्थोंके पाठी दृष्टिगत होते थे, वहां आज विकथाओंके पाठी दीख रहे हैं । जहां धार्मिकगण आपसमें एक दूसरे धर्मात्माओंके साथ कंठसे कंठ लगाकर मिलते थे और आत्मिक उन्नति, धर्मोन्नतिकी वार्तायें कर आनन्दको प्राप्त होते थे, वहां आज कलह-पिशाचिनी और आपसी ईर्ष्या द्वेष-बुद्धिने अपना डेरा जमा रक्खा है । जहां जैनालयोंके संस्थापक जिनेन्द्र-देवकी पूजा करनेवाले, परमभक्त अनेक बड़े २ धनाढ्य और राज्यकर्ता पुरुष-रत्न थे; जो जिनेन्द्रदेवकी पूजा कर अपना सौभाग्योदय समझते थे वहां आज अनेक धर्मा-

यतनों (जैन मंदिरों) की ऐसी शोचनीय दशा हो रही है कि उनके लिये वेतन देकर पूजा करनेवाले पुजारी रखे जाते हैं। जहां आचार विचार ऐसे शुद्ध होते थे कि साधारण श्रावकोंके घरोंमें भी मुनियोंको शुद्ध आहार प्राप्त होता था, वहां आज हमारे घरोंकी यह दशा हो रही है कि उनमें भक्ष्य अभक्ष्य, शुद्ध अशुद्धका प्रायः बिलकुल विवेक उठ गया; अतएव यदि एक मामूली त्यागी भी कोई आजाता है तो उसका सुभीता कठिन दिखता है। हम लोगोंको बाजारकी बनी हुई अभक्ष्य चीजोंके लेने खानेमें भी कुछ संकोच नहीं रहा, जूता पहिने चलते २ खाना बड़ा स्वाद देनेवाला समझा जाता है, यह समयकी खूबी है।

अब आप अपने उन भ्राताओंकी तरफ भी दृष्टि डालिये, जो छोटे २ गांवोंमें निवास कर रहे हैं। उनपर दयाबुद्धि धारण कीजिये कि जो आपके भोले भ्राता बिना सच्चे धर्मोपदेशके, बिना सद् विद्याके, अज्ञानतावश अपने कर्तव्यसे च्युत होते हुए मिथ्यात्व कूपमें पडकर आत्महितका घात कर रहे हैं। यहां तक कि मिथ्योपदेशियोंके कुसंगसे निज धर्म छोडकर अन्य धर्मकी शरण ले लेते हैं।

यही कारण है कि प्रतिवर्ष आपकी यह जाति घटती जा रही है। भाइयो, अब अपनी गफलतकी नींदको छोड अपनी सच्ची वत्सलता या प्रेमोका पूरा परिचय दीजिये। और उपर्युक्त अवनातिके कारणोंके दूर करनेके लिये और इन अपने सहोदर भोले भ्राताओंके उद्धारके लिये हार्दिक प्रीतिके साथ प्रयत्नशील होकर उपायोंको अमलमें लाइये, तभी धर्मोत्साह भी प्रगट होगा। ”

सज्जनवृंद, इस मूजब अपने मालवा प्रांतके अग्रणी शेट हुकुमचंदजी साहिब पुकार रहेहैं। यह पुकार समस्त भारत वर्षके जैनियोंके लिये है, क्योंकि भारत वर्षीय दिगंबर जैन महासभा, बंबईप्रांतिक सभा,

दक्षिण महाराष्ट्र जैन सभा, पंजाब प्रांतिक सभा, बंगाल प्रांतिक सभा, मध्यप्रांत और वन्हाड प्रांतिक सभा, मद्रास प्रांतिक सभा, मैसूर प्रांतिक सभा, खंडेलवाल दिगंबर जैनसभा, इत्यादि सभाएं कई वर्षोंसे इन्हीं त्रुटियोंको पुकारती हुई इलाज करनेमें कटिबद्ध होरही हैं। इसलिये मालवा प्रांतमें भी और प्रांतोंके समान अपने जैनी भाइयोंमें बहुत कुछ कुरीतियां देखनेमें आती हैं; जिनके कि मेटनेके इलाजमें प्रयत्न करनेकी आवश्यकता है। यह प्रयत्न बड़ाही कठिन है। ऐसा कई भाई समझते होंगे। लेकिन अपने पूर्वाचार्योंके पारमार्थिक उपदेशसे जैनी भाइयोंकी अंतःकरणरूपी भूमि इतनी शुद्ध बन गयी है कि, इसको यथार्थ उपदेशरूपी जलसिंचन मिलता रहे तो इसमें सम्यक्तरूपी वृक्ष अच्छी तरहसे वृद्धि पाकर ज्ञानचारित्ररूपी फलपुष्पोंसे थोड़े ही दिनोंमें प्रफुल्लित होगा। यदि जैनी भाइयोंमें उच्चप्रतीकी पाश्चिमात्य भाषाका साहित्य ज्ञान, कला कौशल्य इत्यादि विद्याओंका सद्भाव बहुत न्यून देखनेमें आता है; और संस्कृत भाषाका साहित्य, न्याय, सिद्धांत तथा अध्यात्म विषय इनके जानकार बहुत बिरले देखनेमें आते हैं, तो भी इनके अंतःकरणमें अहिंसा धर्मका बीज इतना मजबूत ठ-साया गया है कि किसी जैनी भाईको कहा जाय कि एक लाख रुपिया तुझे देते हैं, एक चींटीको तू अपने हातसे मारदे तो वह कभी नहीं मारेगा!! तो फिर शिकार करनेका महापापकार्य जैनियोंसे कौंसो ही दूर समझना चाहिये। मांसभक्षण और मद्यपानका व्यसनी जैनी कोई नहीं मिलेगा। वेश्यागमन, परस्त्रीसेवन, चोरी और जुवा इन दुर्व्यसनोमें भी अन्य धर्मियोंके मुकाबलेमें जैनी बहुत कम मिलेंगे। ऐसा कहनेसे अकेला मैं ही अपने जैनी भाइयोंकी तारीफ करताहूं ऐसा नहीं समझना चाहिए। इस बाबतके समालोचक विद्वान जो दुनियाभरके मनुष्योंके आचरणका निरीक्षण और समालोचन करते हैं, वे निष्पक्ष बुद्धीसे कह रहेहैं। देखिये, इस विषयमें महामहोपाध्याय डाक्टर सतीशचंद्र विद्याभूषण क्या कहते हैं।

“ But the Jain conception of the life of a householder even is so very unexceptionable that India may well be proud of it. The householder should make “ Ahinsa ” the motto of his life. He should not only abstain from killing the animals for their flesh, but should not do the least harm to any the smallest of them; and must do without animal food of all kinds. It is not my intention, gentlemen, to enter into the details of the numerous but excellent regulations about their food and ways of life; suffice it to say that they are remarkably temperate in eating and that their food is scrupulously clean and uncommonly simple. In many respects these meek and harmless Jains though numerically not exceeding fifteen lacs, would be an ornament to any society, however civilised. ”

अर्थात्:—“किंतु एक गृहस्थी जैनीकी भी कल्पना ऐसी ऊंचे दरजेकी देखनेमें आती है कि, जिससे यह भारतवर्ष शोभायमान दिखता है. जैनी गृहस्थ अपने जन्मको अहिंसासे ही सफल मानता है. जानवरोंका मांस खानेके लिये उसका प्राण लेना यह तो दूर ही रहो, लेकिन छोटेसे छोटे प्राणियोंका भी कोई सबबसे घात करना अथवा उनको दुःख देना उनको पसंद नहीं. किसी तरहका मांसाहार न होने पावे ऐसी वे खबरदारी रखते हैं. गृहस्थो, उनके खानपानकी अनेक तन्हेकी जो उत्कृष्ट क्रिया है तथा जो दिनचर्या है उन सबोंकी तारीफ करनेकी इच्छासे मैं नहीं खड़ा हुआ हूं तो भी मेरा इतना कहना बस होगा कि, जैनोंके खानपानके तथा चाल चलनके नियम बहुतही तारीफ करने लायक हैं. उनका आहार अत्यंत शुद्ध और बहुत ही सादा रहता है. इनकी संख्या यद्यपि पंद्रह लाखसे ज्यादा नहीं है, तोभी इनमें जो सौम्यवृत्ति और निरुपद्रवता देखनेमें आती है, वह एक कैसी भी सुधरी हुई कोम क्यों न हो, उसको एक अलंकाररूप शोभा दे रही है.”

इस परसे ज्ञात होता है कि, जैनियोंका अंतःकरणरूपी भूमि-शोधन बहुत अच्छा हुआ है. और यह भूमिशोधन करनेमें परम पूज्य आचार्य परमेश्वरोंने ही हमारे ऊपर बड़ा उपकार किया है. हरएक प्राणी अपने अपने किये कर्मोंके अनुसार सुख दुःख भोगेंगे. भगवान् सर्वज्ञ प्रभू तो पाप पुण्यका फल बतलानेवाले और संसार दुःखोंसे छूटनेका जो मार्ग उसको दिखलानेवाले हैं, किंतु अपना भला बुरा होनहार अपने ही हातमें है, साधन तो निमित्तमात्र ही होते हैं, ऐसा परम कल्याणकारी उपदेश हमारे गुरुओंने हजारों वर्षोंसे हमको दिया था वह आजतक चल रहा है. इस अबाध सिद्धांत की झलक भगवद्गीतामें भी जगह जगह देखनेमें आतीहै. देखिये,

“न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥
 नादत्ते कस्यचित्पापं न कस्य सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥
 उद्धरेदात्मनात्मानमात्मानमवसादयेत् ।
 आत्मैव आत्मनो बन्धुरात्मैव रिपुरात्मनः ॥”

अर्थात्:—“परमेश्वर दुनियाका कर्ता भी बनता नहीं है तथा दुनियाके कर्म बनाता नहीं और कर्मोंके फलोंका संयोग भी मिलाता नहीं. अपने अपने स्वभावसे सब परिणमते हैं. परमेश्वर किसीका पाप ग्रहण करता नहीं, और किसीका पुण्य भी ग्रहण करता नहीं. अज्ञानसे ज्ञान ढक रहा है, जिससे प्राणीमात्र मोहमें पड़े हैं. आत्मा आपही अपना उद्धार करेगा और आत्मा आपही अपनेको नीच स्थितीको पट्टचावेगा. आत्मा आपही अपना बंधू है और आत्मा आपही अपना शत्रू है.”

और भी देखिये कि, जैसे हिंदु और मुसलमानोंमें हजारों आदमी रस्तेपर भीख मांगते देखनेमें आते हैं वैसे जैनी कोई

रस्तेपर दुकान दुकान भीख मांगता देखनेमें आता नहीं. जेलखाने-की संख्याका अवलोकन करनेसे भी मालूम होता है कि, लोकसंख्याके हिसाबसे मुसलमान और खिस्ती छःसोंमें एक बौद्ध साडे सातसोंमें एक, हिंदू तेरासोंमें एक, पारसी अढ़ाई हजारमें एक, और जैनी सात हजार में एक जैल खानेमें पड़ा है ऐसा देखनेमें आता है इससे सिद्ध होता है कि जैनी पाप कर्मोंसे डरते रहते हैं. जैनी कुछ ना कुछ रोजगार, नौ-करी, दलाली, इत्यादि करके आजीविका करता है. इस विषयमें रायब-हादूर जाधव कोल्हापूर राजके सेन्सस रिपोर्टर अपने रिपोर्टमें लिखते हैं,

“ Their (Jains) habits of industry, temperance, economy and frugality have preserved their material prosperity and they are generally better off than either the Hindus or the Musalmans. ”

अर्थात्:—“ जैनियोंकी उद्योग करनेकी, मिताहारकी और मितव्ययकी आदतोंसे उनकी आर्थिक उन्नति बनी रही है. और जैनी लोक बहुत कुछ बातोंमें हिंदु और मुसलमानोंसे बहुत अच्छी स्थितीमें हैं. ”

इस मूजब स्वावलंबनका परम कल्याणकारी मार्ग हमारे निस्पृह आचार्योंने अपने ग्रंथोंद्वारा दिखलानेसे हमारा इतना भूमिशोधन हुवा है इसमें संदेह नहीं. देखिये, श्रावक धर्ममें पंच अणुव्रत तीन गुणव्रत, और चार शिक्षाव्रत पालन करना, सात व्यसनोंका छोड़ना, मद्य, मांस मधु इनका त्याग करना इत्यादि वर्णन हर एक ग्रंथमें देखनेमें आता है. सबसे प्राचीन आचार्य श्रीमत कुंदकुंदाचार्य अपने चारित्र पाहुडमें श्रावकधर्मका वर्णन करते क्या कहते हैं—

पंचेवणुव्वयाइं गुणव्वयाइं हवन्ति तह तिण्णि ।

सिक्रवावय चत्तारि संजम सरणं च सायारं ॥२३॥

अर्थात्:—पांच अणुव्रत, तीन गुणव्रत, और चार शिक्षाव्रत

ऐसे सागर अर्थात् श्रावकका चारित्र होता है।

श्री कुंदकुंदस्वामीके शिष्य श्रीउमास्वामी अपने तत्त्वार्थसूत्रके सातवे अध्यायमें श्रावकधर्मका वर्णन करते एक सूत्र कहते हैं

अणुव्रतोगारी.

अर्थात्:—पांच अणुव्रतोंको धारण करनेवाला जो हो उसे आगारी नाम श्रावक कहना चाहिये.

इनके पीछे इनके शिष्य श्री समंतभद्राचार्य अपने रत्नकर-डकोपासकाध्ययनमें श्रावकका चारित्र वर्णन करते लिखते हैं—

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरणम् ।
पञ्चत्रिचतुर्भेदं त्रयं यथासंख्यमाख्यातम् ॥

अर्थात्:—गृहस्थके पांच अणुव्रत, तीन गुणव्रत और चार शिक्षाव्रत ये सब मिलनेसे चारित्र होता है. और श्रावकके मूलगूण जिनके बिना श्रावक कहा नहीं जाता वे इस मूजब कहे हैं—

मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।
अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥

अर्थात्:—मद्य, मांस और सहत इनका त्याग, और पांच अणुव्रतोंका पालन करना, ये गृहस्थ श्रावकके आठ मूलगूण आचार्योंने कहे हैं. ऐसे ही आगे आचार्यपरंपरासे उपदेश दिया गया है. जिससे कि यह भूमिशोधन हुवा है.

भातृगण, हमारे आचार्य हमारे लिये केवल श्रावकधर्मका उपदेश देकरही चुप रहेहो ऐसा नहीं, किंतु उन्होंने अध्यात्मज्ञानमें और न्यायशास्त्रमें बड़ी भारी प्रवीणता संपादन की है, जिसकी कि अपने

जैनी तो उनकी प्रशंसा करते ही हैं इसमें कुछ आश्चर्यभी नहीं, हैं. किंतु अन्यमती विद्वानोंके शिरोमणि भी प्रशंसा करें यह आश्चर्य अवश्य देखिये, महामहोपाध्याय डाक्टर सतीशचंद्र विद्याभूषण क्या कहते हैं.

“ The Jaina literature was in the begining purely religious in charector but did in course of time undergo wonderful developements not only in religious but in other departments as well. In the departments of Logic and Metaphysics it attained the very highest developement and methods. There are not many Metaphysicians in India like Umaswami who flourished in the first century A. D or many logicians like Siddhasena Devaker of the 6 th and Akalanka Deva of the 8 th century A. D. The Nyayavatara of Siddhasena Divakar condenses the whole of the Nyaya Philosophy within the space of 32 slokas. The Nyaya Philosophy as founded by the Brahmanic sage Gautama, was a medley of Logic, Metaphysics and Religion. Logic as a pure science would have been an impossibility but for the Jainas and the Buddhists who took up the study of Nyaya in right earnest from about 400 A. D. While editing and translating several works on Jaina Nyaya such as the “Nyayavatar” “Pariksha mukha sutra” “Nyaya dipika & . I was struck with the accuracy, precision and brevity of their system of thinking and noticed with admiration how the old system of Nyayaphilosophy was gradually developed into its present form by the Jaina Logicians The large number of these Jaina Logicians compiled works on Nyaya, and constituted the most valuable works on the Nyaya system in the middle ages. What is Known as the medieval school of logic is purely the work of Jaina and

Buddhist Logicians. And the modern system of Brahmanic Logic called the “Navya Nyaya” founded by Ganesh upadhyaya in the 14th century A. D. has sprung from the remains of this Medieval logic of the Jainas and the Buddhists. In the department of grammar and Lexicography the works of Saktayan, Padmanandi, Hemachandra and others stand unrivalled in their usefulness and scientific brevity. In prosody also they attained a very high level of development. The prakrit language is shown in all its mellifluous beauty in the works of the Jainas; and it is a fact that the use of the Prakrit language in the Brahmanic dramas owes its inception to the Jainas who first used it in their literary works. But perhaps in the domain of history, the Jain literature has been of the utmost service to the world, supplying as it has supplied, and does supply still, vast fields of research to the historians and antiquarians.”

अर्थात्:—“जैनशास्त्र प्रारंभके समय केवल धार्मिक विषयमें ही थे, किंतु आगे आगे उन धार्मिक ग्रंथोंमें ही क्या किंतु और शास्त्रोंमें भी उन्होंने आश्चर्यकारक विकास किया है. न्यायशास्त्र और अध्यात्म विद्यामें तो बहुत ही ऊंचे दर्जेकी नियमबद्धता और विकास किया है. इस भारतवर्षमें उमास्वामी जो ईसवी शकके पहली शताब्दीमें प्रख्यात हुए उनके समान अध्यात्मशास्त्रके पारगामी बहुत नहीं मिलेंगे. और सिद्धसेनदिवाकर जो छठी शताब्दीमें हुए, और अकलंकदेव आठवी शताब्दीमें प्रख्यात हुए उनके समान न्यायशास्त्रविशारद ऐसे कोई बिरले हुए होंगे. सिद्धसेनदिवाकरका बनाया न्यायावतारनामक ग्रंथ केवल ३२ श्लोकोंका ही है, किंतु उसमें तमाम न्यायशास्त्रोंके तत्व भरे हुए हैं. ब्राह्मण गौतमऋषीने जो न्यायशास्त्र रचा है. वह न्याय,

अध्यात्म और धर्मशास्त्रका भेलसेल खिचड़ी है। यदि जैन और बौद्ध पंडितोंने चौथी शताब्दीसे न्यायका यथार्थ अंतःकरणपूर्वक अभ्यास न किया होता, तो शुद्ध न्याय शास्त्र देखनेमें आना सर्वथा अशक्य था। जैन न्यायके कोई कोई ग्रंथ जैसे न्यायावतार, परीक्षामुख सूत्र, न्याय-दीपिका इत्यादि ग्रंथोंका अनुवाद और शोधन जब मैं करताथा उस समय उन ग्रंथोंमेंके बिचार करनेकी पद्धतीमें जो सत्यप्रमाणता, यथार्थता और अल्पविस्तारता देखनेमें आई उससे मैं चकित हो गया ! और न्यायशास्त्रोंका प्राचीन पद्धतीसे इस नवीन पद्धतीतक जो धीरे धीरे विकास जैन न्यायाचार्योंने किया वह देखकर मुझे बड़ाही आश्चर्य हुआ। बहुतेरे जैन न्यायशास्त्रियोंने न्यायके ग्रंथ रचेहैं, और उनके रचे हुए ग्रंथोंसे न्यायकी पद्धतीमें बड़े अमोल ग्रंथ बीचकी शताब्दीमें भरती हुएहैं। न्यायशास्त्रोंका मध्ययुगीन शिक्षाप्रचार केवल जैन और बौद्ध नैयायिकोंके ग्रंथोंसेहि प्रवर्ता हुआ जाननेमें आता है। अर्वाचीन ब्राह्मण नैयायिकोंकी न्यायपद्धति, जिसको “ नव्य न्याय ” ऐसा कहते हैं, और जिसकी रचना चौदहवी शताब्दीमें गणेश उपाध्यायने की है, वह जैन और बौद्ध नैयायिकोंके मध्ययुगीन ग्रंथोंसे उत्पन्न हुई है। व्याकरणशास्त्र और शब्दकोशादि भाषासाहित्यमें भी शाकटायन, पद्मनंदी, हेमचंद्र आदिके ग्रंथ उपयुक्ततामें और सशास्त्र अल्पविस्तारतामें सबसे ऊंचे दर्जेके गिने जाते हैं। छंदशास्त्रमें भी उन्होंने बड़ा भारी विकास कियाहै। प्राकृत भाषा भी जैनियोंके ग्रंथोंमें पूर्णतया सौंदर्य और माधुर्य दिखा रहीहै। ब्राह्मणोंके नाटक ग्रंथोंमें जो प्राकृत भाषा उपयोगमें लाई गई है, उसका मूल जैनियोंसे ही है, सबब कि जैनियोंनेही अपने ग्रंथोंमें पहले उसको उपयोगमें लियाथा ऐसा निश्चित हुआहै। इतिहासके शोधनमें जैन साहित्यका तनाम भूमंडलमे बड़ा भारी साहाय्य हुआहै, सबब कि, जैन साहित्यने इतिहासके संशोधनमें और प्राचीन कालके पदार्थ शोधनमें आजतक बड़ी भारी सहायता दी है और, अभीतक भी जैनसाहित्य सहायता देरहा है।”

सज्जनवृन्द, विचार कीजिए यह जैनाचार्योंकी तारीफ वर्णन करनेवाला कोन है? यह कोई साधारण मनुष्य नहीं है. किंतु जिनको अपनी ब्रिटिश गव्हर्नमेंटने दुनियाभरके मजहब और शास्त्रोंको खोज-कर उनमेंसे रहस्य क्याहै सो प्रकाशित करनेके लिये बंगाल प्रांतमें नियत किए ऐसे महामहोपाध्याय डाक्टर शतीशचंद्र विद्याभूषण हैं !!

भ्रातृगण, इस मूजब हमारे अंतःकरणरूपी भूमीका शोधन, और हमारे परम हितोपदेशी आचार्योंके अमृतरूपी जलाशय, हमको उपलब्ध हैं तो फिर हमारी उन्नति होनेमें क्या कठिनता है? फकत इन जलाशयोंमेंका जल खैंचकर हमारे अंतःकरणरूपी भूमीपर सिंचन करनेवालेका सहारा हमको मिलगया तो बस; हम अपना कार्य सहज रीतिसे कर सकते हैं. जल खैंचकर सिंचन होनेकी सामग्री भी अनु-कूल दीखने लगी है. देखिए, सौ दोसौ वर्ष पहिले हमको ज्ञान संपादन करनेमें बड़ी दिक्कत पडती थी. परंतु अब हमारी दयालु ब्रिटिश गव्हर्नमेंटकी कृपासे हम चाहें जितना ज्ञानसंपादन कर सकते हैं. सभी भारतवर्षके छोटे छोटे गांव खेडोंमेंभी बालकोंके लिये प्राथमिक शिक्षाकी शालाएं स्थापित हुई हैं, और हो रही हैं. राजा महाराजा-ओंने भी अपने अपने प्रांतमें प्राथमिक, माध्यमिक और उच्चश्रेणीकी शिक्षाका प्रबंध कर दिया है. सौ दोसौ वर्ष पहिलेके राजा महाराजा जैनियोंको विद्या पढानेमें मदत नहीं देतेथे. परंतु आजकल हैसूरके महाराजा, बडोदा नरेश, कोल्हापूरके महाराजा, इस इंद्रपुरीके सरकार होळकर महाराजा इत्यादिकी तरफसे जैनियोंको ज्ञानसंपादनमें बहुतही मदत मिलरही है, यह बड़ी अनुकूल सामग्री समझना चाहिए. हमारे जैनी भाईयोंका उदार चित्त अबतक मंदिर बनवाना, प्रतिष्ठा कराना, मेला, रथजात्रा इत्यादि कार्योंमें ही अपना धन वितरण करनेमें लग-ताथा; जिसकेकि एवजमें जैनबोर्डिंग स्थापित करना, जैन पाठशालाएं स्थापित करना, जैन महाविद्यालय चलाना, जैन हायस्कूल खोलना,

जैन धर्मके उपदेशक तैयार करके गांवगांव धर्मोपदेशके लिए भेजना, ब्रह्मचर्याश्रम खोलना, श्राविका शालाएं और श्राविकाश्रमोंको चलाना इत्यादि कार्योंमें अपना धन वितरण करनेकी इच्छा हुई है और धन लगाने भी लगेहैं. कुछ वर्ष पहिले तो गांवगांवके जैनी भाई आपसमें चंदा करके ऐसे कार्य चलातेथे; लेकिन अब ऐसे कार्य करनेमें एकेक धनाढ्य जैनी पुरुष दोदो लाख चारचार लाख रुपयोंकी रकम एकमुष्ट प्रदान करनेको तैयार होगये हैं; यह बात क्या सामान्य है ? यह क्या थोड़ी अनुकूल सामग्री आप समझते हैं ? मैं तो जैनीयोंकी उन्नति होनेकी काललब्धि बड़ी नजदीक आगई समझता हूं. बंबई प्रांतमें पंद्रह बरस हुये श्रीमान दानवीर शेठ माणिकचंद पानाचंदने जैनबोर्डिंग और हिराबाग धर्मशाला बनानेमें चार लाख रुपये प्रदान किये. आकल्लजवाले गांधी नाथा रंगजीने सोलापूरमें जैनबोर्डिंग और जैनोन्नति फंड खोलनेमें एक लाख रुपये प्रदान किये. कोल्हापूरमें जवेरी धर्मराव सुबेदारने जैन बोर्डिंग खोलनेमें बीस हजार रुपये प्रदान किये. अलाहाबादमें जैन बोर्डिंग खोलनेकेलिये पचीस हजार रुपये एक जैन अब्बालने प्रदान किये. खुद इस इंदोर शहरमें श्रीमान रायबहादुर शेठ कल्याण मलजीने हायस्कूल चलानेमें दो लाख रुपिया प्रदान किये, जिसका शुभ मुहूर्त कुछदिन पीछे हिज हायनेस महाराजा तुकोजीराव होळकर इस इंदूरपुरीके नरेशके हस्त कमलोंसे बडे समारंभसे होनेवाला है. ऐसेही आपके बडे भ्राता श्रीमान दानवीर शेठ हुकुमचंद्रजीने अपने जैन जातिकी उन्नतीके लिये चार लाख रुपये प्रदान करनेका संकल्प किया है सोभी आपको विदितही है !!! बडे हर्षकी बात है कि ऐसे ऐसे धनाढ्य और अग्रणी पुरुषोंके अंतःकरण अपने जैनी भाईयोंकी उन्नति करनेकी तरफ लगे हैं !! धन्य है ऐसे पुरुष रत्नोंको कि जिन्होंने इस संसारमें चंचल लक्ष्मीको पाकर उसको परोपकारमें, जात्युन्नतीमें, और धर्मोन्नतीमें लगाकर उस लक्ष्मीको सफल किया, और अपने आत्माका उद्धार किया ! ऐसे ऐसे श्रेष्ठ और

अग्रणी पुरुष जिस कामकी तरफ अपना लक्षलगावेंगे उसी मार्गमें अन्य लोगभी चलेंगे यह स्पष्टही है. कहा है कि “यद्यदाचरति श्रेष्ठ-स्तत्तदेवेतरो जनः ॥ सो अब देखिए जगहजगहपर इन सेठ लोगोंका अनुकरण बड़े जोरसे चलता देखनेमें आवेगा ऐसी मुझे उमेद है.

सज्जन महाशय, जो कुछ उन्नति दुनियाभरमें देखनेमें आती है सो सभी एक ज्ञानके ही आश्रयसे है यह आप जानते हैं. इंग्लंड, जर्मनी, अमेरिका, फ्रान्स, जपान इत्यादि देशोंमें जो कुछ ऐहिक विभूतिकी उन्नति हुई है सो सभी विद्यावृद्धीसे ही हुई है. इस भारत वर्षमें जो कुछ पहले उन्नति थी सो भी ज्ञानकी बढवारीसे ही थी. और अभी जो कुछ हीनदशा आप देखते हैं सो ज्ञानकी न्यूनतासेही है. अब इस हीन दशामेंसे आपनेको निकालना चाहते हों तो आपनेको ज्ञानवृद्धीमें ही तन मन धनसे दत्तचित्त रहना पड़ेगा. माने आप पढ़ना, औरोंको पढ़ाना, पढ़नेवालेको मदद देना, पाठशाला स्थापित कराना, बोर्डिंगा स्थापित कराना, पढ़नेवालोंको पुस्तकें देना, खानेको देना, रहनेको मकान देना, वजीफा देना, पारितोषिक देना, हरएक रीतिसे ज्ञानदानमें ही अपने धनको लगाना. रात्रंदिन ज्ञानका ही मंत्र जपते रहना जिसको आचार्योंने अभीक्ष्णज्ञानोपयोग कहा है. आहार, औषध, अभय और ज्ञान ऐसे चार प्रकारके दान आचार्योंने जगह जगह बतलाये हैं. जिनमेंसे इस समय ज्ञानदान सबसे श्रेष्ठ है ऐसा आप समझना और औरोंको समझाना. जैसा त्याग धर्मके वर्णनमें श्रीमद्भट्टाकलंकदेवने राजवार्तिकमें लिखा है —

“आहारो दत्तः पात्राय तस्मिन्नहनि तत्प्रीतिहेतुर्भवति ।
अभयदानमुपपादितमेकभवव्यसनोदनकरं, सम्यग्ज्ञानदानं पुन-
रनेकभवशतसहस्रदुःखोत्तरणकारणमत एव तन्निविधं यथाविधि
प्रतिपद्यमानं त्यागव्यपदेशभागभवति ।

अर्थात्:—आहार दान देनेसे वह उस दिनतकका उपकार-

कारक होता है. औषध दान और अभयदान देनेसे उसके एक जन्मतकके उपकारी होते हैं. और सम्यग्ज्ञानका दान लक्षावधि जन्मका दुःख निवारण होनेमें कारण होता है. सो यह तीन प्रकार यथाविधि उपकारमें समर्थ है ऐसा समझना. ”

भ्रातृगण, देखिए हमारे पूर्वाचार्योंका लक्ष ज्ञानदानकी तरफ कितना झुकाया ? ज्ञानसे ही सब कल्याण हैं ऐसा जगह जगह आचार्योंने उपदेश दिया है. देखिये पद्मनन्दिस्वामी कहते हैं—

अज्ञो यद्भवयोतिभिः क्षपयति स्वं कर्म तस्माद्बहु ।
स्वीकुर्वन् कृतसंबरः स्थिरमना ज्ञानी तु तत् तक्षणात् ॥

अर्थात्:—अज्ञानी पुरुष कोट्यावधि जनमोंमें जो कर्मोंका क्षय कर सकता है और उसके साथ साथ ही बहुतसे कर्म ग्रहणभी करता है. और ज्ञानी पुरुष, जिसने नवीन कर्म ग्रहण करनेको रोक दिया है सो स्थिरमन करके प्राचीन कर्मोंको क्षणमात्रमें नष्ट कर देता है. और भी वट्टकर स्वामीका वाक्य लीजिए.

जं अण्णाणी कम्मं खवेदि ॥ भवसयसहस्सकोडीहिं ॥
तं णाणी तिहिगुत्तो खवेदि अंतोमुहुत्तेण ॥ ॥

अर्थात्:—जो कर्म अज्ञानीको खिपानेमें लक्षावधि कोट्यावधि जन्म लेने पड़ते हैं उस कर्मको ज्ञानी पुरुष तीन गुप्तीसे अंतर्मुहूर्तमें क्षीण करता है. सज्जनवृंद, जैन धर्मका अंतिम ध्येय तो ज्ञान ही है. संसारी जीव जब संसार दुःखोंसे छूटकर मोक्ष सुखके तरफ प्रयत्न करता है तब बारहवें क्षीणमोह गुणस्थानमें चार घातिया कर्मोंका नाश कर तेरहवें सयोगकेवली गुणस्थानको पहुंचता है. उस बखत उसको केवलज्ञान हुआ ऐसा कहते हैं. केवल माने सिर्फ ज्ञान ही ज्ञान, अमंत ज्ञान; जो संपूर्ण त्रैलोक्यके चराचर पदार्थोंको यथार्थ पने

युगपत् जानता है, और जिससे अनंत सुखका अनुभव करता है.

भ्रातृगण, मैंने यहां तक तो अपने उन्नतीकी जो अनुकूल सामग्री इस समय उपलब्ध है और उसका मूलभूत उपाय जो ज्ञानवृद्धि उसकी आवश्यकता बतलाई है. अब इस ज्ञानके आश्रयसे ही कुरीतियोंका मेटना, व्यापारवृद्धि होना और परस्परमें ऐक्यवृद्धि होना इत्यादि अभीष्टसिद्धि हो सकेगी इस विषयपर कुछ कहूंगा.

कुरीतियोंके मिथ्यात्व, अन्याय और अभक्ष्य ये तीन सदर खाते हो सकते हैं. इन तीन खातेमें बालविवाह, वृद्धविवाह, कन्या विक्रय, फिजूल खर्ची, वेश्यानृत्य, इत्यादि कई कुरीतियां गर्भित हो सकती हैं. एक अज्ञान नष्ट होनेसे सदसद्विचारशक्ति खुलती है. विचारशक्ति प्रगट होनेसे अच्छे बुरेका विचार उत्पन्न होता है. और उस समय उसको अच्छे उपदेशकका निमित्त मिल जानेसे पाप प्रवृत्ति भी छूट जाती है. कदाचित् उस समय अप्रत्याख्यानावरणीके उदयसे उससे पापाचरण नहीं छूटा तो भी उसका अनंतानुबंधीका और दर्शनमोहनीयका उपशम, क्षय अथवा क्षयोपशम होनेसे श्रद्धान तो पापकर्मसे दूर रहना चाहिए ऐसा होता है. और आगैं आगैं धर्मोपदेशका निमित्त बना रहा तो धीरे धीरे कषायोंकी मंदता होजानेसे अन्याय और अभक्ष्य भी छूट सकते हैं. जहांपर मनुष्य अन्याय और अभक्ष्यको डरने लगा तो उससे कुरीतियां छूटनेही लगी ऐसा समझना चाहिये. सप्त व्यसनोंका त्याग, पांच अणुव्रतोंका ग्रहण, मद्य, मांस, मधु इनका त्याग, तीन गुणव्रत और चार शिक्षाव्रतोंका पालन इस पद्धतीसे उपदेशक्रम यदि सासता चलता रहे तो सभी कुरीतियां मिट सकती है ऐसा मैं समझता हूं. बालक, तरूण, वृद्ध ऐसे सभी अवस्थाके पुरुषोंमें और स्त्रियोंमें श्रावक धर्म, उपासकाध्ययनका पाठ और श्रावकप्रतिक्रमणका पाठ हररोज जारी रखना चाहिये. जो कुछ कुरीतियां जैनियोंमें प्रचलित हैं उनको जैन-शास्त्रोंमें कहींपर भी सहायता नहीं दी गई है; किंतु जगह जगह उनका

निषेधही किया गया है. बालविवाहके वास्ते 'अष्टवर्षाभवेत् कन्या' इत्यादि अन्य मतींकेसे हुक्म जैनशास्त्रोंमें नहीं हैं. वैसे ही 'अपुत्रस्य गतिर्नास्ति' इत्यादि वृद्धविवाहके अनुकूल ऐसे वाक्यभी जैनशास्त्रोंमें नहीं है. किंतु जैनशास्त्रोंका प्रचार अज्ञानताके वश कम हो जानेसे और अन्यमतियोंके धर्मशास्त्र और ज्योतिष फलित शास्त्रोंका प्रचार उनके अधिक सहवासके कारण जैनियोंमें फैल जानेसे कुरीतियां प्रचलित हो गई हैं. होलीके दिनोंमें जो कुछ बीभत्स प्रकार अन्यमतियोंमें प्रचलित है उसको उनके धर्म शास्त्रका थोडा बहुत भी आधार मिलता है. परंतु जैनशास्त्रोंमें होलीके बीभत्स आचरणका बिलकुल निषेध होनेपर भी कई जैनीभाई इस घृणायुक्त होलिकामहोत्सवमें सामिल हुये देखनेमें आते हैं. वैसे ही बालविवाह वृद्धविवाह, कन्याविक्रय, वेश्यानृत्य, फिजूल खर्चा इत्यादि कुरीतियां भी जैनियोंमें दूसरोंके संसर्गसेही धस गई हैं. सज्जनवृंद, आप जानते हैं कि चौदह पंद्रह लाख जैनियोंके सभोंवार तेतीस कोटि अन्यमतियोंका घेरा पड जानेसे "बंधेधिकौपारिणामिकौ च" इस सिद्धांतके अनुसार जैसे न्यून संख्याके परमाणू अधिक संख्याके परमाणु रूप परिणम जाते हैं, वैसेही हमारे जैनीभाई भी औरोंके सहवाससे अपनी शक्तीको भूलकर मिथ्या कुरीतियोंको पकड बैठे हैं. दौलतरामजीने कहा है कि "ज्यों शुक नभचाल विसर नलिनी लटकायो। अपनी सुध भूलि आप आप दुख उपायो।" अर्थात् जैसे तोता नलिनीचक्रपर बैठते ही चक्र फिर जानेसे नीचे आजाता है. और उडजानेकी अपनी शक्ती भूल जाता है. उसी मूजब कई जैनीभाई अपने धर्मको और अपने शास्त्रको भूल गये हैं. उनको धर्मोपदेश देकर सचेत करना चाहिये. फिजूल खर्चा अर्थात् अपने ताकतके बाहार जो खर्च होता है सो परिग्रहप्रमाण अणुव्रतका और अनर्थदंड त्याग गुणव्रतका पालन करनेसे मिट जायगा. वेश्यानृत्य बहुत करके श्रीमंतोंके घरमें विवाह शादियोंके अवसरमें ही देखनेमें आता है. उनको भी परस्त्रीत्याग अणुव्रतके अतिचारोंमें जो इत्वरिकागमन नामक अतिचार है उसका

पाप यदि उपदेशकोंकी तरफसे ठसाया जाय तो यह कुरीति भी मिट जायगी. आतिषबाजी फिजूल खर्चीमें गर्भित है इसलिये अनर्थदंड गुणव्रत और परिग्रहप्रमाण अणुव्रतका पालन होनेसे बंद होजायगी.

ऐसे कुरीतियां सब मिट जानेसे वाणिज्यवृद्धीमें बहुत सफलता देखनेमें आवेगी. अभीका समय वाणिज्यवृद्धीको बड़ा अनुकूल है. वाणिज्यवृद्धीके विघ्नकारक ऐसे चोरी, ढाका, लूटफाट इत्यादि उपद्रव अपनी न्यायशील गवर्नमेंटके उत्तम प्रबंधसे बहुत कुछ निर्मूल होगये हैं. रेल और आगबोटोंमें लाखों रुपियोंका माल एक देशसे दूसरे देशमें बिना नुकसान पहुंचाया जाता है. प्रतिदिन हजारों चांदी सोनेकी पार्सलें, भेजनेवालेका जोखम होनेपर भी जैसीकी तैसी आबाद हालतमें मालिकको मिल जाती हैं. टपालद्वारा लाखों रुपियेकी हुंडिया, चेक, नोट वगैरेह भेजे जाते हैं. और वे बराबर मालिकके हातमें पहुंचते हैं. तारसे भी हजारों रुपियां एक जगहसे दूसरे जगह हजारों माइल दूर प्रदेश होनेपर भी उसी दिन मिल जाते हैं. इत्यादि वाणिज्य वृद्धीको बड़ी अनुकूल सहायता होनेसे पहले जमानेसे हालके जमानेमें वाणिज्य कार्यमें बहुत लोग लगे हैं. पहले जमानेमें वाणिज्य करनेवाले थोड़े थे जिससे किफायतका प्रमाण अधिक रहाताथा. परंतु मालका लेनदेन अभीके प्रमाणसे बहुतही कम होताथा. इस समय वाणिज्य करनेवालोंकी संख्या बहुत बढ़गई है, और मालका लेनदेन भी बहुत बढ़गया है; जिससे कमती किफायतसे व्यापार करते हुए भी फायदा रहता है; लेकिन पहिलेकी तरह सुस्ती चलती नहीं रातदिन तेजी-मंदीके रूखपर नजर रखनेमें बड़ी चंचलता रखनी पडती है. मालका क्रयविक्रय बढ़जानेसे थोड़ी पूंजीसे व्यापार चलानेवालोंका काम बराबर चलता नहीं. और व्यापारका चलन पहिलेकी तरह सिर्फ भारतवर्षमेंही न होकर दुनियाभरमें फैलाता जानेसे दुनियाभरके मालकी उपज और दुनियाभरके मालकी खिपत इत्यादि बातोंसे सहजमें तेजी-मंदी होजाती है; जिससे बड़ा भारी नफा नुकसान होनेका

संभव रहता है. नफा हुवा तो ठीक ही है. लेकिन भारी नुकसान पहुचा तो थोड़ी पूंजीवाला थक जाता है. जिससे इस समय बड़ी पूंजीबिना काम नहीं चलसकता. एक आदमीके पास बड़ी पूंजी बहुत करके होती नहीं. और कदाचित् हुई तो भी अपनी सभी पूंजी ऐसे साहसके काममें डालना बहुतसे चाहते नहीं, और डालना ठीक भी नहीं. थोड़ी थोड़ी रकम बहुत आदमियोंसे जमाकर एकत्रित व्यापारकी पद्धतीसे, जिसको जॉइंट स्टॉक कंपनी कहते हैं, काम चलाना चाहिये. लेकिन इसमें भी विश्वासपात्रताकी बड़ी आवश्यकता है, यह याद रखना चाहिए. अनेक आदमियोंकी जो मंडली बनती है उसमें परस्पर विश्वास होनेकेलिए हरएकका वर्तन बड़ा प्रामाणिक होना चाहिए. नहीं तो बर्मा ब्यांक, पीपल्स ब्यांक, क्रेडिट ब्यांक, स्पेसी ब्यांक, बंबई ब्यांकिंग कार्पोरेशन इत्यादि बैंके जैसे धूलमें मिल गई और लाखों रुपये शेरवालोंके और जमा रखनेवालोंके डूब गये, और, इस आपत्तीसे इस भारत वर्षमें परस्परका विश्वास नष्ट होगया, जिससेकि बहुत भारी नुकसान हुवाहै, यह सब आप जानते ही हैं. वाणिज्यमें भी सत्यअणुव्रत और अचौर्य अणुव्रत अतीचाररहित पालन करनेकी अत्यंत अवश्यकता है. यदि उपर्युक्त बैंकवालोंके मनेजरोने और डाइरेक्टरोंने पांच अणुव्रत प्रतिज्ञापूर्वक ग्रहण किये होते और उनके स्थैर्यार्थ प्रतिदिन श्रावकप्रतिक्रमणका पाठ धर्मबुद्धीसे अंतःकरणपूर्वक करते रहे होते तो ऐसी दुष्ट बुद्धी उनके अंतःकरणमें कभी धसती नहीं. सज्जन महाशय, प्रतिज्ञा करनेका फल बड़ा भारी होता है यह आप सभी जानते हैं. देखिए, लंकाधीश रावणने अनंतवीर्य केवलीके समवशरणमें प्रतिज्ञा लीथी कि, मैं किसीभी परस्त्रीको उसकी इच्छाबिना बलात्कार नहीं भोगूंगा. इतनी हि प्रतिज्ञा होनेसे सीताजीका शील भंग होनेसे बचगया, सीताको हरणकर अपने वहां लेगया और अपनेऊपर आसक्त होनेके लिये उसे बहुत कुछ समझानेका प्रयत्न किया. एक दिन तो इतना निराश होकर अपनी पट्टस्त्री मंदोदरीसे

कहने लगा कि मेरा प्राण बचाना चाहती है तो सीताको मेरे साथ रममाण होनेकेलिये प्रयत्न कर. मंदोदरीने उत्तर दिया कि आप ऐसे बलाढ्य शक्तिवान् विद्याधर होकर एक क्षुल्लक मानव स्त्रीको समझानेकी इतनी कोशिस क्यों कर रहेहो? उसकी शक्ति क्या है? उसको पकड़कर यहां बुलालो और हात पकड़कर बलात्कार करो. बस होगया. इसकेलिये उसकी इतनी खुशामद क्यों? इसपर रावणने उत्तर दिया कि, तूं कहती है सो सत्य है. सीताको पकड़कर लाना और अपने हाथसे यहां बलात्कार करना इसमें मुझे कोई कठिन बात नहीं है. लेकिन मैंने पहले श्री अनंतवीर्य केवलीके पास प्रतिज्ञा ली है कि, मैं कोई भी पराई स्त्रीपर उसकी सम्मतीबिना जबरदस्ती नहीं करूंगा. उस प्रतिज्ञाका भंग मेरा प्राण जाय तो भी मैं नहीं करूंगा. प्रतिज्ञाभंग हो गया तो फिर इस दुनियामें क्या रहा? इससे मैं सीताके ऊपर बलात्कार करना नहीं चाहता. मुझको सीता अपनी ही इच्छासे वश हुई तो ठीक है नहीं तो मैं ऐसा ही प्राण त्याग करूंगा. लेकिन प्रतिज्ञाभंग नहीं करूंगा.

देखिए, प्रिय सज्जनवृंद, रावणने एक छोटीसी प्रतिज्ञा ग्रहण करनेसे सीता सतीका शील रक्षित हुवा यह कितना भारी काम हुवा?

यमपाल मातंगकी कथा आपको याद होगी. उसका काम यह था कि राजा जिसका शिर उडानेका हुक्म दे उसका शिर उडादेना. एक समय एक मुनिके पास उसने प्रतिज्ञा लेली कि, मैं सिर्फ सुदि १५ के दिन किसीकाभी बध नहीं करूंगा. फिर कोई समय ऐसा आगया कि सुदि १५ के ही दिन अपने पुत्रका शिर उडानेका हुक्म राजाने दिया. शिर उडानेपर उस राजपुत्रके कपड़े जवाहर सब इसको मिलने वाले थे. राजाके नौकरोंने यह सब फायदेका लालच उसको समझाकर राजपुत्रका शिर उडानेलिये चलनेको बहुत प्रयत्न किया. लेकिन उसने जबाब दिया कि, मेरा प्राण गया तो अच्छा लेकिन मैं आज किसीका भी शिर नहीं उडाऊंगा. मैं गुरुजीपास प्रतिज्ञा

ले चुका हूं इसलिये प्राण जाते भी प्रतिज्ञा भंग नहीं करूंगा. खैर; राजानें उसको और राजपुत्रको बड़ी नदीके प्रवाहमें फेंक देनेका हुक्म दिया. फेंकते ही उसकी प्रतिज्ञाके फलसे देवोंने सिंहासन नीचे रखकर उसे अधर झोल लिया !! राजाने और तमाम लोगोंने प्रतिज्ञा पालन करनेका ऐसा भारी फल होता है ऐसा देखकर बड़ा आश्चर्य किया.

इसी प्रकार श्रेणिक राजाका जीव, जो कि पूर्वभवमें खदिरसार भील था उसने सिर्फ कौवेका मांस न खानेकी मुनिके पास प्रतिज्ञा लीथी. उसको प्राणांतक बीमारी होनेसे प्रतिज्ञा भंग करनेके लिये बहुत कुछ कहा गया; लेकिन उसने प्राण जाय तो अच्छा लेकिन प्रतिज्ञा भंग नहीं करूंगा ऐसा दृढ़ निश्चय रक्ता और मरण पाकर वह स्वर्गमें गया. और वहांसे चक्कर श्रेणिक राजा हुआ. श्रेणिक राजाको महावीर स्वामिके और गौतम स्वामीके उपदेशसे क्षायिक सम्यक्त हुआ. और पहले पापबंधसे वह नर्कमें है तो भी अनागत चोवसीमें वह तीर्थकर होनेवाला है.

भातृगण, देखिए प्रतिज्ञा ग्रहण करनेसे और उसका पालन करनेसे कैसे कैसे फल प्राप्त होते हैं? प्रतिज्ञा है वह अपने परिणाम स्थिर रखनेको बड़ा भारी बंधन है. वाणिज्यवृद्धीको भी प्रतिज्ञाका बंधन बड़ा आवश्यक है. झूट और चोरीका त्याग, चोरीका माल लेनेका त्याग, खोटा हिसाब रखनेका त्याग, लेनेदेनेके तोल बांट खोटे रखनेका त्याग, सरकारी जकात, फी, छाप बचानेका त्याग, एक चीजमें दूसरी चीज मिलाकर ठगाकर बेचनेका त्याग, इत्यादि त्याग प्रतिज्ञा पूर्वक होने चाहिए. और इन प्रतिज्ञाओंका पालन अंतःकरण पूर्वक होना चाहिए. प्रतिदिन अपने दोषोंका उच्चारण अपने मुखसे होना चाहिए. प्रतिक्रमणके पाठमें,—

हा दुष्टकयं हा दुष्टचित्तियं भासियं च हा दुष्टं ।

अंतोअंतो डङ्गमि पच्छुतावेण वेयंतो ॥

अर्थात्:—हा, मैंने कैसा दुष्ट काम किया ! हा, मैंने कैसा दुष्ट चिंतन किया ! हा, मैंने कैसा दुष्ट भाषण किया ! जिसके पश्चात्तापसे मेरा हृदय विदीर्ण हो रहा है, जल रहा है. और भी,

पडिक्कमामि भंते. वदपडिमाए विदीए थूलयडे असच्चविरदिवदे मिच्छोवएसेण वा रहोअज्झक्खाणेण वा कूटलेखकरणेण वा णासापहारेण वा सायारमंतभेएण वा जो मए देवसिउ अइचारो अणाचारो मणसा वचसा कायेण कदो वा कारिदो वा कीरंतो वा समणुमणदो तस्स मिच्छामि दुक्कडं ॥

अर्थात्:—हे भगवान मैं प्रतिक्रमण करता हूँ. व्रतप्रतिमाके दूसरे स्थूल असत्य त्याग व्रतमें मिथ्या उपदेश देनेसे, किसीकी गुह्य बात प्रगट करनेसे, खोटे लेख लिखनेसे, किसीकी धरोहरका अपहार करनेसे, किसीकी चेष्टासे मालूम हुए गुप्त विचारसे प्रगट करनेसे, जो मैंने दिवसभर अतिचार वा अनाचार मन, वचन कायसे किया हो, कराया हो अथवा करतेको भला मानाहो उसका पाप मिथ्या हो. वैसे ही,

पडिक्कमामि भंते, वदपडिमाए तदीए थूलयडे थेणविरदिवदे थेणपओगेण वा थेणहरियादाणेण वा विरुद्धरज्जाइक्कमणेण वा हीणाहियमाणेण वा पडिरुवयववहारेण वा जो मए देवसिउ अइचारो अणाचारो मणसा वचसा कायेण कदो वा कारिदो वा कीरंतो वा समणुमणदो तस्स मिच्छामि दुक्कडं ॥

अर्थात्:—हे भगवान मैं प्रतिक्रमण करता हूँ. व्रत प्रतिमाके तीसरे स्थूल अचौर्यव्रतमें मैंने यदि किसीको चोरी करनेमे लगाया हो, चोरीका माल लिया हो, राजाज्ञाके विरुद्ध कोई अतिक्रमण किया हो, हीनाधिक तोल मापसे देन लेन किया हो, मालका स्वरूप बदलकर व्यवहार किया हो, और उससे मुझै दिनभरमे जो कुछ अतिचार अथवा अनाचार मन, वचन, कायसे किया हो कराया हो अथवा करनेवालेको

अनुमोदन दिया हो तो वह पाप मिथ्या हो. इस प्रकार पांचो अणु-व्रत तीन गुणव्रत और चार शिक्षाव्रतोंके अतिचारोंका उच्चारण प्रतिदिन यदि प्रातःकाल और सायंकाल किया जाय तो अपना अंतःकरण पाप कर्मोंसे डरता रहेगा. यह प्रतिक्रमणका पाठ केवल वाणिज्य करने-वालेको ही क्या किंतु असि, मसि, कृषी, वाणिज्य, शिल्प और पशुपालन ऐसी छह प्रकारकी आजीविका करनेवाले सभीकी उन्नति करनेमें सहायता देता है, और परभवमें दुःखोंसे छुड़ाकर जीवको सुखी बनाता है. इसके पाठका प्रचार खूब बढ़ना चाहिये. और संस्कारवि-धीमें कहे मूजव पांच अणुव्रत और तीन मकारका त्याग ऐसे आठ मूल गुणोंका प्रतिज्ञापूर्वक ग्रहण जिसमें बताया है ऐसी उपनीतीक्रिया बालकोंको आठवें वर्षमेंही करानेका हुक्म है, सो उसको भी प्रचारमे लाना चाहिये.

भातृगण, इस प्रकार अनाचार, कुरीतियां मिट गई और पर-स्परमें विश्वास बढ़ गया तो ऐकता भी बढ़ जाती है. प्रत्येक मनुष्य विचारता है कि मेरे अभिप्रायको सभी पसंद करें, और मेरे अभि-प्रायसे मिलें. यदि विचार न मिले तो ऐकता टूट गई ऐसा शीघ्रही मानने लगते हैं. परंतु ऐसी सर्वथा ऐकता कहीं भी नहीं मिलेगी. भाई भाईमें भी नहीं मिलेगी, पितापुत्रमें भी नहीं मिलेगी, पतिपत्नीमेंभी नहीं मिलेगी. इतनाही नहीं लेकिन संपूर्ण कर्मोंसे मुक्त ऐसे सिद्ध भगवान अनंत गुणयुक्त जो मोक्षस्थानमें विराजमान हैं और जिनको व्यवहारनयसे ज्योतीमें ज्योती मिल गई ऐसा भी कहते हैं, वेभी वहांपर अपने पूर्व भवके शरीरकी अवगाहनासमान अलग अलग तिष्ठे हैं. हां, अनंत ज्ञान, अनंत दर्शन ये गुण सभीके समान हैं. सर्व प्राणियोंसे मैत्री जो गुणा-धिक हो उसमे प्रमोद, क्लिश्यमानके साथ करुणाभाव और विरोधियोंसे मध्यस्थभाव ऐसे परिणाम रखनेसे एकता अच्छी पल सकती है. जहांतक अपना अभिप्राय मिलताहो उतना मिलाकर ऐकता कर लेनी चाहिये.

और जहां विरोध दीखता हो उसको छोड़ देना चाहिये. इन भावनाओंके प्रचारसे ऐकता जैनियोंमेंही क्या किंतु सभी भारतवर्ष और पृथ्वी मंडलके मनुष्योंमें हो सकती है.

सज्जन महाशय, सभाओंका स्थापन करना और उनका बारबार एकत्रित होना ये सब ऐकता बढ़ानेकेही तो कारण हैं. सभाओंसे ही बड़े बड़े कार्य हुए हैं; सभामें बड़ी शक्ती रहती है. एकके अंकके पास दूसरा एकका अंक रखनेसे ग्यारा समझे जाते हैं; और तीसरा एकका अंक फिर रखनेसे एकसो ग्यारा कहे जाते हैं. इनका पृथकरण करनेसे एक एक तीन करके रहजाते हैं. इस प्रकार अनेकोंका एकत्रित होनेसे संघशक्ती बड़ी भारी होजाती है. यह समझकर सभाओंमें संमिलित होकर ही उन्नति करनेमें सबको लगना चाहिये.

प्रिय सज्जनो, मैंने आपका बहुत बख्त लिया सो आप मुझे क्षमा करेंगे. लेकिन सभामें बहुतसे प्रस्ताव पास होते हैं उनकी अमलवारी होती नहीं इसीलिये बहुतसे प्रस्ताव पास करनेमें कुछ फायदा नहीं ऐसा एक आक्षेप बांचनेमें आया सो कथंचित् सत्य है. प्रस्ताव पास होजानेपर उसकी अमलवारी होजानेसे उसका फल जल्दी दृष्टीगोचर होगा इसमें संदेह नहीं. परंतु प्रस्ताव पास कियेबाद अमलवारी करनेको अपनेपास सामग्री न हो तोभी प्रस्ताव पास करना निरर्थक नहीं है ऐसा मैं समझता हूं. क्योंकि, प्रतिवर्ष सभाओंके वार्षिक अधिवेशनमें अथवा नैमित्तिक अधिवेशनमें जो प्रस्ताव आते हैं उन प्रस्तावोंको रखनेवाले, समर्थन करनेवाले अलग अलग पुरुष होते हैं. उन अलग अलग पुरुषोंके मुखसे उस प्रस्तावके समर्थनकी दलीलें निकलती हैं इससे श्रोताओंको उस प्रस्तावपर अधिक विचार करनेका मौका मिलता है. कदाचित् उस वखत उसके अंतःकरणमें वह प्रस्ताव ठस भी जाता है, और वह अपने घर जानेपर यथाशक्ति कुछनाकुछ अमलवारी भी करता है. इसलिये सभामें जो कुछ कहा जाता है और सुना जाता है वह बिल्कुल कार्यकारी नहीं है ऐसा नहीं है. उसका जो

कुछ फल परोक्ष रीतसे सिद्ध होते रहता है वह दृष्टिगोचर कालांतरसे होता है। वक्ताके मुखमेसे जो वचनरूप पुद्गल परमाणू बाहिर पड़े सो अपना काम अवश्य करते रहते हैं; वे खाली बैठते नहीं। सभाओंके प्रस्तावोंसे बालविवाह कमती होने लगे हैं; वृद्धविवाहोंकी संख्या कम होगी है; कन्याविक्रय भी कम हुआ है; वैश्यानृत्य और आतिषबाजी हमारे दक्षिण प्रांतमें एकदो सेठ लोगोंकेशिवा कहींपर भी नजर आती नहीं। जगह जगह बोर्डिंगोंका खुलना, पाठशाला महाविद्यालयोंका चलना, कन्याशाला, श्राविकाशाला, श्राविकाश्रमोंका प्रारंभ होना; मासिक, पाक्षिक साप्ताहिक पत्रोंका प्रचार बढ़ना, स्वाध्यायोंका प्रचार बढ़ना, दोदो लाख चारचार लाख रुपये विद्यादान और धर्मोन्नतिमें लगानेवाले पुरुषोंके दिल इसतरफ झुकना, यह सब फल काहेका है? सभामें प्रस्ताव पास होनेका ही है। किसीका फल तत्काल प्रगट होताहै और किसीका कालांतरसे। लेकिन प्रयत्नका फल होता अवश्य है। निराश न होना चाहिये। दृढ निश्चयसे सत्कर्म करतेहि रहना चाहिये। जैनियोंके सिद्धांतानुसार कर्मोंका फल इस जन्ममें नहीं मिला तो आगले जन्ममें मिलेगा; वहां नहीं मिला तो उसके अगले भवमें मिलेगा। भवांतरमें कर्मोंका फल तत्रि मंद जैसा बंध होगा और जैसा उदयका निमित्त मिलेगा उस प्रकारका मिलेगा और अवश्य मिलेगा।

प्रिय सज्जनगण, अब मैं अपने भाषणको संकोचताहूं मेरी तुच्छ बुद्धीके अनुसार मैने जो कुछ कहा उसमें यदि कोई कटुक वाक्य हो तो उसकी आप क्षमा करेंगे। हिंदी भाषा मेरी मातृभाषा नहीं है जिससे भाषा दोष बहुतसे होना संभव है, परंतु आप उनपर दृष्टि नहीं करेंगे ऐसी मुझे आशा है। अब सभाका काम आगे चलानेके लिये मैं आपसे प्रार्थना करता हूं।

चैत्र शुक्ला ८
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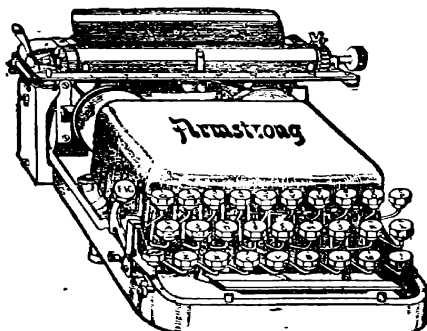
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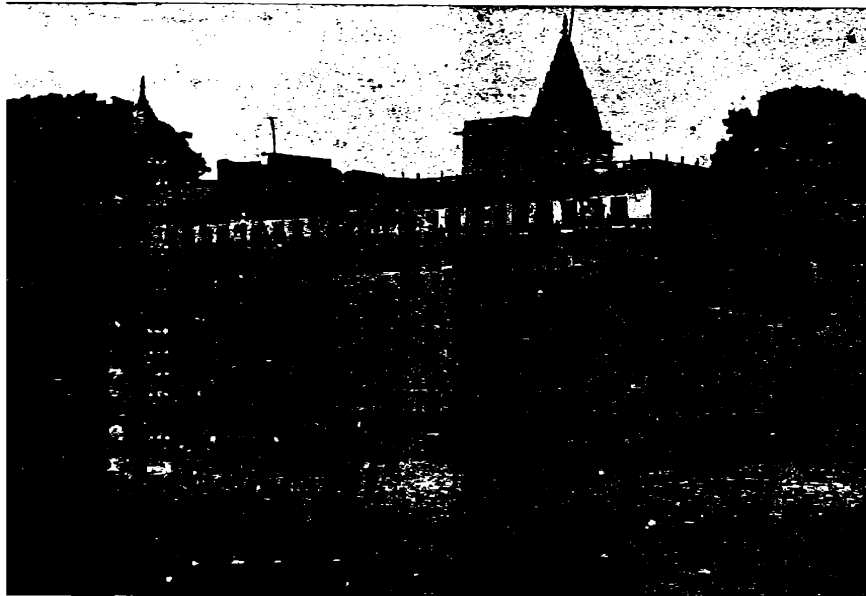
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**Jagmander Lal Jaini, M. A.,
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} *Editors.*

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Notes and News.

A great soul has passed away from amongst us, to accelerate its evolution to perfection. *Dana-veer, Jain-kula-Bhushan, Shriman Seth Maneckchand Hirachand, Justice of the Peace, Bombay*, was a respected and honored name in every Jain family throughout India ; and the grief caused by his parting is as general and wide-spread. *Jati-Sevak* or servant of the community is a title lightly adopted by many a young and old hypocrite as a means for gaining low personal ends. But the great man, for whose loss to us we are in mourning to-day, was a real benefactor and had the service of the Jain community at heart. Born in 1851 in a great and famous family of jewellers, he for the last 16 or 17 years devoted the greater part of his life and fortune to the service of religion and community. He did not know the English language, but in the Jain community he was the first to conceive the idea of establishing Jain Boarding Houses to afford large and special facilities to students. In 1898 at a cost of Rs. 80,000 he founded the *Hirachand Gumanji Jain Boarding House* in Bombay, named after his respected father. He was a lover of Boarding Houses, a *Boarding-Premi* as some of his malevolent critics at one time nicknamed him. The Students' Boarding Houses

at Ahmedabad, Kolhapur, and Rutlam gradually came into existence. The first impulse and initial support to what is now a splendid Boarding House at Jubbulpur was also given by him. His benefactions were not limited to any city or province. He worked hard, and contributed liberally, wherever necessary, towards the establishment of such Boarding Houses at Agra, Allahabad, Lahore, Sholapore, Hubli, Sangli, Mysore, Bangalore, Vardha, and Akola. His activities were not, however, limited in one direction. The Kashi Syadvad Mahavidyalaya, was opened by him, and he made substantial donations to the permanent and current funds of the institution. He was the President of its Committee of management.

He was a firm believer in "female education." His beloved daughter *Mahila Ratna* (the jewel among ladies) *Shrimati Maganbai* is a well-read scholar of Jain Scriptures, and her knowledge of Jain philosophy is quite adequate to place her in the front rank of Pandits. Her Shrivikashram at Jubilee Bagh, Tardeo, Bombay, a splendid building which was dedicated to the Ashram by her father, is the only institution of its kind in the community. It is both a Model School for girls and a Training College for lady teachers.

He was also the President of the *Tirtha Kshetra Committee*, in which is vested the management of all places of pilgrimage among Jains. This was an arduous task, and he performed it with a diligence, which is rare among the favoured sons of Dame Fortune.

His charities again were not limited to the Jain community alone. The Hirabagh Dharmshala is a splendid rest-house at Bombay where all persons who abstain from animal food, can stay free of charge. Special furniture and necessary articles are also supplied to those who require them at very moderate charges. The lecture Hall at Hirabagh is a well-known place for public lectures at Bombay.

In his mercy for the dumb creatures, he constantly distributed free and gratis a vast literature of the Humanitarian League and Vegetarian Societies.

In his last days he was maturing a scheme for the efficient protection of milch-cattle, who, when they cannot supply milk are generally sold to the butcher for their flesh and skin. His death was a sudden and painless one. He worked as usual till within an hour or two of his last breath.

His last idea which he discussed on the day he died with Mr. M. H. Udani, M. A., was that there should be established a Boarding House, with a *Chaityalaya* (place of worship), in London for the convenience of Jain students and visitors there. And we trust that the Jain community will carry out this last wish of their great departed benefactor by establishing a Maneckchand Boarding House in London, and thus perpetuate his illustrious name for ages to come.

We offer our sincere and heartfelt condolence to the illustrious lady, Jain Mahila Ratna, Shrimati Maganbai, and to all other members of the family, in the sad bereavement, which, we seriously say, is a bereavement not theirs alone, but of the whole Jain community throughout India.

The Digamber Jain of Surat has brought out an obituary number giving a brief life sketch of the philanthropic Seth and a pathetic poem extolling his deeds and virtues and has enclosed a good portrait of the deceased.

Death has no power th' immortal soul to slay,
That, when its present body turns to clay,
Seeks a fresh home, and with unlessened might,
Inspires another frame with life and light.
Souls cannot die. They leave a former home,
And in new bodies dwell, and from them roam.
Nothing can perish, all things change below,
For spirits through all forms may come and go.
Good beasts shall rise to human forms, and men,
If bad, shall backward turn to beasts again.
Thus, through a thousand shapes, the soul shall go,
And thus fulfil its destiny below.

We heartily congratulate the Raja Sahib of Amethi (Sultanpur) on his issue of a circular order interdicting all animal sacrifice in his State during the *navaratri* days. We are indebted to our energetic brother Babu Padam Prasada of Sultanpur for persuading the merciful Raja to issue such a general order.

Sardar Kartar Singh, Private Secretary to the Kumar Sahib of Amethi, Dr. Danish Rai, Karipur, and Messrs. Har Narayan, Jagdamba Prasada, and Kidar Nath have also taken lifelong pledges to abstain from flesh-eating and have adopted a vegetarian diet. We hope that they will largely benefit physically, mentally, and spiritually by the adoption of this highly commendable mode of life.

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A VERITABLE CHAMBER OF HORRORS.

We read in the Cawnpore Gazette of July 15th, that a company has been started in Canada with the object of dealing in the skins of cats. The investment consists of 10 lacs of cats and 10 lacs of rats. The cats will be fed on the rats. A thousand cats will be killed and skinned each day. The skin of a cat is worth a rupee ; and the company promoters expect to make a large profit in this inhuman trade.

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We have much pleasure in publishing elsewhere a report of the Jain Charitable Dispensary at Cawnpore, and in noting its increasing usefulness and popularity.

All allopathic medicines as a rule do contain some drops of spirit of wine, and cannot be used, by a Shravak who has entered the sacred order. Fresh medicines, again, are more effective. The Jains of India can do much good to suffering humanity by establishing charitable dispensaries in every village, town, and city. In the olden days, only about a quarter of a century back many a Jain used to distribute various patent medicines, of sure and speedy efficacy, free and gratis to all who wanted them. We regret to say that this distribution of free medicines is now rarely heard of, but all the Jain newspapers and periodicals abound with advertisements of patent

medicines each of which is loudly proclaimed as a general panacea for all maladies. This most successful fraud of the present civilised times has contaminated the Jains also. The noble science of healing has been degraded into an ignoble trade.

We are glad to find that the Oregon University of the United States of America has conferred the degree of Master of Arts on Brother M. H. Udani, M. A., LL. B., F. L. L. C., who had already obtained that High Degree from the Bombay University, and has appointed him their chief representative in India.

It affords us great pleasure to announce that a Jain student Mr. Kalyan Das has stood first in the Punjab University Entrance Examination held in April last. He obtained 590 marks out of 700. He had Botany as his optional subject. We are credibly informed that Master Kalyan Das is a youth of exceptional genius, possesses a high character, originality of thought, fixed determination, untiring energy and high aspirations, and is well up in games. He won prizes at all examinations in school and received scholarships. We wish him a brilliant University career and heartily congratulate him on his remarkable success. May his bright example stimulate and actuate our young men.

We are very happy to congratulate a young and very promising Jain, Mr. Seray Mal Bapna, M. A., LL. B., Private Secretary to His Highness the Maharaja Holkar of Indore, on his getting a Rai Bahadurship from the Government. Mr. Bapna as a student had a most brilliant career. He took a first class both in his M. A., LL. B. Examinations from the Muir Central College, Allahabad, and was a great favourite with his Professors. With his class-fellows and contemporaries he was very popular. His unassuming modesty and affable manners were an easy passport to the hearts of all. In his State service too he has carried on the same irresistible passport, and no one is more popular in Indore State Service

King's Birth-day Honours
List Mr. S. M. Bapna,
Indore.

than Mr. Seray Mal Bapna. It is a great pity that he is as good as lost to the public work of our community who have never made any serious or honest attempt to appreciate and utilise the more advanced and enlightened members of our brotherhood. We may yet express a hope that Mr. Bapna's rare talents may in good time benefit the community quite as much as they have done his friends and the State of the Maharaja of Indore.

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A grand *Pratishtha Mahotsavam* was held in June last in Walathi Village of Jingi Taluq. Jingi was the seat of the famous King Sivaji the Mountain Rat, and is a strong hill fortress. The Mahotsavam lasted for ten days and various processions, largely attended were led through the streets. Thousands of people were given a free dinner. The ceremonies were conducted by His Holiness Swasti Sri Sriman Lakshmi Sain Bhattarak Swami Avargal, the Jain high priest of Jina Kanchimath at Melchittamur village.

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The Jains of Simla have with the generous assistance of the Hon'ble Rai Bahadur Lala Sultan Singh of Delhi, after all purchased the spacious church building near the Jain Sabha premises at a cost of Rs. 22,000. Our readers are aware that the Jain Sabha building which was hitherto used as a rest house, has been partly consecrated as a temple and it has therefore become essentially necessary to have a Dharmasala worthy of the Summer Capital of the Government of India. The Moham-madans, the Arya Samajists and the Sanatan Dharmists all possess commodious and extensive Dharmasalas of their own and it would be a great pity indeed if the Jains cannot raise sufficient money to pay off the loan which has been generously advanced without interest to the local community. Besides the twenty-two thousand which has been paid for the building acquired, as much more will be needed to convert it into a commodious Dharamsala. We earnestly appeal to the pious Seths and Sahukars to give a useful and pious direction to their charities and to obtain renown and gratitude at the same time

by substantial contributions to this socio-religious institution. We are glad to announce the following donations :—

The Hon'ble Rai Bahadur Lala Sultan Singh, Delhi	...	Rs. 1,000
Rai Bahadur Seth Kalyan Mal of Indore	...	1,001
" His wife	...	251
Rai Bahadur Lala Ghamandi Lal, Muzaffarnagar	...	251
Rai Sahib Lala Ishri Pershad; Treasurer, Delhi	...	250
Lala Peyare Lal, Pleader, Delhi	...	250
Lala Jamboo Pershad, Rais, Saharanpur	...	250
Lala Hoolash Rai, Saharanpur	...	125
Lala Wazir Chand, Pleader, Delhi	...	101
Rai Sahib Lala Moti Sagar, Pleader, Delhi	...	100
Lala Amir Singh Sahib Jain of Messrs. Johri Mal		
Sanehi Lal, Delhi	...	100
Lala Ajit Prasada, Government Pleader, Lucknow	...	100
Lala Sheodat Rai Ram Kumarji, Delhi	...	51
Lala Debi Sabai, Banker, Ferozepur	...	100

Elsewhere we publish the excellent verses composed by Lala Jineshwar Das, Mayal, of Delhi, which were recited by him on the occasion of the Kashi Syadvad Mahotsava in December last. The gifted poet has in a masterly style narrated the first 2 of the 5 auspicious incidents in the life of Lord Rishabha the First Tirthankara. The language is simply grand and the feeling of devotion incomparable.

The report of the Jaina Literature Society for 1913, published elsewhere, shows slow but steady progress. We are anxiously awaiting for Brother Jaini's "Outlines of Jainism," and for the English translation of the Syadvada Manjari, a standard work of Jain logic.

The report of the Jain Students' Brotherhood, published elsewhere, shows a line of good useful work. We shall be glad to hear of its further progress.

JAIN STUDIES A "DESIDERATUM."

A paper by Dr. F. W. Thomas, read at the Jain Literary Conference, Jodhpur.

One is naturally reluctant to write upon a subject in the study of which one is not very proficient. But the kind invi-

tation of Vijai Dharama Suriji, encourages me to make some little venture and it appears that there is a matter of some importance to which I should like to call the attention of all those who peruse these pages.

All these who are at home in Buddhist studies are aware that in recent years, chiefly owing to the genius of an eminent French Scholar, a remarkable progress has been made in the identification and interpretation of the figures and scenes carved upon the monuments of that religion throughout its whole sphere and especially in the domain of what is called Gandhara Art. By his wonderful gift of reading the mind of the sculptors in their work, M. Foucher has enabled us to recognise the artistic equivalents of innumerable personages and stories which were previously known only from the literature. We see how the artists conceived of Buddhas and Buddhisathvas, gods and all kinds of supernatural beings, kings, queens and all classes of society, how they represented incidents of Buddhas final existence on earth and his Jatakas or earlier incarnations. And thus we obtain a vivid picture of the lives and beliefs of the members of the community which otherwise we should never have obtained.

Now what I want to urge is the desirability of following Professor Foucher's example in the sphere of Jainism. It is hardly too much to say that the need is here even greater. Of the canonical Jain scriptures we have indeed some knowledge and the abundant later literature is, in outline at least, more or less correctly estimated. To mention only European scholars, how much has been done for us in this respect by Weber, Jacobi, and Buhler. But concerning the life and practical piety of the community in the early centuries we are still very much in the dark.

It is here that Archæology comes to our aid. And I must now mention again the name of the lamented Professor George Buhler, who both during his long service under the Bombay Government and also after his return to Europe accomplished so much for all branches of Indian research. The excavation of the Jain mound at Mathura by Dr. Fuhrer in

the years 1890—brought to light a large number of dated inscriptions belonging to the time of the great king Kaniska and his successors, and it was Buhler who deciphered them and demonstrated their importance. He showed how clearly they proved the contiguity of the Jain religious practices and reliability of the traditions as regards Ganas, Kalas, Sakhas and similar institutions recorded in the Kalpasutra and other works. The inscriptions are more than 100 in number, and they record chiefly the pious gifts of images and votive tablets, which were called Ayagapatas, something like the Siddhacakras of later times. The gifts were made usually by lay persons at the instigation of teachers, who were monks and nuns, and it is an interesting fact that most of the donors were women which raises a suspicion that the ruins where the inscriptions are found are those of a nunnery.

Now Buhler did not stop at this point. He went on to publish specimens of the sculptures, and of some he furnished an interpretation. All those sculptures may now be seen figured in the handsome volume published by Mr. Vincent Smith for the Archaeological Survey. But little more has been done for their interpretation. Now here is the *desideratum* which I wish to make known to our readers. It is not only from Mathura that we have such representation of Jaina Art. How many volumes are there published for the Archaeological Survey by the veteran scholar and architect Dr. James Burgess and others which contains drawings and photographs of such sculptures! Caves and temples, ruined or still intact, supply them in fair abundance. But as concerns their interpretations I can only recall (besides catalogues of Museums) one or two articles by Dr. Burgess himself, and one by Mr. D. R. Bhandarkar. Ought we not to have, first of all, a complete catalogue of them, giving references to the books in which they are to be found? And in the explanation of them may we not hope for help from the special knowledge of the living Jain community? In this respect we are most fortunately placed than in the case of Buddhism, where the scholars have had to rely upon themselves. There is for instance a gift

of a statue of Aryavati at Mathura. May we not know more of this Goddess? Certainly in the inscriptions there are words bearing upon the religious life of which we should like an accurate definition. For instance, there is frequent mention of Vacakas, usually translated (preacher). But a detailed description would rather be preferable? Then for Sraddhachara we should like a more precise definition than 'companion of monk' which is also given for the Buddhist Saddhyiviharin. So in many cases we might hope for light on religious idea and practice. It is essential to every active religion to take an interest in its past, and here is one field in which the Jainas of to-day may find themselves in contact with their ancestry.

May I venture even upon another suggestion? Recent years have seen the publication of several valuable series of texts, among which a high place belongs to the Yasovijaya Jaina Sastramala, appearing under the auspices of the eminent saint and scholar Sri Vijayadharma Suri. May we not hope for an uniform publication of the whole canonical collection? Most, if not all, of the Angas have indeed been published in India, and some in Europe, but it is not yet possible for any scholars to point to a shelf or shelves in his library and say 'there is the Jaina Canon' And so many books and essays have a tentative character through the impossibility of examining the whole collection. Would it not be possible and a great help to future studies and editions, if the whole (I do not mean, of course, with all the commentories) could be made available in a preliminary but complete, edition?

F. W. THOMAS.

THE JAINS AND THE PANCHTANTRA

BY

JOHANNES HÆRTEL.

When in 1859, the celebrated German Professor Theodor Benfey published his translation of the Panchtantra, there began a new period in Literary research. For, as a true scholar, Benfey was not content to translate the only printed

edition which then was available ; but he collected the unfortunately very few manuscripts which he was able to procure for his use, and he wrote an introduction to his book which showed the great importance of Indian narrative literature for all the civilised world.

Benfey, after the French scholar Silvester de Sacy, the first editor of the Arabic version of Kalilah and Damnah, was one of those great pioneers in literary research who, from time to time, appear to open new ways for future generations ; but owing to the very scanty materials which were at his disposal, he could not possibly avoid grave misgivings in the results he arrived at. These mistakes as well as the splendid results of his work were at first accepted by the scholars as so many undeniable truths. Later on, doubts arose. Some of the weak points of Benfey's argumentation were recognised, and some scholars went as far as to throw over board also the most important truths which the great endologist had investigated.

Amongst these adversaries of Benfey's main thesis, by which he stated that most of the European fairy tales and many other stories were derived from Indian sources, there is, as far as I can see, only one who is able to read Sanskrit. But as this scholar, who has written a booklet on the influence of Indian tales on other literatures, knows only *some* of the few printed collections, and nothing at all of the huge mass of the still unpublished manuscript of Indian story books, the only thing which he *really* has proved is his ignorance of the matter he is dealing with. On the other hand the *best* experts in the field of comparative story literature, though they do *not* understand any Indian language, *e. g.*, Johannes Bolte, Emmanuel Josquin and Victor Chauvin, whose death, which took place some months ago, was a very great loss for literary research, as before them Reinhold Koehler and Felix Liebrecht never doubted the Indian origin of a huge mass of fairy and other tales current amongst all the peoples of Northern and Western Asia, of Africa and of Europe ; and by negro slaves, as Daehnardt has shown, such stories were even brought from

Africa to America. All these scholars not only believed in this main result of Benfey's investigations, but they proved its correctness in a very great many of new cases.

In a previous paper published in the *Jain Shasan* the author of these lines has shown, that such Indian influences are even to be found in our Christian *Siddhant*, in the Holy Bible, both in the Old and in the New Testament. Arabic and Persian literature teems with Indian stories and it is a proved fact that the most celebrated Arabic story book, the Arabian Nights, which has been translated into several Indian languages is in the main of Indian origin. Throughout the middle ages Christian monks and clergymen used in their sermons a great many stories and parables, which have been handed down to us in many Latin as well as Vernacular books amongst almost all the European nations; only few of them were aware of the fact, that they used Indian stories.

The most celebrated of these story books is the well known book of Kalilah and Damnah, translated about 570 A.D., by a Persian physician Burzoe, from the Sanskrit into the Pahlawi language, and from this into Syriac by Bud and, about 750 A. D., into Arabian, by Abdullah Ibn al Mokaffa. From Abdullah's translations, mediately or immediately flowed all the many translations, which made of it the most universally read book of the west. Whoever wishes to inform himself about this interesting fact will find ample information in the introduction to Keith-Falconer's introduction to his 'Kalilah and Dimnah' (Cambridge University Press, 1885.)

The Indian origin of Kalilah and Damnah was well known long ago. Silvester de Sacy had given a clear account of the history and of the propagation of this work, and other scholars, in the course of the 19th century, added many new materials.

But on the Indian *original* of this highly important work and on the fate which it had in the course of centuries in its *own* country, i. e., in India, there was very little information to be had. The only *printed text* was Kosegarten's published in 1848. This text, I am sorry to say, was a most uncritical

combination of three very different sources. Benfey, who used this text as his principal source, arrived partly by this fact at several *wrong* results. As in his time the Jains were regarded in Europe as a Buddha-sect, he ascribed the *original Panchatantra* to a Buddha author. The book 'Kalilah and Dimnah' he regarded as the faithful translation of only *one* work, written by one and the same author, whereas it is a collection of several *different* works. The text published by Kosegarten according to his opinion, was a revision of the original Buddha work, made by Brahmans, whose historical and literary conscience, he thought, induced them to rescue from loss this work of their adversaries by re-writing it, leaving out all the chapters which showed hostility against them and against their opinions.

The author of the present essay was deeply interested in all these questions. That in very remote times civilisation came from Asia to Europe, this is a fact which nobody will deny, who knows something of the history. But this old story book which, at the same time, professes to be an Arth Shastram, or, a compendium of State-craft made its way from its native country to the farthest nations of the globe, not impeded by the many differences in the creeds, and in the moral views and in the languages, and in the popular characters of the multifarious nations to which it came and amongst which it came, amongst which it became for many centuries a favourite reading of the cultured as well as of the uncultured classes of society. That is a most astounding fact, a fact which proves how vivid a commerce of ideas existed between the far East and the far West. And most attractive it seemed to me to study the history of this famous 'Duniya-nu-Shastra', as it justly can be called.

First of all, when beginning my respective studies, I saw that it was necessary to leave aside the *printed* editions, and to examine the various manuscripts of the original work and of its derivatives. This I did during several years, and not only did I carefully examine all the Panchatantra manuscripts, available in the public libraries of India and of Europe, but

through the kind help of Indian as well as of European scholars, I procured a great mass of manuscripts from private libraries too. After having brought my studies to a certain conclusion, I think it now advisable to publish my results in a work written in German and bearing the title : " The Panchtantra, its history and its geographical distribution " !

My researches on the history of the Panchtantra have given a result which neither I nor any European or Indian scholar could have expected. *They have shown me how enormously the literature of the Jains, and especially that of Shvetambars of Gujrat, has influenced the Sanskrit as well as the Vernacular literatures of India,* and in the meantime they have given me the proof of the unexpected fact, that one Jain work, the Shukasaptati, has, *as a whole book,* been translated into Persian and has been propagated, and, lastly, brought to Europe by the Mohammedans.

As perhaps anybody might suppose that I have arrived at these results through a certain predilection for the Jains or for their religion, or through the circumstance that I used only Jain sources for my research, let me state here first, that when I began my Panchtantra studies, I had but a very scanty idea of what the Jains and their literature were, and, secondly, that during all these years I have tried my best to collect *all the Panchtantra* manuscripts available, writing hundreds of letters and spending a great deal of money. What I expected at the beginning of my work, was to see confirmed Benfey's results. If quite the contrary took place, this effect has been arrived at not by any predilection whatsoever, nor by any negligence in my endeavours to find the truth, but by the fact that the Jains, and especially the Shvetambars of Gujarat, not only in Hemachandra's days, but long before and after this great scholar, exercised a most powerful and beneficial influence on the civilization of their native country. They not only promoted their religion, which taught their countrymen a pitiful behaviour towards men and animals, and their rulers justice towards their subjects, but they promoted learning and literary culture, in Sanskrit, as well, as in Prakrit

in Braj Bhasha and their Vernacular Gujrati. In the same time their laymen caused to be built the splendid temples which adorn the country, promoting a fine and impressive plastic and architectural art, and to be copied thousands of manuscripts, and to be established libraries for their monks. These monks, on the whole, were not narrow minded. Like Hemchandra himself they studied also the Shastras of other religious communities, and hence their spiritual culture, which is abundantly evidenced by the huge mass of Jain works still existing in our days, was perhaps the highest in all India. What would have become of *Prakrit* literature without the Jain writers? It is my firm conviction that owing to this very spiritual culture, the Jains maintained themselves and their influence in India amongst the people as well as at the courts of Hindu and Mohammedan rulers. To the unlearned they gave an attractive literature in the Vernacular, and at the courts of the Princes they vied in literary art and learning with the most cultured Hinduistic or Mohammedan scholars, and they used the influence they gained in this way over the minds of the rulers to make them just and benign to their subjects.

In order to show how far this influence manifested itself in the field of literary production, and how the Jain monks worked in order to raise the cultural level of their countrymen, let me give in short the results of my studies on the Panchtantra.

The *original work*, the reputed author of which was a Brahman named Vishnoo Sharma, must have been written between about 300* and 570 A. D. Its author was not some Bauddha, as Benfey presumed, but a Vaishnava, who appears to have lived in Kashmir. His aim was to teach young princes the *arthsashtra* or, doctrine of state-craft. In order to do so he wrote five *Tantras* in the form of akhyika, or elaborate prose story interspersing stanzas from various sources, and even

* Winternitz has pointed out, that the word Dinar occurs several times in the text. Now this is Latin word for a Roman coin, *denarius*. The "e" of the first syllable of this word, as inscriptions show was changed to "i" not before the 2nd Century A.D.

prose quotations from the Koutliya Shastra, which Pandit R. Sharma Shastri, B. A., was fortunate enough to discover recently and to publish. Hence the author entitled his work Tantrakhyikam. It has been published by the author of these lines. Though the manuscripts which he was so happy to procure for his use contain some interpolated stories and stanzas, it is easy to show that the remaining text is the original one, the author's genuine wording, from which the first five chapters of 'Kalilah and Dimnah' as well as a North-West-Indian abstract, called Panchtantra (i. e., a Shastra consisting of five Tantras) has followed.

About the book '*Kalilah and Dimnah*' I forbear to say anything here, as everybody who takes an interest in the fate of this old Pahlavi version and of its derivatives may easily read the book of the late Mr. Keith-Falconer referred to in the above lines.

The *North-West-Indian Abstract*, called Panchtantra, does not seem to exist any longer in North-Western India. We know it only from very numerous manuscripts spread all over the Deccan, and from a single Nepalese manuscript which contains only the verse portions and an unique prose sentence which the copyist who made the verse abstract believed to be a stanza, but which is in reality prose quotation from the Kalliyān. This circumstance shows that the original of the Nepalese Panchtantra was a mixture of prose and verse, quite such as the Southern Panchtantra contains, from which this original differed only in a great number of characteristic readings which it shared with the Hitopadesha. But in the number and in the arrangement of the stanzas as well as of stories this original of the Nepalese Panchtantra fully agreed with the archetype (or, original) of the Southern Panchtantra. Its author only transposed Tantras I and II, as did also Narayana, the author of the Hitopadesha.

I cannot here enter into details and repeat the argumentation given in my above quoted book. Suffice it to say that the North-Western abstract whose author must have lived after Kalidasa as he quotes the stanza Kumar Sambhava II, 55

was completely ousted from North-Western India as well as from Bengal. From Bengal it was ousted by the Hitopadesha of Narayana Pandit, who lived in Bengal between 800 and 1373 A. D., (date of the oldest known manuscript) as he quotes Kamandaki and Magha. The Hitopadesha was translated into many European as well as Asiatic languages (into English, German, French, Greek and into Bengali, Braj Bhasha, Gujrati, Hindi, Urdu, Marathi, Mewari, Persian and Telugu), and into several of these languages it was translated several times. In German, *e. g.*, we have six, in English eight translations, etc.

The Jain part in the Panchatantra recensions just mentioned is not very large. The Tantra-khyayika is the work of a Vaishnava, and such is the North-Western abstract, to which the Southern as well as the Nepalese Panchatantra and the Hitopadesha go back. The Hitopadesha, again, is the work of a Shaiva scholar. But remarkable it is, that the Braj Bhasha version of the Hitopadesha has been handed down to us in two Jain manuscripts, either of them containing a different recension, and one if not both of them being written in Gujarat. The well-known P. Lallu Lal, a Gujarati himself, did not, as he says, translate his Raj Niti from the Sanskrit, but he simply rewrote the older version of the Braj Bhasha text. This Braj Bhasha text is a combination of the four books of the Hitopadesha, and of the fourth book of the Panchakhyan or, Jain recension of the Panchatantra. And very probable it is, that its author not only was a Gujarati, but that also he was a Jain.

Of the 'Southern Panchatantra' very numerous Sanskrit and Vernacular recensions are known to be in existence. Several of the latter as well as a greatly enlarged Sanskrit text show the influence of the Jain recensions of the Panchatantra, inasmuch as they contain many stories which for the first time in the Panchatantra tradition appear in the Jain recensions.

These Jain recensions which are entitled, not *Panchatantra* but *Panchakhyan*, are of the highest importance for the history of Indian narrative literature. As stated above, the Jains, and especially the Shvetambars of Gujarat, have a very large share

in the civilisation of their native country. They created a most extensive narrative literature by means of which they propagated, in the form of fairy tales, beast fables, novels, and romances, the doctrines of their religion. No wonder, that the Panchatantra was very often rewritten, and moulded into quite different shapes, by their monks as well as by their laymen.

The most important of all these Jain recensions, Panchakhyan is the oldest one, which was composed by some Jain monk in Gujarat. Unfortunately neither his name, nor his date can as yet be given, as no manuscript with an author's Prashasti has yet become known. But as the author quotes a stanza of Rudrata's as the late Professor Pischel has shown, he must have written his Panchakhyan *after* about A.D. 850, and as Pooranabhadra used this oldest Jain text in two slightly different recensions as one of his main sources, its author must have composed his work before 1199 A.D., or, Samvat 1255.

This is the text which Kosegarten by a Latin name called *textus simplicior*, (*i.e.*, the more simple, *i.e.*, less elaborate text), and which Benfey wrongly believed to be a Brahmanical adaptation of an ancient Bauddha work. The difference between this *textus simplicior* and the old Tantrakhyika, is so great that we may call it quite a new work written in imitation of the old one. No doubt it was composed by order of some king or minister who wished to possess a new edition of the then celebrated Panchatantra. The author of the *textus simplicior* took over into his own work most of the old, and added a considerable number of new tales and of new Subhashitam. Moreover he added a great many quotations from Kamandaki's Nitisara, a work which was not yet known to the author of the Tantrakhyika. But whereas the Pahlavi translator as well as the author of the North-West Indian epitome translated, or abbreviated, the old prose wording, the author of the *textus simplicior*, narrated in his own manner and in his own style. He is an excellent narrator, who knows how to amuse his hearers or readers in instructing them ; amongst the new tales which he introduced into the Panchatantra tradition there are some of the best of the whole collection. The fourth and fifth books are extremely short in

the older texts ; our unknown author gave them a bulk not too much disagreeing with that of the first three Tantras. He reached his aim by transposing part of the stories of books III & IV and by that of the old fifth Tantra, which apparently included but two intercalated stories, quite a new one, with eleven stories besides the frame story.

The only edition, which gives an *approximate* idea of this text, is that of Kielhorn and Buhler in Vols. I, III and IV of the Bombay Sanskrit series. But these two scholars had only one single Manuscript at their disposal, and this Manuscript was a late one, which contained not less than eight interpolated stories. This edition has been translated into German by Ludwig Britze in the year 1884 and into Dutch by H. G. Van der Waals in 1895 to 1897.

The many Manuscripts which I examined of this recension very widely differ in their wording, and owing to much copying and comparing of other manuscripts the texts of even old manuscripts are nearly always in a sad condition. *It is a duty of gratitude, Jain scholars owe to one of the most successful writers of their community to search after old and good copies of this text, after copies which contain the Prashasti, then it will be possible to ascertain the name and the date of the author, and to throw aside the awkward and unfitting Latin title 'textus simplicior'.* No doubt such manuscripts are still in existence. In the Jaina Upashrayas of Pophlians pado in Patan and in Dehlana pado in Ahmedabad there are still very numerous copies of the Panchakhyana which, *unfortunately for the sake of Jain literature,* I was not granted the use of. Nobody, I dare say, has at present such a survey of the different recensions as the author of these lines. If these manuscripts would be sent him for examination, he would in a very short time be able to give them their place in the history of this famous book. The use he has made of the very numerous Manuscripts sent to him by public authorities and Indian as well as European scholars will show he deserves such aid, and that the reputation of Jain literature has derived a considerable profit from his investigation.

The success of the 'textus simplicior' was enormous. All the numerous subsequent recensions of the Panchatantra, whether written by Jainas or by Hinduistic authors, by scholars or by layman, in Gujrat, in Maratba, in the Deccan, in further India, in Indonesia and in Nepal are either based on this text, or else have largely availed themselves of it.

Next to it in time comes the recension of the Jain monk Purn Bhaddra Suri, who wrote his work in A.D. 1199 or Samvat 1255. In his Prashasti he tells us that he was ordered by some minister Shrisam to revise the old Shastra Panchtantra, which had become Vishirnavarna 'disfigured.' He tells us further on that he did his work with great care, and that he not only corrected it, but added to it new materials. A close examination and collation of his text with older recensions has shown that this statement is quite correct. Purna Bhaddra mainly combined the 'textus simplicior' with the Tantrakhyayika ; but he must have compared still other old sources, as in some places he is in accordance with *only* the Pahlavi translation, or Samadeva's abstract, or that of Kahebbhendra, respectively. Moreover he added 16 stories of his own. As I had the good luck to use some very old and valuable Manuscripts, I was able to give in my edition of this work a text which at all events comes very near to the wording written down by the author himself. An English translation of this text by Paul Elmer More will be published in the Harvard Oriental Series.

Most of the very numerous Panchakhyana Manuscripts current in North-Western India contain combinations of the 'textus simplicior' with Purnabhaddra's text. Some of them are interesting because of new tales they contain. Amongst these mixed recensions there is one which in part has been translated into *Greek* by Demetrios Galanos, a Greek merchant who went to Calcutta in 1786 era and lived there amongst the Brahmans, studying their Philosophy and their literature, and translating several Sanskrit works into his native language till his death which took place in 1833. The German translation of Benfey (1859 A. D.) the *French* of E. Lancereau (1871), the Italian of I. Pizzi (1896) and the *Danish* of H. Rasmusson (1893) are made

from *Kosegarten's* adulterated text, and *Schmidt's* German translation (1901) is made from a combination of two interpolated manuscripts or *Purnabhadra's* recension.

I must forbear speaking here of other rewritten Sanskrit texts and combinations of the two oldest Jain recensions, amongst which there are several abstracts and even a collection in which the frame stories are omitted. There is, according to Jain Granthawli, page 255, No. 79, Panchakhyasarodhar, containing 3,700 Shlokas. If anybody would give me some information about this work, or lend me a copy of it, I should be very grateful to him.

But not only did the Jains compose Panchakhyān recensions in Sanskrit, which could be understood by the shishta only; they also made this famous book known to the illiterate through adaptations in their mother tongue. In the splendid collections of manuscripts contained in the Deccan College Library at Poona and in the Sanskrit College Library at Calcutta there are several Panchakhyān versions 'in the Vernacular.' All of them were kindly sent to me for examination, together with all the other Panchakhyāna and Panchatantra manuscripts of these libraries. The results of this examination are as follows:—

The manuscript Deccan College No. 741 of 1875-6 contains a collection of stories entitled Panchakhyān Vartika, i. e., 'Commentary on' or, 'translation of, the Panchakhyāna.' This is a very important work, as it contains a great many *new* stories, 22 in number, part of which we find again in a Marathi, in some South Indian and in a 'Nepalese version of the Panchatantra. Its author must have been a Jaina layman, who must have lived in Gujarat, near the Marwār Frontier. For the language of his book is old Gujarati with occasionally, Marwar forms. He omits the frame stories, giving only the single tales. At the head of each tale there is always a Katha Shloka in *Sanskrit*. As these Shlokas are very often faulty, and as their purport often disagrees with that of the subsequent stories, it is clear that he was not a learned man. Hence he gives even those stories (27 in number) which are based on the 'textus simplicior' or on Purnabhadra's recension, in most cases in other forms, no doubt

as they were current in his days amongst the population of Northern Gujarat through *oral* tradition, a fact, of course, which greatly enhances the value of his work.

Two other manuscripts of the Deccan College Library, No. 424 of 1879-80, and No. 289 of 1882-3, contain the *Panchakhya* of a Jain scholar *Yashodhira* (not Yashodhara, as the catalogue wrongly calls him). This is a translation of a combination of the 'textus simplicior' with Puranbhadra's text. The language of this translation is Old Gujarati, its form is prose, and its style is much better than that of the Panchakhyan. In several passages Yashodhira even used the old Kashmir recension, *i. e.*, the Yantrakhyika.

Two manuscripts of the Deccan College (Nos. 31 of 1898-9 and 288 of 1882-3), one of the Calcutta Library, and one lent to me by a Jaina friend, contain a third version in old Gujarati. Its author is the Jaina monk Ratansundra, pupil of Gunmeru. This work is written in verse, in Chaupai and in Doha stanzas ; its title is *Katha Kallal*. Ratnasundra, whose name is given in the Calcutta manuscript only, belonged to the Purnamapaksh Gachha, and composed his work in Sammat 1622 at Sanand, a town situated in Gujarat, near, and West of Ahmedabad. He tells us that he wrote his composition 'through the grace of his Guru.'

گر پرشاد ہے میں بھی — نتھا کلر بنائے چوہی

We therefore can state here the interesting fact of a *school of poets, Jaina monks, who cultivated poetry in their own Vernacular*. The Calcutta manuscript contains a revised and enlarged text, apparently by some pupil of Ratansundra's. The *prashasti* of the Calcutta manuscript highly praises Ratansundra, whereas that of the shorter recension contained in the other manuscripts shows so much modesty that it not even gives his name, but only calls him Sri Gunmeru Soor Shishya. 'pupil of the celebrated Suri Gunmeru.'

Ratansundara, on the whole, followed the 'textus simplicior,' adding two stories which we shall find again in Bachhbraja and Meghavijaya's texts. The longer recension contained in the Calcutta Manuscript adds three more stories which are well known

from other Jain works. It intercalates them in the Kathamukh or, introduction.

To a similar school of poets in the Vernacular belonged Vachhraj who wrote his Panchakhyanchaupai in Samvat 1648 (or 1591-2 A.D.). He was a member of the Virudh Tapagachha and pupil to Ratansundara, (also Ratancharitra), who, as he expressly states, was spreading pure and beautiful songs.

Bachhraj used Ratansundara's text, with which he often agrees in the wording as well as in the rhymes ; but he has 16 stories more than his predecessor.

Bachhraj's chaupai met with the attention which it deserved. It was translated into Sanskrit verse by some unknown author. Unfortunately I have not been able to discover this version ; but a fragment of it has been preserved in another Jain recension written in Sanskrit, viz., Meghavijaya's Panchakhyan Uddhar or, 'Epitome of the Panchakhyana.' Meghavijaya belonged to the Tapagachha and wrote his work in Samvat 1716 (or era 1659-60), for the instruction of boys, in the town Navarang. The stories contained in his recension are the same as those given by Bachhraj. Only Meghavijaya adds at the end of his book the tale of Ratanpala, other versions of which are to be found in Somamandana's Ratanpal-katha (about Samvat 1503), and in Dharam Kalpadrama II. 4 and 5. Whether Meghavijaya found this story in the metrical Sanskrit version, from which he made his abstract, or whether he added it himself, this cannot be ascertained before we discover some manuscript of this version.

Another Jain recension is *Nirmal Shravak's* Panchakhyan, a Manuscript of which has been lent to me by a Jain friend. It contains the greater part of the *first* Tantra only ; but this part, too, is divided into five Tantras. The language of this version is not Gujarati, but Braj Bhasha, and the whole composition is a metrical one. But as the author not seldom employs Gujarati expressions and Gujarati verb forms, it is clear that he too was a Gujarati.

Finally we possess a translation of the Panchakhyan in modern *Gujarati* by some unknown author. Three prints exist

of it, two lithographed, and one in movable types (era 1832-3, 1840 and 1882. respectively). There is no evidence that its *author* was a Jain ; *but the text which this author translated was a combination of the two oldest Sanskrit texts of the Jain recension.*

Turning now our eyes from Gujarat to Maratha, we here find several reductions of the Panchakhyana, partly in Sanskrit, and partly in Maratha. • *All of them are based on or directly translated from the two oldest Jain recensions of the Panchakhyan.*

There is, first, a Sanskrit version by some Brahman named Anant a Vaishnava, who in his introductory stanzas calls himself a son of Nag Deo Bhatt, a scholar belonging to the Vedic school of the Kanina. He calls his work which, on the whole, is but a meagre abstract from the *textus simplicior*, Kathamritnidhi or, 'Ocean of the Amrit of stories'. Wherever he alters the purport of his source, he shows a very poor taste. His book is much inferior to its Jain source.

Another Sanskrit version is that of the Vaishnava Ramchandra.

This seems to be merely a first draft which never was finished. The colophon, by Ramchandra's son Vasudeo, is dated Samwat 1830, Shake 1695. This recension is a combination of the first and fifth Tantras of the *textus simplicior* and of the fourth and fifth Tantras of the so-called Southern Panchatantra spoken of in the above lines.

Amongst the *old marathi* versions, there is first an anonymous prose redaction, which seems to have been handed down in two different texts. Both of them contain the stanzas in Sanskrit, with or without Marathi translations. The text from which the translation was made was a combination of the two oldest Jain recensions. One of the two texts of this translation has been published by Vinayak Lakshman Bhame in numbers 38 to 45 of his Maharashtra Kavi, Bombay, Induprakash Press, Shake 1929.

A *metrical* version in *Old Marathi* was made by a Bhagvata whose name was *Nirmal Pathak*. The only Manuscript of this recension which is known to me belongs to the India Office Library, London. Nirmal Pathak, apparently had but a slight knowledge

of Sanskrit. Hence he gives the Panchakhyaṇa tales often in popular forms, deviating from those of the Jain recensions. Still these Jain recensions are his sources, and it is possible that he even used popular Jain texts of the Panchakhyaṇa, as, for instance, the Panchakhyaṇa Vartika mentioned above. For with this text he has several stories in common which are not to be found in the old Sanskrit texts of the Panchakhyaṇa.

The same holds true with respect to the following texts which belong to the Deccan, to Nepal, and to Further India.

The North-West Indian abstract, probably a Vaishnav work, was ousted from the North-West by the Jain Panchakhyaṇa in its different redactions. But one copy, containing a number of mistakes and gaps, was brought to South India, and here very numerous copies and translations of it are still in existence. The translations are composed in Telugu, Kanarese, Tamil, Malayalam and Modi; and there are prose redactions, as well as redactions in verse. Very little as yet is known of these translations. But they are partly adaptations from the Sanskrit text of the Southern Panchatantra, and partly from combinations of this Sanskrit text with other Panchatantra texts.

First to be mentioned is a version in very bad Sanskrit, a combination of the Southern Panchatantra with one or several Tamil texts. This version, known to me from an unique palm leaf copy presented by T. S. Kuppaswami Shastri, Tanjore, to the late Professor Von Mankowski and now deposited in the University Library at Leipzig, contains many new stories, part of which are to be found in several Jain recensions of the Panchakhyaṇa.

The French Panchatantra by Abbé Dubois, made from a compilation of three copies which were written in Telugu, Tamil, and Kanarese, respectively, is nearly related to this Sanskrit text, with which it has several such characteristic stories in common.

In the course of the 19th century *Tandavaraya Mudaliar* made a Tamil version from a Marathi one. This Marathi version was made, and published in a lithographed edition without any title page, in the 19th century. It contains a combination of the

Southern Panchatantra, of the Hitopadesha, and of the two oldest Jain recensions, *i.e.*, the *textus simplicior*, and Purnabhadra's text. Tandavaraya Mudaliar's text, which faithfully follows the Marathi version, has been translated into English and is a much used school book in the Deccan.

Moreover I possess a copy of a manuscript which now belongs to a Brahman living in Benares. The original of this copy is in Tailanga script. Hence it must have been written in the *Carnatic*. It contains an unfinished recension composed by *Dharmapandita* and is mainly, though not exclusively, based on the two oldest Jain recensions.

Finally, there is the Tantrakhyān (not Tantrakhyika) of which three recensions are to-day known in *Nepal*. The first and most original one contains only the Katha Shloka ; the second contains besides them prose stories in Sanskrit, and the third prose stories in Newari. The first of these 3 recensions appears to have been brought to Nepal from the Deccan. As in one of its stanzas the stars are stated to be gods, it is sure that its author was a Jaina.

In *Further India* and in *Indonesia* there are besides a translation of a Tamil text of the Southern Panchatantra several imitations of the Panchatantra which, though only little is known about them, show the influence of the old Jain recension.

What has been said in the preceding lines is but a very scanty sketch. The full details will be given in my book on the Panchatantra, its history and its geographical distribution, a book which now is being printed. A somewhat more complete account of the contents of this book will be given in English in the introduction to my text edition of the Tantrakhyayika which is now being printed at Leipzig for the Harvard Oriental Series.

But scanty as the above sketch is, it will be sufficient to show the reader how vast an influence Jain narrative literature had all over India. In former days it was impossible to recognise this fact as European scholars had no access to Jain libraries. But fortunately the modern Jains appear to be aware of the advantage they derive from making the literary treasures

of their libraries accessible to Western as well as to Eastern scholars. If they continue to do so, it may be hoped that we shall live to see the appearance of a *History of Jain literature*. Such an history will be of the utmost importance not only to the Jains, but to all Bharata-kshetra and even to the rest of Asia and to Europe. In my above quoted book on the Panchtantra and its history I have shown that a Jain recension of the Shuk-saptati was the original of the Tuti-nameh, which was translated into different Asiatic and European languages. This is as yet the oldest instance of a whole Jain book wandering to the West. If in future I shall meet with the same benevolent assistance which I have received from Jain scholars who have lent me good Manuscripts of Jain story books, I may hope that, in the domain of narrative literature, the high importance of the Jain literature will soon appear even to the blindest eyes.

فقیر مائل عفی عنہ دہلوی

۲۵ دسمبر سنہ ۱۹۱۳ء

بمقام بنارس

غیرت قومی

جن دھرم زمانہ میں چراغ صہری ہے ایمان جو ہمارا ہے عدم کا سفری ہے
حق مٹنے لگا کفر کی یہ جلوا گئی ہے اے قوم! سب سے ایسی بھی نیا بیضری ہے

دولت یہی عزت یہی جو کچھ ہے یہی ہے

سچ یہ ہے کہ یہ امر ہے - ہر چیز نہی ہے

کیا ہوئے جن دھرم کے دھرم ماتا ایکبار جو مال تو کیا جان سے تھے اسکے طلبگار
اب کوئی بھوی تم میں نہیں بنتا ہے خریدار ہرچند کہ سستا ہے بہت یہ در شہوار

دیکھیں کوئی اتونہیں نظر باز ہے اسکا

بڑے کوئی تم سب میں جو ہرگز ہے اسکا

ایمان درر کا کچھ کام نہ زرقی ہے ضرورت کچھ شور سے مطلب ہے نہ شر کی ہے ضرورت
ہاں عام ہے در کار - ہنر کی ہے ضرورت اس جنس کے گاہک کو نظر کی ہے ضرورت

جن دھرم سے بہتر کوئی عالم میں نہیں ہے

کس کام کے جیتے ہیں جو یہ ہم میں نہیں ہے

ناقدی عالم کی تو پروا نہیں مطلق جو دتتر باطل ہے وہ سچا نہیں مطلق
بلبل کو مگر گل کی تمنا نہیں مطلق پروانہ بھی اب شمع پہ شیدا نہیں مطلق

اُن اُن رے کدرت کوئی دل صاف نہیں ہے
یہ ظلم کہ مطلق کہیں انصاف نہیں ہے

ای بیغض ہے - کینہ ہے - حسد دل میں بھرا ہے ایک تو نہیں نام کو ایک ایک سے جدا ہے
کچھ پاس ہے عزت کا نہ آنکھوں میں حیا ہے اندھیر ہے طوفان جہالت کا بپا ہے

معلوم نہیں نائڈے کیا مد نظر ہیں
یوں دشمن ناموس جو بے خوف و خطر ہیں

چاروں طرف ادبار کی چھاٹی ہیں گہنائیں ہر سمت سے اتلاس کی اٹی ہیں صدائیں
پرہم کیے دیتی ہیں نکروسی کی ہوائیں متہ کھولے ہوئے کھانے کو اُٹی ہیں بلائیں

وہ کونسی آنت ہے جو ہمپر نہیں اٹی
اس پر بھی تو ہم وہ ہیں کہ عادت نہیں جاتی

عزت گئی لیکن نہ گئی کبر کی عادت دل متگیا لیکن نہ مٹی دل کی کدرت
سینوں میں ریا - شکل سے ظاہر وہی نصرت اپنوسے ہمیں اُنس نہ غیروں سے محبت

کچھ دین کی پروا ہے - نہ دنیا کی خبر ہے
بیہوش ہیں غافل ہیں نہ قر ہے نہ خطر ہے

باتی نہیں اب نام کو بھی ہم میں نجات سفون کی سی عادت ہے - کینون کی سی خصلت
کچھ خلق طبیعت میں - نہ آنکھوں میں مروت ہر کام میں تکرار ہے ہر بات میں حجت

ہم ایسے ہوئے نام بزرگوں کا مٹایا
ہم ایسے ہوئے داغ شرافت کو لگایا

نادانی کو ہم جانتے ہیں دانش کامل نانہمی پہ صدقے کئے سب فضل فضائل
باقی ہے مگر ناز سب سے داری باطل کہتے ہیں جسے جہل مرکب ہیں وہ جاہل

اب علم و عمل کچھ ہمیں درکار نہیں ہے
الفاظ و معانی سے سروکار نہیں ہے

(گریز)

وہ اہل دل و واقف اسرار نہانی سینوں میں دران جنکے تھے دریائے معانی
وہ پاک نفس - پاک منش - دھرم کے بانی صوفی ! کہ صفائی سے تھی حاصل ہمہہ دانی

کیا بات ہے جو کچھ کہ بیان کر گئے وہ لوگ
سب راز خفی صاف بیان کر گئے وہ لوگ

ہم اپنی جہالت سے نہ سمجھے اُسے اصلاً مردود بنے - ہاے نہ کی دھرم کی پروا
وہ دھرم کہ جو دھرم حقیقت میں ہے سچا وہ دیں کہ جو دیں ہے سب دینوں سے اول

گرہر تھا جسے ہاتھ سے کھریا ہے ہمیں نے
مکتی کے سفینے کو ڈوبیا ہے ہمیں نے

جب دھرم نہیں ہم میں تو کس کام کے ہملوگ ہاں کہنے کو جیتے ہیں تقہ نام کے ہملوگ
نیکیس ہیں نہ آغاز نہ انجام کے ہملوگ چکر میں ہیں اس گردش ایام کے ہملوگ

جن دھرم چھتا ہمسے لٹی دولت و ثروت
ایمان بھی گیا اور رومی ہو گئی حالت

ہم اہل صفا تھے - مگر اب اہل دغا ہیں ہم اہل رونا تھے - مگر اب اہل جفا ہیں
ناچار ہیں - بے بس ہیں - گرتار بلا ہیں کل شاعہ در عالم تھے ہمیں - آج گدا ہیں

آزاد دروتا ہو گئے انوس صد انوس
ہم کون تھے کیا ہو گئے انوس صد انوس

شکل ماضی

وہ ہم ! کہ میسر ہمیں دنیا کا حشم تھا علم اپنا بہ اندازہ کل لوح قلم تھا
وہ ہم ! کہ جری ہم سے زیادہ کوئی کم تھا قبضے میں ہمارے بھی کبھی تیغ و علم تھا

وہ ہم کہ دماغ اوج پہ دھتے تھے ہمارے
اور آج مرے جانے میں آفات کے مارے

ہر ناز کا انداز بتایا ہے ہمیں نے سچ پوچھو تو دنیا کو بسایا ہے ہمیں نے
شر خیر سے پہچانے تھا متایا ہے ہمیں نے بگڑے ہوئے کاموں کو بنایا ہے ہمیں نے

ہم وہ ہیں کہ نیچر کو جلا دی ہے تو ہم نے
قدرت جو نہاں تھی وہ عیاں کی ہے تو ہم نے

جب سایہ تنگ در چہارم نہوا تھا فرمائے اس عالم اسباب میں کیا تھا
کچھ فرق شب و روز نہ کچھ صبح و سار تھا خورشید فلک پر نہ قمر جلوہ نما تھا

دن اور کلب پر کشونگی تھی روشنی ساری
بس وہ ہی مہر تھے اور وہ ہی ستارے

دھن کو مکان تھے نہ دکانیں تھی نہ بازار سردا تھا کسی جنس کا نہ کوئی خریدار
آقا نہ ملازم نہ کوئی حاکم و سردار خود اپنی طبیعت کا ہر ایک شخص تھا مقیدار

کروہ و جبل و دشت میں تیرے تھے سپہرے
زیر فلک پیر بسیرے تھے سپہرے کے

جازا تھا نہ گرمی تھی - نہ برسات کا عالم کچھ فصل بہاری تھی نہ پتہ چہر کا تھا موسم
نہیں چاندنی راتیں نہ شب تار نہ شبم سایہ نہ ہمیں دھوپ نہ کچھ رنج نہ کچھ غم

اک نور کا عالم تھا زمین اور زمان پر
فرمان تھے راحت کے روان سارے جہان پر

نیاض تھا کوئی نہ کوئی دس نگر تھا مفلس تھا کوئی اور نہ کوئی صاحب زر تھا
کارش تھی کسی دلمیں نہ کینے کا گذر تھا آپس میں محبت تھی نہ الفت کا اثر تھا

کھٹکا تھا کسیکا نہ کوئی رھتا تھا دبکر
شیر اور ہرن ساتھ پھرا کرتے تھے اکثر

سب ایک برابر تھے کوئی کم نہ زیادا سبکا تھا وہی ایک چلن ایک طریقہ
رتنوں سے کلپ پرکشونے ہوتا تھا گذرا کرتے تھے وہی عیش کے سامان مہیا

کچھ کرنا نہ پڑتا تھا بجز بھوک کے اُنکو
درشن بھی نہ ہوتے تھے کبھی روگ کے اُنکو

گذرا جو اسطرح بھٹ کال بھٹ وقت فرق آنے لگا راحت و آرام میں یک لطف
خلقت نئی اُنٹادرنے گہبرانے لگے سخت اقبال کمی پر تھا تو ادبار پہ تھا بضت

پھر کسے یہ بگڑے ہوئے سب کام سنوارے
اُسوقت جو کام آئے وہ مورت تھے ہمارے

جب دور ہوا تیسرا اس قہنگ سے پورا پھر نابھہ ہوئے چودھویں کلکڑ یہاں پیدا
اکدم سے مٹی ساری جو تھی بھرگی کی رچنا غایب تھے کلپ پرکش مہ و مہر ہویا

اس کرم کی رچنا کے شری نابھہ تھے سردار
ہر کام کے اُستاد تھے ہر بات کے مختار

راجہ تھے شری نابھہ مرد دیوی تھی رانی شاہی کے بھی دنیا میں ہوئے آپ ہی بانی
کچھ کام نہیں دیتی یہاں سحر بیانی چلتی نہیں شبدریز نام کی بھی روانی

آواز نکلتی ہی نہیں جن و ملک کی
ہو مدح سرا آپ کا طاعت ہے نلک کی

تمہیں اجدھیا کوکرے سورگ سے اگر وہ اندر جو کل عالم بالاکا ہے انسر
اندراؤ کی گڈی میں مرد دیوی کی رہ کر یہ سمجھے سعادت نہیں اس سے کوئی بڑھکر

جس گھر میں جگت ناٹھہ ریشہ دیڑ ہون پیدا
اُس گھر کی غلامی کا کسے نظر نہ ہوتا

صد مرحبا کیا کہہ گئے مائل دم گفتار کس نام کا اظہار ہے کس نام کی تکرار
وہ نام کہ جو نام ہے عالم کا مدد گار وہ نام کہ جو نام ہے ترلوک کا اُدھار

کرتے ہیں ملائیک بھی ادب سے جسے سجدہ
ہے نام ریشہ دیڑ شری اُد جن ایسا

خود گربہ میں تھوڑے بھی نہ تھے سورگ سے اگر ہونے لگے پھلے ہی سے منگ یہاں گھر گھر
پرے نلک بیر سے لعل اور جواہر تا پنجدھم ماہ صبح شام برابر

چہ ماہ اسطرح سے گذرے تو پھر ایک روز
دیکھے دہ و شش خواب بصد طالع فیروز

پوچھا مرد دیوی نے شری نابھہ سے اُنکو ان خوابوں کی تعبیر تو فرمائے سردر
جب خواب سنے اپنے نرمایا یہ ہنسکر پیدا ترے گھر ہونگے ریشہ دیڑ مقرر

پیدا ہوئے جب آپ تو ایک بار ادب سے
سجدے کو چہکے عالم بالا کے فرشتے

ہلنے لگا سرتاج ملائیک کا بھی اُسں پاتال میں آواز ہوئی گھنٹوں کی جہن جہن
دورخ جہاں رہتا ہے سدا چہیدن و بہیدن دم بھر کے لیئے وہ بھی بنا عیش کا مسکن

حور و ملک و جن و بشر وجد میں باہم
کہتے تھے وہ پیدا ہوا سردار در عالم

خود اندر بصد شان شری نابھہ سے آکر بولا کہ مبارک ہو گھڑی آج کی سرور
پیدا ہوا گھر آپ کے وہ دھوم دھنندر جو ہوگا یہاں پہلے پہل مکہ کا رہبر

جیتے گا دیا پال کے جو اشت آری کو

کرتے ہیں نسکار سبھی ایسے جری کو

دنواس کی سنئے کہ شچی نے یہاں اکر اک بچہ طلسمی رکھا ماتا کو ملاکر
پہلو سے اتھا لائی وہ پھر انکے بچاکر اُسکو جسے کہتے ہیں دیا دھرم دراگر

لاتے ہی شے عالم بالا کو دکھا یا

سجدے کر جھکا پہلے وہ پھر سر پہ بٹھایا

اک آن میں اک نیک طلسمی کیا تیار اُسپر شری جنراج کو لیکر ہوا اسرار
بچنے لگے ہر قسم کے باجے بصد اسرار دیروکتا جلو میں چلا اک لشکر جزار

بھگوت کو بڑی شان سے وہ مہر پہ لایا

بلور کی چوکی پہ بٹے غسل بٹھایا

حورونمیں شچی ملکہ لگے گانے بدھائی ابشیش کیا اندر نے اک شان دکھائی
پھر دیکھ کے جنراج کو کچھہ جیمیں جو آئی زبور سے مزین کیا پوشاک پنہائی

ان ہاتھوں کا محتاج نہ تھا حسن جہانتاب

تھے اندر کے بھگتی کے مگر سارے یہ اسباب

جب حسن دل اویز کا عالم نظر آیا جھپکی نعلک تک بھی ہوا محروکچہ ایسا
انوار کا مظہر تھا رخ پاک کا جلو اور شوق سے مجبور شے عالم بالا

آنکھیں پئے دیوار ہزاروں ہی بنائیں

حسرت نہ مٹی پھر بھی اُمیدیں نہ پر اُنہیں

واپس اُسی شوکت سے - اُسی شان سے لایا لاتے ہی شچی نے مرودیوی کو دکھایا

ماتا نے لیا - چرما - کلیجے سے لگایا مہاراج شری نابھہ نے آنکھوں پہ بٹھایا

اس بات کے کہنے میں مجھے دیر لگی تھی

یہ ساری خوشی اندر نے اک آن میں کی تھی

تولید مبارک ہوئی - اس شان و تزکی سے بچپن کے بھی انداز تھے دنیا سے انوکھے

دسماز ملائک تھے جو سب طفل بنے تھے خوش کرتے تھے دکھلائے اُنہیں کھیل تماشے

تعلیم کی - استاد کی - حاجت نہ تھی اصلاً

مک اور شرت گیاں مجسم تھے وہ گریا

جب عہد شباب آیا - جوان ہو گئے سرور کرنیں کو دیکھا نظر لطف اُنہا کو

تو دین کی تصویر نہ دنیا کا تھا پیکر سادہ رزق دتتر عالم تھا سراسر

یہ رنگ جو صورت پہ زمانے کی عیان ہیں

سب یہ اُسی فیاض کے فیضوں کے نشان ہیں

وہ ابر تھا رحمت کا - وہ چشمہ تھا ہدا کا وہ موجد و موجود تھا ہر نور و ضیاء کا

پر نور و خورشید میں ہے اُسکی صفا کا عالم کو سبق اُس نے دیا نشو و نما کا

مستحرد ملائک تھا - وہ مقصود جہان تھا

علم اُسکا ہی ترتیب دہ کرن و مکان تھا

ہر کام کی تدبیر ہمیں اُسے بتائی ہر صنعت و حرفت کی ہمیں راہ دکھائی
ترکیب تجارت کی زراعت کی سکھائی جو چرچا انادی تھی وہی ساری بنائی

ایجاد کا موجد ہوا - موجود کا ماجد
یون حور و ملک ہیں قدم پاک کے ساجد

اخلاق و ادب - منطق و طب - شعر و قرانی ہیئت - جعفر و ہندسہ - تقویم و ریاضی
تقسیم نجوم و شرح لفظ و معانی ہر علم کی تعلیم تھی - ایک فیض تھا جاری

دل کی جگہ ہر سینہ میں گھر نظر آیا
چمکا جو خور علم تو جوہر نظر آیا

آباد کیا ملک کو - دنیا کو بسایا نقشہ دہ و قصبات کا - شہر نکا جمایا
اس نظم میں جس جگہ مناسب جسے پایا اُس شخص کو سردار دھان سبکا بنایا

وہ شاہ بنا - اور بنے اُسکی رعیت
اس طور سے جاری کیا آئین حکومت

انواع کی ترتیب - صف جنگ سجانا تلوار کی برش کے غضب رن میں دکھانا
تیروں کا نشانہ صف دشمن کو بنانا اعدا کے ہر ایک وار سے جسم اپنا بچانا
قانون عدالت کے اور انصاف کا دستور

جس شخص نے سیکھ وہ ہوا کشتی مشہور

عزت تھی ہر ایک کام کی ہر پیشہ کی حرمت زینت پہ جو حرفت تھی ثروتنی پہ تجارت
اک جنس کا سودا تھا بصد حسن و لطافت مصروف تھا ہر شخص نہ تھی نام کو فرصت

مربوب تجارت تھی جنہیں ریش تھے مشہور
اور کشدر وہ کھلائے جو خدمت پہ تھے مجبور

اس طرح سے جب تین برون ہو چکے قائم تادیب کے بھی مرحلے طے ہو گئے اک دم
چلنے لگے سب کام زمانے کے بھی پیہم اس فرض سے فارغ ہوئے سلطان دو عالم

ہونے لگے پھر لطف و کرم جن و بشر پر
اور فرض ہوئی سب کے لئے طاعت سرور

کیا شک ہے کہ وہ مالک و مختار تھا سبکا سب عبد ہیں - بندے ہیں وہ معبود تھا سبکا
حامی تھا بھر کیف - مددگار تھا سبکا اک علم محض واقف اسرار تھا سبکا

ممدوح وہ کچھ خاص ہمارا ہی نہیں تھا
مداحی ریشہ دیر کی ہے فرض سبھی کا

کیا ٹھیک ہے اس شان کا - اس جاہ و علا کا آنکھوں سے کبھی دیکھا نہ کانوں سے سنا تھا
وہ لائے پئے نذر شہ عالم بالا فردوس میں ہو سب سے جو کچھ بہتر و اعلیٰ

خدام ملائک ہوں تو حوریں ہوں کنیزیں
امکان سے جو باہر ہیں مہیا ہوں وہ چڈیزیں

یہ رتبہ اُسکا تھا - یہ منصب تھا اُسکا یہ پنیہ کھی ہو نہیں سکتا ہے کسی کا
کاشف تھا وہ ہر سر خفی اور جلی کا بیشک وہ سزاوار تھا ارہٹ لقبی کا

طاقت ہے زبان میں نہ قلم میں ہے یہ وسعت
کیا منہ ہے کسی کا جو ذرا کرسکے مدحت



Prasnottra.

We have much pleasure in publishing the following answers by Mr. Alexander Gordon, the Honorary Secretary of the Mahavira Brotherhood in London, to questions put to him by Muni Ude Chandji Jain of Panjab. Mr. Diwan Chand Jain of Rawalpindi has communicated the above to us and promises to send hereafter more such questions and answers.

Question 1.—What is your opinion regarding God and soul ? Is the soul a reflection of God ? or is the soul quite separate from it ?

Answer 1.—According to Jainism, Soul and God are, with regard to their real nature one ; but as Soul is combined with matter, as is the case with all mundane living beings (Sansari) it follows that such a soul is not actually God although souls are potentially Gods. The highest spiritual attributes of God exist potentially in every living being but they are not fully manifested because of being covered up by the condition of each soul as experienced in this world of matter.

The great hope of the Jain in his search for truth is the fact that he is aware of the possibility of knowing himself as, and becoming, a God by the following out of the Jaina Rules of conduct.

The soul is not a reflection of God, nor is the soul a reflection at all. A reflection is a condition of the surface of some thing other than the thing reflected ; whereas the soul is not a “condition” of a thing, the soul is itself a thing—Dravya.

The mundane soul is not separate from the potential God that it is, any more than impure gold is separate from the pure gold that it potentially is. In Jainism “creating” and “ruling” the universe are not connected by the term God.

Question 2.—If God and Soul are said to have been separated from eternity, then how, when, and for what purpose, did the soul, which is now so afflicted with karmas which annoy so greatly, come to be so afflicted.

Answer 2.—The many and varied theological creeds have all erred in their conception of God. To imagine a being like unto oneself, which is the exact position adopted by the Anthropomorphic conception of Deity, is the very negation of truth, therefore the Jain view as to their being no God in the sense of a Creator is at once rational to any observant thinker. The adoption of the Jain belief does away with the erroneous doctrine of the Fall of man and the subsequent salvation of all human beings by the vicarious sacrifice of one human soul known as Jesus Christ. This is as it should be, when the truth of “as a man soweth that shall he also reap” is fully comprehended.

This of course implies a belief in the doctrines of karma and rebirth, which intelligently understood, give great satisfaction to the earnest seeker of truth.

Questions 3 and 4 :—

(3) Whether the universe is itself eternal, or whether it has been created by some one ?

(4) (a) Admitting that the universe was created by some one, when did the creation take place, how long will it remain in existence, what was the state of affairs before creation, and what will things be like after the universe is no more ? Did the creator create children, youths, and old men all in the same moment at the time of creation, or did he create one by one ; and were male and female made at one and the same time, or first one and then the other ?

Answer.—The prevalent teachings in the Western world of thought relative to the creation of the universe cannot stand the test of reason when the assertion is made that God, as a personal Being, made all that exists. The holders of such a belief are confronted with the question “Who created God.” It is therefore obvious that he could not create himself out of nothing as is implied in the doctrine referred to.

The doctrine which gives entire intellectual and philosophical satisfaction is that taught by the Jains of India, to the effect that each being or soul, whatever their state of growth may be, has always been in existence ; soul and matter being eternal substances manifest in combination are new creations

caused by what is known as "the result of the workings of karma."

Questions 3 and 4 (continued):—

(b) Was it as reward for their conduct that God created them, or did He create them for his own pleasure ?

(c) As it is impossible to have a body except as a result of karmas, and as karmas cannot be generated without a body of some sort, (gross or subtle) how could God create the rich and poor, happy and miserable, or of what karmas of theirs was this the result, and when did they generate those karmas ?

Answers.—These two questions imply the doctrines of karma and rebirth. As no being has been specially created, it follows that everything which exists is the result of a previous cause. Thus, all suffering is the direct outcome of man's own action in the past or in the present. His very existence on this earth is the result of certain karmic forces he himself has set in motion during past lives ; consequently there cannot exist a God who has created each soul in order to see how they will progress amidst the pitfalls and many sorrowings as well as the joys and pleasures that make up the experiences of human beings.

The Jain conception of God is that such a being could not obtain any pleasure by having knowledge of the success of other souls, nor could he be grieved at their non-success. The Jain God is an omniscient Being who has risen above all sense perceptions and reached a state of peace—Moksha. Such a Being is known as a Deva. Hence the Jains teach that all living beings are potentially Gods, and the meaning of life is that by an evolutionary process all the beings in the universe can become " God."

Questions 3 and 4 (continued):—

(d) What is the substance of earth, water, fire, air, space, soul, atoms, and time ?

Answers.—All existing things are divisible under two heads from the Jain standpoint, namely :—Jiva and Ajiva, i. e., soul and inanimate objects. There are said to be three classes of souls.

1. *Nitya*—Sidha. Eternally perfect.
2. *Muktatman*—Liberated soul.
3. *Bandhatman*—Bound soul or the souls living in the material body.

The inanimate objects are also placed under a term *Pudgola*—matter, and all are collectively known as *Dravya*, (*Jiva* and *Ajiva*). *Ajiva* consists of five kinds, namely :—*Pudgala* (matter), *kala* (time), *Akasa* (space), *Dharma* and *Adharma*.

Dravya can never be destroyed as it is the cause of all phenomena in the universe. This *Dravya* has infinite attributes and conditions and it is only these conditions that can be created or destroyed.

Question 5.—Where are the karmas stored that a man by his good, or bad thoughts has generated, and that will bring him reward, or punishment, in the future.

Answer 5.—The Jain scriptures teach that karma is a reality and is a kind of invisible matter which acts as a force by changing the individuality of the living being. Karma is a part of the nature of every embodied or mundane living being, consequently karma as an influencing force has always been in existence. Soul and karma have always been in combination, the karma being composed of subtle forces which have been generated by soul being compounded with matter.

These karmic forces are the sole cause of the misery, or happiness, of each soul ; thus the states which all beings are now in, have been brought about by past experiences in former lives. Speaking of man, (as soul and matter in combination cause good and bad actions to manifest through human beings), the Jains teach that the business of life is to obtain freedom by separating the soul from the various passions, desire, love, hate, lust, anger, pride, covetousness, deceitfulness, etc. Our punishments, which we get in the form of unhappiness, sorrow, pain and general dissatisfaction, are all self-made, and are the working out of the forces of karma which we have previously generated.

Our rewards consist of the good karmas which we generate by striving unceasingly to develop our spiritual nature. When

we begin to realize fully that we are in the bondage of karma and by such imprisonment our real self is concealed then we shall strive to break our chains by purifying our thoughts in order that good actions may be an inevitable result. Thus the task of conquering one's lower self is the true work of all human beings ; consequently, liberation from a state of existence within which all thoughts, words, and deeds, create further karmic forces, is the highest end of the human soul. This ideal is the only way whereby one can gain knowledge of the real nature of soul, and the pursuit of that ideal is the true path to travel upon, if Spiritual Evolution is to be fully realized by all earnest seekers for truth.

Jaina Literature Society.

Reports and accounts for the ending December 31st, 1913.

The annual meeting of the members of the European Section of the Society, took place at the India Office Library, London, on January 5th, 1914, when the following report and accounts for the year 1913, were read and approved.

“ OUTLINES OF JAINISM.”

Mr. J. L. Jaini, M. A., Barrister-at-Law, while in London in 1913, compiled a compendious treatise under the above title. The Manuscript has been presented by Mr. Jaini to the Society with a view to publication, towards the cost of which Mr. Jaini has very kindly offered to contribute.

“ PRAVACANA-SARA.”

Arrangements for an English translation of this text are still being negotiated.

“ SYADVADA-MANJARI.”

By next autumn, Dr. Mironow hopes to have finished his translation of this book, half of it being already completed. He regrets that want of time has delayed the progress of the work, which is, moreover, of considerable extent.

“ SADDARSANA-SAMUCCAYA.”

Prof. Dr. L. Suali also has, owing to special hindrances, been unable to complete his work. However, about half of

the text is now translated, and Prof. Suali hopes to finish the translation during the year 1914.

BOOKS.

The following books have been kindly presented by Sheth Manekchand Hirachand Javeri, J. P., of Bombay.

1. Pravacana-sara (Bombay, 1912).
2. Prameya-kamala-martanda (Bombay, 1912).
3. Alâpa-Paddhati.
4. Pancadhyayi (Kolhapur, 1905-6).
5. Pariksa-mukha (Kolhapur, 1903-4).

Also "An Insight into Jainism," being pamphlet No. 1 of the Jain Dharma Pracharini Sabha, was given to the Society by Mr. Kirti Parshad Jaini, B. A., LL. B., of Meerut.

BOOKS IN CONTEMPLATION FOR TRANSLATION INTO ENGLISH.

Samaya-sara, with the Commentary of Amritachandra Suri.
Tattvarthadhigama Sutra, of Umasvati.
Asta-sahasri, of Vidyānandin.
Sammatitarka, of Siddhasena Divakara.

NEW MEMBERS.

During the year 1913 the following new members joined the Society :—

EUROPEAN SECTION.

Herr Helmuth von Glasenapp, Bendler-strasse 17, Berlin, W.
Herr Dr. Wilhelm Huttemann, Ring-strasse 10, Berlin-Gross-Lichterfelde.

INDIAN SECTION.

A. P. Chaugule, B.A., LL. B., Digambara, Pleader, Belgaum.
Sheth Hemchand Amerchand, 59, Hornby Road, Bombay.
Umedchand D. Darodia, Taravala Building, Bombay.

PROF. DR. HERMANN JACOBI.

The enthusiastic welcome given to our President of Honour by the Jainas at Bombay, Benares, and elsewhere on the occasion of his visit to India at the end of the year 1913 is very

gratifying to the members of the Society's European Section, and gives renewed encouragement to the pursuit of its aims. The title of Jaina-Darsana-Divakara, "Sun of the Jain Doctrine," was conferred upon him at the Benares gathering.

MOUNT ABU.

Members will be pleased to hear that this question is satisfactorily arranged and a grievance of the Jain community definitely removed.

OFFICERS.

President of Honour, Gehimer-Regierungsrat, Prof. Dr. Hermann Jacobi.

President European Section, F. W. Thomas, Esq., M.A., Ph.D.,
Hon. Secretary, European Section, H. Warren, Esq., 84, Shel-
gate Road, Battersea, London, S. W.

LIST OF MEMBERS.

EUROPEAN SECTION.

Prof. Dr. A. Ballini, Rome	...	...	... 1910
Prof. Dr. F. Belloni-Filippi, Pisa, Itali	...	...	... „
Docent Dr. Jarl von Charpentier, Upsala	...	...	... „
Dr. A. Fonahn, Christiania	...	...	... 1912
Her Helmuth von Glasenapp, Berlin	...	...	... 1913
Dr. A. Guerinot, Paris	...	...	... 1910
Prof. Dr. Johannes Hertel, Grossbauchlitz bei, Döbeln, Saxony	...	...	... 1910
Dr. Wilhelm Huettemann, Berlin-Gross-Lichterfelde	...	...	... 1914
Prof. Dr. Hermann Jacobi, Bonn	...	...	... 1912
Dr. N. Mironow, St. Petersburg	...	...	... 1910
Herre Einar Schmidt, Copenhagen	...	...	... 1912
Geo. H. Shepherd, Esq., London	...	...	... 1909
Prof. Dr. L. Suali, Pavia, Itali	...	...	... 1910
C. H. Tawney, Esq., M.A., C.I.E., Camberley	...	...	... 1912
F. W. Thomas, Esq., M.A., Ph. D., London	...	...	... 1910
H. Warren, Esq., London	...	...	... 1909
Prof. James H. Woods, Cambridge, Mass	...	...	... 1912

INDIAN SECTION.

Hemchand Amerchand, Bombay	...	... 1913
Umedchand D. Barodia, Bombay	...	... „
A. P. Chaugule, B.A., LL.B., Belgaum	...	... „
Chaitan Das, B.A., S.C., Laitpur-Jhansi	...	... 1912
Mohanlal D. Desai, B.A., LL. B., Bombay	...	... 1910
Banarsi Lal Garr, B.Sc., Ludhiانا	...	... „
Kishori Lal Garr, Glasgow	...	... „
J. M. Ghadiali, Bombay	...	... „
Jagmandar Lall Jaini, M.A., Barrister-at-Law, Bankipore,	1909	
J. Chand Jaini, Meerut	...	... 1911
Amrit Lal Jaini, B.A., Agra	...	... „
Champat Lal Jaini, Meerut	...	... „
Kirti Parshad Jaini, B.A., LL.B., Meerut	...	... 1911
Maneckchand Hirachand Javeri, J.P., Bombay	...	... „
Pandit Hirachand L. Jhaveri, M.R.A.S., etc., Bombay	...	... 1910
Gulabchand Devchand Jhaveri, Bombay	...	... 1911
Motichand G. Kapadia, B.A., LL.B., Bombay	...	... „
Damji Keshavji, Bombay	...	... „
Pandit F. K. Lalana, Bombay	...	... 1909
Mansukhlal Ravjee Mehta, Bombay	...	... 1910
Makanji J. Mehta, B.A., LL.B., Barrister-at-Law, Bombay	1911	
Hathiram N. Mehta, Karachi	...	... „
Mansukhlal Kirtichand Mehta, Bombay	...	... „
Lakhamsey H. Meisheri, B.A., LL.B., Bombay	...	... „
Dr. Poonsey H. Meisheri, L.M and S., Bombay	...	... „
Velji Anandji Meisheri, B.A., LL.B., Bombay	...	... „
Vakil Keshavlal P. Mody, B.A., LL.B., Ahmedabad	...	... 1910
Chandanmal Nagari, Choti Sadri	...	... 1911
G. Jinadas Nainar, Tindivanam	...	... 1912
Brahmachari Sital Prasad, Bombay	...	... 1911
Ajit Prasad, M.A., LL.B., Lucknow	...	... 1912
Puj Kirpa Rishi, Patti	...	... „
Laksmichand D. Shah, Bombay	...	... 1910
U. S. Tank, Delhi	...	... 1912
Manilal H. Udani, M.A., LL.B., F.L.L.C., Bombay	...	... „

RECEIPTS AND EXPENDITURE TO DECEMBER 31st, 1913.

GENERAL ACCOUNT.

	1911		EXPENDITURE.		£ s. d.
	£	s. d.	1911	1912	
DONATIONS.					
July 11, from Pandit F. K. Lalana	...	0 2 6	July 10, Printing Preliminary Rules, 100 copies	...	0 16 0
" " H. Warren	...	0 2 6	1912		
Aug. 20, " Hathiram N. Mehtha	...	0 2 6	Jan. 18, Type-writing Notices of Meeting, 12 copies	...	0 3 2
" 22, " Amrit L. Jaini	...	0 2 6	June 1, Printing Rules, 200 copies (100 with list of members)	...	1 18 6
Nov. 18, " Damji Keshavji	...	1 0 0	1913		
Dec. 5, " Chandanmal Nagari	...	0 5 0	Apr. 2, Printing "Report" for 1912, 100 copies	...	0 18 6
1912					
Jan. 14, " The late G. M. Mehpani	...	1 0 0	Total expenditure to Dec. 31st, 1913	...	3 16 2
" 14, " Makanji J. Mehta, B. A. LL. B., Bar.-at-law,	...	1 0 0	Cash on hand Dec. 31st, 1913	...	10 8 2
Feb. 19, " F. W. Thomas, Esq., M. A., Ph. D.	...	0 16 0			
June 1, " Damji Keshavji	...	1 0 0			
Aug. 3, " Sheth Manekchand Hirachand, J. P.	...	0 10 0			
" 3, " Brahmachari Sital Prasad	...	0 10 0			
" 1913					
Feb. 8, " Gulabchand Devchand	...	6 13 4			
Sep. 20, " Sheth Hemchand Amerchand	...	1 0 0			
					£ 14 4 4
SPECIAL					
DONATIONS AND INTERESTS.					
1912					
Aug. 10, from Damji Keshavji for translations	...	35 0 0			
" 10, " L. H. Meisheri, A/c. Bai Hirbai Trustees for translation of Syadvada-manjari	...	70 0 0			
" 19, " L. H. Meisheri, A/c. Popat Lal Mokamchand and Babubhai Nagindas, translation of Prayacana-sara	...	70 0 0			
1913					
Dec. 31, Interest to date on deposit of £175	...	7 12 6			
					£ 182 12 6

Correspondence.

DEAR SIR,

May I ask you to open the esteemed columns of your *Jain Gazette* for the following, for the information of your readers. The charitable Jain Aushadhalya was opened here in Cawnpore near Sabzimandi in the year 1906. It is carried on by the subscriptions collected from the local Jain public only. Besides Jains, it has got sympathisers in other communities too, who came forward with donations and subscriptions, which we declined, feeling ourselves strong enough to stand on our own legs. This, I think, is a sufficient proof of the popularity of the Aushadhalya.

Lala Kanhiya Lal Jaini the Vaid—not a quack but a certificated one—in whose charge the Aushadhalya is, gets medicines prepared in the Aushadhalya in his presence, according to the principles laid down in the Jain Shastras and makes a free distribution of them among the patients. He devotes most of his time in the Aushadhalya and can be consulted by any one free of charge. The medicine is distributed free, not only among the Jains, but also among followers of other faiths. Medicines can also be sent to the Jains living outside Cawnpore, on their applying for them with a careful and thorough history of the disease from which they are suffering. We have made so much concession as to send medicines free—of even packing and postage charges—to the Jains only. The average number of patients attending the Aushadhalya these days is over one hundred per day. In order to give your readers an idea of the management of the Aushadhalya I cannot do better than lay before them, one or two of the many unsolicited certificates given by occasional visitors.

(1). “I visited the Jain Charitable Aushadhalya at Sabzimandi, Cawnpore City, to-day and was shown over it by the Secretary Babu Anup Singh and Lala Kanhiya Lal, Vaid, in charge of the institution. This Aushadhalya has been in existence for the past six years and from examination of the

figures a steady progress is observable in the attendance not only of the Jain community but of all classes and castes speaking well for the public spirit of the physician in charge. I was struck with the careful and systematic way in which the books of the institution are kept, and the manner in which the records of the patients and their diseases are maintained. Altogether the flourishing condition of the institution speaks volumes for the care which is expended in its management. With the rise in attendance, comes the time when the rate of subscription ceases to cover expenditure, but I have no doubt that the enterprising community which has established the Aushadhalya will see that its worth is not crippled for want of funds."

"I was greatly pleased with all I saw, and wish the institution every success."

CAWNPORE,
16th November 1913.

(Sd.) M. YOUNG, LT.-COL.,
Civil Surgeon.

2. I have visited the Charitable Aushadhalya of Jains, Cawnpore, and was much interested in the way they prepare their medicines and keep them in store. From their books I see that the expenses incurred and the pains taken with the institute are generally appreciated by the public at large. I may express the hope that good results will be achieved by it.

CAWNPORE,
12th February 1914.

(Sd.) DR. HERMAN JACOBI.

That the Aushadhalya has been making steady progress since it has been founded can be seen from the following table:—

Yours sincerely,
ANUP SINGH JAINI.

Statement showing the number and average attendance of the patients who were treated during the last 6 years in the Jain Charitable Aushadhalya.

CAWNPORE.

Particulars.	1st year 1908.	2nd year 1909.	3rd year 1910.	4th year 1911.	5th year 1912.	6th year 1913 for 9 months.
New number in the register	3,283	4,664	5,242	5,302	7,016	5,882
Average per month	273	388	436	441	584	653
Average per day	9	13	14½	15	19	21
Total attendance	12,823	15,127	18,588	20,145	25,482	18,833
Average per month	1,068	1,260	1,549	1,678	2,116	2,069
Average per day	35	12	1	55	70	70
Total No. of Jains treated	1,276	1,168	1,297	1,282	1,521	944
Average per month	164	97	108	115	126	104
Average per day	6	4	4	4	5	3½
Other cases, i.e., non Jains treated.	10,847	13,595	17,285	18,762	23,581	17,889
Average per month	903	1,163	1,441	1,563	1,990	1,987
Average per day	30	38	42	52	66	66
Pilgrims treated	132	160	116	146	110	69
Average per month	11	13	9½	12	9½	7
Parcels of medicines sent out of station	3	5	6	10	21	12
Complicated cases cured	36	38	37	66	37	64
<i>Vis-à-vis:</i>						
Plague	4	2	2	4	7	6
Cholera	3	3	4	9	9	9
Delirium	19	2	22	3	6	12
Others	X	31	40	50	25	37

N.B.—The average is more than double during the 6th year when compared from the first year and the progress is throughout alike.

ANUP SINGH JAINI,

THE HONORARY SECRETARY,

Jain Aushadhalya, Cawnpore.

31st July 1914.



मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥ १ ॥

मोक्षमार्गको प्रवर्तानेवाले, कर्मबंधरूपी पर्वतोंको छेदनेवाले, संपूर्ण तत्त्वोंको जाननेवाले ऐसे सर्वज्ञ भगवानको इन गुणोंकी प्राप्तीके लिये मैं नमस्कार करता हूं.

प्रिय सज्जन प्रतिनिधिगण, धर्मबंधु और धर्मभगिनिओं, आज अत्यंत हर्षका समय है जो इस मालवा प्रांतिक सभाके नैमित्तिक अधिवेशनमें आप अपनी उन्नति करनेकी उत्कट इच्छासे इस स्थानपर एकत्रित हुए हैं. ऐसी महती सभाका सभापतित्व आपने मुझको प्रदान किया जिससे मैं आपका बड़ा आभारी हूं; और मैं अपने अंतःकरणसे कहता हूं कि ऐसे भारी काम शिरपर लेनेकी मेरी ताकत नहीं है; सबब कि, न तो मैं विद्वान हूं और न धनवान हूं. मैं तो केवल अपने धर्मबंधुओंका सेवाधारक हूं. इसी विचारसे जो कुछ आप महाशयोंकी आज्ञा हुई उसका उलंघन न करके शिरसा मान्य करना यह मैं अपना कर्तव्य समझता हूं.

आतृगण, इस भारत वर्षमें जैनियोंकी संख्या यद्यपि औरोंके मुकाबलेमें बहुत ही थोड़ी है, लेकिन तमाम भारतवर्षके सभी प्रांतोंमें फैल रही है. उत्तरमें जैपूर, आगरा, दिल्ली, काश्मीर रावलपिंडी देरा-गार्जाखान तक; दक्षिणमें मैसूर, कांची, तंजावर मद्रास तक; पूर्वमें

बनारस, आरा, कलकत्ता, रंगून, मांडले तक; और पश्चिममें बंबई, सूरत, आंमदाबाद, काठियावाड, कच्छतक. ऐसे इस भारतवर्षके चौतरफ फैली हुई जैनियोंकी वस्ती देखनेमें आतीहै. जैसा जंबूद्वीपके मध्यभागमें विदेह क्षेत्र शोभता है वैसेही यह मालवाप्रांत सबके मध्यभागमें सुशोभित है. मालवाप्रांत धनधान्यादि ऐश्वर्योंसे जैसा संपन्न है वैसा ही धर्म कार्योंमें दत्तचित्त ऐसे उदार पुरुषोंसे भी भरा हुआ है. तीस वर्ष पहले मैं इंदोर आया था उस समय भाई साहिब बेनीचंदजी, श्रीमान फत्तेचंद कुसलावाले नाथुरामजी, चुनीलालजी, हीरालालजी, चंपालालजी इत्यादि धर्मात्मा महाशयोंसे यह नगरी ही क्या परंतु संपूर्ण मालवाप्रांत प्रकाशमान हो रहाथा. जैसे लक्ष्मीवान और उदार चित्तवाले धर्मात्माओंसे यह प्रांत चमक रहाथा, वैसे ही जैन सिद्धांतके ज्ञाता विद्वान शिरोमणि पंडित भागचंदजी, पंडित झरगदलालजी और न्याय दिवाकर पंडित पन्नालालजी इत्यादि बड़े बड़े दिग्गज शास्त्रविशारद पुरुषभी इस मालवाप्रांतमें दौरा करते मिथ्यात्व अंधकारको दूर करनेमें मानो सूर्य समान प्रकाशित थे. तबसे आजतक यह मालवाप्रांत धनाढ्य, उदार और विद्वान पुरुषोंसे दिनदिन उन्नतिपर बढ़ताही देखनेमें आताहै. इसी कारण मैंने इसको जंबूद्वीपमेंके विदेह क्षेत्रकी उपमा दीहै.

सज्जन महाशय, यद्यपि विदेहक्षेत्र भरत ऐरावत क्षेत्रोंकी अपेक्षासे बहुत कल्याणकारी है, तोभी वह क्षेत्र इन क्षेत्रोंके समान कर्मभूमि ही है. वहांपर भी शुभाशुभ आस्रव बंध होते रहते हैं; इसलिये संवर निर्जराके उपायोंद्वारा उन कर्मोंको दूर करके जैसे मोक्ष प्राप्त करना पड़ताहै, वैसे ही यह मालवाप्रांत धनाढ्य, उदार और विद्वान धर्मात्माओंसे अन्य प्रांतोंकी अपेक्षा बहुत ही बढ़कर है, तोभी इसमें भी उन्नतीकी पूर्णता होचुकी ऐसा नहीं समझना चाहिये. यहांपर भी और प्रांतोंके समान कई त्रुटियां विद्यमान हैं. जिनको कि किन किन उपायोंसे दूर किया जाय इस अभिप्रायसे ही इस मालवाप्रांतिक स-

भाकी स्थापना हुई है, और हरसाल अधिवेशन होता है. देखिये, इन त्रुटियोंके विषयमें श्रीमान दानवीर शेठ हुकुमचंदजी साहिबने बंबई प्रांतिक सभाके श्रीतीर्थक्षेत्र पालिताणके गत माघ मासके अधिवेशनमें सभापतित्वके नातेसे क्या कहा है ? “ पूर्व समयमें जिस धर्मकी उन्नतिके लिये हमारे पूर्वजोंने अपना सर्वस्व अर्पण कर सारे संसारमें धर्मका डंका बजाया था, खेद ! और महाखेद !! है कि आज उसी धर्म और उन्हीं ऋषियोंके अनुयायी संतानके अन्दर धार्मिक विद्याका अभाव, सदाचारका अभाव, अनेकता, बाल्यविवाहादि धर्मके अधःपतन होनेके कारणोंकी वृद्धि हो रही है । प्राचीन और आधुनिक समयमें जमीन और आसमानकासा भेद हो गया है । जहां जैन धर्मके श्रद्धालु मनुष्य मात्र थे, वहां आज जैनकुलोत्पन्न भी जैन धर्ममें शंकित हो रहे हैं । जहां श्रावकाचारयुक्त धर्मज्ञ श्रावक, श्राविकाओंके झुंड दृष्टि पड़ते थे, वहां आज श्रावकाचारके नाम तकको न जाननेवाले जीव दृष्टिगोचर हो रहे हैं । जहां पात्रदान, करुणादानकी प्रचुरता थी वहां आज बहुसंख्यक भाइयोंमें उसका नामतक नहीं सुना जाता । जहां धनंजय सेठ सरीखे जिनेन्द्रभक्त पुण्यात्मा सुशोभित थे वहांपर आज धर्ममर्मसे अज्ञ समाजका बहु भाग दिखाई देता है । पूर्वकालमें जहां तत्त्वचर्चा करनेवाली, आत्मीय शांति प्राप्त करनेवाली भव्यमंडलियोंकी गिनती नहीं की जाती थी, जहां धार्मिक उपदेश, आध्यात्मिक ग्रन्थोंके पाठी दृष्टिगत होते थे, वहां आज विकथाओंके पाठी दीख रहे हैं । जहां धार्मिकगण आपसमें एक दूसरे धर्मात्माओंके साथ कंठसे कंठ लगाकर मिलते थे और आत्मिक उन्नति, धर्मोन्नतिकी वार्तायें कर आनन्दको प्राप्त होते थे, वहां आज कलह-पिशाचिनी और आपसी ईर्ष्या द्वेष-बुद्धिने अपना डेरा जमा रक्खा है । जहां जैनालयोंके संस्थापक जिनेन्द्र-देवकी पूजा करनेवाले, परमभक्त अनेक बड़े २ धनाढ्य और राज्यकर्ता पुरुष-रत्न थे; जो जिनेन्द्रदेवकी पूजा कर अपना सौभाग्योदय समझते थे वहां आज अनेक धर्मा-

यतनों (जैन मंदिरों) की ऐसी शोचनीय दशा हो रही है कि उनके लिये बेतन देकर पूजा करनेवाले पुजारी रखे जाते हैं । जहां आचार विचार ऐसे शुद्ध होते थे कि साधारण श्रावकोंके घरोंमें भी मुनियोंको शुद्ध आहार प्राप्त होता था, वहां आज हमारे घरोंकी यह दशा हो रही है कि उनमें भक्ष्य अभक्ष्य, शुद्ध अशुद्धका प्रायः बिलकुल विवेक उठ गया; अतएव यदि एक मामूली त्यागी भी कोई आजाता है तो उसका सुभीता कठिन दिखता है । हम लोगोंको बाजारकी बनी हुई अभक्ष्य चीजोंके लेने खानेमें भी कुछ संकोच नहीं रहा, जूता पहिने चलते २ खाना बड़ा स्वाद देनेवाला समझा जाता है, यह समयकी खूबी है ।

अब आप अपने उन भ्राताओंकी तरफ भी दृष्टि डालिये, जो छोटे २ गांवोंमें निवास कर रहे हैं । उनपर दयाबुद्धि धारण कीजिये कि जो आपके भोले भ्राता बिना सच्चे धर्मोपदेशके, बिना सद् विद्याके, अज्ञानतावश अपने कर्तव्यसे च्युत होते हुए मिथ्यात्व कूपमें पडकर आत्महितका घात कर रहे हैं । यहां तक कि मिथ्योपदेशियोंके कुसंगसे निज धर्म छोडकर अन्य धर्मकी शरण ले लेते हैं.

यही कारण है कि प्रतिवर्ष आपकी यह जाति घटती जा रही है । भाइयो, अब अपनी गफलतकी नींदको छोड अपनी सच्ची वत्सलता या प्रेमोका पूरा परिचय दीजिये. और उपर्युक्त अवनातिके कारणोंके दूर करनेके लिये और इन अपने सहोदर भोले भ्राताओंके उद्धारके लिये हार्दिक प्रीतिके साथ प्रयत्नशील होकर उपायोंको अमलमें लाइये, तभी धर्मोत्साह भी प्रगट होगा । ”

सज्जनवंद, इस मूजब अपने मालवा प्रांतके अग्रणी शेट हुकुम-चंदजी साहिब पुकार रहेहैं. यह पुकार समस्त भारत वर्षके जैनियोंके लिये है, क्योंकि भारत वर्षीय दिगंबर जैन महासभा, बंबईप्रांतिक सभा,

दक्षिण महाराष्ट्र जैन सभा, पंजाब प्रांतिक सभा, बंगाल प्रांतिक सभा, मध्यप्रांत और वन्हाड प्रांतिक सभा, मद्रास प्रांतिक सभा, मैसूर प्रांतिक सभा, खंडेलवाल दिगंबर जैनसभा, इत्यादि सभाएं कई वर्षोंसे इन्हीं त्रुटियोंको पुकारती हुई इलाज करनेमें कटिबद्ध होरही हैं। इसलिये मालवा प्रांतमें भी और प्रांतोंके समान अपने जैनी भाइयोंमें बहुत कुछ कुरीतियां देखनेमें आती हैं; जिनके कि मेटनेके इलाजमें प्रयत्न करनेकी आवश्यकता है। यह प्रयत्न बडाही कठिन है। ऐसा कई भाई समझते होंगे। लेकिन अपने पूर्वाचार्योंके पारमार्थिक उपदेशसे जैनी भाइयोंकी अंतःकरणरूपी भूमि इतनी शुद्ध बन गयी है कि, इसको यथार्थ उपदेशरूपी जलसिंचन मिलता रहै तो इसमें सम्यक्तरूपी वृक्ष अच्छी तरहसे वृद्धि पाकर ज्ञानचारित्ररूपी फलपुष्पोंसे थोड़े ही दिनोंमें प्रफुल्लित होगा। यदि जैनी भाइयोंमें उच्चप्रतीकी पाश्चिमात्य भाषाका साहित्य ज्ञान, कला कौशल्य इत्यादि विद्याओंका सद्भाव बहुत न्यून देखनेमें आता है; और संस्कृत भाषाका साहित्य, न्याय, सिद्धान्त तथा अध्यात्म विषय इनके जानकार बहुत बिरले देखनेमें आते हैं, तो भी इनके अंतःकरणमें अहिंसा धर्मका बीज इतना मजबूत ठ-साया गया है कि किसी जैनी भाईको कहा जाय कि एक लाख रुपिया तुझे देते हैं, एक चींटीको तू अपने हातसे मारदे तो वह कभी नहीं मारेगा!! तो फिर शिकार करनेका महापापकार्य जैनियोंसे कौंसो ही दूर समझना चाहिये। मांसभक्षण और मद्यपानका व्यसनी जैनी कोई नहीं मिलेगा। वेश्यागमन, परस्त्रीसेवन, चोरी और जुवा इन दुर्व्यसनोमें भी अन्य धर्मियोंके मुकाबलेमें जैनी बहुत कम मिलेंगे। ऐसा कहनेसे अकेला मैं ही अपने जैनी भाइयोंकी तारीफ करताहूं ऐसा नहीं समझना चाहिए। इस बाबतके समालोचक विद्वान जो दुनियाभरके मनुष्योंके आचरणका निरीक्षण और समालोचन करते हैं, वे निष्पक्ष बुद्धीसे कह रहेहैं। देखिये, इस विषयमें महामहोपाध्याय डाक्टर सतीशचंद्र विद्याभूषण क्या कहते हैं।

“ But the Jain conception of the life of a householder even is so very unexceptionable that India may well be proud of it. The householder should make “ Ahinsa ” the motto of his life. He should not only abstain from killing the animals for their flesh, but should not do the least harm to any the smallest of them; and must do without animal food of all kinds. It is not my intention, gentlemen, to enter into the details of the numerous but excellent regulations about their food and ways of life; suffice it to say that they are remarkably temperate in eating and that their food is scrupulously clean and uncommonly simple. In many respects these meek and harmless Jains though numerically not exceeding fifteen lacs, would be an ornament to any society, however civilised. ”

अर्थात्:—“किंतु एक गृहस्थी जैनीकी भी कल्पना ऐसी ऊंचे दर्जेकी देखनेमें आती है कि, जिससे यह भारतवर्ष शोभायमान दिखता है. जैनी गृहस्थ अपने जन्मको अहिंसासे ही सफल मानता है. जानवरोंका मांस खानेके लिये उसका प्राण लेना यह तो दूर ही रहो, लेकिन छोटेसे छोटे प्राणियोंका भी कोई सबबसे घात करना अथवा उनको दुःख देना उनको पसंद नहीं. किसी तरहका मांसाहार न होने पावे ऐसी वे खबरदारी रखते हैं. गृहस्थो, उनके खानपानकी अनेक तन्हेकौ जो उत्कृष्ट क्रिया है तथा जो दिनचर्या है उन सर्वोंकी तारीफ करनेकी इच्छासे मैं नहीं खड़ा हुआ हूं तो भी मेरा इतना कहना बस होगा कि, जैनोंके खानपानके तथा चाल चलनके नियम बहुतही तारीफ करने लायक हैं. उनका आहार अत्यंत शुद्ध और बहुत ही सादा रहता है. इनकी संख्या यद्यपि पंद्रह लाखसे ज्यादा नहीं है, तोभी इनमें जो सौम्यवृत्ति और निरुपद्रवता देखनेमें आती है, वह एक कैसी भी सुधरी हुई कोम क्यों न हो, उसको एक अलंकाररूप शोभा दे रही है.”

इस परसे ज्ञात होता है कि, जैनियोंका अंतःकरणरूपी भूमि-शोधन बहुत अच्छा हुआ है. और यह भूमिशोधन करनेमें परम पूज्य आचार्य परमेश्वरोंने ही हमारे ऊपर बड़ा उपकार किया है. हरएक प्राणी अपने अपने किये कर्मोंके अनुसार सुख दुःख भोगेंगे. भगवान् सर्वज्ञ प्रभू तो पाप पुण्यका फल बतलानेवाले और संसार दुःखोंसे छूटनेका जो मार्ग उसको दिखलानेवाले हैं, किंतु अपना भला बुरा होनहार अपने ही हातमें है, साधन तो निमित्तमात्र ही होते हैं, ऐसा परम कल्याणकारी उपदेश हमारे गुरुओंने हजारों वर्षोंसे हमको दिया था वह आजतक चल रहा है. इस अबाध सिद्धांत की झलक भगवद्गीतामें भी जगह जगह देखनेमें आतीहै. देखिये,

“न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

नादत्ते कस्यचित्पापं न कस्य सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

उद्धरेदात्मनात्मानमात्मानमवसादयेत् ।

आत्मैव आत्मनो बन्धुरात्मैव रिपुरात्मनः ॥”

अर्थात्:—“परमेश्वर दुनियाका कर्ता भी बनता नहीं है तथा दुनियाके कर्म बनाता नहीं और कर्मोंके फलोंका संयोग भी मिलाता नहीं. अपने अपने स्वभावसे सब परिणमते हैं. परमेश्वर किसीका पाप ग्रहण करता नहीं, और किसीका पुण्य भी ग्रहण करता नहीं. अज्ञानसे ज्ञान ढक रहा है, जिससे प्राणीमात्र मोहमें पड़े हैं. आत्मा आपही अपना उद्धार करेगा और आत्मा आपही अपनेको नीच स्थितीको पट्टावेगा. आत्मा आपही अपना बंधू है और आत्मा आपही अपना शत्रू है.”

और भी देखिये कि, जैसे हिंदु और मुसलमानोंमें हजारों आदमी रस्तेपर भीख मांगते देखनेमें आते हैं वैसे जैनी कोई

रस्तेपर दुकान दुकान भीख मांगता देखनेमें आता नहीं. जेलखाने-की संख्याका अवलोकन करनेसे भी मालूम होता है कि, लोकसंख्याके हिसाबसे मुसलमान और खिस्ती छःसौमें एक बौद्ध साडे सातसौमें एक, हिंदू तेरासौमें एक, पारसी अढ़ाई हजारमें एक, और जैनी सात हजार में एक जैल खानेमें पड़ा है ऐसा देखनेमें आता है इससे सिद्ध होता है कि जैनी पाप कर्मोंसे डरते रहते हैं. जैनी कुछ ना कुछ रोजगार, नौ-करी, दलाली, इत्यादि करके आजीविका करता है. इस विषयमें रायब-हादूर जाधव कोल्हापूर राजके सेन्सस रिपोर्टर अपने रिपोर्टमें लिखते हैं,

“ Their (Jains) habits of industry, temperance, economy and frugality have preserved their material prosperity and they are generally better off than either the Hindus or the Musalmans. ”

अर्थात्:—“ जैनियोंकी उद्योग करनेकी, मिताहारकी और मितव्ययकी आदतोंसे उनकी आर्थिक उन्नति बनी रही है. और जैनी लोक बहुत कुछ बातोंमें हिंदु और मुसलमानोंसे बहुत अच्छी स्थितीमें हैं. ”

इस मूजब स्वावलंबनका परम कल्याणकारी मार्ग हमारे निस्पृह आचार्योंने अपने ग्रंथोंद्वारा दिखलानेसे हमारा इतना भूमिशोधन हुवा है इसमें संदेह नहीं. देखिये, श्रावक धर्ममें पंच अणुव्रत तीन गुणव्रत, और चार शिक्षाव्रत पालन करना, सात व्यसनोंका छोड़ना, मद्य, मांस मधु इनका त्याग करना इत्यादि वर्णन हरएक ग्रंथमें देखनेमें आता है. सबसे प्राचीन आचार्य श्रीमत कुंदकुंदाचार्य अपने चारित्र पाहुडमें श्रावकधर्मका वर्णन करते क्या कहते हैं—

पंचेवणुव्वयाई गुणव्वयाई ह्वंति तह तिण्णि ।

सिक्रवावय चत्तारि संजम सरणं च सायारं ॥२३॥

अर्थात्:—पांच अणुव्रत, तीन गुणव्रत, और चार शिक्षाव्रत

ऐसे सागर अर्थात् श्रावकका चारित्र होता है.

श्री कुंदकुंदस्वामीके शिष्य श्रीउमास्वामी अपने तत्त्वार्थसूत्रके सातवे अध्यायमें श्रावकधर्मका वर्णन करते एक सूत्र कहते हैं

अणुव्रतोगारी.

अर्थात्:—पांच अणुव्रतोंको धारण करनेवाला जो हो उसे आगारी नाम श्रावक कहना चाहिये.

इनके पीछे इनके शिष्य श्री समंतभद्राचार्य अपने रत्नकर-डकोपासकाध्ययनमें श्रावकका चारित्र वर्णन करते लिखते हैं—

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरणम् ।

पञ्चत्रिचतुर्भेदं त्रयं यथासंख्यमाख्यातम् ॥

अर्थात्:—गृहस्थके पांच अणुव्रत, तीन गुणव्रत और चार शिक्षाव्रत ये सब मिलनेसे चारित्र होता है. और श्रावकके मूलगूण जिनके बिना श्रावक कहा नहीं जाता वे इस मूजब कहे हैं—

मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥

अर्थात्:—मद्य, मांस और सहत इनका त्याग, और पांच अणुव्रतोंका पालन करना, ये गृहस्थ श्रावकके आठ मूलगूण आचार्योंने कहे हैं. ऐसे ही आगे आचार्यपरंपरासे उपदेश दिया गया है. जिससे कि यह भूमिशोधन हुवा है.

भातृगण, हमारे आचार्य हमारे लिये केवल श्रावकधर्मका उपदेश देकरही चुप रहेहो ऐसा नहीं, किंतु उन्होंने अध्यात्मज्ञानमें और न्यायशास्त्रमें बड़ी भारी प्रवीणता संपादन की है, जिसकी कि अपने

जैनी तो उनकी प्रशंसा करते ही हैं इसमें कुछ आश्चर्यभी नहीं, हैं. किंतु अन्यमती विद्वानोंके शिरोमणि भी प्रशंसा करें यह आश्चर्य अवश्य देखिये, महामहोपाध्याय डाक्टर सतीशचंद्र विद्याभूषण क्या कहते हैं.

“ The Jaina literature was in the begining purely religious in charector but did in course of time undergo wonderful developements not only in religious but in other departments as well. In the departments of Logic and Metophysics it attained the very highest developement and methods. There are not many Metaphysicians in India like Umaswami who flourished in the first century A. D or many logicians like Siddhasena Devaker of the 6th and Akalanka Deva of the 8th century A. D. The Nyayavatara of Siddhasena Divakar condenses the whole of the Nyaya Philosophy within the space of 32 slokas. The Nyaya Philosophy as founded by the Brahmanic sage Gautama, was a medley of Logic, Metaphysics and Religion. Logic as a pure science would have been an impossibility but for the Jainas and the Buddhists who took up the study of Nyaya in right earnest from about 400 A. D. While editing and translating several works on Jaina Nyaya such as the “Nyayavatar” “Pariksha mukha sutra” “Nyaya dipika & . & . I was struck with the accuracy, precision and brevity of their system of thinking and noticed with admiration how the old system of Nyayaphilosophy was gradually developed into its present form by the Jaina Logicians The large number of these Jaina Logicians compiled works on Nyaya, and constituted the most valuable works on the Nyaya system in the middle ages. What is Known as the medieval school of logic is purely the work of Jaina and

Buddhist Logicians. And the modern system of Brahmanic Logic called the "Navya Nyaya" founded by Ganesh upadhyaya in the 14th century A. D. has sprung from the remains of this Medieval logic of the Jainas and the Buddhists. In the department of grammar and Lexicography the works of Saktayan, Padmanandi, Hemachandra and others stand unrivalled in their usefulness and scientific brevity. In prosody also they attained a very high level of development. The prakrit language is shown in all its mellifluous beauty in the works of the Jainas; and it is a fact that the use of the Prakrit language in the Brahmanic dramas owes its inception to the Jainas who first used it in their literary works. But perhaps in the domain of history, the Jain literature has been of the utmost service to the world, supplying as it has supplied, and does supply still, vast fields of research to the historians and antiquarians. "

अर्थात्:—“ जैनशास्त्र प्रारंभके समय केवल धार्मिक विषयमें ही थे, किंतु आगे आगे उन धार्मिक ग्रंथोंमें ही क्या किंतु और शास्त्रोंमें भी उन्होंने आश्चर्यकारक विकास किया है. न्यायशास्त्र और अध्यात्म विद्यामें तो बहुत ही ऊंचे दर्जेकी नियमबद्धता और विकास किया है. इस भारतवर्षमें उमास्वामी जो ईसवी शकके पहली शताब्दीमें प्रख्यात हुए उनके समान अध्यात्मशास्त्रके पारगामी बहुत नहीं मिलेंगे. और सिद्धसेनदिवाकर जो छठी शताब्दीमें हुए, और अकलंकदेव आठवी शताब्दीमें प्रख्यात हुए उनके समान न्यायशास्त्रविशारद ऐसे कोई बिरले हुए होंगे. सिद्धसेनदिवाकरका बनाया न्यायावतारनामक ग्रंथ केवल ३२ श्लोकोंका ही है, किंतु उसमें तमाम न्यायशास्त्रोंके तत्व भरे हुए हैं. ब्राह्मण गौतमऋषीने जो न्यायशास्त्र रचा है. वह न्याय,

अध्यात्म और धर्मशास्त्रका भेलसेल खिचडी है। यदि जैन और बौद्ध पंडितोंने चौथी शताब्दीसे न्यायका यथार्थ अंतःकरणपूर्वक अभ्यास न किया होता, तो शुद्ध न्याय शास्त्र देखनेमें आना सर्वथा अशक्य था। जैन न्यायके कोई कोई ग्रंथ जैसे न्यायावतार, परीक्षामुख सूत्र, न्याय-दीपिका इत्यादि ग्रंथोंका अनुवाद और शोधन जब मैं करताथा उस समय उन ग्रंथोंमेंके विचार करनेकी पद्धतीमें जो सत्यप्रमाणता, यथार्थता और अल्पविस्तारता देखनेमें आई उससे मैं चकित हो गया ! और न्यायशास्त्रोंका प्राचीन पद्धतीसे इस नवीन पद्धतीतक जो धीरे धीरे विकास जैन न्यायाचार्योंने किया वह देखकर मुझे बड़ाही आश्चर्य हुआ। बहुतेरे जैन न्यायशास्त्रियोंने न्यायके ग्रंथ रचेहैं, और उनके रचे हुए ग्रंथोंसे न्यायकी पद्धतीमें बड़े अमोल ग्रंथ बीचकी शताब्दीमें भरती हुएहैं। न्यायशास्त्रोंका मध्ययुगीन शिक्षाप्रचार केवल जैन और बौद्ध नैयायिकोंके ग्रंथोंसेहि प्रवर्ती हुआ जाननेमें आता है। अर्वाचीन ब्राह्मण नैयायिकोंकी न्यायपद्धति, जिसको “ नव्य न्याय ” ऐसा कहते हैं, और जिसकी रचना चौदहवीं शताब्दीमें गणेश उपाध्यायने की है, वह जैन और बौद्ध नैयायिकोंके मध्ययुगीन ग्रंथोंसे उत्पन्न हुई है। व्याकरणशास्त्र और शब्दकोशादि भाषासाहित्यमें भी शाकटायन, पद्मनंदी, हेमचंद्र आदिके ग्रंथ उपयुक्ततामें और सशास्त्र अल्पविस्तारतामें सबसे ऊंचे दर्जेके गिने जाते हैं। छंदशास्त्रमें भी उन्होंने बड़ा भारी विकास कियाहै। प्राकृत भाषा भी जैनियोंके ग्रंथोंमें पूर्णतया सौंदर्य और माधुर्य दिखा रहीहै। ब्राह्मणोंके नाटक ग्रंथोंमें जो प्राकृत भाषा उपयोगमें लाई गई है, उसका मूल जैनियोंसे ही है, सबब कि जैनियोंनेही अपने ग्रंथोंमें पहले उसको उपयोगमें लियाथा ऐसा निश्चित हुआहै। इतिहासके शोधनमें जैन साहित्यका तमाम भूमंडलमे बड़ा भारी साहाय्य हुआहै, सबब कि, जैन साहित्यने इतिहासके संशोधनमें और प्राचीन कालके पदार्थ शोधनमें आजतक बड़ी भारी सहायता दी है और, अभीतक भी जैनसाहित्य सहायता देरहा है।”

सज्जनवृंद, बिचार कीजिए यह जैनाचार्योंकी तारीफ वर्णन करनेवाला कोन है? यह कोई साधारण मनुष्य नहीं है. किंतु जिनको अपनी ब्रिटिश गव्हर्नमेंटने दुनियाभरके मजहब और शास्त्रोंको खोजकर उनमेंसे रहस्य क्याहै सो प्रकाशित करनेके लिये बंगाल प्रांतमें नियत किए ऐसे महामहोपाध्याय डाक्टर शंतीशचंद्र विद्याभूषण हैं !!

भ्रातृगण, इस मूजब हमारे अंतःकरणरूपी भूमीका शोधन, और हमारे परम हितोपदेशी आचार्योंके अमृतरूपी जलाशय, हमको उपलब्ध हैं तो फिर हमारी उन्नति होनेमें क्या कठिनता है? फकत इन जलाशयोंमेंका जल खैंचकर हमारे अंतःकरणरूपी भूमीपर सिंचन करनेवालेका सहारा हमको मिलगया तो बस; हम अपना कार्य सहज रीतिसे कर सकते हैं. जल खैंचकर सिंचन होनेकी सामग्री भी अनुकूल दीखने लगी है. देखिए, सौ दोसौ वर्ष पहिले हमको ज्ञान संपादन करनेमें बड़ी दिक्कत पडती थी. परंतु अब हमारी दयालु ब्रिटिश गव्हर्नमेंटकी कृपासे हम चाहें जितना ज्ञानसंपादन कर सकते हैं. सभी भारतवर्षके छोटे छोटे गांव खेडोंमेंभी बालकोंके लिये प्राथमिक शिक्षाकी शालाएं स्थापित हुई हैं, और हो रही हैं. राजा महाराजाओंने भी अपने अपने प्रांतमें प्राथमिक, माध्यमिक और उच्चश्रेणीकी शिक्षाका प्रबंध कर दिया है. सौ दोसौ वर्ष पहिलेके राजा महाराजा जैनियोंको विद्या पढानेमें मदत नहीं देतेथे. परंतु आजकल हैसूरके महाराजा, बडोदा नरेश, कोल्हापूरके महाराजा, इस इंद्रपुरीके सरकार होळकर महाराजा इत्यादिकी तरफसे जैनियोंको ज्ञानसंपादनमें बहुतही मदत मिलरही है, यह बड़ी अनुकूल सामग्री समझना चाहिए. हमारे जैनी भाईयोंका उदार चित्त अबतक मंदिर बनवाना, प्रतिष्ठा कराना, मेला, रथजात्रा इत्यादि कार्योंमें ही अपना धन वितरण करनेमें लगाया; जिसकेकि एवजमें जैनबोर्डिंग स्थापित करना, जैन पाठशालाएं स्थापित करना, जैन महाविद्यालय चलाना, जैन हायस्कूल खोलना,

जैन धर्मके उपदेशक तैयार करके गांवगांव धर्मोपदेशके लिए भेजना, ब्रह्मचर्याश्रम खोलना, श्राविका शालाएं और श्राविकाश्रमोंको चलाना इत्यादि कार्योंमें अपना धन वितरण करनेकी इच्छा हुई है और धन लगाने भी लगेहैं। कुछ वर्ष पहिले तो गांवगांवके जैनी भाई आपसमें चंदा करके ऐसे कार्य चलातेथे; लेकिन अब ऐसे कार्य करनेमें एकेक धनाढ्य जैनी पुरूष दोदो लाख चारचार लाख रुपयोंकी रकम एकमुष्ट प्रदान करनेको तैयार होगये हैं; यह बात क्या सामान्य है ? यह क्या थोड़ी अनुकूल सामग्री आप समझते हैं ? मैं तो जैनीयोंकी उन्नति होनेकी काललब्धि बड़ी नजदीक आगई समझता हूं। बंबई प्रांतमें पंद्रह बरस हुये श्रीमान दानवीर शेठ माणिकचंद पानाचंदने जैनबोर्डिंग और हिराबाग धर्मशाला बनानेमें चार लाख रुपये प्रदान किये। आकलूजवाले गांधी नाथा रंगजीने सोलापूरमें जैनबोर्डिंग और जैनोन्नति फंड खोलनेमें एक लाख रुपये प्रदान किये। कोल्हापूरमें जवेरी धर्मराव सुबेदारने जैन बोर्डिंग खोलनेमें बीस हजार रुपये प्रदान किये। अलाहाबादमें जैन बोर्डिंग खोलनेकेलिये पचीस हजार रुपये एक जैन अब्बालने प्रदान किये। खुद इस इंदोर शहरमें श्रीमान रायबहादुर शेठ कल्याण मलजीने हायस्कूल चलानेमें दो लाख रुपिया प्रदान किये, जिसका शुभ मुहूर्त कुछदिन पीछे हिज हायनेस महाराजा तुकोजीराव होळकर इस इंदूरकी नरेशके हस्त कमलोंसे बडे समारंभसे होनेवाला है। ऐसेही आपके बडे भ्राता श्रीमान दानवीर शेठ हुकुमचंद्रजीने अपने जैन जातिकी उन्नति के लिये चार लाख रुपये प्रदान करनेका संकल्प किया है सोभी आपको विदितही है !!! बडे हर्षकी बात है कि ऐसे ऐसे धनाढ्य और अग्रणी पुरुषोंके अंतःकरण अपने जैनी भाईयोंकी उन्नति करनेकी तरफ लगे हैं !! धन्य है ऐसे पुरुष रत्नोंको कि जिन्होंने इस संसारमें चंचल लक्ष्मीको पाकर उसको परोपकारमें, जात्युन्नतिमें, और धर्मोन्नतिमें लगाकर उस लक्ष्मीको सफल किया, और अपने आत्माका उद्धार किया ! ऐसे ऐसे श्रेष्ठ और

अग्रणी पुरुष जिस कामकी तरफ अपना लक्षलगावेंगे उसी मार्गमें अन्य लोगभी चलेंगे यह स्पष्टही है. कहा है कि “यद्यदाचरति श्रेष्ठ-स्तत्तदेवेतरो जनः ॥ सो अब देखिए जगहजगहपर इन सेठ लोगोंका अनुकरण बड़े जोरसे चलता, देखनेमें आवेगा ऐसी मुझे उमेद है.

सज्जन महाशय, जो कुछ उन्नति दुनियाभरमें देखनेमें आती है सो सभी एक ज्ञानके ही आश्रयसे है यह आप जानते हैं. इंग्लंड, जर्मनी, अमेरिका, फ्रान्स, जपान इत्यादि देशोंमें जो कुछ ऐहिक विभूतिकी उन्नति हुई है सो सभी विद्यावृद्धीसे ही हुई है. इस भारत वर्षमें जो कुछ पहले उन्नति थी सो भी ज्ञानकी बढवारीसे ही थी. और अभी जो कुछ हीनदशा आप देखते हैं सो ज्ञानकी न्यूनतासेही है. अब इस हीन दशामेंसे आपनेको निकालना चाहते हों तो आपनेको ज्ञानवृद्धीमें ही तन मन धनसे दत्तचित्त रहना पडेगा. माने आप पढ़ना, औरोंको पढ़ाना, पढ़नेवालेको मदत देना, पाठशाला स्थापित कराना, बोर्डिंगा स्थापित कराना, पढ़नेवालोंको पुस्तकें देना, खानेको देना, रहनेको मकान देना, वजीफा देना, पारितोषिक देना, हरएक रीतिसे ज्ञानदानमें ही अपने धनको लगाना. रात्रंदिन ज्ञानका ही मंत्र जपते रहना जिसको आचार्योंने अभीक्ष्णज्ञानोपयोग कहा है. आहार, औषध, अभय और ज्ञान ऐसे चार प्रकारके दान आचार्योंने जगह जगह बतलाये हैं. जिनमेंसे इस समय ज्ञानदान सबसे श्रेष्ठ है ऐसा आप समझना और औरोंको समझाना. जैसा त्याग धर्मके वर्णनमें श्रीमद्भट्टाकलंकदेवने राजवार्तिकमें लिखा है —

“आहारो दत्तः पात्राय तस्मिन्नहनि तत्प्रीतिहेतुर्भवति ।
अभयदानमुपपादितमेकभवव्यसननोदनकरं, सम्यग्ज्ञानदानं पुन-
रनेकभवशतसहस्रदुःखोत्तरणकारणमत एव तन्निविधं यथाविधि
प्रतिपद्यमानं त्यागव्यपदेशभागभवति ।

अर्थात्:—आहार दान देनेसे वह उस दिनतकका उपकार-

कारक होता है. औषध दान और अभयदान देनेसे उसके एक जन्मतकके उपकारी होते हैं और सम्यग्ज्ञानका दान लक्षावधि जन्मका दुःख निवारण होनेमें कारण होता है. सो यह तीन प्रकार यथाविधि उपकारमें समर्थ है ऐसा समझना. ”

भ्रातृगण, देखिए हमारे पूर्वाचार्योंका लक्ष ज्ञानदानकी तरफ कितना झुकाया ? ज्ञानसे ही सब कल्याण हैं ऐसा जगह जगह आचार्योंने उपदेश दिया है. देखिये पद्मनन्दिस्वामी कहते हैं—

अज्ञो यद्भवयोदिभिः क्षपयति स्वं कर्म तस्माद्बहु ।
स्वीकुर्वन् कृतसंबरः स्थिरमना ज्ञानी तु तत् तक्षणात् ॥

अर्थात्—अज्ञानी पुरुष कोव्यावधि जनमेंमें जो कर्मोंका क्षय कर सकता है और उसके साथ साथ ही बहुतसे कर्म ग्रहणभी करता है. और ज्ञानी पुरुष, जिसने नवीन कर्म ग्रहण करनेको रोक दिया है सो स्थिरमन करके प्राचीन कर्मोंको क्षणमात्रमें नष्ट कर देता है. और भी वट्टकर स्वामीका वाक्य लीजिए.

जं अण्णाणी कम्मं खवेदि भवसयसहस्सकोडीहिं ॥
तं णाणी तिहिगुत्तो खवेदि अंतोमुहुत्तेण ॥ ॥

अर्थात्—जो कर्म अज्ञानीको खिपानेमें लक्षावधि कोव्यावधि जन्म लेने पड़ते हैं उस कर्मको ज्ञानी पुरुष तीन गुप्तीसे अंतर्मुहूर्तमें क्षीण करता है. सज्जनवृंद, जैन धर्मका अंतिम ध्येय तो ज्ञान ही है. संसारी जीव जब संसार दुःखोंसे छूटकर मोक्ष, सुखके तरफ प्रयत्न करता है तब बारहवें क्षीणमोह गुणस्थानमें चार घातिया कर्मोंका नाश कर तेरहवें सयोगकेवली गुणस्थानको पहुंचता है. उस बखत उसको केवलज्ञान हुवा ऐसा कहते हैं. केवल माने सिर्फ ज्ञान ही ज्ञान, अनंत ज्ञान; जो संपूर्ण त्रैलोक्यके चराचर पदार्थोंको यथार्थ पने

युगपत जानता है, और जिससे अनंत सुखका अनुभव करता है.

भ्रातृगण, मैंने यहांतक तो अपने उन्नतीकी जो अनुकूल सामग्री इस समय उपलब्ध है और उसका मूलभूत उपाय जो ज्ञानवृद्धि उसकी आवश्यकता बतलाई है. अब इस ज्ञानके आश्रयसे ही कुरीतियोंका भेदना, व्यापारवृद्धि होना और परस्परमें ऐक्यवृद्धि होना इत्यादि अभीष्टसिद्धि हो सकेगी इस विषयपर कुछ कहूंगा.

कुरीतियोंके मिथ्यात्व, अन्याय और अभक्ष्य ये तीन सदर खाते हो सकते हैं. इन तीन खातेमें बालविवाह, वृद्धविवाह, कन्या विक्रय, फिजूल खर्ची, वेश्यानृत्य, इत्यादि कई कुरीतियां गर्भित हो सकती हैं. एक अज्ञान नष्ट होनेसे सदसद्विचारशक्ति खुलती है. विचारशक्ति प्रगट होनेसे अच्छे बुरेका विचार उत्पन्न होता है. और उस समय उसको अच्छे उपदेशकका निमित्त मिल जानेसे पाप प्रवृत्ति भी छूट जाती है. कदाचित् उस समय अप्रत्याख्यानावरणीके उदयसे उससे पापाचरण नहीं छूटा तो भी उसका अनंतानुबंधीका और दर्शनमोहनीयका उपशम, क्षय अथवा क्षयोपशम होनेसे श्रद्धान तो पापकर्मसे दूर रहना चाहिए ऐसा होताहै. और आगैं आगैं धर्मोपदेशका निमित्त बना रहा तो धीरे धीरे कषायोंकी मंदता होजानेसे अन्याय और अभक्ष्य भी छूट सकते हैं. जहांपर मनुष्य अन्याय और अभक्ष्यको डरने लगा तो उससे कुरीतियां छूटनेही लगी ऐसा समझना चाहिये. सप्त व्यसनोंका त्याग, पांच अणुव्रतोंका ग्रहण, मद्य, मांस, मधु इनका त्याग, तीन गुणव्रत और चार शिक्षाव्रतोंका पालन इस पद्धतीसे उपदेशक्रम यदि सासता चलता रहे तो सभी कुरीतियां मिट सकती है ऐसा मैं समझता हूं. बालक, तरुण, वृद्ध ऐसे सभी अवस्थाके पुरुषोंमें और स्त्रियोंमें श्रावक धर्म, उपासकाध्ययनका पाठ और श्रावकप्रतिक्रमणका पाठ हररोज जारी रखना चाहिये. जो कुछ कुरीतियां जैनियोंमें प्रचलित हैं उनको जैन-शास्त्रोंमें कहींपर भी सहायता नहीं दी गई है; किंतु जगह जगह उनका

निषेधही किया गया है. बालविवाहके वास्ते 'अष्टवर्षाभवेत् कन्या' इत्यादि अन्य मतीकेसे हुकूम जैनशास्त्रोंमें नहीं हैं. वैसे ही 'अपुत्रस्य गतिर्नास्ति' इत्यादि वृद्धविवाहके अनुकूल ऐसे वाक्यभी जैनशास्त्रोंमें नहीं है. किंतु जैनशास्त्रोंका प्रचार अज्ञानताके वश कम हो जानेसे और अन्यमतियोंके धर्मशास्त्र और ज्योतिष फालित शास्त्रोंका प्रचार उनके अधिक सहवासके कारण जैनियोंमें फैल जानेसे कुरीतियां प्रचलित होगई हैं. होलीके दिनोंमें जो कुछ बीभत्स प्रकार अन्यमतियोंमें प्रचलित है उसको उनके धर्म शास्त्रका थोडा बहुत भी आधार मिलता है. परंतु जैनशास्त्रोंमें होलीके बीभत्स आचरणका बिल्कुल निषेध होनेपर भी कई जैनीभाई इस घृणायुक्त होलिकामहोत्सवमें सामिल हुये देखनेमें आते हैं. वैसे ही बालविवाह वृद्धविवाह, कन्याविक्रय, वेश्यानृत्य, फिजूल खर्ची इत्यादि कुरीतियां भी जैनियोंमें दूसरोंके संसर्गसेही धस गई हैं. सज्जनवृंद, आप जानते हैं कि चौदह पंद्रह लाख जैनियोंके सभोंवार तेतीस कोटि अन्यमतियोंका घेरा पड जानेसे "बंधधिकौपारिणामिकौ च" इस सिद्धांतके अनुसार जैसे न्यून संख्याके परमाणू अधिक संख्याके परमाणु रूप परिणम जाते हैं, वैसेही हमारे जैनीभाई भी औरोंके सहवाससे अपनी शक्तीको भूलकर मिथ्या कुरीतियोंको पकड बैठे हैं. दौलतरामजीने कहा है कि "ज्यों शुक नभचारु विसर नलिनी लटकायो। अपनी सुध भूलि आप आप दुख उपायो।" अर्थात् जैसे तोता नलिनीचक्रपर बैठते ही चक्र फिर जानेसे नीचे आजाता है. और उडजानेकी अपनी शक्ती भूल जाता है. उसी मूजब कई जैनीभाई अपने धर्मको और अपने शास्त्रको भूल गये हैं. उनको धर्मोपदेश देकर सचेत करना चाहिये. फिजूल खर्ची अर्थात् अपने ताकतके बाहार जो खर्च होता है सो परिग्रहप्रमाण अणुव्रतका और अनर्थदंड त्याग गुणव्रतका पालन करनेसे मिट जायगा. वेश्यानृत्य बहुत करंके श्रीमंतोंके घरमें विवाह शादियोंके अवसरमें ही देखनेमें आता है. उनको भी परस्त्रीत्याग अणुव्रतके अतिचारोंमें जो इत्वरिकागमन नामक अतिचार है उसका

पाप यदि उपदेशकोंकी तरफसे ठसाया जाय तो यह कुरीति भी मिट जायगी. आतिषबाजी फिजूल खर्चीमें गर्भित है इसलिये अनर्थदंड गुणव्रत और परिग्रहप्रमाण अणुव्रतका पालन होनेसे बंद होजायगी.

ऐसे कुरीतियां सब मिट जानेसे वाणिज्यवृद्धीमें बहुत सफलता देखनेमें आवेगी. अभीका समय वाणिज्यवृद्धीको बड़ा अनुकूल है. वाणिज्यवृद्धीके विघ्नकारक ऐसे चोरी, डाका, लूटफाट इत्यादि उपद्रव अपनी न्यायशील गवर्नमेंटके उत्तम प्रबंधसे बहुत कुछ निर्मूल होगये हैं. रेल और आगबोटोंमें लाखों रुपियोंका माल एक देशसे दूसरे देशमें बिना नुकसान पहुंचाया जाता है. प्रतिदिन हजारों चांदी सोनेकी पार्सलें, भेजनेवालेका जोखम होनेपर भी जैसीकी तैसी आबाद हालतमें मालिकको मिल जाती हैं. टपालद्वारा लाखों रुपियेकी हुंडिया, चेक, नोट वगैरेह भेजे जाते हैं. और वे बराबर मालिकके हातमें पहुंचते हैं. तारसे भी हजारों रुपियां एक जगहसे दूसरे जगह हजारों माइल दूर प्रदेश होनेपर भी उसी दिन मिल जाते हैं. इत्यादि वाणिज्य वृद्धीको बड़ी अनुकूल सहायता होनेसे पहले जमानेसे हालके जमानेमें वाणिज्य कार्यमें बहुत लोग लगे हैं. पहले जमानेमें वाणिज्य करनेवाले थोड़े थे जिससे किफायतका प्रमाण अधिक रहाताथा. परंतु मालका लेनदेन अभीके प्रमाणसे बहुतही कम होताथा. इस समय वाणिज्य करनेवालोंकी संख्या बहुत बढ़गई है, और मालका लेनदेन भी बहुत बढ़गया है; जिससे कमती किफायतसे व्यापार करते हुए भी फायदा रहता है; लेकिन पहिलेकी तरह सुस्ती चलती नहीं रातदिन तेजी-मंदीके रूखपर नजर रखनेमें बड़ी चंचलता रखनी पडती है. मालका क्रयविक्रय बढ़जानेसे थोड़ी पूंजीसे व्यापार चलानेवालोंका काम बराबर चलता नहीं. और व्यापारका चलन पहलेकी तरह सिर्फ भारतवर्षमेंही न होकर दुनियाभरमें फैलाता जानेसे दुनियाभरके मालकी उपज और दुनियाभरके मालकी खिपत इत्यादि बातोंसे सहजमें तेजी-मंदी होजाती है; जिससे बड़ा भारी नफा नुकसान होनेका

संभव रहता है. नफा हुवा तो ठीक ही है. लेकिन भारी नुकसान पहुचा तो थोड़ी पूंजीवाला थक जाता है. जिससे इस समय बड़ी पूंजीबिना काम नहीं चलसकता. एक आदमीके पास बड़ी पूंजी बहुत करके होती नहीं. और कदाचित् हुई तो भी अपनी सभी पूंजी ऐसे साहसके काममें डालना बहुतसे चाहते नहीं, और डालना ठीक भी नहीं. थोड़ी थोड़ी रकम बहुत आदमियोंसे जमाकर एकत्रित व्यापारकी पद्धतीसे, जिसको जॉइंट स्टॉक कंपनी कहते हैं, काम चलाना चाहिये. लेकिन इसमें भी विश्वासपात्रताकी बड़ी आवश्यकता है, यह याद रखना चाहिए. अनेक आदमियोंकी जो मंडली बनती है उसमें परस्पर विश्वास होनेकेलिए हरएकका वर्तन बड़ा प्रामाणिक होना चाहिए. नहीं तो बर्मा ब्यांक, पीपल्स ब्यांक, क्रेडिट ब्यांक, स्पेसी ब्यांक, बंबई ब्यांकिंग कार्पोरेशन इत्यादि बैंके जैसे धूलमें मिल गई और लाखों रुपये शेरवालोंके और जमा रखनेवालोंके डूब गये, और, इस आपत्तीसे इस भारत वर्षमें परस्परका विश्वास नष्ट होगया, जिससेकि बहुत भारी नुकसान हुवाहै, यह सब आप जानते ही हैं. वाणिज्यमें भी सत्यअणुव्रत और अचौर्य अणुव्रत अतीचाररहीत पालन करनेकी अत्यंत अवश्यकता है. यदि उपर्युक्त बैंकवालोंके मनेजरोने और डाइरेक्टरोने पांच अणुव्रत प्रतिज्ञापूर्वक ग्रहण किये होते और उनके स्थैर्यार्थ प्रतिदिन श्रावकप्रतिक्रमणका पाठ धर्मबुद्धीसे अंतःरणपूर्वक करते रहे होते तो ऐसी दुष्ट बुद्धी उनके अंतःकरणमें कभी धसती नहीं. सज्जन महाशय, प्रतिज्ञा करनेका फल बड़ा भारी होता है यह आप सभी जानते हैं. देखिए, लंकाधीश रावणने अनंतवीर्य केवलीके समवशरणमें प्रतिज्ञा लीथी कि, मैं किसीभी परस्त्रीको उसकी इच्छाबिना बलात्कार नहीं भोगूंगा. इतनी हि प्रतिज्ञा होनेसे सीताजीका शील भंग होनेसे बचगया. सीताको हरणकर अपने वहां लेगया और अपनेऊपर आसक्त होनेके लिये उसे बहुत कुछ समझानेका प्रयत्न किया. एक दिन तो इतना निराश होकर अपनी पट्टस्त्री मंदोदरीसे

कहने लगा कि मेरा प्राण बचाना चाहती है तो सीताको मेरे साथ रममाण होनेकेलिये प्रयत्न कर. मंदोदरीने उत्तर दिया कि आप ऐसे बलाढ्य शक्तिवान् विद्याधर होकर एक क्षुल्लक मानव स्त्रीको समझानेकी इतनी कोशिस क्यों कर रहेहो? उसकी शक्ति क्या है? उसको पकड़कर यहां बुलाओ और हात पकड़कर बलात्कार करो. बस होगया. इसकेलिये उसकी इतनी खुशामद क्यों? इसपर रावणने उत्तर दिया कि, तूं कहती है सो सत्य है. सीताको पकड़कर लाना और अपने हाथसे यहां बलात्कार करना इसमें मुझे कोई कठिन बात नहीं है. लेकिन मैंने पहले श्री अनंतवीर्य केवलीके पास प्रतिज्ञा ली है कि, मैं कोई भी पराई स्त्रीपर उसकी सम्मतीबिना जबरदस्ती नहीं करूंगा. उस प्रतिज्ञाका भंग मेरा प्राण जाय तो भी मैं नहीं करूंगा. प्रतिज्ञाभंग हो गया तो फिर इस दुनियामें क्या रहा? इससे मैं सीताके ऊपर बलात्कार करना नहीं चाहता. मुझको सीता अपनी ही इच्छामे वश हुई तो ठीक है नहीं तो मैं ऐसा ही प्राण त्याग करूंगा. लेकिन प्रतिज्ञाभंग नहीं करूंगा.

देखिए, प्रिय सज्जनवृंद, रावणने एक छोटीसी प्रतिज्ञा ग्रहण करनेसे सीता सतीका शील रक्षित हुवा यह कितना भारी काम हुवा?

यमपाल मातंगकी कथा आपको याद होगी. उसका काम यह था कि राजा जिसका शिर उड़ानेका हुक्म दे उसका शिर उड़ादेना. एक समय एक मुनिके पास उसने प्रतिज्ञा लेली कि, मैं सिर्फ सुदि १५ के दिन किसीकाभी बध नहीं करूंगा. फिर कोई समय ऐसा आगया कि सुदि १५ के ही दिन अपने पुत्रका शिर उड़ानेका हुक्म राजाने दिया. शिर उड़ानेपर उस राजपुत्रके कपड़े जवाहर सब इसको मिलने वाले थे. राजाके नौकरोंने यह सब फायदेका लालच उसको समझाकर राजपुत्रका शिर उड़ानेलिये चलनेको बहुत प्रयत्न किया. लेकिन उसने जबाब दिया कि, मेरा प्राण गया तो अच्छा लेकिन मैं आज किसीका भी शिर नहीं उड़ाऊंगा. मैं गुरुजीपास प्रतिज्ञा

ले चुका हूं इसलिये प्राण जाते भी प्रतिज्ञा भंग नहीं करूंगा. खैर; राजाने उसको और राजपुत्रको बड़ी नदीके प्रवाहमें फेंक देनेका हुक्म दिया. फेंकते ही उसकी प्रतिज्ञाके फलसे देवोंने सिंहासन नीचे रखकर उसे अधर झोल लिया !! राजाने और तमाम लोगोंने प्रतिज्ञा पालन करनेका ऐसा भारी फल होता है ऐसा देखकर बड़ा आश्चर्य किया.

इसी प्रकार श्रेणिक राजाका जीव, जो कि पूर्वभवमें खदिरसार भील था उसने सिर्फ कौवेका मांस न खानेकी मुनिके पास प्रतिज्ञा लीथी. उसको प्राणांतक बीमारी होनेसे प्रतिज्ञा भंग करनेके लिये बहुत कुछ कहा गया; लेकिन उसने प्राण जाय तो अच्छा लेकिन प्रतिज्ञा भंग नहीं करूंगा ऐसा दृढ़ निश्चय रक्ता और मरण पाकर वह स्वर्गमें गया. और वहांसे चक्कर श्रेणिक राजा हुआ. श्रेणिक राजाको महावीर स्वामीके और गौतम स्वामीके उपदेशसे क्षायिक सम्यक्त हुआ. और पहले पापबंधसे वह नर्कमें है तो भी अनागत चोवसीमें वह तीर्थकर होनेवाला है.

भातृगण, देखिए प्रतिज्ञा ग्रहण करनेसे और उसका पालन करनेसे कैसे कैसे फल प्राप्त होते हैं? प्रतिज्ञा है वह अपने परिणाम स्थिर रखनेको बड़ा भारी बंधन है. वाणिज्यवृद्धीको भी प्रतिज्ञाका बंधन बड़ा आवश्यक है. झूट और चोरीका त्याग, चोरीका माल लेनेका त्याग, खोटा हिसाब रखनेका त्याग, लेनेदेनेके तोल वांट खोटे रखनेका त्याग, सरकारी जकात, फी, छाप बचानेका त्याग, एक चीजमें दूसरी चीज मिलाकर ठगाकर बेचनेका त्याग, इत्यादि त्याग प्रतिज्ञा पूर्वक होने चाहिए. और इन प्रतिज्ञाओंका पालन अंतःकरण पूर्वक होना चाहिए. प्रतिदिन अपने दोषोंका उच्चारण अपने मुखसे होना चाहिए. प्रतिक्रमणके पाठमें,—

हा दुष्टकयं हा दुष्टचित्तियं भासियं च हा दुष्टं ।
अंतोअंतो ङ्गमि पच्छुतावेण वेयंतो ॥

अर्थात्:—हा, मैंने कैसा दुष्ट काम किया ! हा, मैंने कैसा दुष्ट चिंतवन किया ! हा, मैंने कैसा दुष्ट भाषण किया ! जिसके पश्चात्तापसे मेरा हृदय विदीर्ण हो रहा है, जल रहा है. और भी,

पडिक्कमामि भंते. वदपडिमाए विदीए थूलयडे असच्चविर-
दिवदे मिच्छोवएसेण वा रहोअज्झक्खाणेण वा कूटलेखकरणेण
वा णासापहारेण वा सायारमंतभेएण वा जो मए देवसिउ अइचारो
अणाचारो मणसा वचसा कायेण कदो वा कारिदो वा कीरंतो
वा समणुमणदो तस्स मिच्छामि दुक्कडं ॥

अर्थात्:—हे भगवान मैं प्रतिक्रमण करता हूँ. व्रतप्रतिमाके दूसरे स्थूल असत्य त्याग व्रतमें मिथ्या उपदेश देनेसे, किसीकी गुह्य बात प्रगट करनेसे, खोटे लेख लिखनेसे, किसीकी धरोहरका अपहार करनेसे, किसीकी चेष्टासे मालूम हुए गुप्त विचारसे प्रगट करनेसे, जो मैंने दि-
वसभर अतिचार वा अनाचार मन, वचन कायसे किया हो, कराया हो अथवा करतेको भला मानाहो उसका पाप मिथ्या हो. वैसे ही,

पडिक्कमामि भंते, वदपडिमाए तदीए थूलयडे थेणविरदिवदे
थेणपओगेण वा थेणहरियादाणेण वा विरुद्धरज्जाइक्कमणेण वा
हीणाहियमाणेण वा पडिरुवयववहारेण वा जो मए देवसिउ
अइचारो अणाचारो मणसा वचसा कायेण कदो वा कारिदो वा
कीरंतो वा समणुमणदो तस्स मिच्छामि दुक्कडं ॥

अर्थात्:—हे भगवान मैं प्रतिक्रमण करता हूँ. व्रत प्रतिमाके तीसरे स्थूल अचौर्यव्रतमें मैंने यदि किसीको चोरी करनेमे लगाया हो, चोरीका माल लिया हो, राजाज्ञाके विरुद्ध कोई अतिक्रमण किया हो, हीनाधिक तोल मापसे देन लेन किया हो, मालका स्वरूप बदलकर व्यवहार किया हो, और उससे मुझै दिनभरमे जो कुछ अतिचार अथवा अनाचार मन, वचन, कायसे किया हो कराया हो अथवा करनेवालेको

अनुमोदन दिया हो तो वह पाप मिथ्या हो. इस प्रकार पांचो अणु-व्रत तीन गुणव्रत और चार शिक्षाव्रतोंके अतिचारोंका उच्चारण प्रतिदिन यदि प्रातःकाल और सायंकाल किया जाय तो अपना अंतःकरण पाप कर्मोंसे डरता रहेगा. यह प्रतिक्रमणका पाठ केवल वाणिज्य करने-वालेको ही क्या किंतु असि, मसि, कृषी, वाणिज्य, शिल्प और पशुपालन ऐसी छह प्रकारकी आजीविका करनेवाले सभीकी उन्नति करनेमें सहायता देता है, और परभवमें दुःखोंसे छुड़ाकर जीवको सुखी बनाता है. इसके पाठका प्रचार खूब बढ़ना चाहिये. और संस्कारवि-धीमें कहे मूजब पांच अणुव्रत और तीन मकारका त्याग ऐसे आठ मूल गुणोंका प्रतिज्ञापूर्वक ग्रहण जिसमें बताया है ऐसी उपनीतीक्रिया बांलकोंको आठवें वर्षमेंही करानेका हुक्म है, सो उसको भी प्रचारमे लाना चाहिये.

भातृगण, इस प्रकार अनाचार, कुरीतियां मिटगई और पर-स्परमें विश्वास बढ़गया तो ऐकता भी बढ़ जाती है. प्रत्येक मनुष्य विचारता है कि मेरे अभिप्रायको सभी पसंद करें, और मेरे अभि-प्रायसे मिलें. यदि विचार न मिले तो ऐकता टूट गई ऐसा शीघ्रही मानने लगते हैं. परंतु ऐसी सर्वथा ऐकता कहीं भी नहीं मिलेगी. भाई भाईमें भी नहीं मिलेगी, पितापुत्रमें भी नहीं मिलेगी, पतिपत्नीमेंभी नहीं मिलेगी. इतनाही नहीं लेकिन संपूर्ण कर्मोंसे मुक्त ऐसे सिद्ध भगवान अनंत गुणयुक्त जो मोक्षस्थानमें विराजमान हैं और जिनको व्यवहारनयसे ज्योतीमें ज्योती मिलगई ऐसा भी कहते हैं, वेभी वहांपर अपने पूर्व भवके शरीरकी अवगाहनासमान अलग अलग तिष्ठे हैं. हां, अनंत ज्ञान, अनंत दर्शन ये गुण सभीके समान हैं. सर्व प्राणियोंसे मैत्री जो गुणा-धिक हो उसमे प्रमोद, क्लिश्यमानके साथ करुणाभाव और विरोधियोंसे मध्यस्थभाव ऐसे परिणाम रखनेसे एकता अच्छी पल सकती है. जहांतक अपना अभिप्राय मिलताहो उतना मिलाकर ऐकता करलेनी चाहिये.

और जहां विरोध दीखता हो उसको छोड़ देना चाहिये. इन भावनाओंके प्रचारसे ऐकता जैनियोंमेंही क्या किंतु सभी भारतवर्ष और पृथ्वी मंडलके मनुष्योंमें हो सकती है.

सज्जन महाशय, सभाओंका स्थापन करना और उनका बारबार एकत्रित होना ये सब ऐकता बढ़ानेकेही तो कारण हैं. सभाओंसे ही बड़े बड़े कार्य हुए हैं; सभामें बड़ी शक्ती रहती है. एकके अंकके पास दूसरा एकका अंक रखनेसे ग्यारा समझे जाते हैं; और तीसरा एकका अंक फिर रखनेसे एकसो ग्यारा कहे जाते हैं. इनका पृथकरण करनेसे एक एक तीन करके रहजाते हैं. इस प्रकार अनेकोंका एकत्रित होनेसे संघशक्ती बड़ी भारी होजाती है. यह समझकर सभाओंमें संमिलित होकर ही उन्नति करनेमें सबको लगना चाहिये.

प्रिय सज्जनो, मैंने आपका बहुत बख्त लिया सो आप मुझे क्षमा करेंगे. लेकिन सभामें बहुतसे प्रस्ताव पास होते हैं उनकी अमलवारी होती नहीं इसीलिये बहुतसे प्रस्ताव पास करनेमें कुछ फायदा नहीं ऐसा एक आक्षेप बांचनेमें आया सो कथंचित् सत्य है. प्रस्ताव पास होजानेपर उसकी अमलवारी होजानेसे उसका फल जल्दी दृष्टीगोचर होगा इसमें संदेह नहीं. परंतु प्रस्ताव पास कियेबाद अमलवारी करनेको अपनेपास सामग्री न हो तोभी प्रस्ताव पास करना निरर्थक नहीं है ऐसा मैं समझता हूं. क्योंकि, प्रतिवर्ष सभाओंके वार्षिक अधिवेशनमें अथवा नैमित्तिक अधिवेशनमें जो प्रस्ताव आते हैं उन प्रस्तावोंको रखनेवाले, समर्थन करनेवाले अलग अलग पुरुष होते हैं. उन अलग अलग पुरुषोंके मुखसे उस प्रस्तावके समर्थनकी दलीलें निकलती हैं इससे श्रोताओंको उस प्रस्तावपर अधिक विचार करनेका मौका मिलता है. कदाचित् उस वखत उसके अंतःकरणमें वह प्रस्ताव ठस भी जाता है, और वह अपने घर जानेपर यथाशक्ति कुछनाकुछ अमलवारी भी करता है. इसलिये सभामें जो कुछ कहा जाता है और सुना जाता है वह बिल्कुल कार्यकारी नहीं है ऐसा नहीं है. उसका जो

कुछ फल परोक्ष रीतसे सिद्ध होते रहता है वह दृष्टिगोचर कालांतरसे होता है. वक्ताके मुखमेसे जो वचनरूप पुद्गल परमाणू बाहिर पड़े सो अपना काम अवश्य करते रहते हैं; वे खाली बैठते नहीं. सभाओंके प्रस्तावोंसे बालविवाह कमती होने लगे हैं; वृद्धविवाहोंकी संख्या कम होगई है; कन्याविक्रय भी कम हुआ है; वैश्यानृत्य और आतिथबाजी हमारे दक्षिण प्रांतमें एकदो सेठ लोगोंकेशिवा कहींपर भी नजर आती नहीं. जगह जगह बोर्डिंगोंका खुलना, पाठशाला महाविद्यालयोंका चलना, कन्याशाला, श्राविकाशाला, श्राविकाश्रमोंका प्रारंभ होना; मासिक, पाक्षिक साप्ताहिक पत्रोंका प्रचार बढ़ना, स्वाध्यायोंका प्रचार बढ़ना, दोदो लाख चारचार लाख रुपये विद्यादान और धर्मोन्नतिमें लगानेवाले पुरुषोंके दिल इसतरफ झुकना, यह सब फल काहेका है? सभामें प्रस्ताव पास होनेका ही है किसीका फल तत्काल प्रगट होता है और किसीका कालांतरसे. लेकिन प्रयत्नका फल होता अवश्य है. निराश न होना चाहिये. दृढ निश्चयसे सत्कर्म करतेहि रहना चाहिये. जैनियोंके सिद्धांता नुसार कर्मोंका फल इस जन्ममें नहीं मिला तो आगले जन्ममें मिलेगा; वहां नहीं मिला तो उसके अगले भवमें मिलेगा. भवांतरमें कर्मोंका फल तत्रि मंद जैसा बंध होगा और जैसा उदयका निमित्त मिलेगा उस प्रकारका मिलेगा और अवश्य मिलेगा.

प्रिय सज्जनगण, अब मैं अपने भाषणको संकोचताहूं मेरी तुच्छ बुद्धीके अनुसार मैंने जो कुछ कहा उसमें यदि कोई कटुक वाक्य हो तो उसकी आप क्षमा करेंगे. हिंदी भाषा मेरी मातृभाषा नहीं है जिससे भाषा दोष बहुतसे होना संभव है, परंतु आप उनपर दृष्टि नहीं करेंगे ऐसी मुझे आशा है. अब सभाका काम आगे चलानेके लिये मैं आपसे प्रार्थना करता हू.

चैत्र शुक्ला ८
वीर संवत् २४४१ }

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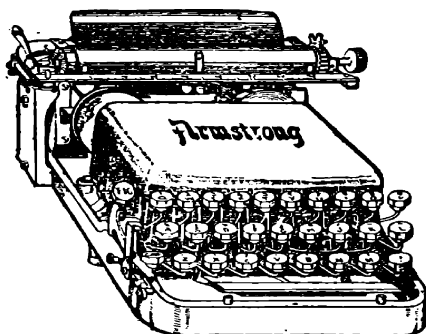
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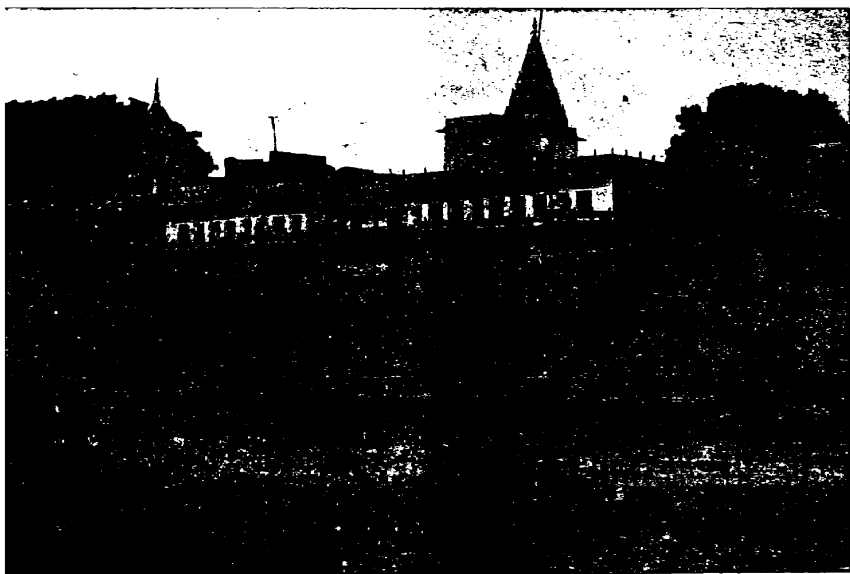
Jaina Gazette.

BEING THE MONTHLY ORGAN
OF THE
BHARAT JAINA MAHAMANDAL.
ALL-INDIA JAINA ASSOCIATION.

— in —
Jagmander Lal Jaini, M. A.,
Ajit Prasada, M. A., LL. B.

} *Editors.*

VOL. X } LUCKNOW, AUGUST & SEPT. 1914. } No. 8 & 9.



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All correspondence and other matter for publication to be addressed to the Editor, the *Jain Gazette*, Lucknow. Contributors will please note that all communications are to be written on one side of the paper and in a neat, legible hand; also that articles and letters to be printed in any month should reach the office of the Gazette before the 1st of that month.

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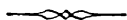


THE JAINA GAZETTE.



मंगलं भगवान् वीरो मंगलं गौतम गणी ।

मंगलं कुंद कुंदायो जैन धर्मस्तु मंगलं ॥



Notes and News.

These two months have been sad and gloomy. The skies are overcast with the gloomy clouds of war. The British Government has been drawn into what has been appropriately called the "Mahabharat in Europe". And India, the premier dependency of the British Empire, has loyally responded to the call of duty. The Indian princes have liberally contributed to the war by men and money. The people have met together in every town and loudly expressed their genuine feelings of gratitude and loyalty to the Crown, and offered to serve in whatever capacity they may be called upon to do so.

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The Jains also have held meetings in their temples, and offered prayers for the success of the British arms abroad. Messages of staunch and unflinching loyalty have been communicated to the Viceroy and duly acknowledged and appreciated.

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Good comes out of evil, is a common saying ; and we doubt not that on this occasion the Indians will have an opportunity of proving to demonstration their steadfast loyalty and unswerving courage. The haughty Germany will have learnt a lesson in humility ; and overbearing Austria will have known how to behave towards a weak neighbour.

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The Commonweal for July 31st acknowledges the receipt of a circular from Mr. Y. H. Iskender, announcing the forma-

tion of a new body, called "Citizens of the world." It is pointed out that the real rulers of the world are the workers and that they alone can put an end to war. This is the aim of the "Citizens," and they propose to organise a body of persons in every land who shall, when a million persons have joined the Citizens, "declare that they will no longer pay war taxes," and thus provide "the sinews of war." The movement "expresses only a profound political and religious conviction that war for any reason or any pretext is wrong." The difficulty in the way of any movement for peace is that most men are imbued with the war spirit. They want to fight; they love fighting; they enjoy the excitement of struggle. The love of peace is an ethical sentiment; the love of war is an animal instinct.

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The instinct is so strong that even religion which should always be the harbinger of peace and harmony is made the pretext for war. The Holy wars of the Crusade, and the "Jehad" are matters of history.

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But the people who are really of a religious turn of mind are recognising a unity, a brotherhood in religions also. Congresses of religions and religious conferences are being held in every country. An International Congress of religious unity is announced to take place in India in the cold weather. We hope that the grim phantom of war will disappear by that time, and that we shall have the pleasure of seeing amongst us the distinguished philosophers and missionaries who are expected from America and Europe, China and Japan, Ceylon and Burma, Turkey and Persia. This International Congress will be on the lines of the Chicago Parliament of Religions at four centres in India, Calcutta, Bombay, Madras, and Lahore; and on conclusion of its deliberations, the Congress will proceed to China and Japan where preparations are being made on a grand scale to hold sessions at Shanghai and Tokio.

The American and European delegates on their way to India intend to visit and hold meetings in London Budapest, Constantinople, Athens, Cairo, and Colombo.

The Rev. Charles W. Wendle, D. D. of Boston, is the General Secretary and the Rev. Hem Chandra Sarkar, M. A., Missionary Sadharan Brahmo Samaj, Calcutta, is the Secretary for the Indian Section.

It will be the first gathering of its kind in the orient, and it is a happy sign of the times that the world-wide movement of religious unity is making ahead.

* * *

According to the Government Provincial Bureau No. 28, dated the 26th September 1914, the Nation (London) gives the following estimate of the cost of the war, which is considered a moderate one :—

Great Britain	2,25,00,000	Rupees per day.
France	over 3,00,00,000	„ „ „
Russia	4,50,00,000	„ „ „
Austria	3,00,00,000	„ „ „
Germany	4,50,00,000	„ „ „

There have been foolish rumours regarding the likelihood of Government appropriating the deposits in the Post Office Saving Banks in India. The total amount of money in the Savings Banks in India would scarcely suffice to meet the cost of the war for a week, so it would certainly not be worth while in any circumstances for Government to take such an unpopular step. Equally foolish rumours having been current in some parts of India that the collections for the Imperial Indian Relief Fund are being made for expenditure on the war itself.

The money so collected is, when compared with the war expenditure, quite an inconsiderable amount, and is to be spent in providing special comforts for the Indian troops at the front, and for relieving cases of distress in India caused by the war.

Great Britain has very great financial resources and her statesmen are contemplating the possibility of the war lasting two years and costing more than 15,00,00,00,000 rupees.

The Jain Community has not had time to wipe its tears of sorrow for *Seth Manackchand Hirachand, J. P.*, and yet we are overtaken by a fresh grief in the death of Babu Dhannoolal Agarwala, B.A., Attorney-at-Law of the Calcutta High Court. He was in the prime of life, and in the enjoyment of a very successful and lucrative practice. He died on the 5th August after a short illness. He was a legal adviser to the Digambar Community in the Parashnath Hill case; and had invited the learned Professor Gopal Das to Calcutta to deliver some lectures on Jain Philosophy and Logic. Now that he is no more, the Digambar Jain Community would do well to elect without delay a successor to him as their legal adviser in the highly expensive litigation in which it is involved.

AND YET ANOTHER.

Misfortune comes upon the Digambar Jain Community in the death of Seth Parmeshti Das Raniwala, at Calcutta on the 31st August. He and Babu Dhannoo Lal were the two Plaintiffs who represented the Digambar Jain Community in the case pending at Hazaribagh for compulsory execution of a lease in favour of the Digambar Jains on terms settled by the Local Government. He was a leading *rais* and a worthy representative of a noble family. His manners were affable. He led a simple life and died a quiet death. He was about 50 years of age and Babu Dhannoo Lal was much younger. To the Calcutta Digambar Jain Community the loss is irreparable. We offer our sincere condolence to the family members of the two Jain worthies and pray that their spirits may rest in peace.

With such serious losses in quick succession the Digambar Jain Community must put forth its best efforts to find, and to produce capable men to guide its destiny.

To merely grieve and shed tears is not acting like a true Jain. Misfortunes are the necessary incidents of life. They have to be endured and overcome.

AN APPEAL.

With the permission of His Excellency the Viceroy I appeal to the residents of the United Provinces, of all ranks and creeds, to support the Imperial Indian Relief Fund. The object of the fund, as the Viceroy's message has explained, is to help all those who will suffer from the results, direct or indirect, of the war in which England is now engaged; and particularly to alleviate the distress of the families and dependants of the troops who are leaving India to defend the Empire across the seas.

Every form of voluntary work in aid of the Fund is welcome. I should be glad to see a local committee formed in every part of the province, every district, every city and town to collect subscriptions, and to explain to the charitable public the purposes for which the money is being raised. If the chairman or secretary of each committee will send to me the names of subscribers and an account of the amounts subscribed, I will see that they are duly published and promptly laid before His Excellency the Viceroy.

To avoid complications of accounts, I would ask that all subscriptions be paid into some branch of the Bank of Bengal or of the Alliance Bank of Simla, to the credit of the General Fund; there will be no separate provincial fund.

I rely with the utmost confidence on the patriotism and traditional generosity of the people of the United Provinces.

J. S. MESTON,

Lieutenant-Governor, United Provinces.

Dated Naini Tal, the 21st August 1914.

The Moral Welfare of the Community.

[A lecture delivered before the "Advance Starter No. 13", Lodge of International Order of Good Templars, Saharanpur, by Mr. J. L. Jaini, M. A., Barrister-at-Law.]

Hamilton has said : There is nothing so great in the Universe as man. .

Protagoras in the 5th Century B. C. taught us : Man is the measure of all things, of the existence of things that are, of the non-existence of things which are not.

Teachers of Pragmatism proclaim a similar importance for man.

This man is a two-fold entity. He is identified with a body and he makes it the vehicle of expressing his inborn or acquired mentality. He is as keen of Bodily sense as of Intellectual. He delights in a cloudy compound of both. On his psychical side, he is pre-eminently individualistic, independent, self-contained. But on his physical side, his limitations become manifest. He appears as one item, in the general scheme of things, as a wandering atom—may be of intelligence and great potency—still an atom in a vast Universe of spirit and matter.

The moral problem is only one aspect of the whole problem of man and the Universe. It has its two sides too : The self-regarding and the non-self-regarding. With your permission I shall briefly touch upon these two aspects.

Self-regarding ethics deals with the ideals or form of conduct that we choose for ourselves. Its basis is our own inner satisfaction. Its source is the still small voice that is both word and light for the struggling soul of humanity. Its scope is co-extensive with our innermost religion. It is only in the light of this that the dictum of the great Roman jurist Modestinus is true. This great man held that what was immoral was impossible also. This saying is deeper and truer than it seems. For really no man or woman ever does anything which he or she considers to be immoral. Take the case of drink : our special concern as members of this Lodge. A drinker, even a bad drinker finds justification for his course of conduct. A man loses a dearly-beloved wife. Life becomes a misery, an hourly torture. Society and conventional sympathy are hollow and a bore. Instead of taking his own life, he takes to drink. His grief is soothed ; his life is saved. He thanks father Bacchus and can hardly understand why drink is tabooed by decent people. The moral standard of this man is self-regarding. The society that condemns drinking is looking at things from a different point of view, *i. e.*, from the non-self-regarding point. We all are aware of the instinct of self-preservation. This is not confined to bodily self-preservation. The most illiterate and backward of us know that the body is not our whole self. We have a mind and a soul. These form our inner self. This inner self has also to be preserved. And the experience of our ancestors, according to Hobhouse in *his Evolution of Ethics*, appears in

us as an inborn instinct to shun what is really believed by us to be immoral. The average man lives by this instinct and is timid of breaking through the bond of custom. It is only the bold man of genius who is a danger to the uneventful peace of society. It is only a Shakespeare, Shelley, or Goethe who sees through and beyond convention, and for whom ordinary morality is a sham and an obstruction to be brushed aside rather than anything else. Another man of genius may be more cautious, *e. g.*, Tennyson taught us to revere other people's devotion to forms; and Christ is said to have followed himself most of the Jewish rules of conduct, daily and periodical. Shelley or Shakespeare consider only self-regarding morality. Christ or Tennyson sympathise with its wider aspect. [Of course all through I mean by morality, not only sexual morality but morality in its widest meaning, the sum total of the life-conduct of a man considered as an individual and as a member of society.] So from every point of view what is immoral is impossible. If a person is thoroughly convinced of the *immorality* FOR HIMSELF OR HERSELF of a thing, he or she will not do that thing. An author has said: the deepest passions live in the mind of man. The mind may be weak, shallow or ill-informed, and therefore one's conception of life may be distorted, narrow, prejudiced or mistaken. But if I convince you that a thing is wrong, I conquer your mind to that extent. Your soul, yourself can never never acquiesce in your doing that thing.

You may object—How can this be true, when I have a struggle, a daily struggle of wrong and right in my breast, when I know temptations assail me and I have to make an effort to keep myself from doing what I know *not* to be the right thing? The answer is: that the struggle is spurious. It has no reference to your innermost morality. It refers to your non-self-regarding morality; about which I must say a word now.

As self-regarding morality is based on our psychical nature so non-self-regarding morality is based on our physical nature. One of the first and indisputable facts of man's life is, that he is gregarious. Man does not live alone. Is it not Bacon who tells us that a man who can live by himself is either an angel or a beast. In either case he will belong to the two categories—to one of which we alas! don't claim to belong, and to the other of which we don't desire to belong. Well

being mere men, we are gregarious. We live in groups. The lowest types of men known to anthropologists are the totem-worshipping aborigines of Australia, the Veddahs of Ceylon and the Bhils, Gonds, Santals of India. All these are found to live in groups. And I may say in passing that the seeds of our civilisation of Piccaddilly or St. Paul's are laid in the ancestor-worship, tree-taboo and totem corroborrees of these undeveloped children of our mother nature. Self-regarding morality is neither needed nor possible in these men. The whole of their morality is non-self-regarding. That is their morality regards the group more than the individual, *e. g.*, all the men of one totem or group of Australians must marry all the women of another totem and of no other. So there is promiscuity of intercourse, partially restrained by customary endogamy and exogamy. In *self-regarding* morality I do or abstain from doing something because my own *innermost* conviction favours or rejects it. In *group-regarding* morality I act or abstain from acting because I have to consider the effect of my act or abstention upon the society of which I am a member. To illustrate from the totem-marriage. Suppose the snake totem is married to the monkey totem. A snake-man may like one particular monkey-woman ; and she may reciprocate the preference. If self-regarding morality had full play, we should have the highest form of marriage between these two. But group morality makes such monogamous marriage impracticable and *immoral*. The snake-man must remain the husband of all the monkey-women ; and the monkey-women must remain the wife of all the snake-men. So you see, group morality is in conflict with individual morality. This conflict is the same in character as that in your breasts and mine. For me a thing is right, moral and desirable ; for the group it may not be. Hence the conflict. Take an example. I am starving and I am in a lonely jungle ; there is only one shop of a dirty *Halvāi* (confectioner) with *laddus* on a plate which I have seen a dog sniff at, and reject as if unworthy of his canine palate. The Brahmins and Maulvis both teach me that the *laddus* are unclean and uneatable, the Hindus, Mahomedans, the old and the new testaments all teach me that the *Halvāi* is dirty and I must not

take food touched or prepared or handled by him. But I take the *laddus*. In the light of the instinct of self-preservation, what was immoral by all religions, became moral for me and I disregarded group morality. This is an extreme example. But it illustrates boldly the distinction that must be drawn between morality which satisfies me and that which satisfies my neighbours. Excuse my giving you another illustration. My fair audience would appreciate it better. We all have our likes and dislikes. Mrs. A. and Mrs. B. are neighbours and of course belong to the same parish. They are on visiting terms. Society requires an exchange of visits and tea parties, etc., etc. The scene is Mrs. A.'s drawing room. The servant announces "Mrs. B. ma'am." Mrs. A. frowns. The door opens and then sails in fat and fair Mrs. B. Mrs. A. with one of her sweetest smiles: "How charming of you, my dear. I was so lonely. George (Mr. A.) is late as usual in town. You are a dear, and how well you look." Mrs. B. responds suitably. Mrs. A.: Of course you will have a cup of tea. Maud (to the maid) bring us another cup and saucer..... the tea is over. Mrs. B. has departed. Mrs. A. soliloquises: she always comes in like that. Why she lives at my doorstep. And she ate all my best cake too. Horrid cat!—Similar scene in Mrs. B.'s boudoir next day.

Here also according to Mrs. A.'s inner conviction Mrs. B. was a negligible neighbour. But social morality claimed and compelled all the acting and hypocrisy portrayed above.

If we apply the distinction and reasoning given above to our own doubts and struggles and temptations, we shall find that the conflict arises only from the difference between what we really want to be and what society wants us to be or at least seem to be. Morality may thus be classified as apparent and real morality, and alas! apparent morality makes up more than 9/10ths of the morality of the world. And therefore is it that Galileo is tortured, Christ is crucified, Bradlaugh is condemned and convicted, Garibaldi is banished, Protagoras is compelled to flee from Athens and die in a shipwreck in the Mediterranean.

Thus, ladies and gentlemen, the standards of morality that we feel and that we show in our lives, are often distinct and sometimes different. As to real morality, I need say nothing except that it must vary according to the education, temper, aims and ideals of each man and woman ; as also according to the family and other group influences in which the individual life is lived. Necessarily, the standard of this morality is arbitrary. And we are apt to listen to our moral monitor quite as much as to its opposite. But a mind well-trained and in sympathy with nature can never go far wrong by obeying Dr. Rossette's advice : Have a life of your own ; or Emerson's thundering encouragement : you are an Era by yourself ; lead your own life and you will leave the world better than when you entered it.

As to group-regarding morality it is evident that this is a complex question. It touches Sociology, Politics, Religion and even dread Theology. Man and Society are parts of the same living organism. They grow together. They stagnate and rot together. As the principle of self-regarding morality is deeper, so that of group morality is higher. In ancient society, it found a most prominent place. The law-givers of Greece, Sparta, *e. g.*, measured the worth of a child in the light of the State. An ugly or weak infant was exposed to die. In Rome the policy of law was the good of the State. The citizen was told : it is necessary for the state to live, it is not necessary for *you* to live. So Bentham and the hedonists taught : that the aim of life must be the greatest happiness of the greatest number. In our own days when priestocracy and feudalism are left far behind, and the family of the French Revolution is spreading as Anarchism, Suffragatism, etc., etc., the homely English language sums up our self and group morality in four words : *Live and let live*. The advice savours of the political creed of Laissez-faire : Let it be. But its meaning is clear and useful. Its circle is really wider than that of group morality. For it includes all living beings—your pet dog and bird as much as your neighbour or his pretty child. But to confine ourselves to the human group. What

is my duty to my neighbour? Love him like yourself. This is only a counsel of perfection. We have to wait for the Fifth monarchy, or the millennium. Christ came and taught us the doctrine of turning the other cheek. The Buddhists, and best of all, the Jainas, taught the doctrine of sparing life; but all these great men and their doctrines have not yet conquered the whole world. Creed, caste and colour, greed and glory, ambition and adventure have kept the world divided and many many times over divided against itself and the ideal of the Brotherhood of man. Fatherhood of God has remained still an ideal. The goal is very distant. But we despair not. Science and its applications have made the whole world like a small town and the wireless, and boats, and trains, and the Press and the Post, keep up our hearts and the reformer yet hopes that the promised land is near and that great God himself is stooping nearer to humanity to unite it in its most important and fruit-bearing activity. The moral welfare of humanity is an anxious concern of all publicists. To take you through the ethics of the peripatetics or the academicians of Greece, including the doctrine of Zeno and his followers, then that of the Romans, the theory of nature, the scholastic theory of God and Theology, up to the modern doctrine of utility, self-interest and socialism would take too long even if I were capable of sketching the whole course before you. Therefore we can just glance at the problem of to-night—

The Moral Welfare of the Community,

in the light of the remarks I have made above. The question then is this. To achieve the moral cleanliness and greatness of society, which of the two standards of morality should be subordinated to the other, to what extent, subject to what conditions. The question is not free from many difficulties. Subordination of self-regarding morality is a premium on real immorality. Also it is impossible of attainment: merely for apparent morality people will never forsake their real individual convictions. Therefore individual morality must be encouraged and allowed full play. Moral action must be induced and not compelled from outside. But this may wreck the whole structure of

society. For the passions of Greed, Lust, Deceit and Anger are abroad and even the best of us on self-analysis is found to be very imperfect. Therefore the subordination of group morality to self-morality must be partial and conditional. The extent and conditions of the subordination must be laid down in the light of one principle. In our lives there is a Law of compulsion, of necessity. Unless self-morality, in the interests of consistency and inner conviction, is compelled to assert itself, it may bend to the demands of custom or group morality. And we must recognise a similar privilege and duty in our other brethren and sisters. Conformance to custom is in deference to society and its multifarious needs. For a little popular applause or for fear of a passing or lasting censure or ostracism we should not barter away our birth-right of free thought and free option of our moral ideals. We should add to the morality of the community by leading clean and vigorous lives ourselves. We should try not to fall into the mire of popular error or misconduct simply because we fear to offend people who are orthodox in their heterodoxy and who are of a type to cut their nose to spite their face. In Shakespeare's words: we should cultivate the virtue of "more within or less outside." Omar Khayyam has sung :

Methought a Voice within the Tavern cried,

"When all the Temple is prepared within,

Why lags the drowsy Worshipper outside ?

The community consists of us. The heart of each one of us is a Temple. The morality of the community depends upon the splendour and sanctity of this temple in each one of us. Sisters and brothers, let us go and achieve these ! My humble prayers go for the success of all of us in this imperfect and difficult world.

J. L. JAINI.

THE INCREASING HUMANITY AMONG THE PUBLIC.

Abolition of Animal Sacrifice in Dasehra.

The custom of offering animal sacrifices by the devotees of Goddess Kali, &c., in various parts of this country being an act against religious scriptures in the opinion of many learned Pandits and Shastris, has been stopped by the people of many cities of India, the following are the cities noteworthy among them:—

(1) About 1300 Villages of the District of Kadi, (2) Jalod, Shivagadh and 784 Villages of Rajputana and Marwar, (3) Ferozepore, (4) Cawnpore, (5) Ambala, (6) Bikaner, (7) Chhota Udeipur, (8) Tirla (and many other cities).

In this way the worshippers of Shri Maha Devi (Great Goddess) have passed the resolutions of stopping the butchery of animals in the sacred name of Religion, and have resolved to offer fruits, sweet-meats, &c., instead.

In addition to this, more than 125 Native Princes have also kindly stopped the animal sacrifices on Dasehra holiday in their respective States, and have thereby attained multitudes of blessings from the Almighty Father. The worthy names of the chief blessed princess noted below, will, I hope, attract the attention of the learned readers.

(1) Baroda, (2) Jammu and Kashmir, (3) Junagad, (4) Alwar, (5) Bharatpur, (6) Jamnagar, (7) Bhavnagar, (8) Khairpur, (9) Gondal, (10) Randhanpur, (11) Cambay, (12) Dhrangadra, (13) Vankaner, (14) Morvi, (15) Rajkot, (16) Bansda, (17) Porbandar, (18) Limbadi, (19) Lunawada, (20) Kisangadh, (21) Kushalgadh, (22) Palanpur, (23) Sachin, (24) Lakhtar, (25) Dharampur (and more than one hundred other States).

I pray all the humanitarians to follow the footsteps of the above-mentioned Native Princes and people of different parts of India, who have kindly stopped the animal sacrifices in the name of Religion, and in return may God grant them long lives and happiness is my sincerest prayer to Him.

I shall feel much obliged to any gentleman who will kindly furnish me with the good news of some new resolutions similar to the above.

“ Merciful go to Heaven.” “ Cruel go to hell.”

LALLUBHAI GULABCHAND JHAVERI,

Honorary Manager, Shri Jiva Daya Gnan

Prasarak Fund, 309, Shroff Bazar, Bombay, No. 2.

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PROOF OF

LIFE AFTER DEATH

A THRILLING PEEP INTO THE GREAT BEYOND

BY

Viscount **M**ountmorres.

[From the *London Magazine*.]

[Do you, or do you not, believe that, when a man dies, his spirit continues to have a conscious existence, knowing still what is happening in the world he has left, and waiting to greet the friends who meant so much to him on earth? To many people the very idea of such a thing being possible is too ludicrous for words. To many others the spirit-world is so real that it no longer provides ground for argument.

In the article below, Lord Mountmorres considers the evidences of life after death; and the fact that such clever and reputable scientist as Sir William Crookes and Sir Oliver Lodge favour the opinion that bodily death does not mean the end of the human personality should be sufficient to persuade most of us that the time when the spiritist theory can be dismissed with an empty laugh is as surely past at the time when flying machines were the object only of foolish jests. Should it ever be proved to *general* satisfaction that man does continue to live after casting off the body, it will bring about a revolution in human affairs.

The Editor heartily invites his readers to send him such proof or disproof of life after death as they may have personally experienced.]

There is one great benefit which religion—in its very widest sense—has derived from the wave of materialism that swept

over civilisation during the latter half of last century, and seemed likely, at one time, to engulf all spirituality. That benefit is that religion has learned to adopt the modern weapons of the laboratory to the purposes of its own defence. We must not only believe, but we must be able to justify our belief to our reason.

How far can we do so in the case of the fundamental question of personal survival after death? How far can we support our belief by an appeal to reason and to evidential facts?

The first fact that confronts us is that such belief is universal among primitive races.

No matter whether we call the belief in survival after death "animism" or "ancestor worship," or anything else, so far as science can help us it exists in man from the very day that he becomes distinguishable from his cousin the ape. In some form or another he believes in a "hereafter," and in his own survival in that hereafter.

It is absolutely unthinkable that man, and especially primitive man, can have invented such a notion.

It cannot have been the creation of his own unaided brain, with nothing in reality corresponding to it. For by no process of reasoning can the human mind excogitate—devise, invent—a notion which has no foundation in reality.

The inevitable deduction is that the universal conception of a hereafter, of a spirit existence, is based on reality—that, in other words, there is a hereafter.

More than this: we are forced by the observed facts to conclude that so universal a belief can only be due to a primary instinct or intuition.

Everything that we know, or can learn, of the animate world goes to show that the primary instincts of a species are of fundamental importance to the well-being of that species. We may fairly conclude that this belief in a hereafter is no exception—that it is a necessity to the race. This could not be

the case were it a mere illusion. We must suppose, therefore, that it is founded and grounded in truth.

Again, what is the alternative to survival? Annihilation. There is no half-way between the two ideas. Either we survive or we do not. If we do not, it means that we are annihilated. But our whole experience of every part of the universe about us concerning which we can obtain any certain knowledge teaches us that there is no such thing as annihilation. Neither matter nor energy can be annihilated; their forms may be changed, but they cannot be destroyed. Even our bodies, when we die and decay, are not, as matter, extinguished; the atoms of which they consist persist; they are simply re-arranged to form new compounds; they do not pass out of existence.

So we may reasonably infer that human personality is no exception to this universal law.

But there are many impatient inquirers who demand something more evidential than even the most cogent reasoning. "Can you bring any direct and observable evidence that we do survive?" they demand.

Indications of such evidence we do find in that vast multitude of phenomena which are now lumped together under the somewhat unsavoury name of "psychic manifestations"—unsavoury, because the term has been largely associated with the tricks of conjurors or the frauds of imposters. Let this be quite frankly stated at the very outset. So much was this the case that, for a long time, serious investigators refused even to inquire into these phenomena; Science practically denied their existence, and ridiculed any who treated them as worthy of examination.

But now, thanks to the patient work of the London Psychical Research Society, and of such eminent scientists as A. R. Wallace, Sir James Paget, Sir W. F. Barrett, Sir William Crookes, Sir Oliver Lodge, C. F. Varley, Lombroso, Richet, Flammarion, Zollner, De Morgan, Challis, and others, it is largely, if not universally, accepted that psychic manifestations do occur, and the newer psychology is largely concerned with their examination and classification.

It is not surprising that it has been found difficult—in fact, by most impossible—to draw a hard-and-fast line between phantasms of the dying and appearances after death. Of the former the instances are far too numerous, and have been far too closely and cautiously inquired into, for their occurrence to be called in question.

They happen so commonly that in any average gathering of fifty adults we may be sure to find one who has had personal experience of such a phenomenon ; and among the circle of acquaintances of the ordinary man of middle life will be a number of people similarly placed.

The writer, for instance, can recall several among intimate friends whom he has had ample opportunity of cross-examining on such occurrences, two of which are typical of cases of this kind:—

(i) A. P., son of Archdeacon P., who was at school with the writer, was visited by his brother one afternoon. About 6 p. m. the brother drove away in a dogcart, and a short while later appeared to A. P.—who was with several companions in his “ study.” A. P. called out in surprise, and the “ apparition ” vanished. Later, news was brought that the brother had been killed by the upsetting of the dogcart a short way from the school. Subsequently it transpired that he had also “ appeared ” to two sisters, who were staying in the south-west of England, a couple of hundred miles away.

(ii) A friend, W. W., with whom the writer was staying in Surrey, came in one afternoon from a short walk much agitated, and said that he had just seen his father in a shrubbery near the house, the father being at the time at his own home in North Wales. W. W., thinking his father had arrived unexpectedly, spoke to him, and put out his hand to shake hands with him, when he vanished. News came later of the father's death that afternoon.

It is not necessary for most people to go beyond the circle of their own acquaintances to collect similar evidence of such appearances, and any who wish to will find ample material in the Records of the London Psychical Research Society ; in

F. W. H. Myers' "Human Personality," in A. R. Wallace's "History of My Life," C. Flammarion's "L'Inconnu," and in the writings of Tuckett, Pedmore, Barrett, Dale Owen, E. Gurney, W. S. P. Haynes, and a host of others, many of them "sceptics." Edward Carpenter says, the whole phenomenon of "wraiths" is "now in the mass so amply proved;" and W. S. P. Haynes, in the very act of trying to disprove the survival of self, says, "Such apparitions at the moment of death are, of course, common and frequently recorded."

The acknowledgment of telepathy, phantasms of the dying, and many allied phenomena has led to the formulation of theories to account for them, all of which necessitate the recognition of some element in human nature which is at least normally inappreciable by our physical senses, something which, although science still very generally refuses to admit the existence of the "soul," at any rate corresponds very closely with what has always been understood by this term.

It is quite unnecessary to haggle over names. The great fact is that science now admits the existence of a part of our nature not ordinarily appreciable by the physical senses, some part which can act directly on the minds of others without the intervention of the sense-organs.

This part of self is found to be most active in times of great crisis, and, above all, at the moment of bodily death. So far from sharing in the general enfeeblement of the body and of the ordinary consciousness at such moments, this subliminal consciousness, as psychologists call it, appears to be most active and most vigorous.

This certainly does not look as if this, admittedly the greatest share of our true selves, was at the point of dissolution or annihilation. Rather, it goes to show that the body is a restraint on its activities, and that at the moment of the death of the body it is freer and more capable of manifesting itself than during the health and vigour of the body.

But not only have we cases where this portion of self makes itself felt during the last moments of life, but we have also other well-authenticated cases—cases which have stood the

test of the most searching inquiry and the closest investigation, where phantasms have appeared of persons after bodily death—of ghosts, in other words.

As Mr. Myers expresses it: "We gradually discover that the accounts of apparitions at the moment of death—testifying to a supersensory communication between the dying man and the friend who sees him—leads on without perceptible break to apparitions occurring after the death of the person seen, but while that death is yet unknown to the percipient, and thus apparently due, not to a mere brooding memory, but to a continued action of the departed spirit."

Psychology admits the occurrence of such cases, but explains them by saying, in the words of Edmund Gurney, that they are "due to a telepathic transfer which took place just before or exactly at the moment of death, but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as a waking vision or as a dream or in some other form."

In other words, Jones's subliminal consciousness acts on Smith's subliminal consciousness just at the moment that Jones is dying; but Smith is not aware of it until something occurring later makes the impression rise up into his supraliminal or ordinary consciousness, and then he thinks that the telepathic transfer took place at the moment he recognised it, and not, as really, some time before.

Well, this is a possible explanation of most of these cases. But not of all. And that is the difficulty that those who deny the possibility of survival have to face, for there are two classes of cases which cannot thus be explained:—

(1) Where the phantasm imparts accurate knowledge which could not possibly have been known to the deceased during bodily life.

(2) Where the phantasm appears—as in cases of haunting—to many people at different times, but always in one place.

For, taking the second of these two classes first, the explanation obviously fails where persons who were not born when the deceased died perceive the phantasm. They, at any

rate, cannot have been subject to any telepathic influence of the dead person during his lifetime. And such cases are not uncommon. Nor are those other cases, equally inexplicable on this "delayed impression theory," where a phantasm appears to a large number of people, none of them in any way connected with the deceased, nor at the time of his death with one another, and having severally at that time no thought of coming to live in the place haunted. For any idea of "delayed telepathy" in such cases would imply an unimaginable prophetic gift on the part of the dying person.

One case, authenticated beyond all possibility of doubt and investigated with scientific exactness, may be cited as exemplifying both difficulties.

Mr. Myers describes it as "in some respects one of the most remarkable and best-authenticated instances of haunting on record," and the following is an abbreviation of his account.

The details were supplied by Miss R. C. Morton and her account is supported by independent first-hand statements from sight of other eye-witnesses—a friend, Miss Campbell, a sister and a brother of Miss Morton's, who lived in the house, a married sister, who visited there, and two former servants. Miss Morton herself is a lady of scientific training, and, as will be seen, investigated the phenomena with the calm and painstaking precision of a series of laboratory experiments.

The house in question was built about 1860, the first occupant being an Anglo-Indian, Mr. S., who lived there for sixteen years, and after the loss of his first wife, one August—year unknown—took to drink. He married again two years later, and his second wife—a Miss I. H.—in trying to cure him of his intemperance, herself took to drink ; and their life together was very unhappy and embittered by frequent violent quarrels, chiefly about the management of the children of the first Mrs. S., and about her jewels, which Mr. S. was most anxious to preserve for them. In fact, he had some of the boards of a small front sitting-room taken up by local carpenter, and the jewels inserted in the receptacle so formed. Mr. S. died July 14th, 1876, his wife having separated from him a few months

earlier and having gone to live at Clifton. She died on September 23rd, 1876, never again having visited the house.

In 1882 the house was taken by Captain Morton, whose family consisted of his wife, a great invalid; a married daughter, Mrs. K., who frequently visited her parents; four unmarried daughters—Miss Morton, at the time finishing her medical studies, Miss E. Morton, aged eighteen, the Misses L. and M. Morton, aged fifteen and thirteen; and two sons, one aged sixteen and the other six.

The family moved into the house in March, 1882, and in following June Miss Morton saw the apparition for the first time and thus describes the occurrence:—

“I had gone up to my room but was not yet in bed, when I heard some one at the door and went to it, thinking it might be my mother. On opening the door I saw no one, but on going a few steps along the passage I saw the figure of a tall lady dressed in black, standing at the head of the stairs. After a few minutes she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out, and being unable to see more, I went back to my room.

“The figure was that of a tall lady dressed in black, of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head, but a general effect of blackness suggests a bonnet, with a long hood or veil.”

During the next few years Miss Morton saw the apparition constantly, and it was also seen by twenty other persons, most of whom were quite unaware of Miss Morton's experience.

More than once Miss Morton spoke to the figure. Thus on January 29th, 1884: “I opened the drawing-room door

softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there, so I went up to her and asked if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before."

Again on July 21st of the same year: "I went into the drawing-room, where my father and sisters were sitting about nine in the evening, and sat down on a couch close to the bow window. . . . I saw the figure come in at the door, cross the room and take up a position close behind the couch where I was. . . . She stood behind the couch for about half an hour, and then, as usual, walked to the door. I went after her. . . . I spoke to her as she passed the foot of the stairs but she did not answer, although, as before, she stopped and seemed about to speak."

"I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be beyond me, and, if followed to a corner, simply disappeared. . . . I have repeatedly followed it (the figure) into a corner, when it disappeared, and have tried to pounce suddenly upon it, but have never succeeded in touching it or getting my hand up to it."

The appearances continued right on up to 1889, but from that time have not been seen.

For a full account of them and of their independent corroboration the reader must refer to Mr. F. W. H. Myers' book on "Human Personality."

Now, how will any theory of delayed telepathic impressions account for these facts? How will any theory except that the personality of the bodily dead survives and has occasionally and in abnormal circumstances the power of making itself perceptible to our physical senses?

Then, again, there is the first class alluded to above, that of cases in which the wraith conveys accurate information which

cannot have been known to the deceased before death. The classic instance—classic because so definite and so well attested—is that of Mrs. Storie, an Australian living in Hobart Town.

By the testimony of Edmund Gurney, Professor Sidgwick, and other unquestionable authorities, she was a witness eminently deserving of trust, and her narrative received corroboration by her husband and by the careful verification of many quite minor incidental details which were capable of being checked.

She was a twin sister of a gentleman named William Hunter who one Saturday night was killed on the railway in Victoria. The line at the point where he was killed was a single track running on a road bed embanked about two feet above the level of the surrounding country. It seems that Mr. Hunter had walked sixteen miles that afternoon, and it is concluded that he sat down, tired, on the sloping embankment to adjust some bandages on one of his legs—for he had taken the boot off—and had then lain back on the slope and dozed off with his head close to the line.

A train at 9.55 no doubt roused him; a number of sheep-trucks passed without touching him, but some wooden projection, probably the step, of a passenger coach broke some ribs in his right side and struck the top of his skull, killing him instantly. His body was found on the Sunday morning.

Mrs. Storie's narrative of her experiences is best given in her own words, which give a vivid idea of the effect produced in her, and also of "the incoherent impressiveness" of her series of visions. She says that on the Saturday evening in question she felt unusually nervous, and when she went to her room she even felt as if there was someone there. She had never experienced any similar nervousness or "presence" before. It seemed to her as if when she got into bed someone in thought tried to stop her.

At two o'clock she awoke from a series of visions that she says, "seemed like dissolving views."

"In a twinkling of light I saw a railway, and the puff of an engine. I thought, 'What's going on up there—travelling?'

I wonder if any of us are travelling, and I dreaming of it?' *Someone* unseen by me answered, 'No; something quite different—something wrong.' 'I don't like to look at these things,' I said.

"Then I saw behind and above my head William's upper half reclining, eyes, and mouth half shut. His chest moved forward convulsively, and he raised his right arm. Then he bent forward, saying, 'I suppose I should move out of this?'

"Then I saw him lying, eyes shut, on the ground flat the chimney of an engine at his head. I called, in excitement, 'That will strike him!' The *someone* answered, 'Yes—well, here's what it was.' And immediately I saw William sitting in the open air—faint moonlight—on a raised place, sideways. He raised his right arm, shuddered, and said, "I can't go on or back—no!"

"Then he seemed lying flat. I cried out, 'Oh, oh!' and others seemed to echo 'Oh, oh!'

"He seemed then upon his elbow, saying, 'Now it comes.' Then, as if struggling to rise, turned twice round quickly saying, 'Is it the train—the train, the train?' his right shoulder reverberating as if struck from behind. He fell back like fainting; his eyes rolled.

"A large dark object came between us, like panelling of wood, and, rather in the dark, something rolled over, and like an arm was thrown up, and the whole thing went away with a '*swish!*'

"Close beside me, on the ground, there seemed a long dark object. I called out, 'They've left something behind; it's like a man!' It then raised its shoulders and head, and fell down again. The same *someone* answered, "Yes,' sadly.

"After a moment I seemed called on to look up, and said, 'Is that *thing* not away yet?' Answered, '*No.*'

"And in front, in light, there was a railway compartment, in which sat Rev. Mr. Johnstone, of Echuca. I said, 'What's he doing there?' Answered, 'He's there—'

"After all this, the *someone* said, close to me, 'Now I'm going.' I started, and at once saw

{—a tall, dark figure at my head—}
{—William's back at my side—} . . .

"I caught a glimpse of a fine pale face like ushering him along, and indistinctly another, I felt frightened, and called out, 'Is he angry' 'Oh, no!' 'Is he going away?' Answered, 'Yes,' by the same *someone*."

Mrs. Storie heard of her brother's death a week afterwards, and later it transpired that the Rev. J. C. Johnstone, of Echuca, a friend of the Stories, actually was in the train which killed Mr. Hunter, though he knew nothing of the accident till some time afterwards.

Professor Sidgwick, who personally cross-examined Mrs. Storie, made some notes of the case, in the course of which he says of Mrs. Storie:

"She never had a series of scenes in a dream at any other time, and she has never had anything like a hallucination. They were introduced by a voice in a whisper, not recognised as her brother's. The engine she saw behind him had a chimney of peculiar shape, such as she had not at that time seen, and she remembers that Mr. Storie thought her foolish about insisting on the chimney—unlike, he said, any which existed. But he informed her when he came back from Victoria, where her brother was, that engines of this kind had just been introduced there."

Mr. E. Gurney—a sceptic—in dealing with this case, has to admit that the difficulty of referring the elements of the dream to the mind of William Hunter whilst alive is very great. "For," he says, "Mr. Hunter was asleep, and even if we can conceive that the image of the advancing engine"—to account for the corroboration as to its chimney—"may have had some place in his mind, the presence of Mr. Johnstone in the train could not have been perceived by him." To get over this difficulty without admitting the possibility of survival after death, Mr. Gurney has to treat Mr. Johnstone's presence in the train, and his appearing in the visions, as a mere coincidence. Surely on the top of the very unconvincing supposition as to a sleeping man "seeing" the chimney of the train that killed him, this is stretching credulity to the breaking-point?

Mr. Myers gives a far more rational explanation, viz., "That the deceased brother, aided by some other dimly discerned spirit, was endeavouring to present to Mrs. Storie a series of pictures representing his death—as realised after his death."

These two cases by themselves—and they are typical of scores of others—are sufficient to disprove the deferred telepathic influence theory. By no amount of ingenuity can they be brought within its limits without an affront to the intellect. The belief that man survives after bodily death alone will explain them.

But all evidence of this kind is dwarfed into negligibility beside that One Great Proof of human immortality given 1917 years ago, when One tried amid unparalleled publicity and excitement, with all the painstaking care of the Roman judicature, sentenced and executed in the presence of many hundreds of thousands of witnesses gathered together from every quarter of the then known world, buried and sealed down with typical Jewish caution, was seen subsequently, not once or twice, but many times and in many places by individuals and groups of persons—over five hundred in all—of every walk in life, level-headed, common-sense, everyday people, to all of whom His reappearance was the last thing expected, and every one of whom was ready to testify to the accuracy of his witness with his life. Their testimony was cross-examined by fire and the sword, by scourges and lions' jaws, and remained unshaken; and at the end of nearly two thousand years of relentless, bitter, prejudiced criticism it remains unshaken still. Man is immortal.

સર્જના બેંગાળ

(અર કનિયર કર્ત ૧૦ જુલાઈ)

ઓ મસ નાઝ રોન્દ ને ઝીરુતમ મજે
 તનંદી હો-દીન લીન્દે બેદરદમ મજે
 ટાલમ બા ને નેત્તે એશી સ્તમ મજે
 અત્તા ને કર અસીર એઝાબ અલ મજે
 તેક્રા ને અસી મલુક કે ક્યાઃ જરૂર હોન મજે
 જુદુ નુત્તે અન્કલાવે ફરૂઝે રૂઝે હોન મજે

مس خرام ناز قدم رکھ سبھال کر
نلچیز کا ہوں میں ذرا دیکھ بھال کر
اُتار گان خاک کا بھی کچھ خیال کر
مجھ کو نہ تو خدا کے لئے پامال کر

میرے لئے ہیں اُنک جان شوخیان تری
دھاتی میں مجھ پر یہ اٹھکھیلیاں تری

مجھ زار و ناتوان پہ گر انبار تو نہ ہو
میں زار و ناتوان دار تو نہ ہو
میں نیم جان ہوں در پہ آزار تو نہ ہو
اتنا بھی محو شوخے رفتار تو نہ ہو

مجھ پر ستم نہ دھائیں یہ انداز چال کے
مس مئے شباب ذرا دیکھ بھال کے

اٹھ کے چل نہ او ستم ایجاد خیر ہے
اچھا یہ لاف باغ ہے اچھی یہ سیر ہے
مجھ خانمان خراب سے کیا تجھ کو پیر ہے
میرا سر نیاز ہے در تیرا پیر ہے

آیا ہے باغ میں پئے گلکش باغ تو
پڑ مردگی کا دے نہ مرے دلپہ داغ تو

مجھ پر یہ ظلم او ستم ایجاد تو نہ کر
مجھ سوختہ نصیب کو نا شاد تو نہ کر
تھوکر سے میری خاک کو پرواہ تو نہ کر
پا مال تلخ کامی بیداد تو نہ کر

یہ مشق جور ہے ستم انگیز کس لئے
کرتا ہے بیزاران پہ چھری تیز کس لئے

کیوں ناتوان پہ دس تعدی دراز ہے
کس بات پر ضرور تجھے کینہ ساز ہے
بیداد گر ستم کا تجھے کیا مجاز ہے
کیا ہمت بروہ ہے تری جس پر یہ ناز ہے

ہستی ہی کیا جہان میں تیری بقائی ہے
تو مشق خاک شکل مجسم فنا کی ہے

مجھ بھائے تو نہ مجھ کو بقائے درام ہے
لیکن یہ بے ثبات ہے سردائے خام ہے
پتہ تمام دھو کا میرے ہی نام ہے
اُنی اجل تو آن میں قصہ تمام ہے

دم بھر میں ثروت جاے گا رشتہ حیات کا
عقدہ کھلے گا زندگی بے ثبات کا

یہ جا ہے ناز ہستی مرہوم پر تجھے
روز جزا کا خوف بھی ہے کینہ در تجھے
درپیش ایک دن ہے عدم کا سفر تجھے
آخر مال کار پہ بھی ہے نظر تجھے

زنجیر نیستی ہے گلے میں پڑی ہوئی
ہر وقت موت ہے ترے سر پر کھڑی ہوئی

نازاں نہ ہو تو زندگی مستعار پر
باو گران گنہ کا نہ لے جسم زار پر
تکیہ عیبی ہے ہستی نا پائدار پر
چلتا رہ عدم میں ہے خنجر کی دھار پر

منظور ہے جو خیر تجھے جان و مال کی
تقلید کر جہان میں میری مثال کی

وایستہ میں نہیں چمن روزگار سے نا آشنا ہوں نکر خزان و بہار سے
دلہستگی ہے گل سے نہ کاٹتا ہے خار سے اُنکھ دار صاف ہوں گرد و فبار سے

معدو جمال گل ہوں نہ شیدائے بو ہونمیں
باغ جہانمیں سبزہ بیگانہ خو ہونمیں

کب یہ خیال تھا ترے دھم و گمان میں در حرف میں نے قال دے تیرے کانمیں
پورا تو ہونا چاہے اگر امتحان میں تو بھی مری طرح سے بسر کر جہان میں

نیرنگ روزگار کا شائق نہ ہو کبھی
غافل اسیر دام خلاق نہ ہو کبھی

جورو ستم نہ توڑ کسی نا توان پر بے فائدہ عذاب نہ لے اپنی جان پر
دار فنا میں پھول نہ تو عزو شان پر اور مشت خاک اُر کے نہ چل آسان پر

اُٹنا ہوا میں بھر نہ جزائی کے جوش سے
ہمتی میں اپنی رہ نہ گذر عقل دھوش سے

دل دے نہ تو کسی کو جہان خراب میں ہو کر اسیر زلف نہ پڑ بیچ و تاب میں
جان حزیں نہ مفت بھنسا تو عذاب میں گم کردہ ہوش ہو نہ تماشاۓ خواب میں

ہشیار ہے تو دھر میں دیوانہ بنکے رہے
باغ جہان میں سبزہ بیگانہ بن کے رہے

مستانہ جوگی

Jain Logic.

A discussion by Correspondence.

DEAR MR. GORDON,

No! I have not found your letters too long, nor do I begrudge the time and effort involved in preparing my side of the discussion: But I am bound to say that this last letter of yours has led me to suspect that we are discussing too very little purpose. For presumably you are trying to get me to see that the logic of Jainism is more coherent than that of Idealism: and perhaps I had better say at once and emphatically that a manner of thinking that necessitates finding it unthinkable that the parts of a given whole are related to that whole, and that conceives any whole as merely the sum of its parts, is not in the least likely to commend itself to one who has spent years of his leisure time in logical study. I can confidently challenge you to find a logical treatise of any account that does not examine the relation of parts to whole. You are in fact the only person

I have known to dispute it. Nor do I think it in the least degree likely that you will be influenced by my argument, or appreciate its meaning until you have seriously studied the logical universal, which this startling announcement of yours clearly entitles me to assume that you have not done.

Aristotle, when defining a true whole, remarks that if any part is modified or removed, the total is entirely altered : for that of which the presence or absence makes no difference is no part of the whole. And when one is dealing with what is conceived by philosophy to be the truest spiritual whole, namely, the Universal Self, whose parts, content or members are the many particular selves, one would expect that, in seeking for an illustration, the clue to its appropriateness would be the degree of differentiation or heterogeneousness of its parts, an organ, to wit, the members of which are its multifarious organs. But how strange to select a whole whose parts are relatively homogeneous! However, taking your crude brick-wall illustration, if it be not more than a sum of its parts, it is indistinguishable from a heap of bricks. A numerical aggregate is indeed a whole, but about the poorest one to be found. Do you get an organism by counting its parts? Or even a whole sentence by the mere enumeration of its parts of speech? Quantity is a useful category in limited spheres of knowledge, but in higher spheres, chemism, life, mind, we need higher categories, and the inadequacy of number should be evident. "But", you say, "the assumption of a whole which is anything more than the sum of its parts is obviously a phantom ; such an assumption introduces a second, so that as well as the mass there is also an additional one, thus making two." And you think that "this is so obviously true, that it cannot but be acknowledged." The irresistible corollary of this is that because the adequate notion of the human organism, for instance, necessitates a great deal more than ascertaining the sum of its parts, the human organism is a phantom ! An engine, a clock, a work of art, a society, a state, and innumerable other wholes that are immensely more than numerical aggregates, are other 'phantoms.' I am inclined to say that if the "lurking faith of early days" will save us from

this kind of logic, so much the better for the faith of early days. And so far from acknowledging it to be "obviously true," I should agree with most of the 'plain man' type that I have met that nothing can be more obviously false. And the 'plain man' would not dream of arguing, that because his system of thinking compelled him to regard an organism as a reality rather than a phantom, therefore, he was compelled to make an addition sum amounting to two, of the content of the whole plus the whole. He would rather say the one whole *includes* its component elements and thus remains one. Even in such a whole as a wall, if it is to be true to the notion of a good wall, the whole re-acts on the parts, in the sense of determining what shall be the nature of the parts and that an identity of quality and co-operative function runs through them. The principle of the whole is present in each of the parts. This is even more manifest in a whole of differentiated parts, like a work of art or an organism, where the co-operating nature and single purpose exhibit the identity in and through the different members which constitute the whole ; and is still more obvious in a spiritual whole—a living mind, whose members are so intimately related that one finds even the organic relation an inadequate conception.

And surely one has only to state that the matter or content has to be re-acted upon or transfigured ere it can enter into the constitution of such a whole, to render the relation part to whole inescapable. Remove a limb from a living organism and it is no longer a limb, in the essential meaning of an organ capable of functioning in its distinctive way. One can *distinguish* the parts within a whole, but to separate a part from a whole, in other words, cancel its relation to the whole, is to forthwith deprive it of its claim to or attribute of partness. It no longer contributes to the wholeness, and the whole is not the same whole after it has been removed, but one of smaller magnitude and contracted efficiency. Even your bag of marbles, from which you have removed part of its content, is not the identical whole that it was before the reduction : and the marble you have removed, though still a

marble, is not part of the bag of—marbles, because you have cancelled the relation, which you admit qualifies its terms. Your fallacy lies in overlooking the fact that when an entity enters into a whole as a constituent element it acquires attributes it did not, in its isolation, possess ; as well as effecting a modification of the whole.

It appears that it is the very intimacy of the relation of whole and parts, that is checking your apprehension of its existence. A relation is that which binds, and the bond is so close in the case of these terms that we perforce call them correlatives, implying that the one is wholly meaningless without the other. It is a flat contradiction to say that correlatives are not related. But apart from this obvious reflection, can you deny that a whole is greater than its part, and that the fact of making the comparison implies a quantitative relation ? And can you deny the transparent inference of your own remark, that in order that a brick shall be related to the wall it must be *externally* related—be a distance from it ? If it were incorporated within the structure of the wall it would of course be *internally* related. And is there not a positional relation of each of the bricks to the whole wall as well as to each other ? Some are at the bottom of the wall, others at the top, and so on.

To me it appears a very curious thing that you should be attributing to me the fallacy against which all that I have written to you is a sustained protest that, namely, of setting up a universal or whole in rigid or fixed opposition to its particulars or parts. The burden of my whole argument is that the parts divorced from or unrelated to the whole, or the particulars apart from the universal, is every whit as much an abstraction as is the whole or universal apart from its constituents. A genuine concrete universal is essentially self-particularising and in its very conception organic. The many selves, whether they be men or Gods, by the very fact that there are many, are particulars : and the nature of a particular is to be not self-subsistent and absolute, but reliant upon its relation to each and all of the other particulars, and to the implicated whole. To conceive all individual minds as a mere plurality is to ignore the logic and

love-compelling unity which is implicit in each and all, and which, in my conception, it is our religious business to make explicit.

I am afraid that until you can see the correlation of universal and particulars and the logical impossibility of divorcing them, our correspondence will be of little avail on either side. Still, if we agree to differ, our goal is the same, and I shall always remain.

88, TINDAL STREET,
BAISALL HEATH,
BIRMINGHAM.
June 25th, 1914.

Yours cordially,

M. W. VON DER HEYDE.



DEAR MR. VON DER HEYDE,

I beg to thank you for your very enjoyable letter and wish to say that I think we are not wasting time, because even if a given purpose is not accomplished by the discussion, still the implicit content of one's own philosophy is brought out and seen more clearly than previously, which result is a gain of idea.

An increase of knowledge is one purpose in this discussion, as far as I am concerned, I wish to discover new truth. And although I am trying to get the logic of Jainism accepted, it is not because it is the logic of Jainism in particular, but rather because, as far as I can see, it is a description of things as they are. In other words, it is not Jainism that I wish to shake hands over and come to an agreement about, but the truth of the matter of the subject now being discussed, which is, I think, whether or not the individuals in the world, you, I, the cat, etc., constitute ONE SELF of the kind that I know myself to be, a living unit, one whole being ; or if not "know," then "consider" myself to be. So even if we fail to agree in regard to this one subject, if it is the purpose of each to bring the other controversionalist to see the truth that each has seen, and the correspondence on this one subject is wound up without this being accomplished, still there will have been an incidental gain by each from his reflection on the subject. Such at any rate are my sentiments.

In the first place, allow me to say that I have not studied any treatise on universals and particulars though these are not entirely unknown to me nor unthought about, and if you will recommend any book of study in this respect or act as teacher, I shall only be too willing to listen and learn. And if there is any fault with my own views I do not want to defend it, but to mend it.

Before proceeding to reply to your attack upon my propositions with regard to whole and part, let me bring to mind the bearing that these propositions have, or we may be in danger of wandering too far afield, or of discussing something that does not much matter after all.

It is the individual that matters. Philosophy must supply reasons for believing each individual to be an individual, a permanent one, immortal. This perhaps is the hook to which the chain of arguments is attached; one of the links is the problem whether or not (as above stated) the individuals in the world, you, I, the cat, etc., constitute a Universal Self. And thus has arisen the discussion about whole and part, and it is only those aspects of the subject that bear upon the permanence of the individual that matter perhaps.

What sort of a whole can an individual be part of? Is the whole of which an individual can be a part the same kind of whole that an individual is? No.

With this introduction, I will proceed to reply to your attack upon the propositions about the parts of a given whole being related to that whole, and about a given whole being the sum of its parts.

(And here, I think, I may say that I do not think the point I mentioned has been perceived, so that your attack is perhaps a refutation of something I never meant at all.) Therefore, I should, before dealing with the main topic of the permanence of an individual, like to get my idea perceived about whole and part, and, being perceived, acknowledged to be true.

I will try to repeat what I mean about the incorrectness of speech when we speak of a part being related to a whole of which it is a part. In order to speak correctly I ought to say

I am related to the rest of the universe, the Commander-in-Chief is related to the rest of the army, the fire is related to the rest of the railway engine, the spring is related to the other parts of the clock, and so on. If we say the Commander-in-Chief is related to the army we are, of course, understood ; and for ordinary talk such expressions are sufficiently precise. But it is well to remember, or see, that such expressions are not really exactly precise ; saying that the Commander is related to the army is like saying that the Commander is related to the Commander and his subordinates ; and to say that the Commander is related to the Commander is not to say what we are thinking or believe to be the case. So to be precise we must say he is related TO THE REST OF THE ARMY. That is what I meant. I think it is clear and true. I am related to the rest of what is ; to the rest of the universe,—not to the universe. The handle is related to the rest of the tea-pot,—not to the tea-pot. This point is certainly true, and applying it to the particular case of the universe, I must speak of my relation to the rest, or other parts, of the universe, to be precise ; for to speak of me AND the universe, the Commander AND the army, the handle AND the tea-pot is not expressing correctly what is in the mind.

But perhaps this is not important ; it is only important if it helps to prove that individuals in relation do not constitute a Universal Self. Also I must mention that this particular point I have just tried to show, is only what I see ; it is not part of Jainism as far as I know ; I refer now to the whole and part relation. Jainism does teach, if I understand correctly, that each individual is a soul, a unit, and the mass of souls is not A SOUL, or UNIVERSAL SELF ; the Jain system gives omniscience to each ; it regards each individual as a true spiritual whole. And I much prefer to feel that I am a whole, and not merely a part of a thing. I am part of the Universe, yes, but the Universe is not a whole in the sense that I am ; and “I” means soul, not body and soul.

Regarding your protest “setting up a whole in opposition to its parts” it seems to me that this is just the result of

denying my contention that strictly a Commander is not related to the army but to the subordinates ; for an army consists of subordinates and Commander, and whatever is related to this whole must be outside it. And the question may very appropriately be asked about the positional relation of bricks in a wall—is the top row after all at the top of the wall ? The cornice is at the top of the wall, or a picture may be there ; but the bricks ARE THE TOP PART.

And on page 4 where the intimacy of the relation of whole and parts is mentioned, I think the relation here is between two views of one thing ; *viz.*—the thing regarded as a whole and the thing regarded as to its parts. And the “ bond ” is surely between the parts, not between the whole and the parts. It is a subtle point, and a fruitful topic. But perhaps a little irrelevant to the proof of individuals constituting A SELF. Nevertheless, if you agree not to set up a whole in relation to its parts in external relation to each other, we are at agreement. And we can get on with the next topic, about a whole being the sum of its parts. And although here the word “ sum ” is numerical, I mean by it not merely the number of parts, but also performance by each part, or work of each part ; I meant the totality of function as well. Water is hydrogen and oxygen acting together in a certain dynamical relation ; the sum of the parts in other words ; and NOT TWO ENTITIES, (1) water ; (2) H_2O .

But all such things as water, teapot, clock, army, living organisms, engines, society, state, a work of art, a brick wall, are only temporary units or wholes ; they can be brought together and destroyed ; whereas the universe cannot. And the soul or individual is a living unit according to the Jain system in the sense of being a permanent spiritual whole, whose parts are inseparable, and whose factors are neither brought together nor dispersed ; knowledge, feeling, and action. And a life of right knowledge, right feeling, and right action is for each individual the proper life, a life of live and let live. I fully appreciate your closing remark about the religious duty of love ; but I think our reasons why we should exercise it are very dissimilar.

What is a permanent whole? Do you maintain that there is only one such whole and that that one is the Universe? If so, I differ.

The central point of our correspondence is the relation of part to whole, generally and particularly. The particular application is to the universal Self,—if such there be, and in my opinion there is no such being. And this is the real issue; the issue is not really whether or not a thing and its parts are related, but whether or not there is a universal Self. Not only this, but also the nature of the individual self, and his relation to the universal Self if such there be.

The point at issue as above described includes the question, what sort of a unit do the individual selves make up? Or, the same question in other words, do individual selves in their mass make a unit or universal self?

What is a whole? What is a unit? What is a being? What is a thing?

These are the same questions in different words; I want to bring out, or get an understanding of what is a unit, and especially a living one. All philosophy arises out of the desire to establish immortality for each individual. And it seems to me any system of thought which fails to do this must be wrong; at any rate is it not unsatisfactory?

Is the universe a unit? Is it the only unit? Whether we say unit, whole, one, thing, it is all the same meaning; at least by using the word unit I mean all these other words; it is only a question of getting the right word; the idea is always the same.

If the universe is the only whole unit, one, or thing, these words being now used by me as synonyms, then I am not a whole, and my immortality is not guaranteed, which is not satisfactory.

The above seems to bring the discussion into the field of enquiry as to what the factors of a thing are, and by thing now I mean whole, one, unit, individual, entity or any word which means one as distinguished from a compound of other units. Am I a thing, or am I only part of a thing? Am I perma-

nent or only transient? Can I cease to exist? Am I a product or am I an entity?

These are the sort of questions that the discussion at present going on should answer, and answer satisfactorily, it seems to me.

Forgive the repetition, but this question of whole and part is important if it is kept within the bounds that affect such questions as the above; and the discussion will help us to draw some conclusion as to whether or not the individual selves in the universe, such as you and I, are wholes or parts; and whether the mass of such individuals is one self or not; whether the totality of these individual selves is anything more than a total, or whether the selves are the factors of a one SELF. That is the real point in our discussion and it is obviously a very important one too.

Briefly, I maintain that there is no such one self; that the individuals, you, I, etc., do not in their mass constitute a self in the sense of a living unit. And that therefore the individual is not part of a whole in the sense now meant, that is, that I am not part of a living unit, but that I myself am a living unit. Thus it will be obvious to you what I mean when I state. "I am part of the universe, but the universe is not one in the same sense that I am one."

Since the commencement of our correspondence, changes have taken place in your environment which doubtless have made you busy to a far greater degree from the responsibility point of view, but if you can see your way to continue the discussion just writing when you have time and you feel mentally fit (by that I mean you must not reply after a hard day's work or at a week end when you feel a jaunt into the country would give you the needed rest) I shall be very grateful.

May I also ask another favour and that is your permission to print this letter and your previous one in a small Indian paper (*The Jaina Gazette*). If you will answer this by return post as brief as possible (yes or no) according to what you think will do, I shall esteem it a favour.

Again thanking you, and hoping you are well and everything is progressing to your satisfaction.

14, WOODBINE CRESCENT,
WILLINGTON ROAD, SOUTH,
STOCKPORT,

21st July 1914.

I beg to remain,
Yours very sincerely,

ALEXANDER GORDON.

A SONG OF DEVOTION.

Shake, Shake off Delusion!

Wake, Wake up! Be Free!

1.

Fade, fade, each earthly joy :

Mahavira is mine ! .

Break all useless ties :

Mahavira is mine !

Dark is the wilderness,

' Earth ' has no resting-place ?

Mahavira alone can bless,

Mahavira is mine !

2.

Tempt not my soul away ;

• Mahavira is mine !

Here would I ever stay ;

Mahavira is mine !

Perishing things of clay,

Born but for one brief day,

Pass from my heart away !

Mahavira is mine !

3.

Farewell, Ye dreams of ' Night '

Mahavira is mine !

Lost in this dawning ' Light '

Mahavira is mine !

All that my soul has tried

Left but a dismal void ;

Mahavira has satisfied ;

Mahavira is mine !

4.
 Farewell, mortality !
 Mahavira is mine !
 Welcome, eternity !
 Mahavira is mine
 Welcome, O Love and Light
 Welcome all-pervading Might
 Welcome my Saviour's Sight ;
 Mahavira is mine !

BRANCH ACTIVITIES.

The Jain Association, Madras Presidency.

Subsequent to the General Meeting held at Kil Yadalayam on 4th January 1914, (*vide* "Jaina Gazette," February 1914), three General Meetings and one Special meeting were held. About 200 members were present on each occasion. The time at the disposal of the speakers was not quite sufficient for them to deal with their respective subjects at length. It is evident from this that this newly started Association is progressing day by day both spiritually and materially. The subjects discussed during the meetings were Ahimsa, Saptav-
 yasanam, Samyak darshanam, Mukt-i-jeevan, Samsarajeevan, Knowledge, Om, Education, etc.

Abhishekam and Utsavam were performed to Sree Goddess Padmavati Amman at Vilukkam, a village 7 miles from Tindivanam, at the cost of the Association and by raising subscriptions from the Jain public. The Non-Jains, too, take an active part in the upkeep of this Association. The members of the Association are very much indebted for the sympathy and the kind-heartedness and the timely advice and assistance rendered by the venerable President of this Association.

May God bless us all.

JAIN STUDENTS' BROTHERHOOD (BOMBAY.)

Jain Students' Brotherhood was founded before four years at the time of the 1st Jain Students' Social Gathering. For a short time lectures were delivered regularly on behalf of it.

But with process of time it became a dead institution and no body took interest in it. This year in the month of January by the repeated appeals of Mr. M. H. Udani, M. A., L.L. B., F. L. L. C., a Meeting was convened of all the Jain Students of Bombay in H. G. J. Boarding and Mr. C. M. Kapadia, M. A., B. Sc., and Mr. M. K. Shah, B. A., were appointed Honorary Secretaries of the Brotherhood. New spirit was introduced into it by Mr. Udani, the ever enthusiastic worker in the cause of the community. A lecture series was arranged for the first term of 1914. The opening lecture was delivered by Mr. M. H. Udani, M. A. L.L. B., F. L. L. C., M. A. (U. S.), on the "Duties of young men" in the Hirabag Hall under the able presidentship of Mr. Wimada Lal, M. A., L.L.B., Solicitor. The lecture was thrilling and instructive. The president then addressed the meeting in a very emphatic manner and impressed upon the minds of the audience the value of moral character and the discharge of duties. The second lecture was delivered by Professor Wadia, M.A., on "A few paradoxes in politics", Mr. Daji Abaji Khare graced the chair on the occasion. The lecture dealt with the subject philosophically and clearly pointed out four or five paradoxes, which it was hard to solve.

The Third lecture was by an American lady, Mrs. E. C. Getsinger, on "The unity of religions." She treated the subject very ably, and preached the principles of Universal love, Universal Brotherhood, the fatherhood of God and the Brotherhood of men ; and proved that all the religions of the world are one and the same; and that they will all merge in one common universal religion. The fourth lecture was by Dr. Menkal, M. D. (U. S. A.), on "How the body heals itself." The lecture was very important as it concerned our body.

In all four lectures were arranged. The meetings were largely attended both by the Jains and non-Jains. The success of the meetings was due to the untiring efforts and energy of Mr. M. H. Udani, who was the ruling spirit and the guiding soul of the Brotherhood. The Brotherhood will resume its meetings in the beginning of June.

Shri Jiva Daya Gnan Prasarak Fund,

(*Alias* THE HUMANITARIAN FUND, BOMBAY.)

309, SHROFF BAZAR,—BOMBAY No. 2.

Prize Essay Schemes No. V, VI, VII and VIII,

Important Announcement to All Concerned.

Competitive Prize Essays are invited in our different Prize Essay Schemes which are as under :—

- | | | |
|-----|------------------------|--|
| (1) | Prize Essay Scheme No. | V—For All-India Graduates. |
| (2) | „ „ „ | VI— „ Under-graduates. |
| (3) | „ „ „ | VII— „ Medical and Vety. College Students. |
| (4) | „ „ „ | VIII— „ India Matric Students. |

- | | |
|------------------------|---|
| Subject for Scheme No. | V—“ Is flesh-eating morally defensible ? ” |
| „ „ „ | VI—“ Meat <i>versus</i> Vegetarian Diet. ” |
| „ „ „ | VII—“ Why Medical Science prefers Vegetarianism ? ” |
| „ „ „ | VIII—“ Why I dislike Animal Diet. ” |

The following gentlemen have kindly consented to examine the Essays :—

Council of Examiners for Scheme No. V.

- (1) Dr. Herman C. Menkal, M. D.
- (2) Mr. Jehangir J. Vimadalal, M.A., LL.B., Solicitor.
- (3) Dr. L. P. Gomes, B.A., L.M., & S.
- (4) Mr. Himatlal Ganeshji Anjaria, M.A., LL.B.

Council of Examiners for Scheme No. VI.

- (1) Dr. K. J. Desai, B.A., L.M. & S.
- (2) Mr. N. B. Vibhakar, B.A., Barrister-at-Law.
- (3) Mr. K. M. Munshi, B.A., Advocate, Bombay High Court.
- (4) Mr. Mannilal H. Udani, M.A., LL.B., F.L.L.C.
- (5) Mr. Chandarshankar N. Pandaya, B.A., LL.B.

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- (5) Dr. (Miss) Kathleen Gomes, L.M. & S.
- (6) Mr. Bhogindrarao R. Divetia, B.A.
- (7) Mr. Dinkarray J. Mazumdar, B.A., Talukdar of Vichhawad.

The books recommended for the above Schemes are mentioned below, and they can be had directly on payment of cash or by V. P. P. from the undersigned :—

NAMES OF SELECTED BOOKS.**For Prize Essay Scheme No. V.**

- (1) The Living Temple by Dr. J. H. Kellogg, M.D.—Price Rs. 4-8-0.

For Prize Essay Scheme No. VI.

- (1) The Essays on the Advantages of a Vegetarian Diet (Published by S. J. D. G. P. Fund)—Price Rs. 2.

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- (1) The Diet and Food by Dr. A. Haig, M.A., M.D.—Price Rs. 1-8-0.
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For Prize Essay Scheme No. VIII.

- (1) The Diet for cultured people by Dr. J. Oldfield, M.A., D.C.L., M.R.C.S., L.R.C.P.—Price Rs. 0-2-0.
- (2) Fruitarian Diet and Physical Rejuvenation by Dr. O. L. M. Abramowski, M.D.—Price Rs. 0-2-0.

—e—

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3rd	" " " " "	... 75
4th	" " " " "	... 65
5th	" " Silver " "	... 60
6th	" " " " "	... 50
		<hr/> 500 <hr/>

For Prize Essay Scheme No. VIII.

		Rs.
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3rd	" " Silver " "	... 45
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6th	" " " " "	... 35
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18th	" " " " "	... 5
19th	" " " " "	... 5
20th	" " " " "	... 5
		<hr/> 500 <hr/>

CONDITIONS.

(1) The Essays should be written on one side and should not consist of more than 50 sides of foolscap sheets in Prize Essay Scheme No. V, 35 sides of foolscap sheets in Prize Essay Schemes No. VI and VII and 20 sides of foolscap sheets in Prize Essay Scheme No. VIII. *Any Essay exceeding the prescribed limit will not be examined.*

(2) The Fund does not bind itself to return any Essay as the Essay will be considered its property when once it has reached in its office.

(3) The undersigned reserves the rights of publishing any of the Essays with the Photograph of the Essayist.

(4) Any ladies and gentlemen who may have already won prizes in any of our past Prize Essay Schemes are requested not to compete in the present Prize Essay Schemes.

(5) The candidates are requested to send their Essays to the undersigned on or before the 30th September 1914.

(6) The results will be declared in December 1914, and the Medals and prizes will be awarded in the month of March 1915.

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(FROM THE COMMONWEAL).

The unpretentious town of Loughboro can at least boast of a board school well ahead of the average in respect of the methods of teaching employed. Not long ago I had the privilege of being shown round by the head master, who explained the chief features of his system with some pardonable pride. The building lends itself well to providing cheerful surrounding for the pupils, and convenience in supervision for the teachers. All the class-rooms have large windows opening on to a lofty and spacious central hall, so that on entering one can easily get a good idea of what is going on. The first thing that catches the eye is the time table, wherein the length of time given to any one subject varies with the age of the children in the class, the youngest being relieved by frequent changes. In fact there are in all classes ample intervals for exercise in the play ground, so that steam can be let off and fresh air imbibed. It may be remarked in passing that repeated attempts on the part of the school authorities to obtain a field, or even the use of one, on reasonable terms, had so far resulted in failure ; and yet the school

building actually adjoined the open country. A strange commentary on our present system of land tenure.

Being of a constructive turn of mind, I was naturally most interested in the modelling, science, and art classes. The simplest form of design were executed in cardboard, and even at this elementary stage the encouragement of originality was evident in the diversity of shapes chosen by the children of their own accord for quite ordinary odds and ends. For instance a hanging match-holder had provided possibilities of variation in form and colour for each juvenile mind to endow with a touch of its own character ; some were quite pleasing, others distinctly quaint, but all were genuine and real of their kind. Some of the models in wood displayed considerable ability not only in design and workmanship, but in regard for utility and the needs of others. For instance one boy was engaged on a complete set of doll's house furniture for his little sister, a result of the excellent practice of allowing children to keep their work when finished. In case of the wood models a working drawing had always to be made first, in three views and perspective ; so that the finished article was clear in the child's mind before he sat to work on the raw material. Some of these drawings were really very promising as examples of the kind of talent that may often pass unrecognised in the paralysing monotony of mechanical production. In many of the note-books the sketches of Chemical apparatus, etc., were admirable, especially as they had to be made and explained by descriptive matter during the course of an exposition.

Another interesting introduction (at least since my early days) was the composite picture. A good example was afforded by a long sheet hung on one wall like a frieze, and depicting a caravan of camels crossing the desert: I was told that each figure had been separately drawn, cut out, and pasted on to the complete sheet, so that each child could point to his own work and judge of its effect on the whole scene. Raised maps, moulded in a paste of moistened flour, and coloured when set, were a favourite means of making

lessons in geography more real than the ordinary two-dimensional map.

Nor must I forget that wonderfully adaptable composition known as "Plasticine," which seems to combine the properties of clay and India-rubber. A mere lump of this is a Joy for ever to children young and old, since it can be picked up at odd moments and made into a thing of beauty, animal, vegetable, or mineral and then squeezed down again into its original undifferentiated state of a lump ready to be made into a new thing of beauty. At the time of my visit a whole class was silently absorbed in making plasticine daffodils, guided by a few of these exquisite flowers which stood on a table. I picked up several in different stages of construction, and they held together wonderfully, though the petals had been drawn out thin enough to overlap one another and reproduce the delicate curves of nature. The young artists had necessarily to be left much to themselves, as it was impossible for a teacher to give individual attention to all the members of such a numerous class, and it struck me as a convincing testimony to the real desire within the growing mind to learn as fast as it can, if only the lessons are made interesting and enable the learner to co-operate actively.

But the complaint from all the teachers alike is the same that they cannot get the best out of a child when so many have to be taken together. Classes must be smaller if they are to reach a maximum of efficiency, and this means more teachers, and salaries that will attract more men and women of ability into that profession on which the future of the nation most depends. As I watched the rows of serious but happy faces and the deft fingers working in harmony with the creative will, I wondered how long it would be before this rising generation influences the life of the community for enduring good. Who knows what revolutions this liberated sense of beauty in simplicity may introduce ere long in our industrial methods and social conditions? It is impossible to image anyone tolerating the night-mare of an overcrowded city whose eyes have once been opened to the inexhaustible treasures of an English country lane.

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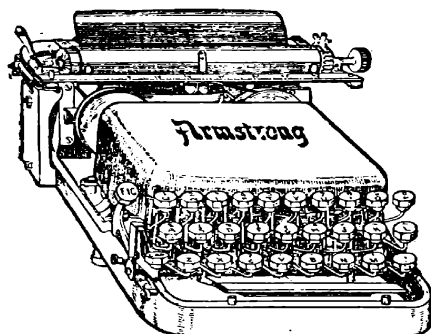
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THE ALL-INDIA JAIN ASSOCIATION.

ESTABLISHED 1899.

The year 1913 was a record year for the Association. Never before in the history of Jain Gatherings was seen such an assemblage of Erudite Scholars of the West and the East. Never on any previous occasion was the non-Jain public found to be so anxious to hear discourses on "Jain Philosophy." Day after day the seats in the Town Hall of Benares used to be occupied long before the commencement of the proceedings, and special arrangements had to be made for the distinguished visitors coming at the proper time or a little later.

All this "Prabhavana," all this glory of Jainism, was unprecedented. The *Pioneer*, the *Leader*, and other newspapers have given prominent notice to the activities of the Mandal. The German papers are loudly proclaiming Jainism. The title of Jain Darshan Divakar conferred on Dr. Jacobi, will to quote the words of Dr. Strauss, "be highly appreciated by learned Germany all around." In the words of Mahamahopadhyaya Dr. Satis Chandra, Vidya-Bhusan, M.A., Ph. D., M.R.A.S., F.A.S.B., F.I.R.S., Siddhanta-Mahodadhi, the Bharat Jain Mahamandal "gave the first impulse to all progressive movements, and through its organ, the Jain Gazette, is supplying motive power and vital energy to all Jain Movements in India.

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- (c) Establish a branch of the Mandal in every Province, town and village.
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Jaina Gazette.

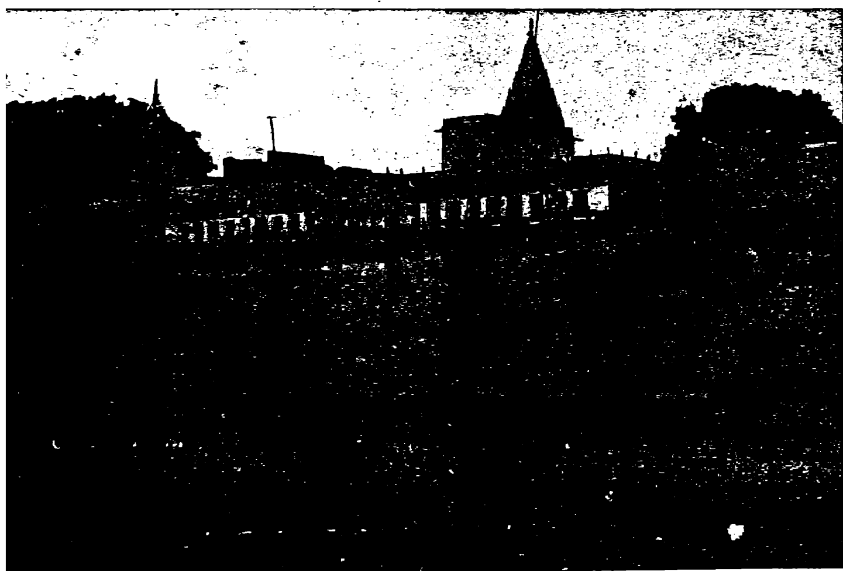
BEING THE MONTHLY ORGAN
OF THE
BHARAT JAINA MAHAMANDAL.
ALL-INDIA JAINA ASSOCIATION.

Jagmander Lal Jaini, M. A.,
Ajit Prasada, M. A., LL. B. } *Editors.*

VOL. X {

LUCKNOW, OCTOBER 1914. }

No. 10.



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All correspondence and other matter for publication to be addressed to the Editor, the *Jain Gazette*, Lucknow. Contributors will please note that all communications are to be written on one side of the paper and in a neat, legible hand; also that articles and letters to be printed in any month should reach the office of the Gazette before the 1st of that month.

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 सो वानी मस्तक झुका सदा देत हूं धोक ॥
 वन्दों वानी भगवती विमल ज्योति जग माहिं ।
 भरम ताप जासों मिटे भवि सरोज विगसाहिं ॥

DEWALI OR DEEP-MALIKA.

The last day of the dark half of the month of Kartik is a red-letter day in the modern history of Jainism.

It was in the early dawn of that historic day that Lord Mahavira, the last of the 24 Tirthankaras, attained the everlasting Bliss of Nirvana. The sages of yore have sung the glories of that glorious morning when the shining Devas from celestial regions came down in countless numbers and lighted up the whole of the holy court with myriads of fragrant lights used in the worship of the Lord. The people of sacred Pawapuri also lighted up their houses and the whole town was illumined. This is the real significance of Dewali, the Deep-Malika, the night of illuminations. Illumination of Perfect Wisdom then came to the Lord and the occasion of the acquisition of this pure limitless knowledge,—Kevala Gnan—was celebrated as the worship of the Goddess Gnan-Lakshmi.

It is a sacred day, the New Year's Day—and ushers in the year 2441 of the Mahavira Era. Our Hindi contemporaries enter upon a new year and we heartily wish them a Happy and Prosperous New Year and many many returns of the same.



The Rishabh Brahm Charya Ashram holds its 3rd Annual Meeting at Hastinapur on the 30th and 31st October and the 1st November 1914.

This admirable institution, like others, is suffering for want of earnest and devoted workers. The work, however, could be carried on through the agency of a well-paid efficient staff. But it appears that the Digambar Jain community has not yet come to fully appreciate the need and utility of a sound and thorough education. Our people still want to do things on the cheap. The idea of spending Rupees 20 a month on a student is simply extravagant and astounding to our stay-at-home people. Their idea of education is still limited to the village school and the street *Chatshala* in the towns, and cannot go beyond the system of school education imparted to day-scholars in Government and aided schools. The system of Boarding Houses attached to schools is certainly gaining ground in the country, but no special attention is anywhere paid to the students by the teaching staff after the school hours, and there is no real governance or guidance of the boys thereafter. The Boarding House Superintendents or house-masters simply look to the financial management and supply of provisions and now and then intervene to settle disputes among the students. But they do little to help the students in developing their character and in acquiring good habits. The Oxford Tutorial system is quite unknown.

In the Ashram the object in view is to mould the characters of the students by constant contact and association with teachers, so that good habits may come to them as a second nature. To make this a complete success, we want more teachers and more money and our rich men cannot possibly make a better investment of their money in any other cause. The money spent in the education of the young citizens of the Empire would be an invaluable asset to the community, society and the Government, in the shape of worthy and loyal citizens and good, religious men, who shall come out of the Ashram.

*

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*

Mr. C. A. Santhanatha Nainar writes from Madras :—

On the sides of the Great Northern Trunk Road from Madras to Nellore in villages Vichoor, Vallyvogil, Sholaveram, Pudevoyil and Puruvoyil of Ponneri Taluq in Chingleput District there are numerous Jain images of granite stone scattered on the bare ground.

In the year 1907 when I was employed in the above taluq on my tour to Chinnambedu *alias* Saravarambedu village, I found a Jain temple of Parsvanath which is about 2 feet in height and this village is about 5 miles from Porneri Railway Station. The temple and the *Mandapam* in front of it are in good condition and the idol is a beautiful one; the compound wall has fallen down in many places, but is no hindrance to offering worship. I have ever since wished for the establishment of a regular daily worship of the sacred image.

Now I am glad to inform our Jain brethren that one Sannyasi named Varthamana Swami, a native of Yalangadu village in North Arcot District, came to the temple with his *parichalaka* accidentally some 3 months ago and is looking after the temple affair by performing daily worship. There is also a house belonging to the temple and adjacent to it, where this Sannyasi and his *parichalakan* are putting up. There are no other Jains in the village. We propose to purchase one Cany of land for the maintenance of the worship. I shall be happy to report further progress.

*

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With a pardonable pride we beg to quote about ourselves the opinion of Mr. F. W. Thomas, of the India Office Library, London :—

“I note with pleasure that the Gazette maintains a high standard of sincerity, good-will, and interest, and am glad to say that it testifies to an awakening of social consciousness and worthy aspirations in the community.”

*

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*

Mr. Chaitan Das, B. A., Sc., of the Government High School, Saharanpore, founder of the Bharat Jain Mahamandal, has established a "General Relief Fund," for relieving the distress of persons who have suddenly been thrown out of work, and have no means to sustain themselves, who have by some fell disease, or accident become temporarily or permanently incapacitated for work, who have been implicated in some trouble and cannot defend themselves, helpless widows, uncared for orphans, and stranded students. Contributions to this fund mean the earning of religious merit by charities of all the 4 kinds inculcated in the Jain scriptures.

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We print elsewhere some tables giving the number of Digamber Jains castewise in the various provinces in India. These tables are taken from the Digamber Jain Directory and show that there are at least 87 castes which profess the Jain religion. The largest number of Digamber Jains is to be found in the Bombay Presidency; Rajputana and Malwa come next with a total of over a lac and the United Provinces comprise about 64,000. As regards caste the Chaturth in the Bombay Presidency predominate with a total of 69,000; the Agarwal who are largely found in the United Provinces and the Punjab number 67,000, and the Khandelwals who mostly inhabit Rajputana and Malwa aggregate to 64,000. The Panchams of the Bombay and Madras Presidencies number 32,000.

BOOKS AND PERIODICALS RECEIVED.

1. *The 4th Annual Report of Muni Shree Mohan Lalji Central Library.*—The library has maintained its usefulness and excellence of management. The number of books issued out is over ten thousand. About Rs. 1,000 are spent in the purchase of new books. The grant under this head clearly requires enhancement, and we hope that the Trustees would take this matter under consideration. The Library should also have a better location in some prominent place on a well-known public street like Pydhonie.

2. *Sati Smarak Upahar*.—This is a beautiful picture in 5 colours printed at the Indian Press, Allahabad, illustrating that memorable verse of the Ramayana, where Sita says :

मनसि वर्चसि काये जागरे स्वप्न मार्गे, । मम यदि पति-भावो राधवादन्यपुंसि ॥
तदिह दह शरीरं पावके मामकीनं । सुकृतविकृतनीतेर्देव साक्षी त्वमेव ॥

Oh Lord, Thou alone art witness for the decision of right and wrong. Therefore burn this body of mine, here in fire, if I have in mind, word, or body, whether awake or asleep, taken anybody else except (Ramachandra) the descendant of Raghu as my husband.

The chaste and virtuous Sita, the ever-living model of a Hindu wife, not only willingly but gladly, submitted to this ordeal by fire, when the people of Ajodhia began to talk in whispers of the impropriety of Rama taking in Sita back as a wife after she had been, all by herself, at the place of Ravana, the King of Ceylon, for six months. To redeem her own honour, and to keep unsullied even by a whisper the glory of Rama, Sita entered the huge burning pile of flaming fire and lo ! the leaping flames change into lotus petals and hosts of shining angels drop fragrant flowers on Sita Sati from their ærial cars above. Rama, and his 3 brothers, and the men and women of Ajodhia throng round the worshipful Sita and offer due obeisance to " Sita the Chaste. "

The picture is taken from a manuscript copy of a Jain Ramayana, dated about '275 years back. This soul-inspiring souvenir of a memorable incident in the life of "Sita the Chaste" should be reverentially placed in every household and earnestly meditated upon by every lady, young or old, maiden, or married, rich or poor, high or low. This picture is published by Kumar Devendra Prasada, Jain, Arrah.

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3. The special *paryushan* number of the *Jaina Hitechhu* is a stout volume of about 300 pages and we heartily congratulate the publisher on his circulating 4,000 copies of this admirable volume at the phenominally low price of one anna

each. The independent tone of the articles and the practical standpoints from which the various subjects have been dealt with by the eminent contributors of this excellent journal show how keenly the Editor-in-chief appreciates the real present needs of the Jain Community and how strongly he feels on account of its deplorable weaknesses and prejudices. Want of space forbids us from entering upon an exhaustive review and we would content ourselves with a brief notice of the Editor's own contribution on page 506 of this periodical. The legislation "for the better protection of male minors" taken in hand by the Jodhpur State, following in the wake of the famous bill introduced in our local counsel by the Hon'ble Lala Sukhbir Singh, is only natural and proper. The opposition of some Jain periodicals and conferences to such an obviously beneficial piece of legislation, however, comes upon us with a sudden surprise. The Jain scriptures nowhere lay down the investiture of a minor with the high discipline of a Jain Sadhu (Monk). The word *Bal Brahmchari* wherever it occurs in the sacred traditions does not mean a Boy-saint, but only signifies a religious recluse, who has never entered upon married life. The Jaina historical or pre-historical scriptures abound with many an instance in which the *Guru* (preceptor) is found dissuading the young enthusiast, entering upon the path of discipleship, from adopting the rigorous discipline of the Higher Orders and it is only when the earnestness of the disciple is established beyond all possible doubt that he is taken into the order of Sadhus. The compulsory initiation of minor Sadhus is certainly an offence against religion and it should indeed be declared to be an offence against the state and society. The prevalent custom of inducing minors, of immature intellect by temptations of certainly a temporal nature to become Sadhus (Monks) deserves the highest condemnation and no true Jain would ever think of supporting it. The shameful spectacle of a girl of 8 years being turned into a nun would in itself be sufficient to condemn the Jaina religion in the eyes of all sensible and thinking men; and Mr. Vadi Lal was himself as he says a witness

to the unfortunate incident. There can be no crime more sinful than that which is committed in the name of religion.

We shall take up the other matters dealt with in this special number in a subsequent issue of our journal.



THE SACRED BOOKS OF THE JAINAS.

That knowledge is power is a trite saying. All civilised people have raised knowledge to the height of adoration. Minerva of the Greeks is the lovely analogue of our own well-beloved Sarasvati. For the Jainas Sarasvati is the sweet warder of the immortal lore that emanates as the wordless speech of the *Jinas*, the conquerors of flesh and karmas. Learning precedes conduct among the Jainas, as right preception precedes and is indeed a *sine quâ non* of right learning. Therefore from the general as well as the special point of view the claims of knowledge come first. Our people to-day are obscure, and without the political and social influence which was wielded by their forebearers. This going down is due to our loss of knowledge as much as to our lack of organisation and the sterling quality of sincerity, without which neither nations nor individuals ever gained any eminence.

It is a sad fact that of all Indian Literatures the Jain Literature is the last and the least studied. And the Jainas are well paying the penalty of their books coming last under the appreciative and in a way sympathetic, though critical, eye of European scholars. The curious result is this. The Jaina religion is misunderstood and misrepresented. Jaina History is scoffed at as imaginary fables, whereas even the myths of other people seem to embody a core of historical facts of great antiquity. An indirect consequence is that the Jainas are put down as extra gullibles subject to unlearned superstitions and mediæval priestcraft. Modern Oriental research, however, is setting matters straight a little. Books hitherto considered to be the works of non-Jainas are coming to be recognised as the works of Jaina authors. The truth of Jaina traditions is being established surely, though slowly. Jaina books are widely read and studied more. There is even an

ever-widening circle of men and women in the East and West to whom truth is revealed in Jaina books and who find consolation and inspiration in the principles and teachings of our ancient Jaina preachers. This is the psychological hour. This is the dawn of a new morning for Jainism. This is the renaissance, literal and figurative, of our ancient and glorious creed. Our rich and orthodox brethren pride themselves on their piety, to a certain extent, rightly but not entirely so. Their money is not always well spent. The motive may be of the best; but the actual manifestation takes a very limp and loose form. In their charitable designs we miss a sense of proportion. The needs of the community are but ill-judged and things that may well wait for decades gain an unfair and pratical precedence upon others which must be looked to immediately. It is like a starving man investing his last anna on a richly embroidered *shawl*. The Jaina creed is clothed in costly pageants, whereas the soul of it is starved for want of substantial aliment.

Thus it comes about that our great mother Sarsavati has been woefully neglected.

But lately something has been done to wipe out this shame. The late Seth Devchand Lalbhai left by his will a sum of Rs. 45,000. This amount was further enhanced by a sum of Rs. 25,000 by Mr. Gulabchand Deochand, and further enhanced by the property of Vij-kore. The interest of all this is for the preservation and the development of the Jain Svetambar Religious literature. 13 books are already published. Our ever lamented friend, the late Babu Deva Kumar, Rais and Honorary Magistrate, Arrah, established and endowed the Siddhanta Bhavana (*Oriental Jaina Library, Arrah*). It is doing good work. The All-India Jain Association (Bharat Jain Mahamandal) in 1909 opened a *Jaina Literature Society in London* to be a nucleus for those people in the West who are interested in Indian philosophy and religions, specially in Jainism. Much money is needed, much co-operation is required for such a vast and important task. Is there any Jaina, man or woman whose whole soul is not thrilled with a sense of duty to

make this great undertaking a great success? What else can demonstrate and secure the immortality of Jaina teachings more effectively than the publishing broadcast of the learning of Eternity of which our Tirthankaras left the Jainas as mere trustees and custodians. Let us discharge our duty. Let us help the sacred cause, by sending money, manuscripts, suggestions, and other offers of help and co-operation.

J. L. JAINI, M. A.,

Bar.-at-Law,

President, All-India Jaina Association.

JAIN BOOKS, IN THE LIBRARY OF THE DECCAN COLLEGE, POONA.

This library contains a very large collection of manuscript books on Vedas, history, science, medicine, poetry, lexicography and other subjects. These books were collected at a great cost and labour extending over 16 years from 1868 to 1884. A detailed catalogue of 1888, containing 540 pages, came to my hand very recently. The books are tabulated in the chronological order in which they were obtained. The catalogue gives the number of pages, the lines on each page, and the words in each line regarding almost every book in the library. It also mentions the condition of each book—complete or incomplete, whole or torn, written on palm leaves or paper. The author and the subject are also mentioned. An index to the whole is appended. The leading men among those who have made this valuable collection are Doctors Buhler, Kielhorn, Bhandarkar and Peterson.

It is a list of 6,856 books, of which 1,501 are Jain *granthas*, 1,245 belong to the Svetambar Sect and the rest to the Digambar. Besides these there are a few Jain *granthas* contained in other lists. In some cases one number is given to a number of books in one volume. Taking these facts into consideration it may be said that the library contains about 1,600 Jain books, *i. e.*, about one-fourth of it is a Jain library. These books have been purchased from Jaipur, Bikaner, Bhatviar, Kashmir, Patan, Surat, Jesalmer, Rander,

Jodhpur, Barwan, Philodi, Limbdi, Ujjain and Delhi, etc. Most of the Digambar Jain *granthas* were purchased in 1875-76 from Jaipur. It is sad to mention that most of the *granthas* both Digambar and Svetambar were sold in original without a copy being kept. Some of these manuscripts appear to have been written so far back as the 9th Century A. D.

Some books are in a very bad condition. A number of pages are missing or are in pieces. Still we should feel grateful to the benign Government for purchasing them; else they would have been by this time eaten up by insects. It is due to their kindness that we can have the good luck of even seeing them now. It is very likely that some of these *granthas* are available only in this library and nowhere else. Svetambar Jain Conference has published a list of books, the price of which is Rs. 3 per copy. It has given a remark against several books that they are to be found in this library and nowhere else. These rare books will be of special value in finding out what additions and alterations have been made in the original *granthas*.

The library has several big commentories on most of the 45 Svetambar Agams. Of the Digambar *granthas*, it contains Gomatsar with a commentary, Triloksar, Sarwarth-siddhi, Tatwarth Vartika Alankar, Mulachar with Vasunandi's commentary on it, Parmatma Prakash Vivaran, Bhavadi Prabhirita, Tatwarth Sar, Samayasar, Nayamsar, Adipurān with Chulika, Pragyapti, Darshan Ratnakar, Dharmamirit with commentary, Jain Vyakarna (Panch-vastu, Mahabirta, Shabdarnava Chandrika), Pramanprameya Karika, Prameya Ratnamala, Prameya Kamalmartanda, Aptā Mimansa with commentary, Asht-shati, Ashta-sahasri, and other important books.

A copy of Shabdarnava Chandrika by Somadeva is on palm leaves. It contains 280 pages and yet it is said to be incomplete and in pieces. Of Darshan-ratnakar by Indranandi Acharya, there are only 94 folios, from 234 to 338. The Sanskrit commentary on Nayamsar of Kunda-swami by

Padamprabhamuldhari Deva contains 146 leaves and must be a fine book. The Sanskrit commentary on Swami-Kartikeya-Anupreksha by Shivachandragani containing 270 folios is also a rare book. There are two editions of Triloksar each with Sanskrit commentary, one by Madhavachandra and the other, which is in Prakrit by Nemchandra, with a Sanskrit Translation by Sagar Seva.

The Svetambar list of Jain books named Jain granth-
vali mentions Rajvartika and Rajvartikalankar as two different books by two different authors. The one is said to be written by a pupil of Akalanka and the other by Bhattakalank Deva. In fact they are 2 copies of the same book and have been written by Bhattakalank Deva. This book of the Poona library therefore deserves a special reading to settle the fact. One book Vадgajgandhastina of Sidhsendivakar is written in 1304 Samvat as given in the Poona catalogue, but its name is not found in the conference catalogue. It is perhaps a rare Digambar *grantha*. One book in the list of Jain books named Sandesh Prakash is said to be written by Abdur Rahman in Prakrit with a glossary in Sanskrit. This must be read to find out what it is and when it was written. A dictionary, the name of which was never heard of before, namely, Anekarth Dhvani-manjari, was purchased from Kashmir and is in a torn condition.

Thus there are a number of Jain *granthas* in this library, the copies of which must be obtained for our Jain Temples and libraries of Jain literature.

It is due to the ignorance of our Seths that these valuable treasures of Jain literature are not duly appreciated and made use of. So much of our money is spent in the name of religion and charity, but it is very sad that so little of it is devoted to the most important work of giving light to knowledge. Knowledge is Jainism. It is the true nature of Atma, and its acquirement is the highest end of life. But how painful it is to think that while we waste lakhs upon lakhs on shows and *melas*, not even a few thousands are given to the noble work of collecting rare books of

Jainism. We have slept enough. Let us awake and rise to do the needful. Let us get catalogues of all Jain and Government libraries in India. Let us prepare an authentic list of all Jain *granthas* available in India, supply copies of rare books to all Jain libraries and complete those which are incomplete whenever possible. The Swetambar Conference and the Jain Sidhanta Bhavan Arrah have already done something in this direction. The Bharat Jain Mahamandal will be glad to help them in all that is necessary in this direction, provided our rich men help the institution with money. We hope and trust that on occasions of charity they will not forget this important work in future.

I am much indebted for the matter of this note to Pandit Jugal Kishore of Deoband.

CHAITAN DAS.

JAIN MATA-SAR URDU.

The above book is a perfect epitome of Jainism. It discusses the antiquity and history of the 3 sects of Jainas ; treats of the principles of Jainism, the attributes of God, Karma, Philosophy, Logic, Idol Worship, points of difference among various sects of Jains and other subjects too numerous to detail. Price about rupee one. Will be sent to Press on receipt of 500 orders.

SUMERCHAND,

Accountant, Karnal.

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
1	Khandailwal	3,562	1,293	53,132	616	1,308	4,814	1	64,726
2	Agarwal	27,652	393	13,503	23,246	1,731	596	...	67,121
3	Jaiswal	3,300	86	5,912	203	321	1,058	115	10,995
	Jaiswal (Dasa)	...	...	94	...	...	...	...	94
4	Parwar	9,545	23,519	8,681	10	134	48	59	41,996
5	Padmavati Parwari	8,744	146	2,297	353	33	12	9	11,591
6	Parwar (Dasa)	...	...	9	...	...	...	...	9
7	Parwar (Chauska)	...	548	729	...	...	...	...	1,277
8	Palliwali	3,752	57	452	...	11	...	...	4,272

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
9	Golara	2,095	1,900	1,565	...	20	2	...	5,582
10	Binaikya	6	3,200	452	...	...	2	...	3,685
11	Nutan Jain	3	...	...	...	...	...	...	3
12	Oswal	18	...	122	179	...	383	...	702
13	Oswal (Bisa)	...	...	...	...	...	45	...	45
14	Gangerwal	136	636	...	...	...	...	...	772
15	Baraila	16	...	...	...	...	...	...	16
16	Barriya	59	..	1,512	...	13	...	...	1,584
17	Fatehpuria	135	...	...	...	...	...	...	135

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Bombay Province.	No. of people in Madras Province.
18	Digambar Jain	28	...	...	...	...	198	941	1,167
19	Parwal	115	...	...	...	...	...	...	115
20	Burahla	558	...	...	8	...	...	...	566
21	Lohia	550	...	52	...	...	...	...	602
22	Golsinghara	329	24	258	...	18	...	...	629
23	Khairoba	980	...	170	...	50	...	...	1,750
24	Lamechu	1,622	218	100	...	29	8	...	1,977
25	Gola Purb	718	9,476	376	...	...	70	...	10,640
26	Gola Purb (Pachbisa)	...	194	...	...	...	...	...	194

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory) —(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
27	Charnagra	...	1,777	170	...	...	40	...	1,987
28	Dhakar	...	1,110	...	...	...	162	...	1,272
29	Kalnaira	...	61	635	...	...	3	...	690
30	Porwar	...	277	...	...	...	8	...	285
31	Porwar (Jangra)	...	517	1,239	...	...	...	...	1,756
32	Porwar (Jangra Bisa)	...	540	...	...	...	...	...	540
33	Dhawal Jaina	...	33	...	...	...	...	...	33
34	Kasár	...	303	...	...	...	9,631	53	9,987
35	Badharwal	...	741	3,492	...	...	91	...	4,324

List of the Digambar Jains of India — Caste-wise (taken from the Digambar Jain Directory) — (continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Bihar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
36	Ayudhia Basi (Taranpanth)	...	208	...	...	...	91	...	299
37	Ayudhia Basi	...	99	194	...	...	...	...	293
38	Lad Jain	...	194	...	...	...	191	...	385
39	Krishna Pakshi	...	62	...	...	...	...	...	62
40	Kambhoj	...	85	...	...	...	620	...	705
41	Samaya	...	913	194	...	...	...	...	1,107
42	Ashti	...	213	254	...	...	...	...	467
43	Dasha Humad	...	45	10,639	...	3	...	...	10,687
44	Pancham	...	18	...	...	...	24,553	7,985	32,556

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
45	Chaturth	...	22	...	...	...	68,432	831	69,285
46	Badnaira	...	501	...	...	...	...	...	501
47	Papdiwal	...	8	...	...	...	...	...	8
48	Bhawsagar	...	27	53	...	...	...	...	80
49	Naima	...	263	...	...	...	...	...	263
50	Narsinghpura (Bisa)	...	...	4,374	...	...	98	...	4,472
51	Narsinghpura (Dasa)	...	...	1,592	...	...	1,001	...	2,593
52	Gurjar	...	...	15	...	...	...	...	15
53	Saitwal	...	9,112	1	...	...	1,171	5	10,289

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Castes.	No. of people in the United Provinces.	No. of People in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
54	Bisa Humad	...	...	846	...	...	1,709	...	2,555
55	Maiwara	...	...	85	...	3	2,070	...	2,158
56	Maiwara (Dasa)	...	...	...	...	2	...	...	2
57	Nagda (Bisa)	...	...	2,654	...	...	...	...	2,654
58	Nagda (Dasa)	...	...	897	...	...	...	...	897
59	Chitama (Dasa)	...	...	274	...	...	32	...	306
60	Chitaura (Bisa)	...	...	551	...	...	...	...	551
61	Sirimal	...	...	660	...	...	59	19	738
62	Sirimal (Dasa)	...	...	42	...	...	...	...	42

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
63	Sailwar	...	...	433	...	...	...	...	433
64	Sarawak	...	...	...	...	...	70	8,397	8,467
65	Sadar (Jain)	...	...	...	...	...	6	11,235	11,241
66	Bongar	...	...	...	...	...	1,432	999	2,431
67	Vaishya (Jain)	...	...	...	...	—	...	242	242
68	Indra (Jain)	...	...	...	...	...	...	11	11
69	Parohit	...	...	...	...	...	...	15	15
70	Kshatriya (Jain)	...	...	...	...	...	...	87	87
71	Jain Digambar	...	28	...	...	...	263	9,481	9,772

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory)—(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in the Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in the Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
72	Tagar	...	...	...	...	...	8	...	8
73	Changhla	...	...	...	...	...	160	...	160
74	Misra Jain	...	...	...	...	...	25	...	25
75	Sankwal	...	...	...	...	...	40	...	40
76	Khursala	...	...	...	...	...	240	...	240
77	Hardar	...	...	...	...	...	236	...	236
78	Upadhayai	...	...	...	...	...	1,216	...	1,236
79	Tagar Dongar	...	...	...	...	...	53	...	53
80	Brahman (Jain)	15	...	10	...	...	18	661	704

List of the Digambar Jains of India—Caste-wise (taken from the Digambar Jain Directory) —(continued).

No.	Caste.	No. of people in the United Provinces.	No. of people in Central Provinces.	No. of people in Rajputana and Malwa.	No. of people in Punjab.	No. of people in Bengal and Behar.	No. of people in Bombay Province.	No. of people in Madras Province.	Grand Total.
81	Gandhi	...	20	...	...	...	...	...	20
82	(Nai Jaini	...	...	4	...	...	...	...	4
83	Barahi Jain	...	...	3	...	...	...	...	3
84	Pokra Jain	...	...	2	...	...	...	...	2
85	Sukar Jain	...	...	8	...	...	...	...	8
86	Maheshri	...	...	16	...	...	...	...	16
87	Anna-Dharmi	...	...	...	...	...	...	70	70
	Grand Total	63,966	58,864	119,293	24,615	3,673	138,957	41,216	450,584

लोके शास्त्राभासे समयाभासे च देवताभासे ।

नित्यमपि तत्त्वचिना कर्तव्यममूढदृष्टित्वम् ॥ २६ ॥

In this world, he who has a faith in the Tattwas (the seven principles) should always adopt the attitude of a true believer towards the non-real scriptures, the non-real religions, and the non-real Deity.

लोके = in this world ; शास्त्र-आभासे = towards the non-real scripture; समय-आभासे = towards the non-real religion; च = and ; देवता आभासे = towards the non-real God; नित्यम्-अपि = always ; तत्त्व चिना = by one who has faith in the Tattwas; कर्तव्यम् = should be adopted; अमूढदृष्टित्वम् = the position of one whose faith is not (clouded) by ignorance.

Explanation : In this verse the author warns the true believer to keep his views ever clear, and uninfluenced by pseudo scriptures, false theories, and misrepresentations of the true Deity.

धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया ।

परदोषनिगूहनमपि विधेयमुपवृंहणगुणार्थम् ॥ २७ ॥

To evolve the virtue of *Upavrinhana*, one should ever cultivate virtue by constantly dwelling upon such moods as “tender and simple thoughts,” and should also try to overlook the defects of other people.

धर्मः = goodness ; = अभिवर्द्धनीयः = should improve ; सदा = ever ; आत्मनः = one's own ; मार्दवादि = commencing from tenderness ; भावनया = by thought of; परदोष निगूहनम् = overlooking the faults of others; अपि = also; विधेयम् = should be practised; उपवृंहण गुणार्थम् = for the virtue of upabrinhana.

Explanation:—This is the 5th of the 8 pillars supporting true faith. Universal toleration, absence of the habit of fault-finding, simple living and high thinking are virtues leading to perfection.

काम क्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।

श्रुतमात्मनः परस्य च युक्तया स्थितिकरणमपि कार्यम् ॥ २८ ॥

In case of deviation from the path of right conduct, under the influence of anger, pride, the sexual passion, etc., a

true believer, should steady his own faith and that of others by reason and argument.

काम = sexual passion ; क्रोध = anger ; मद = pride आदिषु = etc ; चक्यितुम् = deviating ; उदितेषु = under the influence of ; वर्त्मनः = path of ; न्यायात् = from right conduct ; श्रुतम् = belief ; आत्मनः = one's own ; परस्यच = and of others ; युक्त्या = by reason and argument स्थितिकरणम् = steadying ; अपि also ; कार्यम् = should be effected.

Explanation : Steadiness (*sthitikarnam*) is the 6th pillar of right belief. One should always drive away the inroads of scepticism in himself or others by constant reasoning and argument, and should never yield to sceptical thoughts.

अनवरतमहिंसायां शिवसुख-लक्ष्मी-निबन्धने धर्मे ।

सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम् ॥ २६ ॥

One should ever cherish feelings of close and genuine attachment for the (Jain) religion, which brings about the treasure of everlasting happiness, for all professing the same religion, and for the principle of non-injury. (*Abimsa*).

अनवरतम् = always ; अहिंसायां = for *Abimsa* ; शिव-सुख = everlasting happiness ; लक्ष्मी = treasure ; निबन्धने = cause ; धर्मे = for religion ; सर्वेषु अपि = and for all ; सधर्मिषु = co-religionists ; परमं = deep ; वात्सल्यम् = attachment ; आलम्ब्यम् = should be cherished.

*Explanation :—*Vatsalya, affection for the true believers, and devotion to Peace and to religion, is the 7th pillar of *Right Belief*.

आत्मा प्रभावनीयो रत्नत्रय तेजसा सततमेव ।

दान-तपोजिन-पूजा-विद्याति-शयैश्च जिनधर्मः ॥ ३० ॥

One should ever make his own Self radiant by the light of the three jewels, and should add to the glory of Jainism by exceptional charity, austerity, devotion and learning.

आत्मा = self ; प्रभावनीयः = should be made radiant ; रत्नत्रय = the three jewels ; तेजसा = by the light of ; सततम् एव = ever ; दान = charity ; तपः = austerity ; जिन-पूजा devotion to Lord Jinendra ; विद्या = learning ; अतिशयैः = by the exceptional nature of ; च = and ; जिन धर्मः ; = Jainism.

*Explanation :—*The three jewels are, as has already been said, right faith, right knowledge, and right conduct.

CHAPTER III.

इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।

आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥ ३१ ॥

Those who have thus attained right faith, and are ever intent on self-evolution should devote themselves to the acquisition of right knowledge, after having tested it carefully, according to the system of Jain Philosophy and the rules of logic.

इति = thus; आश्रित सम्यक्त्वैः = by those who have attained right faith; सम्यक् = right; ज्ञानं = knowledge; निरूप्य = having tested; यत्नेन = carefully; आम्नाय = system of Jain Philosophy; युक्ति = rules of logic; योगैः = according to; समुपास्यं = should be attended to; नित्यम् = ever; आत्महितैः = by those who desire their benefit.

Samyaktva (सम्यक्त्व) right faith has already been defined and explained at length in the preceding chapter. In this chapter the author deals with Samyak Gyan. Knowledge acquired previous to the attainment of Right faith could not be called Right knowledge. When the faith becomes clear, and certain, the knowledge which was till then hazy and doubtful becomes luminous and well-defined.

पृथगाराधनमिष्टं दर्शनसहभाविनोऽपि बोधस्य ।

लक्षणभेदेन यतो नानात्वं संभवत्यनयोः ॥ ३२ ॥

Although Right knowledge is contemporaneous with Right belief, still it should be separately striven for, as one is by nature separate from the other.

पृथक् = separately; आराधनम् = contemplation; इष्टम् = is proper; दर्शन सहभाविनोऽपि = in spite of its being co-existent with faith; बोधस्य = of knowledge; लक्षणभेदेन = on account of the difference in nature; यतः = because; नानात्वं = distinctness; संभवति = occurs; अनयोः = among these two.

सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।

ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥ ३३ ॥

The Lords Victorious have called Right knowledge the effect, and Right faith the cause. Therefore it is proper to devote oneself to the acquisition of knowledge after attaining Right Faith.

सम्यक् ज्ञानं = right knowledge; कार्य्य = effect; सम्यक्त्वं = Right faith; कारणं = cause; वदन्ति = pronounce; जिनाः = Lords Jinas, the victorious; ज्ञानाराधनम् = devotion to knowledge; इष्टं = is proper; सम्यक्त्वानन्तरं = after Right faith; तस्मात् = on that ground.

कारण-कार्य्य-विधानं समकालं जायमानयोरपि हि ।

दीप प्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ ३४ ॥

Although Right faith and Right knowledge are contemporaneous, there is yet a clear relation of cause and effect between them, just as it is between a lamp and its light.

कारण = cause ; कार्य्य = effect ; विधानं = relation ; समकालं = simultaneously ; जायमानः = coming into existence ; अपि = although ; हि = of course ; दीप-प्रकाशयोः = between a lamp and its light ; इव = like ; सम्यक्त्व ज्ञानयोः = between Right faith and right knowledge ; सुघटम् = clearly.

कर्त्तव्योध्यवसायः सद्नेकान्तात्मकेषु तत्त्वेषु ।

संशय-विपर्य्ययानध्यवसाय विविक्तमात्मरूपं तत् ॥ ३५ ॥

It is proper to acquire a knowledge of the principles (7 Tattwas) which are possessed of many qualities ; and such knowledge, bereft of doubt, falsity, and vagueness is the very quality of the self.

कर्त्तव्यः = should be acquired ; अध्यवसायः = knowledge ; सद्नेकान्तात्मकेषु = in those possessed of many qualities ; तत्त्वेषु = in the principles (7 Tattwas) ; संशय = doubt ; विपर्य्ययः = falsity ; अनध्यवसायः = vagueness ; विविक्तम् = bereft of ; आत्मरूपं = quality of the self ; तत् = that.

ग्रन्थार्थोभय-पूर्ण काले विनयेन सोपधानं च ।

बहुमानेन समन्वितमनिह्वं ज्ञानमाराध्यम् ॥ ३६ ॥

Let there be a devotion to knowledge, with a correct use of the words, with a full acquaintance of their meanings, with a combination of both, correct reading and explanation ; at proper times ; with due respect, accompanied by great reverence, without concealment, and with an effort to retain in mind the lessons learnt.

ग्रन्थ = letters, words, sentences ; अर्थ = meaning ; उभय = both ; पूर्ण = complete and correct ; काले = in time ; विनयेन = with respect ; सोपधानं च = and retaining in memory ; बहुमानेन = with great reverence ; समन्वितं = accompanied with ; अनिह्वं = without

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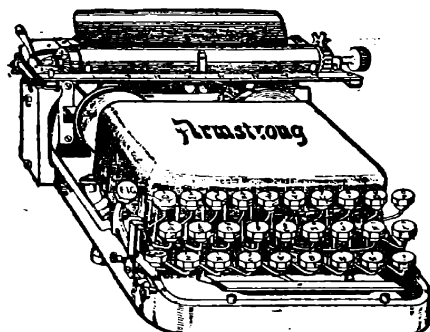
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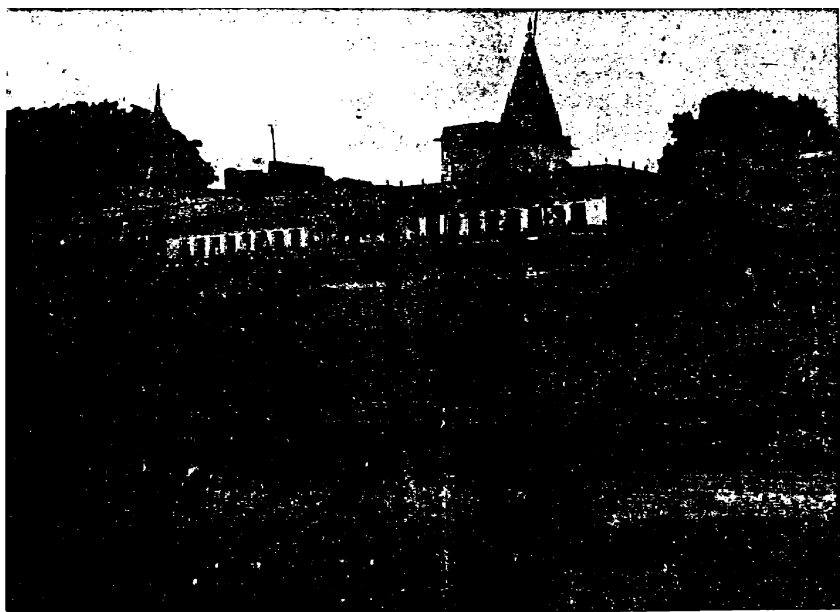
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Jagmander Lal Jaini, M. A.,
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The War.

The papers of October 23rd gave us the first news of the presence of Indian troops at the front in a cable quoting "The Daily Express" of the preceding day. That told us that they went into action as if on parade, and that there was not "the flicker of an eyelid" as the great shells ploughed up the ground around them. The cavalry, it was said, came to grips with the Germans. On the 27th came the news of the cavalry work, and of the arrival of the Indians just at the time when they were sorely needed. A brigade of German infantry, supported by artillery, was approaching the trenches where the British stood, stubborn but exhausted, when the Bengal Lancers were called on to make the first charge of Indians on European soil against the foes of the Empire. An eye-witness tells how they rushed like a whirlwind, the splendid horsemen, on the advancing enemy, followed by a rousing cheer from the weary British thus defended in their need; through the Germans they charged at headlong speed, striking right and left as they galloped through the dense opposing ranks. It was too much for the astonished enemy, who expecting to overwhelm in the trenches an exhausted foe, found their advance suddenly stopped by a joyously shouting body of Indian cavalry sweeping down on their flank and piercing a long line through their densely packed mass. It

was too much: they broke and ran before the charging chivalry of Asia, the gallant sons of Bengal, and the Indians, after chasing them for a mile, returned victorious, to be received with ringing cheers by their British Comrades. How Sir Pratap Singh must have been disappointed not to have been in that first charge of his German insulters. (*Commonweal*).

* * * * *

The infantry, Sikh and Gurkha had their turn soon afterwards. The cable tells us how an overwhelming force of Germans was coming down on the British in their trenches, when the Indians were bidden to charge. Forward they sprang, hurling themselves into the serried ranks of the foe, steel to steel, no long-fire distance here; it was man to man, and the best men to win. In a moment the issue was decided, the message says: the Germans broke and ran, with the Indians among them, slaying as they went. Reaching the rear, now the front, of the flying enemy, they "rounded them up" as sheep-dogs round up sheep, and forced them back again, between the fire of British right and left. Finally, capturing the German trenches, they pursued the flying survivors until recalled. Then back they came, well content. And their British Comrades cheered them, as Britons only can cheer. (*Commonweal*, October, 30).

* * * * *

The Antiquity of Man.

The Adelaide Advertiser tells us of a stockman, a boundary rider, on the Darling Downs, west of Brisbane, Australia, who picked up a skull and carried it off. These Downs are very "rich in the remains of extinct animals, which were looked upon as belonging to the Pleistocene Age." A photograph of the skull was sent to Professor David, who at once wrote, asking that the skull might be sent to him, and, on its arrival, he with a brother scientist, Professor Wilson, set to work examining it. Professor Wilson brought it before the recent meeting of the British Association in Australia, saying that it probably belonged to the Pleistocene Age.

about 25,000 years ago. Its owner must have been contemporary with the huge pre-historic animals of that time, accepting for the moment the western scientific view. The skull is small, brown, badly damaged and partly fossilised. Hindu chronology, which was scoffed at by the civilisation of the west, where, until lately, the world was believed to be only 6,000 years old, is, from time to time, partially justified by geological and anthropological discoveries. Its statements as to the length of the world's existence as a globe are consistent with geological research, and the existence of man is being pushed further and further back as knowledge accumulates. Hindus can wait, possessing their souls in patience, until further researches throw back, yet further, his antiquity. (*Commonweal*, October 30th, 1914).

* * * * *

We are extremely grieved to hear of the untimely death of Dana-Veer Seth Rai Chand-maljee of Ajmere, which sad event happened on the 4th October. He was the General Secretary of the All-India Sthanakvasi Jain Conference. This has been a bad and a sad year for the Jain Community. We offer our sincere condolence to the family members of the noble Seth.

* * * * *

We are much gratified to quote the following from the "New India," Madras, dated the 12th September, 1914:—

A Moslem Jain,

"Allibhai, a Khoja Mahomedan from Rajkot, observes Jain rules of Religion and he is very much honoured in and about Rajkot for his ascetic life. He has expressed a desire that his body, after his death, should be cremated according to the Jaina System and all the Jain people have acceded to his request."—'New India' Daily—edited by Mrs. Annie Besant.

* * *

What would our non-progressive brethren say now. It is impossible to imprison Jainism and keep it "cabined crippled and confined" within the fold of the self-styled "Shuddh-Amnaya" people.

Mr. Devi Sahai, State Accountant, Barwani, wishes to thank Messrs. Phul Chand Rai, Miri Mal, Executive Engineers, and Rai Sahib Babu Dwarka Prasadaji, Sub-Divisional Officer, for the interest they took in the matter of the repairs to the image of Shri Adi Nath Swami (commonly called Bawan Gajaji) at Budwani. The last-named gentleman personally visited Budwani and gave the necessary instructions.

* * *

Conditions of Jivas.

We are indebted to Mr. Rickhab Dass of Meerut for inviting our attention to what may possibly be a misleading conception of the conditions in which *Jivas* exist. On page 224 of our Journal for June-July, Mr. Gordon has divided the Jivas into 3 classes:—

1. *Nitya Sidha*. Eternally Perfect.
2. *Muktatman*. Liberated Soul.
3. *Bandhatman*. Bound Soul or the Souls living in material body.

In Jainism there is no conception of any *eternally* perfect soul. There is no Jiva in the blissful region of Nirvana, the Siddha-Shila, who was eternally perfect. Every Jiva that is there has worked out his own identical perfection at some time or another. Of course there never was a time when there were no Siddha Jivas ; the condition itself of perfect bliss is eternal, is without a beginning, in the sense that there was no time when there were no Jivas existing in that Perfect State ; but there certainly was a time when each and every one of the infinite Jivas existing in Nervana attained that status. Then, again, it may well be said that each and every Jiva is a potential Siddha, and in that sense an eternal Siddha. There never was a time when the eight attributes of the Siddha were *created*, but there certainly was a time when these 8 qualities shone forth in their full and unalloyed lustre, qua each and every individual *Jiva* in Siddha-loka.

Thiru-Nuttarandhati.

It is a small Tamil Jain stotra held in great respect by all the Jains of the Tamil country. It contains one hundred stanzas which Tamil term (nuttru) itself would suggest. This book treats of the attributes of the supreme Lord Arhat, and of the philosophy that emanated from his sayings, which could be understood by all and were clothed in no particular language. This *nool* (book) was composed in the temple dedicated to Lord Neminath at Mylapore, Madras. This great temple at Mylapore is said to have been a big high edifice with all the apartments (7 parkars) of a Jain temple.

This splendid sanctuary was sunk under the blue waters of the billowy sea, 300 years ago, when many houses of the city crumbled down. This destruction of the holy city was prophesied by Jain priests who removed the sacred idol of Lord Neminatha to the temple at Chittamoor, the residence of His Holiness the Lakshmisena Bhattaraka.

This Thiru-Nuttarandhati seems, by various proofs, to have been compiled 400 years ago. The author was originally a Vishnuvite Brahman and well-versed in the Vedic lore. One day as he was passing by the great temple, he heard a Jain Acharya teaching his pupils "Tattvartha Sutra" and the following stanza fell in his ears :—

मोक्षमार्गस्य नेतारं, भेत्तारं कर्मभूसृताम् ।
ज्ञातारं विश्वतत्त्वानां, वन्दे तद्गुणलब्धये ॥

He could not understand the meaning of तद्गुणलब्धये and hence he requested the Acharya to explain the inner meaning of these words. Knowledge dawned on him, he became a Jaina and before going the round of the Lord's temple, he compiled these 100 stanzas. Then he received diksha from the Acharya and travelled on foot to all the important sanctuaries preaching the true faith.

The text (translation)

Prayer to the Lord.

O Lord Neminatha, who stands at the sacred place of Mylapore, whose body is black, and whose lip is red ; who

like a shining diamond dispels the darkness of ignorance in this world; who preaches the true Philosophy and who like a rain-cloud is overflowing with the waters of *Daya* (Mercy), which wash away the sins of this world, I bow to Thee. Pray forgive me; I have been wandering about in wrong directions neglecting thy Sublime *Paramagama*.

1. O Lord Arhat, who gives Deva-loka (Paradise) to those who perform Archa (worship) of flowers to Thee, who gives Mukti (salvation) to those who meditate and seek Thee and who is seated under the cool shades of Asoka tree, my heart in devotion strives after praising Thy Ananta-Guna, (infinite) attributes though the efforts is as foolish as the attempt to count the innumerable rain-drops of a thick cloud.

2. Up to this time I have been foolishly praising and worshipping many things that I came across not knowing that they would not liberate me from this *Samsara* (cycle of existences). But now by my *punya*, I have found the *Kalpaka* (who will give me the Mukti which I desire), under the beautiful Asoka tree.

3. O giver of all gifts, embodiment of mercy, store of Ananta-Guna, the enemy of 8 bad Karmas, I have given up the pleasures of this world which are short-lived like a bubble of water, and have entered your order, and I bow my humble head below the beautiful lotus on which your sacred feet rest.

4. O God thou art seated under the shade of 3 umbrellas placed one above another; Thou hast attained the five great Acquisitions (पंच कल्याणं). Those who worship Thee will attain Heaven.

5. O Wielder of Dharma Chakra (the wheel of religion) who helps the souls of the earth to cross the troublesome ocean of births and deaths and land them in Mukti Kshetra (Nirvana)! Is it a great thing for Thee to make the Indras of the 3 worlds prostrate themselves before Thee, when Thou hast turned my soul from the wrong to the right path.

6. O People know ye that the feet of God Arhat are like a magnet which attracts not only iron but the gold chains

(bad and good Karmas) which bind souls to this mundane life and they set the souls free to enjoy eternal bliss..

7. O Lotus what **तप** (austerities) did you perform in order to bear the feet of my Lord who is seated beneath 3 umbrellas (showing that He is the Master of the 3 worlds).

8. O Lord who is surrounded by 3 Prabbhavalayas (divine haloes of glory) the wise men who seek Thy presence in Heaven, do not care for the pleasures of this world.

9. My Lord, Devandras (Lords of Heaven) are waiting in Thy temple ready to serve Thee, Indranees are dancing in Thy presence, what glory surrounds Thee, O my Saviour !

10. The Master of Kevalagyan (Pure perfect knowledge) will explain His philosophy not only to the Devas and to those who seek His help, but to the dumb creatures also.

11. When our Saviour attains Kavalgyan, the seats of the Devas shake and Soudharmendra surrounded by them, who also bow their heads low, comes down to worship his Master whose feet all mankind revere.

NOTE.—It is the belief of the Jains and Buddhists that when anything supernatural takes place in this world the seats of the Devas shake a little.

12. Master ! make me think always of Thyself and of my own soul and equip me to fight against the Karmas that detain the souls in this mundane life and to attain Nirvana.

13. The most precious thing that can be achieved in this world is to become the Ruler of the 3 worlds and this can be attained only by truth and by meditating upon Jinendra; the ignorant not knowing this blindly desire the transient worldly happiness, and fall victims to birth and death.

14. O foolish mind ! How silly thou art ? Thou art not yet satisfied with this worldly happiness, though thou hast enjoyed this through various transmigrations. Whom thou hast chosen as thy Saviour except Lord Arhat to deliver thee from the fatal tongs of *Yama* (Death) when he pounces upon thee.

15. Only men who are under the shade of Jain Dharma will rightly understand that Lord Arhat (who bestows earthly and heavenly bliss upon those who seek His help) is the only Saviour and that none but He can give them eternal happiness.

16. True saints renounce internal and external *pari-grahas* as a serpent vomits its venom and casts off its slough, but false impious men pretend to be members of the Holy order wearing jewels and clothes, eating full and doing many atrocious deeds choosing for their gods beings that are supposed to have the power to create, protect, and destroy the universe.

17. O mind ! thou art not aware of thine bad actions; thou art neither performing Jina Tapa as instructed by *Tirthankaras* nor leading a pure *Shravaka's* life. Then what is it that thou desirest to do to attain happiness?

18. At present my heart resembles the exalted diamond-shaped *Samavasaran* of my Saviour where His feet rest and I pray most devotedly that my heart may continue to be a residence for my Master.

19. O Thee Highest ! The Wisest ! The Eternal ! The Happiest ! The Wielder of Dharma Chakra ! and the embodiment of Mercy. In order to attain everlasting Bliss and Peace whom should men worship but Thee.

20. My Master ! Those who have faith in Thee and believe Thee as the Saviour attain happiness, but those who worship other gods are plunged in great misery. Only the wise understand this secret and are saved.

21. The central thing of the Great Paramagama, the kernel of the Holy Mantra ; the thing that gives what is desired, and the thing most liked by the true Saints is the pronouncing of the God's name (Lord Arhat).

22. O Lord (Who is a Digambara and Whose Feet lead His followers to Nirvana) I make a petition to Thee. Is the lofty *Manasthamba* that is planted in front of Thy Temple a monument of Victory over *Mithyadrishtees* and Bad Karmas.

THE JAIN BROTHERS' ASSOCIATION, ALLAHABAD.

THE FIRST ANNUAL REPORT,

1913-14.

On the 10th of September 1913, the Students of the Sumer Chand Digamber Jain Boarding House, Allahabad, assembled in a meeting and passed the following resolutions :—

1. That an Association be started in this Boarding House, so that the students residing in it may have the opportunity of learning how services to our country in general, and to the Jain religion and community in particular, should be rendered in an organised form.

2. That permission should be obtained from the General Secretary of the Bharat Jain Mahamandal for the affiliation of this Association to the August Mahamandal.

The permission was very soon obtained and on the 14th September it was decided that the Association be started as a Branch of the Mahamandal and its name should be the Jain Brothers' Association, Allahabad.

The Opening Ceremony.—On the 21st September Brothers Ajit Prasad Sahib, M. A., LL. B., and Chaitan Das Sahib, B. A., came down to Allahabad to perform the opening ceremony. All the Jains of Allahabad, including the ladies, were invited in the new building of the Boarding House, where Brother Ajit Prasad Sahib, after a very instructive speech, declared the Association established.

Rules drafted in a previous meeting were subsequently passed in an open-air meeting held the same night. In these, the following aims and objects of the Association were defined :—

- (a) Union and progress of the Jain Community.
- (b) Propagation of Jainism.

Special attention being paid to—

- (1) Spreading of liberal Education among the Jain.
- (2) Social improvement of the Jain Community.

For the use of members, and as a help to the realisation of these aims, it was also decided that a Library be attached to the Association and it must be located in the Jain Boarding House.

Funds.—For the work of the Association and the upkeep of the Library, it was decided that each member of the Association shall pay Rs. 2 annually, that the fund for the library be kept separate and only the students of the Jain Boarding House should pay Rs. 2 annually towards it in addition to their membership fee.

The following office-holders were appointed :—

<i>President.</i> —	Brother Devendra Prasad.
<i>Secretary.</i> —	„ Nihal Karan Sethi.
<i>Joint Secretary.</i> —	„ Newal Kishore Agarwala.
<i>Treasurer.</i> —	„ Chedi Lal Jain.
<i>Librarian.</i> —	„ Nemi Saran Jain.

The following is a list of members :—

1.	Kumar Devendra Prasad	... Arrah.
2.	Mr. Ratan Lal Jaini	... Afzalgarh.
3.	„ Krishna Chandra Jaini	... Bijnore.
4.	„ Chhitarmal Sogani	... Ajmer.
5.	„ Hemchandra „	... „
6.	„ Gopichand Dhariwal	... „
7.	„ Kistoormal Banthiya	... „
8.	„ Nemisaran Jaini	... Bijnore.
9.	„ Mahabir Saran Jaini	... „
10.	„ Bishambar Sahaya Jaini, B. Sc.	... Meerut.
11.	„ Newal Kishore Agarwala	... Gorakhpore.
12.	„ Chhedi Lal Jaini	... Allahabad.
13.	„ Jia Lal Jaini	... Meerut.
14.	„ Nihal Karan Sethi	... Ajmer.

The following were elected honorary members :—

1. Pandit Deepchand Sahib, Superintendent, Jain Boarding House, Allahabad.
2. Babu Bachchu Lal Sahib, Secretary, Jain Boarding House, Allahabad.

Inaugurated by such able hands and started on such sound lines, it was expected that the Association would rise above the general crowd of Associations and Conferences, which do no more work than passing a few stereotyped resolutions, which, though repeated every year, produce little effect either on the members or on the general public. Moreover, since the members of the Association were chiefly students, young men who are on their way to enter life from whom every country and every community expect so much, and on whose exertions and zealous enthusiasm all the progress of a nation depends, it was very desirable that the word of the Association be carried on such lines as will train the members in organised work, give them an idea of their duty to the community to which they belong and to the country they inhabit, instil into them the spirit of reform, purge their valuable soul of the very harmful superstitions that are so prevalent in our midst, elevate their thoughts and in fact help them in every possible way to become good citizens and devote patriots. An Association cannot possibly be expected to compel its members to do this or that ; nor is such compulsion ever desirable, for it would kill the sense of independence and responsibility which, though apparently opposed to each other, must go hand in hand with the general culture. What an Association can do to the highest benefit—and particularly what this student-Association could be expected to achieve—seems to be that it should be able to appeal to the hearts of its members, that it should help them to form correct opinions and persuade them with reason to give up what they erroneously believed to be right, that it should teach them how their infinite powers can be best utilised by healthy co-operation, that when they go out into the world, the Association should not allow them to go as mere burdens on their country who would become a heavy drawback in the progress of the nation—nor even as indifferent persons who do not care whether their country men starve or rule, whether their community is progressing or not, but as enthusiastic young men believing most strongly in the future.

of their country and not only willing but desirous of rendering services to it—and useful service too.

With such an aim the Association has worked and though it cannot be asserted, just at present, when the Association is a mere child of less than a twelve-month, that it has been able to realise this noble and lofty ideal, yet it can be modestly put forth that all its efforts have been in this direction, and an amount of success has been achieved which largely surpasses the expectations of even the most sanguine among us.

During the 13 meetings that were held, we have not only thought over and discussed such important subjects as—

1. The condition of women in India and how to improve it.
2. Widow re-marriage.
3. Value of old customs.
4. Duties of a good citizen, etc.,

but we hope we have the signal distinction of passing resolutions which are not merely theoretical, but which many of the members have solemnly promised to materialise into action at the earliest opportunity. And the promise is sacred. A small collection out of such resolutions will be sufficient to illustrate the success of the Association.

1. That he will arrange for the education of his wife and other females under his influence as best as he can when not living with them and during occasions when he happens to be with them, he will himself impart education to them when other arrangements are not satisfactory.

2. That as a first step to the complete abolition of the very harmful *pārdah* system, he will begin to-day and gradually abolish it in the case of his wife in his family circle.

3. That superstitions being the product of moral cowardice he will fight against them wherever he finds them and to set an example he will in very near future dispense with the superstitious ornaments, *e. g.*, "Churis" and "Bichuas" in the case of his wife.

4. That the songs sung by women at the marriage festivities are of a very degrading character, and to put a stop to them he will not allow his wife to take part in them.

5. That early marriage having already done great harm to our society and to the individuals concerned, he will look upon these marriages with contempt, he will not join them—be they in his own family and will do all that lies in his power to prevent them—at least in the case of his brothers and sisters.

6. That he will do the utmost he can to put a stop to the most inhuman custom of the “Sale of Girls” and that he will never take any part in such marriages.

7. That he will discourage Public Religious discussions as far as possible, these having already split our people into a large number of minor sects.

8. That he will always show very great respect for the fair sex and as far as possible protect and help them when need be with the feelings of a brother.

9. That justice shall be his watchword, specially in to women and the depressed classes.

10. That disunion having already wrecked the Indian Nation he will, with a view to reforming the Nation and establishing happier relations among our people, try to suppress all difference and gladly co-operate in all matters wherein he agrees.

11. That he will not join any performance of a dancing-girl and will try his best to discourage the practice.

12. That he shall buy Swadeshi goods and encourage Swadeshi Industry even at some sacrifice.

13. That having regard to the most miserable condition that a *girl* is placed in when widowed *at an early age*, he admits the principle that such widows should be allowed to re-marry and that when such marriages take place, he will join them gladly.

These are not high-sounding eulogies of the Association for the members *have actually begun* to take steps towards the fulfilments of these promises and he may hope that

the day is not far when the Association will be able to assert with honest pride that these and more resolutions are to be seen imprinted not on its proceedings book but on the life of every member of the Association.

To such ends the Association did not prefer single-handed efforts and was prudent enough to call the powerful agency of the Press to its aid. To keep its members informed of the progressive movements that are going on in India and other countries, to keep them in touch with the opinions of the highest intellects and the most practical patriots on all questions of importance, to give them opportunities for comparison of different methods of work with their own and in fact to save them from the pertinent title of narrow-minded so often levelled against us, it provided the most useful periodicals and papers as far as its purse could permit.

The members consequently enjoyed the use of the following :—

“The Leader.”

“The Modern Review.”

“The Pratap.”

“The Saraswati.”

“The Jain Gazette” (English).

“The Jain Mittra.”

“The Jain Hitaishi.”

“The Satyavadi.”

“The Manoranjan.”

Some of these were presented by friends and members of the Association, for which it feels very grateful.

That its work has been appreciated by those who have come in contact with it, may in some measure be inferred from the valuable assistance given us by the Secretary of the Jain Boarding House, by considering our requests and making arrangements that they should be granted. Modification in the rules of the Jain Boarding House in the matter of food-restriction is due to this fact and the students are not prohibited now from eating potatoes, etc. The Association is very grateful to him.

Income and Expenditure.—The subscription that could be realised was Rs. 24-6-0 for the Association fund and Rs. 17 for the library fund, making a total of Rs. 41-6. Of this amount Rs. 8-9-6 and Rs. 16-14-6 have been spent by the Association and the library respectively, making a total expenditure of Rs. 25-9, the balance of Rs. 15-14 was in hand.

To all those who have helped the Association by subscriptions or by other means, and even to those who have befriended its cause, the Association is deeply grateful.

We earnestly hope that the Jain Brothers' Association shall continue to do even more useful work during the ensuing year and after that the work started by it shall be appreciated and taken up by young men all over the country, so that in a very short time we may have not one Jain Brothers' Association but a Jain Brothers' Association in every town of importance throughout India, and Brothers' Associations too. The progress of Jainism and the welfare of the Jains will be rendered much easier by such work and the gain to India will not be small.

KUMAR DEVENDRA PRASAD,
President.

NIHAL KARAN SETHI,
Secretary.

PRASNOTTRA.

Question.—This evolution that is working, how do the Jains account for it ? Surely there is a method in the workings of Nature, though Nature often makes blunders. But there must be a guiding force, some Law. Is Nature herself the Law-maker ? What I mean is, since Matter is eternal, how came it about that before life began on this planet it was lying inorganic since eternity ?

(Signed) SAGAR CHAND.

Answer.—A complete answer to such a question as this would-fill a book perhaps, and not merely a few sheets of letter paper ; so whether a short reply will satisfy the enquiry or not will perhaps depend on the reader's further metaphysical beliefs. However, I will express such ideas as present themselves to my mind on thinking about the question.

Given a universe, it must do something, and what it is doing is what it does.

Having in mind the whole universe, which means everything, it is obvious that it cannot be guided, because in order to be guided there would have to be something else besides the universe, *viz.*, a guiding force; and if there is something else besides the universe, then the universe is not everything but only part of reality.

If we have in mind not the whole universe, but only a part of it, and then ask the question, is this part guided ? The question might very well be answered by, Yes. And the guiding force would then be part of the universe, *viz.*, the part other than the guided part.

If we take this view, which we may do, perhaps, then it will be obvious that this guiding force, whatever it may be, will have to modify its activities according to what is done by that which it is guiding. Obviously then this guiding force is itself guided by being thus compelled to modify its actions to suit them to the doings of other things ! !

Thus it becomes common to each and everything in the universe to be both a guiding force, and a thing guided. In relation to every other thing it is a guiding force, and in relation to every other thing it is also a force that is itself guided. And this is much about the same as saying that each thing in the universe produces effects upon other things, and is itself the object of the effects of other things.

This, I think, is perfectly sound reasoning ; and it settles the guiding force question.

The question assumes 'evolution' ; or rather perhaps I ought to say implies that there is no atrophy, whatever word we use to express the opposite idea to evolution. But the probability is that all the three possible conditions exist, *viz.*, progress, stagnation, and retrogression. A person who is now a man may, I believe, generate such karmas as would make him a monkey by his next birth. But, if I understand the Jain system correctly, there are but three periods in the life history of any living being, *viz.*, first, a period or condition of life which is, what it is, but it is a life in which there is no development. This period, I understand, is eternal backwards as far as the past is concerned for those who are now in it. Secondly, a period during which development is going on and during which there may be ups and downs, progress and retrogression. This is the period of life we are in at present. It has its beginning in time, and it has its ending in time. And once the living being has begun to develop he never goes back to that previous state in which there was no development going on. Thirdly, the period after development is finished; and this period is eternal forwards.

As far as I understand, the development begins by means of circumstances; and as it advances it progresses at the instigation of the soul itself, whose nature it is to develop to perfection.

This, as I understand it, is ever going on; there are ever those who are leading a kind of life in which there is no development nor ever was in the past; there are always those

who are developing; there are always those who are living in a perfect state. And to render this possible it is said that there is an infinity of souls. There is always an infinity in conditions first and third, and only a limited quantity in the condition of developing.

There is another assumption in the question, which assumption is not proved, namely, that life is not eternal. And another, *viz.*, that this planet has been in existence ever in the past as a planet. I believe the Jain theory asserts the latter, but not the former assumption. According to the Jain theory life is eternal just as matter is; and so, too, are the other four dravyas or substances, namely, space, time, and dharmastikaya and adharmastikaya.

The useful answer perhaps to the question would be to say that there are two guiding forces, one's own self or soul, and those other souls who have developed their true nature and taught others how to do it. But one's own soul is the guiding force, it should live its natural life, and at present it does not do so. One's own soul is the guiding force guiding the body it controls; and the joint or corporate activity of souls is seen in the universe to be what it is. And no other condition of affairs is thinkable except wrongly; for suppose God controls others. He becomes 'other' to every individual, and must act according to the doings of each individual; thus he is simply controlled as well as controlling; and this is true of every soul as said above. And in this way any God who is regarded as a controlling force shrinks up to the size of a soul and becomes no more.

Of course there may be heads of states, heads of families, schools, etc. And whether there are any heads in the universe in this sense I do not know. And the question would arise. How is it they make such a muddle?

I think that is about all I can write on this subject, at any rate, now. And perhaps it is enough.

(Signed) H. WARREN.

HUGE BUTCHERY OF ANIMALS IN INDIA.

Mr. Lallubhai Gulab Chand Jhaveri, Honorary Manager of the Humanitarian Fund, Bombay, heartily joins that earnest and indefatigable friend of the "birds and beasts" Mr. Labh Shankar Laksmi Das in an appeal which we have the pleasure of publishing below :—

APPEAL FOR MERCY.

To

GENERAL BRAMWELL BOOTH,

Chief of the Salvation Army, London.

REVEREND SIR,

It was stated in the *Times of India* of 19th January, 1914, that the following animals were killed in Bombay, Calcutta and Madras during the year 1912 :—

(1) Sheep and Goats	...	...	1,215,438
(2) Cattle	...	...	111,872
(3) Calves	...	...	11,024
(4) Pigs	...	...	2,860

"When so many animals are killed in only three cities, please realise the *huge* number killed in the *whole* country."

(2) Mrs. C. L. H. Wallace, editor of the *Herald of Health*, 11, Southampton Row, London, W. C., wrote to me on 21-9-1912 that—

"So many of your people who come over here, I am told, cease to be Vegetarians when in this country."

The number of Indian students now in the United Kingdom is between 1,600 and 1,700. (*Times of India*, 4-12-1913.)

(3) Mr. B. I. Bhutt, Commercial Instructor, High School, Azamgarh, wrote to me on 7th March, 1913, as follows :—

"This part of the country is too much addicted to flesh-eating, almost all the communities eat it."

(4) In the pamphlet, *Animals in their Relation to Empire*, by the Hon. Mrs. Charlton, it is stated as follows:—

"At the time of the Durga Puja in Calcutta, the lanes and alleys round about the temple of Kali may be seen positively following with the blood of thousands of goats. The stench of blood fills the air. The whole neighbourhood is redolent of slaughter."

(5) "Many pigs are sacrificed each week in the villages quite close around the sacred city of Kashi"—*The Central Hindu College Magazine*, Nov., 1911.

(6) "There is a class of Brachmins who annually offer animal sacrifices, in the belief that their scriptures require them. Such sacrifices have, of late, become very numerous. In offering goats, they are killed by a slow process of excruciating torture which is, or should be, revolting to human nature.—*The Theosophist*, June, 1899.

(7) A missionary lady, writing to the *Indian Witness*, "deplores the expensive habit of meat-eating which is spreading among Indian Christians—*Indian Spectator*, October 18th, 1914.

"The total number of Christians is now twice as large as in 1881.—*The Commonwealth*, February 27th, 1914.

I know that you, Reverend Sir, are a very great and earnest advocate of the Vegetarian Diet, and that your Salvation Army has come to India for the material as well as the spiritual welfare of the millions of her people. I, therefore, pray that you may kindly order your Army officers in all parts of India to live as vegetarians, and also to preach to the people the various advantages of the vegetarian diet, thereby trying to stop the *huge and steadily increasing* butchery of millions of poor animals in India, with all the diabolical horrors inseparably connected with the Meat Trade and Religious Blood-thirstiness.

Yours respectfully,

Junagad, Inda,

25th March, 1914.

LABHSHANKAR LAXMIDAS.



concealment ; ज्ञानं = knowledge ; आराध्यम् = should be acquired with devotion.

Explanation :—A student, who is devoted to the acquisition of knowledge, should take good care to read and write and pronounce every letter and word correctly, should know its full significance and meaning, should perfectly understand himself, and be able to explain to others what he has learnt. His hours of study should be fixed and regular, his body and surroundings clean and tidy, he should think of and bow to the Lords of wisdom, render due obeisance to the scriptures and the preceptors, and use and handle the scriptures with reverence, should never conceal the book or teacher, or the other source wherefrom he derived his knowledge, and should retain in memory what he has learnt.

CHAPTER III.

DEALING WITH RIGHT CONDUCT.

विगलितदर्शनमोहैः समञ्जस ज्ञान विदित तत्त्वार्थैः ।

नित्यमपि निः प्रक्रम्यैः सम्यक् चारित्रमालम्ब्यम् ॥ ३७ ॥

Right conduct is followed by those who have destroyed Delusion ; who having acquired right knowledge know the full significance of the Tattwas, and who are firm and unshakeable.

विगलितदर्शनमोहैः = by those who have destroyed delusion or belief founded on ignorance ; समञ्जसज्ञानविदिततत्त्वार्थैः = by those who have by Right knowledge known the reality of the Tattwas ; नित्यमपि = and always ; निःप्रक्रम्यैः = by those who are unshakeable ; सम्यक् चारित्रम् = Right Conduct ; आलम्ब्यम् = should be adopted.

नहि सम्यक् व्यपदेशं चारित्रमज्ञानपूर्वकं लभते ।

ज्ञानान्तरमुक्तं चारित्राराधनं तस्मात् ॥ ३८ ॥

Conduct which follows Ignorance can never be designated as “ Right ” ; therefore the acquisition of Right Conduct is lectured upon subsequent to “ Knowledge.”

नहि = can never ; मम्यक् = right ; व्यपदेशं = designation ; चारित्र्यम् = conduct ; अज्ञानपूर्वकम् = preceded by ignorance ; लभते = deserves ; ज्ञानान्तरं = subsequent to knowledge ; उक्तं = lectured upon ; चारित्र्यम् = conduct ; आराधनं = acquisition of ; तस्मात् = therefore.

चारित्र्यं भवति यतः समस्त सावद्ययोगपरिहरणात् ।

सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ ३६ ॥

Thus, by restraint of all movements resulting in sin, and by getting rid of all emotions, is attained such clear and unattached conducts as is the very image of the self.

चारित्र्यं = conduct ; भवति = becomes ; यतः = this ; समस्त = all ; सावद्या = begetting sin ; योग = motion ; परिहरणात् = by restraint of ; सकल = all ; कषाय = emotion ; विमुक्तं = free from ; विशद = clear ; उदासीनम् = unattached ; आत्म = self ; रूपं = image ; तत् = thus.

हिंसातोऽनृतवचनात् स्तेयादब्रह्मतः परिग्रहतः ।

कात्स्न्यैकदेशविरतेश्चारित्र्यं जायते द्विविधम् ॥ ४० ॥

Conduct is of two kinds, complete and incomplete, as distinguished by total or partial abstinence from causing harm, speaking falsehood, theft, inconstancy, and love of the goods of this world.

हिंसातः = from causing harm ; अनृतवचनात् = from speaking falsehood ; स्तेयात् = from theft ; अब्रह्मतः = from inconstancy ; परिग्रहतः = from the things of this world ; कात्स्न्यं = wholly ; एकदेश = partial ; विरतः = from restraint ; चारित्र्यम् = conduct ; जायते = is ; द्विविधं = of two kinds.

निरतः कात्स्न्ये निवृत्तौ भवति यतिः समयसारभूतोऽयं ।

यात्वेकदेश विरतिर्निरतस्तस्यामुपासको भवति ॥ ४१ ॥

The ascetic who is devoted to the complete observance of restraint and renunciation becomes the very personification of the real spirit (attains perfection), and he who observes only partial restraint would be a disciple.

निरतः = devoted to ; कात्स्न्यं = complete ; निवृत्तौ = in renunciation ; भवति = becomes ; यतिः = ascetic ; समयसारभूतः = the personification of real spirit ; अयं = the ; यातु = he who ; एकदेश = partial ; विरतिः = restraint ; निरतः = is engrossed in ; तस्याम् = in that

(partial renunciation) ; उपासक : = server, disciple ; भवति = would be.

आत्मपरिणामहिंसन हेतुत्वात् सर्वमेव हिंसैतत् ।

अनृत वचनादि केवलमुदाहृतं शिष्यबोधाय ॥ ४२ ॥

All this indulgence is "*Hinsa*," because it injures the real nature of the *Atma* ; and calling it as falsehood etcetra is only by way of illustration for the instruction of the disciple.

आत्म= Spirit ; परिणाम= real nature ; हिंसन= injuring ; हेतुत्वात्= by reason of ; सर्वम्= all ; एव= even ; हिंसा= causing injury ; एतत्= this, indulgence in 5 sins, aforesaid ; अनृतवचन= false words ; आदि= etcetra, beginning with ; केवलम्= only ; उदाहृतं= used as illustrations ; शिष्य= learner ; बोधाय= for the instruction.

यत्खलु कषाय योगात्प्राणानां द्रव्य भाव रूपाणाम् ।

व्यपरोपणस्य करणं सुनिश्चिता भवति सा हिंसा ॥ ४३ ॥

Whatever injury to the physical or mental principle of life, is caused through the action of passions, it is certainly *Himsa*.

यत्= whatever ; खलु= certainly ; कषाय= emotions ; योगात्= by action of ; प्राणानां= of the principles of life ; द्रव्य= physical ; भाव= causal ; रूपाणाम्= in the shape of ; व्यपरोपणस्य करणं= causing injury to ; सुनिश्चिता= certainly ; भवति= is ; सा= that ; हिंसा= injury.

Explanation :—The word *Prana* means the principle of life ; the vitalizing essence. *Dravya Prana* means the physical organs of the senses, etc., and *Bhava Prana* means the force which vitalises the organs.

By the excitement of passion, the man injures his natural purity of the spirit and as a result of the working of the passions, he loses his life-forces, or life itself and similarly causes pain to others or even the deprivation of life-organs or life itself.

Passion thus the moving cause which leads to *Hinsa*.

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥ ४४ ॥

Assuredly, the absence of passions is *Ahimsa* (peace) and their presence is *Himsa* (Injury). This is a summary of the Jain Philosophy.

अप्रादुर्भावः=absence ; खलु=assuredly ; रागादीनां=attachment, etc., (passions) ; भवति=is ; अहिंसा=peace ; इति=that : तेषाम्=their ; एव=alone ; उत्पत्तिः=presence ; हिंसा=injury ; इति=this ; जिन=Jaina ; आगमस्य=of philosophy ; संक्षेपः=summary.

युक्ताचरणस्यसतो रागाद्यवेशमंत्रेणापि ।

नहि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥ ४५ ॥

A good man who, not moved by passion, conducts himself properly does not commit *Himsa* even by injuring life.

युक्ताचरणस्य=he who is of proper conduct ; सतः=good man ; रागादि=passions ; आवंशं=inroad, अन्तरेण=absence ; अपि=of course ; न=not ; हि=certainly ; भवति=happens ; जातु=possibly ; हिंसा=Himsa ; प्राण=life ; व्यपरोपण=injury ; एव=even.

व्युत्थानावस्थायां रागादीनां वश प्रवृत्तायाम् ।

म्रियतो जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥ ४६ ॥

And, if one acts carelessly, moved by the influence of passions, there certainly advances *Himsa* in front of him, whether a living being is killed or not.

व्युत्थान=carelessness ; अवस्थायां=in a state of ; रागादीनां=of the (passions) beginning with attachment ; वश=force ; प्रवृत्तायां=moved ; म्रियतां=may die ; जीवः=living being, मा, वा=or, not ; धावति=runs ; अग्रे=in front ; ध्रुवं=certainly ; हिंसा=Himsa.

यस्मात्सकृषायः स न हन्त्यात्मा प्रथममात्मनात्मानम् ।

पश्चाज्जायेत् न वा हिंसा प्राण्याचन्तराणात् ॥ ४७ ॥

Because under the influence of passion, the spirit first injures the self, through the self ; whether there is subsequently an injury caused to another being or not.

यस्मात्=because ; सकृषायः स=being with passion ; हन्ति=injures ; आत्मा=the spirit ; प्रथमम्=first ; आत्मना=through the self ; आत्मानम्=the self (objective case) ; पश्चात्=thereafter ; जायेत्=may happen ; न=not ; वा=or ; हिंसा=injury ; प्राण्यन्तराणां=of other living beings ; तु=too.

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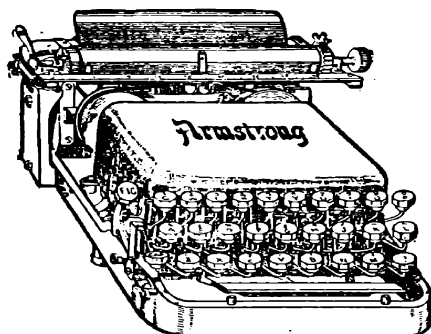
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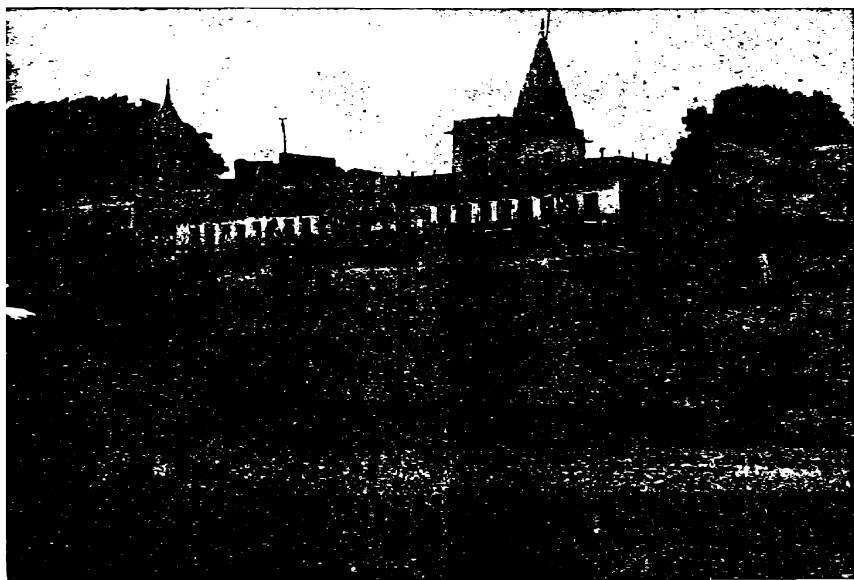
Jagmander Lal Jaini, M. A.,
Ajit Prasada, M. A., LL. B.

} *Editors.*

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LUCKNOW, DECEMBER 1914.

} No. 12.



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 शशिदिवाकरयोर्ग्रेहपीडनं ॥
 मतिमतां च विलोक्य दरिद्रतां ।
 विधिरहो बलवानिति मे मतिः ॥

Notes and News.

The Jain Community possessed only one man who could truly be called a Graduate-Pandit. This man, Pandit Arjun Lal Sethi, B. A., of Jaipur, has for the last 9 months been lost to the community. The last that we saw of him was at the Syadvad Mahotsava, Benares, in December last year, when he delivered his admirable discourses on religious subjects in the Town Hall. In March last he was the Principal of the first Jain High School founded at Indore by Rai Bahadur Seth Tilokchand Kalyanmal, and it was in that School that he was arrested on suspicion of being concerned in the Delhi conspiracy and the Arrah murder cases. While these cases dragged their weary length along, he was till June last kept in close confinement at Indore, and was therefrom sent under arrest to Jaipur, where he is still undergoing incarceration in lock-up. The two cases have long been decided and nothing has been found in either to justify Arjun Lal's detention in custody. The Jain public have been sorely grieved on his account, and have, we are informed, approached the Government and the Jaipur Raj by humble petitions and telegrams, but with no satisfactory result. It is a long term, nine months, to keep a man in custody without a trial. And we are informed that his custody is in a way severer than solitary confinement. He is not allowed to speak to any friend or

relative. Even his wife and children have been denied access to him. The denial of the society of his fellow-men is considered so severe a form of punishment that criminologists would not allow a man to be imprisoned for more than a week at a time and the total period of such confinement cannot exceed 3 months, *vide* sections 73 and 74 of the Indian Penal Code.

We know little about the laws and rules of procedure in Indian States, but we can say that 9 months' detention in Havalat without a trial, or even a charge, would not have been tolerated by any Magistrate in the British Raj.

We trust that the British Resident at Jaipur will kindly look into this case, and allay the agonizing anxiety of the wife and children of Arjun Lal and of the Jain Community in India, by either obtaining his release, or at least by a general publication of the proposals for disposal of his case.

We are informed that Arjun Lal has suffered very seriously in health, and that if no immediate attention is paid to his case, he would soon succumb to the hardships which he has been enduring for the last 9 months. Whatever may be the degree of his criminality, if any at all, we hope and trust that the law of mercy and the dictates of humanity will have their due, and that immediate steps will be taken to prevent any further physical suffering by the adoption of proper measures.

* * * * *

As we are going to press we find the following in the "Leader" of the 20th December, and we hasten to make room for it.

The Case of Pandit Arjun Lal Sethi.

Sir,—Will you very kindly permit me the use of your columns to draw the attention of the public and the Government to the following :—

1. Are the public aware that Pandit Arjun Lal Sethi, B. A., of Jaipur, a Jain educationist, was arrested in March last, at Indore? Was this in connection with the Delhi and Arrah cases? Was any charge framed against him? If not, is it a fact that nothing could be proved against him and that he was consequently released?

2. Is it a fact that he was re-arrested? Was this arrest made by the Government of India or was it done by the Indore State on its own responsibility?

3. Is it true that he was then handed over to the Jaipur State and that since then, for about 9 months, he has been in solitary confinement there? Was the second arrest made at the request of the Jaipur State? If so, did the State bring any charge against him and try him? Or, was he handed over to the State to be kept there for the Government of India? Was this step made necessary by the suspicion that something might be found against him in the course of the proceedings of the Delhi and Arrah cases?

4. Both the trials have now ended. Is it true that nothing has been proved against him? Is it also a fact that he is still kept in confinement? If so, is it justifiable for any Government thus to deprive any man of his liberty, causing great distress to his helpless wife and children and anxiety to the community to which he belongs?

5. Is it a fact that now, even his visit to the temple has been forbidden? Is it not true that it was allowed before. Has anything fresh happened now to justify this order? Has any further evidence been found against him? Or, did he in any way abuse the liberty formerly given him?

6. Is it a fact that Pandit Arjun Lal has not taken his food for the last eight days, since the issue of this new order, for staunch Jains do not take their food without visiting the temple? Is he now allowed to visit the temple, or has the State made it possible for him in any other way to take his food? When suffragettes in England refuse to take their food, the Government persuades them to do so; for they cannot let a prisoner die, unless he has committed some heinous crime, requiring capital punishment. Will the life of Pandit Arjun Lal Sethi be not endangered, if this state of things continues any more? Is it not then the duty of the Government to prevent any serious consequences that might naturally follow?

7. Is it again a fact that he has now been ordered to undergo 5 years' imprisonment? If so, has anything been

discovered against him now? Has there been any trial in which this sentence was passed? In what court was the trial conducted? Were the proceedings of the court public? Was any opportunity given to the accused to defend himself? If there was no trial, under what law was this order issued? Was this done by the native State of Jaipur or was it an order of the Government of India? If the native State has done it, is it not the duty of the Government of India to see that such acts of injustice are not perpetrated under the British suzerainty? Has the Government taken any steps to this end? Does it intend to take any?

8. If it is true that there has been no charge framed against him, is it too much to expect from the Government in the name of ordinary commonsense, in the name of justice and in the humanity, that it will at once release him? But if there is the slightest evidence against him, let him be tried in a court of justice and if he is there found guilty, let him be punished by all means; and in spite of our respect and admiration for Pandit Arjun Lal, we shall be prepared to revise our opinions.

I have advisedly chosen the form of enquiry and avoided any assertion because the Government has been all along very reticent in this matter. I hope the Government will soon throw light upon it, and allay the growing anxiety of a loyal community.

JUSTICE.

* * * * *

We would invite the attention of the Government of India to a letter written by 'Justice' and printed on another page, touching the case of one Mr. Arjunlal Sethi, who has been kept in confinement for several months now and since sentenced to a term of imprisonment as we learn. A number of pertinent and important questions are put therein which call for an answer. If Mr. Sethi is and has been proved to be guilty of any offence, it is right and even essential that he should be punished. But no one should be condemned without a proper

judicial trial. The greatest merit of British rule is that the subject lives under the reign of law and not under the reign of discretion. The reign of law is the guarantee of the liberty of the subject. The time is gone by when the liberty of the individual could be left at the mercy of executive discretion—or indiscretion. The salutary rule may justifiably be departed from, for reasons of State only in an abnormal time when the safety of the State is in peril. Not the most incurably pessimistic or the most wildly excited man will seriously contend that there is any such exceptional circumstances now in India. We can even understand emergency action taken under any of the war ordinances, but are wholly unable to make out why a matter that falls within the purview of courts of law and that has no manner of connection with the war should be dealt with in an extraordinary manner with a disregard of the elementary rules of justice. If there is any basis for the numerous questions put by our correspondent, the case of Mr. Arjunlal seems undoubtedly to call for the immediate attention of Lord Hardinge's Government. As we have said at the outset we will not have a particle of sympathy for Mr. Arjunlal if it should be proved that he has been far from innocent and unoffending. We will hold that it is in the interest of the State and the country that he should be deprived of his liberty of doing mischief. But it is indispensable that the guilt must first be judicially established. We hope and trust that the Government of India will see their way to publish for general information a full statement of the facts about the case in question. ("Leader," 22nd December 1914.)

* * * *

The meetings of the Malva D. Jain Provincial Sabha have come to a successful close. The idea of this gathering was first conceived by Shrimati Besarbai, the widow of Seth Dayachand Sa. Her generous contributions to existing Jain public institutions are well-known. The Shravika-ashram at Bombay took its start by her generous gift of Rs. 1,100. The Syadvad College of Benares received from her Rs. 1,000 and the Rishabh Brahmcharya-Ashram of Hastinapur has been the

recipient of Rs. 3,000 only last year. She has now made a gift of Rs. 25,000 for the spread of female education. She has set an example of economy and convenience of management by abolishing general feasting, a custom which stands as a great barrier to the convening of large assemblies. A new epoch of reform was ushered in these meetings, when it was resolved that inter-marriages among the sub-divisions of the Powar caste should be encouraged. Other social reforms such as the fixation of the minimum marriageable age of boys and girls, the observance of Jain religious rites on occasions of domestic ceremonies, the abolition of prostitute-dances in marriages, etc., were introduced. The arrangements made under the supervision of Babu Manikchand, B. A., LL.B., for the convenience of the guests were all that could be desired.

* * * * *

Mr. Manikchand has in his address as President of the Reception Committee dealt with almost all the questions of vital interest to the community at the present moment.

The first and foremost of them all is the urgent need of saving the sacred literature of the Jains which is being every moment destroyed by the natural forces of disintegration and is being eaten up by worms and insects. The learned President rightly deplores the apathy of the Jains, than whom no other community professes to have a higher regard for their sacred books, towards their fast disappearing literature. The Christian and the Mahomedan holds the Bible and Alkoran in very high respect. There are thousands of editions of the Holy Bible, most accurately printed, on superb paper, in rich bindings, of morocco and velvet; they are kept and used with veneration. The Koran is also like the Bible, printed with a marvellous accuracy. Large rewards are offered to persons for a single printing mistake in the Koran, or the Holy Bible. The Musalman carries his Koran high up in a satchel, and would always place it on a high seat when reading it. But neither the Christian nor the Mahomedan literally worships the Sacred Book. To the Jain, his Shastra is an actual object of worship, like the image in the temple. He prostrates low before his

Shastra on the ground, on all eight points of the body, places the eight offerings before it, and recites the formulas of worship. The worship of the Shastra is a regular point of daily duty and a part of religion. But our heart sinks within us with intense grief when we contrast this outward worship with the manner in which he actually treats his Holy Books—the embodiment of the Letterless voice, the unspoken word. We have not yet come across a single Shastra which was correctly written. The spelling mistakes are so many, and so bad, that very often the very sense of the text is confounded, and the reader is at a loss to attach any meaning to the jumble of meaningless words. An index is a thing quite unknown, and unheard of. Catalogues of the sacred books in a temple are seldom met with, and if any is ever prepared it has no pretence to any system at all, alphabetical, subject-wise, or with reference to the authors. The books are again rarely arranged in shelf. They are thrown away pell-mell in a wooden box and then stowed away in some dark, damp and dirty corner. Our people do not even know the names of more than a dozen sacred books on Philosophy and Metaphysics. There are scarcely half a dozen men who can truly be called real scholars of Jainism, and yet, as the President Manikchand truly remarks, there is a no insignificant portion of our community which regards the publication of our scriptures as an act of sacrilege. Such an attitude is so devoid of sense that he calls it “obstinacy.” This obstinate opposition to rescuing our sacred literature from absolute destruction and decay has been actually working for the last 20 years. Were it not for the labours of Western scholars, and for the devotion of men like Messrs. V. R. Gandhi, J. L. Jaini, and F. K. Lalan even the word Jainism would have been a thing unknown to the non-Jain world.

* * * * *

The President makes proper mention of the Bharat Jain Mahamandal (the All-India Jain Association) and of its allied institutions, the Jain Literature Society, London, and the Jain Sidhant Bhavan Arrah as neuclei of *Jain Dharm Prabhavana* which would help to spread the glory of Jainism far and wide

and which should therefore be substantially helped and encouraged to widen their sphere of action and scope of work. The SACRED BOOKS OF THE JAINS is an undertaking of ours which deservedly stands in need of immediate and substantial help ; and we are grateful to the learned President for bringing the above useful institutions to the notice of the Jains assembled at Sidh-Vara-Kut.

* * * * *

Mr. Manikchand has struck a true and forcible note in placing his finger on the ill-organised charities of the generous Seths of Indore. They profess to spread education, but have adopted measures which are the least likely to attain that end. The Council of ill-informed Pandits and half-educated Seths which evolved the scheme in which 5½ lacs of rupees (about £37,000) have been invested has left the most crying needs of present-day Jainism severely alone. They are dressing the starving and fast-dying skeleton of Jainism in pearls, jewels, and cloth of gold, but would not place a dish of porridge before it. They are frittering away their monies and energies in empty shows and childish pageants, in unworkable schemes, and unnecessary undertakings.

* * * * *

Female education, social reform, caste prejudices, mismanagement of temple funds, protracted litigation in law courts with reference to places of worship, mutual dissensions and petty jealousies, are matters which we cannot afford to discuss in the limited space at our disposal. Mr. Manikchand has dwelt upon them all strongly, briefly and eloquently.

* * * * *

He has paid due tribute to the memories of the three great men who parted company with us during the last 6 months, and for whom we observed the signs of mourning in our issues Nos. 6—7, and 8—9.

* * * * *

The omission of the undignified and cruel treatment which is being meted out to a Jain worthy in the Indian State of Jaipur from the address of Mr. Manikchand is a grievous one.

We hope, however, that the widespread efforts of our Jain brethren for the release of Pandit Arjun Lal Sethi, B. A., from a felon's jail where he has been detained since March last, without a trial and without a charge, will be crowned with success at no distant date.

May we expect that our just and sympathetic Viceroy will take early measures to ensure that the dark and gloomy home where Arjun Lal's wife and children reside will be made happy and cheerful on Christmas Eve when all Christendom rejoices and makes merry.

* * * * *

We did not in our last issue particularly notice the question of widow marriage, discussed and decided by the Jain Brothers' Association, Allahabad. We must, however, point out that no sanction for such an usage can be found in the Jain Scriptures ; and the sentiment of the Jain Community is strongly opposed to it. It is admittedly an evil, and when the efforts of our young men at stopping early marriages, and marriages between old men and young girls, and towards observing the *Brahmcharya Anu Vrata*, are successful, "a young widow" shall be an impossibility. The question should not have been taken up at all by the Association, and we would strongly recommend its expunction from the report.

* * * * *

The tenth anniversary of the Syadvad Maha-Vidyalya Kashi, will be held at Benares on the 25th and 26th December 1914. Dr. T. K. Laddu, B. A., (Cantab.), Ph. D., Sanskrit Professor, Queen's College, Benares, has kindly consented to preside. We hope our friends will muster strong to make the occasion a success.



PUBLICATIONS RECEIVED.

The special number of the Digamber Jain.—This is the 3rd Special Vir-Nirvana Number of our Surat Contemporary—and we are glad to notice that it is in no way inferior to those which have preceded it. The title page is a decided improvement in idea as well as execution. Devotion and

Belief watering the tree of Pure life, from which shoot out the various virtues, and spring forth the foliage of arts and sciences, and which bears the fruits of happiness, joy, and salvation is a soul-elevating picture. The contributions in prose and poetry by Messrs. Gordon, Warren, Jaini, Udani, and Devendra Prasada, are excellent and will amply repay perusal. The illustrations this year are not particularly attractive. There are too many group-photos, and photos of buildings. Two excellent photos are those of the illustrious Seth Maneckchand and his no-less-illustrious daughter Maganbai.

Shri Mahavira Charitra.—Volume 6 of Chunni Lal Jain Granth-Mala, compiled by Brahmchari Sital Prasadaji.

This is a short sketch of the Life of Lord Mahavira, the last Tirthankara. It is written in an easy style, and is entirely based on the original Sanskrit text of Shri Sakal-Kirti Acharya, which is profusely quoted. At the age of 30, before he was married, he renounced the royal robes, repaired to the woods, spent 12 years in deep meditations and austerities, attained absolute wisdom, promulgated the faith for another 30 years, and then became a Siddha—the Perfect one. This was at early dawn on Amavasya day in the month of Kartik, and from that moment dates the Vira Era of the Jains—527 B. C. It is purposely priced low—Rs. 3 per 100 copies—for free distribution among non-Jainas.

Vishva Tattwa Chart.—This is the first attempt to tabulate the principles of Jain Philosophy and Metaphysics in the form of a Chart.

The Tattvarth-Adhigama of Shri Uma Swami is a triumph of the noble art of aphorism-making. The vast vistas of Jain Philosophy, Metaphysics, Psychology, Cosmogony, Discipline for laymen and ascetics, the whole theory and course of evolution of the soul from the lowest depth to the sublimest height, its wanderings in various forms and conditions, the forces which influence such wanderings, the inter-action of Jiva and Karma, the inflow and outflow of

Karma, the stoppage of the inroads of Karma, and the final and complete emancipation from the bondage of Karmic matter and the attainment of the condition of perfect Bliss are all condensed within the space of 10 chapters, and 356 aphorisms which occupy 11 printed pages of a size, much smaller than that of our Journal.

The aphorism of *Panini*, the Sanskrit Grammarian are spread over 8 parts, each of 4 chapters, and number about 5,000. The art of condensation has been here carried to its extreme limit, and we are in a position to definitely assert that no religion or science can boast of possessing such a complete and compressed epitome of its teachings.

Similarly, the *Vishwa Tattwa* chart based on Shri Uma-swami's Sutras is a unique production in the field of Jain publications. There are some charts and tables extant, but there is none which can approach this in condensed comprehensiveness. Considerable time and labour must have been spent in its preparation by Pandit Dipchand, Superintendent, Sumerchand Jain Boarding House, Allahabad, and Kumar Devendraprasada but it is a labour of love to both of them. This is the first Chart of the 'At a glance series' of THE SACRED BOOKS OF THE JAINAS. The Chart is printed at the Indian Press, Allahabad, size 34" x 24" and is priced 2 annas only and is to be had of the Publisher Kunwar Devendra Prasad, Arrah.

Sati Smarak Upahar.—This is a painting printed in colours at the Indian Press, like its namesake which we had the pleasure to review in October last. The idea illustrated is the triumphal success in the self-imposed ordeal by fire through which "Sita the Chaste" emerged gloriously out. The scenery and the coloring are different, and so are the verses quoted to explain the picture. This is also an excellent picture, but we have no hesitation in saying that we would award the first prize to the picture we reviewed in October last.

Bhakti Smarak.—This is another picture published by Kumar Devendra Prasada, and printed in beautiful colours. The blending of hues is exquisite, and "devotion" is well

portrayed. The picture would have been better appreciated if a verse or two in explanation of the scene exhibited had been printed.

The Brahmchari.—This monthly journal is an organ of the Haridwar Rishikul. It is ably edited and contains choice articles in prose and poetry. We accord it a hearty welcome.

Lord Pentland's Visit to Jaina Sacred Places.

In his tour to the western part of the Presidency, His Excellency Lord Pentland, the Governor of Madras, also paid a visit to the Jaina centres. On November 7th, he and his party went to Mudabidri, a very famous place of Jain pilgrimage, where, tradition tells us, was a very great collection of Jaina Sacred books. Mudabidri seems to have once been a great school of Jaina thought and learning, but unfortunately she has lost much of her prestige and her library, too, is considerably reduced.

The Governor and party were loyally welcomed and the leading members of the Jaina community were introduced to His Excellency. In the evening His Excellency and party visited the Bastis (Temples). Near the Bastis, His Excellency's attention was first invited to a strange cocoanut tree, from the top of which cocoanut plants were shooting up. Lord Pentland was taken to the Guru Basti, Hirie Basti (Big Temple), and to the thousand pillared Temple called the Hossia Basti (New Basti). A few descriptive words on each Basti will not be out of place here.

1. The Guru Basti also called the Halee Basti (old Temple) is dedicated to Lord Sri Parswanath, the 23rd Thirthankara. It is a small building, but looks very ancient.

2. The Hirie Basti is said to be older than the Guru Basti, but it looks the most modern of the three Bastis for it has undergone repairs lately. Its appearance suggests that it was originally a Hindu Temple and was converted into a Basti.

3. The Hosa (new) Basti, otherwise called the thousand pillard Basti, on account of the numerous pillars, is described

in the inscriptions engraved on it, as "Tribhuvana Chudamani Chaityalaya" or the Abode of Lord Jina, who is the Gem of the three worlds. This Basti is dedicated to Sri Chandranath, the 8th Tir-Thankara. This building consists of 3 storeys and was constructed in 20 years (from 1429 to 1449). This is the most important and beautiful of the Bastis. The style of Architecture adopted in the construction of these Bastis stands unique.

In the early morning of the 8th November the Governor and party motored to Karkala and visited the statue of Sri Gamata Swami. The Basti here, His Excellency was pleased to learn, is the oldest Jaina Temple in South Canara and bears the earliest inscription that has been found, 1334 A.D. The statue is a monolithic one erected in 1432 by King Vira Pandia who seems to have been a Jain feudatory of Vidyanagara at Ikkeri above the ghats, but his successors seem to have been bigoted Lingaits. The great *Vigraha* or Idol, represents Sri Bahubalin, son of Lord Sri Vrishabha Deva, the First Great Master or Tir-Thankara, and is about 45 feet in height.

His Excellency and party, after seeing the *Manasthamba*, a single shaft of beautifully carved pillar, 33 feet high, returned to the camp.

In the afternoon, the Governor and party visited Vennur, a forgotten Jain centre, about 12 miles from Mudabidri. The remains of buildings and palaces there show that it was once a great flourishing town.

C. S. MALLINATH.

The necessity of Chawls for the Poor and Middle Class Jains in Bombay.

AN APPEAL TO WEALTHY JAINS.

Though the question above referred to has been discussed on previous occasions, I once more take this opportunity of inviting the attention of the wealthy men of our Community by giving some reliable figures of percentage of death-rate

among our Community in the city and island of Bombay, with the earnest hope that the same would make our wealthy men think about the sanitary condition of the Jain Residents in Bombay. I shall be gratified to hear if any of our millionaires, Sabhas or constituted bodies, like the Jain Association of India would come forward to remedy the hardships our fellow-brethren are suffering from, in consequence of their very limited means and their forced living in some of the insanitary slums of Bombay.

2. The following calculations, which are based on the population as enumerated at the census of 1911, and obtained from the Annual Reports of the Health Department of the Bombay Municipality, show

- (1) Jain Population, Ward by Ward, according to the census of 1911 in the City and Island of Bombay,
- (2) Total number of deaths,
- (3) Percentage of death-rate per 1,000,
- (4) Percentage of death-rate per 1,000 through plague,
- (5) Percentage of Infant Mortality per 1,000, among Jains as compared with other communities during the last three years in Bombay.

STATEMENT No. (1).

Ward No.	Population.	
A	965	It will be seen from this statement that nearly more than 66% or 2/3rds of the Jain Population reside in B. & C. Wards, which owing to the very high percentage of density are always reported to have higher percentage of death-rate in Bombay.
B	4,836	
C	8,700	
D	1,045	
E	2,017	
F	1,252	
G	1,325	
Harbour, Railway & Homeless	319	
Total	20,460	

STATEMENT No. (2).

Caste.	Population.	Total number of deaths during		
		1911.	1912.	1913.
Jains ...	20,460	1,438	1,414	1,349
Brahmins ...	53,655	1,265	1,391	1,159
Parsis ...	50,931	1,242	1,314	1,145
Mahomedans ...	179,346	8,321	9,097	6,996

STATEMENT No. (3).

Caste.	Population.	Percentage of death-rate per 1,000 during		
		1911.	1912.	1913.
Jains ...	20,460	70·28	69·11	65·93
Brahmins ...	53,656	23·57	25·92	21·60
Parsis ...	50,931	24·38	25·79	22·48
Mahomedans ...	179,346	46·39	50·72	39·00

If the above two statements are glanced at carefully it will be seen that the total number of deaths and percentage of the Jains per 1,000 as compared with other communities in consideration of the population of each caste in Bombay show the death-rate among Jains to be the highest and there seems no better proof than the figures quoted above to find out the reason as to how so many deaths occur every year among the Jains in Bombay. It is interesting to note that on an average of the calculations for the last three years quoted above, the Jain population, which only number a little above twenty thousand suffered by 68·44% of deaths per 1,000, while the Brahmins

numbering fifty-four thousand had 23·69% of deaths per 1,000. Parsis, however, who number a little above fifty thousand in all had 24·21% of deaths per 1,000, while Mahomedans who number about one lac and seventy-nine thousand had 45·37% of deaths per 1,000.

STATEMENT No. (4).

Caste.	Population.	Percentage of death-rate per 1,000 through plague during the year		
		1911.	1912.	1913.
Jains	20,460	12·7	5·91	9·53
Brahmins	53,656	2·87	1·36	2·14
Parsis	50,931	1·76	·66	·05
Mahomedans	179,346	2·90	1·51	1·65

The above figures show the highest percentage of death-rate per 1,000 through plague among Jains as compared with other communities. This appears to be due to our lack of knowledge as to how a plague case should be nursed, or to our negligence, or want of precautionary measures.

STATEMENT No. (5).

Caste.	Population.	Percentage of Infant Mortality per 1,000 of births during the year		
		1911.	1912.	1913.
Jains	20,460	953·2	1,201·4	792·5
Brahmins	53,656	638·2	632·8	600·4
Parsis	50,931	186·2	206·2	188·1
Mahomedans	179,346	388·5	421·6	369·5

It is a matter of deep regret that no attention is paid by the leaders of our community to remedy such tremendous excess in the number of infantile deaths. In this connection there is much possibility of the figures of Infant Mortality being not altogether reliable owing to the error of uncertainty of calculations as there are difficulties, (a) in the way of registration of births occurring in the city consequent on parental ignorance or neglect, varying with the class of people inhabiting the different sections, (b) owing to the prevailing custom of sending prospective mothers home to their native districts for confinement, resulting in an excess of infants in the city over the births actually occurred and registered in it, and (c) on account of the inflation of infantile death-rate due to out-born infants dying in the city. Apart from this there remains much to be done to curtail such an excessive number of deaths in the early stages of infant life.

3. I regret to state that the separate figures of our own community prior to 1911 are not available as Jains were included among Hindus; but hope that the present statistics will serve the useful purpose of arousing the leaders of the Jain community to do their duty. I hope that the time will come when each and every individual of our community will learn to understand the importance and advantage of living in Sanitary buildings, and the necessity of having our own Hospitals and Sanitoriums.

4. Lastly, I beg to draw the kind attention of our Benevolent Babu Saheb, who has got several chawls near Grant Road, who had also advertised to give preference to Jain residents to make enquiries as to what are their difficulties and how they can be met with, by appointing a Committee of Jains, to see why the Jains themselves are not taking advantage of the opportunity made available for them.

NAROTAM B. SHAH,

*Hony. Asstt. Secretary to Muni Shri
Mohanlalji Jain Central Library, Bombay.*

Bombay, 13th December, 1914.

Thiru-Nuttrandhathi—(continued from page 313).

23. The head of a Mithyadhrishti who does not recognise Lord Arhat as the Saviour Who is the Author of the *Panchastikaya* is like a pot containing 7 holes placed on a weak pole.

24. My God does not possess inflicting arms as the other gods do because He has no enemies: He does not confuse men's minds with mysteries : He does not shun even those who avoid Him through ignorance, but He gives help and Rathnathriya to those who approach Him with devoted heart.

25. The men who say that earth is god, water is god, air is god, stone is god, plant is god, and what not is god are not able to see the greatness of Lord Arhat Who surveys all the 3 worlds in a single moment.

26. Unless men study the Paramagawa (The Holy Scriptures of Lord Arhat) they cannot emerge out of the abyss of birth and death and obtain eternal happiness.

27. O Lord Arhat ! I have chosen Thy Feet as my guide in order to save my soul from transmigrating as it has done innumerable times till now like a wheel rolling along.

28. Those who do not worship Lord Arhat will be despised and lowered down even though they may profess to be members of a high caste, but those who believe Him to be the Saviour will be glorified and lifted up even though they may be *Panchamas*.

29. O Lord! I do not ask Thee to give me Heaven, but simply to make me have true faith in Thee and to perform Archa (worship of flowers) to Thee daily which is a great comfort for my soul.

30. My heart is liked better by my Lord for His residence than His most exalted Samavasaran and I pray that he may continue to be in my heart and turn me to the right path.

31. What shall we call our Lord Who is seated under the Divine Tree Ashoka? The King of Siddha, or The Eternal

Master, or The Giver of Wisdom, or The Being that is piously sought for by thousands of Sages and Devotees, or The Destroyer of deadly Karmas, or The Friend of all the Living things. What shall we call Him. He is all these.

32. The Religion propagated by Tirthankaras is the only fittest and perfect Scientific Religion on the face of the World to be called a 'National Religion.' It is for all souls. A soul whether born in a Jain family or non-Jain family will be taken up to *Devaloka*, if it finds the Saviour in Lord Arhat and worships Him.

33. O People! those of you who follow systems other than Jainism, are like the cows, which being attracted by the greenness of a thick jungle enter it, but alas! They find no edible leaf there, but a hungry tiger which lives in the forest, pounces upon them, and devours them all. [Here, the trackless wood stands for the *Mythia faiths* (religions other than Jainism) which contain no path for Salvation, the cows that enter the forest represent people that adopt wrong faiths; and the hungry Man-eater is identified with the peril in which the *Mythia drishtees* are thrown]. Therefore, O people hear me patiently. If you desire to obtain Moksha, start at once to do and live as is stated in the **परमार्ग**, the Highest Scripture of the Eternal Master, Lord Arhat.

34. Wise men do not entertain any idea of doing wrong to even those who have done anything amiss to them through ignorance as our Lords also forgave those who inflicted pain upon Them. For instance the 23rd Tirthankara Shri Parsanathji was subjected to excruciating torments by malicious souls when He was absorbed in meditation. The Great Yogi did not show any symptom of anger towards His foes. Or again we see that Our Last Master, Lord Mahavira, when reproached and beaten by a cowherd for not keeping his (cowherd's) cows from going astray, did not return him blows nor even show an angry frowning face.

35. O Saviour! Though standing on the lotus flower in perfect nudity Thy Charm and Beauty are excelled by those of none.

36. O Possessor of Kevalagyan (Infinite Knowledge) I do not beg of Thee to give me bread, or clothes, or money but to make me such that I can realise the bright and natural qualities of my *Self*.

37. Ye learned men ! Do not wish to obtain the illusive things of this world: Turn instantly the Jain Dharma and follow faithfully the Sacred footsteps of Our Great Lord Arhat and thus obtain everlasting bliss and power.

38. Unwise men cannot overcome the Karmas which cause the souls to be born repeatedly in the four stages of Birth, (Deva-birth, Human-birth, Naraka-birth, and birth in beasts, birds, etc.), because of their attachment to worldly things. In order to obtain Eternal Emancipation we should renounce *attachment* to the world.

39. Most men think that by following the systems preached by some minor deities, by performing Yogas which involve killing, by drinking fermenting liquors, in short by leading any pleasurable life they choose, they can attain Heavenly Bliss. Alas! Have they not eyes to see that what they do is all sinful and what awaits them is utter woe !

40. Those who desire to become Citizens of Siddha (the abode of the Perfect) must first become true followers of Lord Jina over Whom there is a grand triple-umbrella, beautifully invented by Celestial Indras.



Explanation.—The vibrations which by passion are caused in the calm equilibrium of the pure soul are foreign to its nature. The setting up of such vibrations injures the real nature of *Atma*, and therefore the harbouring, or inroad of passion alone is *Himsa*. Whether under the influence of passion any consequential injury to any other being is caused or not would depend on the Karmic State of that being.

हिंसायामविरमणं हिंसापरिणमनमपि भवति हिंसा ।

तस्मात्प्रमत्तयोगे प्राणव्यपरोपणं नित्यम् ॥ ४८ ॥

48. The want of abstinence from *Himsa*, and indulgence in *Himsa*, both constitute *Himsa*; and thus in living in a careless manner, there always is injury to life-principle.

Word meanings:—हिंसायाम् अविरमणं = abstinence from causing injury; हिंसा परिणमनम् = indulgence in causing injury; अपि = also; भवति = constitutes; हिंसा = *Himsa*; तस्मात् therefore; प्रमत्त योगे = in the state of carelessness; प्राणव्यपरोपणं = injury to life-principle; नित्यम् = always.

Explanation.—One who has not taken the vow of *Ahimsa*, is negatively liable to the Karmic effect of *Himsa*.

सूक्ष्मापि न खलु हिंसा परवस्तुनिबन्धना भवति पुंसः ।

हिंसायतननिवृत्तिः परिणामविशुद्धये तदपि कार्या ॥ ४९ ॥

49. By the mere influence of external objects, the *Atma* incurs not the slightest liability for *Himsa*. Even then, for the purification of thought, one ought to abstain from causes leading to *Himsa*, such as worldly attachments.

Word meanings:—सूक्ष्मा = Slight; अपि = even; न = not; खलु = certainly; हिंसा = *Himsa*; परवस्तु = external object; निबन्धना = by the influence of; भवति = is caused; पुंसः = to the soul; हिंसायतन = the causes of *Himsa*; निवृत्तिः = abstinence; परिणाम विशुद्धये = for the purification of thought; तदपि = even then; कार्या = there ought to be.

Explanation.—This is caution and admonition, conveyed to those extremists who would not dissuade one from contact with worldly objects in the belief that if your own thoughts are pure,

unalloyed and unattached, nothing external can affect you prejudicially. This is a mistake ; there always is a possibility of fall, and all temptations should be avoided.

निश्चयमबुद्ध्यमानो यो निश्चयतस्तमेव संश्रयते ।

नाशयति करणचरणं स बहि करणालसो बालः ॥ ५० ॥

50. He who, ignorant of the full reality of things merely believes in the absolute, is a fool, and unmindful of external conduct, destroys his character as influenced by objects beside himself.

Word meanings:—निश्चयम् = the point of view of the ultimate reality of things; अबुद्ध्यमान = not knowing; यो = who; निश्चयत = absolutely; तमेव = in that (the absolute theory) alone; संश्रयते = acts upon; नाशयति = destroys; करणचरणं = the rules of conduct; स = that; बहिरकरणालस = unmindful of the external rules of conduct; बालः = the ignorant.

Explanation.—The point of view from which an object may be discussed and considered are many; but are principally two, *Nischaya* and *Vyavahar*. *Nischaya* is the absolute, and *Vyavahara*, the relative point of view. For a complete understanding, a thing must be looked at from all points of view. Leaning on a single view alone is error. Indulgence in mere theories, without regard to character is harmful and dangerous. It is not rarely that we see a scholar and a philosopher leading an immoral life, and not acting up to his own beliefs and principles.

अविधायपि हि हिंसा हिंसाफलभाजनं भवत्येकः ।

कृत्वाप्यपरो हिंसां हिंसाफलभाजनं नस्यात् ॥ ५१ ॥

51. One who does not even actually by deed commit Himsa becomes responsible for the consequences of Himsa, and another who actually by deed commits Himsa, would not be liable for the fruit of Himsa.

Word meanings:—अविधाय = not having committed by deed; अपि = even; हि = actually; हिंसा = Himsa (objective case); हिंसा-फलभाजनं = responsible for the fruits of Himsa; एकः = one; कृत्वा =

having committed; अपि = even; अपरः = another; हिंसा = Himsa (objective case) ; हिंसाफलभाजनं = liable to suffer the consequences of Himsa; नस्यात् = would not be.

Explanation.—All depends on the nature and intensity of thought and intention. If one is ever thinking of causing harm to another, he is guilty even though he does not actually cause any injury; and another, who quite unwillingly, without any intention, actually causes harm to another, would not be liable for the resulting damage. A burglar who fails in robbing an honest citizen is punished as a felon, and a surgeon, even though his patient may not recover after an operation skilfully performed, is nevertheless a benefactor to humanity.

एकस्याल्पाहिंसा ददातिकाले फलमनल्पम् ।

अन्यस्य महाहिंसा स्वल्पफला भवति परिपाके ॥ ५२ ॥

52. To one, trifling Himsa brings in time serious result, to another grievous Himsa at time of fruition causes insignificant consequence.

Word meanings :—एकस्य = to one; अल्पा = trifling; हिंसा = Himsa; ददाति = gives; काले = in time; फलम् = consequence; अनल्पम् = serious; अन्यस्य = to another; महाहिंसा = grievous Himsa; स्वल्पफला = of insignificant consequence; भवति = becomes; परिपाके = at time of fruition.

Explanation.—This illustrates the result of the intensity of the motive, thought or feeling. The degree of Himsa varies directly as the intensity of the moving mental force which causes it.

एकस्य सैव तीव्रं दिशति फलं सैव मन्दमन्यस्य ।

व्रजति सहकारिणोरपि हिंसा वैचित्र्यमत्र फलकाले ॥ ५३ ॥

53. That same Himsa Karma, even when simultaneously committed by two persons, at the time of its fruition, curiously enough, causes severe retribution to one, and a mild one to another.

Word meanings :—एकस्य = to one; स-एव = That same ; तीव्रं = severe; दिशति = gives, causes ; फलं = retribution ; स-एव = that

same; मन्दम् = mild; अन्यस्य = to another; व्रजति = acts; सहकारिणोः = to the two persons acting simultaneously; अपि = even; हिंसा = Himsa; वैचित्र्यम् = curious; अत्र = this; फलकाले = at time of fruition.

Explanation.—This again shows that the effects of Himsa Karma will vary directly as the intensity of thought which brought it about.

प्रागेव फलति हिंसा ऽ क्रियमाणा फलति फलति च कृतापि ।

आरभ्यकर्तुमकृतापि फलति हिंसानुभावेन ॥ ५४ ॥

54. Sometimes, Himsa gives fruit before it is committed, sometimes, at the time of commission, sometimes, after it is committed, and sometimes at the time of attempt to commit it, even when it is not committed. The result of Himsa varies with the intention.

Word meanings:—प्राक्-एव = even beforehand; फलति = gives fruit; हिंसा = Himsa; अक्रियमाणा = at the time of commission; फलति = gives fruit; च = and; कृतापि = even after commission; आरभ्यकर्तुम् = while it is being attempted; अकृतापि = even when not committed; फलति = gives fruit; हिंसा = Himsa; अनुभावेन = according to intention.

एकः करोति हिंसां भवन्ति फल भागिनो बहवः ।

बहवो विदधति हिंसां हिंसाफलभुग्भवत्येकः ॥ ५५ ॥

55. Himsa is committed by one, and there are many who suffer the consequences; many commit Himsa, and only one gets the fruit of Himsa.

Word meanings:—एकः = one; करोति = commits; हिंसा; भवन्ति = become; फल भागिनः = sharers in result; बहवः = many; बहवः; विदधति = commit; हिंसा; हिंसाफलभुक् = the enjoyer of the fruit of Himsa; भवति = becomes; एकः = one.

Explanation.—One person commits a bad deed; but many who look approvingly on, take interest in, applaud the deed, and encourage the doer, have to suffer the consequences thereof. Similarly a whole army fights and kills, but the responsibility lies with the king.

SPECIAL CONCESSION

OF 10 PER CENT. CASH AGAINST DELIVERY

To the Subscribers of the Jain Gazette.

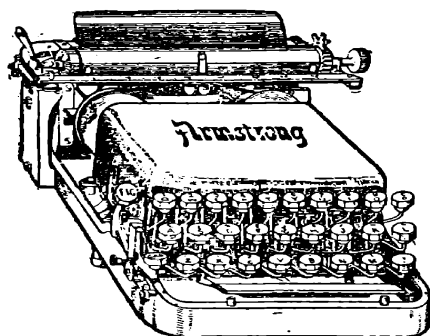
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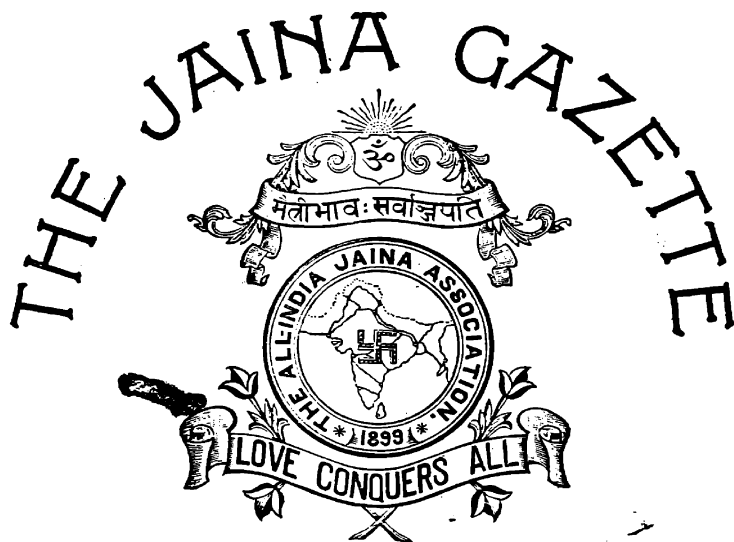
All this "Prabhavana," all this glory of Jainism, was unprecedented. The *Pioneer*, the *Leader*, and other newspapers have given prominent notice to the activities of the Mandal. The German papers are loudly proclaiming Jainism. The title of Jain Darshan Divakar conferred on Dr. Jacobi, will to quote the words of Dr. Strauss, "be highly appreciated by learned Germany all around." In the words of Mahamahopadhyaya Dr. Satis Chandra, Vidya-Bhusan, M.A., Ph. D., M.R.A.S., F.A.S.B., F.I.R.S., Siddhanta-Mahodadhi, the Bharat Jain Mahamandal "gave the first impulse to all progressive movements, and through its organ, the Jain Gazette, is supplying motive power and vital energy to all Jain Movements in India.

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- (c) Establish a branch of the Mandal in every Province, town and village.
- (d) Subscribe to the general funds of the Mandal.
- (e) Make occasional contributions to the funds of the Mandal on ceremonial occasions in the family.

Vol. XI (New Series).

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AN INTERNATIONAL JAINA MAGAZINE,
LIBERAL AND NON-SECTARIAN,

Devoted to the Brotherhood of Humanity, the promulgation
of Jainism, the study of ancient and modern Ethics,
Philosophy, Science and Art, and to the
uplifting and purification of Home
and National life.



Edited by

AJIT PRASADA, M.A., LL.B.,

AND

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THE JAINA GAZETTE.

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योगे वियोगे भवने वनेवा ।
निराकृतशेषममत्वबुद्धेः
समं मनो मेऽस्तु सदापिनाथ ॥

Notes and News.

The Malwa Nimad Digambar Jaina Prantik Sabha held a splendid and successful Session at Indore under the Presidentship of Mr. Jagmanderlal Jaini, M. A., Barrister-at-Law, Judge, High Court, Indore. The President's speech was highly appreciated by the Jains and non-Jains, the orthodox and the liberal, the old and the new school, and was interesting to all, the young and the old. We have received no notes of the speech, but from the brief report which has appeared in the "Jain Mitra" we gather that the learned President in an interesting and instructive speech, which was brief and yet exhaustive, dealt with the principles of Jainism, its practice and rules of conduct, the doctrine of creation, the antiquity, and universality of Jainism, and showed that it was a practical religion which could be followed by all men in all circumstances of life, position and country.

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The Maharaja Sahib of Indore also graced the meeting with his august presence. Seth Jhoonnalal Jauhari who convened the gathering presented to the Maharaja a Hindi Address in an engraved casket. Some preliminary resolutions praying for the success of the British arms, expressing pleasure on the recovery of the Maharaja and grief at the deaths of Seth Maneckchand-Hirachand, J. P., Seth Permeshtidas Raniwala,

Babu Dhannoolal and Mr. Gokhale were adopted. By other resolutions the Sabha advocated the establishment of a dispensary, of residential schools for boys, girls, and ladies, and of a Jain training school, marriage reform, good management of places of pilgrimage, the codification of a special Jaina Law to replace the absurd, ludicrous, and disgraceful special customs which are at times pleaded in courts of law. The Sabha gave expression to its sympathy with the objects of the Jaina Literature Society, London, and with the publication of the sacred books of the Jainas.

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The self-centred Pandit Lakshmichandra of Lashkar took up to himself all the time available for scripture-reading and religious discourses. It is no secret that the red-turbaned sage of Lashkar is so very enamoured of his own voice that he cannot forbear that of any other. He hardly reads a line from the holy scripture which lies open before him, to be used as a protective shield, to ward off all possible interferences with his disconnected and irrelevant jingles of rhymes as irreverence and sacrilege. The conveners of religious gatherings should have a due regard for the time, and patience, of other invited guests and should adopt effective measures to restrain the exhibition of the Pandit's feats of memory within tolerable limits.

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Mahavira Jayanti—the birthday of Lord Mahavira—was celebrated with due religious rites at Bombay, and many other places. We cannot find room within the small compass of our monthly journal for the publication of details received from various bodies, and hope that our correspondents will excuse us on this account.

The most important thing this year to be noted in connection with it has been the joint meetings of all the three sects especially in Bombay and Surat. Surat Jains are to be congratulated upon their having established a permanent Association consisting of the leaders of all three sects. It is hoped their example will be followed by Jains of other places next year.

May Lord "Mahavira" inspire all Jains to work for the common end—the victory of Ahimsa Dharma, which consists in general toleration and universal brotherhood.

* * *

We are sorry to record the death of His Holiness Shri Madhabhinava Charukirti Pandit Acharya Mahaswami of Sravanbelgola, better known as Jaina-bidri, or Gomateshwar, or Gomat Swami, in the Hassan District of the Mysore State. He was 66 years of age, and had been a pontiff for 37 years. He had been elected a President of the Jaina Hitāishini Karnatik Prantik Sabha. He encouraged Samskrita education and had a Dharmshala and a Boarding House built at Sravanabelgola. He had the reputation of being a learned scholar of Jaina Philosophy. He breathed his last on the 31st March after an illness of about a week. We would impress upon his successor the sacred duty of editing and publishing the *Jaya Dhaval*, and *Maha Dhaval*, the most ancient and authoritative Jain scriptures which are believed to be entombed in the dark underground cellars, and are the main objects of worship to the devout pilgrims. This is a sacred duty which he owes to the Jain religion and to the Jaina society; and we earnestly hope that he would set about discharging this most sacred of all religious trusts—the promulgation of the eternal truths of Jainism which his predecessor has left undischarged.

* * *

In Seth Amarchandjee of Rutlam, the unfortunate Jain community, has lost another great leader. He belonged to the Sthanakvasi sect. His views were liberal and tolerant. Union was his watchword, as it was that of Seth Chandmaljee of Ajmere. Both these gentlemen strove earnestly to bring about an amicable settlement of the unbrotherly and un-jain-like disputes about places of pilgrimages which have during the last 25 years done considerable damage to the Jaina community as a whole. We offer our condolence to the family members of the departed great men.

* * *

"Good comes out of evil" is a common saying, and we find that in the present distress arising from the wrongful

confinement of Pandit Arjunlal Seth, B. A., by the Jaipur State, the three sects have joined together in sharing a common grief, and in protesting with a united voice against the incarceration in jail without a trial of the one Graduate-Pandit which the Jain community possessed. At the Hirabagh Hall meeting of the 14th March, Mr. Makanji, B. A., L.L. B., Barrister-at-Law, feelingly remarked that the young graduate having pursued a deep study of Jaina Metaphysics, felt it his religious duty to share his knowledge with the whole community, and this feeling was so strong that he sacrificed his "all" to place the fruit of knowledge at every door.

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Messrs. Brahmchari Sitalprasada Jaina-Dharm-Bhushan, Editor, Jaina Mitra, Mohanlal Dalichand Desai, B. A., LL. B., Editor, Swetamber Jain Conference Herald, Vadilal-Motilal Shaha, Editor, Jaina Hitechchu, Pandit Nathuram Premi, Editor, "Jain Hitaishi", all testified to Arjunlal's love for humanity and his ardent desire to spread education. Mr. F. K. Lalan, the veteran Jain preacher, who was so largely instrumental in founding the Mahavira Brotherhood in London, and whose discourses brought light to Messrs. Warren and Gordon, remarked with truth, that Pandit Arjunlal was the "Gokhale" of the Jaina community; and concluded by saying that if he were imprisoned in place of Arjunlal, and Pandit Arjunlal set free, an immense good to mankind will be the result.

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We fail to understand what secret influence is working on the mind of the Jaipur Raj to justify the detention in jail of Pandit Arjunlal Sethi in face of the above positive testimony of the leaders of the United Jaina community of India. We wonder whether the Jaipur authorities have ever made any reference at all to the leaders of Jaina public opinion in this matter. We are informed that a huge petition is being prepared by the Jainas of India for presentation to the Maharaja and to His Excellency the Viceroy. We hope, however, the wrong will be remedied even before the huge petition is ready.

The Second Sanskrit Literary Conference was held on the Rishikul grounds at Hardwar on the 7th, 8th, and 9th April during the *Khumbha Mela* days.

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Mr. C. S. C. Nainor, Arkonam, has sent us a note of his visit in March last to the ancient Jaina temple in Arunganam Village, Trutani Division, Karvat Nagar, Samasthan, Chitoor District, about 50 miles from Madras. It is about 4 miles from Trutani Railway Station ; and is known to have been built some 3,000 years ago. The daily worship is maintained from the produce of some land, given by Government. The village is inhabited by non-Jainas, who offer worship at the temple. A [solemn worship has] been arranged for the 25th June 1915.

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His Lordship, Mr. Justice Chamier, heard an appeal preferred by one Lala Ajit Prasad against an order of the district judge of Saharanpur, allowing a decree for restitution of conjugal rights to the appellant's wife. It appears that the wife of the appellant, one Musammat Bhaglu, brought a suit for restitution of conjugal rights and injunction against her husband, the appellant. She alleged that the appellant had married a second wife with her consent for the sake of having issue. A couple of years after the marriage the husband came under the influence of the second wife and began to live in another house leaving her in the old house by herself. Since then he never cared to come to her or allow her to go to his house, and he is trying to sell the house in which the plaintiff was living. She prayed that the court should order her husband to perform all the duties of a husband towards her. The first court dismissed her claim. The lower appellate court granted her a decree for restitution of conjugal rights and ordered the defendant to receive her in his house.

His lordship held that the wife was entitled to a decree for restitution of conjugal rights, but the form of the decree passed by the lower court was objectionable. His lordship while ordering the defendant to receive the wife into his house and do all the duties of a husband said, that in case he failed to

to carry out the court's order he should pay a monthly sum to be fixed hereafter, to his wife. (*Leader, April 24.*)

THE OUTLOOK FOR JAINS AND JAINISM.

(*By a Jain.*)

(*Reprinted from the Leader, April 24.*)

It must be a matter of genuine pride for every Jaina to know that the work of some of the Western scholars has conclusively proved the antiquity of the Jaina religion. It must also be satisfactory to realise that this religion represents an entirely independent school of thought which has lived on through centuries of strife and competition with other schools with a far more numerous following.

But this satisfaction at the past greatness should not engender in us, as unfortunately it often does, the idea that there is nothing which we can learn from the more modern nations, who were altogether uncivilised when we were the teachers and masters of the whole world. For whatever we may have been in the past, there is not the least doubt that to-day we are among the most backward races. The glory of the bygone days should only make us feel the necessity of enquiring into our present condition and produce in us a feeling of sadness and humiliation when we find that we are not keeping up our reputation. It should kindle in us a zeal for working and attaining that excellence once more.

In the light of these remarks, it is here proposed to examine the present condition of the Jains. But a survey of all the questions connected with this cannot be attempted in one article and it would be better if I confine myself to only one aspect. The numerical strength of the Jaina community is the point chosen for this essay.

Even a superficial observer can say that the number of the Jainas has been steadily decreasing. In the recent census their number was 1,248,182. Even though we may not be justified in comparing this figure with what it is claimed by the Jainas to have been several hundred years ago, yet it is by no means improper to set the figures of 1901 and 1891 beside this and draw our conclusions from them.

This would show a diminution of 6·4% in the last decade and 5·8% in the period 1891-1901, whereas the whole population of India increased in the same periods by 11·8% and ·9% respectively.

The provincial figures are still worse. In the last 10 years we had a loss of 10·5% in the U. P., 6·4% in the Punjab, 8·6% in the Bombay Presidency, 22% in the C. P., and 10% in Baroda. In the Gwalior state it is about 26% and in the neighbourhood of Gwalior city it has reached about 30%. If we go on to individual places we shall find several where instead of a hundred families that lived 10 years ago, we have now only 2 or 3. In the C. P. and Central India there are several subsections of the Jaina community whose numbers have come down from thousands to hundreds and from hundreds to a few stray individuals.

But these are the figures as they stand in the census reports ; and we have to look behind them if we really desire to have a true knowledge of the decrease. One fact at least must be specially noted. There was a very strong movement set on foot before the last census in which all Jainas were requested to be careful to return themselves as Jainas and not as Hindus. The census authorities were also specially requested to remember this fact. This step was rendered necessary by the fact that in the previous census, many Jains had been counted as Hindus, and no accurate estimate could be made about the number of Jains in India. Thus it would appear that the number of Jainas in India in 1891 and 1901 was really greater than what is given in the report, the difference being greater in 1891 than in 1901. But there could not have been much discrepancy in the figures for 1911. So that most certainly, the decrease in Jaina population is greater than what these figures indicate. Still in the absence of anything better we will base our arguments on those figures.

Making all possible allowances, the average rate of decrease comes to over a lac every decade. It is easy to see that if this state of affairs continues it would not take more than a century for the whole population to become extinct. This period would

become still shorter, if we consider that a small community with no inlets from anywhere must decay faster than a larger one. But it is not necessary to make an already dark future more gloomy by this calculation.

We can look at it from a different point of view. The figures given above do not represent the real decrease ; for they are calculated on the supposition that the population was stationary. How can it be so ? With increasing attention paid to sanitation, with increasing peace and ever-increasing education, with improvement in the means of communication and consequent greater material well-being, increase in the population must come. And so it has. The total population of India increased in the period 1901-1911 by 11·8%. Should not the Jainas have also increased by this average 11·8%? But we find them less by 6·5%. That works up to a real total loss of 18·3% making note of the unavoidable mistake in counting the Jainas among the Hindus in previous decades.

But we will make a mistake if we think that the Jainas should have increased by only 11·8% the average increase of the total population of India, of which more than four-fifths are agriculturists. And it is but too sad a truth that their condition is far from satisfactory. Famine after famine has been killing them and there are well-known reasons, which need not be mentioned here, why they are so poor and so ill-fed. No small proportion of them has never known a second meal in a day. A small increase in their number was quite natural and it is but reasonable to suppose that the percentage of increase of the total population has been very considerably lowered by the unsatisfactory condition of the Indian peasant. But for this, the increase should have been vastly more.

The Jaina community on other hand are largely a commercial class. Their living does not as a rule depend on good crops. They are not much affected by famines. They are not ill-fed and starving—why, they are one of the richest communities in India. The evils of drinking and meat-eating which are responsible for bad health and a large number of deaths are entirely absent from among them. There is, then, no reason why under

ordinary conditions their number should have suffered from the same causes which operated on the poor agriculturists. Why should their increase be only the average and not very much greater. These considerations will greatly increase the figure of our decay and will make an already frightful figure increasingly alarming. But we cannot ignore it. It has to be very clearly understood, if we really mean to save a community from perishing. Jaina population 25% less than what it should have been ! And that only on a moderate calculation ! Will the leaders of the Jaina community look about and find a solution of this vital problem ? Not all their antiquity, not all their wealth of philosophy, nor all their riches will avail. These cannot check their extinction. If they have any love for the progress towards the religion they follow, if they are at all anxious to see that the rich heritage of the great teachers should continue to live and benefit mankind, if they have ever had a desire that they should not disappear from the surface of this earth, it is the most important and sacred duty which they are called upon to perform to study this problem and find out and devise means, whereby this diminution may be arrested, whereby we may be able to divert from the path to extinction.

Having come so far, it becomes essential to briefly indicate the probable causes that have led to this deplorable state of things. The census reports give prominence to the following :—

- (1) Plague.
- (2) Merging into Hindus.
- (3) Joining the Arya Samaj.
- (4) A Decaying religion.

We shall take these one by one.

(1) *Plague*.—The last was an abnormal decade and plague was responsible for a large number of deaths. True, but so it was for all classes. There is no reason why plague should have chosen Jains more freely as its victims than others. The chances are that they were less affected by that epidemic, for they are richer and live in far less unhealthy places than do most of our poor brethren. Making all allowance, plague, cannot account

for even a small, portion of the 25% for, really speaking, this consideration has already entered into the calculation which gave us the average increase as 11·8%.

(2) *Merging into Hindus.*—Social customs tend to unite the Hindus and the Jainas. That is only very fortunate that in spite of religious differences, we have here an example of two classes mixing together in social functions. But this has continued for centuries and there does not appear to be any special reason why within this particular decade this tendency should have considerably increased. Rather, on the other hand, as has been said above, more Jains have been returned as Jains in 1911 than in 1901. Moreover, if there has been an increase in this tendency it is not a fact that people give up their religion owing to such social customs—at least so far as the U. P. and the Punjab are concerned where more than anywhere else such customs are prevalent.

(3) *Joining the Arya Samaj.*—This will probably be considered as the most annoying cause. But if proper thought is bestowed on this, it would seem that this is but natural. There is not the least doubt that many Jainas have become Arya Samajists especially in the U. P. and the Punjab ; the important question is why ? The reason is not far to seek. To be frank, there is no spirit of reform among the Jainas. Social reform, educational work, in fact any but the most orthodox methods of satisfying the craving of the soul to benefit mankind, to uplift the brethren are not only not appreciated by them but are positively discouraged. A young man with unbounded enthusiasm desires to sacrifice himself for his brethren, in the cause of the Motherland as a servant of the depressed classes ; and a whole host of his community rises up against him. Naturally he seeks a place where his noble desires can be more easily satisfied. And the Arya Samaj is the living institution wherein he could go and do all this. For this credit is due to the Samaj and we, as Indians shall be wanting in gratefulness if we did not realise that most of the social and educational work in Upper India is due to this gallant band of workers. Yes, this is the real cause. In this twentieth century, religion has under-

gone a slight change in its significance. Motherland, service to fellow—men and self—sacrifice find more favour as religion than do the philosophy, the cosmology and forms of worship. If the Jainas really desire that these hopefuls shall not leave their fold, let them also let in the light of the times, let them also make room for social reform, let them also form organised bodies for educational work on modern lines, and then they can rest assured, no young man will find the heart to quit this excellent religion. The Tattwaprakashini Sabha of Etawah has made a beginning in this direction, but much remains to be done.

There is one more thing in connection with this. Tradition and certain bad habits of the people have created round Jainism a sort of awful atmosphere in which the spirit of this religion is being stifled and which frightens most people from outside. It is the duty of the thoughtful among the Jains to see that this atmosphere is cleaned and those traditions and bad habits are destroyed and that a healthy knowledge of the valuable and basic principles of Jainism is spread liberally.

(4) *A Decaying Religion.*—This at once leads us to the fourth cause. The reports say that it appears that Jainism is a decaying religion. Thoughtful persons ask, ‘Is there anything in the religion which does not allow the people to grow’? Yet how true that we are decaying! Cannot the wealthy Jains open their eyes? Cannot those who are prepared to spend lacs of rupees for building temples and other things out of love for Jainism realise that these splendid temples would lie useless without worshippers? Can they not be persuaded to see that infinitely more important is the work of arresting the decay. Will not this strike those learned Pandits dumb who profess so much love for their religion that they do not like the idea of lesser men than themselves ever adopting it? Historically most important, archæologically most valuable: can they not see that all this worth and their value will be of no avail if the followers become extinct? Even now will they not throw open their gates for all to enter?

The reports say so much as to why there has been a decrease but nothing as to why there has not been an increase. The

causes that have led to the decrease may be temporary, but presently we shall find that those causes which have prevented the growth are of a more serious nature.

Social customs are responsible for a great deal, and of the many, it is most important that special stress should be laid on a custom which is so deeply rooted that people hardly ever think of it, as a matter where change may be or is necessary. Let us first see what we are told about the civil condition of the Jains ?

Age.	To all Population.		Married.		Unmarried.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0—5	75,316	76,212	425	948	74,723	75,172	168	92
5—15	1,41,227	1,26,313	6,710	25,349	1,34,011	99,797	506	1,167
15—45	3,22,011	2,98,328	1,98,796	2,17,682	99,507	6,207	23,708	74,439
45—	1,04,999	1,03,776	63,007	25,648	8,956	529	33,036	77,599
Total,	6,43,553	6,04,629	2,68,938	2,69,627	3,17,197	1,81,705	57,418	1,53,297

This at once shows that for the age in which most issues are generally expected, *viz.*, 15—45, out of a total male population of 3,22,011 only 1,98,796 are married, the rest being either unmarried or widowed. And out of a total female population of 2,98,328, the number of unmarried or widowed is 80,648. Thus in round numbers about 2 in every 5 males, and 1 in every 4 females, is either unmarried or widowed ! 40 p. c., males unmarried and 25 p. c., females, is certainly a very large proportion indeed. And we may rest assured this is not of their own choosing. In America and European countries people do not marry for economic reasons. But it is not so here. The chief barrier in the path of marriage among the Jainas is the innumerable number of sub-castes, some of which are represented by only a few hundred persons : we will not find less than a score of them having less than 100 persons.

Now a person belonging to one sub-caste cannot marry in another sub-caste. Further in one sub-caste we have what are known as *gotras*, and when a marriage takes place, it has to be seen that the bride does not belong to any of four *gotras* represented by the father, the mother, and the grandmothers on both sides of the bridegroom. Similarly the bridegroom must not belong to any of four *gotras* on the bride's side. This is what obtains in Rajputana. In C. P. and Central India, this rule is even stricter. There are eight *gotras* on each side that have to be avoided.

In these circumstances, a sub-caste of say a thousand individuals, will find that their children cannot be married for all the *gotras* cannot be avoided. The fate of those which have less than this number can only be imagined.

The number of women above 25 who are unmarried is 2,032. There is no earthly reason possible for these women to remain unmarried except the one given above. Any solution of this problem would certainly require large and important modifications in these customs. Inter-sub-caste marriages shall have to be allowed. The number of *gotras* to be avoided shall have to be reduced. Persons who take this matter up need not fear anything ; for these customs have no religious sanction. Even if they had it, self-preservation would require such a step to be taken. People of Upper India can hardly understand the rigours of this rule, for the Agrawals are more fortunate first in being a very large class, and, secondly, because a Jain Agrawal can marry a non-Jain Agrawal girl. But such is not the case in the C. P. and Rajputana.

A by-no-means small difficulty is the smaller number of women. In all, their number is about 40,000 less than that of the males. But this figure tells us nothing about the actual difficulty. One-fourth the total number of females are widows, the exact number being 153,297. The number of unmarried women is 181,705. Leaving those that are above 30, we are left without 180,000 females who can marry. The number of males below 45, who can marry is 332,623. If we suppose that all these 180,000 women are married, although this is not

a reasonable supposition, it will still leave over a lac and a half males or about 28 p. c. of the total number of males below 45 who fail to get a wife. This shows how the smallness of the number of women is working at the destruction of the Jaina community.

Those who will attempt a solution of this will have to enquire into the causes of this. They should remember that the number of children born is not disproportionate—the female children under 5 are actually more in number than the male children. It is between the ages of 10 and 20 when most of the children are married and unfortunately young girls become mothers, and in this we find the greatest loss in female population. Of this age, there are 128,105 males and 105,374 females, or a difference of 22,731, which is more than half the total difference. This shows that although nature produces more females than males, we kill them by our bad treatment and bad social customs. The census reports give the same causes. Bad treatment, overwork, unhealthy Pardah, early motherhood are among the many causes. Such customs have to be fought against.

Early marriage is not only detrimental to the health of the females, but is a direct cause of the weakening of the population and of unhealthy children. This is a point which of all others cannot be ignored and which will have to be fought out most strongly.

But this cannot wholly remove the difficulty when one out of every four women you meet is a widow. The stopping of child-marriages will improve matters much, but in the interest of the existence of the community, widow-remarriage shall have to be allowed. The 11,304 widows below 25 should at least extract pity from the leaders. The 1,259 widows below 15 should make them weep and stir them to action. It is hoped that they will not fight shy of this question.

Prohibition of marriages of old men is also an important reform that shall have to be introduced. Though this will not greatly influence the number, yet we would be spared such ridiculous scenes as that of an old man of 70 marrying a girl of 10 and dying only two months later.

Another difficulty which persons have to encounter, who wish to marry is the inordinate cost of these functions. In addition to the luxurious feasts and other expenses which are in themselves prohibitive, there has been recently introduced in Rajputana a wholly inexplicable custom of demanding several thousands from the bridegroom before a marriage is settled. I do not know whether anything like this is prevalent anywhere else. Certainly, a solution for reducing the expenditure will have to be found out.

There will be found many more causes of the decay ; and any attempt at remedying this evil will have to take account of, every one of them. It will involve the disappearance of many a time-honored custom. It will also involve a strong opposition; cries would be raised that the work that is being done is not Jain in spirit or that those who take upon themselves this work are trying to destroy Jainism. But the reformer should remember that such a cry will come only from the narrow-minded and the ignorant. For a time he may be held up as an object of contempt by his thoughtless community, but there is not the least doubt that such work will largely ensure the continuance of this ancient religion, and as such will be heartily welcomed by all right thinking men. Jainism looks up to its young adherents with a hope that they would save it, and bring its followers abreast with the rest of their brethren in India. But from the manner in which encouragement is given to the younger generation, from the manner in which all progressive thoughts are ridiculed and from the habitual apathy of our leaders towards such vital questions, the outlook is not at all bright and hopeful. If Jainism is to live, if its followers desire that it should live, bold and fearless work shall have to be done. If we really wish that we should not die out, it is most essential that modern methods should be employed both in preserving and improving what is left to us. It is, therefore, hoped that the suggestions made above will receive some attention from the Jaina community as indicating the lines along which work will have to be done.

[NOTE :—The writer must admit that widow-marriage is an evil. If it is a *necessary* evil, or must be adopted as a *lesser* evil to avoid others, it is not a measure to be recommended or suggested as an antidote until and unless the better and preventive treatments in the shape of marriage reforms, educational reforms, Brahmcharya, purity of life, observance of the necessary rules of conduct of a shrāvaka, have been well and truly tried. Widow-marriage was a thing almost unknown in Indian society. There is absolutely no mention of it in the Jain Shastras. The religious enthusiast, and the social reformer, should not therefore think of it as a panacea before he has attempted the other necessary reforms and failed to achieve the results which he expects to find in the wake of widow-marriage.—*Editor*].



The effects of early marriage.

Here is what the *Imperial Gazetteer of India* in its latest edition has to say on this subject :—

As regards the individual, the main general results of marriage customs are those to be expected from the absence of free selection and from endogamous restriction, *viz.*, increase in the power of transmitting characteristics ('prepotency'), a deterioration of physique, lessened resistance to disease, and possibly some relative impairment of fertility. The almost universal custom of marriage implies that practically all the immature adolescents of every generation have an equal opportunity of propagating their kind; and there is none of the salutary elimination effected in the west by the celibacy of large classes. The general average product must be lower: and apart from the greater tendency to disease inherited and acquired, the duration of life is affected in another way. For there is probably a direct relation between early marriage and the duration of the reproductive functions, and the premature strain on the latter tends to their earlier cessation. The climacteric is advanced, with all the corresponding results of earlier degeneration, and we thus obtain a more rapid vital cycle involving a premature senility. As regards the community,

an enormous sacrifice is also incurred in the loss of maternal and infant life.

Deaths under 5 years			Between the years 15—20, for
	India.	Eng.	1,000 males 1,234 females
Males	128·2	61·5	died, between 1905—10, in
Females	112·3	51·9	Madras Presidency.

If you feel inclined to dip into the Census Report of 1911 on the subject, you will read :—

The evil effects on the female constitution are well-known and have been cited in other countries also as the main reason for a deficiency of women. Amongst certain Australian tribes, for example, the great excess of males has been attributed not to the paucity of females born, but to the far greater mortality amongst them after puberty, on account of their too early marriage. The Baroda Census Superintendent of 1901 (himself an Indian) speaking of the hard lot of child-wives says ‘Nervous debility, consumption and uterine diseases create a havoc among them.’

The deficiency in the proportions of the sexes in the age period between 10 and 15 is very marked due to (1) understatement of ages of those who have attained puberty but are still unmarried ; (2) exaggeration of the age of young mothers ; (3) higher mortality among young married women than among males of the same age.

Of all ages for 1,000 males there are 1,033 females.

Between 10—15, for 1,000 males there are 922 females.

Between 15—20, for 1,000 males there are 986 females.

After twenty-five, now-a-days very few Brahmin wives become pregnant. They beget children between 13 and 25. The fifth act of the tragedy commences when the housewife is free from the labours of productivity. This is the time when she begins to enjoy life, exercise power. This is also the time when the householder's multiplied cares begin to tell upon his weakened nerves. In his work, unable to compete with younger men, he smarts under the remarks of his superiors. His first child, often a daughter, is ten years old and no suitable bridegroom is available. If a son, the *Upanayana* ceremony alone

costs him Rs. 500. The rich Brahmin is not free from the sorrows of this custom.—From the *Social Reform Advocate*.

PUBLICATIONS RECEIVED.

5. *Friends Union, Arkonam, the first annual report of.*—

It is a sort of club composed mostly of officials of the Southern Mahratta Railway. There is a reading room. The members had a few excursion trips and some social gatherings. They also gave a dramatic performance in English of Shakespeare's Merchant of Venice. Revd. Alexander Silver, M.A., B.D., and Messrs. Vibart Cardon, Sharpe, and Prendergast encouraged and helped the members by their appreciation, co-operation, and advice. The Union has achieved much success and at a very moderate cost.

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6. *Gau-ki-Pukar.*—The cow's appeal. This collection of earnest pleadings of the cause of the cow, in excellent verse, covering 80 pages, has been compiled by Mr. Kanhaiya Lal Varma, Ajiz, of Budhana, now a pensioner in the Sirmoor State, Nahan.

The numerous blessings for which the whole of humanity is indebted to the cow, from its earliest infancy to the days of last illness, have been described in beautiful poetry to impress upon meat-eaters their ingratitude to the cow, and to bring home to them the suicidal mistake of killing the hen with the golden egg. The fast spreading physical deterioration, and the prevailing anæmic constitution of Indians is in a large measure due to the prohibitively high prices of milk and butter, and the insufficiency of their supply.

The wisest of the Moghul Kings, Akbar the Great, was a protector of the cow, and the highest title which an Indian Raja or the Emperor of India can obtain is the "Protector of the cow and the Brahman." The former is the source of all temporal happiness, and the latter the fountain head of all spiritual delight.

Lord Krishna himself tended the cows of Brindaban and the great Dileep, the ancestor of Shri Ram Chandra offered

his own life to protect that of the cow. Thus the Almighty God himself in both of his most widely known and universally adored incarnations, served and protected the cow.

And though, the protection of the cow be not the religious duty of the Christians and the Mohammadans, it is none the less their civic, and economic, and social obligation, based on the bed-rock of self-interest and self-preservation, to protect, and not to kill the cow.

ہو میری نسل کی اس جا اگر فراوانی | ہر ایک قسم کے غلہ کی بہر ہو ارزانی
گہروں میں دودھ واسطوح جس طرح پانی | کہ جس کو بیکے کے تم ہو جاؤ رستم ثانی
تمام ہند میں بہر دیکھو جان آجائے
پرانی شان دہی آن بان آجائے

7. *The Jain Association of India of Bombay.*—Its report for *Sambat* 1970 is before us. It shows that the Association consists of 45 members. The Managing Committee held 6 meetings during the year. The fund of the Association consists of 28,000 rupees. It awarded 6 scholarships of the total value of Rs. 35 a month in 1914. Each scholarship-holder is morally bound to return the amount received as scholarship, as soon as his earnings allow him to do so. The Association gave a hearty welcome to Dr. Jacobi on 13th April 1914. It submitted two petitions, one to the Director of Public Instruction, Bombay, praying for a separate column for Jains in Educational reports and the other to the Governor of Bombay for declaring the *Samvatsari* as a public holiday. The Director's reply was sympathetic. He pointed out that his departmental statements could be altered only by the Government of India, but he promised to mention in the last chapter of his report that out of.....Hindus there were.....Jain pupils. The other petition was refused. The Association has published a very useful *Swetambara Jains Directory*, containing useful information about Jain sacred places and temples, Jain population, the names of Sadhu and Sadhvis with places of their halt in the last rainy season, names of leading Jains in every village, *Swetambara* periodicals, *Swetambar* institutions, and other useful items. We would recommend the *Digambara* and *Sthanakvasi* conferences to prepare a similar directory in respect of their respective sects.

The Bharata Jaina Mahamandal.

GENERAL NOTICE.

Brother Ajit Prasada Sahib having resigned his office of General Secretary of the Bharat Jain Mahamandal (All-India Association) on account of pressure of work, Brother Chaitan Dass Sahib, B. A., S.C., has been appointed in his place.

Brother Champat Lal Sahib of Meerut is appointed Secretary of the Education Department of the Mandala, *vice* Brother Kirtiprasada resigned.

Wanted:—A Volunteer to take up the office of the Secretary of the Social Reform Department of the Mandal, which has been vacant for some time.

JAIN LITERATURE SOCIETY.

REPORT & ACCOUNTS

for the year ending December 31st, 1914.

The annual meeting took place at the India Office Library, on January 13th, 1915, when the following report and accounts for the year 1914 were read and approved:—

Since the issue of the last report the Society has heard with regret of the death of one of its most prominent Indian members, Seth Maneckchand Hirachand Javeri, J. P., of Bombay.

During the year 1914 Seth Chimanlal Jeysingbhai, of Chhipapole, Ahmedabad, and Mr. Narotamdas B. Kapadia, of Santa Cruz, have joined the Society, making an addition of two new members to the Indian section.

Mr. Narotamdas B. Kapadia has generously guaranteed the funds necessary for producing and publishing English translations of two authoritative Jain books, the *Tattvarthadhi-gama-Sutra* and the *Yogacakra*, the former being one of those already in contemplation.

Messrs. Popatbhai Mohokamchand and Ballabhai Nagindass, the donors of the £70 for the translation of the *Pravacanasara*, have kindly given their consent to the money being used for Kundakunda Acharya's Samayasara with commentary.

The President, F. W. Thomas, Esq., M.A., Ph. D., has undertaken to translate the *Samayasara*, which also is one of the books already selected for publication by the Society.

Mr. J. L. Jaini's "Outlines of Jainism" is now in the press and it is expected that very shortly it will be in the hands of the public. Mr. Jaini has made a substantial contribution towards the cost of publication.

LIST OF MEMBERS.

EUROPEAN SECTION.

Prof. Dr. A. Ballini, Rome	...	...	1910
Prof. Dr. F. Belloni-Filippi, Pisa, Italy	...	...	"
Docent Dr. Jarl von Charpentier, Upsala	...	...	"
Dr. A. Fonahn Christiania	...	...	1912
Herr Helmuth von Glasenapp, Berlin	...	...	1913
Dr. A. Guerinot, Paris	...	...	1910
Prof. Dr. Johannes Hertel, Grossbauchlitz, bei Döbeln, Saxony	...	...	1910
Dr. Wilhelm Huettemann, Berlin-Gross-Lichterfelde	...	...	1914
Prof. Dr. Hermann Jacobi, Bonn	...	...	1912
Dr. N. Mironow, St. Petersburg	...	...	1910
Herre Einar Schmidt, Copenhagen	...	...	1912
Geo. H. Shepherd, Esq., London	...	...	1909
Prof. Dr. L. Sualì, Pavia, Italy	...	...	1910
C. H. Tawney, Esq., M. A., C. I. E., Camberley	...	...	1912
F. W. Thomas, Esq., M.A., Ph., London	...	...	1910
H. Warren, Esq., Shelgate Road, London, S. W.	...	...	1909
Prof. James H. Woods, Cambridge, Mass	...	...	1912

INDIAN SECTION.

Hemchand Amerchand, Bombay	...	...	1913
Umedchand D. Barodia, Bombay	...	...	"

A. P. Chaugule, B.A., LL.B., Belgaum ...	...	1913
Chaitan Das, B.A., S.C., Saharanpur ...	...	1912
Mohanlal D. Desai, B.A., LL.B., Bombay ...	...	1910
Banarsi Lal Garr., B. Sc., Ludhiana ...	...	,,
Kishori Lal Garr, Glasgow ...	...	,,
J. M. Ghadiali, Bombay ...	...	,,
Jagmandar Lal Jaini, M.A., Judge, Sudder Court ...		
Indore State Court, Indore ...	...	1909
J. Chand Jaini, Meerut ...	...	1911
Amrit Lal Jaini, B.A., Agra ...	...	,,
Champat Lal Jaini, Meerut ...	...	,,
Kirti Parshad Jaini, B.A., LL.B., Meerut ...	...	,,
Chimanlal Jeysingbhai, Ahmedabad ...	...	1914
Pandit Hirachand L. Jhaveri, M.R.A.S., &c., Bombay		1910
Gulabchand Devchand Jhaveri, &c., Bombay ...	...	1911
Motichand G. Kapadia, B.A., LL.B., Bombay		,,
Narotamdas B. Kapadia, Santa Cruz ...	...	1914
Damji Keshavji, Bombay ...	...	1911
Pandit F. K. Lalana, Bombay ...	...	1909
Mansukhlal Ravjee Mehta, Bombay ...	...	1910
Makanji J. Mehta, B.A., LL.B., Barrister-at-Law, Bombay ...	...	1911
Hathiram N. Mehta, Karachi ...	...	,,
Mansukhlal Kirtichand Mehta, Bombay ...	...	,,
Lakhamsey H. Meisheri, B.A., LL.B., Bombay ...	...	,,
Dr. Poousey H. Meisheri, L. M. & S., Bombay ...	...	,,
Velji Anandji, B.A., LL.B., Bombay ...	...	,,
Vakil Keshavlal P. Mody, B.A., LL.B., Ahmedabad ...	...	1910
Chandanmal Nagari, Choti Sadri ...	...	1911
G. Jinadas Nainar, Tindivanam ...	...	1912
Brahmachari Sital Prasad, Bombay ...	...	1911
Ajit Prasad, M.A., LL.B., Lucknow ...	...	1912
Puj Kirpa Rishi, Patti ...	...	,,
Laksmichand D Shah, Bombay ...	...	1910
U. S. Tank, Delhi ...	...	1912
Manilal H. Udani, M.A., LL.B., F.L.L., C., Bombay ...	...	,,

GENERAL ACCOUNT.

1913, Dec. 31.	£	s.	d.	1914, Dec. 31.	£	s.	d.
Cash at Bank ...	7	12	6	Printing Report, 1913 ...	2	1	0
Cash in hand ...	10	8	2	Cash at Bank ...	11	11	10
	18	0	8	„ in Hand ...	8	17	2
1914, Apl. 4.							
Cash donation, by C. Nagari ...	0	5	0				
Dec 31, by A. Prasada ...	0	5	0				
Bank interest ...	3	19	4				
	£22	10	0		£22	10	0

SPECIAL FUNDS.

	£	s.	d.	Cash at Bank :—	£	s.	d.
Donations for Books, as per last Report, 175	0	0	0	Deposit Account, 195	0	0	0
Advance by J.L. Jaini for "Outlines of Jainism" ...	20	0	0				
	£195	0	0		£195	0	0

BALANCE SHEET, 31ST DECEMBER, 1914.

Liabilities.				Assets.			
CAPITAL :—	£	s.	d.	Cash at Bank :—	£	s.	d.
Donations, last A/cs. ...	185	8	2	On Deposit ...	195	0	0
Donations, during year ...	0	10	0	On Current A/c. ...	11	11	10
Bank Interest, as per last A/cs. ...	7	12	6		206	11	10
Bank Interest, during year ...	3	19	4	Cash in hand ...	8	17	2
	197	10	0		£215	9	0
Less Expenditure, during year ...	2	1	0				
	195	9	0	Examined and found correct.			
Advance ...	20	0	0	G. H. SHEPHERD,			
	£215	9	0	(A.C.A.)			
				8th January, 1915.			

PRAMANA-MIMAMSA

OF

HEMACHANDRA ACHARYA

Translated from the Original Sanskrit

BY

Sarat Chandra Ghoshal, M.A., B.L., Saraswati, Kavya-tirtha, Vidyabhusan, Bharati.

General Editor "Sacred Books of the Jains"

Translator "Vedanta-paribhasa," "Vayu-purana," "Dravya-samgraha," etc., etc.

**Foreword.**

Pramâna-Mimâmsâ is a treatise on Jaina Nyâya philosophy by the celebrated Jain writer Hemachandra Acharya, the author of Abhidhâna-Chintâmanî, Siddha-Hemachandra, Dvyâ-sraya-mahâ-kâvya, Trishasti-salâkâ-purusha-charitra, Arhan-nîti, etc. The history of the life of Hemachandra is fully treated in Râsa-mâla, edited by Forbes, Prabandha-Chintâmani of Merutunga, edited by Tawney, and other works, and a summary of these accounts may be found in S. P. Pandit's introduction to Kumarapalcharita which is a portion of Dvyâsraya-mahâkâvya mentioned above. We refrain from repeating the same and content ourselves by saying that Hemachandra, the contemporary of Kumârpâla, king of Anahillapura (Pattana), flourished in the 12th century A. D. and he has left a record of his surprising genius in a dictionary, a grammar on Sanskrit and Prakrit languages, a Kâvya, part of which was written in Sanskrit and part in Prakrit, a legendary history of the sixty-three heroes of the Jains, a work on Jain law, and other smaller works on various subjects appertaining to Jainism. The work Pramâna-Mimâmsâ deals with the different forms of proof, and a clear idea of Jain logic may be formed from the portions of this work which have survived to us. It is a pity that out of five chapters of the original work only the first and a part of the second has been printed up to the present and a thorough search ought to be instituted for manuscripts containing the remaining portions of

the same. Hemachandra has written this work in aphorisms and has added a gloss of his own. The first chapter containing two sections (Ahnikas) and the first Ahnika of the second chapter only, have been printed and at present we shall attempt a translation of the aphorisms and only those parts of the gloss which are necessary for their clear interpretation. We give a full translation however of the gloss of the first aphorism as it contains important data as to the nature and method of treatment of the whole work in question.

As we propose to give an elaborate description of the contents of this work in the appendix which will follow the translation we give here merely an outline of the subject-matter of *Pramâna Mīmāṃsā*.

Umâsvâti Vâchaka has said in his *Tattvârthâdihigama Sûtra* that the path of liberation consists of perfect faith, perfect knowledge and perfect conduct. (सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः । *Tattvârtha Sutra* I-1). Among these perfect faith is the belief in the seven *Tattvas*, viz., Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjârâ and Moksha. [तत्त्वार्थं श्रद्धानं सम्यग्दर्शनम् *Tattvârtha. Sutra* I-2. जीवाजीवास्रवबन्धसंवरनिर्जरा मोक्षास्तत्त्वम् *Tattvârtha. Sutra* I-4]. This perfect faith arises either of itself or through instruction. [तन्निर्गर्हादिधिगमाद्वा *Tattvârtha. Sutra* I-3]. Instruction proceeds from *Pramana* and *Naya* [प्रमाण नयैरधिगमः *Tattvârtha. Sutra* I-6]. The last mentioned aphorism is quoted by Hemachandra in his gloss to the first aphorism of *Pramana-Mimamsa* and he says that though there is only the word "Pramâna" in the title of his work, "Naya" also should be understood to be included in it and his aim in this work has been to lead people to liberation through perfect faith produced by *Pramânas* and *Nayas*, (प्रमाण, नय).

Pramâna is divided into two heads, *Pratyaksha* and *Paroksha*. *Pratyaksha* again has two varieties, *Mukhya* and *Sâm-vyavahârîka*. *Mukhya* is sub-divided into *Kevala*, *Avadhi* and *Manah-paryaya*. *Avadhi* is again sub-divided into *Bhâva-pratyaya* and *Guna-pratyaya*. *Sâm-vyavahârîka* is sub-divided into *Avagraha*, *Ihâ*, *Avâya* and *Dhâranâ* which are caused by *Indriya* (the senses) and *Manah* (mind).

Paroksha Pramâna is of five kinds, Smriti, Pratyabhijnâna, Uha, Anumâna and Agama. Anumâna is of two kinds, Swârtha and Parârtha. In connection with Anumâna the five limbs of a syllogism, *viz.*, Pratijnâ, Hetu, Udâharana, Upanaya and Nigamana are clearly described.

After Pramânas, fallacies are dealt with and there is also a mention of the subject and object of Pramâna with its results. This is in brief the outline of the subject-matter of that portion of Pramâna-Mimâsâ which has hitherto been discovered.

In the notes appended to our translation we shall freely quote from other works on Jain Nyaya philosophy and we think it advisable to note here those works which we shall use most frequently in showing parallelisms. The first work which we shall thus refer to is Parikshâ-mukham by Mânikyâ-nandi composed in 569 of the Vikram era. There is a short commentary on it called Prameya-ratnamâla by Anantâ-virya, and a big one called Prameya-kamala-mârtanda by Prabhâchandrâchârya, the disciple of Bhatta Akalanka Deva. The other work which will be quoted in our notes is called Pramânâ-naya-tattvâlokâlankâr by Vadi-deva-suri with its commentary called Ratnâkarâvatârîka by Ratna-prabhâ-sûri. Besides these works we shall also occasionally use others, references to which will be given in our notes, at proper places.

With this foreword we begin the translation of Pramâna-Mimâsâ, sincerely hoping that Jain scholars would oblige us by suggestions or corrections which may be forwarded to the following address :

SARAT CHANDRA GHOSHAL,
SUB-DIVISIONAL MAGISTRATE,
Mathabhanga P. O.,
Cooch Bihar.

PRAMANA-MIMAMSA.

(1) Salutation to that Arhat whose self constitutes of infinite Darsana (cognition) Jnâna (knowledge) and Virya (Power) and who through compassion became the preserver and the guide of religion (in crossing the ford of Samsâra).

(2) A commentary is being written on my own aphorisms on Jaina Siddhânta to plant the seed of understanding (in the

minds) of the intelligent through repeated consideration of the essential truths.

Now (if an objector says) "If these are your own aphorisms on Jaina Siddhânta, what and how many were similar (aphorisms) preceding you?" We say that this is a trifling objection (and we refute this as follows) "Object also to the aphorisms of grammar, etc., (1) by Panini, (2) Pingala, (3) Kanâda, (4) Aksapâda, (5) etc., by saying what and how many were similar aphorisms before them. Knowledge of these subjects is eternal. The subjects become new (when different writers) wish to express them in an elaborate or brief manner and these writers are called the makers of such (aphorisms). Have you never heard that the world is not always thus? Examine also the Tattvârtha aphorisms, (6) the crest-jewel of all the Shâstras written by our great writers, (7) (which was also preceded by works of other writers on similar subjects).

(1) By "etc." Prosody, Philosophy and other subjects are to be understood. All those works which are written in aphorisms are referred to by the words "grammar, etc."

(2) Panini is the author of the Ashtâdhyâyî, a grammar written in aphorisms.

(3) Pingala is the author of Chhanda-shâstra, a work on Prosody which treats of Vedic and secular metres, and also of Prâkrita-Pingalam, a work on Prâkrit metres of various kinds. Both these works are composed in aphorisms.

(4) Kanâda is the celebrated author of Vaisheshika Darsana, written in aphorisms. Kanâda is so called from his propounding the atomic theory.

(5) Akshapâda or Gautama is the author of Nyâya Darsan also written in aphorisms.

(6) Tattvârthâdhigama Sûtra.

(7) Umâsvâti Vâchaka is the author of Tattvârthâdhigama Sûtra. Umâsvâti was the disciple of Arya Mahagiri and the preceptor of Syâmâchârya, the author of Pannavana Sutta (Prajâpanâ Sutra) who died in 91 B. C.

Do not again say, "If so, why do you not begin to write a Prakaran, (8) like Akalanka, (9) Dharmakīrti, (10) etc.? What is the use of this vanity of yours to become a writer of aphorisms?" for men are of different inclinations and there is no law promulgated by the people or the king to restrain one's wish (like this). Therefore this is a trifling objection (11).

Therefore the Achārya has composed this Shāstra consisting of five chapters, containing Ahnikas which again are divided into Prakaranas made up of aphorisms which constitute of words which latter again are made up of letters.

(8) Prakaran is a kind of work corresponding to a monograph on a certain subject. While the earlier writers composed their works in short aphorisms so that these may be easily remembered when printing was unknown and manuscripts were scarce, the later authors invariably wrote in elaborate verse or prose, for in their days writing and copying manuscripts were more frequently practised. Prakarans are works of the latter kind written in a lucid style in verse or prose on particular subjects to make these clear as it was not easy to grasp the sense of the brief aphorisms of the earlier writers.

(9) Bhatta Akalanka Deva was a celebrated Jain author. The most well-known works of his are Tattvartha-rāja-vārtika, a commentary in aphorisms on Tattvarthādhigama Sūtra, and Ashta-sati, a commentary on Apta-mīmāṃsā of Samanta-bhadra. Akalanka is said to have flourished between the end of the 8th or the beginning of the 9th century A. D.

(10) Dharmakīrti was a celebrated Buddhist philosopher. He is mentioned by the Jain writer Vidyānandī Swāmi in Ashta-Sahasrī and Patra-parīkshā. He is said to have flourished in the seventh century A. D.

(11) The first objection is that there being other works on similar subjects, how can the author of this work say that this is my composition there being no originality as far as the subject-matter is concerned. The reply is that knowledge is eternal and the oldest writers whom we know were also preceded by others who treated the same subject and therefore though there is no originality in the subject-matter, there is originality in the mode of treatment. For this originality in treatment later writers are called the authors of certain works, the subject-matter of which has already been treated of by preceding writers in their works. Thus though there were works on Grammar, Prosody and Philosophy before Panini, Pingala and Kaṇāda, etc., these latter are called the authors of several works on these subjects from their original method of treatment. In the same manner Hemachandra calls himself the author of this work, though there were many writers before him who treated of the same subject, viz., Pramānas.

The second objection is that ancient writers composed their works in aphorisms for the sake of brevity, so that there may not be too much burden on the memory of the learner who in those days had to commit the whole work to memory, but in these days when writing and copying manuscripts are by no means unusual what is the use of composing a work in aphorisms which being brief are difficult to understand?

The answer which we must confess is not very happy is that every writer is free to follow his own inclination, there being no rule to force an author to adopt a particular method.

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