

શ્રી ચરણાવળી

# જૈન ગ્રંથમાળા

દાદાસાહેબ, ભાવનગર.

ફોન : ૦૨૭૮-૨૪૨૫૩૨૨

૩૦૦૪૮૪૬

# Dr. G. B's Medicated Snuff.

Registered



A sovereign remedy for  
Neuralgia, Scrofula, Nasal  
Catarrh, Headache, Tooth-  
ache and such other kindred  
ailments.

Try a bottle and be now  
convinced.

Price As. 4/- a bottle.

Trade Mark.

Sole Manufacturers :—

**GURU BASAVA & Co., Ltd.,**

Snuff Manufacturing Specialists,

Post Box No. 510, Park Town, MADRAS.

Tele: MEDICATED "

Telephone No. 1272.

S. C. Nagichettiar,

Managing Director.

## KESARI'S LODHRA

WOMEN'S FRIEND - A WEAPON AGAINST

All DISEASES and DISORDERS  
Peculiar to Fair Sex

HAS MADE SEVERAL HOMES ENJOY  
HEALTH AND HAPPINESS.

PRICED LOW AT RS. 3 & 1-10 PER 12 & 5 OZS.

GET IT WITH PARTICULARS FROM  
YOUR CHEMIST, OR FROM

**"KESARI KUTEERAM,"**

Indian Chemists and Druggists, Vepery, MADRAS.

Telegrams "KESARI," MADRAS:

TELEPHONE 2486.



# **THE GLIMPSES OF A HIDDEN. SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on. 1. Immortality of the soul. 2. Nature of knowledge and its extent. 3. The soul is blissful by nature. 4. The Divinity of the Soul. 5. All souls of like nature. 6. Though divine by nature soul's present condition anything but divine. 7. Physical body (embodiment in matter) the cause of trouble. 8. The body is separated from the soul in salvation. 9. Desire for worldly pleasures the cause of trouble. 10. The path of Progress is threefold. 11. Deification the result of Right Action. 12. The Effect of Deification. 13. The Excellence of the condition of the saved ones (Gods). 14. The eternity of the condition of Liberation. 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **Tattvarthadigama Sutra**

BY

**SRIMAD UMASWAMI.**

(an ancient Sanskrit work on Dravyanuyoga,  
Karananuyoga, and Charananuyoga)

Translated into English by

**Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law.**

**Price Rs. 4-8 only.**

*Apply to*

**THE MANAGER,**

**THE JAINA GAZETTE**

**G.T. MADRAS.**

## WANTED

**STUDENTS**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high-salaried **Office Assistants** through home study of our **Correspondence Courses**. Small monthly fees accepted. High class **Diplomas** and **Certificates** awarded. **GOVERNMENT** and **LONDON EXAMINATIONS** COACHED with guaranteed success. Our Special **PROSPECTUS No 65** with numerous testimonials from old students and a **Wall CALENDAR** for 1926—1927, are **SENT FREE** to any address on request.

**The India School of Accountancy.**

**Post Box No. 2020, CALCUTTA**

## See what the Doctors & Gentry Say !!!

### Regarding our Cures. Worst and Chronic

### Cases Cured radically without the least trouble.

1. **Lieut. Dr. R. Chand Esq., I.M.S. Multan Cantt.** "I have tried **Dr. G. R. Khorana's Gono Specific** on various patients of both acute *Gonorrhoea* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."
2. **Dr. B. V. K.....Stud No 17 India.** "Kindly accept Rs..... for curing a friend of mine of *Gleet* incurable under medical skill"
3. **Dr. T. A. F.....Esq. Corvalls (America).** Your *Gono Cure* did miracles in curing the patient radically. Please expedite for on patient made.

## THOUSANDS OF UNSOLICITED CREDENTIALS.

### IF YOU HAVE LOST HOPES OF CURE

### TRY US

### FOR

**Gonorrhoea, Syphilis, Impotency, Emissions, Rheumatism, Diab stes, Piles, Paralysis Leucoderma, Gout, Eye, Womanly, and all other Disca res.**

1. *Advance Rs. 5 with order.*
2. *Full particulars on 2 a mas stamps.*
3. *State clearly if you are a meat eater.*

**Dr. G. R. KHORANA & SONS, Gono-Special' sts.**  
**LYALLPUR, (Punjab).**

## **THE EAST & WEST TRADE DEVELOPER.**

THE only commercial Monthly of its kind in India specially devoted to the promotion and consolidation of the international trade connections. It will keep you in intimate touch with the latest news, developments, and progress of the trade in India and abroad. It will help you to secure agents or agencies in any part of the world. Subscription Rs. 10 or Sh. 1 a year.

### **THE MERCANTILE DIRECTORY OF GERMANY**

GIVES an up-to-date list of prominent Manufacturers, Merchants, Exporters, Importers etc., in Germany, dealing in each class of goods, classified under alphabetical trade headings.

Rs. 10 or Sh. 15.

### **THE MERCANTILE DIRECTORY OF JAPAN.**

THIS publication contains an up-to-date list of Merchants, Manufacturers, Importers, Exporters, etc., in Japan, dealing in each class of goods classified under alphabetical trade headings, as also useful facts and figures concerning Japanese trade and industry. Rs. 10 or Sh. 15.

— PUBLISHERS —

**The East and West Trade Developer**

RAJKOT, India.

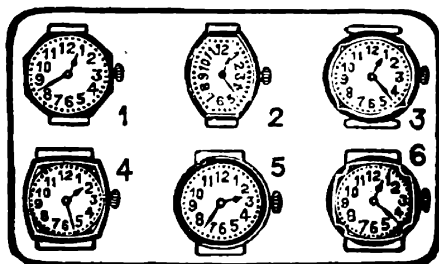
# ALL AT HALF PRICES !

22 Ct. Rolled Gold Wrist Watch

Guaranteed for Ten Years.

Original  
Prices.

**Rs. 14.**



Half  
Prices.

**Rs. 7.**

**THIS IS THE SPECIAL OFFER FOR THE  
NEW YEAR .**

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only**

Write now to save disappointment.

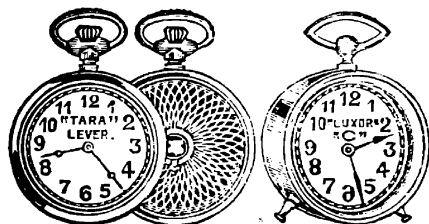
## SWAN HOUSE,

Post Box No. 508,

P. T. MADRAS

### A FREE OFFER

of 'C' Regd. Time Piece  
**GIVEN FREE**



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing

**RS. FIVE**

**WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.  
WRITE NOW: ONLY A FEW MORE—A LIMITED OFFER.**

Apply to:—

## Captain Watch Co.,

Post Box 265.

MADRAS.



# OUTLINES OF JAINISM

BY

**J. L. Jaini M.A., M.R.A.S , Bar-at-Law,**

Gives an account of Jaina Philosophy, Metaphysics,  
Ritual and Ethics.

**Price Rupees Three only.**

## Jaina Study Books.

1. The Key of Knowledge... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma .. ..	0	12	0
4. The Confluence of Opposties. (English) ...	1	4	0
5. Do. do. ( Hindi ) ...	1	4	0
6. Do. do. ( Urdu ) ...	1	5	0
7. Sacred Philosophy ...	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism By J. L. Jaini ...	3	0	0
13. Sravana Belgola. By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0

*Write to—The Manager,*

**THE JAINA GAZETTE,**

**G. T. MADRAS,**

# **What is your duty to your Country?**

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
***Post Box 86 Madras.,***

---

*Only few copies remaining.*

## **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti (an excellent  
work in Prakrit on the Six Dravyas, Seven Tattvas,  
Eight Karmas, Nine Padarthas etc.)

Translated into English with full commentary by  
S. C. Goshal, M.A., Ph. D.

**Price Rs. 5-8 only.**

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras,**

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

**“The Order of the Golden Age” London.**

			Rs.	A.	P.
1.	The Comprehensive Guide Book	...	3	8	0
2.	Our Real Relationship to God	...	7	8	0
3.	Is Flesh-eating Morally Defensible	...	0	6	0
4.	The Testimony of Science	...	0	6	0
5.	Diet, Health and the Future Man	...	1	0	0
6.	Cancer, Its Cause and Treatment	...	5	0	0
7.	Saline Stimulation	...	0	8	0
8.	The power of Thought	...	0	4	0
9.	The Blood Guiltiness	...	2	0	0
10.	The Living Temple	...	11	0	0
11.	Addresses and Essays	...	2	0	0
12.	The Lost Ideal of Christianity	...	1	8	0
13.	The Universal Kinship	...	6	0	0
14.	The Whole World Kin	...	1	0	0
15.	The Cruelties of the Flesh Traffic	...	0	4	0
16.	The Diet for Cultured People	...	0	4	0
17.	The Popular Guide	...	0	4	0
18.	Brother Pain and His Crown	...	0	8	0
19.	The Advantages of Fruitarian Diet	...	0	0	6
20.	The Drink Problem	...	0	0	9

*For Copies apply to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

B. L. Jain 'Chaitanya.' C. T.

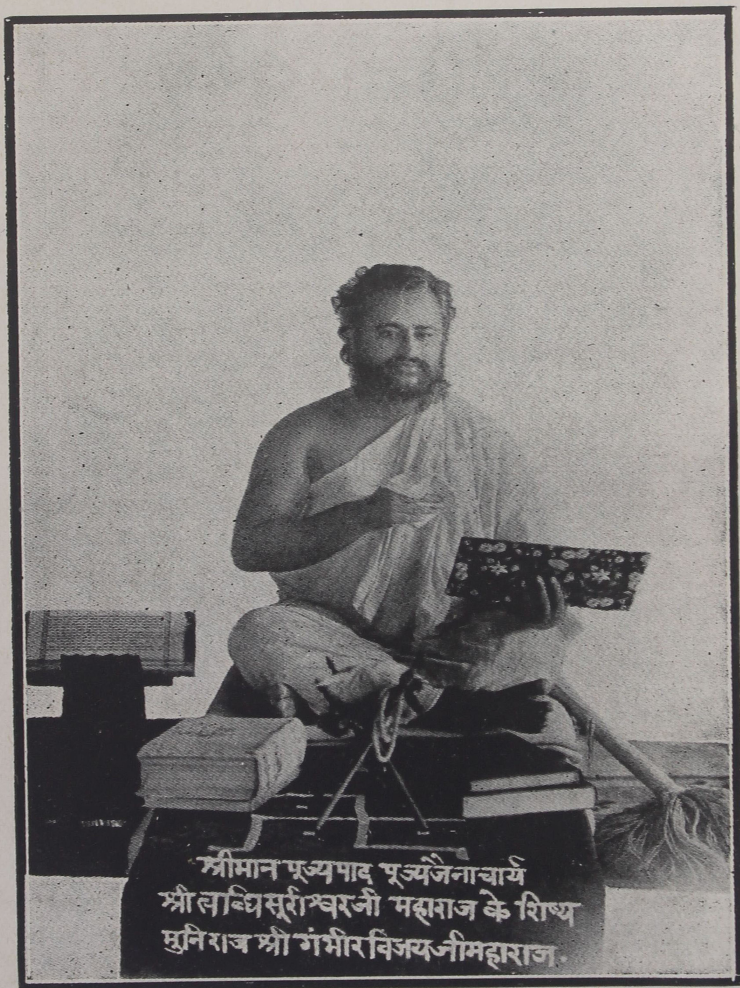
Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available. Price Rs. 3-4-0 only.

*For copies write to :—THE MANAGER.*

*The Jaina Gazette, G. T. Madras.*







श्रीमान् पूज्यपाद पूज्यजैनाचार्य  
श्री लब्धिसूरीश्वरजी महाराज के शिष्य  
मुनिराज श्री गंभीरविजयजी महाराज.

His Holiness Sri Jainacharya Gambhir Vijayaji Maharaj who has graciously founded and opened the South Indian Humanitarian League, Madras, on the 9th December 1926. He is a profound scholar of Svetambar Jainism and a pious monk of catholic views.



# THE JAINA GAZETTE

VOL. XXIII. }  
No. 1. }

MADRAS  
JANUARY 1927.

{ WHOLE  
{ No. 259.

## THE THREE JEWELS.

THE Three Jewels of the Jaina faith are *Samyak Darsana*, right intuition or faith; *Samyak Gyana*, right knowledge; and *Samyak Charitra*, right conduct. A combined acquisition of these three leads to Nirvana, the ultimate goal of a true Jaina's spiritual life.

An old Jaina work defines *Samyak Darsana* as *Sradhana*, i.e., intuitive faith, in the *Tattvarthas*, i.e., in the true significance of the nature of things. It is intricate metaphysics; but for our present purpose it is enough to know that it means a full belief in the reality that underlies all phenomena of nature. This is gained when one realizes the true importance of the seven *Tattvas* as enumerated by the Jains. These are *Jiva*, *Ajva*, *Asrava*, *Bandha*, *Samvara*, *Nirjara* and *Moksha* or *Nirvana*.

*Samyak Gyana* is right knowledge of the ultimate reality of things. It comes as a flash of intuition by leading an intensely pure and ascetic life or by a study of Jainism both with regard to its origin and its contents. The pious Jaina believes that the *Agama*, i.e., the Jaina *Siddhanta*, the 14 *Purvas* and the 11 *Angas*, as propounded by Lord Mahavira and interpreted to the world by His disciples, is a treasure-house of Truth; and also feels it to be his sacred duty to know the contents of this rich store of occult and eternal wisdom. The *Purvas*, and portions of the *Angas* also, are lost to us now; therefore we cannot know all about the Jaina doctrines as they were taught us by our last *Tirthankara*. But still there is enough to exercise our brains, in the books that are extant. The most important of these deal with the *Tattvas* and

the Padarthas, the karmas and the various esoteric and exoteric practices calculated to annihilate the karmas, the eternal enemies of soul.

Few men doubt that there is a spirit in man ; the real " I " in this body of flesh. This is *Jiva* and lives in all beings. Its chief characteristic is consciousness. The body that it inhabits, the sights that it sees and the phenomena of nature by which it is affected are all *Ajiva*. The consciousness of the soul is its first quality. It is through this that it comes into touch with a wholly alien substance, *Ajiva*, and being affected by it is inclined to identify itself with the pleasure or pain that this contact gives it. Thus the first step, that of *Asarva*, towards the soul's entanglement in the cycle to the peril and is actually pleased or pained by its touch with *Ajiva*, it comes under the influence of *Bandha* or bondage of karmas. Henceforth the karma-bound *Jiva* goes on in its ceaseless journey through existence after existence, till the light dawns on it and it is convinced that eternal rest and not eternal migration is its true portion in the world of reality. How to attain this rightful position then ? Check the growth of karmas ; so live and think that no new karmas are generated by your thought, deed or word. This is *Samvara*. Then set to work to pay off old debts. There is a number of karmas still sticking to the soul and awaiting their full fruition before they will finally release their hold of it. Their natural fruition is time-taking, therefore hasten it by *Tapas* (penance) and free yourself from their bondage for ever. This is *Nirjara* the annihilation of old karmas. Rest not, persevere in the fight that you have undertaken against karmas. Bear the wounds and the hardships that the contest makes you suffer, but yield not an inch in your determination to kill them all, one by one, by faith in yourself and in your cause, by the vigour and reliance that your study has inspired in you, and by the ever-bright goal that shines pure and brilliant in the depths of eternity before your eyes, till the last one of them is no more, and, you, having removed the karma-barriers from your way, stand possessed of the keys to the innermost shrines of Beauty and Joy, Faith and Knowledge, Power and Bliss. You have attained *Moksha*, and all the knowledge and

all the power and all the bliss of the Kevalins is yours. It is yours now and for ever ; for the gorgeous sun of Nirvana knows a rising and it has risen, but it knows no setting and will never set.

The Padarthas are nine ; the seven Tattvas, and *Punya* (merit) and *Papa* (sinfulness). The last two are intimately connected with karmas, being sometimes the kind of the actions that create karmas, and to others the way in which the karmas bear fruit.

The third jewel, Samyak Charitra, is right conduct, both for house-holders and ascetics. The rules for laymen are designed to prepare them for following the harder discipline of Yatis or Monks in course of time. The eleven stages of a house-holder's life gradually make him fit to follow strictly the rules of a Yati's life which inculcate thorough independence of worldly concerns and active and unceasing effort towards absorption in the meditation of the self, till the door of Nirvana is opened to him and he becomes, at the end of his ' hard path ', the revered possessor of all-knowledge, all-power and all-happiness.

## MUDIBIDRI—AN ANCIENT JAIN CITY OF TULUVA.

BY

B. A. Saletore, B.A., L.T., M.R.A.S.

I.

**A**S the Motor-bus winds its way up a curved road that runs North-East from Mangalore, with a steep yawning valley on one side and a high hill on the other the traveller is taken through a tract of land that sometimes appears picturesque and sometimes desolate, till he reaches a village that was once upon a time a famous town. It is the village of Mudibidri, a great centre of Jaina influence 22 milea away from Mangalore. It has been called by three other names—" Venvapura " or " Vamsapura " (' the City of Reeds '), " Vratapura " (' the City of Services, ') and " Kshemavenu " (' the Peaceful City of Reeds '). To the

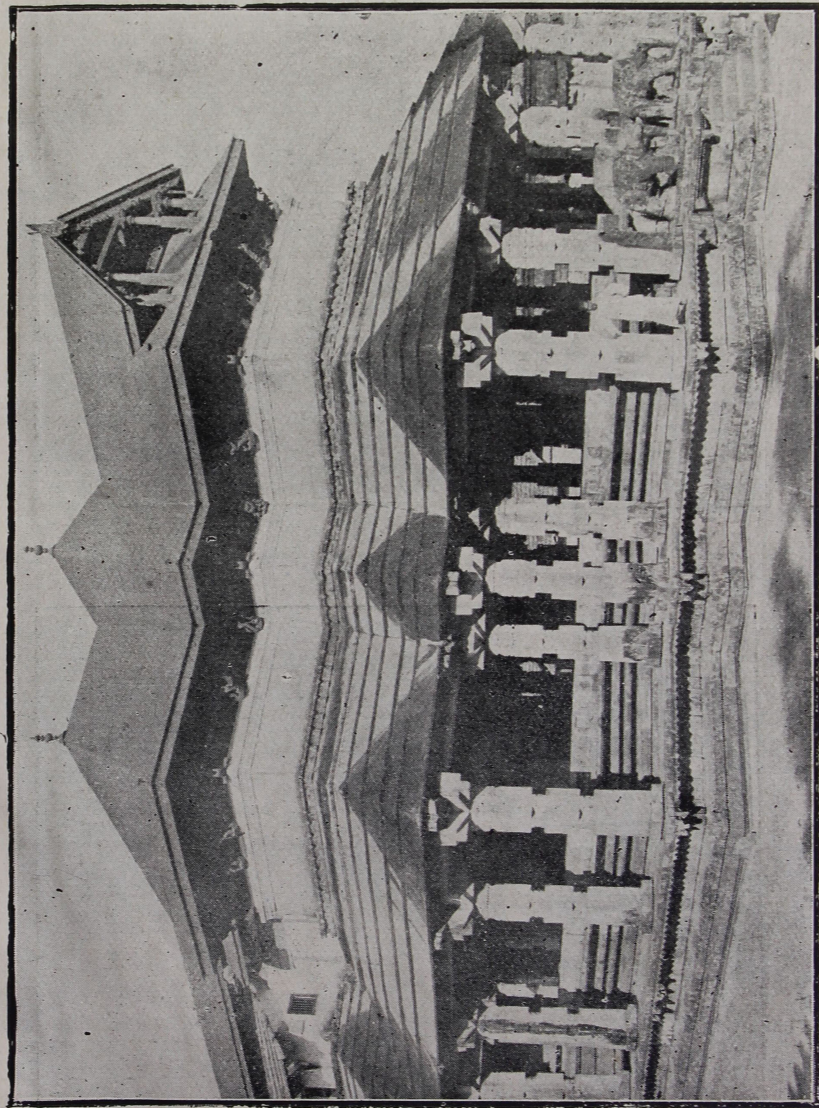


Jains of North and South India, the ancient town of Mudibidri is a remarkable place. Hallowed by the memories of a once-powerful royal family. Mudibidri was at one time a Town of Temples, and a most flourishing Jaina commercial city. But when South Canara got itself entangled in the meshes of South Indian politics, and the shadow of small or great kingdoms grew smaller or bigger in the course of many centuries, Mudibidri lost its central position and its commercial prosperity and dwindled into a hamlet of little importance. And as one walks through the long narrow roads that once were busy streets, a feeling of antique desolateness creeps once oneself at the fate of a city which was the most important Jaina settlement next to Sravana Belgola in the whole of South India. Even now in its fallen grandeurs Mudibidri attracts to it Jaina pilgrims who pour across the Western Ghats in hundreds, and sometimes in thousands, to have a look at the Tirthankaras whom they hold in great veneration.

## II.

But time was when Mudibidri had neither Tirthankaras nor Bastis in it. Popular belief, however, associates Mudibidri only with Jainism. But that is not so. There can be no doubt that at one time, when the major part of South Kanara or Tuluva was under the sway of the powerful Aluvas of Humbucha and of Udyavara (7th till 13th Centuries A.D.), Mudibidri was considered to be as great a centre of Hindhuism as it is now considered to be a seat of Jainism. Inscriptions of Mahamandaleahvara Alupendra Kulashekhara (Saka 1126—1704-1705 A.D.). inform us that that King gave large grants of land to the Gauri Temple which although in ruins, is considered to be the oldest Hindhu Temple in Mudibidri. Another Hindhu Temple is that of Krishna which was established under the patronage of the great teacher, Madhvacharya of Udipi, when the faith of that indefatigable preacher made considerable progress in South Kanara.

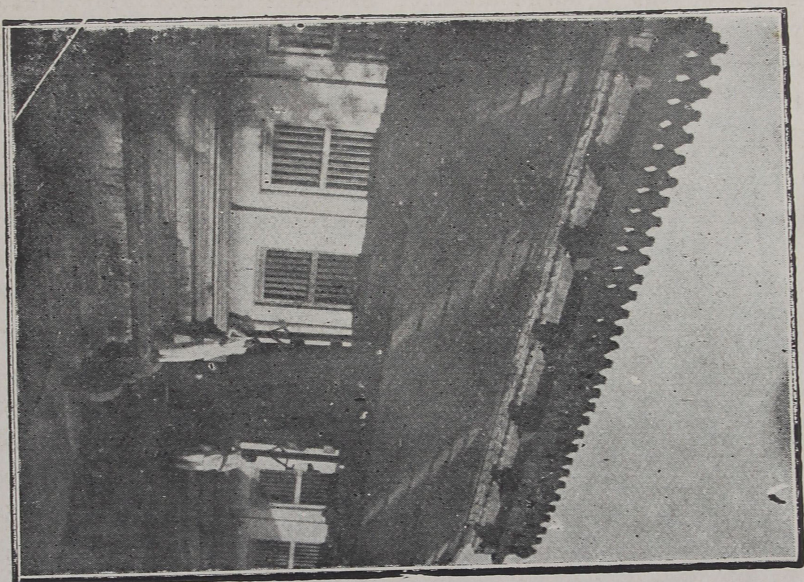
But somewhere in the 13th Century, Mudibidri passed into the hands of the Jainas. How that came to be is a matter that is yet to be explained. All that can now be said is that it was due to the untiring zeal of the early Jainas of Sravana Belgola, who



Hosabasti.

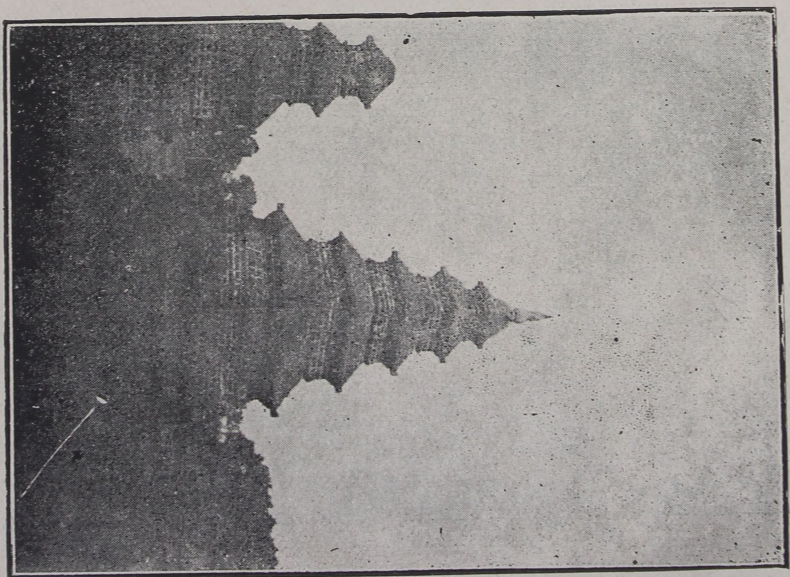
*Photo by R. R. S.*





*Gurubasti.*

*Photo by B. A. S.*



*Tombs of the Settigars.*

*Photo by B. A. S.*

seen to have sent a large number of Jaina traders and priests across the Ghauts into the land of Tuluva. A Jaina colony was established in Mudibidri and was called "Halavaravarga" (the Property of the Few). In course of time the Jain traders succeeded not only in capturing the trade from their Hindhu brethren, but also in making Mudibidri the most important commercial town in the interior. Tradition says that Mudibidri came to be known as the town of 770 Houses—a number which does not seem to be improbable when we see the ruins of hundreds of houses that lie thick along the narrow roads of the town. In very many places deep circular hollows that must have at one time served as wells can be seen; and they are situated in such a way as to give us the impression that they must have been of use to five or six households all crowded within the space of a large garden. One curious feature of some of the most ancient houses of Mudibidri is that they are almost of uniform length and breadth. A house of the right dimensions was reckoned to be 120 "Kolu" (360 feet) in length and 6 "Kolu" (18 feet) in breadth and 18 feet in height. "Half houses" were said to be 60 "Kolu" (180 feet) in length, 6 "Kolu" (18 feet) in breadth and 18 feet in height. No doubt with the depopulation that followed in the wake of the political and commercial ruin of Mudibidri, most of those typical Tuluva houses disappeared. But on a closer scrutiny one can even now find out that the Jaina houses of Mudibidri must have been at one time very long and narrow. Another feature of Mudibidri which throws some light on the commercial character of that ancient town is the Tombs of the Traders. The Tombs of Mudibidri give us the idea that the merchants, the Jaina Settigars of Tuluva, were a wealthy and powerful class of people. The Tombs are divided into two kinds—those of the Jaina Settigars (six in number) and those of the Jaina High priests. "These Tombs are of pyramidal structure of several storeys and are surrounded by a water-pot (Kalasa) of stone. Four of the tombs bear short epitaphs" (Dr. Hultzseh—Epigraphical Reports). Speaking about these Tombs, Fergusson remarks—"A third feature, even more characteristic of the style,



is found in the tombs of the priests, a large number of which are found in the neighbourhood of Mudibidri. They vary very much in size and magnificence, some of them being from three to five or seven storeys in height ; but they are not, like the storeys of the Dravidian temples, ornamented with simulated cells and finishing with domical roofs. The divisions of each storey is a sloping roof like those of the pagodas at Kathmandu and in China or in Tibet. In India they are quite anomalous. In the first place, no tombs of priests are known to exist anywhere else, and their forms too are quite unlike any other building now known to be standing in any other part of India." (The History of Indian and Eastern Architecture). A third feature of Mudibidri which prompts us to say that it must have been at one time a populous town is the tanks, eighteen of which are said to have existed within the precincts of the town. In fact if one has the patience to wander a little about Mudibidri, one can even now see the remains of the 18 tanks, one or two of which are still in some good condition. Judged by some of these evidences, it may fairly be said that Mudibidri was at least two miles in length and a mile and a half in breadth in the hey-day of her commercial glory.

### III.

The Settigars of Mudibidri, who were the custodians of her trade, were not able to prolong the life of the "City of Reeds" when its rulers, the Chowtars, had to fight for their existence against the neighbouring kings. The Chowtars were originally the rulers of Someshwar near the coast. They were Hindhus by religion but later on they became the followers of Jina. Because of some unknown reason, they were compelled to desert their original home, and to travel to Puttige in the interior, and thence to Mudibidri which they finally made their capital. From the 13th till the 15th century the fortunes of the Chowtars passed through various phases, especially in the wars which they had to wage against the Bhairava Kings of Karkal, their own kinsmen, and the Bangar Kings of Panemangalore and Manjeshwar, their inveterate rivals. At present the descendants of the Chowtars of Mudibidri enjoy a pension at the hands of the Government. The

Chowtar Palace has got certain interesting specimens of Tuluva woodwork. Two wooden pillars bearing representations of a horse composed of five women, and an elephant composed of nine women, called " Panchanari Turanga " and " Navanari Kunjara " respectively can be seen. Dr. Hultzseh remarks that " These are fantastic annals which are formed by the bodies of a number of shepherdesses for the amusement of their Lord Krishna " (Epig. Reports). Another specimen of Tuluva woodwork is the lattice that served as a screen between the apartments and the hall in the palace. One of the windows of the room projecting from the old storey has also another wooden screen of delicate design.

#### IV.

More important than these specimens of Tuluva workmanship or the relics of its ancient grandeur is the fact that ever since the 13th Century Mudibidri has been famous throughout the Jaina world as one of the most important centres of Jaina religion. Its fine temples, its large library of Manuscripts and its High-priest—all these have attracted hundreds of Jaina devotees to it every year. Both from the point of Architecture and Religion, Mudibidri is a place worth remembering in the History of Jains of India. There are 18 Bastis or Jaina Temples in Mudibidri and they are dedicated to the following ten Tirthankaras :—

Chandranatha	...	... 4 Bastis.
Vardhamana	...	... 2
Shantinatha	...	... 1
Neminatha	...	... 1
Parsvanatha	...	... 2 (One Temple and One Matha).
Adinatha	...	... 2
Mallinatha	...	... 2
Padmaprabha	...	... 1
Ananthanatha	...	... 2
Munisuvratanatha	...	... 1

(The last one has been converted into a Sanskrit Pathasala of late). Of all these Bastis or Temples, the two most remarkable are the Hoṣabaṣṭi and the Gurubaṣṭi, the archetecture and history

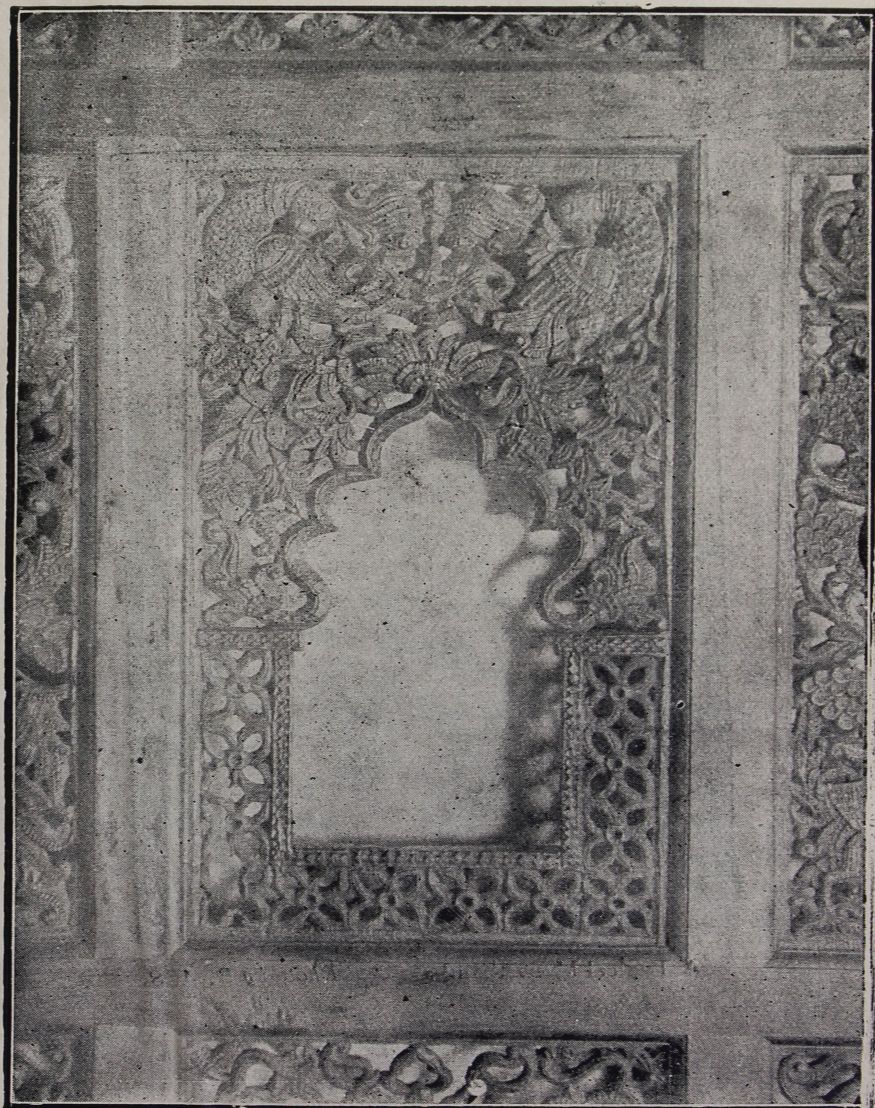
of which deserve some explanation. Gurubasti is the older of the two and about it there runs a story thus :

Once a splendid Jaina Temple, on the decay of Jainism, this Basti fell into ruins. Trees grew around it, and for all practical purposes it was deserted by its devotees. One day as a Jaina Muni from Sravana Belgola happened to pass by it, he was astonished to see a Tiger and a cow feeding side by side in an uncommon amity. Desirous of discovering something more about this wonderful spot, the "Yati" went near it and was astonished to find out a splendid image, 9 Cubits in height, of Parsvanatha. With the aid of the Townsfolk he had the Basti repaired. It is said that because he was the first to discover the Jaina sacred books called Dhavala, Mahadhavala, and Jayadhavala, this Basti had been called after him—Gurubasti. It has been called also by another name—"Siddhantabasti" because it contains the above-named Jaina Siddhantas. In Saka 1728 (A.D., 1805) Sri Abhinava Charukirti Panditacharya of Sravana Belgola amidst great pomp and rejoicing repaired the Gurubasti and opened a new chapter in its history. The Gurubasti is nearly 1,000 years old.

More famous and beautiful than the Guru Basti is the Hosa Basti, or as it is also called "Bhuvana Tilaka Chudamani Basti" or the "Thousand Pillared Basti." About this temple, Dr. Hultzseh writes as follows in the Epigraphical Reports.

"The largest and the finest is the Hosabasti, i.e., the new temple which is dedicated to Chandranatha, and was built in A.D., 1429-30. It possesses a double enclosure, a very high Manasthambha, and a sculptured gateway. The uppermost storey of the temple consists of woodwork. The temple is composed of the shrine (Garbagriha) and three rooms in front of it viz., the Tirthankaramandapa, the Gaddigemandapa, and the Chitramandapa. In front of the last mentioned mandapa is a separate building called Bhairavadevimandapa, which was built in A.D., 1450-1452." In connection with the Bhairavadevimantapa, I was told the following anecdote by the Jains of Mudibidri :—

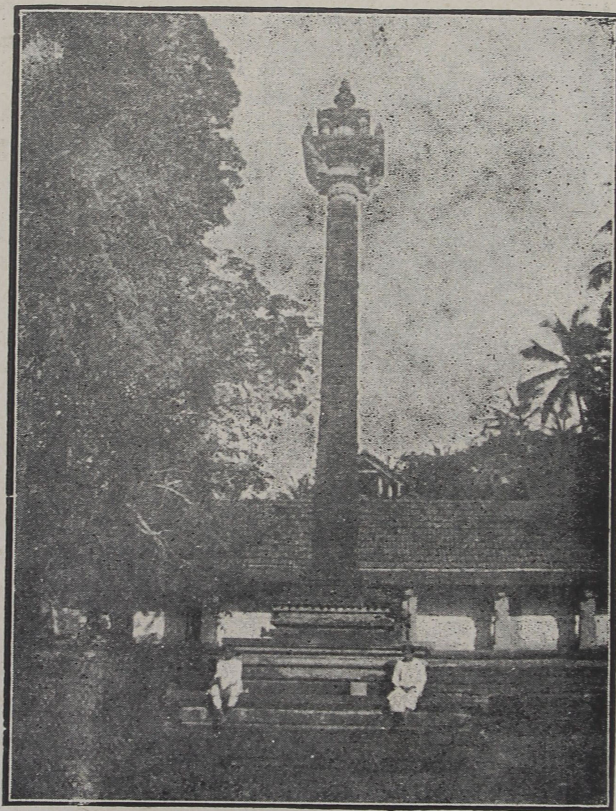
About the beginning of the 15th century a Jaina pearl merchant of Mudibidri, who had borrowed a large sum of money



Lattice-work inside the Chowtar Palace.

*Photo by R. R. S.*





**A Typical Manasthamba.**

*Photo by B. A. S.*

from the authorities of Hosabasti, promised to pay three-fourths of his profits to the temple if he should succeed in his enterprise. Reaching Bhatkal he met a rival whose spurious articles he revealed to the queen. The queen, Bhairadevi of Bhatkal, rewarded him with a handsome present, and on his behalf promised to build a mantapa to the Hosabasti at Mudibidri.

About the architecture of the Bastis, "several of which are elaborate buildings with massive stone roofs, and are surrounded by laterite enclosures," Fergusson remarks as follows :—

"The interiors of these temples are in marked contrast with the plainness of exterior. Nothing can exceed the richness or variety with which they are carved. No two pillars seem alike, and many are ornamented to an extent that may seem almost fantastic. This again seems an indication of their recent descent from a wooden origin."

"A special feature of this style of architecture is a lofty monolithic column called Manasthambha, which is set up in front of seven of the bastis. In two of them a flag-staff (Dhvajas-thambha) which consists of wood carved with copper, is placed between the Manasthambha and the shrine. (Dr. Hultzseh).

No mention about the Bastis of Mudibidri can be complete without a reference to the "Nyaya Basti" or "The Temple of Justice" which is situated on a huge granite rock nearly a mile away from the village. It marked the limit between the territory of the Chowtars and of the Ajilaru, a neighbouring kingdom. It was called by the name of the Temple of Justice because it was the place where all disputes between the chieftains were settled. The "Nyaya Basti" is made up of a large slab of granite nearly 12 feet in length which is supported by a pillar nearly 5 feet and a half in height.

But not much warfare seems to have been done in Mudibidri over which the serene influence of Jinadhata spread with great rapidity. Not men but birds too seem to have imbibed that spirit of non-violence which was characteristic of the Jainas all over the land. "Near the western end of the street in which most of the Jainas live, a curious spectacle presents itself. From a number of

high trees thousands of flying foxes (frint-bat. *Pteropus madenus*) are suspended. They have evidently selected the spot as a residence, because they are aware that the Jainas, in pursuance of one of the chief tenets of their religion, do not harm any animals." (Dr. Hultzseh). When one looks at the Bastis and the high Manasthambhas of Mudibidri, one cannot but admire at the Jainas of Tuluva who could in the name of religion produce such enduring monuments of their munificence and such astonishing works of architecture.

B. A. S.

## CONCENTRATION.\*

**C**ONCENTRATION means centering the thoughts on one subject. We are concentrating our thoughts upon some subject every day, but when we concentrate the thoughts upon some spiritual subject we are concentrating in the right way. This is our ancient study.

We must centralize the thoughts on one subject in order to think, and the nature of this depends on our desires and intentions. All of us do for a short time at least concentrate our attention on something, on desires of the lower nature or of the higher. In any kind of concentration it is always the case that our thoughts cannot be kept in the same condition at all times; they are drawn away from the central object, and there are so many distracting influences all around us that we cannot keep our thoughts on one point. The mental state is like a central force having a point like the centre of a circle, and circumference and area depend on the kind of force which is used. Suppose a man of ordinary strength is trying to exercise the power of thought. Now when he is disturbed, all his thoughts run in different directions. When any person is thinking on one central point there are many other things with which he is surrounded; the central mentality is attacked on all sides and is divided between all these different objects and cannot be exercised on the one thing which is very important

---

\* Being the substance of a lecture delivered in America by the late Mr. V. R. Gandhi.

indeed. Our object is first of all to know what the cause of the disturbance which comes in our way may be, and then to know how to remove it, and what steps to take in centralizing our thoughts. The disturbing influences may be mental, physical or moral. The physical difficulties are our own physical surroundings; perhaps some person is making a noise at the time when we wish to concentrate the thoughts, and they cannot remain fixed and are drawn away. That is of course a physical difficulty. There are mental difficulties also. We centralize our thoughts on some subject, the character of some great man, for instance, and the thought is drawn away to some other subject; thoughts about our own physical condition, or our own affairs, or certain matters of a worldly nature take away our thoughts from the central point. Other difficulties are of a moral character. A person's moral ideas depend on the kind of desires which he has, and on his object of life.

When the object of life is vicious or immoral, then these things also disturb the mind. How can we remove these disturbing influences? First of all the physical difficulties must be removed. If the person is only of the ordinary mental calibre it is necessary that he should have some sort of outside help. If he has a strong will he can, merely by a continued exercise of the will force, concentrate his thoughts on whatever subject he likes, but for most persons help is necessary. The best way to avoid physical difficulties is to get away from them. Many persons are not able to stay in the midst of these difficulties, and in such a case they should seek some quiet place where they can think until they become able to concentrate their thoughts more easily. The great difficulty, however, lies in removing the mental and moral distractions. Mentality is indeed a great force, and that very power enables us to think on so many subjects. The disturbing influence comes in when we think on unimportant and useless subjects. When we find that our thoughts run in different directions, physical modes may assist us. Some persons are so nervous that they cannot keep still at all, and every part of their body is always moving.



If we stand in one position for half an hour and after a while do so for a longer time, and repeat this practice every day, the mental and physical being alike are strengthened. Another way in which the mental power may be assisted is by concentrating the attention on one object, and that may be done by receiving help from certain diagrams or tables. Suppose the person wishes to concentrate his thoughts on the character of Jesus, this method would be a help to him. Suppose he has thought of five great characteristics present in Jesus, as goodness, greatness, etc., he may then prepare a table on a long sheet of paper, fill this table with numbers, each of which represents one of these qualities, and when he looks at one of these numbers he concentrates his thoughts on the quality represented by that number. Of course this does not mean that he is merely to repeat the name of the quality, "goodness, goodness, goodness," over and over, for in that case he might just as well be saying "pork, pork, pork," but when he thinks of the quality, he must consider its nature, what it is, how it was manifested, and so on. For instance, suppose the first quality to be goodness, the second beneficence, the third charity, the fourth his nature as a saviour, the fifth his knowledge.

In this way all the numbers must be taken in a different order each time, and so the mind remains fixed on the subject and does not wander away. This is not abstract thinking, it is always connected with some quality. There is another way in which we may be helped. Instead of keeping anything before our eyes, or keeping a paper in a certain position we can use some part of the body. The heart can be used for that purpose. We Hindus say that while that heart has two auricles and two ventricles it has also eight petals, and suppose this to be represented by the form of a lotus flower, which has eight petals, and in the centre another point making nine. Different traits of character, all of them pure and spiritual, are connected with all these different parts. Suppose that we think of our heart as being divided in this way, and while we are sitting alone in silence we think of the first quality, then of the second quality, and locate these in the different petals of the

heart. When they are not in order one must think where they are. In this of course it is not necessary to use any piece of paper, and the mind is not liable to be drawn away to unimportant things.

There are other ways to assist us, though many people do not understand the meaning of these ways. We resort to these only for the purpose of assisting concentration. Suppose we have a certain passage which contains a very spiritual idea, and we have to repeat that passage for 108 times ; if we have actually to count, our thoughts are not on the meaning of the words but more or less on the counting ; but when the rosary is used we slip one bead down at the end of each repetition of the text, and so are enabled to know without counting whether we have repeated it a certain number of times or not. So all these things are in a sense physical and mental helps to concentration. The different postures also assist us in concentrating our thoughts. When a person is sitting in silence and thinking on one subject he is liable to be fatigued, and if he is standing he is liable to fall down, therefore we assume the position of sitting with the legs crossed, and even if one becomes fatigued that position will itself be a support to the body. After a short practice even those not accustomed to this posture will find it easy. There are many other postures, most of which are connected with occult powers and are meant only for the Yogis whose life is of a peculiar kind, and whose humours have been altogether dispelled from the system and therefore whose life current runs smoothly through all the parts. But those who live in a different way, rush and push and move during the whole day, should not assume these postures ; it would rather be injurious to them. Concentration assists us also in worldly business. It is necessary that we should be able to concentrate our thoughts on our business. A person engaged in an office or a store, if he is not able to sit down and concentrate his thoughts, and work constantly without any division of attention, is liable to be dismissed. I have heard of a young man who was employed in a dry-goods store. He was so negligent and would be influenced by so many different forces, and would talk so wildly in some

unknown tongue or jargon, that he could pay no attention to customers. At last he was obliged to live as a medium only. He was not able to concentrate his thoughts. Therefore, as I said, in our ordinary worldly affairs it is necessary that we should be able to concentrate our attention.

It will remove the nervousness which is incidental to the busy bustle of our civilized existence. In all these matters the diet itself has an important influence. Stimulating food will make us nervous, and this will affect the mental nature. At the slightest disturbance we become angry. The cause of the nervousness must first be removed ; the diet ought to be changed, stimulating drinks, coffee and tea, should be avoided. It is easy to avoid all these things. They are taken only because it is a fashion to take them though they are not necessary for the sustenance of the body. Still, on account of the custom of society, we eat and drink these things which we know to be injurious. Suppose for instance a person's hands and feet tremble every now and then. How can he prevent this ? He must first remove the cause of the nervousness in the shape of food and drink, and then he can take active measures ; he may stand in one position for a short time, holding a piece of paper in his hands in a particular way, and when he has practised this for many days that nervousness will be removed. He can keep a tumbler or glass of water full to the brim in the palm of his hand, in the same position, so that the water will not over-flow. If he can do this the nervousness will be gone. It can never be removed, however, unless the cause is also removed.

(To be continued )

# PERIODS IN THE HISTORY OF JAINISM.

BY

Hiralal Jain M.A., LL.B.

**A** CONNECTED history of Jainism has not yet been written, and perhaps the time has not even now come when the compilation of one might successfully be attempted. In spite of the progress that Indology has made during the last century, Jainology has not yet advanced beyond the recognition of its importance among oriental studies; and the historical study of Jain religion and philosophy is comparatively young. But though a detailed history of the growth and decline of Jainism has to await further study and research, the work done up till now has already revealed to us the broad characteristics of the different periods in its long history of at least three thousand years. The periods may be arranged as follows :—

1. *Prehistoric*.—Before the 6th century B.C.
2. *Early Historic*.—From the 6th century B.C., to the 4th century A.D.
3. *Ancient Medieval*.—From the 4th century B.C., to the 12th century A.D.
4. *Medieval*.—From the 12th century B.C., to the 16th century A.D.
5. *Modern*.—From the 16th century to the present day.

## I. PREHISTORIC PERIOD.

This extends beyond Lord Mahavira's time to the indeterminate past. It is owing to our insufficient uncertain knowledge about the period that it has to be called prehistoric. It is now settled beyond dispute that Jainism had already had a long history in the time of Mahavira when the Jain church was reorganized and all Jain knowledge was rearranged and systematised. The

advanced, matured state of Jain philosophy in the 6th century B.C. presupposes a long period during which it must have been cultivated. The prevalence of a class of thinkers who denounced the Vedic sacrifices, preached Ahimsa and went about naked is recognized even in the most ancient Vedic literature. The anti-Brahman movement that became marked in the time of Mahavira and Buddha, had already gone on for centuries before these two heroes came to lead its van. Rama is claimed by the Jains to have belonged to their religion, and rightly so, for he was a Kshatriya who defied the Brahman supremacy and espoused the cause of the lower classes. His breaking the bow of Shiva, fighting with the haughty Brahman Parasu 'Ram and the great Shiva worshipper Ravan, his contracting with the Nishadas and other forest tribes mockingly termed 'monky races' by the Brahmins are all symbolical of his anti-Brahman activities. The cult of Krishna adopted by the Pandava brothers as symbolised by their marriage with 'Krishna' (Draupadi) was nothing but this spirit of unification and the great Kuru war had this difference in principle for its root cause, and not the greed for a strip of land. It is through these anti-Brahman movements that the growth of the spirit of Jainism has to be studied. It is the development of this spirit, and side by side with it, of the Jain philosophy and the growth of the Jain monastic order, then termed Nirgrantha, that characterise the Prehistoric Age.

## 2. EARLY HISTORIC PERIOD.

(6th century B.C., to 4th century A.D.)

The country of Videha is famous in history for having given birth to the excellent philosophy of the Upanishads which was nurtured by Kshatriya princes like Janaka. In the vicinity of the same holy land arose Lord Mahavira and Lord Buddha in the 6th century B.C. This latter preached a religion that has long been driven out of India but is still avowed by nearly one-third of the human race outside this country, while the former consolidated the Nirgrantha faith so as to enable it to flourish with varying degrees of fortune all through the following centuries.

Mahavira's chief work was the popularization of the principles of Ahimsa, the elaboration of the Jain ethics and philosophy, the organisation of the Jain community and the inauguration of a system of peaceful proselytisation. The characteristic feature of these centuries was the slow disappearance of the animal sacrifices, the growth of royal patronage of Jainism and its steady expansion over the whole country north, south, east and west, and the study of the Anga books in which were arranged all the preachings of Lord Mahavira by His immediate disciples. Jain monks were to be found on the banks of the Indus already at the time of Alexander's invasion, and the remote Canara districts of the south were colonized by the Jains under Bhadrabahu in the time of Chandra Gupta Maurya who himself has been proved to have been a Jain and as having accompanied Bhadrabahu as his pupil. Professor A. Chakravarti's conjecture of the likelihood of the prevalence of Jainism in the Canara district before Bhadrabahu, based on the ground that Bhadrabahu would not have dared to lead his large Sangha in a strange land had he not relied on the hospitality of some people of his faith, seems to be very probable. How-so-ever that may be, Bhadrabahu's migration was a grand success and since his time, Jainism became firmly rooted in the Canara districts. Jain worship was well established in Kalinga as early as the time of the Nandas and Jainism continued to be the national religion of that country at least up to the 2nd century B.C., when Kharvela ruled.

During the early centuries of Christ, the chief centres of Jain activities were Mathura in the north and Sravana Belgola in the south, from both of which places we have a number of Jain inscriptions belonging to that period.

Untiring zeal and co-operation on the part of the succeeding disciples of Mahavira in the spread of the religion is the noteworthy characteristic of the period. The parallel growth of Buddhism and Jainism and their mutual interaction during the period deserves close and minute study.

### 3. ANCIENT MEDIEVAL PERIOD.

(4th century A.D. to 12th century A.D.)

Expansion carried with it the seeds of dissension. Though minor schisms are known to have taken place from time to time in

the Jain church in the centuries immediately following Lord Mahavira's Nirvana, none of them was so strong as to break the integrity of the community. The Digambara and Svetambara split, however, was a very marked one. As the spread of Buddhism divided the faith into Hinayana and Mahayana forms, even so was the case with Jainism. The beginning of it goes back to the time of Bhadrabahu. The part of the community that migrated to the south being afterwards called Digambaras while those that stayed in the north were called Svetambaras. Tradition places the actual division in the 2nd century A.D., but the probability is that it took place about the 4th century A.D.

The growth of sectional religious literatures was the marked characteristic of the period. Mahavira had preached not in Sanskrit, the language of 'Shistas' but in Prakrit, the dialect of the masses, which henceforth became a literary language of the Jains even as Pali of the Buddhas. Though the Lord's teachings were systematised and arranged in the twelve Angas even in His life-time, they were not reduced to writing but preserved orally. Hence the knowledge of them declined during the following centuries and the Angas were gradually lost.

In the fifth century the northern section of the community, the Svetambaras, strived to recover the lost books, and the great council of Valabhi held in A.D. 453 under Devardhi Gani succeeded in collecting eleven Angas. These were however, rejected by the Digambaras as not genuine. After this the Svetambaras applied themselves to the study of their newly collected Angas, while the Digambaras produced original Prakrit works on Jain philosophy. Two of their greatest authors Kundakundacharya and Umasvati are known to have flourished in the first century B.C. The Syadvada system of dialectics was much studied during this period as it was of great help in religious discussions with the Buddhas, that became so frequent in this period. The greatest Jain logicians *Samantabhadra* and *Akalanka*, who badly discomfited the Bauddhas in religious disputations, lived in this period. The inability of the latter to meet the argumentative onslaughts of the former, seems to have been partly the reason of their decline in India henceforth,

Throughout this period, the south and the west remained chiefly the centres of the Digambara and Svetambara literary activities respectively. Both sections produced a large philosophical literature mostly in Prakrit, but also in Sanskrit which was the language adopted in writing the many Puranas. From about the 7th century the Jains produced good popular literature. The names of Samantabhadra, Jina Sena, Akalanka, and Nemi Chandra stand foremost among the great Jain writers of the south, and of Siddha Sena Divakar, Haribhadra Suri, Dhaneshwar Suri, Dhanapala and above all Hema Chandiacharya among those of north and west. It was through the efforts of Jain writers of the south that the vernaculars of those parts—Kanarese and others assumed literary shape during this period. The earliest books in those vernaculars are by Jain writers.

The Digambaras in the south and the Svetambaras in the north and west, enjoyed royal patronage. The period was one of high prosperity for Jainism.

#### 4. MEDIEVAL PERIOD.

(12th century to 16th century.)

This was a period of transition and decline. The organization of monks, that was the main strength of the church, now became loose, and the spirit of self-sacrifice began to vanish. Philosophical studies were not so keenly carried on now as before and the monks grew ignorant, and mostly unfit to infuse the correct spirit of Jainism into their lay-followers. Internal jealousies and hatred, rent the Jain society into various sects and sub-sects which tended to become exclusive social units forgetting their common bond. Hence they fell an easy prey to the new faiths of Vaishnavism and Saivism that gradually waxed strong during this period. The weakness of the community was punished with the forfeiture of all royal patronage and with it all its social and political importance.

This degeneration looks surprising when we consider the fact that the Jains even at that time formed a very rich community in the country. At the beginning of the period many granted temples



were constructed all over the country, specially at the Jain sacred places, and they were very richly endowed. Perhaps the munificence of the lay people first tempted the Bhattarakas, in whose charge the temples were generally put, to care for worldly acquisition. But even this temple-building activity was much retarded by the invasions of the Muhammadans who generally demolished temples and built mosques out of the materials. Though, however, the religious zeal of the lay people continued, the unity and resisting power of the community was broken.

## 5. MODERN PERIOD.

### (16th century to the Present Day.)

The Jain community continued to grow weaker and weaker by internal split. Numerous sub-sections arose whose relations with each other even in religious matters were in no way conciliatory and conducive to the spread and growth of the faiths. The Lunkas, Kotukas, Bijas and Dhundhias, though differing from each other only on a few points of ritual and practice, behaved with each other more like enemies than brothers. The social exclusiveness, against which Jainism in fact was a strong protest, now became deeply grafted amongst the Jains, who surpassed even their Hindu brothers in the matter. They lost the power of absorption from outside, and so they declined in numbers every year. Under the benign rule of Akbar, Jains, received many concessions, but this was only through the efforts of a few learned monks, and not due to other communal strengths.

Original writing in Sanskrit and Prakrit, generally speaking, stopped from here as Hindi became prevalent. The latter language now began to be used in religious writings which mostly consisted of free translations from Prakrit and Sanskrit works. The Shashtra Bhandaras had at first to be strictly guarded and hidden in order to protect them from the ravages of the Muhammadan vandalism. But even when the danger was past, the custom of undue vigilance over the Sacred books continued, which became more an object of worship than of study.

The west has, however, awakened the east, and so also the Jains though they do not still sufficiently realize the necessities of the time. But it is certainly not far off when they will come round and try to upheave themselves. The central principle of the religion Ahimsa is now becoming the watch-word all over the world, and it is now open for the Jains to show that it is they who have treasured up the holy principle from long centuries. It is much to be desired that an exhaustive history of Jainism should be produced, dealing with all the periods in detail. The story of the rise and partial decline of the great religion will be most interesting and instructive. For such a task however, we want a band of specialists who might compose a series of monographs on the different phases and stages of the religion, and these might then be welded into a homogeneous whole. It is now high time that organised attempt should be made to review the history of Jainism from century to century and from province to province, so that we might be able to understand how the genius of the Jains manifested itself in diverse regions of activity, intellectual and spiritual, political and social through the ages gone by and where in lies the secret of their having survived through all the vicissitudes which drove Buddhism out of the field.—(*The Jaina Hostel Magazine*).

---

## OUR JAPAN LETTER.

Prof. Attar Sain Jain, B.A., LL. B., writes from Japan :—

Sir,—I was appointed to the Tokio School of Foreign Languages in the month of February 1926, by cable from Japan and I was required to join my appointment by the 11th of April, 1926. Consequently I hurried to set my domestic affairs in order and by the 1st week of March, I was ready. My station amongst the good wishes of my friends and relations I left on the 10th of March. There are two routes to come to Japan, either via Calcutta or via Bombay and yet another via Colombo. I had so

arranged my programme that we would take the boat at Colombo and go there via Bombay and Madras. When we reached Delhi the first stage on our eventful journey I received a telegram from the steamship company that the ship by which we were to sail was not going to touch Colombo. This left me in a very awkward position, and I had to cancel our departure by that boat. Seeing that no other suitable arrangements could be made I decided to go to Bombay and from thence to pick up another boat that was coming to Japan. There was no certainty about the other boat touching Colombo and I was to take no risks. The time at my disposal was so short. About the 14th we reached Bombay and at once made enquiries of the steamship company, they also gave me no definite reply, the reason is that they were not sure about any cargo being available at Colombo, and although they had no mind to go via Colombo they might, if a goodly quantity of cargo was forthcoming, for you will readily realize that it is the cargo that pays to the steamship companies and not the fares paid by the passengers. The fares income is very negligible. The result of all this uncertainty was that we could not go to Madras which place I had not visited before. From Bombay we started on the 28th of March after spending about two weeks in Bombay. While in Bombay we stopped at the well known Jain Dharmashala of Hirabagh which is the resort of so many men coming from all parts of the country. There is nothing to be desired in the management which is so efficient. The proprietors take special interest in the management and there is hardly complaint to make against it. I have experience of other Dharmashalas as well which are rampant with mismanagement. Although the donors who have them built spend thousands upon thousands of rupees upon them the management is so undesirable that the very objects of the founders are ignored.

This was our first journey on water and a very long one indeed. The company on board the steamer was quite agreeable, we had a Parsee gentleman a world tourist and other Japanese gentlemen and ladies. We became familiar with them all in the course of the first day. The day was pretty hot and the night was

equally hot so we got our beds out and slept on the deck. I shall never forget my first night on sea for it was a unique experience for me and my wife and child who were accompanying me.

We solved the food trouble and the Captain of the ship was pleased to allot a special place for us where we could cook our food in comfort and ease. We had brought with us from Bombay a sufficient quantity of all kinds of edibles and fresh vegetables etc. to last a week or so. We had therefore no anxiety about the meals which is a source of so much trouble to so many vegetarians and about which we were in great anxiety. We were quite pleased with our own arrangements. Later we understood from the other passengers that the food that was supplied to them by the boat was very inferior indeed.

Once the boat started it did not stop even for a minute. We were told that the boat would touch Colombo but for a few hours only. We were burning with desire to see the famous golden Lanka of Ravan and our wishes were about to be fulfilled. Three days after in the morning at about ten o'clock, the boat reached the break-water and as the waters in the port are very treacherous there are no jetties in Colombo. All the boats stop in mid stream. As soon as the boat arrived in the break-water the water police or what is called the Colombo harbour police came on board and examined the passports of all the passengers. That was something formal, but as the port of Bombay was declared an infected port, some of the passengers were not allowed to go on board. The boat was to stop in Colombo waters for few hours only, so we had to make the best of our time there. Hurriedly we got down and went ashore. Adjoining the wharf is the portion of the city known as the Fort, where there are all the principal shops of the town and any and everything can be procured there. With the help of the Parsee world tourist who already had seen Colombo some half a dozen times we were enabled to see the major portion of the port city in about half a dozen hours. Colombo is one of the most important coaling ports in the world, and one of the biggest. Most of the steamers pass through Colombo. The city more or less depends upon tourists. Needless to say that we were quite

satisfied with our little sojourn ashore and we took precautions to fill our depleted stock of fresh vegetables. We also tasted a new kind of fruit known locally as mangostein. This fruit does not grow in our part of the country and hence it was a novelty for us.

In the evening about five or six our boat left Colombo. The next stop was Singapore the same place at which the British Government is going to make a Naval Base. This was the longest part of our journey. After six days we reached there. On board our boat there was a cargo of onion for this place. Immediately as the boat arrived on the jetty unloading began. This cargo was meant for an Ahmedabad firm of Bombay, Calcutta and Singapore. The agent of the firm had come on board and we picked up acquaintance with him. In no time we knew all about him and his firm. He was so glad as to invite us to his place and at once he sent us along with his servant to his house. A car was placed at our disposal and we thoroughly enjoyed his hospitality for two days. These people were so kind to us that not only did they entertain us but gave us numerous things for our journey and we can never forget the kindness with which they treated us. It was particularly our good luck that we came across vegetarians. Not only did they do this much, they gave us letters of introduction to their acquaintance at Kobe the first port of Japan where we were to get down and quit the boat. Singapore is an island and big palatial buildings are to be seen everywhere. The city is always full of tourists and traders. This is essentially a trade centre. Most of the rubber produced in the Malay Peninsula and in the Federated Malay states is exported through this port, besides a lot of nuts etc. are exported to India and other spices are exported in great quantities. The city is very active. The ordinary conveyance is rickshaw and the drivers are Chinese mostly. There are good many Indians here, but the majority of Foreigners are Chinese and all the trade is in their hands.

I would now beg leave of my readers and the remaining portion of my account of journey I shall conclude in the next letter and then I shall begin with Japan and things Japanese. *Attarsain.*

## THE ATTRIBUTES OF THE SOUL.

**U**NDER the above heading, in the Jaina Gazette for December 1926, is put the following question :—" How can a thing which has not begun in Time. can ever end in Time?" This question is put as a refutation of the Jain doctrine that the bondage of worldly soul with matter is from eternity. The assertion contained in the question that a thing which has not begun in time can never end in time, is no doubt true. Jainism does not, of course, hold that a thing as an entity can ever begin or end in time. According to this Religion Dravya or Vastu (a thing or an entity) is existing from eternity and will exist for ever. But the association or the wedlock of soul and matter is not a thing, it is rather a condition of things. The intermingling of two things is not a thing or an entity, it is a combined state of those two things. It may be from eternity or some particular time, but in neither case can it be the Svabhava or the nature of the things in bondage. The Svabhava or the nature of a thing is that by which that thing exists,—it is its Own-Being or Self-Being. But if in a combination, the combining elements are really two, having their separate and distinct attributes, then that combination, be it from eternity or otherwise, cannot be the Svabhava or the nature of any of the combining elements.

Then there is another point. It is not that Jainism believes in an absolutely—eternal bondage of soul and matter. According to this Religion, the bondage is from eternity as well as from some particular time. With the point of view of Samanya (general) matter or with reference to Dhara-Parwah (the beginningless successive series) of the inflow of Karma—matter into the soul, the bondage is no doubt from eternity. But with the point of view of Vishesh (particular) matter, it is from non-eternity,—that is, when we look at some particular matter—Karma, we are constrained to say that it came into bondage with soul at some or the other time. There has been no time when the soul was not in bondage with some or the other matter, but each and every particle of matter which has been found in bondage with some soul, has entered into that bondage at some particular time ; of

course, before that particular bondage of those particular particles of matter, there had been another bondage of some other particles of matter. Every Pudgal-Karma (matter electrified, as it were, by the affection and passions of soul) enters into bondage with soul at some particular time, and separates itself, from that soul at some other particular time, no Pudgal-Karma is in bondage with soul from ever. Had there been some particular Pudgal-Karma (matter) in bondage with soul from eternity, then of course it could not be separated from that bondage at some particular time and the bondage of soul and matter might have continued for ever.

Had the one and the very same matter been in bondage with soul from eternity, then Mr. Manilal Vadilal's objection would have stood good. But no same matter is in bondage with soul from eternity. The same matter which is at this moment with my soul, is not with it from eternity, but had certainly come in bondage with it at some particular time, although previous to the bondage of the present matter, there had been a continuous series of bondages of different particles of matter from eternity. Bandha and Nirjara—the bondage and falling off of matter—Karma is going on from eternity—the old matter having produced its good or bad result falls off, whilst the new one in accordance with the various affections and passions of soul attaches itself to it. But at the Nirvana, the complete Nirjara of all the previously collected matter—Karma and the stoppage of the inflow and bondage of new matter—Karma take place. Now take the case of our last Tirthankara the Lord Mahavira. When He got the Nirvana, all the matter in bondage with His Soul fell off and as He was Vitrag (free from all affections and passions), no new matter attached itself to His Soul. But the very same matter which fell off at that moment, was not in bondage with His Soul from eternity, it had certainly entered into bondage with Him at some particular time; although previous to the bondage of that matter, there had been a continuous series of bondages of different particles of matter from eternity. It is really wrong, to think that the matter from which Soul gets freedom at the time of getting Moksha, was in bondage with that Soul from eternity and that Moksha is therefore

unattainable. Thus the Jain theory of the bondage of soul and matter—the bondage being both eternal and non-eternal from different points of view as stated above—is not irreconcilable with the theory of Moksha.

*Rickhab Dass, B.A., Pleader, Meerut.*

## NOTICE.

**In the Court of the Subordinate Judge, 2nd Court,  
Patna.**

T. S. No. 64 OF 1926.

Sir Seth Hukumchand and others ... Plffs.  
*Versus.*

Babu Dhanu Lall Suchanti and others ... Defdts.

Whereas—Sir Seth Hukum Chand, Kt., Rai Bahadur Rajya Bhushan Rao Raja, Merchant and Banker, Indore—President All India Digambar Jain Tirtha Kshetra Committee.

2. Seth Tara Chand Nawal Chand, Banker and Jewellers, Bombay.

3. Seth Baldeo Das, Merchant and Banker, Hony. Secretary, Bengal. Bihar and Orissa Tirtha Kshetra Committee, 21, Armenian Street, Calcutta.

4. Seth Har Narain Jain, Treasurer, Imperial Bank, Bhagalpore.

5. Babu Bachhu Lalji. Rais and Zemindar, Arrah.

6. Seth Surajmal Merchant and Banker, Patna.

7. B. Rajendra Kumar Chand, Rais and Zemindar, Arrah.

8. Seth Chhogalal, Merchant, Patna, Plaintiffs.

Have brought a T. S. No. 64 of 1926 in the Court of the Subordinate Judge, 2nd Court at Patna on behalf of themselves and the entire Digambar Jain Community of India.

*Versus.*

1. Babu Dannulal Suchanti son of Babu Govind Chand deceased Manager Pawapuri Temples, Residing at Bihar.

2. Babu Lakshmi Chand Suchanti, son of Babu Gobind Chand deceased.



3. Babu Keshri Chand Suchanti, Zemindar, Bihar, son of Babu Gobind Chand deceased.

4. Babu Puranchand, son of Rai Sital Chand Bahadur deceased, M.A., B.L., Vakil, 48, Indian Mirror Street, Calcutta.

5. Babu Raikumar Singh, son of Badri Mookin deceased, 172. Harrison Road, Calcutta.

6. Raja Bijoy Singh Dudharia, son of Rai Bishamchand Bahadur deceased, Azimaganj, District Murshidabad.

7. Babu Maharaj Bahadur Singh, son of Rai Dhanpat Singh Bahadur, deceased, District Murshidabad.

8. Babu Budh Singh, son of Lala Lekh Chand Sahai deceased merchant, Jaudari Patna City.

9. Babu Pannalal, son of Dhanu Lal deceased Zemindar, Patna City.

10. Seth Kash Kastur Bhai Lall Bhai, President of Anandji Kalyanji, Ahmedabad.

11. Nagar Seth Kashturibhai Mani Bhai, Ahmedabad. Defendants.

As representing the entire Svetambar Jain Community in India, for certain declarations and permanent injunctions with respect to Jalmandir and the roads round the sacred lake at Pawapuri. And whereas the Plaintiffs have applied for the permission of the Court under Order I R. 8 C.P.C. to themselves to sue on behalf of the whole sect of the Digambar Jain Community in India and whereas they have also applied for permission to sue the Defendants as representing the entire Svetambar Community of India. It is notified to the entire Digambar Jain and Svetambar Communities of India of the institution of the said suit and that any member or members of the either Jain Community may apply to this Court to be made Plaintiffs or Defendants to the suit as the case may be and may take any steps authorised under the aforesaid order and rule of the C.P. Code.

(By Order )

Dated Patna,

The 13th January, 1927. }

Sub-Judge, Registrar,

# NOTES AND NEWS.

## HAPPY NEW YEAR.

We wish a happy new year to all our Subscribers, Contributors and Readers. While offering them our sincere thanks for the help they were rendering in the past years, we earnestly request them to co-operate with us to improve the Gazette in every respect.

### OURSELVES.

We are glad to announce that Mr. Ajit Prasada, M.A., LL B. of Lucknow, has again joined us as a Joint-Editor. It is needless to say that his long experience as an Editor, and his sound knowledge of Jaina Religion and Literature will go a great way to enhance the value and prestige of our Journal.

### PUBLIC HOLIDAYS FOR JAINS.

We understand that Rai Bahadur Moti Sagar Ex-Judge, High Court, Punjab and Honorary Vice-Chancellor, Delhi University, Rai Bahadur Parasdas Honorary Magistrate and Government Treasurer, Delhi and thirty other leading Jains have on behalf of the Jain Community of the Delhi Province made the following representation to the Honourable the Chief Commissioner of Delhi.

"The Jains are second to none in their loyalty to the British Empire and whenever occasions have arisen, they have demonstrated their loyalty and devotion to the Government. In the Commerce and Trade of the country the Jains take a leading part and proportionate to their number they are the richest community in India. It was rightly said about them by His Excellency Lord Curzon of Kedleston, when Viceroy of India, that half the wealth of India passes through their hands. We can say with pride that the Jains boast of a hoary antiquity in religion and philosophy which have imperceptibly but indelibly affected the minds of the millions of this big country. We are also proud to add that the Jains have played a conspicuous part in the civilisation of Ancient, India, and even now we hold no mean position in the scale of communities.

But in spite of their being most ancient, important, wealthy and law abiding people in India, we regret to state that the Jains being in a minority, though an important minority, no Jain festival is declared by the Government as a public holiday under the Negotiable Instruments Act. Comparisons are not as a rule desirable but the fact cannot be denied that as compared with the Sikhs, the proportion of the Jains in the Delhi Province is about double (i.e. 2764 Sikhs and 4698 Jains). While in the Bank Establishments, according to the latest Census figures, out of the total employees 5474, the number of Jains is 377 (i.e. 7 per cent or 49 in 700), while the number of the Sikhs is only 8, (i.e. roughly 1 in 700). Taking to the Instruction side again we find the number of Jains as 3498 as against 238 Sikhs. Jains are to be found in almost every department including the Public Works Department, Courts and different offices. They are also to be seen in the Bar and on the Bench.

We do not intend in the least to minimise the importance of the Sikhs, but we do wish to assert that the Jains are quite as important a minority and greater in population in this Province and so in the name of justice and fair-play they can claim from the Government that they should be granted at least as many public holidays as are now enjoyed by their sister community, the Sikhs, whose numbers as shown above are less in every respect.

We therefore beg to request your Honour to declare the following days as public holidays under the Negotiable Instruments Act for the whole Province.

1. *The 13th of the 2nd half of Chaitra* (corresponding to April), the Birth day of Shree Lord Mahavira, the last of our 24 Tirthankaras. The history and literature of the country bear ample testimony to His Greatness and His Personality has left a mark unsurpassed by any. All the Jains, without distinction of sect, daily raise up their hands in His worship. He is to us as Guru Nanak is to Sikhs, Mohamad to Mohammedans and Christ to Christians. It is the Birth-day of this Great Man that we have to keep sacred each year as it comes.

2. *Anant Choudash the 14th day of the 2nd half of Bhadan* (corresponding to September), another most important day to the

Digambar Jains, on which day every Jaini is ordained to keep fast and devote the whole day to worship and prayer, on this day the Jains hold a religious procession every year in Delhi and many other places. We may note that this day is already declared a Civil holiday in the Courts and so it remains simply to extend it to Criminal and Revenue Courts and to Banks and Offices. So far as your petitioners know Anant Choudash is already declared a Public Holiday in the United Provinces, as well as in many Native States of India. We also venture to submit that this festival is observed by a large section of the Hindu Community also who fasten the sacred Anant (thread) on their arms after ceremonial worship."

We hope the Government would not grudge this small favour to a community which is a loyal, law-abiding, and important minority.

#### ESSAYS ON LORD MAHAVIRA.

The Hony. Secretary of the Jain Mitra Mandal, Delhi invites essays on the Life and Teachings of Lord Mahavira to be read on the occasion of the celebration of the 2525th Birthday of the Lord which comes on the 14th day of April 1927. Those who desire to send such essays are requested to do so before the first week of March.

#### THE SOUTH INDIAN HUMANITARIAN LEAGUE.

The above League was started about a couple of months ago through the efforts of the Jains of Madras who have contributed the major portion of the Fund. Mr. S. Srinivasa Aiyengar has been requested to be its President. The aims and objects of the League are.

1. To protect all living creatures from all kinds of cruelties by all possible means.
2. To educate public opinion in favour of vegetarianism from the points of view of health and the highest principles of mercy and against meat eating and drink habits.
3. To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom or otherwise, and to appeal to the authorities to have them discontinued.

4. To propagate suitable literature relating to "NON-KILLING" among the people in all the provincial languages, to carry on propaganda among the non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

5. To take up other questions in the interests of human welfare, provided they are non-political.

The League distributes thousands of leaflets and pamphlets every month, in the four different languages of the Madras Presidency. It has organised a propagandist group, and a Bhajana party. Lectures and Bhajanas are being conducted every morning in the different quarters of the city. The League arranges public lectures by eminent scholars on the subject every month. A Magic Lanten, or, if funds allow, a Baby Pathe Cinema, is to be purchased for purposes of wider and more effective propaganda throughout the Presidency. It may be mentioned here, that this organisation is the first of its kind started on a permanent basis and controlled exclusively by Indians for effective and brisk propaganda in South India. It augurs well for its future that it has secured the co-operation of institutions like the S. P. C. A. of Madras and the Deccan Humanitarian League of Hyderabad etc. and of many eminent scholars and influential gentlemen in India.

Yet, considering the magnitude of the task before the League, it need not be said that it can not do without the encouragement and co-operation of the charitably inclined gentlemen in every part of the country.

Any man can help the League :—1. By joining the League as a member ; 2. By contributing liberally to its funds ; 3. By taking to strict vegetarian diet and by persuading his friends and neighbours to do so.

Propaganda tracts and further particulars regarding the League can be had from the Honorary Secretary, the S. I. Humanitarian League, 436, Mint Street, Madras.

## THE MANAGER'S NOTICE.

The Jaina Gazette is the premier illustrated Jaina Magazine having a very wide circulation all over India, Europe, America, Africa and Australia

This is the only English Monthly for the entire population of

**The Jains.**

**Annual Subscription Rs. 3.**

**Foreign Rs. 4.**

---

### HALF THE MERCANTILE WEALTH OF INDIA

Is in the hands of the Jains. Therefore

**THE JAINA GAZETTE IS THE BEST MEDIUM**

**For Advertisements.**

#### RATES OF ADVERTISEMENTS.

Per page ordinary	...	Per Insertion	...	Rs. 12.
Per Half page	...	do.	...	Rs. 7.
Per Quarter page	...	do.	...	Rs. 4.
On the cover	...	do.	...	Rs. 20.

*For particulars regarding special position and contracts apply to,*

**The Manager, The Jaina Gazette. G.T., Madras.**

## GOLD FOR SILVER

**No** Lottery **No** Game of Chance  
**Humbug** **Blank return**

As true as Daylight

**Spend Re. 1. and receive 32**

**ATANK NIGRAH PILLS**

*Particulars from :—*

**ATANK NIGRAH PHARMACY,**

**Jamnagar (Kathiawar)**

*Madras Branch.—26, Broadway.*

## Now Ready.

**THE CHAKRAS**—A monograph by The Rt. Rev. C. W. Leadbeater, **Contents**—*The Force-Centres—The Forces—The Absorption of Vitality—The Development of the Chakras—The Laya Yoga With Ten Beautiful Colour Plates of The Crown Chakra (Frontispiece)—The Root Chakra—The Spleen Chakra—The Chakras according to Gichtel—The Navel Chakra—The Heart Chakra—The Chakras and the Nervous System—The Throat Chakra—The Streams of Vitality and the Brow Chakra, (Along with Ten Figures and Seven Tables)* Price Rs. 10.

**THEOSOPHY AS THE MASTERS SEE IT**—Being an account of the Society and its work as outlined in the *Letters from the Masters of the Wisdom* by Clara M. Codd Price Bds. Rs. 3-8 Cl. Rs. 4.

**THE INSTITUTION OF THE WILL**--by Prof. E. Wood, Deals in the author's characteristic lucid style on useful topics such as Tuition and Intuition. The Training for Intuition, The Nirvana of Earth, of the Soul and of the Self. Price: Wrappers Rs. 1.

**THE HEART OF THE MASTER AND THE FIVE SYMBOLS**  
--Written down by Carrie Crozier Price: Boards As. 8. Cloth As. 14.

---

### THE THEOSOPHICAL PUBLISHING HOUSE,

ADYAR, MADRAS,

The Indian Bookshop, Y.M.I.A. Buildings

Armenian Street, G.T., Madras.

---

# KUSUMA

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

1. Phial Rs 2, V.P., Extra.

**ANANDAKUTEERAM,**

13, Bairagimatam Street, MADRAS.

TESTIMONIAL.

Col D. Dawespelly Bart, B.A., M.D., L.L.D., P.H.D., B.M.S., Madras.

Kusuma which I tried on several of my patients has given utmost satisfaction.



# S E V E N

## CHIEF REASONS WHY

# THE JAINA GAZETTE

## IS

### *The Best Medium of Advertisement*

1. It is a time-honoured Journal of 22 Years' standing.
2. 'Therefore it has a very wide inland and foreign circulation among the very *elite* of society *i.e.* Rajahs, Zamindars, Seths, Bankers, Raikes, Vakils, Professors, Ministers etc.
3. It is the only English Magazine for the entire community of 12,00,000 Jains and is the official organ of the All-India Jaina Association.
4. Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
5. Hence if any advertisement should reach the very people who have at once **the will** and **the money** to purchase the commodity advertised, then it must appear in the Jaina Gazette.
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

### RATES OF ADVERTISEMENT.

Size Demi-Octavo.				Full page.	Half page.	Quarter page.
Ordinary	...	Per Insertion	Rs.	12	7	4
Facing reading matter		do.	Rs.	15	8	5
On the Cover	...	do.	Rs.	20	11	6

7. Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
***The Jaina Gazette, G. T. MADRAS.***

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

---

**1. Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhya giri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

---

**2. A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

---

**3. Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

*Copies can be had from*

**THE MANAGER,**

**The Jaina Gazette,**

**G. T. MADRAS.**

# A RARE PUBLICATION!

THE SPECIAL NUMBER OF "THE JAINA GAZETTE"  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations :—

## ARTICLES.

1. The Opening Speech of His Highness. 2. Welcome Address to His Highness. 3. The Address of the Chairman of the Reception Committee. 4. The Presidential Address of Sir Seth Hukumchandji at the Girthakshetra Committee. 5. The Jaina Education fund Association. 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association. 7. The Image of Sri Gommatesvara. 8. Comparative Religion by Champet Rai Jain, Bar-at-Law. 9. Jainism in Questions and Answers. 10. An After Life by H. Warren, London. 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S. 12. The Address of Prof. Phanibhushan Adhikari, M.A. 13. The Call of the Times by Hem Chandra Rai, M.A. 14. Pramana-naya-tattvalokalamkara. 15. Wrong Account of Jainism. 16. Story of Sri Bahubali. 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes).

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur. 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabishekam. 13. The Grand Mastakabishekam of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr. M. L. Vardhamaniah, 19. Mr. M. L. Vardhamaniah reading his Welcome Address. 20. Seth Gurumukharai Sukhanandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

**Price Rupee One and As. Eight only.**

**Postage Free.**

*Apply to the Manager :—*

**THE JAINA GAZETTE,**

**G. T. Madras.**

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gambling		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0
Specially valued and worn by every successful Hebrew,				

2nd quality 21 0 0

1st quality 30 0 0

Extensive life reading One.

Do Two

Do Three

Do or more (per Reading)

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A Money Order or Indian G. C. Notes will bring the Talisman to your door.*

**D. A. RAM DUTH**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,**

**COLOMBO. (CEYLON).**

*Ready.*

*Ready.*

*Ready.*

## THE JAINA LAW

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardian-Ship, VIII. Custom. Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date. Price Rs. 7-8 only.

*For copies write to—*

**THE DEVENDRA PRINTING & PUBLISHING Co., Ltd.,**

**9, Ammen Koil Street, G.T., MADRAS.**

# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

## CURES ALL ACHES AND PAINS.

Price 10 Annas a Pot

*SOLD EVERYWHERE*

### Amrutanjan Depot,

MADRAS & BOMBAY.

## AFTER YEARS OF EXPERIMENTATION.

Prof: Gambers, the famous writer on Sex, has issued his booklet "Self Pollution and how to overcome it." If, owing to an abnormal sexual passions, you cannot shake off vicious thoughts or the habit of self-pollution or over-indulgence just practise for a few days the easy **Breathing Exercises, Baths, Massage etc.**, described in a practical way in this booklet, and see how soon that detestable demon of a passion takes to heels, leaving you behind more potent and more chaste in thought and action than you ever were. The booklet is sent post-paid on receipt of **Seven Anna Stamps** only.

**BRIJMOHAN & CO.,**  
PUBLISHERS,

*Katra Nihal Singh, AMRITSAR.*

Telegrams : — "HONESTY"

Telephone : — 941.

## "Marwar Jain Sudharak."

(MONTHLY ORGAN).

This is the only Hindi Magazine of the Marwari Jain Community. It contains Social, Religious, Commercial, Industrial and Historical articles, events, facts and topics. Please register your name at once as a subscriber with the remittance of Rs. 2/8- per M. O. or order by V. P. P.

*Address all Communications to :—*

**Manager : "Marwar Jain Sudharak,"**

**Sirohi (Rajputana.)**



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhœa. If taken two bottles continuously, sure to remove Impotency.

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

**ARYA VAIDYARAMAM,**

13, (H), Bairagimattam Street, Madras.

### TESTIMONIAL

Hon. Col. D. Dawespelly, Bart. B.A., M.D. LL.D., Ph. D., B.M.S., Principal, Electric Medical College Madras writes "Beej Bund" which I tried to several of my patients has given utmost satisfaction; is completely eradicating all symptoms of impotency, and other allied sexual disorders."

# CRYING NEED

JAIN HIGH SCHOOL, PANIPAT

*(Recognised and Aided by Government and Local Bodies)*

**The only Jain High School in the Punjab. Run by Limited Society.  
No. on Rolls—500 nearly of all castes and creeds.**

**Connected Activities—One Night School, two Branches and the  
Sanskrit Department for the teaching of Jain Religion and  
Philosophy.**

**Study of Jainism (on general line—non-sectarian)  
Compulsory for all.**

**Expenditure during 1925-26—Over Rs. 21,900.**

**Local Subscriptions and Donations—Over Rs. 4,500.**

**Stipends for all attending Sanskrit Dept.**

**No. of books in Library—3,500.**

**Jain Books about—1,000.**

**School Activities—Social Service League, Co-operative Society,  
Boy Scouts Association, etc., etc.,**

**SCHOOL BUILDING ALMOST COMPLETE.  
NO HOSTEL BUILDING. PLOT OF LAND ACQUIRED**

## NO MONEY

**One Hundred Boarders accommodated in rented buildings.**

**Society appeals for funds for erection of Hostel Buildings**

**Estimated cost—Rs. 50,000. Donors of 500**

**and above in a lump sum will have their names inscribed on the  
walls of the Rooms.**

**JEY KUMAR SINGH JAIN,**

**MANAGER.**

# THE South Indian Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa.

As such it is the most deserving of your help.

Please help the League as much as you can.

**Aims and objects :—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to :—*

**The Honorary Secretaries,**

**The S. I. Humanitarian League,**

**436, Mint Street, MADRAS.**

**The Rampaul Press, Madras.**



# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION,

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Indore.

Ajit Prasada, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.

---

VOL. XXIII.	MADRAS	WHOLE
No. 2.	FEBRUARY 1927.	No. 260.

---

Contents.	Page
The Theory of Time in Jaina Philosophy by <i>Harisatya Bhattacharyya, M.A., B.L.</i>	... 33
Higher Education by <i>Hemchandra Rai, M.A., M.R.A.S., F.R.E.S.</i>	... 43
Concentration	... 47
Religion and Comparative Religion by <i>C. R. Jain</i>	... 51
Survey of Cottage Industries	... 59
Reviews of Books and Periodicals	... 60
Notes and News	... 63
Donations	... 63
Mr. C. R. Jain's Return	... 64
The late Sri Vijaya Kamala Surisvarji	... 64

---

Annual Subscription :—Inland Rs. 3 ; Foreign Rs. 4 ;  
For Students Rs. 2 ; Single copy As. 5.

---

Office :—9, Ammen Koil Street, G. T., Madras.

# **IMPORTANT NOTICE.**

---

All our Subscribers are earnestly requested to remit per M.O. their subscription to the Gazette for the current year together with the arrears if any as early as possible.

**The Manager,  
The Jaina Gazette Office,  
9, Ammen Koil Street,  
G.T., MADRAS.**

---

**Extracts from Holy Quran and Special Messages  
to peoples of different religions.**

With quotations from their respective scriptures.

No English knowing person should be without a copy of this precious book.

5th Edition, 300 Pages, Re. 1-4-0. Postage free.

**ABDULLAH ALLADIN,  
Alladin Buildings, Oxford Street,  
Secunderabad, Deccan.**

# Dr. G. B's Medicated Snuff.

Registered



A sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Toothache and such other kindred ailments.

Try a bottle and be now convinced.

Price As. 4/- a bottle.

Trade Mark.

*Sole Manufacturers:—*

**GURU BASAVA & Co., Ltd.,**

**Snuff Manufacturing Specialists,**

**Post Box No. 510, Park Town, MADRAS.**

Tele: **MEDICATED**

Telephone No. **3272.**

**S. C. Nagichettiar,**

*Managing Director*

## KESARI'S LODHRA

**WOMEN'S FRIEND - A WEAPON AGAINST**

**All DISEASES and DISORDERS**

**Peculiar to Fair Sex**

**HAS MADE SEVERAL HOMES ENJOY  
HEALTH AND HAPPINESS.**

**PRICED LOW AT Rs. 3 & 1-10 PER 12 & 5 OZS.**

**GET IT WITH PARTICULARS FROM  
YOUR CHEMIST, OR FROM**

**“KESARI KUTEERAM,”**

**Indian Chemists and Druggists, Vepery, MADRAS.**

*Telegrams* “KESARI,” MADRAS:

TELEPHONE 3426.

# **THE GLIMPSES OF A HIDDEN. SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on. 1. Immortality of the soul. 2. Nature of knowledge and its extent. 3. The soul is blissful by nature. 4. The Divinity of the Soul. 5. All souls of like nature. 6. Though divine by nature soul's present condition anything but divine. 7. Physical body (embodiment in matter) the cause of trouble. 8. The body is separated from the soul in salvation. 9. Desire for worldly pleasures the cause of trouble. 10. The path of Progress is threefold. 11. Deification the result of Right Action. 12. The Effect of Deification. 13. The Excellence of the condition of the saved ones (Gods). 14. The eternity of the condition of Liberation. 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **Tattvarthadigama Sutra**

BY

**SRIMAD UMASWAMI.**

(an ancient Sanskrit work on Dravyanuyoga,  
Karananuyoga, and Charananuyoga)

Translated into English by

**Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law.**

**Price Rs. 4-8 only.**

*Apply to*

**THE MANAGER,**

**THE JAINA GAZETTE**

**G.T. MADRAS.**

## WANTED

**STUDENTS**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high-salaried **Office Assistants** through home study of our **Correspondence Courses**. Small monthly fees accepted. High class **Diplomas** and **Certificates** awarded. **GOVERNMENT** and **LONDON EXAMINATIONS** COACHED with guaranteed success. Our **Special PROSPECTUS No 65** with numerous testimonials from old students and a **Wall CALENDAR** for 1926--1927, are **SENT FREE** to any address on request.

**The India School of Accountancy,**

**Post Box No. 2020, CALCUTTA**

---

---

## See what the Doctors & Gentry Say !!!

### Regarding our Cures. Worst and Chronic

#### Cases Cured radically without the least trouble.

1. **Lieut. Dr. R. Chand Esq., I.M.S. Multan Cantt.** "I have tried **Dr. G. R. Khorana's Gono Specific** on various patients of both acute *Gonorrhæa* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No 17 India.** "Kindly accept Rs..... for curing a friend of mine of *Gleet* incurable under medical skill"

3. **Dr. T. A. F.....Esq., Corvallis (America).** Your *Gono Cure* did miracles in curing the patient radically. Please expedite for on patient made.

### THOUSANDS OF UNSOLICITED CREDENTIALS.

### IF YOU HAVE LOST HOPES OF CURE

### TRY US

### FOR

**Gonorrhœa, Syphilis, Impotency, Emissions, Rheumatism, Diabetes, Piles, Paralysis Leucoderma, Gout, Eye, Womanly, and all other Diseases.**

1. *Advance Rs. 5 with order,*      2. *Full particulars on 2 annas stamps,*  
3. *State clearly if you are a meat eater.*

**Dr. G. R. KHORANA & SONS, Gono-Specialists,**  
**LYALLPUR, (Punjab).**

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

**“The Order of the Golden Age” London.**

			Rs.	A.	P.
1.	The Comprehensive Guide Book	...	3	8	0
2.	Our Real Relationship to God	...	7	8	0
3.	Is Flesh-eating Morally Defensible	...	0	6	0
4.	The Testimony of Science	...	0	6	0
5.	Diet, Health and the Future Man	...	1	0	0
6.	Cancer, Its Cause and Treatment	...	5	0	0
7.	Saline Stimulation	...	0	8	0
8.	The power of Thought	...	0	4	0
9.	The Blood Guiltiness	...	2	0	0
10.	The Living Temple	...	11	0	0
11.	Addresses and Essays	...	2	0	0
12.	The Lost Ideal of Christianity	...	1	8	0
13.	The Universal Kinship	...	6	0	0
14.	The Whole World Kin	...	1	0	0
15.	The Cruelties of the Flesh Traffic	...	0	4	0
16.	The Diet for Cultured People	...	0	4	0
17.	The Popular Guide	...	0	4	0
18.	Brother Pain and His Crown	...	0	8	0
19.	The Advantages of Fruitarian Diet	...	0	0	6
20.	The Drink Problem	...	0	0	9

*For Copies apply to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

**B. L. Jain ‘Chaitanya.’ C. T.**

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available. Price Rs. 3-4-0 only.

*For copies write to :—THE MANAGER,*

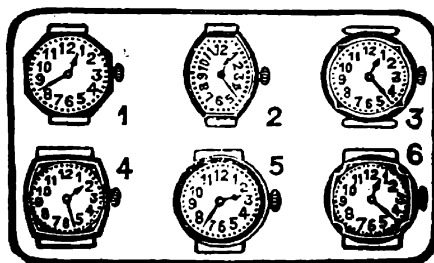
*The Jaina Gazette, G. T. Madras.*

# ALL AT HALF PRICES !

22 Ct. Rolled Gold Wrist Watch  
Guaranteed for Ten Years.

Original  
Prices.

Rs. 14.



Half  
Prices.

Rs. 7.

THIS IS THE SPECIAL OFFER FOR THE  
NEW YEAR

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only**

Write now to save disappointment.

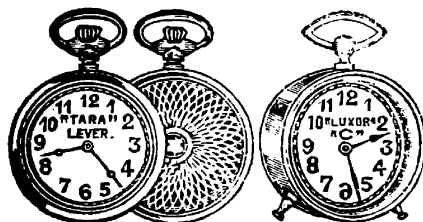
## SWAN HOUSE,

Post Box No. 508,

P. T. MADRAS.

### A FREE OFFER

of 'C' Regd. Time Piece  
GIVEN FREE



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing

**RS. FIVE**

WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.  
WRITE NOW: ONLY A FEW MORE—A LIMITED OFFER.

Apply to:—

## Captain Watch Co.,

Post Box 265.

MADRAS.

# OUTLINES OF JAINISM

BY

**J. L. Jaini M.A., M.R.A.S., Bar-at-Law,**

Gives an account of Jaina Philosophy, Metaphysics,  
Ritual and Ethics.

**Price Rupees Three only.**

## Jaina Study Books.

1. The Key of Knowledge... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma .. ..	0	12	0
4. The Confluence of Opposties. (English) ...	1	4	0
5. Do. do. ( Hindi ) ...	1	4	0
6. Do. do. ( Urdu ) ...	1	5	0
7. Sacred Philosophy ...	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism... By J. L. Jaini ...	3	0	0
13. Sravana Belgola ... By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0
17. The Jaina Law ... By C. R. Jain ...	7	8	0
18. Lord Mahavira—a short sketch ...	0	3	0

Write to—The Manager,

**THE JAINA GAZETTE,**

**G. T. MADRAS.**



# **What is your duty to your Country ?**

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
***Post Box 86 Madras.,***

---

*Only few copies remaining.*

## **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti (an excellent  
work in Prakrit on the Six Dravyas, Seven Tattvas,  
Eight Karmas, Nine Padarthas etc.)

Translated into English with full commentary by  
S. C. Goshal, M.A., Ph. D.

**Price Rs. 5-8 only.**

*Apply to—*

**THE MANAGER,**  
*The Jaina Gazette,*  
**G. T. Madras.**

# THE South Indian Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa.

As such it is the most deserving of your help.

Please help the League as much as you can.

**Aims and objects:—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to:—*

**The Honorary Secretaries,  
The S. I. Humanitarian League,  
436, Mint Street, MADRAS.**



# THE JAINA GAZETTE

VOL. XXIII. }  
No. 2. }

MADRAS  
FEBRUARY 1927.

{ WHOLE  
{ No. 260.

## THE THEORY OF TIME IN JAINA PHILOSOPHY.

BY

**Harisatya Bhattacharyya, M.A., B.L.**

**K**ALA or Time is ordinarily described as the principle of Change. Accordingly the systems of philosophy which deny the real existence of the world cannot be expected to admit the reality of Time. The Vedanta, for instance, maintains that Kala is no reality. "If you maintain," says Anandajana, "that Time is the distinctive cause of our idea (of succession etc.) your position is not tenable because consciousness which is all-pervasive can establish such relationships; so that from the order or sequence of effects i.e., phenomena, you are not justified in inferring the real existence of Time. (Tarka-Samgraha)." This Vedantic disquisition about Kala seems to have foreshadowed the celebrated theory of Kant that Time is only an intuition of the mind and has no reality outside it. The philosophers of the Sankhya school also do not admit the reality of Kala. To them, the *Purusha* and the *Prakṛiti* form the dual realities and Kala is the conjunction (*Sangati*) of the two. In plain language, the theory means that the Purusha or Soul views all things and phenomena in Time i.e., temporal order when it falsely finds itself joined with the Prakṛiti. Clearly, this Sankhya theory denies the

absolute and independent reality of Time. It is said to consist in the *Sangati* or *Samyoga* of the Purusha and the Pradhana,—which conjunction is obviously no real permanent Substance. In 12, *Pradhāna Kāryādhyāya* of the Sankhya-Sutram, the absolute reality of Time is categorically denied and it is stated that our ideas of "Direction (Dik) and Time (Kala) are derived from (that of) Space (Akasa)." The Buddhists of the Sunyavada school are nihilists,—admitting the reality of no substance whatsoever. To them also, Kala is no real substance. The Vedanta, the Sankhya and the Buddhist schools of philosophy contend that "Time consists in our subjective conventions as It was, It is, It will be and is no real substance,"—as Anandajana says.

A group of philosophers of the present day seems to object to the above idealistic doctrine of Time and to emphasise that Time is not only more than an intuition but is a reality. Newton speaks of "absolute, true and mathematical time" and contends that Time "in itself and from its own nature flows equally, without relation to anything external." The French thinker Bergson maintains that Time is a real factor and force in the evolution of the world. Among the systems of orthodox Indian philosophy, the Vaiseshika was conspicuous by its open recognition of Kala as a reality. The Nyaya also probably admitted the substantiality of Time. "The reality of Time," says Kanada "is inferred from the observation of phenomena as subsequent, simultaneous, of long duration or swift. Its substantiality and eternality are established by the same arguments which prove the substantiality and eternality of Air. Time is one as it is self-same in all its phenomena. It is non-existent in eternal *things* and is existent in temporary phenomena; hence it is the cause, called Kala. (Vaiseshika-Sutram 2, 2, 6, 9." The old age of a man, for instance, is said to be *subsequent* to his youth; similarly, some phenomena are *simultaneous*; some are said to last *long*; some again are of *short* duration. Such experiences of *succession*, *simultaneity* etc. lead us to posit the real existence of Time. The old man himself is not the cause of the judgment that his old age is *subsequent* to his youth; nor, the motions of the sun (i.e., the

days which intervene between his old age and his youth) give rise to the said idea of succession. Accordingly, something real, called *Kala* or Time—which is related both to the man under observation and the motions of the sun—must be admitted as the cause of our ideas of succession etc. This Time is a real substance and is eternal. We talk of moments, hours, days, months and years. But this does not show that Time is essentially *many* in number. In these varied sub-divisions of Time, one and the same essential reality is observed. These sub-divisions are the various modifications of the same substance, Time. Phenomena like the motions of the sun (which determine the measures of Time) present one and the same Time in various limitations, called moments, days, years etc. Hence there is but one Time. That Time is a real cause is apparent from the fact that while we do not talk of eternal substances like Atoms etc., as being generated, we speak of temporary things e.g. pitchers, as being produced, *successively* or *simultaneously* or at day-time and so on. In the generation of the phenomena which have a beginning, Time is a real cause or condition. Thus the thinkers of the Vaiseshika school conclude that Time is (1) a real substance, (2) is eternal, (3) is one, (4) is a real factor in the generation of non-eternal phenomena.

In the Jaina philosophy, *Kala* is as much a real substance as the five other viz, *Jiva*, *Dharma*, *Adharma*, *Pudgala* and *Akasa*. It is described as the accompanying cause or condition (*Sahakari-Karana*) or *Asamavāyī-Kāraṇa*, as the Vaiseshikas call it, of the modification of substances. Substances are modified because of their own nature; yet, Time is a real factor in the happening of their modifications. You cannot say that as the modifications of substances are due to their own nature, one need not admit the real existence of Time, as their accompanying cause. Substances move, come to rest and have spatial existence, of and by themselves; yet, the Jaina Scripture posits the reality of *Dharma*, *Adharma* and *Akasa*, as the accompanying conditions of the motion, the rest and the spatial existence of substances. Similarly Time should be admitted as the accompanying condition of the modifications of substances. Indeed, the necessity of admitting

the real existence is stronger in the case of Time. We come across moments, hours, days etc. in our actual observation ; these, as will be shown hereafter, are but effects or limitations which point to the reality of a principle which we call Kala. It is thus that observation confirms our belief in the reality of Time. Lastly, it should be noted that along with our observation of a modification in a substance, there is involved this observation that this modification occurs at such and such a *time*. How can this latter fact of observation be explained unless you admit the reality of Time as the accompanying condition of the modification of a substance ? The modification in a substance which is admittedly due to the nature of the substance itself can generate no more than an idea of modification ; and if in our idea of modification, there is involved an idea of a temporal order, this necessitates the real existence of Time as its cause or for the matter of that, as the accompanying condition of the modification in a substance.

The opponents of the above Jaina theory of Time contend that Time is no reality. They point out that in the Jaina Agama 'Samaya' (a duration or measure of Time) is described as the Time taken by an atom in crossing over a Pradesa of Akasa and that the same Agama elsewhere talks of the crossing of the whole universe in the course of one Samaya. What does this show ? This shows that Time is no reality ; it is more or less a convention. The Jaina commentator, Brahma-deva sets aside this contention by pointing out that the above different statements in the Agama refer to the differences in speed and do not affect the reality of Time. "Devadatta by moving slowly," says he, "traverses a distance of 100 yojanas in one hundred days ; he may, however acquire superhuman powers and swiftly pass over the same distance in one day. Time is real notwithstanding the different results effected by differences in speed.

The next objection is that there need not be supposed any Real Time to explain motion and change in things. *Dharma* which is admitted by the Jainas as a real substance, is what accounts for motion ; why should Kala be admitted over and

above Dharma? The Jainas answer that the accompanying conditions of a phenomena are often many in number. An animal, for instance, moves of itself; yet, Karma is postulated to determine its motion; and not only that. In the case of fishes, for example. Water is admitted as an accompanying condition of motion besides Karma. This shows that there may be more than one accompanying condition. Hence there is no inconsistency if Kala be supposed to be a reality and accompanying condition of motion and change.

Then again, there may be objectors who may admit the reality of Time but find difficulty in looking upon it as a condition of the modification of substances. They point out that according to the Jainas themselves, Time is confined within the limits of the Lokakasa or "the filled space" only; the Aloka which is beyond this has no Time within it. But the Aloka is a substance all the same and must have modifications. How are these modifications possible in the Aloka which has no Time within it? The Jaina thinkers answer this objection by stating that the Aloka, although it is beyond the Loka is still a part of the Akasa or Space; Time being within the Loka is within the Akasa and as such, it brings about modifications in any part of it,—just as a potter's stick moves the whole wheel by striking at a particular part of it and just as a pleasant object coming in contact with a particular part causes pleasant feeling all over the body.

In Jaina philosophy, a real thing is said to be characterised by its three aspects, respectively called '*Utpāda*' or origination, '*Vyāya*' or annihilation and '*Dhruvya*' or persistence. In other words, whatever is real is considered to come into manifestation, to enter into annihilation so far as a particular manifestation or modification is concerned and to persist, so far as its essential substance is concerned. The same fact about a real thing is otherwise stated by the Jaina philosophers by recognising in it two aspects, the *Paryāya* or the mode and the *Dravya* or the substance. The former is the series of temporary modes which come (*Utpāda*) and go (*Vyāya*) and the latter is the essentiality which is constant (*Dhruvya*). Time, as a real substance, has

three aspects of the *Utpāda*, the *Vyāya* and the *Dhrauvya* and its two aspects of the *Paryāya* and the *Dravya* may also be distinguished.

Let us suppose the phenomena of a man's clenching his fingers into a fist. Now, when the clenching of the fingers occurs (*Utpada*), the previous state of the fingers necessarily is at an end (*Vinasa* or *Vyaya*); yet, so far as the fingers are concerned, they continue to be substantially the same (*Dhrauvya*). Or, again when 'pure knowledge' arises (*Utpada*) as an effect, its cause, 'undisturbed contemplation' is at an end (*Vyaya*); and yet, the same Soul, in its pure substance underlies both the phenomena (*Dhrauvya*). In the same way, a certain material phenomena indicates the Time which we call, say, the Present. When this Present Time arises (*Utpada*), the Time which preceded it, is at an end (*Vyaya*); and we shall see presently, how the Noumenal Time underlies both these phenomena of Time (*Dhrauvya*). Thus it is that the three aspects of Time,—its origination, its annihilation and its persistence—may be easily distinguished and that accordingly Time is a Substance.

Time in its impermanent aspects viz., the aspects of origination and decay,—*Utpada* and *Vyaya*—is called the *Paryāya-Kāla* (Time in modification) or *Vyavahāra-Kāla* (Time in ordinary practice). It is technically called the *Samaya*. What we call moments, hours, days etc. are instances of *Samaya* or Empirical Time,—in as much as these have both beginning and end. The author of the *Tattvarthasara* describes the *Vyavahara-Kala* in the following way :—"The great sages say that the Practical Time is indicated by 'modification,' 'activity,' 'distance' and 'proximity.' Modification is described by the Jinas as the self-variation in a thing without a change in its substance. Activity is due to the movement etc. of a body. Distance consists in being far away and Proximity in being near; these two viz., distance and proximity are to be understood here in relation to Time, because Time is the subject of study here." In other words, we call a thing *new* or *old* (in time) by looking at its state or modification; on seeing the rise of the sun in the east, we say we have the day-break (morning-



*time*) and so our ideas of *mid-day, evening, night* etc. are determined by our observation of the movements of heavenly bodies. A thing under actual observation is said to be *proximate* in time; otherwise, it is *distant* in time. In this way, the outside objects and phenomena indicate and refer to the *Vyavahara-Kala* or *Samaya* i.e., Temporary Time, denoted by moments, days, hours etc., as we call them.

To say that *Samaya* is indicated by outside phenomena is, however, very different from saying that *Kala* or Time is nothing real but is only the effect of those outside material phenomena. There is a class of thinkers who maintain that the time which we call *Nimisha* is but an effect produced by the movement of our eye-lids. Similarly, an Hour, according to them is but the effect of things like the water-clock etc. and a Day, of the movement of the sun. Aristotle, for example, by closely connecting Motion and Time, was almost an upholder of this theory. This view is obviously incorrect. The effect of material things would bear the stamp of materiality. Food, for instance, which is the effect of rice (boiled) has colour (black, white etc.), smell (good, pleasant etc.), touch (soft, hard etc.) and taste (sweet etc.). If Time were nothing but an effect of material things or phenomena, it would have had colour and other attributes of matter. Hence it is that Time must be supposed to be a reality, distinct from matter.

*Paryaya* or modifications refer to *Dravya* or the Substance which persists in those modifications. Hours, minutes, days etc. are periods which have a beginning and an end. These point to the Time which continues to persist. This is Time in its *Dhrauavya* aspect,—*Dravya-Kala* or *Nischaya-Kala*, as it is technically called. Some thinkers contend that there is no (Noumenal) *Kala* besides the *Samaya* in as much as there is no evidence of a real *Kala*. It may be pointed out in reply to this objection that *Samaya*, as shown above, has a beginning and an end. It is accordingly a *Paryaya*, an evanescent state which is impossible without a *Dravya* or persisting Substance behind it, as its material cause and support. Food, for instance, is a *Paryaya*,

an effect ; although fire, fuel etc. are operating conditions towards its production, it points to rice as the Dravya or substantial cause. A potter, his wheel etc. are no doubt necessary for the production of an earthen pitcher, an effect or Paryaya ; yet it refers to clay, as its Dravya or material cause. Lastly, one is a human being sometimes ; he remains in hells or heavens sometimes ; these states suppose some Substance i.e., the Soul which persists in these states. It is thus that any phenomena which is a Paryaya refers to a Dravya which underlies it and out of which it arises and into which it disappears. Samaya thus proves Kala, the noumenal Time.

What is this Nischaya or Dravya Kala ? The Jaina philosophers say that Paramartha Kala or Noumenal Time is characterised by *Vartana*. *Vartana* consists in an apprehension of continuity of a substance. A material thing, for instance, undergoes changes from moment to moment. Observation shows that besides the consciousness of a material substance underlying those changes, there is another consciousness of a continuity of something real throughout those moments of change. This latter consciousness of continuity is *Vartana* and Noumenal Time is characterised by it. The commentator, Brahma-deva thus explains *Vartana* and Dravya-Kala :—" Things change of and by themselves and their own essential nature. *Vartana* is the accompanying cause of the modifications of those things,—like the basal stone in a potter's wheel, like fire in the matter of studying in winter-time. This *Vartana* is the characteristic of real Time." In other words, real Time, although it does not cause the changes in things, is nevertheless an invariable accompanying condition of these. The stone underneath the potter's wheel does not cause motion to the wheel ; but in the matter of the movement of the wheel, the stone is indispensable. Fire, again, does not cause one's study in winter ; but *study* is impossible without fire. So is the case with Time. The position thus ultimately comes to this that changes in things point to something more than those changes and the changing things. Every change is accompanied by a temporary period or point of Time, called Samaya or Empirical Time while

the continuing reality underlying the Empirical Time is the *Dravya Kala* or Noumenal Time.

Time as a substance is obviously similar to the Soul but in as much as it is essentially unconscious, it is distinct from the Soul and similar to the other *Ajivas*. Time is *Amurta* or formless ; in this respect, it is similar not only to the Soul but to the non-Souls except Matter. Kala is described as *Niskriya* i.e., devoid of activity and is different from Soul and matter which are *Sakriya* or active ; other Niskriya substances are Dharma, Adharma and Akasa.

The most important thing to be noticed in this connection is the classification of substances into 'extended' and 'non-extended.' Jiva, Pudgala, Akasa, Dharma and Adharma are called *Astikāyas* are 'extended' substances while Kala is 'non-extended.' An 'extended' substance is that which has many *Pradesas*. A *Pradesa* is that portion of space which is obstructed by one ultimate unit or atom of matter. Akasa or space is infinite and hence its *Pradesas* are 'infinite.' Dharma and Adharma pervade the *Lokakasa* but they do not extend beyond it. Accordingly the *Pradesas* of Dharma and Adharma are said to be 'innumerable' (and not infinite) in as much as they have a limit. A Jiva also is capable of filling up measurable or indefinite (though not infinite) parts of space and its *Pradesas* also are 'innumerable.' As regards Matter, it may be said that the parts of Space, occupied by one or two molecules can be counted ; in such cases, Matter may be said to have 'numerable' *Pradesas*. Such material molecules fill the *Lokakasa* and do not extend beyond it and hence Matter may also be said to have 'innumerable' *Pradesas*. And thirdly, atoms of Matter in their subtle state are infinite and accordingly Matter may be said to have an 'infinite' number of *Pradesas*.

A minute part of a substance is called '*Anu*' and when these *Anus* are combined inseparably, the substance constituted of them is an *Astikaya* or extended substance. Jiva, Pudgala, Akasa, Dharma and Adharma are extended substances because their minutest constituents are mixed up and inseparably combined with

one another. Such is, however, not the case with Time. It has no doubt its minute parts, the *Kalanus* or instants; but each of these *Kalanus* is strictly separate from the other; the minute parts of Time are never mixed up with one another. This is the reason why the Jaina writers compare Time substance with a 'heap of jewels,' Time is not an *Astikaya* and in as much as each of its minute parts is strictly individual, it may be said to have only one *Pradesa* or rather, no *Pradesa* at all.

If the minute points of Time are indefinitely many in number, filling as they do, the whole of the *Lokakasa*,—it is clear that the Jaina view is opposed to other Indian theories according to which Time is one. The Jaina thinkers maintain that if Time were one, there would have been no distinction between past, present and future phenomena,—all phenomena would have been perceived simultaneously in one unvaried 'now.' It is only when we regard the time-units as separate and many in number that we can correctly explain our perception of phenomena which are '*simultaneous*' or '*of long duration*' or '*of short duration*.' The phenomena which occur in *one* point of Time, are '*simultaneous*.' The phenomena which occur in *many* points of Time are '*of long duration*' and those which engage *fewer* points of Time are '*of short duration*.' The objectors contend that Time is one and that its variety as past, present, future etc. are due to differences in *Upādhi* or limitations. It is said that Time is one and that because the phenomena occur in varied orders Time appears to us to be varied as present, past and future. The Jainas point out that the varied order of the phenomena indicates nothing but variation in Time-units. The Jainas hold that Time-units are indefinitely many in number and that they fill every minutest point in 'filled space' (*Lokakasa*). It is said that as Time which is existent in *Lokakasa* can account for changes in the *Aloka*, it may be one and yet effect changes in every part of the *Lokakasa*. The Jainas point out that the contention is not at all sound. Time can effect changes in the *Aloka* because the *Aloka* is a part of the *Akasa* which is but one whole. In *Lokakasa*, however, *Pudgalas* and Souls are infinitely many in number, their *Pradesas* occupying its

various parts, so that Time which effects changes in Pudgalas and Souls must consequently be many in number.

The Jaina theory of Time may thus be summarised. Time is a real substance (being the accompanying cause of change in other substances). It is either Vyavahara Kala, Empirical Time, consisting in minutes, hours and other ordinary measures of Time, or Dravya Kala, which although it appears as 'a heap of jewels,' consists really of indefinitely many Kalanus or Time-units. Kala is a Niskriya substance and has no Pradesas or rather only one Pradesa.

---

---

## HIGHER EDUCATION.

BY

Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.

**T**HE dark gloom of ignorance is stunting the growth of our community to a fearful extent all round. Little do we know of the mighty political and economic forces, and the world-currents of bitter antagonism which are fast scrapping old lifeless forms useless customs and relics and unhealthy organisms. In the world of to-day every sensible nation and community is busily re-adjusting its standards of life and thought in order to cope with the present and provide for the future. But the inertia which prevails among our community would lead one to imagine that we had forsaken further interest in human existence. This weird attitude could hardly be based on metaphysical considerations ! What it appears to be due to, is sheer lack of education among the masses. As matters stand the large majority of Jains are content with the rudimentary teaching of vernacular *Pathshalas* and schools, dotted all over the country. Higher education is distinctly unpopular. According to the mentality of the average Jain, College education is either unnecessary or positively harmful.

Admitting that knowledge is power, how can we sensibly afford to spurn it? We seem to be oblivious of the fact that ignorance marks us out as powerless in the world competition brought in at our doors by modern civilization. If we continue to drift, the grim end cannot be doubted for a moment. The keener the struggle for existence, the stronger efforts it will require for survival. Under existing conditions, the ignorant, that is the weak, are being fast driven on the road to speedy extinction. Let us remember that many an ancient people—Red Indians, Maoris, Zulus and the like—who were steeped in ignorance were unable to stand the shock and were wiped out of existence by the blast of western civilization. A similar sorry fate stares us in the face. It could be averted by action alone—intense action on progressive lines without dread delays.

It is a matter of common experience that in dealing with learned people, our weaknesses are strongly brought home to our minds. Everyday intercourse with our British rulers should serve to open our eyes to the wonderful development of their arts and sciences, their steady character and patriotism, their admirable sportsmanship, enterprise and organization. In order to correctly appreciate the virtues of Western civilization we require a sound education. Unless we truly realise our failings, it would be impossible to overcome them. Change is the eternal law of life. Stagnation is death and we have been practically stagnating. Some of our religious wiseacres have been all along trying to lull us into a sense of superiority and security which is as unreal as ridiculous. Our infatuated self complacency is merely the product of our ignorance and overweening conceit. The masses in their present state of childish understanding cannot possibly realise the tremendous superiority which the rest of the world and more particularly the western nations, have attained in the realms of art, science, industry and commerce. The West and all that it stands for, is a great accomplished fact. We dare not gingerly repudiate it; nor have we any need to shrink from its contact like senseless craven.

Our commercial interests, almost of international importance, as well as our great political and economic interests in this country stand in urgent need of protection. But we are incapable of studying the requisite issues without a sound University education. Do we realise that our political rights are being deliberately shoved to the wall by garrulous and self-assertive communities in the land? Do we feel that we are being steadily elbowed out of trade and commerce, resulting in the concomitant diminution of our wealth? And if so to what extent and by what means? It is unlikely that the answers could be in the affirmative. Some of us may have foggy notions, which are of little avail. Our prestige and power is daily declining. The Jains have ruled over India in the past. In Akbar's time the Jains numbered over three crores and constituted the financial backbone of the country. As a community we occupied the foremost position of honour in Rajasthan, on account of our unflinching loyalty, self-sacrifice integrity and virtue in general. But we are losing touch with all these proud traditions. Degeneracy is setting in for want of education. In these days the successful pursuit of trade and commerce too requires a fairly high level of education. The educated businessman with his thorough knowledge, organization and enterprise has come to supplant the unlettered shopkeeper who just knows how to filch petty advantages to continue to exist in a miserable manner.

Apart from broadening the mind, a sound education implies the healthy development of character and physique. We cannot surely afford to neglect either of the latter, Scarecrows and fat bloated wretches are not an ornament to any Society. They can derive little joy in life, the spontaneous joy of a vigorous lusty health. Again it is futile to imagine that our incongruous social ethics, customs of enormous waste, and silly superstitions could be exorcised away except by illuminating the mass mind with higher education. All our disunion and bitterness is the logical outcome of a grovelling ignorance. It is noteworthy and significant that educated Jains belonging to the various sects gladly meet each other on a common platform of mutual understanding and public

service. They are thrilled by one great impulse, namely the honourable desire for the advancement of our collective interests. It is in short education alone, which can give a keener edge to the understanding, build up character and physique, elevate our thoughts and generally fit us out for organized work for the common weal.

Some of our mentors try to frighten us into the belief that the spread of education would lead to the decay of religion. A similar howl was raised in Japan when at the beginning of the 19th century she began to embrace Western methods and ideals. However the Japanese reformers never fought shy of the ill-omened birds who smelled rack and ruin in all beneficial change. Time has amply proved it that Japan had spotted the lode-star of her destinies with unerring instinct. Idle fears originate in blatant hypocrisy or are caused by disregard of the true proportions of things which matter. A preliminary grounding in religion is essential for our boys and on that should rest the evolution of the future. College education should not at all imply the elimination of religion from the life of the youth, as some persons imagine. On the contrary continued religious training would be a profitable adjunct of College careers. True it is that this presents a conspicuous void in the curriculum of non-sectarian educational institutions of the day, but they can naturally not be expected to cater to the religious needs of students professing diverse faiths. The paramount importance of establishing Jain Colleges at prominent Jain centres, is therefore all the more indisputable. Higher education is urgently required to provide the momentum to enable us march forward on the road to progress. Simultaneously we have to safeguard our youth from breaking away from our great spiritual and cultural moorings. All this can be satisfactorily achieved in Jain Colleges where the wisdom of the West may be thoroughly assimilated with all that is sublime in our own ancient culture and traditions. A couple of well-appointed Colleges, one in the North at Delhi and a second in Central India at Indore, would satisfy our immediate needs. And the former could certainly be developed into a full-fledged University before long.



It should be our earnest endeavour to set up ideal institutions without delay. For too much ground has already been lost. A serious attempt should be made for the effective utilisation of our intellectual resources which have so long run to sheer waste. How long are frivolities, feasts, fairs and religious festivals, dictated by an inglorious sham, to be allowed to exhaust our energies and wealth? The cold clammy grip of these wasting diseases is gradually extinguishing the dimly burning fire of communal life. It is not yet too late to shake them off in spite of flutters in the dove-cotes of orthodoxy. Soon as the correct understanding of the people is aroused, we shall not be lacking in finance to found the Colleges. The enterprise and ceaseless activity of the Arya Samaj in this direction, furnishes a refreshing instance of what we could similarly accomplish. Reformation would come sooner than we anticipate on the establishment of Colleges. Bred up in exhilarating influences, our youth would go forth in the world year after year with a resolute purpose. That is, while taking up an honourable place in society, they will joyfully sweat to carry out intensive social reform, to keep a watchful eye on Jain interests and to spread the gospel of true Ahimsa in the world at large.

---

---

## CONCENTRATION.

*(Continued from Page 14.)*

I have given a few modes of physical, and mental concentration. Another important part in connection with these modes of thought is the moral part. A person who has lived a life of indifferent character, is not able to concentrate his attention because that life takes away his thoughts from the best things, the thoughts of the soul, and every day his mentality and physicality even will be lowered and weakened. There is no chance of such a man rising in spirituality unless he makes a change in his moral life. If he stops all his vicious acts then there is a chance given to him to raise, and morality itself would serve him in other respects

also, namely in improving his body and mind. But when these are once weakened by a vicious life, noble thoughts will occur only rarely. When the man is weak physically there is little chance of his entertaining good and vigorous thoughts.

Moral acts are a great help in concentration ; morality itself develops certain forces which are latent in us, A Christ for instance would develop his intellectual power, and by the purity of his moral nature there will be evolved a white light which will enable him to see many things and will give him a great many powers not obtainable in any other way. Intellectually a person may be very brilliant, and may understand how to work out intricate problems in astronomy, but if you ask him to control a great host of people by his will, or by his look, he cannot do that. But a man who is morally pure, in whom the people have confidence as to his nature, and object, and whose commands and wishes, they know, are for their good, for what is good, and never for that which is evil, has a really wonderful power by his moral acts, and his power makes the words which he speaks come true. Persons who are truthful are never in any difficulty in regard to accomplishing their object. Many prophets had only to say that a certain thing would be, and it did come to pass, because their will and their whole being were saturated with truthfulness. This means that the soul was in harmony with the laws of nature and the nature of the cosmos, and was not coming into conflict with any other influence, and therefore their will showed its result at every moment. Truthfulness will make all our acts and thoughts fruitful at every moment. The Yogis say " Let there be a tree " and you will find a tree there : It is nothing unnatural ; the power is so strong that it collects at once all the forces inherent in nature and brings together the particles of the objects which is desired. Further all the moral acts have great influence in concentration, and therefore also in the occult powers. There are many surrounding circumstances in our life in which we will be helped by concentration. If we set apart one room for the purpose of meditation and every day in the morning we take some time for this and for spiritual work, we shall saturate the atmosphere of the

room with these thoughts, and every day we shall find some help even by going to this room. That is the reason why many men meet in a certain place to perform this work, because 'the force of many is stronger than that of one ; and when this has been done for a long time the place becomes saturated with pure thoughts and there is a magnetism generated that has an effect on people, and if you go there you will receive help from those places, because the magnetism has its effect for good. There are sacred hills of the Jains which have this influence, and even foreigners feel it. In 1885 the Governor of Bombay, a Scotch gentleman and a member of the nobility of England, Lord Reay paid a visit to a sacred hill \* of the Jains, a mountain where there are hundreds and thousands of temples. This gentleman had never visited any sacred place of the Hindus, and as the Secretary of the Jain Society of India, I requested him to visit that place, which is three hundred miles from the city. Several of the Jains of Bombay accompanied him, and there were speeches made about his character, his work, and so on, for he had assisted us in many religious matters, and therefore it was our duty to treat him with attention. He said that he had never known what effect such a sacred place would produce on his mind, but his experience at that place had shown him that such places had some influence. The sacredness of the place produced on him a wonderful effect, and he even went to the extent of saying that in his past life he must have been connected with the Jain community because he was born in the North of Scotland, where the people take great care of animals, which is also a characteristic of the Jains.

This, coming from a man like Lord Reay must certainly carry weight. When he, a foreigner, admits that there is something mysterious about these places, it surely shows that he must have felt it himself: All objects emit certain kinds of aura which have their peculiar colors, as has been proved by science, and there is no doubt that this sacred place is indeed a very wonderful place. Even in these days people being taken there unknowingly, have felt the influence, unless they were altogether gross. This means

---

\* Shatrunjaya Hill near Palitana, Ed. J. G.

that the physical and mental natures are so linked that they are affected together. Even the Mohammedan writers on the History of India have mentioned these facts in their books, specially when writing of the time of Akbar, who issued a mandate to the effect that all these places were very important and that no person should kill any animal or perform any irreligious act on or near the hill. In concentration we should not quite forget the self, but should exercise our active consciousness every moment. That is why crystal-gazing is not a good way of concentration ; we call such things black magic.

The Jain rosary has always 108 beads on the string, and is made sometimes of sandal-wood, sometimes of other substances, but we never use a black rosary, as the Catholics do. There are 108 beads. The number is based on the symbol Om, which is considered to be a mystical symbol. The Brahmins say that the syllable Om is composed of three sounds, *O* which represents the creative power of the verse, *on* which represents the preservative energies, and *ma*, which represents the destructive power. That is the origin of the word according to the Brahmin theory. We say that we must think of something higher than matter, and we say that this syllable is a combination of five letters, which by the rules of euphony become the syllable Om. The first letter means saviour, the second is a generic name for liberated souls, though not saviours ; the third is the generic name for the spiritual masters ; the fourth the generic name given to religious students, and the fifth stands for the holy men and women of the world. It is said in our prayer, " I bow down to all holy men and women of the world," and in this you will see the liberality of the Jain community. The first letter, we say has 12 qualities ; that is you will find these twelve characteristics in a person who can be called a saviour. The second has eight, the third thirty-six, the fourth twenty-five and fifth twenty-seven characteristics which are to be found in the holy men and women of different countries. The total of all these numbers is 108, and when we have the rosary in our hands we contemplate on the qualities of these five great classes, and so our desire is to reach that state ourselves.

The person who has attained occult powers is not like the mediums in this country ; if you put any question to him he will solve it without any hesitation, and will describe a distant object without going into a trance condition.

Such is the power of concentration and such are the results obtained by means of it by Yogis in India ; and if the people of the West were to free themselves from some of their fashionable disabilities, I am sure they could practically see the truth of these things.—*V. R. Gandhi.*

---

## RELIGION AND COMPARATIVE RELIGION.\*

Adi Purushya Adisha Jina Adi Subidhi Karatara :

Dharma Dhurandara Parama Guru, Namahun Adi Avatara !

[Tr. To the first Perfect Man, the Lord of the Conquerors, the first Most Excellent Arranger of things,

The Supporter of Dharma, the Supreme Teacher, Salutation !]

*Brethren and Sisters, or as you have it in the West, Ladies and Gentlemen* :—I am, indeed, happy to have this opportunity of addressing the present distinguished company on the subject of Religion and Comparative Religion, and would like to begin by thanking our worthy friend Dr. Alberto Poggi who has kindly made the necessary arrangements for this lecture.

Before proceeding any further, I think, I ought to give you the explanation of the salutation which I offered in the Sanskrit language to the Jaina Divinity at the commencement of my speech. It is a rule with us Jainas that we always begin our religious discourses with a salutation to some form of Divinity Manifest, that is to say to one of the great Teachers of mankind who attained Divine Perfection and who taught the path of its attainment to others. The object of the salutation is to purify the mind of the

---

\* A lecture delivered by Mr. Champat Rai Jain, Bar-at-Law at Genova (Italy) on the 6th January, 1927.

speaker and also of the hearers from such undesirable causes of falsehood and error as passion, prejudice, bigotry and the like. The mere contemplation of Divinity in thought has the tendency to banish these evil traits from the mind, and with them are also banished private hatreds and feuds of all description. The Great Divinity to whom salutation was offered by me this day is known as Adi Nath Bhagwan, which means the first Worshipful Lord, He is better known as Rishabha Deva who flourished very very far back in the traditional period. You are aware that modern research has shown that Jainism was flourishing over 2,700 years ago, which is practically the limit of the historical age, at least in India. Beyond this period nothing whatever is known to history. How much further than 2,700 years back did Jainism extend in the past cannot be known historically to-day. But one thing is clear that that period merely takes us back to the time of the 23rd Tirthankara whose name was Parasva Nath, after whom the great Jaina place of Pilgrimage in Behar in India came to be known as the Pareshnath Hill. Between Rishabha Deva and Parasva Nath intervened 21 other Tirthankaras, whose lives are described in the Jaina Tradition, which is preserved in Scriptures termed Puranas. So far as the historicity of the first Tirthankara is concerned, I do not think there can be any doubt about it, for he is not only recognized in Jainism, and referred to in Buddhism, but actually accepted as the founder of the Jaina and Religion in the Hindu Books. This is the most valuable confirmation of the Jaina tradition, and as Stevenson, a great European Scholar, observes cannot be disregarded. The important point is that the Hindus do not know of any other explanation of the rise of Jainism, nor of any founder of Jainism other than Rishabha Deva, whom the Jainas name in this connection. If Jainism had been founded by any other and a much later personage, it is impossible that the Hindus would be ignorant of the fact, and would be actually endorsing the Jaina claim instead of refuting it. In my opinion this consideration is quite sufficient to show the historicity of the first Tirthankara conclusively. How far back in time gone by did Rishabha Deva flourish can be roughly guessed in the light of the

fact that His son, Bharat Chakravarti was the first Emperor after whom India came to be known as Bharat Varsha, as the Jaina and the Hindu accounts concurrently maintain.

The Jainas maintain that as a science Religion is eternal, though it is periodically lost and rediscovered by men. The last great Teacher of Jainism was the Tirthamkara Mahavira who was a senior contemporary of Buddha. All the Tirthamkaras were men, who became Perfect and fully divine. They are the real living Gods; besides them Jainism recognizes the claim of no other gods or goddesses to divinity.

The word Tirthamkara signifies the maker or founder of a Tirtha (which is a fordable passage across a sea). Because the Tirthamkaras discover and establish such a passage across the sea of *samsāra* (transmigratory state of souls). They are given that title. The Jaina worship of the Tirthamkaras is not idolatry. The Tirthamkara is not an idol in any sense of the word. It is *idealatry*, as I have explained in some of my books. The Tirthamkara is the ideal for man who can attain to His eminence, and become in all respects like Him, by following in His Footsteps. He is not worshipped in the ordinary sense of the word. He is merely the ideal of Perfection for ourselves, not the grantor of it or of any other kinds of boons to us. No prayer is ever made to the Tirthamkara in Jainism for this reason. As a matter of fact the Jaina attitude is purely scientific in this respect. The scientist studies the nature of things and obtains what he wants that way; similarly, the Jainas recommend the study of things (in Sanskrit, *vastu svarupa*) for the attainment of perfection. From this point of view all the Tirthamkaras were Professors of the Spiritual Science which enables men to become Gods. Reverence and homage are paid to Them because Their example is the greatest source of divine inspiration for ourselves, and because the rule is that if you want to become perfect yourself you must take some one who has attained to perfection himself as your model, and follow in his footsteps steadfastly.

To come to the SCIENCE OF SPIRIT or LIFE as Religion in its true significance really is, the first thing to know is that the

world is composed of different substances which are eternal. The great scientific law of the conservation of substance on which the modern materialistic sciences are grounded suffices to show that substance is eternal, being both uncreate and indestructible. Modern sciences only know of matter, but Jainism points out that Spirit is also a substance, like matter, and equally eternal, uncreate and indestructible. As such every soul is immortal. It will interest you to know, and some of you must be already aware of the fact, that modern experimental Psychology is slowly coming round to acknowledge this position of Jainism. I will refer in this connection to the work of an English Psychologist, Professor William McGougall, who has definitely accepted the fact of the immortality of the soul on scientific grounds which are stated in the book named. His researches led him to the conclusion that the soul was a simple substance, unit or individual, and because it was not a compound it was deathless and immortal. For it is only compounds that are liable to destruction or disintegration on the falling apart of the parts of which they are composed. What is not made up of parts is thus not liable to fall to pieces, and is actually immortal for that reason. The soul, then, is immortal in its own right.

Jainism pushes further with the study of the soul-nature, and discovers it to be the substance of consciousness. The arguments which support this conclusion are too long to be stated in a short lecture like this where the vast number of points to be dealt with curtail still further the limit of time allowed to them individually to the shortest possible duration ; but I will just mention one reason which is rather striking. When you perceive an object you can see that the sensory stimulus which comes from the outside is not knowledge, but only matter or energy in some form, yet knowledge is evoked thereby in the perceiver. Now, whence comes this knowledge ? Surely, not from the without. but only from the within ! For knowledge is not a thing of matter at all, but only one's feeling of awareness of things ! This is sufficient to show that knowledge merely expresses the nature of the knower. An English thinker, Prof. Bowne, also came to the same conclusion



which he has set out in his work on Metaphysics. Kant, the great German thinker, too, found himself forced to recognize the fact that certain forms of knowledge were given '*a priori*' in the consciousness of the perceiving individual. The soul, then, is an intelligent substance, in its nature. Now, because the soul is a substance, and because the attributes of substance do not vary it follows that every soul has the same capacity with respect to knowledge. In other words, what one individual knows is capable of being known by all individuals. On proper amplification, this only means that every soul has the capacity to acquire a knowledge of all things that were ever known to any one in the past, that are known to any in the present, and that will ever be known to any one in the future. In short, knowledge unlimited by time and space resides potentially in the soul-substance itself and needs only expression to be actualized.

The next great attribute of the soul that Jainism lays stress on is happiness. It points out that apart from the forms of pleasure usually known to us there is another kind of happiness which is the natural pulsation of the soul-substance. The soul is a conscious substance, which means that it feels its own states, even when it knows any other objects it knows them only because of the modification of its own states produced by them, which it feels. Now, a substance that can feel its own states and the modifications of such states must naturally have an original or natural state of feeling of its own, independently of external influences. Jainism points out that this natural feeling of the soul-substance is purely joyous, so that if the soul was rid of all external influences it would feel nothing but the purest and the most exalted form of happiness. Again because this pure form of the feeling of happiness will be the natural state of the soul-substance, and quite independent of all foreign admixture or influence, it will be uninterrupted and unfading once it is secured from outside aggression and interference. There are other reasons to show that the natural feeling of the soul is one of happiness, but for want of time I cannot afford to go into them now.

• The result of our study of the nature of the soul, then, is that

it is proved to be immortal, all-knowing and blissful, in its own right. But omniscience, immortality and bliss are but three of the most worshipful qualities in the highest conception of Divinity. Every soul, then, is a God in potency, and may become one in actual manifestation, by ridding himself of the cause that operates to deprive him of his natural birth-right so to speak.

The main question, then, is what is the cause that stands in the way of the soul and keeps it out of its Godhood? Jainism deals with this question also in the true spirit of scientific enquiry, and explains that the union of substances tends to limit their natural functions in different ways, according to the nature and extent of their fusion. For instance, when Oxygen and hydrogen coalesce to form a drop of water, their gaseous nature is curtailed, and reduced to the state of bare fluidity. Similarly, the functions of the soul substance are curtailed and suspended by the companionship of matter in which it is embodied. The body is, then, a hindrance in its path, and prevents it from becoming a God, in actuality.

Further investigation shows that the body is not fixed to the soul by means of screws and levers, or bars and locks of iron or of some other metal. It is held simply by the subtle magnetism of the soul's own desiring nature, and can be dispersed by the total elimination of all desires for the enjoyment of the things of the world. In other words, matter does not possess the power to assail and cannot assail the soul unless the soul itself turn to it in the first instance. For even such intimate contact with matter as that of food on the tongue will not give rise to its taste unless the soul turn to it; for when the attention is exclusively engrossed elsewhere the food on the tongue remains unnoticed, but with attention the relish of every morsel is experienced and felt and enjoyed thoroughly. The difference between the two states is merely one of attention, so that when the soul attends to the bit of food in the mouth its taste is felt, and when it attends to something else knowledge is had of that something else but not of the food that is being crunched and mashed in the mouth.

This brief survey is sufficient in my opinion to give us a gene-

ral insight into the nature of the soul, and to explain why it is deprived of its natural Divinity, and how that Supreme status can be attained. Now, I ought to state that the Jaina teaching is not confined to what may be termed a metaphysical speculation about the things unseen. It is actually grounded, as all scientific knowledge always is, on the practical experience of a very large body of men, who have at various times in the past been benefited by it. The Tirthamkaras, amongst others, are the souls that first benefited themselves by the teaching, and then, after attaining to fullness and perfection with its aid, taught the doctrine to others. Every statement of the Jaina System, thus, is actually founded upon the practical experience of men who knew what they were talking about. This is the reason why theory and practice agree so marvellously in the Jaina Faith, and go hand in hand, so to speak. It is interesting to know that the Jainas maintain and have always maintained that wherever there is a fact it must be capable of a scientific treatment and explanation, and that what is not thus capable of a scientific treatment is really not a fact but a fiction of some kind composed by incompetent men.

Jainas further maintain that the real basis of religious instruction in all religions is the scientific teaching of Men who attained the Perfection of Gods, namely, of the Tirthamkaras, but it was preserved originally in two different ways, namely, in plain language which could be understood by every body, and in a pictorial poetical script, which needed the interpretation of a picture or pictogram to disclose its secret sense. This latter script was the outcome of poetical fervour, and on account of its manifold attractions soon became very popular with the generality of men. The Hindus were the first in the field of metaphorical thought. The Parsis of Iran, too, adopted the flowery style; then came the Jews, the Egyptians, the Chinese and others including Christianity. The Mahomedans came last of all, a little over thirteen hundred years ago.

Unfortunately, poetic genius failed to perceive the evil consequences that were sure to ensue from the allegorical garb. It went on allegorizing doctrines the spiritual science regardless of consequences,

The result is that there are millions and millions of allegories to be found in the religions of the world, which are to-day passing current amongst their respective followers for historical facts.

As no one is born with an understanding of allegories, there soon came a time when the purpose of most of these poetical pictures became unintelligible to men. A division thus occurred between those who understood things and their hidden meanings and those who were ignorant of all such meaning, but who began to interpret the mythological compositions of their sacred books literally. The numbers of the latter increasing naturally with the lapse of time, misunderstanding and bitterness ultimately arose between these two classes of men, and finally there came a time when no knower of the meaning of the divine pictograms could openly declare them to be allegories. The Esoterists, then, had to recognize the wisdom of secret initiation, and openly declared that sacred books should not be read by certain classes of men, thereby aiming to exclude the people who were shown by experience to be incapable of sober metaphysical thought. This is why you find in the Bible the open declaration and advice : *"Cast not your pearls before the swine, lest they trample them under foot and turn and rend you."* The fact is that the Bible, like the Vedas and all other mystical books, was not intended for the generality of men. It was only intended for those who possessee the Key of Knowledge the loss of which is referred to in the Gospel of St. Luke. About two thousand years back the state of things was so very bad between the knowers of the wisdom divine and the outer rabble who read everything in a literal sense that the New Testament of the Bible had to be composed entirely in parables, as it is plainly said : *"and without a parable spake he not unto them."* The stray doctrinal gems that are scattered throughout the scriptures are intended to help the thoughtful seeker, as the proverb has it, by way of a hint to the wise. The thoughtless were not the object of special care on the part of any one ; and it was taught openly : *"give not the children's bread to the dogs."*

These observations apply to all other religious scriptures that are couched in mystic terms.

*(To be continued)*

## **SURVEY OF COTTAGE INDUSTRIES.**

**T**HE question of organising and developing cottage or rural industries with special reference to those industries which are suitable as subsidiary occupations for the agriculturists during the slack season has been under the consideration of the Government and, as a preliminary it has been decided that a survey of cottage industries in the Presidency—existing and potential—should first be made and that the task of developing and organising them and introducing new industries should then be taken in hand. The object of this survey is to collect detailed information in regard to existing cottage and rural industries, the methods in force, the tools and appliances used, and the number of persons employed in them, as also with reference to such questions as the availability of the requisite raw materials and markets for the finished products. It is hoped that the results of the survey will afford a basis for the revival and extension of rural industries on an economic footing and for the organisation on an increased scale, of subsidiary occupations for the agriculturists. The scope of the survey will include the handloom and hand spinning industries and it is expected that the information obtained will assist the Department of Industries in devising measures for the amelioration of the economic condition of the weavers and for the improvement of the weaving industry generally. With improved organisation, the handloom weaving industry should be able to withstand the competition of power mills, since the weavers are able to turn out a larger variety of fabrics to meet the widely varying requirements of the market. A careful inquiry will be made into the economics of hand spinning with a view to ascertaining *inter alia* the counts of yarn which are most remunerative to the spinners as also the most suitable organisation for the distribution of raw cotton and the spun yarn. A special officer will be deputed to carry out the survey. The officers of the Department of Industries will render as much assistance as possible with technical advice and by placing at the disposal of the Special Officer such knowledge and experience as they may possess of particular industries. For

example, the Textile Expert will carry out an intensive survey of a typical weaving centre which will serve as a model and the Sericultural Assistant will similarly conduct an intensive survey of one representative centre of sericultural operations. The survey will be carried out district by district and in the light of the experience gained by the survey of a district, the programme of work for the remaining districts will, if necessary, be suitably modified.

If the survey is to be effective, and is to be carried out with due expedition, the close co-operation of Collectors, Revenue Divisional Officers and Tahsildars as well as of non-official gentlemen who are in close touch with the economic life and industrial possibilities of their districts will be essential. The Director of Industries is issuing to Tahsildars, through Collectors of districts, questionnaires with a view to eliciting preliminary information as to the existing local industries and the economic resources of the local area wherein they are carried on and of the people engaged in them. This information will serve as a basis for further detailed enquiries by the Special Officer into each cottage industry and the prospects of potential rural industries.

*(Press Communique from The Director of Industries, Madras).*

## REVIEWS OF BOOKS AND PERIODICALS.

**T**HE Jaina Law by C. R. Jain, Bar-at-Law, Published by the Devendra Printing and Publishing Company, Limited. Madras.

Brother Champat Rai is a cultured soul full of faith in Jainism. Only such a one can appreciate the pitiable condition of the Jainas, who are the inheritors of an endlessly rich and complete Philosophy of Thought and Action, and still are backward in everything where concerted and organised activity is necessary. All their young men have become old in trying to serve them and open their eyes; all their workers (Babus, Pandits and Seths) have cried themselves hoarse. But in vain. The Jainas,—

Digambaras and Svetambaras, including the Sthanakvasis—are fast dwindling in numbers. Their knowledge of Jainism is almost nil. Their pursuit of Jainism is formal, ritualistic merely. They are law-abiding, because they cannot be violent. Their crimes are crimes of non-violence, of deception more than of manly aggressiveness. The believers in Jainism say : it proves the great Peace-inducing powers of Jainism that Himsa (Violence) is so successfully uprooted from the Jaina mind. The critics of Jainism assert : Himsa is only driven deeper into the Jaina mind and their violence is characterised by more cunning and effeminacy than that of non-Jainas. With such decreasing numbers and doubtful following of the creed of Jainism, no wonder that the Jainas have been woefully apathetic to their Laws. They are indignant at being called "Hindu dissenters ;" but they are mortally afraid of not being called "Hindus" whom they revile and despise everyday in their temples and homes by dubbing them Anya Mati believers of other faiths, i.e. "Truth dissenters" where Truth means Jainism.

The late lamented Pandit Gopal Das Baraiya of Morena, Gwalior, was an English-knowing Pandit, who hated English Education and opposed English-educated men in season and out of season. He discovered the *Bhadrabahu Samhita* at Jhalrapatan, where there is the beautiful and ancient temple of Lord Shanti Natha, looked after by that pious family of Jaina merchant princes, the renowned owners of the firm of Seth Binodiram Balchand, with their dozens of branches all over India. The only known and extant manuscript of *Bhadrabahu Samhita* is there. It is a very big book. From this, Pandit Gopal Dasji took the portion on Jaina Inheritance and Partition and translated it into Hindi. This translation he published in the last quarter of the last century in the Hindi Weekly, the *Jaina Mitra* of Bombay, of which he was the Editor.

When I started the English *Jaina Gazette* in its present form at Allahabad in 1904, I translated and published in English the Slokas from the *Jain Mitra*. When later (1906-1909) I went to Oxford and London for my legal studies, I took up the work again and put it in book form. The translation was given to be read by

my friend Mr. M. Pandit, B.A. (Oxon) Bar-at-Law of Bombay. He posted it to me at Allahabad; but I never got it! So I had to do the whole thing again. Thus it was only in 1916 that my *Jaina Law* saw the light of the day. Being the only book on the subject, it held the field entirely for 10 years and more.

Later, in the short gaps of leisure between my official duties and ill-health, I translated also the *Vardhamana Niti* and *Indra Nandi Jina Samhita*.

Sir (then Dr.) H. S. Gour made some obvious and insulting blunders in his *Hindu Code* (first edition). At my suggestion the enthusiastic and energetic young men of Delhi—the Jaina Mitra Mandal—took up the work of exposing the erudite Doctor of Nagpur. He shilly-shallied, promised and performed not the right thing for many a long day and wasted much time and temper on both sides. But in the second Edition of the *Hindu Code*, even his ignorant obstinacy has been conquered by a sense of obvious mistakes, and he has removed some of the grossest objections to his former work.

At this juncture, the Jaina Mahasabha at Lucknow (1920), under the Presidentship of Brother Champat Rai founded the Jaina Law Society and I, as its Secretary, with the help of my Delhi friends, did as much as could be done in a weak, disorganised, dispersed community. As Brother Champat Rai says: "This committee began its work well, but in the end it also failed to accomplish its object owing to various causes such as the difficulty of bringing together its members from distant places, and the like" (p. 10).

This Committee collected together all the texts and translations available on the subject. These it printed in book form, of which only the "Confidential" Proofs were circulated. My intention was to publish a revised edition of my *Jaina Law* on the basis of these proofs. The work under Review forestalls me, but only partially. I say "only partially," because I have a revised and enlarged edition of my small book also in hand, and if no obstructive karmas intervene, it may see the light of the day as soon as such works usually do.



But Brother Champat Rai is a prolific writer on Jainism. To me it seems that though workers in the same field, our methods and view points and handling of the subjects differ so that even if we write on the same topic and deal with the same book, there is really no duplication, although some repetition is unavoidable from the nature of things.

The translations in the book under Review are from the Proofs. I feel complimented at their reproduction and heartily approve of it, because there is no sense in giving different translations for the sake of difference merely.

The real and very valuable contribution of Brother Champat Rai is the way in which he has handled the Personal Law of Jainas in pp. 25 to 106, which is really the book itself. This portion is lawyer-like. It is readable and supplies a want which remained unsupplied in my book. This work is well done and will be appreciated both by laymen and lawyers.

The Appendix, the General Index and Index of Slokas and Gathas are very useful.

The get-up of the book is simply First Class. It compares well with, indeed holds its own against, the best work of London Publishers. My beloved Brother, C. S. Mallinath, who is one of the most energetic and valuable workers in Jainism, deserves all credit for it and the gratitude of all for giving such an admirable garb to such valuable matter.—*J. L. Jaini.*

## NOTES AND NEWS.

### DONATIONS.

We most thankfully acknowledge receipt of the following amounts sent as donation to our Gazette :—Rs. 5 from Mr. Jai Bhagwan Jain of Karnal given on the occasion of the marriage of L. Gendamal and Rs. 11 from Mr. L. Deoraj of Kasur given at the time of the demise of Lalla Parmanandji, Advocate and Municipal Commissioner,

**Mr. C. R. JAIN'S RETURN.**

Our readers will be glad to hear that Mr. Champat Rai Jain, Vidya Varidhi, has returned from Europe on the 7th February. He sailed to England in October 1925 in connection with the Shikharji Puja Case Appeal to give instructions to the Counsel for the Digambaras. As a result of his unselfish labours and immense sacrifice we have obtained a decision, which was confirmed by the Privy Council, that Shikharji is not the property of any one section of the Community—but the property dedicated to the Gods.

After the case was finished he devoted the rest of the time of nearly 14 months in making tours in England and on the Continent for the propagation of Jainism. He has delivered a number of very interesting lectures on Comparative Religion in several places. It is no wonder that the Digambar Jain Parishad during its sitting at Lucknow a few days ago conferred upon him the title of "Jain Darsana Divakar." We offer our respectful congratulations to our revered leader for the honour done to him. May he live long to spread the light of Jainism !

\*

\*

\*

**THE LATE SRI VIJAYA KAMALA SURISVARJI.**

We are very sorry to hear the sad news of the passing away of the great Swetambar Jain Acharya Sri Vijaya Kamala Surisvarji at the advanced age of about 80 at Jalalpur in Surat District on Wednesday night the 23rd February 1927. He was a Balabrahmachari and a very learned sadhu. He took *diksha* as a Sthanakvasi Sadhu but after two years he became a Swetambar which he continued to be till the end of his earthly career.

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |   |        |
|---|--------|
| 1. Control Over Birth (Illustrated) ...   | As. 12 |
| 2. The Hidden Side of Sexual Science. ..  | 12     |
| 3. How to build up Manhood (by certain exercises and home methods) ...            | 8      |
| 4. How to live a continent life (by certain exercises and baths) ... ..           | 8      |
| 5. Sterility. Its Causes and Treatment...   | 10     |
| 6. Painless Childbirth ... ..   | 6      |
| 7. Protection against Venereal Diseases. ..                                       | 4      |
| 8. A Course of Four easy Yoga Exercises for increasing retentive power tenfold .. | 6      |

Complete set of eight for Rs. 3 only postage extra  
Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

Katra Nihal Singh, Amritsar.

Telegrams "HONESTY".

Telephone "941".

## GOLD FOR SILVER

**No** Lottery **No** Game of Chance  
**Humbug** **Blank return**

As true as Daylight

Spend Re. 1. and receive 32

**ATANK NIGRAH PILLS**

Particulars from :—

**ATANK NIGRAH PHARMACY,**

Jamnagar (Kathiawar)

Madras Branch.—26, Broadway.

## OUR NEW PUBLICATIONS.

**A REMARKABLE PRODUCTION "NIRVANA"—By Bishop (Dr.) G. S. Arundale, M.A., LL.B., etc.** A vivid record, pen-impressions of the highest spiritual experience.

(From the Preface by the Rt. Rev. Bishop C. W. Leadbeater.)

<b>Price :</b>	{ Cloth and Gold ... }	<b>Rs.</b>	{ 3 8 0
	{ Cloth and Ink ... }		{ 2 12 0
	{ Boards ... }		{ 2 4 0

**BRIHAT JATAKA OF VARAHA MIHIRA**—Translated by N. Chidambara Iyer. This very popular astrological treatise which was out of print for some time has now been reprinted. New Edition, Price : Cloth Rs 4-8. Boards Rs. 4.

**THE MEDIATOR** And other Theosophical Essays by C. Jinajadasa Vice-President, T. S. **Contents**—I. The Mediator. II. The Bridge-Builders. III. The Ending of Desire. IV. The Crucible of Immortality. V. Transmutation. VI. The Captain of Our Salvation. VII. The Window-Pane. VIII. The Framework of Our Days IX. "Neti, Neti." X. The Point and the Circle. XI. The Secret of Ages. XII. The Joy of the Return. Price : Cloth and Gold Re. 1-12. Cloth and Ink Re. 1-8. Boards Re. 1-4.

**THE PYTHAGOREAN WAY OF LIFE**—With a discussion of the Golden Verses by Hallie Watters. With an Introduction by Prof. Meautis. A thesis submitted to the Department of Classical Literature and the Committee on Graduate Study of Leland Stanford Junior University in partial fulfilment of the requirements for the degree of Master of Arts. Price : Cloth and Gold Rs. 2. Boards Re. 1-4.

## THE THEOSOPHICAL PUBLISHING HOUSE,

ADYAR, MADRAS.

The Indian Bookshop, Y.M.I.A. Buildings

Armenian Street, G.T., Madras.

# KUSUMA

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

1. Phial Rs. 2, V.P., Extra.

**ANANDAKUTEERAM,**

3, Bairagimatam Street, MADRAS.

**TESTIMONIAL.**

Col. D. Dawespelly Bart, B.A., M.D., L.L.D., P.H.D., B.M.S., Madras.  
Kusuma which I tried on several of my patients has given utmost satisfaction.

# S E V E N

## CHIEF REASONS WHY

# THE JAINA GAZETTE

## IS

### *The Best Medium of Advertisement*

1. It is a time-honoured Journal of 22 Years' standing.
2. Therefore it has a very wide inland and foreign circulation among the very *elite* of society *i.e.* Rajahs, Zamindars, Seths, Bankers, Raikes, Vakils, Professors, Ministers etc.
3. It is the only English Magazine for the entire community of 12,00,000 Jains and is the official organ of the All-India Jaina Association.
4. Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
5. Hence if any advertisement should reach the very people who have at once **the will** and **the money** to purchase the commodity advertised, then it must appear in the Jaina Gazette.
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

### RATES OF ADVERTISEMENT.

Size Demi-Octavo.				Full page.	Half page.	Quarter page.
Ordinary	...	Per Insertion	Rs.	12	7	4
Facing reading matter		do.	Rs.	15	8	5
On the Cover	...	do.	Rs.	20	11	6

7. Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
***The Jaina Gazette, G. T. MADRAS.***

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhya giri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. Price As. 8.

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. Price Re. 1.

---

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. Price As. 8.

---

4. **The Jaina Law**—by C. R. Jain Bar-at-Law. Price Rs. 7-8.

---

*Copies can be had from*

**THE MANAGER,**

**The Jaina Gazette,**

**G. T. MADRAS.**

# A RARE PUBLICATION!

THE SPECIAL NUMBER OF "THE JAINA GAZETTE"  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations :—

## ARTICLES.

1. The Opening Speech of His Highness. 2. Welcome Address to His Highness. 3. The Address of the Chairman of the Reception Committee. 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee. 5. The Jaina Education fund Association. 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association. 7. The Image of Sri Gommatesvara. 8. Comparative Religion by Champet Rai Jain, Bar-at-Law. 9. Jainism in Questions and Answers. 10. An After Life by H. Warren, London. 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S. 12. The Address of Prof. Phanibhushan Adhikari, M.A. 13. The Call of the Times by Hem Chandra Rai, M.A. 14. Pramana-naya-tattvalokalamkara. 15. Wrong Account of Jainism. 16. Story of Sri Bahubali. 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes).

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur. 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabisheka. 13. The Grand Mastakabisheka of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr. M. L. Vardhamaniah, 19. Mr. M. L. Vardhamaniah reading his Welcome Address. 20. Seth Gurumukharai Sukhanandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

Price Rupee One and As. Eight only.

Postage Free.

*Apply to the Manager :—*

**THE JAINA GAZETTE,**

**G. T. Madras.**

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0
Specialy valued and worn by every successful Hebrew,				

2nd quality 21 0 0  
1st quality 30 0 0

Extensive life reading One.

Do	Two	15	0	0
Do	Three	25	0	0
Do	or more (per Reading)	30	0	0
		10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A Money Order or Indian G. C. Notes will bring the Talisman to your door.*

**D. A. RAM DUTH.**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,**

**COLOMBO. (CEYLON).**

**Ready.**

**Ready.**

**Ready.**

## THE JAINA LAW

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardian-Ship, VIII. Custom. Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date. Price Rs. 7-8 only.

*For copies write to—*

**THE DEVENDRA PRINTING & PUBLISHING Co., Ltd.,**

**9, Ammen Koil Street, G.T., MADRAS.**



# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

## CURES ALL ACHES AND PAINS.

Price 10 Annas a Pot

*SOLD EVERYWHERE*

### Amrutanjan Depot,

*MADRAS & BOMBAY.*

## THE MANAGER'S NOTICE.

---

The Jaina Gazette is the premier illustrated Jaina Magazine having a very wide circulation all over India, Europe, America, Africa and Australia.

This is the only English Monthly for the entire population of the Jains.

**Annual Subscription :—Inland Rs. 3. Foreign Rs. 4.**

**The Manager, The Jaina Gazette. G.T., Madras.**

---

## “Marwar Jain Sudharak.”

(MONTHLY ORGAN).

This is the only Hindi Magazine of the Marwari Jain Community. It contains, Social, Religious, Commercial, Industrial and Historical articles, events, facts and topics. Please register your name at once as a subscriber with the remittance of Rs. 2/8- per M. O. or order by V. P. P.

*Address all Communications to :—*

**Manager : “Marwar Jain Sudharak.”  
Sirohi (Rajputana.)**

---



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

**ARYA VAIDYASRAMAM,**

*3, (H), Bairagimatam Street, Madras.*

### TESTIMONIAL.

Hon. Col. D. Dawespelly, Bart. B.A., M.D., LL.D., Ph. D., B.M.S., Principal, Electric Medical College Madras, writes :—“Beej Bund” which I tried to several of my patients has given utmost satisfaction in completely eradicating all symptoms of impotency, and other allied sexual disorders.”

# CRYING NEED

JAIN HIGH SCHOOL, PANIPAT

*(Recognised and Aided by Government and Local Bodies).*

**The only Jain High School in the Punjab. Run by Limited Society.**  
**No. on Rolls—500 nearly of all castes and creeds.**

**Connected Activities—One Night School, two Branches and the Sanskrit Department for the teaching of Jain Religion and Philosophy.**

**Study of Jainism (on general line—non-sectarian)**  
**Compulsory for all.**

**Expenditure during 1925-26—Over Rs. 21,900.**

**Local Subscriptions and Donations—Over Rs. 4,500.**

**Stipends for all attending Sanskrit Dept.**

**No. of books in Library—3,500.**

**Jain Books about—1,000.**

**School Activities—Social Service League, Co-operative Society, Boy Scouts Association, etc., etc.,**

**SCHOOL BUILDING ALMOST COMPLETE.**  
**NO HOSTEL BUILDING. PLOT OF LAND ACQUIRED**

**NO MONEY**

**One Hundred Boarders accommodated in rented buildings.**

**Society appeals for funds for erection of Hostel Buildings**

**Estimated cost—Rs. 50,000. Donors of 500 and above in a lump sum will have their names inscribed on the walls of the Rooms.**

**JEY KUMAR SINGH JAIN,**

**MANAGER.**

## Books on India and Indian Topics.

Rs. A. P.

Indian Teachers in China—By Phanindranath Bose	...	2	4	0
India in England—By Miss Helena Normanton.	...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra	...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar	...	0	12	0
"Happy India"—By Arnold Lupton	...	4	8	0
National Self-Realisation—By S. E. Stokes	...	1	8	0
To the Students—By C. F. Andrews	...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson	...	1	0	0
The Duties of Man—By Joseph Mazzini	...	1	0	0
Faith and the Future do.	...	0	12	0
From the Council to God do.	...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel	...	1	8	0
The Aims of Labour—Or An Ideal Commonwealth	...	1	0	0
The Truth about India—By H. M. Hundman	...	0	8	0
Young India—1919-1922—By Mahatma Gandhi.	...	4	0	0
The Indian Home Rule do.	...	0	8	0
Neethi Dharma do.	...	0	8	0
A Guide to Health do.	...	0	12	0
Rabindranath Tagore—A Study of his later Works	...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock	...	3	0	0
Mahatma Gandhi—By M. Romain Rolland	...	1	8	0
Principles of Freedom—By C. F. Andrews	...	2	0	0
Terence Macswiney do.	...	0	8	0
War and Self-Determination—By Aurobindo Ghose	...	2	8	0
Renaissance in India—By Aurobindo Ghose	...	1	12	0
National Education do.	...	1	0	0
Ideal and Progress do.	...	1	0	0

Apply to :

**The Manager,**  
**The Jaina Gazette Office,**  
**G. T., MADRAS.**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION,

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Indore.

Ajit Prasada, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.

---

---

VOL. XXIII.	MADRAS	WHOLE
No. 3.	MARCH 1927.	No. 261.

---

---

Contents.	Page
Image Worship and Pilgrimage by <i>J. L. Jaini</i>	... 65
Religion and Comparative Religion by <i>C. R. Jain</i>	... 69
Jaina Remains in the Government Museum, Madras by <i>C. S. M.</i>	... 75
Miracle-Places (Atishaya Kshetras) by <i>J. L. Jaini</i>	... 78
Jainism in Questions and Answers	... 87
Notes and News	... 91
Jaina Gatherings at Lucknow	... 91
Jiva Daya Sabha : The Presidential Address	... 91
Dig. Jain Parishad : Pt. Ajit Prasada's Speech	... 92
Glory of Lucknow	... 92
Jainism : What it is	... 93
B. Nirmal Kumar's Speech	... 94
The South Indian Humanitarian League	... 96

---

Annual Subscription :—Inland Rs. 3 ; Foreign Rs. 4 ;  
For Students Rs. 2 ; Single copy As. 5.

---

Office :—9, Ammen Koil Street, G. T., Madras.

# **IMPORTANT NOTICE.**

All our Subscribers are earnestly requested to remit per M.O. their subscription to the Gazette for the current year together with the arrears if any as early as possible.

**The Manager,  
The Jaina Gazette Office,  
9, Ammen Koil Street,  
G. T. MADRAS.**

**Extracts from Holy Quran and Special Messages  
to peoples of different religions.**

With quotations from their respective scriptures.  
No English knowing person should be without a copy  
of this precious book.

5th Edition, 300 pages, Rs. 1-4-0. Postage free.

**ABDULLAH ALLADIN,  
Alladin Buildings, Oxford Street,  
Secunderabad, Deccan.**

# Dr. G. B's Medicated Snuff.

Registered



A sovereign remedy for  
Neuralgia, Scrofula, Nasal  
Catarrh, Headache, Tooth-  
ache and such other kindred  
ailments.

Try a bottle and be now  
convinced.

Price As. 4/- a bottle.

Trade Mark.

Sole Manufacturers :—

**GURU BASAVA & Co., Ltd.,**

**Snuff Manufacturing Specialists,**

**Post Box No. 510, Park Town, MADRAS.**

Tele: MEDICATED "

Telephone No. 3272.

**S. C. Nagichettiar,**

*Managing Director.*

## KESARI'S LODHRA

WOMEN'S FRIEND - A WEAPON AGAINST

**All DISEASES and DISORDERS**

**Peculiar to Fair Sex**

**HAS MADE SEVERAL HOMES ENJOY  
HEALTH AND HAPPINESS.**

**PRICED LOW AT RS. 3 & 1-10 PER 12 & 5 OZS.**

**GET IT WITH PARTICULARS FROM  
YOUR CHEMIST, OR FROM**

**"KESARI KUTEERAM,"**

**Indian Chemists and Druggists, Vepery, MADRAS.**

Telegrams "KESARI," MADRAS:

TELEPHONE 3486.

# **THE GLIMPSES OF A HIDDEN. SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on. 1. Immortality of the soul. 2. Nature of knowledge and its extent. 3. The soul is blissful by nature. 4. The Divinity of the Soul. 5. All souls of like nature. 6. Though divine by nature soul's present condition anything but divine. 7. Physical body (embodiment in matter) the cause of trouble. 8. The body is separated from the soul in salvation. 9. Desire for worldly pleasures the cause of trouble. 10. The path of Progress is threefold. 11. Deification the result of Right Action. 12. The Effect of Deification. 13. The Excellence of the condition of the saved ones (Gods). 14. The eternity of the condition of Liberation. 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **Tattvarthadigama Sutra**

BY

**SRIMAD UMASWAMI.**

(an ancient Sanskrit work on Dravyanuyoga,  
Karananuyoga, and Charananuyoga)

Translated into English by

**Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law.**

**Price Rs. 4-8 only.**

*Apply to*

**THE MANAGER.**

**THE JAINA GAZETTE**

**G.T. MADRAS.**



# SEVEN CHIEF REASONS WHY THE JAINA GAZETTE IS

## *The Best Medium of Advertisement*

1. It is a time-honoured Journal of 22 Years' standing.
2. Therefore it has a very wide inland and foreign circulation among the very *elite* of society *i.e.* Rajahs, Zamindars, Seths, Bankers, Raises, Vakils, Professors, Ministers etc.
3. It is the only English Magazine for the entire community of 12,00,000 Jains and is the official organ of the All-India Jaina Association.
4. Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
5. Hence if any advertisement should reach the very people who have at once **the will** and **the money** to purchase the commodity advertised, then it must appear in the Jaina Gazette.
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

### **RATES OF ADVERTISEMENT.**

Size Demi-Octavo.				Full page.	Half page.	Quarter page.
Ordinary	...	Per Insertion	Rs.	12	7	4
Facing reading matter		do.	Rs.	15	8	5
On the Cover	...	do.	Rs.	20	11	6

7. Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
***The Jaina Gazette, G. T. MADRAS.***

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

**“The Order of the Golden Age” London.**

			Rs.	A.	P.
1.	The Comprehensive Guide Book	...	...	3	8 0
2.	Our Real Relationship to God	...	...	7	8 0
3.	Is Flesh-eating Morally Defensible	...	...	0	6 0
4.	The Testimony of Science	...	...	0	6 0
5.	Diet, Health and the Future Man	...	...	1	0 0
6.	Cancer, Its Cause and Treatment	...	...	5	0 0
7.	Saline Stimulation	...	...	0	8 0
8.	The power of Thought	...	...	0	4 0
9.	The Blood Guiltiness	...	...	2	0 0
10.	The Living Temple	...	...	11	0 0
11.	Addresses and Essays	...	...	2	0 0
12.	The Lost Ideal of Christianity	...	...	1	8 0
13.	The Universal Kinship	...	...	6	0 0
14.	The Whole World Kin	...	...	1	0 0
15.	The Cruelties of the Flesh Traffic	...	...	0	4 0
16.	The Diet for Cultured People	...	...	0	4 0
17.	The Popular Guide	...	...	0	4 0
18.	Brother Pain and His Crown	...	...	0	8 0
19.	The Advantages of Fruitarian Diet	...	...	0	0 6
20.	The Drink Problem	...	...	0	0 9

*For Copies apply to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

**B. L. Jain 'Chaitanya.' C. T.**

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available. Price Rs. 3-4-0 only.

*For copies write to :—THE MANAGER.*

*The Jaina Gazette, G. T. Madras*

# A RARE PUBLICATION!

THE SPECIAL NUMBER OF "THE JAINA GAZETTE"  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations :—

## ARTICLES.

1. The Opening Speech of His Highness. 2. Welcome Address to His Highness. 3. The Address of the Chairman of the Reception Committee. 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee. 5. The Jaina Education fund Association. 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association. 7. The Image of Sri Gommatesvara. 8. Comparative Religion by Champat Rai Jain, Bar-at-Law. 9. Jainism in Questions and Answers. 10. An After Life by H. Warren, London. 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S. 12. The Address of Prof. Phanibhushan Adhikari, M.A. 13. The Call of the Times by Hem Chandra Rai, M.A. 14. Pramana-naya-tattvalokalamkara. 15. Wrong Account of Jainism. 16. Story of Sri Bahubali. 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes).

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur. 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabishekam. 13. The Grand Mastakabishekam of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr. M. L. Vardhamaniah, 19. Mr. M. L. Vardhamaniah reading his Welcome Address. 20. Seth Gurumukharai Sukhanandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

**Price Rupee One and As. Eight only.**

**Postage Free.**

*Apply to the Manager :—*

**THE JAINA GAZETTE,**

**G. T. Madras.**

# OUTLINES OF JAINISM

Gives an account of Jaina Philosophy, Metaphysics,  
Ritual and Ethics.

**Price Rupees Three only.**

## Jaina Study Books.

1. The Key of Knowledge... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma ..	0	12	0
4. The Confluence of Opposites. (English) ...	1	4	0
5. Do. do. (Hindi) ...	1	4	0
6. Do. do. (Urdu) ...	1	5	0
7. Sacred Philosophy ...	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism... By J. L. Jaini ...	3	0	0
13. Sravana Belgola ... By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0
17. The Jaina Law ... By C. R. Jain ...	7	8	0
18. Lord Mahavira—a short sketch ...	0	3	0
19. Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain ...	0	3	0
20. Insani Fraiz (Urdu) by Mr. Sumerchand Jain	0	8	0
21. Jain Matsar (Urdu) do. ...	0	14	0
22. Glimpses of a hidden science in the original Christian Teachings by C. R. Jain ...	1	0	0

Write to—The Manager,

**THE JAINA GAZETTE,**

**G. T. MADRAS.**

# **What is your duty to your Country?**

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
***Post Box 86 Madras.,***

---

*Only few copies remaining.*

## **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti (**an excellent work in Prakrit on the Six Dravyas, Seven Tattvas, Eight Karmas, Nine Padarthas etc.**)

Translated into English with full commentary by  
S. C. Goshal, M.A., Ph. D.

**Price Rs. 5-8 only.**

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras.**

# THE South Indian Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa.

As such it is the most deserving of your help.

Please help the League as much as you can.

**Aims and objects :—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to " Non-killing " among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more ; or by becoming a Life-member by paying Rs. 500 or more ; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to :—*

**The Honorary Secretaries,  
The S. I. Humanitarian League,  
436, Mint Street, MADRAS.**



# THE JAINA GAZETTE

VOL. XXIII. }  
No. 3. }

MADRAS  
MARCH 1927.

{ WHOLE  
{ No. 261.

## IMAGE WORSHIP AND PILGRIMAGE.

**I**MAGE worship is a great help for beginners : who can see what the Arhant is like ; and for advanced persons who are reminded of what their mind, when attentive, knows the Arhant to be like. In the last case Images stimulate and arouse the Smriti or Sanjna i.e., remembrance or recognition of the form of Arhant. When the last Arhant passed away, and His devotees made an image of Him, that Image would mean very much more to them than to us. Even old geographers consult maps often although they know the forms and even some details of the countries etc. in the map. The knowledge which is of the map in the mind is less vivid than the ocular knowledge when the eye has the map itself actually before it. Thus Images are not useless. The highest Adorable in the Universe, next to Siddha, is Arhant. Images bring us into a more visible proximity to Arhant than anything else ; specially when they are exactly like the Arhant and designed and executed artistically. Thus they are also adorable. All this is apart from the fact of Sthapana, or our installing the qualities of Arhant in them.

There is a peculiar penetrating calm in places of worship, specially in places of pilgrimage. This is not due merely to scenic, sylvan surroundings. Simla, Nainital and Mussoorie send thrills of joy, grandeur and sublimity but never of this calm. Nor

again is it due merely to temples. The sight of temples in the crowded towns never induces the same calm. Although I more than ever realised in Sri Sonagirji the peculiar charm of a round dome with a spire on top, whether it surmounts a Jainalaya, Shivalaya or a mosque or Mausoleum. We should speak the truth, in a sweet subdued tone; for the good of others; without passion; and always with motherly care that we do not hurt the feelings of others. If we speak and write in this spirit, half the misery, nakedness, barrenness, and desolation of life would end.

We can unite the Digambara Jinas of the 13 and 20 Panthis sects; the Digambara and Svetambara themselves; then Jinas and Hindus; then Hindus and Mohammadans; then all Indians; then the Empire; then Humanity; then all life. All these gradations have to be passed before we can have full Realisation of Life or Life clad in Matter in Samsara.

### Siddha Sila.

I want to know the true condition of my future Abode: *Nirvana*. Nirvana-space or Siddha Sila is 45 lacs Yojanas in diameter, corresponding to the  $2\frac{1}{2}$  dvipas, from which alone a soul attains Nirvana from a human embodiment in a *Karma Bhumi*. Then the freed soul flashes in one Samaya across 7 rajus straight up to the summit of the Loka. It follows then that Siddha Kshetra is peopled only where it is just above the Karmabhumis. i. e. 15 bhumis (1. Bharat, 1. Airavata and 1. Videha in Jambu dvipa round the central Meru; and 12 similar bhumis for the remaining 4 Merus). In all there are 15 small peopled parts in Siddha Sila. From this it may be seen that the rest is void. But on exceptional occasions, souls can reach Nirvana from other parts of human regions, i.e. the  $2\frac{1}{2}$  dvipas and this has happened from infinite eternity. the other parts of *Siddha Sila* also are equally thickly and luminously occupied by liberated souls.

But as the 2 Videhas, Eastern and Western of each Meru count as only one Karmabhumi, the 15 parts in Siddha Kshetra corresponding to the 15 Karmabhumis in  $2\frac{1}{2}$  dvipas, are more principally peopled.



### Anta Krita Siddhas.

As to the rest, it is peopled by the liberated souls of *Anta-Krita-Siddhas* who have been subjected to disturbance (*upasarga*) by some Gods and then dropped by them just before attaining Nirvana, and who have therefore attained Nirvana from some where in  $2\frac{1}{2}$  dvipas, but outside of the 15 Karmabhūmis. The least duration of 13th Gunasthana, vibratory omniscience is an *antara-muhurta*, i.e. at the least one *Avali* and one *Samaya* and at the most 48 minutes minus one *Samaya* or instant. The 14th Gunasthana lasts only so long as one can utter *a, i, u, ri, lri*. A soul's age-Karma may be very little ; and he may begin the ascent up the destructive ladder *Kshapaka Sreni*, and be about to enter the 13th Gunasthana. Some God may lift him then and take him bodily away into space above non-karma-bhūmi ; and drop him down there. Then omniscience may dawn upon the Saint just as he is dropped ; i.e. he may enter the 13th stage when he is dropped. Now the attainment of omniscience is accompanied by the body of the saint rising at once to a height of 5000 bows, measured by the measure of his own hand and finger. So instead of touching land or water again, the Saint enters and crosses the 13th and 14th stages from mid-air, and as the movement of a free soul is straight up to the end of the universe, the Saint goes to *Siddha Kshetra* at a point out of the 15 Karma-bhūmis. But this is obviously very rare.

Note also the difference between *Siddha Sila* and *Siddha Kshetra*. The *Sila* is the 8th earth which tops the universe. It is 12 *Yojanas* thick, one *raju* wide and one *raju* long. On the top and in the centre of it there is a cup-like cavity which is 45 lacs of *yojanas* in depth. The depth at the top is only the thickness of a fly's wing. This is only to say that the depth begins from the top, as the cup exactly fits the hollow. The inner surface of the cup is pure white crystal diamond. This is the lowest throne of *Siddha Kshetra*, which is the space (again with 45 lacs *yojanas* in diameter) at the end of the universe, i.e., at the end of the outermost atmosphere, the *Tanuvata-valaya* of the universe. Above the *Siddha Sila* there is a sheath of 3 atmospheres totaling 4 *kosas* in

thickness. The 1st atmosphere Ghanodadhi vata-valaya or Humid atmosphere is 2 koses thick. (Note that all these distances are big i.e., 500 times of the ordinary measures.) The 2nd Ghana-or Thick-air atmosphere is  $1\frac{1}{2}$  kosas thick. The 3rd Tanu-or Thin air atmosphere is  $\frac{3}{4}$  kosas thick. At the end of this and just above the cup is 45 lacs yojanas space of Siddha Kshetra with infinite sacred lotus feet and bodies having for their eternal *asana* the 45 lacs yojanas of the brilliant diamond cup below.

Now each Siddha has a size slightly less than His last human body. The biggest human being to attain liberation was Bahu Bali, son of Lord Adinath. His height was 525 bows; whereas Lord Adinath's stature was 500 bows, the largest among Tirthankaras, the smallest among them being the 6 hathas or 9 feet of Lord Mahavira. People are anxious to secure pilgrimages. I am anxious to stop my long long pilgrimage and reach my goal, my lasting Abode the Siddha Kshetra.

Even a *very slight* control of Passions or *only of some* Passions, induces a peculiar calm and power in mind. It is a matter of merest personal experience, not of dogma or religious theology. When this is so, how much more a suppression and destruction or uprooting of all Passions must be the cause of Pure Joy and Power of Soul. Uprooting of a passion or even of a twig or leaf of this soul-deluding plant means and is indicated by the fact that there is no response in the soul to all even the most subtle, indirect and remote call of that particular passion twig or leaf. Cultivate purity of soul by uprooting the root, branch or leaf of the innumerable variety of the Passions of Anger, Pride, Deceit and greed, and see for yourself the inrush of the light, beauty and joy of Truth into YOU.

The best and only solution of World-misery is Simplicity; Poverty. This must be the *ideal*. To give up all. Then whatever you possess will only be forced upon you when the extreme necessity is gone. The poison and dirt of Attachment to mere Matter will never affect your soul; and being thus lightened you will march on to the goal of the greatest amount of Light and Happiness for the greatest number of living beings.

Then hellish competition will end. Human beings will be human and not Grotesque Satans in human bodies. Poverty should be the symbol of the Greatest non-possessionless *i.e.* saintliness in people; like the Brahman or Jaina Sadhus of old, before whom even the greatest warriors bowed in immeasurable humility.

Thus alone the world-wide wail of soul wringing misery may be converted to a joyous hum or murmur of contented brotherliness and peaceful pæans of the holy march of all beings towards the undying temple of Peace, Power, Enlightenment, Glory and Bliss unending.—*J. L. Jaini.*

---

## RELIGION AND COMPARATIVE RELIGION.

*(Continued from page 58.)*

To-day what is needed is to re-interpret these old documents in a strictly judicial manner, and on lines of scientific thought. I am personally convinced that they all contain the same tenets, the same doctrines, the same instructions; but that it requires a regular study of Religion as a Science and of the poetical style of the composition of the sacred works to understand this unity. A very large number of these beautiful thought-forms have now been worked out and complete systems have been unravelled. There can be no doubt but that the peace which modern methods and civilization have failed to give to humanity can be obtained through religion. The reason is that the outlook of the former is purely materialistic and takes no account of the future destiny of the soul; but religion properly insists on subordinating the activity of a short-span of existence to the larger concerns of all futurity. Religion points out that the soul, being immortal, will survive the bodily death and will rise or fall according to the nature of the disposition it has forged and fabricated for itself in the course of its life. If the disposition is such as conforms to the conditions of life in better and happier regions, the soul will be attracted to those regions. On the

other hand, if it has acted viciously and brought about an atrophy of the centres whose development is the cause of the human birth, it must go back to lower kingdoms. Life in the embodied state is always painful; rare, exceedingly rare, are the moments when one can be said to be happy. Man has always the fear of death, disease and calamity overtaking him and his loved ones. The animal is born into pain and suffering. The immortal soul is subject to birth and death, for the present life is no miracle in its eternal career. Thus thinking, one withdraws his attention from the world outside which is the realm of sickness and death, and turns it inwards on the soul when he soon begins to realize something of the inner joy of being which has been referred to already. Thereafter he speedily qualifies himself to be rid of the pernicious companionship of matter, when setting the natural functions of his soul free to display their full effect, he becomes omniscient, immortal and blissful, and ascends to the topmost part of the universe there to reside for ever, in the fullest enjoyment of all the privileges and prerogatives appertaining to Divinity. There is never any fall from this condition.

I must now give you a few quotations from some of the other religions to show that the true doctrines of the Science of Spirit are common to them all. The teaching of Hinduism is well summarised in the following hymn to Yama who is one of the Vedic gods :—

' All imperfections leave behind :  
 Assume thy ancient frame once more—  
 Each limb and sense thou hadst before,  
 From every earthly taint refined.  
 " And now with heavenly glory bright,  
 With life intenser, nobler, blest,  
 With large capacity to taste,  
 A fuller measure of delight.  
 " In these fair realms of cloudless day,  
 Where Yama every joy supplies,  
 And every longing satisfies,  
 Thy bliss shall never know decay."

Here we have distinctly the same teaching that the soul is by nature divine, that its natural powers and functions are not functioning fully owing to the earthly taint, and that by purifying itself it shall become perfect whence there will be no fall.

The Greeks had the same teaching in ancient times. The Orphic Teacher thus explained the Dionysiac cult :

"In all of us there is a divine element not wholly overwhelmed with wickedness of which the Titans are the emblem. By innate impurity men are condemned to the cycle of births and deaths, from which they can escape and be made fit for communion with Gods only by purification and initiation in the Mysteries."

This again is quite plain, and needs no comment from me.

In the Bible the resurrected Soul says of himself :

"I am he who liveth, and was dead, and behold I am alive for ever more and have the keys of hell and of death."—Rev. i. 18.

Hippolytus, one of the early Church Fathers of the ante-Nicene period, distinctly describes the soul as a simple substance, and as such immortal. Clement of Alexandria, Gregory Thaumaturgus, and others also held the same opinion. Origen says :—

"The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter. If they are out of the body then they will altogether escape the annoyance resulting from a disturbance of that kind. At last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated.....It follows that we must believe our condition at some future time to be incorporeal.....and thus it appears that then also the need of the bodies will cease.....The whole nature of bodily things will be dissolved into nothing."

St. Paul teaches :—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.

In Colossians (chap. ii. verse 11) there is a reference to the putting off the body of flesh by the circumcision of Christ, which

means the purification of the heart. Clement of Alexandria tells us :—

"The Saviour himself enjoins, 'watch,' as much as to say 'Study to live and endeavour to separate the soul from the body.'"

In one of his many Epistles St. Paul describes the antagonism between the spirit and the flesh, the one being contrary to the other, and finally winds up with the most impassioned ejaculation ; O wretched man that I am ! who shall deliver me from the body of this death ?"

The divinity of the soul is asserted quite plainly in the Bible when it is said, "I have said Ye are Gods." This declaration is fully confirmed in the new Testament where with reference to it it is said that the '*scripture cannot be falsified.*' In the first gospel we have the exhortation :

"Be ye therefore perfect, even as your Father in heaven is perfect." In Phillippians we are told :

"Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it no robbery to be equal with God. These are but a few quotations that bear out what I have said to-day. I have recently collected, under appropriate heads, a certain number of the Biblical quotations which amply prove the statement that the true foundation of the Biblical Religion was also laid on the very same principles which are embodied in the Jaina Siddhanta (System of Philosophy). This collection has been published under the title, 'Glimpses of a Hidden Science in Original Christian Teachings,'

On the practical side, you have the same teaching about the crushing out of the element of desire in Christianity. The world is described as ranged in a direction opposed to divinity's ; he who would aspire to become perfect must not look at her. The culmination may be said to have been reached when it is said :

"If any man come after me and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple."

Unfortunately this teaching was given in a fragmentary, disjointed disconnected manner, and therefore does not readily command the respect of our modernized understanding, but there is no doubt that the total destruction of desire it is that is aimed at in it. The scientific study of religion reveals the fact that there is nothing in the doctrine that is really unacceptable to reason, when its properly worked out practical side is taken into consideration.

I think this much will suffice for the establishment of the unity of teachings between Jainism and Christianity. For want of time I shall not enter into the scriptures of the other religions but will pass on to the allegorical aspect of the teachings without further preface.

I select the charming personification of Agni from the Hindu Pantheon for elucidation, as his is one of the strangest of figures among gods. (See pages 183-185 of the Confluence of Opposites).

I may say that to-day there exists a valuable work, in three volumes, by a learned Hindu writer which explains hundreds of such pictograms as the one I have explained today before you. There has been published recently a similar work by a Mahomedan investigator which explains many of the allegories of Islam. The Zoroastrian allegorical teaching is partially explained in the Bundahish. In this connection I may refer to some of my own books which explain a good many of the subtle conceptions of different faiths, to bring out their hidden charm and the unity amongst the prevailing religions of the day. I may add that a true and lasting reconciliation among different religions is not possible to-day except by the proper interpretation of the pictorial script. We shall then also discover the real guarantee of truth to lie in an agreement between science and reason and the scriptures of the diverse faiths.

I shall now explain to you the significance of the fascinating allegory of the Fall in the book of Genesis. The story is known to you all, I think, and, therefore, I shall proceed with its explanation at once. (See pages 188 *et seq* of the Confluence of Opposites.)

Such is the real purport of the story of the "Fall." As I have said the allegory is one of the most fascinating ones.

I shall only refer you now to one more allegory from the Bible, namely, that of Abraham and his family. To-day men are so much accustomed to look upon the members of this so-called patriarchal family as history that many of you will be astonished at my statement that they only constitute an allegory. But there can be no doubt about it when St. Paul deliberately describes them as such. In the Epistle to the Galatians he devotes no less than eleven verses to the subject, and explains as much of its hidden sense as he thought safe to do, though by means of another allegory. (See the Glimpses pages 57 *et. seq.*)

This brings the subject of this evening's lecture to an end, though naturally there is a very great deal more to be said on every point that has been touched by me, and there are numerous points that have not been touched at all to-day. The result of the scientific study is before you ; you now know what religion signifies. But it is also possible that you do not agree with me in one or more or all of these particulars. I, too, do not expect nor could reasonably be expected to carry conviction into every heart at once. You will, however, observe that I do not ask you to accept my views, but only to study the subject. The problem is a serious one, it concerns eternity of the future life of every one of us. If you are a real well-wisher of yourself you ought to take up the study of this subject in a serious manner. To some the idea of a further study after the school career has terminated is not very agreeable, but they must remember that knowledge cannot be acquired otherwise, and that reliable knowledge alone will enable us to save ourselves and those who are dear and near to us.

I must not omit to thank you for a patient hearing, before resuming my seat.—*C. R. Jain.*

### **The Confluence of Opposites. Price 1-4-0.**

It is an interesting book explaining the many allegories contained in the teachings of the great religions.



## **JAINA REMAINS IN THE GOVERNMENT MUSEUM, MADRAS.**

1. A Jain memorial stone from South India. On one side of it in the upper-half an image of Tirthankara and in the lower the figures of a Jain Acharya and his disciple are roughly sculptured.

2. A seated image of Mahavira with three umbrellas over his head and two chauri-bearers on both the sides made of granite. The total height including the pedestal is about  $2\frac{3}{4}$  feet.

3. Jain Tirthankara from Tuticorin, Tinnevely District, brought to the Museum in 1878. Height about 4 feet 3 inches.

4. A seated image of Tirthankara Parsvanatha with a triple umbrella over his head and two devas standing by his side brought from the Godavari District, in 1920. Height about  $2\frac{3}{4}$  feet.

5. A very beautiful image of Sri Santhinatha, the 16th Tirthankara, in Kayotsarga (standing posture) made of shining black stone. Height about  $2\frac{3}{4}$  feet. The Sanskrit inscription in Kanarese characters at the base of the image records that King Salvadeva a great lover of Sahitya (Literature), had an image of Santi-Jina made according to the rules of the Silpa-sastras and erected it. Locality unknown, but probably from Mysore or South Canara. Brought to the Museum before 1859.

6. An image of Sri Santinatha about  $4\frac{1}{2}$  feet in height with a triple umbrella over its head and a prabhavalaya at the back. The Kanarese inscription at the base of the figure may be translated :—"This is the image of Santhinathadeva of the temple Yeraga Jinalaya, founded by the Mahapradhana (Bra)hadevana, a lay disciple of Sakalabhadra Bhattaraka entitled Mahamandalacharya and belonging to Mulasangha, Kundakandanvaya, Kanur (gana) and (Tin)trinigacha." Locality unknown, but probably from Mysore or South Canara. Brought to the Museum before 1859.

7. An image of Sri Parsvanatha standing with a seven-hooded serpent over the head and two chauri-bearers on the sides,

The image is made of black stone and is about  $3\frac{1}{2}$  feet high. Locality unknown.

8. An image of Mahavira in Kayotsarga posture. There is a prabhavali at the back on which are sculptured 24 small seated figures representing the twenty-four Tirthankaras.

9. An image of Sri Mahavira sitting with a triple umbrella over its head and two chauri-bearers on both the sides. Height about  $2\frac{3}{4}$  feet.

10. An image of Sri Ajitanatha sitting with a triple umbrella over the head and two chauri-bearers on both the sides. The carving is very beautiful. Height about  $2\frac{1}{4}$  feet. Brought from Peddatumbalam village in the Bellary District.

11. An image of Sri Mahavira with a triple umbrella and two chauri-bearers. Height about 2 feet. Brought from Peddatumbalam village in the Bellary District.

12. An image of Sri Pushpadanta with a triple umbrella and two chauri-bearers. Mutilated. Height about  $2\frac{1}{2}$  feet. Brought from Keelnarma village in the North Arcot District.

13. An image of Sri Mahavira (sitting) with a triple umbrella over head. Height about 4 feet. Brought from the Villivakkam village in the Chingleput District.

14. An image of Sri Mahavira (sitting) with a triple umbrella and two chauri-bearers. Height about  $3\frac{1}{4}$  feet. Brought from Sakkiramallur village in the North Arcot District.

15. An image of Sri Padmaprabha (sitting) with a triple umbrella. Height about 17 inches. Locality unknown.

16. An image of Sri Suparsvanatha with a triple umbrella and two chauri-bearers. Height about 17 inches. Locality unknown.

17. The crown of a pillar of beautiful workmanship. The volume is about 20 inch  $\times$  15 inch  $\times$  15 inch. Seated images of Tirthankaras with chauri-bearers are sculptured on the four sides.

18. A pillar with a very beautiful carving on one side only. It is about 6 feet high.

19. A pillar with a kalasa at the top about  $7\frac{1}{2}$  feet in height. On three sides of it there are inscriptions in Kanarese. The other side is divided into three panels. In the upper panel an image of

Sri Mahavira is carved with a triple umbrella and two chauri-bearers ; in the middle the image of a woman making salutation and in the lower a king riding on a horse is carved.

20. An image of Sri Suparsvanath. Below the image are seen the figures of a Jaina Acharya and his disciple. Height about  $3\frac{1}{4}$  feet.

21. An image of Sri Mahavira ; below that is seen the figure of a woman doing worship. Height about  $2\frac{3}{4}$  feet.

22. An image of Sri Mahavira ; below that a male and a female worshipper. Height about  $2\frac{3}{4}$  feet.

23. An image of Sri Chandranatha ; below that a female worshipper. Height about  $2\frac{3}{4}$  feet. (Nos. 20, 21, 22 and 23 appear to be the upper portions of pillars).

24. A roughly carved image of a Tirthankara with two chauri-bearers ; below that a male worshipper.

25. An image of a Tirthankara without head.

26. A huge broken image of Sri Parsvanatha (standing) with the hood of a serpent overhead. The height of the image from knee upwards is about 6 feet. Breadth across the shoulders is about  $2\frac{1}{2}$  feet,

27. The broken head of a Yakshi.

28. The broken image of a Yakshi from waist to neck.

29. A roughly carved stone with the image of a Tirthankara with two chauri-bearers on the sides and the figures of two Munis sitting below.

30. The crown of a pillar with floral carving.

31. The head of an image of Jina.

32. An image of a Yakshi sitting about  $2\frac{1}{2}$  feet in height.

33. The crown of a pillar with the images of Tirthankaras and chauri-bearers on all the four sides.

34. A sculptured pillar about  $5\frac{1}{2}$  feet high with a figure of the seated Tirthankara Sri Mahavira in the upper front and a seated male worshipper in the lower panel. On the back are two inscriptions in Sanskrit, the script employed being old Telugu. The first has been translated, "Studying the sastras, praising kings, always keeping intercourse with respectable people (Arya), discoursing on the various good qualities of virtuous men, observing

silence when faults have to be exposed, kind and agreeable words to all (and) unparalleled meditation on union with the (supreme) soul,—let (all these virtues) transform (those who practise them) into Jinendras, incarnate among men." The second has been translated, "Hail! Prosperity! in 1319 of the victorious (and) increasing Saka years, corresponding to the (cyclic) year (Isvara, on Monday the first (day) of the bright half of Phalguna..... setti.....nisidhi (epitaph) Happiness! Great Prosperity! Prosperity! Prosperity!" 1397 A.D. (Brought from Danavulapadu in Cuddapah District). C.S.M.

---

## MIRACLE-PLACES (ATISHAYA KSHETRAS).

[Shri Pataunda Mahavira Road]

**T**HERE is a temple of Lord Mahavira in Pargana Tehsil Naurangabad in Jaipur State. It is a famous place of pilgrimage for Jains and non-Jains from all over India, specially from Northern and North-Western India. The tradition is — and it is proved in the cases of many Jain and non-Jain men and women — that any wish, devoutly and faithfully wished by a man here, finds its fulfilment within one year.

This temple is situated at a distance of about nine miles from the Pataunda Mahavira Road Station on the B. B. & C. I. Railway, between Gangapur City and Hindaun Junctions on that Railway. The Station is so called because it is situated near the village Pataunda and because it has been built for the convenience of pilgrims to the Mahavira temple.

On 26th December 1926, at about 9 a.m., with all the three Yoga (vibrations) of thought, speech and action or of mind, voice and body purified, I repaired to the Temple of the Holy of Holies and sat at the feet of the Lord.

My eyes rested on, and could not be taken off the calm Image of the Lord. The round cheeks, arched eyebrows, and the almost dimpled chin gave a sort of innocent child-like or cherub-like look

to the face. The mouth is now, as ever, an eternal blossoming of a smile of irresistible calm and never-failing compassion and sweet beneficence. The neck seemed to me to be a little, just a little too short perhaps. But it may possibly be due to the artistic conventions of the age of Sculpture when the Image was carved. The right foot resting on the left thigh showed a life-like firmness in the curve between the ankle and the toes. Similarly the hand, specially the left hand, showed a life-like rendering of flesh in stone. According to Jainism, by installation (*Sthapana*), a non-living material becomes the very person installed. Thus the non-living becomes living, at least a kind of living substance ; something like the conversion of Real into Personal Property and *vice versa* in English Law. An image of Christ or Mary is more than a mere statue or work of Sculpture, to the faithful Christian. To him the image is almost, or really, the Jesus Himself or the Holy Virgin Herself. Thus alone any irreverence to or profanation of the image, is a painful stab to the heart of the faithful. So my mind recoiled with pain at the thought of any insult to the Image before me ; thus exhibiting to me my sub-conscious feeling that the Image is to me more than an image, it representing and being to the eye of my Faith, the Lord Mahavira Himself. So I gazed on and on at the figure of Calm Compassion and Serene Bliss, hardly ever daring to feel that I had my fill of looking at the Wonder of Calm Omniscience—which is everlasting, but is not visible to us now in our world. The thought also flashed across my mind that the Creator of Galatea, was perhaps acting in the true spirit of the Jaina doctrine of *Sthāpanā* (installation), when the statue made by him moved and won his living love and adoration. Highest efforts of artistic sensuousness sometimes are curious reflections of spiritual Truth. Keats was a true seer when he identified Beauty with Truth, and both with "Joy for ever." Indeed Joy, Truth and Beauty are identical in their nature. They are three distinct aspects of the same one indivisible Fact or Experience or Insight. I insighted all three in my gluttonous gaze at the Glory before me.

I had a long gluttonous gaze at the Lord. He is unattached ;  
Vita Raga. He shows that

The World like a shadow flies  
 When Matter-World pursues ;  
 Pursuing that that flies and  
 Flying what pursues.  
 The White Image to the right of the  
 Lord smiled wonderfully ;  
 The Guardian God on the right of the  
 Lord almost shone in his eyes on me.

Then I thought of the Jainas and their crimes. The crimes of Jainas are very few. If any, they are not crimes of violence. They are rather crimes of fraud, deceit, cheating, lying. The Western peoples and countries are perhaps greater experts in these crimes but in a more refined, subtle, insidious, extended, organised and artistic form.

As to the 10 commandments of the Bible, the Jainas are easily the first in the whole world in the observance of the 1st commandment : Dont Kill. So far as this commandment implies the others also compulsorily the Jainas observe the others also.

Then came up before me the question which has never left my mind since I sat in this very Presence in 1912 : namely, the problem of the Image having miraculous power, i.e., this place, being the place of miracles or Atisaya (miracle) Kshetra (place).

This is a very complex and fascinating problem and deserves analysis and probable explanation.

### **The Miracles.**

The Image in the Temple was discovered on the spot outside the Dharmashala. The Jainas being informed of it tried to shift the Image. But the carts broke under it. It is said that 900 carts thus gave way, after succeeding in moving it only to its present spot.

About 500 years ago the Image was discovered by a cowherd as follows. One of his cows, on return home, gave no milk. Suspecting that some one milked her in grazing, he watched her, and found that she repaired to a spot, stood quietly there and milk flowed from her as if unseen hands were milking her. This phenomenon occurred from day to day. The cowherd felt that this was due to some God on the spot. He got together some

men and started digging the spot. After the digging proceeded for some time, a voice came from below : "Slowly ! Slowly !." The spade therefore worked carefully and it was found that it had touched the Image, and but for the supernatural warning the Image would have been injured. The delighted cowherds carefully separated the Image from its earthly prison, wondered at it and worshipped it.

When the news got abroad and Jainas found it to be an Image of their Lord, they came and tried to take it away, but with scant success as given above.

Therefore they brought the Image only where it is now and built a Temple round it.

Only a modest temple was built at first. But the cowherds in the country-side all round were simply won by the Image and began to flock to it with prayers for plenty and prosperity for them, for their children and for their herds of cows and buffaloes.

Tradition gives an interesting incident which happened some decades later. There was a treasurer in the State of Bharatpur. He incurred the wrath of His Royal Master, the Maharaja of Bharatpur, who sentenced him to be shot dead with a gun. The treasurer was perhaps innocent, and in his hopelessness invoked the assistance of the Image vowing that he would dedicate Rs. 50,000 if he escaped death from the gun, and lo ! the next morning when the man was to be shot, the gun was fired at him, but it would not go. The man was saved. The matter being reported to the Maharaja he ordered that the treasurer should be shot the next day. The treasurer fearing to lose his life which he believed to have been saved by Lord Mahavira in this miraculous manner, again passed his whole time in weeping and supplicating to the Lord to save him again ; and he also vowed to increase his votive offering of the preceding day from Rs. 50 000 to Rs. 75,000. The next day also the gun, though fired, refused to go and kill the man. Annoyed by this the Maharaja ordered the man to be shot dead a third time. Fear overpowered the condemned man but Faith filled his heart ; his Soul ran for protection to the Lord once more, raising his offering also from Rs. 75,000 to Rs. 1,00,000. The third day also the gun refused to kill the condemned. Now,

the Maharaja's anger turned into surprise. He ordered the release of the treasurer and called him to himself and inquired : " Who is your Ishta " (Saviour or Protector) ? The man answered " Lord Mahavira." At this the Maharaja was satisfied and himself gave some money with which the present central Temple is said to have been built. Thus the Image came to be installed for good in its present position.

Before the Jaina community slid down to its present low position, His Holiness the Battaraka, Priest Custodian of the Temple, was given almost Royal Honours even by the Mohammedan Emperors who supplanted the Jaina and Hindu Rulers of India. One of the Bhattarakas is credited with having possessed a Magic Carpet like the one mentioned in the Arabian Nights, which could take a man to any place where he wished to go, if only he sat on it and wished clearly for his particular destination. It is said that a Mohammedan King from Delhi sent a deputation to invite the Bhattaraka to the King's Special Durbar at Delhi. The deputation took two months to reach the Bhattaraka from Delhi. The Bhattaraka refused the invitation. But when the time of the Durbar came the Bhattaraka, with all his retinue, sat on his huge Magic Carpet and reached the Imperial Capital in three or four days' time. The King was surprised. His Holiness was well received but for some reasons the King refused to allow a Royal Palanquin to him in the procession. But by a Miracle the Bhattaraka manages to make his Palanquin to go on the top of the King's own Palanquin and over the Palace itself. Repentant and surprised the King allows the flags representing Sun and Moon, and a Mace, and Chowry, Peacock brush etc., etc., to be carried before the Bhattaraka. The last Bhattaraka was Mahendra Kirtiji. He also dabbled in this white or black magic. It is said that once he had a vision of a Devi or Goddess who came to be his as a result of his incantations. But he became frightened and the Devi went away. I know nothing to vouch for these traditions but I know the Bhattaraka Mahendra Kirtiji. I met him once in 1900 and then in 1911-12, when he showed me his very fine collection of books which belonged to the Gadi of the Bhattaraka of this Temple. He was murdered in 1919 in that corner of the



Dharmashala which is called the Mahal, the best furnished part of the Dharmashala and in which I stayed in this Pilgrimage. The murder was committed by one Manohar Lal, his wicked disciple and heir-apparent, who was incarcerated in Jaipur Jail. There also he brought about a rising of the convicts and broke the Jail. He is reported to be in Nagda Jail now (January 1927). The present Bhattaraka, His Holiness Chandra Kirtiji is a simple man. He seems to be devoted to his work and may once more recover for the Temple some of its lost importance and glory.

The management of the Temple and its property is in the Nazim of the Jaipur State. The incumbent in December 1926 was a bearded gold earringed Vaishnava, whom I met, but the management is not quite settled. The ALL INDIA DIGAMBAR JAINA TIRTHA KSHETRA COMMITTEE, the JAIPUR JAINAS, the JAIPUR DURBAR and the Bhattaraka are the four claimants to have the right of management.

The most ordinary miracles known now are : The cowherds all round pray for cows etc. to become milking and for butter (ghee) to be produced. The *first* milk and ghee to be offered to the Lord.

Maunds and maunds of *ghee* and milk are thus offered at the Mela in March-April, on Chaitra Shukla 15, and the chariot is taken out on Baisakh Badi 1. The Mainas and Gujaras come in great numbers.

The tradition is that the chariot moves only by the hand of a *Chamar* taking hold of the reins of the bullocks. Now the Chamar only touches the reins ; the Nazim drives ; the Jainas crowd round the chariot and take it forward and back.

The explanation.

I personally believe Jainism to be the key to all science and thought and the guide for all right actions. Jainism believes in very-long-lived\* Celestial Beings, the Devas. If this position is conceded and the Gods or Angels of the Bible, the Farishtas of Quran and the Devas of the Hindus and Jainas and Buddhists are not a mere myth and idle imaginations, then the explanation for

---

\* For an account of these see the Bright Ones in Jainism, Allahabad, 1926, by the present writer.

the miraculous effects of such places all over the Globe now or in the past is as clear as it is logical and convincing. There have been these Atishaya Kshetras or Miracle Places in Greece, in Rome, in France, in Germany, in Mexico, in America, and indeed, in all countries of the world. The annual pilgrimage to Lourdes in France and the many votive offerings to the golden Image of the Holy Virgin, in her famous Church at Marseilles, the many Wishing Wells in England, including one in a field in Trouts Inn in Oxford itself, the innumerable heartfelt thanks published by gratified devotees to Lord Jesus and Holy Mary in the Times of India almost every day, e.g., the Times of India, dated March 5th, 1927, contains the following :

" OUR HEARTFELT AND GRATEFUL THANKS  
to the sacred,

Heart of Jesus, the Heart that never fails,

Blessed Virgin, Saint Joseph, Saint Anthony,

Saint Theresa for granting us what we prayed for. 4824."

The countless vows and votive offerings made to Khwaja Moinuddin Chishti of Ajmer and the Miran Datar of Unjha, Ahmadabad, are modern examples of a wide-spread belief in miracles being worked in the names of Saints. There can be only four possible explanations of these Sacred and Miracle-working Places :—

(1) All this may be a mere chance. That is thousands of wishes are made by men and women in the name of their respective religions or Saints. If by chance some of these wishes are fulfilled, the Faithful may ascribe them to the intervention of their Saints, but really they are due to ordinary course of things and mere chance. This explanation is really no explanation. It only repeats the facts which are to be explained. It gives no explanation. It tries to explain the facts by saying : " these facts are so, because they are so."

(2) Another explanation may be that these successes are merely the results of Faith. That is, the nervous, psychic, supernatural, spiritual, latent powers are excited and liberated and made active by this Faith ; hence the result. According to this view the Biblical " Thou of little Faith " is a just censure and a statement

of an absolutely literally true, eternal spiritual law. Faith works. Without Faith there is suffering, unfulfulness, failure. Faith means success unconditional and full. This explanation seems to be in the right direction. But it makes the vower himself the cause both of the wish and its fulfilment.

(3) The third explanation is that the Saints intervene with God Almighty, who fulfils the wishes of their devotees. This explanation makes our God too much a man and this carries its own refutation on its face.

(4) The last possible explanation is that the Angels created by God or the Saints, atleast some of them, being reborn as Gods or Angels in Paradise or Heaven, attend to the prayers and sometimes look after the success of their devotees. This explanation would be acceptable to the followers of all religions who believe in Souls and Angels. It will be specially so in case of Jainism, as its God, the Vita Raga (unattached) Omnipotent, never uses his Omnipotence, as such use implies desire or attachment, both of which he has destroyed for ever. Therefore his devotees, the Devas, shower success on the faithful supplicants.

It may be noted that intercourse between men and such Gods is not at all a new idea. The whole literature and history of the world is simply full of it. The Pact of Faust with Mephistophelis is known to all readers of Goethe. The Sacred Jaina Books laid down that the Gods upto first pair of Heavens, Saudharma and Ishan, i.e. all Residential, Peripatetic, Stellars, and all the Gods in the first two Heavens have sexual bodily union like human beings. Is it impossible that some celestial being may be enamoured of a 'mortal' human being? A human being with his longest age of 100 or 200 years is literally a 'mortal' compared with the 'immortal' minimum of ten thousand years of the Gods and Goddesses. Thus many 'Fairy Tales' may be romantic memories of long-forgotten, true episodes in the lives of men and women. Some such are enshrined in Patriarchs' lives, in many an account of sacred mysterious, haunted, miraculous legendary or historical places all over the world.

Further, may it not be possible for these 'mortals' of the earth, and the invisible 'Immortals' of water, fire, air, earth, and

wood and the first and second Heavens to woo and win or overawe each other ?

Further still is it not possible for these 'unnatural' sexual intercourses to bear fruit to give to the earth a Christ, Shakuntala etc.—the child rightfully claiming to have a Father or Mother in Heaven ? Thus verily, Mainka Goddess may well mourn on producing Shakuntala : " I have given birth to this daughter like a woman. What earthly pleasure can then I have ? "

The possibility of such celestial human coition more than ever strengthens the possibility of amicable or friendly intercourse between these two highest conditions of existence : Celestial and Human.

All religious literature is full of it. On the five Great Events in the lives of Tirthankaras, the celestial beings descend in their hordes and make earth a veritable Paradise.

The Angels brought messages from God to Mohammad. They had evident communication with Christ. They tempted Jaina Tirthankaras, Buddha and Christ. God appeared as Divine Light to Moses. The Masters of Theosophy dealing with Madame Blavatsky, Col. Olcott and Mrs. Besant are known in our times.

Shorn of the elements of Charlatanry these events or at least claims may point out to the near or remote possibility of these celestial-human intercourses. I have myself known spirits of Syeds etc. possessing the living human bodies.

Dreams also may be partially explicable on occasions by this celestial-human intercourse. The Mohammadan doctrine of Basharat may contain this Truth.

Thus in this last explanation which seems to me to be the most satisfactory of all the four possible explanations the only thing required is Faith in Celestial Beings or Devas or Farishtas or Angels. All religions easily concede to this. Therefore if this position is not absolutely untenable for any reason, the real explanation of all these Jaina, Hindu, Mohammadan and Christian Miracle-Places is that they are guarded by their actual particular Guardian Angel or Devata, who listens to the prayers of all and

grants fulfilment to the deserving so far as such fulfilment does not violate the real natural and just rights of others.—*J. L. Jaini.*

## JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 372 of Volume XXI.)

76. Q. What are the defects that should not be found in a Samyagdrishti or a man possessing Right Belief ?

A. A man of Right Belief should not have doubt, desire for sense-pleasures, disgust at anything, admiration for wrong believers and should not praise wrong believers.

77. Q. What are the transgressions for the five *Vratas* and seven *Silas* which are to be avoided ?

A. There are five transgressions for each of the five *Vratas* and seven *Silas*. They are as follow :—

(1) The five transgressions of the *Ahimsa Vrata* are :—Tying up a living being, beating a living being, mutilating a living being, overloading a living being, and withholding food or drink from a living being.

(2) The five transgressions of the *Satya Vrata* are :—Preaching false doctrines, Divulging the secrets of others, committing forgery, Breach of trust and disclosing the feelings of others.

(3) The five transgressions of the *Achaurya Vrata* are :—Abetment of theft, Receiving stolen property, evasion of Government dues, Use of false weights and measures and sale of adulterated articles.

(4) The five transgressions of the *Brahmacharya Vrata* are :—Bringing about the marriage of people who are not of one's own family, Intercourse with a married immoral woman, Intercourse with an unmarried immoral woman, Unnatural sexual intercourse, and Intense sexual desire.

(5) The five transgressions of the *Parigrahaparimana Vrata* are :—Exceeding the limits of possession regarding house and

land, gold and silver, grain and goods, man and woman servants, clothes and utensils.

(6) The five transgressions of the *Dig Vrata* are :—Transcending the limits of space upwards, downwards or in other directions, extending the field of one's activity, and forgetting the boundaries fixed.

(7) The five transgressions of the *Desa Vrata* are :—Ordering things from beyond the limit, Sending some one out beyond the limit, Sending one's voice out beyond the limit, Making signs to persons beyond the limit, and throwing articles beyond the limit.

(8) The five transgressions of the *Anarthadanda Vrata* are :—Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, surrounding oneself with the objects of sensual pleasure and acting unthinkingly.

(9) The five transgressions of the *Samayika Vrata* are :—Absence of proper control of speech, mind and body, inadvertance and forgetfulness.

(10) The five transgressions of the *Proshadhupavasa Vrata* are :—Handling, depositing and spreading things carelessly and without due regard for life, Lack of interest and Forgetfulness of the requirements of the vow.

(11) The five transgressions of the *Upabhogaparibhogaparimana Vrata* are :—Taking living things e.g. green vegetables, Taking anything connected with a living thing e.g. using a green leaf as a plate, Taking a mixture of living and non-living things e.g. hot with fresh water, Taking aphrodisiacs or exciting food, and Taking badly cooked food.

(12) The five transgressions of the *Atithisamvibhaga Vrata* are :—Placing the food on a thing having life e.g. on plantain leaf, covering the food with a living thing, Delegation of host's duties to another, Lack of respect in giving or envy of another donor and forgetting the time for serving meals.

78. Q. Mention the transgressions of *Sallekhana Vrata* if any.

A. An observer of *Sallekhana Vrata* the vow of peaceful death should be free from desire to prolong one's life, desire to die

soon, attachment to friends, repeated remembrance of past enjoyments and the desire of enjoyments in the next world.

79. Q. Define charity.

A. Charity is defined as the giving of one's things to others for the good of one's self and others.

80. Q. What are the different kinds of charity ?

A. Charity is of 4 kinds in Jainism :—Charity of food, of medicine, of Shastras and of immunity from fear.

Only such things should be given in charity which help in the prosecution of studies and the due observance of austerities, and which do not bring about attachment, repulsion, incontinence, pride, pain, fear etc.

81. Q. What are the qualities which should be found in a giver of charity ?

A. A giver of charity must not wish for any gain in this world in exchange, must give calmly without anger, must be happy at giving and must be without deceit, envy, anxiety and pride.

82. Q. Describe the qualities of the recipients of charity ?

A. The recipients of charity or donees are of 3 classes *Supatras* good donees, *Kupatras* deficient donees, and *Apatras* unworthy donees. The good donees are again of three classes. Ascetics, Laymen with vows and Laymen with right belief but not with vows. The deficient donees are those who are with proper external conduct but without real right belief. The unworthy donees are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

83. Q. Describe the manner of giving food to a Jain Ascetic.

A. The highest gift is that of food to a *Sadhu*, an ascetic of the highest order. The gift of food, however, to be efficient in bringing about good Karmas, must not be given away disrespectfully or with contempt as one would throw away a copper to a beggar. The Jain Sadhu is not a begging medicant. He never asks for anything, nor does he even think of or desire for food. His visit to a habitation is a mere formal observance, one of the

duties of the order. The taking of food is to him, the performance of a duty, not the gratification of a sense desire. The body is useful as an instrument for the development and purification of the soul. The body must, therefore, be sustained by giving it the necessary nourishment. He does not relish his food. He takes food to avoid a suicide, a premature disintegration of the physical ingredients composing the body. He eats to live, and does not live to eat.

The person who helps him to purge his soul, by offering physical nourishment to his body, attains the good result of having done a good act. He must therefore perform it in the reverential spirit of service done, not in the haughty attitude of one conferring a favour. The householder, who thus offers food to a Sadhu out of devotion and reverence must, therefore observe nine points indicating and accompanying true devotion. He must (1) welcome and receive the Sadhu respectfully. He must (2) offer him a high place of honor. Of course a Sadhu would not touch any seat, far less use it. He takes his meal standing, with both hands, not in any utensil of any sort. He must (3) wash the feet of the Sadhu. He must (4) perform a formal worship, as laid down in the scriptures, by reciting sacred texts and making eight kinds of offerings. He must (5) make a low obeisance. He must (6) all the while be thinking reverentially. He must (7) speak respectfully. He must (8) behave respectfully. He must (9) offer a clean, pure, food, cooked with all possible care and thoughtfulness. These 9 conditions of body, mind, and speech are not to be forced upon oneself. They must come automatically.

## LIFE OF LORD MAHAVIRA.

BY

**Harisatya Bhattacharyya, M.A., B.L.,**

**Price Annas 3.**

Four annas postage stamps will bring a copy to  
your door.



# NOTES AND NEWS.

## JAINA GATHERINGS AT LUCKNOW.

This year the Jains of Lucknow, on the occasion of the Ratha-utsava annually held by them, on Vasant Panchmi, invited the All-India Digambara Jain Parishad and the All-India Jiva Daya Pracharni Sabha to hold their annual sessions there.

After the usual preliminaries of Mangla-Charan, the proceedings of the Seventh Annual Session of the Jiva Daya Sabha opened on the night of the 6th February 1927, with the Presidential address of Brahmachari Shri Dhanendra Das, lately a Rais, Zamindar and Banker of Arrah.

### JIVA DAYA SABHA : THE PRESIDENTIAL ADDRESS.

The President opened his learned address by proving the existence of *Jiva*, the intelligent, conscious, living, principle which knows, thinks and understands, and defined *Daya* as, protecting from harm each and every one of the organs, mental and physical, through which that principle is found to function ; and its *Prachar* as the practice of treating all living beings in the manner in which you would wish that you yourself should be treated, Christ's command is " Thou shalt not kill " and the Muslim religion requires a believer of that faith not to harm even an ant or a worm. Jiva Daya Pracharni Sabha has been endeavouring to stop the cruel slaughter of animals in the name of religion or superstition that is unfortunately so very prevalent in all parts of India. It is the duty of every human being to assist the Jiva Daya Sabha in its pious work and noble mission of abolishing animal sacrifices, slaughter of animals for food or sport, and the trade in leather.

The public Lectures organised by the Jiva Daya Sabha were delivered in the afternoon of the 7th February 1927 by Brahmacharis Sital Prasada and Digbijai Singh, and Pandit Darbarilal, and among non-Jains by Babu Bhairon Prasada, and Pandit Brij-Nath Sharga Vakils, Doctor Sahai, and an Arya Samaj Updeshak. Raja Prithwipal Singh Sahib, Taluqdar of Surajpore, who was to preside at these public lectures was unavoidably absent and Rai Bahadur Jugmandardas Honorary Magistrate of Najibabad and

Chairman of District Board Bijour was unanimously elected President. Several resolutions dealing with the various ways and means of promoting Jiva Daya were adopted in the meeting held on the night of the 8th February 1927.

#### DIG. JAIN PARISHAD : PT. AJIT PRASADA'S SPEECH

The proceedings of the All-India Digambara Jaina Parishad began with the address of Pandit Ajit Prasada, Vakil, Chairman of the Reception Committee. The printed address consists of 15 pages. Pandit Ajit Prasada however spoke feelingly extempore, at considerable length, for over an hour and feeling pressed for time he omitted the reading of several pages of the printed address here and there.

#### GLORY OF LUCKNOW.

While dwelling upon the ancient importance of Lucknow, the capital of the Province of Oudh, and now a first class rising town, he pointed out that the ancient Lakshmanapore, which through gradual corrupt pronunciation was changed into Lakhanpore, Lakhan (mau), and Lakhnau, and Lucknow, was a part of the town of Ayodhya, where according to Jain belief all the 24 Tirthankaras of every cycle of time were ever born, and shall ever be born. It was an exceptional defect of the present unfortunate cycle, the like of which occurs once in countless millions of years, that only five (Rishabha, Ajit, Abhinandan, Sumati, and Ananta) out of the 24 Tirthankaras were born in Ayodhya. It was an urgent religious duty of the Jains to pay due homage to Ayodhya, and to make it a paramount place of pilgrimage, only next in importance to Shri Sammed Shikhar—the Hill of Liberation, for all times and for all ages.

It was from Ayodhya, he pointed out, that the ancestors of the great king Raya Malla of Mysore, who belonged to the Ikshwaku clan of Shri Rishabha Nath migrated South and founded the Ganga Dynasty there, and helped in the propagation of Jainism in the South, and in the erection of the colossal image of Shri Gommateshwar (Bahubali) at Shravana Belgola, in the Hasan District of Mysore State an image 57 feet high hewn out of one piece of solid rock there, which is the wonder of the world. He

earnestly exhorted the Jainas to make Chaitra Krishna Naumi, the date of the birth of Shri Rishaba Deva, as popular and All-India known as Rama Naumi, and to celebrate it universally far and wide.

#### JAINISM: WHAT IT IS.

Jainism was a practical, a universal, and a proselytising religion ; a religion which helped in the upliftment and evolution of all living beings, from the minutest undeveloped animalcule to the fully developed human kind, to the position of a Perfect Parmatma, a fully evolved living being, all-happy, all-knowing all-powerful, having no desire or want of any sort whatever, a real and true God, who does not stand in need of being worshipped, or praised, who wants no hallelujahs and no hamd-o-sanaa, who is not affected by the pleasure of providing a Paradise for his devoted votaries, and who never feels enraged at those who refuse to obey him, and who would condemn such rebels to his authority to the sulphurous fires of Hell—a God, who is above the need of assuming human or sub-human forms, and who would not interfere with the affairs of men or superman, a God who is supremely happy in the unalloyed Joy of Knowledge infinite and power unlimited. This religion is open to all, man and animals, birds and beasts. In the Court of the Omniscient Arhat, in the Samosaranam of a Tirthankara, there is only one chamber for all men, high and low, without distinction of any caste or colour, position or status ; and there are no compartments or reserved places for any. All Jainas who can by virtue of their conduct and character, offer ablutions and worship to Shri Jinendra, and food to a Muni, form one social community—the Shravakas—and can certainly interdine and intermarry.

It was a great pity that narrow-minded persons had for their own selfish ends so very much degraded Jainism, and injured the Jain Community by setting up unreasonable and unjustifiable barriers of castes and sub-castes to social intercourse among Jains in matters of dinner and marriage. Evil customs, such as infant marriage, marriages of tender-aged girls with decaying old men, very often for cash consideration, and wasteful extravagance on domestic occurrences, were inspite of pious resolutions repeated

annually for some 25 years past, on the increase and were sapping up the vitality of the Jain community, which was continuously decreasing in numbers, health and wealth. The evils of forming factions, of excommunicating or threatening excommunication of, energetic, intelligent, and honest, young men of upright and spotless character on foolish grounds, and of looking over the obvious lapses from morality, and rectitude of others, have dis-integrated the Jain community which for want of internal cohesion is unable to endure the opposition and attack from without, an inevitable feature of the present struggle for existence, and succumbs and crumbles to disjointed pieces. Oh ! what a fall, and from what height fallen !

The remedies are clear and obvious, if the Jain Community will only have Samyak Darshan, Right belief, realize its own interest, and position, and extricate itself from the thralldom of evil customs and the ruinous, ungrateful and sinful seductions and enticements of those who thrive on the spoils of the Community, who would fain keep the community under the stupid stupor of ignorance to rob them of their small belongings. Abolish all non-essential rites and customs attached to marriage and other domestic occurrences, declare all marriages between persons where the difference of age is more than 20 years against social rules, entailing the penalty of excommunication for all persons concerned, allow free inter-marriage and inter-dining among all-sub-castes following the Jain religion, make primary education, secular and religious compulsory for all Jain boys and girls, and establish Jain High Schools and Colleges wherever necessary, and abolish all unreasonable and unjustifiable prejudices which are clogging the progress of the Jain religion.

#### B. NIRMAL KUMAR'S SPEECH.

Babu Nirmal Kumar of Arrah was unanimously elected president. In his Presidential address, a brochure of 28 closely printed pages, he extremely regretted the long-drawn wasteful ruinous and irreligious litigation about sacred places of pilgrimage between Svetambaris and Digambaris and between the Digambaris themselves. The Digambara institutions like the

Ashram at Kunthalgiri, the Syadvad Maha Vidyalaya, and the Rishab Brahmacharya Ashram were suffering seriously on account of internal discord. He was glad that the Rajgir case had been compromised and wished that the Mahasabha squabble should also be settled amicably. On the question of inter-caste marriage he regretted the unseemly language in which certain communal Journals indulged ; and suggested the formation of a committee to consider the question from various points of view and prepare a report specially dealing with local conditions and the particular communities which would be affected thereby. The question of widow marriage, he said, would be shelved completely and for ever, if genuine and efficient efforts were made to completely abolish early marriage, marriage of old men, and unsuitable marriages, and if widows were duly respected and properly educated. He regretted the indifference of the community in the above matters. He emphasised the utility of English education, side by side with Sanskrit learning, and religious training and instruction, and pointed out that all useful Jain institutions were established by English educated Jains and were being run on lines laid down by them, and the glory of Jainism was vastly propagated by English translations of the sacred Jain Philosophy. He further pointed out that the position which the Jain community occupied in public estimation was mainly due to the English educated Jains who occupied high and responsible places in the Country. He prominently pointed out the importance which the Parsi community had obtained because of English education and internal cohesion. He earnestly impressed the need for the establishment of Jain Colleges and a Jain University. He strongly advocated the pressing need for female education and for the propagation of Jainism by appointment of preachers and publication of tracts, and pamphlets, and for the reclamation, and reconversion of those who once were Jains. He discussed the evil customs and waste extravagance connected with domestic ceremonials, and advocated the high thinking and simple living which a Jain householder should adopt. Several resolutions in the light of the suggestions made in the Presidential Address were passed.

—*Ajit Prasada,*

## THE SOUTH INDIAN HUMANITARIAN LEAGUE.

## PRIZE ESSAY COMPETITIONS.

In view of the ensuing summer vacation, the League is offering an excellent opportunity to the students of the High Schools and Colleges in the Madras Presidency to engage themselves in humanitarian work and also get due recognition of it from the League.

The League awards two prizes of gold medals of the value of two and one sovereigns each to the (a) Best Reports of the humanitarian work (particularly of saving animal lives) done by the writer. or, (b) Best Essays on the "Diet Question," written by the students of the High Schools in any language they may choose, and by the Students of the Colleges in their mother-tongue.

Further Prizes of Rs. 10 and 5 for the Best songs with proper Raga and Thala, in Tamil and Telugu on humanitarian subjects. Any one may go in for this competition. The songs sent in must be quite original and specially prepared for the League.

All Essays and songs must be sent to the undersigned on or before the 30th of June 1927, with a declaration as to the *bona fides* of the writer and the originality of the Essays and songs.

The Hon. Secretaries,  
S. I. Humanitarian League,  
436, Mint St., Madras.

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |   |        |
|---|--------|
| 1. Control Over Birth (Illustrated) ...   | As. 12 |
| 2. The Hidden Side of Sexual Science. ..  | 12     |
| 3. How to build up Manhood (by certain exercises and home methods) ...            | 8      |
| 4. How to live a continent life (by certain exercises and baths) ... ..           | 8      |
| 5. Sterility. Its Causes and Treatment...   | 10     |
| 6. Painless Childbirth ... ..   | 6      |
| 7. Protection against Venereal Diseases. ..                                       | 4      |
| 8. A Course of Four easy Yoga Exercises for increasing retentive power tenfold .. | 6      |

Complete set of eight for Rs. 3 only postage extra.  
Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

Katra Nihal Singh, Amritsar.

Telegrams "HONESTY".

Telephone "941".

## GOLD FOR SILVER

**No** Lottery **No** Game of Chance  
**Humbug** **Blank return**

As true as Daylight

Spend Re. 1. and receive 32

**ATANK NIGRAH PILLS**

Particulars from :—

**ATANK NIGRAH PHARMACY,**

Jamnagar (Kathiawar)

Madras Branch.—26, Broadway.

**A Valuable Book.**

**A Special Offer.**

# **THE MASTERS AND THE PATH**

BY

**THE Rt. Rev. C. W. LEADBEATER**

**With a Foreword by Mrs. Annie Besant, D. L.**

**And a Comprehensive and Useful Index**

*Together with a Colored Picture of the  
Vaisak Valley in the Himalayas.*

Contains wonderful information regarding the Masters, Their existence and work, Their physical bodies and Their residence, the way to reach Them, on Probation, Acceptance, the Great Initiations, the Ego and the Trinity.

"...It speaks of many things which have hitherto been studied and discussed within a comparatively small circle consisting of students well versed in Theosophical knowledge, and ready to study statements concerning regions which they could not yet enter for themselves but hoped to enter later, and then to verify for themselves the statements made by their seniors....."

[From the *Foreword*.]

**Cloth and Gold Rs. 7—8. Usual Price.**

**Now offered for Rs. 5**

**Available only for a short time**

*Order for copies at once*

**Theosophical Publishing House,  
Adyar, MADRAS.**

## **KUSUMA**

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

1. Phial Rs. 2, V.P., Extra.

**ANANDAKUTEERAM,**

**3, Bairagimatam Street, MADRAS.**

**TESTIMONIAL.**

**Col D. Dawespelly Bart, B.A., M.D., L.L.D., P.H.D., B.M.S., Madras.**

**Kusuma which I tried on several of my patients has given utmost satisfaction.**



## WANTED

**STUDENTS**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high-salaried Office Assistants through home study of our **Correspondence Courses**. Small monthly fees accepted. High class Diplomas and Certificates awarded. **GOVERNMENT and LONDON EXAMINATIONS** COACHED with guaranteed success. Our **Special PROSPECTUS No 65** with numerous testimonials from old students and a **Wall CALENDAR for 1926–1927**, are **SENT FREE** to any address on request.

**The India School of Accountancy,**

**Post Box No. 2020, CALCUTTA**

## See what the Doctors & Gentry Say !!!

**Regarding our Cures. Worst and Chronic**

**Cases Cured radically without the least trouble.**

1. **Lieut. Dr. R. Chand Esq., I.M.S. Multan Cantt.** "I have tried **Dr. G. R. Khorana's Gono Specific** on various patients of both acute *Gonorrhæa* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No. 17 India.** "Kindly accept Rs..... for curing a friend of mine of *Gleet* incurable under medical skill."

3. **Dr. T. A. F.....Esq., Corvalls (America).** Your *Gono Cure* did miracles in curing the patient radically. Please expedite for on patient made.

**THOUSANDS OF UNSOLICITED CREDENTIALS.**

**IF YOU HAVE LOST HOPES OF CURE**

**TRY US**

**FOR**

**Gonorrhoea, Syphilis, Impotency, Emissions, Rheumatism, Diabetes, Piles, Paralysis Leucoderma, Gout, Eye, Womanly, and all other Diseases.**

1. *Advance Rs. 5 with order,*      2. *Full particulars on 2 annas stamps.*      3. *State clearly if you are a meat eater.*

**Dr. G. R. KHORANA & SONS, Gono-Specialists,**  
**LYALLPUR, (Punjab).**

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhya giri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. Price As. 8.

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. Price Re. 1.

---

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. Price As. 8.

---

4. **The Jaina Law**—by C. R. Jain Bar-at-Law. Price Rs. 7-8.

---

*Copies can be had from*

THE MANAGER,

The Jaina Gazette,

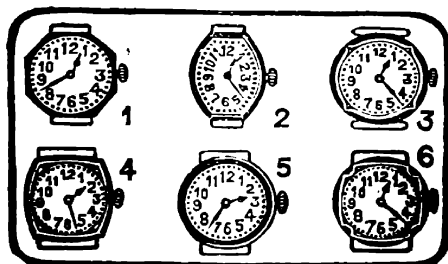
G. T. MADRAS.

# ALL AT HALF PRICES !

22 Ct. Rolled Gold Wrist Watch  
Guaranteed for Ten Years.

Original  
Prices.

**Rs. 14.**



Half  
Prices.

**Rs. 7.**

THIS IS THE SPECIAL OFFER FOR THE  
**NEW YEAR**

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only**

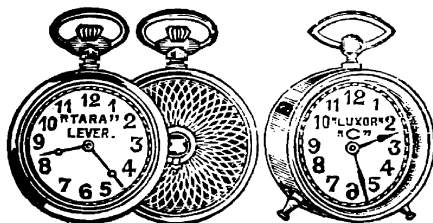
Write now to save disappointment.

## SWAN HOUSE,

Post Box No. 508,

P. T. MADRAS

**A FREE OFFER**  
of 'C' Regd. Time Piece  
**GIVEN FREE**



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing.

**RS. FIVE**

WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.  
WRITE NOW: ONLY A FEW MORE—A LIMITED OFFER.

Apply to :—

## Captain Watch Co.,

Post Box 265.

MADRAS.

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0

2nd quality 21 0 0  
1st quality 30 0 0

Extensive life reading One.

Do	Two	15	0	0
Do	Three	25	0	0
Do	or more	30	0	0
	(per Reading)	10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A Money Order or Indian G. C. Notes will bring the Talisman to your door.*

**D. A. RAM DUTH**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,**

**COLOMBO. (CEYLON).**

**Ready.**

**Ready.**

**Ready.**

## THE JAINA LAW

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardian-Ship, VIII. Custom. Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date. Price Rs. 7-8 only.

*For copies write to—*

**THE DEVENDRA PRINTING & PUBLISHING Co., Ltd.,**

**9, Ammen Koil Street, G.T., MADRAS.**

# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

## CURES ALL ACHES AND PAINS.

Price 10 Annas a Pot

*SOLD EVERYWHERE*

### Amrutanjan Depot,

*MADRAS & BOMBAY.*

## THE MANAGER'S NOTICE.

---

The Jaina Gazette is the premier illustrated Jaina Magazine having a very wide circulation all over India, Europe, America, Africa and Australia.

This is the only English Monthly for the entire population of the Jains.

**Annual Subscription :—Inland Rs. 3. Foreign Rs. 4.**

**The Manager, The Jaina Gazette. G.T., Madras.**

---

## “ Marwar Jain Sudharak.”

(MONTHLY ORGAN).

This is the only Hindi Magazine of the Marwari Jain Community. It contains, Social, Religious, Commercial, Industrial and Historical articles, events, facts and topics. Please register your name at once as a subscriber with the remittance of Rs. 2/8- per M. O. or order by V. P. P.

*Address all Communications to :—*

**Manager : “ Marwar Jain Sudharak,”**

**Sirohi (Rajputana.)**

---



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

**ARYA VAIDYASRAMAM,**

*3, (H), Bairagimatam Street, Madras.*

**TESTIMONIAL.**

Hon. Col. D. Dawespelly, Bart. B.A., M.D LL.D., Ph. D., B.M S., Principal, Electric Medical College Madras. writes : “ Beej Bund,” which I tried to several of my patients has given utmost satisfaction in completely irradiating all symptoms of impotency, and other allied sexual disorders.”

# CRYING NEED.

JAIN HIGH SCHOOL, PANIPAT

*(Recognised and Aided by Government and Local Bodies).*

**The only Jain High School in the Punjab. Run by Limited Society.  
No. on Rolls—500 nearly of all castes and creeds.**

**Connected Activities—One Night School, two Branches and the  
Sanskrit Department for the teaching of Jain Religion and  
Philosophy.**

**Study of Jainism (on general line—non-sectarian)  
Compulsory for all.**

**Expenditure during 1925-26—Over Rs. 21,900.**

**Local Subscriptions and Donations—Over Rs. 4,500.**

**Stipends for all attending Sanskrit Dept.**

**No. of books in Library—3,500.**

**Jain Books about—1,000.**

**School Activities—Social Service League, Co-operative Society,  
Boy Scouts Association, etc., etc.,**

**SCHOOL BUILDING ALMOST COMPLETE,  
NO HOSTEL BUILDING, PLOT OF LAND ACQUIRED.**

## NO MONEY

**One Hundred Boarders accommodated in rented buildings.**

**Society appeals for funds for erection of Hostel Buildings**

**Estimated cost—Rs. 50,000. Donors of 500**

**and above in lump sum will have their names inscribed on the  
walls of the Rooms.**

**JEY KUMAR SINGH JAIN,**

**MANAGER.**

## Books on India and Indian Topics.

Rs. A. P.

Indian Teachers in China—By Phanindranath Bose	...	2	4	0
India in England—By Miss Helena Normanton.	...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra	...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar	...	0	12	0
"Happy India"—By Arnold Lupton	...	4	8	0
National Self-Realisation—By S. E. Stokes	...	1	8	0
To the Students—By C. F. Andrews	...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson	...	1	0	0
The Duties of Man—By Joseph Mazzini	...	1	0	0
Faith and the Future do.	...	0	12	0
From the Council to God do.	...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel	...	1	8	0
The Aims of Labour—Oran Ideal Commonwealth	...	1	0	0
The Truth about India—By H. M. Hundman	...	0	8	0
Young India—1919-1922—By Mahatma Gandhi,	...	4	0	0
The Indian Home Rule do.	...	0	8	0
Neethi Dharma do.	...	0	8	0
A Guide to Health do.	...	0	12	0
Rabindranath Tagore—A Study of his later Works	...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock	...	3	0	0
Mahatma Gandhi—By M. Romain Rolland	...	1	8	0
Principles of Freedom—By C. F. Andrews	...	2	0	0
Terence Macswiney do.	...	0	8	0
War and Self-Determination—By Aurobindo Ghose	...	2	8	0
Renaissance in India—By Aurobindo Ghose	...	1	12	0
National Education do.	...	1	0	0
Ideal and Progress do.	...	1	0	0

Apply to :

**The Manager,  
The Jaina Gazette Office,  
G. T., MADRAS.**



# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION,

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Indore.

Ajit Prasad, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.

---

---

VOL. XXIII.

No. 4.

MADRAS

APRIL 1927.

WHOLE

No. 262.

---

---

## Contents.

	Page
Kumarapala Chaulukya	... 97
The A, B, C of Jainism	... 103
Unreal Pursuit of Realities	... 108
Jainism and its Power to Stop Human Warfare	... 110
The Presidential Address	... 116
Lala Gopi Chand Jain, B.A.	... 122
Jainism in Questions and Answers	... 125
Reviews of Books and Periodicals	... 127
Notes and News	... 128
An Extinct City	... 128

---

Annual Subscription :—Inland Rs. 3 ; Foreign Rs. 4 ;

For Students Rs. 2 ; Single copy As. 5.

---

Office :—9, Ammen Koil Street, G. T., Madras.

# **IMPORTANT NOTICE.**

All our Subscribers are earnestly requested to remit per M.O. their subscription to the Gazette for the current year together with the arrears if any as early as possible.

**The Manager,  
The Jaina Gazette Office,  
9, Ammen Koil Street,  
G. T. MADRAS.**

**Extracts from Holy Quran and Special Messages  
to peoples of different religions.**

With quotations from their respective scriptures.  
No English knowing person should be without a copy  
of this precious book.

5th Edition, 300 pages, Rs. 1-4-0. Postage free.

**ABDULLAH ALLADIN,  
Alladin Buildings, Oxford Street,  
Secunderabad, Deccan.**

# Dr. G. B's Medicated Snuff.

Registered



A sovereign remedy for  
Neuralgia, Scrofula, Nasal  
Catarrh, Headache, Tooth-  
ache and such other kindred  
ailments.

Try a bottle and be now  
convinced.

Price As. 4/- a bottle.

Trade Mark.

Sole Manufacturers :—

**GURU BASAVA & Co., Ltd.,**

Snuff Manufacturing Specialists,

Post Box No. 510, Park Town, MADRAS.

Tele: MEDICATED "

Telephone No. 3272.

S. C. Nagichettiar,

Managing Director.

## KESARI'S LODHRA

WOMEN'S FRIEND - A WEAPON AGAINST

All DISEASES and DISORDERS

Peculiar to Fair Sex

HAS MADE SEVERAL HOMES ENJOY  
HEALTH AND HAPPINESS.

PRICED LOW AT Rs. 3 & 1-10 PER 12 & 5 OZS.

GET IT WITH PARTICULARS FROM  
YOUR CHEMIST, OR FROM

**"KESARI KUTEERAM,"**

Indian Chemists and Druggists, Vepery, MADRAS.

Telegrams "KESARI," MADRAS:

TELEPHONE 3486.

# **THE GLIMPSES OF A HIDDEN. SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on. 1. Immortality of the soul. 2. Nature of knowledge and its extent. 3. The soul is blissful by nature. 4. The Divinity of the Soul. 5. All souls of like nature. 6. Though divine by nature soul's present condition anything but divine. 7. Physical body (embodiment in matter) the cause of trouble. 8. The body is separated from the soul in salvation. 9. Desire for worldly pleasures the cause of trouble. 10. The path of Progress is threefold. 11. Deification the result of Right Action. 12. The Effect of Deification. 13. The Excellence of the condition of the saved ones (Gods). 14. The eternity of the condition of Liberation. 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **Tattvarthadigama Sutra**

BY

**SRIMAD UMASWAMI.**

(an ancient Sanskrit work on Dravyanuyoga,  
Karananuyoga, and Charananuyoga)

Translated into English by

**Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law.**

**Price Rs. 4-8 only.**

Apply to—

**THE MANAGER,**

**THE JAINA GAZETTE,**

**G.T. MADRAS.**

# SEVEN

## CHIEF REASONS WHY

# THE JAINA GAZETTE

## IS

### *The Best Medium of Advertisement*

1. It is a time-honoured Journal of 22 Years' standing.
2. Therefore it has a very wide inland and foreign circulation among the very *elite* of society *i.e.* Rajahs, Zamindars Seths, Bankers, Raises, Vakils, Professors, Ministers etc.
3. It is the only English Magazine for the entire community of 12,00,000 Jains and is the official organ of the All-India Jaina Association.
4. Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
5. Hence if any advertisement should reach the very people who have at once **the will and the money** to purchase the commodity advertised, then it must appear in the Jaina Gazette.
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

### RATES OF ADVERTISEMENT.

Size Demi-Octavo.			Full page.	Half page.	Quarter page.
Ordinary	...	Per Insertion	Rs. 12	7	4
Facing reading matter		do.	Rs. 15	8	5
On the Cover	...	do.	Rs. 20	11	6

7. Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
***The Jaina Gazette, G. T. MADRAS.***

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

**“The Order of the Golden Age” London.**

			Rs.	A.	P.
1.	The Comprehensive Guide Book	...	...	3	8 0
2.	Our Real Relationship to God	...	...	7	8 0
3.	Is Flesh-eating Morally Defensible	...	...	0	6 0
4.	The Testimony of Science	...	...	0	6 0
5.	Diet, Health and the Future Man	...	...	1	0 0
6.	Cancer, Its Cause and Treatment	...	...	5	0 0
7.	Saline Stimulation	...	...	0	8 0
8.	The power of Thought	...	...	0	4 0
9.	The Blood Guiltiness	...	...	2	0 0
10.	The Living Temple	...	...	11	0 0
11.	Addresses and Essays	...	...	2	0 0
12.	The Lost Ideal of Christianity	...	...	1	8 0
13.	The Universal Kinship	...	...	6	0 0
14.	The Whole World Kin	...	...	1	0 0
15.	The Cruelties of the Flesh Traffic	...	...	0	4 0
16.	The Diet for Cultured People	...	...	0	4 0
17.	The Popular Guide	...	...	0	4 0
18.	Brother Pain and His Crown	...	...	0	8 0
19.	The Advantages of Fruitarian Diet	...	...	0	0 6
20.	The Drink Problem	...	...	0	0 9

*For Copies apply to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

**B. L. Jain 'Chaitanya.' C. T.**

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available. Price Rs. 3-4-0 only.

*For copies write to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras*

# A RARE PUBLICATION!

THE SPECIAL NUMBER OF "THE JAINA GAZETTE"  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations :—

## ARTICLES.

1. The Opening Speech of His Highness. 2. Welcome Address to His Highness. 3. The Address of the Chairman of the Reception Committee. 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee. 5. The Jaina Education fund Association. 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association. 7. The Image of Sri Gommatesvara. 8. Comparative Religion by Champat Rai Jain, Bar-at-Law. 9. Jainism in Questions and Answers. 10. An After Life by H. Warren, London. 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S. 12. The Address of Prof. Phanibhushan Adhikari, M.A. 13. The Call of the Times by Hem Chandra Rai, M.A. 14. Pramana-naya-tattvalokalamkara. 15. Wrong Account of Jainism. 16. Story of Sri Bahubali. 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes).

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur. 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabishekam. 13. The Grand Mastakabishekam of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr. M. L. Vardhamaniah. 19. Mr. M. L. Vardhamaniah reading his Welcome, Address. 20. Seth Gurumukharai Sukhanandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

Price Rupee One and As. Eight only.

Postage Free.

*Apply to the Manager :—*

**THE JAINA GAZETTE,**

**G. T. Madras.**



## KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste Endows the whole system with a new lease of life. Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

## Rs. 1,000 REWARD.

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it. One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

### ORDER FOR A TRIAL COURSE.

Price Per Tin Rs. 2. Postage on 1 to 3 Tins 8 Annas.

Apply to:—**D. MANNA LAL,**  
**Native Doctor of Delhi,**

Salam Misri Murabba Pharmacy,  
BANGALORE CITY, J.G.

## THE INDIAN THINKER.

A Fortnightly Review of  
Contemporary thoughts and events from the standpoint  
of Universal welfare.

Edited by **N. Subrahmanya Aiyar, M.A.,**  
**Trivandrum, South India.**

### ANNUAL SUBSCRIPTION.

**Rupees Three. (Payable in Advance).**



# **What is your duty to your Country?**

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
***Post Box 86, Madras.***

---

*Only few copies remaining.*

## **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti (an excellent  
work in Prakrit on the Six Dravyas, Seven Tattvas,  
Eight Karmas, Nine Padarthas etc.)

Translated into English with full commentary by  
S. C. Goshal, M.A., Ph. D.

**Price Rs. 5-8 only.**

*Apply to—*

**THE MANAGER,**  
*The Jaina Gazette,*  
**G. T. Madras.**

# THE South Indian Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa.

As such it is the most deserving of your help.

Please help the League as much as you can.

**Aims and objects:—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to:—*

**The Honorary Secretaries,  
The S. I. Humanitarian League,  
436, Mint Street, MADRAS.**



# THE JAINA GAZETTE

VOL. XXIII. }  
No. 4. }

MADRAS  
APRIL 1927.

{ WHOLE  
{ No. 262.

## **KUMARAPALA CHAULUKYA.** **THE JAINA EMPEROR OF WESTERN INDIA.**

BY

**Umrao Singh Tank, B.A., LL.B.**

**K**UMARAPALA ruled for thirty-one years from A.D. 1143 to A.D. 1174 over a vast territory extending from the hilly regions of the Hindukush to the plains of Maharashtra. The Kumarpala-prabandha gives the following limits of his sway. The Turks on the North; the Ganges on the East; the Vindhya mountains on the South; the Ocean on the West. "Considering his greatness as a king and conqueror" observes an eminent writer "historical record of Kumarapala is meagre and incomplete. Materials may still come to light which will show his power to have been surprisingly widespread." Under him the Chaulukyan empire reached its widest limits and enjoyed uninterrupted peace and prosperity. In fact it came to be regarded as the richest, if not the most warlike monarchy in India. Kumarapala, like his forefathers was a votary of Siva but in A.D. 1159 in consequence of the teaching of the great Jaina teacher Hemachandra<sup>1</sup> he became a convert to Jainism. He, then endeavoured to conduct himself as an ideal Jaina ruler and breathed into the administration that spirit of love and kindness which is the chief characteristic of the great faith he had adopted.

---

1. Hemachandra was born in A.D. 1089 at Dhandhuka and died in A.D. 1172.

The seat of the Chaulukyan government was at Anhilwad<sup>1</sup> now in ruins but then a magnificent city enriched with stately palaces, sumptuous temples, beautiful pleasure-gardens and charming tanks. It was a great centre of international trade where the people of different nationalities met and transacted business. The indigenous commercial community of the capital was very affluent. There were millionaires and multi-millionaires amongst them and those who were worth a crore or more enjoyed the privilege of hoisting huge flags with ringing bells over their palatial houses. The merchants undertook long voyages to foreign countries for trade purposes and made enormous profits.<sup>2</sup>

The Chaulukyan empire of which Kumarapala was by far the noblest ruler was founded by a Rajput adventurer named Mularaja, who having killed Chavada king, Samanta Singh, in A.D. 941, took possession of Anhilwad and set up there as an independent chief. He was succeeded by his son Chamunda of whom we know little. After Chamunda, came Durlabha who was succeeded by Bhima I. He ruled from A.D. 1022 to A.D. 1064 and seems to have been more powerful than either of his predecessors. During his reign in A.D. 1024 Mahamud of Ghazni invaded Gujarat, captured Somanatha and sacked Anhilwad. The kingdom survived the shock given by Mahamud and a few years later, Bhima's general Vimala reduced the Paramara chief of Chandravati to submission and secured from him the beautiful Chitrakuta peak of Abu where in A.D. 1032 he built his famous Jaina temple which is still one of the glories of the Jaina architecture. Bhima had three sons Karna, Khemaraja and Mularaja. On his retirement from the temporal power, in A.D. 1064, Karna became king. He was served by three ministers, Munjajla, Santu and Udaya.<sup>3</sup> All of them were very capable men professing the Jaina religion. Karna was succeeded by his minor son Siddharaja-Jayasinha. During his minority, the administration was carried on

1. Modern Patan in the Gaekwad state, noted for its rich and valuable collections of ancient Jaina MSS.

2. Yasahpala, Moharajaparajaya, Introd XL

3. Udaya had four sons, Bahada, Ambada, Chahada and Sola, The first two rose to eminence under Kumarapala,

by the mother-queen Miyanalladevi who continued receiving the loyal support of her ministers, Siddharaja was a magnificent ruler. It was he who raised the Chaulukyan kingdom to the position of a leading power in India. According to the Prithviraja-Vijaya, he had a sister named Kanchana-devi who was married to Arnoraja, the king of Sambhar. Siddharaja was a great patron of learning and an earnest seeker after truth. A Saivite was he and no doubt a Saivite he died. But it was his chief delight to hear the professors of different sects discussing the merits of their respective faiths. Hemachandra was also invited by the king to assist him in his pursuit of truth. The invitation was accepted. The learned Suri often visited the king in his palace who received him with great courtesy and conversed with him freely on various religious topics. Hemachandra was one of the most gifted men of his time and was always practical in his aims and objects. With his tact and ready wit coupled with his vast and deep learning, he not only succeeded in consolidating the Jaina influence in the Court, but also in impressing the king with the beauty and dignity of the great faith of which he was no mean representative. At the request of the king he composed his first literary work—the famous Siddha-Hema-Vyakarana and speaking in our every day phraseology dedicated it to him.

On the death of Siddharaja, which took place in A.D. 1143, Kumarapala ascended the throne. He was born in A.D. 1093. His father, Tribhuvanapala, lived in his ancestral 'appanage of Dethali. His grand-father Devaprasada, the son of Kshemaraja had burnt himself on the funeral pyre shortly after the death of Karna. Tribhuvanapala married Kashmira-devi a woman of low birth by whom he had three sons, Mahipala, Kumarapala and Kirtipala and two daughters, Pramala and Devala. Pramala was given in marriage to Kanahada-deva, the military commander of Siddharaja and Devala to Arnoraja, the king of Sambhar. Kumarapala himself was married by his father to Bhopala-devi who in due course bore him a daughter named Lilu. Jayasinha-Siddharaja had no male issue. In spite of all his prayers, the gods were not pleased to bless him with a son. Naturally, Tribhuvanapala and his sons, as next reversioners, claimed the

crown after him. But Siddharaja hated them for their social apostasy and to defeat their claim nominated a Paramara prince, Chahada<sup>1</sup>, who hailed from Malava as his son and successor.

To make himself sure of the success of his plan and to safeguard the interests of his adopted son, he had Tribhuvanapala assassinated. The next intended victim was Kumarapala. Before he could lay his hand upon him, the secret was out and Kumarapala, as advised by his brother-in-law Kanhad left his family at Dethali and himself went into exile. He roamed about under disguise visiting various places. Once, he paid a secret visit to the capital to know what was going in the Court but he was recognised and followed by the men of Siddharaja. But with the aid of a friendly potter named Alinga, he managed to evade the search-party and made good his escape. Thence he made his way to Cambay where he came across Hemachandra who is said to have foretold his future greatness but he did not take it seriously. While staying at Ujjain, news came to him that Siddharaja was dead. He at once hastened to Anhilwad. The state nobles and ministers met in a council and after some discussion, decided to offer the crown to Kumarapala and not to Chahada who was a stranger. After an interregnum of thirty days during which period, the sandals of the late emperor adorned the vacant throne, Kumarapala was installed as emperor of Anhilwad.

The first act of Kumarapala on coming to throne was to recognise the services, in an appropriate manner, of all those who had befriended him in the days when he was a homeless wanderer. Alinga was made the chief member of the council which was formed to carry on the administration of the state. Bahada was appointed as prime minister. Bhopala-devi was elevated to the dignity of the chief queen. Devasri and others were given handsome rewards.

---

1. Merutunga has erroneously confounded this Chahada who was a Paramara Rajput with his namesake who was one of the four sons of Udaya. The error has been repeated also in the learned works of oriental scholars. Modern research owes a great debt to Muni Jina-vijaya-ji for his having pointed out the mistake in his learned work "The Prachina Jaina Shilalekha" Pt. II.

When Kumarapala came to throne, he was in his fiftieth year of age. He had seen much of the world and had no doubt laid up a vast store of experience in course of his wanderings. No wonder that a man of his type should insist upon looking personally into the affairs of realm and allow no one to arrogate his authority. This attitude of his of course did not find favour with the old courtiers who saw their power gone and prestige damaged. They all became his enemies and with the object of killing him and placing their own nominee on the throne entered into a conspiracy. They posted their secret agents with instructions to watch and follow and kill the emperor. But before they could achieve their object, the conspiracy was discovered and all the conspirators were executed.

Kumarapala owed his elevation to the throne to Kanahada-deva just as Akbar owed his crown to Bairam-Khan. Kanahada, it appears, had looked forward to an era of all-powerfulness under the regime of his brother-in-law. He waited and waited but no power came to him. He then realised that he had been labouring under an illusion. He felt sullen and morose and ultimately his attitude towards Kumarapala became manifestly hostile. He defied his authority, published his low origin and questioned his right. Friendly warnings were given to him from time to time but he took no notice of them. At last by the orders of the emperor, he was arrested and was deprived of the use of his eyes.

When the council of the nobles and ministers had given its verdict in favour of Kumarapala, Chahada, the disappointed claimant sought the protection of Arnoraja the king of Sambhar and appealed to him for help. Arnoraja who had married a sister of Siddharaja gave him a rank in the army and took up his cause. The Chohan chief now began fomenting disaffection in the Chaulukyan army and both by purse and promise won over to his side some of the generals of Kumarapala. Having thus made himself sure of his success, he set out at the head of a large force and came on the borders of Gujarat. Though treason and treachery were not unknown in the Chaulukyan camp, yet Kumarapala with his superior generalship and great personal courage managed to defeat the enemy and inflict a heavy loss on

him. Both Arnoraja and Chahada were taken prisoners the former was allowed to go back to his kingdom while the latter was generously pardoned and given a position in the Court.

While Kumarapala was engaged in repelling the invasion of Arnoraja, Vikrama-Simha, the feudatory chief of Chandravati (Abu) who had avowedly joined the contest with his men of Jalor as Kumarapala's vassal, was found secretly favouring the enemy. In fact he was the leading member of a conspiracy which was formed to kill the Chaulukyan monarch. Fortunately Kumarapala had a timely warning of the impending danger and thus what would have proved a grievous disaster was averted. In due course Vikrama was deposed and sent as a state prisoner to Anhilwad and his place was given to his nephew, Yasodhavalala.

Soon after, Kumarapala turned his attention to the reduction of Sapadalaksha. A large army consisting of fourteen hundred camels and twice as much foot was prepared and Chahada was put in command of it. The valiant Chahada attacked and captured Bambhera, a town in Sapadalaksha and gradually established Chaulukyan supremacy there. Seven crores of rupees worth gold and seven hundred marcs fell into the hands of the victorious army. A story is told by Merutunga which sheds an interesting light on Kumarapala's character. When war accounts were submitted to him, he was very angry with Chahada for his having incurred an *unauthorised* expenditure of one lac of rupees in charity out of the war purse. "The expenses in which you indulge" said the emperor "even I am not able to compass." "Because your Majesty is not a king's son while I am" was the ready retort of Chahada.

*(To be continued.)*



# THE A, B, C OF JAINISM.

[The writer of this article Mr. Chimanlal J. Shah is a Jain Graduate of Bombay University now engaged on research into the history of Jains in Northern India for writing an authoritative and reliable thesis on the subject. He is a very painstaking student of Jainism and has made this maiden attempt by writing the short paper which will be found both instructive and interesting. We are in a great need of a book which can give a comprehensive and succinct view of the principles of Jain philosophy and religion and such need will, I hope, be fulfilled by several attempts at the hands of our Jain Graduates who are growing in number every year. —Mohanlal D. Desai]

## Introduction.

**A**BOUT the antiquity of Jainism there remains very little to be said, because scholars and historians have left almost nothing to speculate about. That Jainism is an offshoot of Buddhism or Brahmanism or that Mahavira was the founder of Jainism is what is historically both unsound and wrong.

From certain inscriptions from Mathura we see that they are dedicated to Rishabha, the first of the twenty-four Tirthankaras of Jainism. If He was the founder of Jainism there is no reason why people some 600 years after Him should dedicate their inscriptions to any one but Mahavira. Further more Parshvanatha, the predecessor of Mahavira, is now considered to be a historical personage by the modern historians. The date of Parshvanatha as fixed by them is c. 800 B.C. About this Dr. Guerinot says in his introduction to his "Essay on Jaina Bibliography."

"There can no longer be any doubt that Parshvanatha was a historical personage. According to the Jaina tradition He must have lived a hundred years, and died 250 years before Mahavira. His period of activity therefore corresponds to the 8th century B.C.

"The parents of Mahavira were followers of the religion of Parshva..... The age we live in there have appeared twenty-four prophets of Jainism. They are ordinarily called Tirthankaras. With the 23rd Parshvanatha we enter into the region of history and reality."

From this we are convinced of the antiquity of Jainism. Mahavira is the last Tirthankara of this age, and had taken birth at a time when everything was in disorder, and his presence was badly required. According to Mr. Datta the conditions of those times are summed up in the following words :—

"Religion in its true form had been replaced by forms. Excellent social and moral rules were disfigured by the unhealthy distinctions of caste, by exclusive privileges for Brahmins, and by cruel laws for Sudras..... Thus society was held in a cast iron mould which it had long outgrown, and the social, religious and legal literature of the day still proclaimed and upheld the cruel injustice against the Sudras, long after the Sudra had become civilized and industrious, and a worthy member of society."

At such a period of our history Mahavira put before the world His deep and broad principles of Ahimsa, and brought about an unsurpassed revival in the current filthy atmosphere. About Mahavira's message to the world Dr. Rabindranath Tagore says as follows :—

"Mahavira proclaimed in India the message of salvation that religion is a reality, and not a mere social convention, that salvation comes from taking refuge in that true religion, and not from observing the external ceremonies of the community—that religion cannot regard any barrier between man and man as an external verity. Wondrous to relate, this teaching rapidly overtopped the barriers of the race's abiding instinct and conquered the whole country. For a long period now the influence of Kshatriya teachers completely suppressed the Brahmin power."

Thus we see from most reliable sources that about the antiquity of Jainism, there is absolutely no doubt at present, and that Mahavira the twenty-fourth Jina has with His great message of Ahimsa given to the present world something on which a

new civilization can be built up to save it from utter wreck and ruin.

Western scholars only very recently took up the study of Jainism, and hence too much of misunderstanding and misbelief has been abroad. Some have thought that Jainism is an offshoot of Buddhism or Brahmanism, and some have gone to the length of saying that Gautama the disciple of Mahavira and Gautama Buddha were one and the same. From the following quotation of Dr. Hopkins from a letter to Shri Vijayindrasuriji the reader will realise what sort of misunderstanding was then abroad :—

"I found at once that the practical religion of the Jainas was one worthy of all commendation, and I have since regretted that I stigmatized the Jaina religion as insisting on denying God, worshipping man, and nourishing vermin as its chief tenets without giving regard to the wonderful effect this religion has on the character and morality of the people. But as is often the case, a close acquaintance with a religion brings out its good side and creates a much more favourable impression of it as a whole than can be obtained by a merely objective literary acquaintance."

About the antiquity of Jainism Dr. Hermann Jacobi says in his Essay read in the Congress of the History of all religions :—

"In conclusion let me assert my conviction that Jainism is an original system of religion quite distinct and independent of all others ; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India."

Major General Forlong after his stay at Mt. Abu for 17 years declared after a long study, "Jainism thus appears as the earliest faith in India."

Moreover Jainism is not only an old religion but it has a treasure of its own which it can be well proud of. In the sphere of literature Jainism has hardly left out a single field ; in the sphere of Logic it has developed the mode of reasoning called Syadvada ; in the sphere of Metaphysics it gives us the ultimate analysis of the universe ; and in the sphere of practical religion it lays down the rules of conduct with a minuteness and comprehensiveness which are unsurpassable. Moreover the work done ;

by Jainism in the field of architecture and sculpture is not unknown to any lover of art and beauty.

In writing about Jaina literature Dr. Hartel of Germany writes :—" Now what would Sanskrit poetry be without this large Sanskrit literature of the Jainas ? The more I learn to know it, the more my admiration rises."

About this very point Professor Winternitz says in his " Jainas in the history of Indian literature " :—" It would take a fairly big volume to give a history of all that the Jainas have contributed to the treasures of Indian literature."

" Jainas have contributed their full share to the religious, ethical, poetical and scientific literature of ancient India."

Again while speaking of Jaina literature and architecture Dr. Hartel says :—" Jaina literature gives nourishment in the same time to the scholar, to those who like refine literary compositions, and those who like fine fairy and other tales, related in a simple style which is adapted to this kind of literature. Neither the Buddhas nor the Hindu authors know how to tell a tale At the same time what would have become of Indian sculpture and architecture, if the Jainas had kept, as you say, to conservative ideas i.e if they had not caused statues of the Tirthankaras to be made and temples to be built."

Writing to the same effect Mr. T. L. Vaswani says, " Marvellous in its minute workmanship and symbolism is Jaina architecture. Jainas have developed a logic which is not surpassed by any other in its severe reasoning and analysis ; and the Jaina philosophy as I understood it holds within it ideas which can help much in building a new Civilization."

Our modern science also is in many points based on the original principles of the Jaina science. What is the invention of gramophone ? It clearly points to the fact that a word or a voice is a kind of matter, and this is what Jainism has been saying for hundreds of years. The recent discovery of Dr. Bose that plants or vegetables have life in them is the fundamental idea of Jaina religion and Jaina science.

Speaking on Jaina science Dr. L. P. Tessitory of Italy once observed to the following effect ;—

"Jainism is a religion of a very high character. Its chief principles are based on science, and this is not only my inference, but it is my actual experience. The more the science of things progresses, the more it proves the principles of Jain religion."

In certain quarters it is wrongly understood that Jainism does not believe in God, and that it is an atheistic religion. Such a view of Jain religion is the result of the ignorance of its doctrines and philosophy, and we hope that this ignorance will be clear to the reader in the body of this small work.

Speaking about this Dr. Pertold says :—"The Jain view of God is a very natural one for the thinking being. I am strongly opposed to those, who may call Jainism atheism and thereby deny its being a religion at all."

"To make a final conclusion I venture to say that the Jain religion is for the comparative science of religion one of the most important developed religions because of its advanced view of religious matter as well as of the methods."

Thus looking at it from whatever point of view we have to admit that Jainism has a very valuable contribution to make to the uplift of humanity which is the one object of all religions. This "a, b, c of Jainism" is no attempt on our part at an original work in any one of these fields. It is merely to give to the general reader in a nutshell a correct idea of Jainism.

Such small primers have also their scope in the vast field of literature, and looking to this we hope that this 'a, b, c' will be helpful to many a reader, and will also remove the doubt and misunderstandings of many seekers after truth.

We know and we are conscious of the short-comings of this tract, but this is only an humble attempt for the information of the general reader.

*(To be continued.)*

# UNREAL PURSUIT OF REALITIES.

## Religion.

**A**S ever Prakriti clings to Purusha when He spurns her. Mahomed and Mahavira get rich and splendid mosques and Mandirs, because they were possessionless and simple houseless men. Why should men vilify these heroes of all-contained nothingness by trying to give them something of our pigmy nothingness? This is the pathos; the lie of religious culture; the paradox of faith; the self-contradiction of worship. We worship A in the form and by means of non-A! In worshipping A, we worship or at least sanctify non-A. In trying to be near A by these means, we unconsciously go farther and farther from A. It is ever thus that Subtle Satan lures us away from Near God.

The thing needed and difficult is to visualise and make real and one with one's self even the most ordinary, daily repeated, and repeatedly professed elementary tenets and essential dogmas of any religion.

We follow religion parrot-like. Our ancestors of old followed it as a seen and experienced object.

## Politics.

Politics is simply the science and art of managing its own internal and external communal affairs by a community, which may be simple or complex. A simple community has a unity of locality, history, religion, race, tradition, custom, feelings and ideals. A complex community does not possess all these. Whether simple or complex, a political community aims at preserving the greatest possible measure of freedom of thought, speech and action of its constituent individuals and sections. It aims primarily to keep peace and order at home, and honour and safety abroad. The reign of Law among its citizens secures Peace within, the knowledge or conviction abroad that it can and shall hold its own secures honourable recognition abroad and makes it immune from any invasion or hostile or contemptible treatment.

Modes of Government and war change with times. The chariots and arrows of Mahabharata have evolved up to tanks and machine-guns and shells and mines and aeroplanes of to-day. Indians are like ignorant, puling babes in the military art on land and sea and in air. In the art of Government, democratic, parliamentary or any other, they are centuries behind the other nations of the World. And yet they want Political Freedom and Status, as if they were equals of all the nations with whom they are co-signatories in the League of Nations. An untouchable may purchase a First Class ticket by a train in which all other First Class passengers are Brahmins in India. The position of India in the Family of Nations to-day, is not much different from that of the untouchable First Class ticket-holder above.

Willing and instinctive obedience to and co-operation with Law has to filter down into the lives and thoughts and feelings of Indian masses, and they have to become trained to fall immediately into an united unbreakable solid fronted line of soldiers to protect their hearths and homes and the land and the water boundaries of their beloved Motherland, before any talk of self-Government can become real. Men and women have to grow into strong, genuine, real citizens before real Politics can be pursued.

Indeed it is easy to see how unreality saturates our pursuit of our social aims, our local self-Government, our commerce and trade, our law and justice, our domestic lives our books and newspapers, in fact all our individual and aggregate lives. Till this un-reality is cured and its recurrence prevented, no substantial or real advance in any direction is even possible.—*J. L. Jaini.*

# JAINISM AND ITS POWER TO STOP HUMAN WARFARE.\*

Salutation to the Founder of the Science of Religion :—

*Adi Purusha Adisha JINA Adi Subuddha Karatara  
Dharma Dhurandara Parama GURU Namaun Adi Avatara.*

**(Translation) :—**Salutation to the First Divinity Incarnate,  
the First Perfect Man, the Lord of Jinas  
(Conquerors), the First Most Excellent  
Arranger of things, the Supporter of  
Dharma (Religion), and the Supreme  
Teacher.

Brothers and Sisters or as you have it in the West, Ladies and Gentlemen !

I am happy to have this opportunity of delivering the great Jaina Message of Peace and Love to the present distinguished gathering of thoughtful women and men, in this great cosmopolitan rendezvous of nations, and I like to take this opportunity of thanking Madame Benigni who has so kindly made the necessary arrangements for to-day's lecture. Now, as you know, the subject of my lecture is Jainism and its power to put a stop to human warfare. We all remember the awful times through which the world passed during the recent great war. That was fought out, so some people thought and so everybody said at the time, to secure peace. That horrible war ended about eight years ago, but we have seen nothing of the peace that we fought so furiously to secure ! On the contrary, the atmosphere is as hostile to peace to-day as it was when the war came. We still have the same old ideals, the same lust of power and acquisition, the same unhealthy rivalries between nations that had turned the world into so many armed encampments ready to burst into a huge conflagration at any moment, on the least provocation. There is no difference in the treatment of the weaker nations by the stronger ones ; there is no

---

\* A lecture delivered by Mr. C. R. Jain before " Le Trait d'Union " Society at Nice.



change in the angle of vision of the statesmen of the great nations ; there is no slackening of the rush for armaments and the cult of destructive power. In short, the war that was fought out has completely failed in its purpose, if it really *did* aim at securing Peace ! Distrust is the prevailing note of our political life to-day, and it is distrust which must sooner or later lead us into war again with our neighbours. And let me say that this distrust is fully justified by experience. For we have learnt the bitter lesson that political promises are grounded not upon conscience and honesty of purpose, but upon mere considerations of national convenience and advantage, so that in their hearts the statesmen are all the time aware that the great treaties which they adorn with their signatures are but seldom anything more than mere scraps of paper ! But shall not peace be secured through such organizations as the League of Nations, or the Brotherhood of Youth and the Fellowship of Reconciliation ? My reply is an emphatic NO ! For the former will be in danger of becoming the breeding ground of intrigue, and the others will never have a voice—in any case not an effective voice—in the disposal of matters pertaining to peace and war amongst the nations of men.

I do not want to be a pessimist by any means ; but it is no good to shut one's eyes to the fact that our political aspirations are at war with the science of peace, and will not yield anything except thorns and tears so long as its outlook on life is not completely changed. You need to change the very hearts of men in the first instance, and the change must be universal, neither sporadic nor erratic. A few good men can accomplish nothing in a world that is constituted by the opposite type of people. The outlook on life of the peacefully inclined man is of the average man of our day. To-day you have only the two ideals in the innermost hearts of men, namely, acquisition and fashion ! What you want for Peace on the contrary is the passion to live and to let live ! In other words, those who aspire to introduce the millennium of PEACE in the world to-day must find out a way to the human heart and to replace therein the existing harmful ideals of acquisition and fashion with the love for the neighbour, both near and remote, and respect and loving regard for all forms of

life ! For unless you respect life in all its manifestations, it will not be possible for you to respect it as you should in your neighbours. I am not talking of the mockery of love that is no deeper than the mucous living of one's lips, and that readily leads one to circumvent facts, twist the significance of words and phrases of solemn pacts and to trample on treaties and engagements. If you have no respect for all life, you will never have respect for any of its forms, except when it suits you otherwise or when it is better for you to behave respectfully towards any one individual or community or communities of men. Look, all the disturbance in the jungle arises from the presence of animals that prey on and devour the flesh of their 'fellow-beings. There is no disturbance where herbivorous animals live. The deer, the cow, the pigeon, the dove, injure no one ; it is the wolf, the leopard, the hawk, the vulture that are constantly engaged in killing are causing disturbance. The principle holds good throughout.

The question is how is the necessary change in the human heart to be effected ? The Bible taught all right enough : love thine neighbour as thyself. But it failed to make any impression on the worldly man ! Two causes account for failure in this respect and these are especially strong in modern times. Firstly, the Bible is believed by Christiandom to-day to teach only respect for the human life. The doctrine of love is not to be extended to all forms of life, the animals being deemed to have been especially created for being devoured by men. With such a belief you require an extraordinary logical acumen to perceive the special sanctity of human life when all its other forms of life are devoid of it. No wonder that the average man is not impressed with such a special sanctity for the human life. The other reason why the Biblical doctrine of loving the neighbour impresses us not to-day is to be found in the fact that the modern mind has acquired what I might term a highly commendable spirit of freedom of thought, and is not likely to be swayed by mere *lipse dixit* and doctrines that do not explain themselves. He will not, therefore, turn the other cheek, or give his cloak also when only his coat it is that is claimed at law. As for the unintelligibility of these doctrines the Bible itself explains :

'If I have spoken to you of earthly things, and ye believe not, how shall ye believe if I speak to you of heavenly things?'

And it is distinctly added :—

'I have other things to say unto you, but you cannot bear them yet.' The student of the Bible is or ought to be familiar with the fact that its composition and language are deliberately so worded as to mislead the swine class of people, and that the sense of its doctrines and dogmas could not be understood except under instruction from specially qualified teachers. If any one is interested in this part of the subject I would recommend to him at least one of my recent pamphlets whose title is a sufficient index to its subject matter—The Glimpses of A Hidden Science in the Original Christian Teachings.

Such are the reasons that have stood in the way of the doctrine of loving one's neighbour. To-day the great Message that I have to give you from Jainism, will furnish a complete explanation of the doctrine of LOVE and will, if accepted, enable us to live in peace with our fellow-beings, as we did in India for untold millenniums in the past, until there was an invasion from the West a little less than a thousand years ago. It is no part of my discourse to-day to take you through the Indian History or to explain why the western invasion was successful against a great peaceful nation. I will merely remark here, in passing, that the reason was that people had about that time come to disregard the rule of Love and were divided and cut up amongst themselves, so that there was no real opposition to the invading hordes. As a matter of fact, Jainism is not opposed to fighting altogether; though it is opposed to fighting in all cases except in self-defence. If you are attacked you must defend yourself; but you should not attack any peaceful individual or community yourself. The reason will become quite clear if you take the case of an object of one's love going mad all at once and attacking, with destructive weapons, whomsoever he chanced to encounter. It is obvious that if you do not disarm him on account of a false sense of love, you will be directly acting as the enemy of all those whom he will destroy. Under such circumstances if he has to be killed in the process of disarming there is no blame in the killer.

To come to the explanation of the doctrine of Love, it is pointed out by Jainism that every action affects the doer of it just as much as the being in regard to which that action is performed. Nay, it is conceivable that the latter individual may escape the effect of our action, but the former cannot, though the effect of action on another is easily discernible but not so on one's own self. What happens is this that with every action flows a subtle invisible kind of material, into the soul which combines with it and modifies its constitution and disposition. The soul is a simple substance, and therefore immortal, since compounds alone are liable to disintegration, disruption and destruction. But in combination with matter spirit or soul itself becomes subject to birth and death. Matter also interferes with its other attributes which are fully divine, whence the statement 'I have said Ye are Gods.' The divinity of the soul can be realised if it can be rid of the crippling companionship of matter. But, as already pointed out, matter comes into it with every thought, word and deed. How, then, is this poisonous influx to be stopped? It cannot be done all at once, surely. There is a graduated path of progress along which success can be easily attained. This material influx is of two kinds, bad and less bad. First of all we must so manage our psychology as to avoid the worst forms of this influx, and then gradually all influx itself. I have no time to go deeply into the question to-day, but I may say that it is capable of rational demonstration along the most rigorous of lines of enquiry which are known to science. The principle is that all selfish forms of desire for the things of the senses are the causes which give rise to the worst forms of the material influx. Words and deeds, and thoughts, which are less tinged with selfishness are, then, the causes which enable one to avoid the worst forms of the material influx. Therefore, in loving one's neighbour one escapes from the worst forms of this influx, and in hating any one, even though it be only an animal that is killed or devoured, one courts the worst fate for oneself, by engendering the very worst types of combinations between his own soul and the subtle material that is constantly pouring into it. This is why it is laid down as a commandment in the Bible : thou shalt not kill ! You will notice

that there are no qualifying words in this commandment to restrict the injunction to any particular class of life ; but to-day we read it as if it were only said thou shalt not kill man ! The higher law explains the reason why thou shalt not kill even an animal.

It is not my ambition to enter into a proof of all these statements to-day ; neither would the duration of a short lecture avail me for that purpose. Still I must give you some indications which you can follow up if you be impressed with anything that I have put before you or that I am going to put before you in the remaining portion of my lecture.

As to the simplicity of the soul-substance, the following passage in MacDougal's Physiological Psychology will speak for itself :

“ We are compelled to admit.....that the so-called Psychical elements are.....partial affections of a single substance or being ; and since, as we have seen, this is not any part of the brain, is not a material substance but differs from all material substance in that while it is unitary, it is yet present, or can act or be acted upon, at many points in space simultaneously.....we must regard it as an immaterial substance or being. And this being thus necessarily postulated as the ground of the unity of individual consciousness, we may call the soul of the individual.”

If you now read the early Christian Fathers you will find they also taught the simplicity of the soul-substance, and a Christian Psychology (see Maher's Psychology) expressly advances arguments to prove that the soul is a simple substance and immortal by nature, since simple things are indestructible, unlike compound things that are destroyed when the parts of which they are composed fall apart.

*(To be continued.)*

# THE PRESIDENTIAL ADDRESS.\*

BY

Prof. B. L. Atreya, M.A. of the Benares  
Hindu University.

Gentlemen,—I consider it a great honour and privilege to be invited to preside over the anniversary of this temple of Saraswati, the Syad-Vada-Maha-Vidyalyaya, and therefore I am sincerely thankful to those who have given me this happy opportunity to be here, although I cannot forget that my presence in this seat of honour is not well-deserved, and therefore, is an injustice to those who really deserve it.

The only justification of my presence here, inspite of my lack in the qualities required of a president worthy of this gathering, is my love and admiration for most of the religious and philosophical doctrines taught by your holy Tirthankaras. If religion is only a spiritual quality, and philosophy a view of Life and the Universe, I have no hesitation in calling myself a Jain in so far as I share the doctrines of Jainism. I believe, with you, that the Reality has many aspects (*Anekantavada*), all of which should be known before our knowledge can be said to be complete and perfect; that our judgments about things in our practical life are generally made from particular points-of-view, and hence they have only relative validity (*Syadvada*) not the absolute; that I am the maker of my own fate (*Karta*) and the enjoyer of, or the sufferer from, the results of my own deeds (*Bhokta*). Nay, I am my own Liberator, and so I need not throw the responsibility of the states and conditions of my existence on any other agency, God or Devil; that death does not efface our existence, but only puts us in another environment which is required for the fruition of our good or bad deeds (*Karma*); that though I am potentially omniscient and perfect, yet somehow my perfection and omniscience are veiled and hidden by the power of some agency which appears to be other than myself through its constant entering into (*Ajiva*)

---

\* Delivered at the Twenty First Anniversary of the Syadvad Digambar Jain Mahavidyalaya on 17th April 1927.

the constitution of my personality (*Jiva*), and which it is my highest purpose in this life to ward off (*Samvara*), and to completely get rid of, (*Nirjara*) in order that I may attain to the pristine glory of my real Being of Omniscience, Power and Bliss (*Moksha*); that every individual in the world has a right to live, and therefore we should behave with others just in the same way of love and non-injury as we wish them to do to us; that meat-eating is not proper to man, and should not be allowed in cultured society; that we cannot achieve final satisfaction in worldly enjoyments, and therefore should turn our attention from their pursuits to achieving the real and permanent Bliss of Nirvana. These are some of the articles of my faith, which I share with Jainism, together with others, which in no way contradict but complete them to form a system of my religion and philosophy.

I really appreciate your practice of inviting a Non-Jaina to preside over this function; not because it has given me a chance to be here, but because it is the best way of making other people know of your noble religion. And the more people come to know of your religion and philosophy, the more they will love and admire them, for to know Truth is to love it; and I have no hesitation in saying that Jainism, if rightly understood, stands for much that is true. Religious animosity which has prevailed so much in the world and which still unfortunately prevails in our country will cease only when our countrymen will open the windows of their hearts to receive light from all directions and study other religions and views of life than in which they are born, and which they very often wrongly believe to be superior to others. The attitude of Anekanta-vada and Syad-vada, which urges us to be impartial in the investigation of truth, is what we need most at the present time in all religions and sects. And I hope the Jainas will, by their practical example, teach tolerance to those who need it.

I do not propose to discuss here the antiquity and originality of your religion, or to give a detailed and elaborate survey of its doctrines, or to expound and justify them philosophically partly because there is not sufficient time at my disposal, and partly

because every one of you, I presume, is more acquainted with these things than I am, and mainly because I do not want the public to think that I have spoken well of your religion in exchange of the honour you have conferred upon me. For, this idea will undervalue all my appreciation of Jainism. I consider it *your* duty to enlighten the world on these points with all your might and zeal, for, the world at present stands in need of these truths. I will here draw your attention to some other vital problems which require our immediate solution—problems touching our very life and death as a nation.

The most important thing that we Indians have to learn, and which, unfortunately, we as a nation have not yet learnt, is the truth expressed by Dr. Iqbal in the couplet :—

*Mashab nahim sikata apasa mem barai rakna  
Hindi hai ham vatan hai hindustan hamara.*

That is, the fact that we differ in religious views should not give rise to quarrels in secular, social, and political matters. We must remember that we are inhabitants of the same country Hindustan, and therefore we are all Hindus whatever may our religions be.

Strictly speaking the religion of every individual differs from that of another. My wife's religion, for instance, is different from mine as my father's is different from that of my son, both of whom differ from me in their religious views. We do not on that account fight and live at loggerheads. If any person belonging to another family attacks my father, however my father may differ from me in his religious views, I will not join hands with the alien invader, however he may agree with me in my religious beliefs. Such is the relation of love and fellow feeling that should exist amongst the followers of various religions living in the same country because their secular interests are common. I do not agree with those people who want to see one religion before they dream of one nation, for, that time will never come. Our drawback is not that we have so many religions in India, but that we lack in common sense. To be a united nation, I do not think it is necessary to sink our religious differences, for, it is differences alone that enrich Unity. We should rather have harmony of



various tones, unity harmonising multiplicity. The ideal of the Hindu-sangathan, in my opinion, is an Indian nation harmoniously comprising the three hundred millions of the inhabitants of the Hindusthan, having even no less than as many religions,—a nation standing for a particular type of civilization which will be a distinct note in the harmony of the world civilization, although in itself a musical unity comprising of various notes distinct from each other.

This ideal of a Hindu (Indian) nation cannot be fully realised as long as we are mere imitators of the West. Nation-building is an art, and I think the noblest of all arts. Like all arts it requires freedom or self-determination. A nation, in order that it may realise its soul, must necessarily be free. Freedom cannot be the ideal of a nation, but only a presupposition, a starting-point. Unless a nation is free in building its own ideals and evolving its own institutions social and political it cannot contribute anything of its own to the civilization of the world. Slaves and imitators have never enriched the world-civilization. Until a nation is free, all its efforts in philosophy, art, science and religion are mere shots in the sky ; and the flow of its energies in these directions is not so productive as it would have been, and, I think, not so laudable as it is when directed to the realisation of the most primary requirement—Freedom.

For the sake of even spreading Truth, Righteousness and Justice we require freedom and power. Brahmanism could spread from one corner of India to the other simply because it was the religion of the conquering Aryans ; Buddhism once became the world-religion only because it was the religion of the mighty emperors like Ashoka and Kanishka. Mohammedanism owes its spread to the power and conquests to the medieval Muslim warriors. The present spread of Christianity is not so much due to the inherent nobleness of Lord Christ, as to its being the religion of the rulers of the world. Imagine why so noble a religion as Jainism, which wishes peace and goodwill to the tiniest vermin, is professed and practised only by a handful of Indians, whereas, many other religions, which comparatively may not stand for very high truths, are increasing the number of their followers every day.

We should not, however, think that some other agencies are responsible for the downfall of our nation. Jainism teaches us that we are the makers of our own fate. The roots of our bondage and suffering, in my humble opinion, lie deep in the inherent weaknesses of our own nation. Our political bondage and degradation are only the signs and external manifestation of our all round degradation—social, moral, religious and spiritual.

Two of the main reasons why a nation falls, in my opinion, are : individual self-seeking and subordination of reason to authority. In a healthy nation there should be perfect individual freedom in thought, but subordination of individual interests to the society in action. All our education should aim at this. We have to produce intellectual giants, who will obey no authority in their effort to discover the Truth but that of Reality and Facts—physical, mental and spiritual, but who in action will always keep the good of the society in view and will never do anything that harms it. Freedom in thinking and service in action should be the motto of our graduates. Our educational institution will be justified to exist, not when they send out mere commentators with an encyclopaedic memory of what they have received from others, enriching themselves at the cost of the daily meals of others, but only when they send out great thinkers with the broadest possible outlook on life and with the greatest possible zeal in adding to the wealth of the nation and rendering help to the needy. If an educational institution fails to do so, it is a drag on the nation.

I do not think that freedom in thinking will in any way go against the true interests of your religion. Jainism, I believe, is not such a hypothesis (I consider all religions and philosophies to be merely hypotheses to explain and guide life) that should fear the light of Reason, and the fire of free thought. True gold does not fight shy of the fire of doubts and tests. It rather requires being examined and heated before it can beautify the heart and the hand of a beauty. In the same way, a religious hypothesis, to be worthy of being accepted and followed, must undergo a critical and unbiased examination and comparison in order that it may broaden the head, soften the heart, and strengthen the hand of

a gentleman. A great Chemist has said :—" He knows not Chemistry who knows Chemistry alone ! " So can well be said of Jainism, and of any other religion, that he knows not Jainism who knows Jainism alone. Let, therefore, there be comparative and critical study of Jainism in your Maha-vidyalaya, which will be quite in keeping with your principles of Anekanta-vada and Nyaya-vada, side by side with that of other religions and philosophies, both Eastern and Western. Let your students, in addition to their being trained in some art of livelihood, which should be an essential feature of all our education, themselves find out which hypothesis explains the facts of life and the universe best, and supplies the highest ideal of action in this world. It will indeed be a triumph, a real and lasting triumph, of Jainism if it is accepted as the most rational and satisfactory hypothesis by men who are alive to the facts and needs of life, and are also aware of other hypotheses about them. The age of isolated thriving is gone never to return back. Isolation is suicide and death. And the loss of anything that by its existence can do good to Humanity is a loss to the world. I therefore earnestly wish you to make your religion and philosophy as alive as you can by imbibing all that it requires to be perfect, and by dropping all that goes against reason. The law of life, we must remember, is continual and persistent adaptation to the changing environment, and it manifests itself by giving and taking the best to and from others until it becomes the Perfect and Absolute. The mark of perfection and absoluteness is all-inclusiveness. In so far as any hypothesis leaves anything to be explained by any other rival hypothesis it lacks in perfection. The perfect hypothesis is the highest and the widest possible synthesis, having within it a place for all the mutually contradictory and rival hypotheses ; leaving no aspect of life and existence unrecognised and unexplained and contradicting no religion, philosophy or theory, but reconciling all and giving a proper place and value to each within itself. Until any religion or philosophy achieves such perfection it has much to learn and imbibe. There is a struggle for existence even in the life of religions and philosophies, and the fittest alone flourish in course of time. The fitness in case of a philosophical system consists in

its being rational and true to Experience. That system of philosophy will win in the course of time which takes note of all aspects of Experience or Reality and explains them in the least self-contradictory manner.

It is not my business here to examine the claims of Jaina philosophy. I will close only by quoting the opinion of a great thinker,—“ Systems which play the game of philosophy squarely and fairly, with freedom from presuppositions and religious neutrality, naturally end in Absolute Idealism; and if they lead to other conclusions, we may always suspect that the game has not been played according to the rules,—” the opinion which every other system than Absolute Idealism has either to accept or to controvert.

I thank you, gentlemen, for your patiently hearing me this afternoon, and hope you will excuse me if I have said anything which is not agreeable to you.

B. L. ATREYA,  
*Hindu University, Benares.*

## LALA GOPI CHAND JAIN, B.A., Advocate, Ambala City.

Lala Gopi Chand belongs to the well known Oswal Jain family of Swetambar sect of Ambala city known as “ Kesriwalas ” named after the village Kesari, whence the family originally migrated to Ambala City. The family has always been known for its devotions towards Dharma.

The Late Lala Nanak Chand, the uncle of Lala Gopi Chand, was one of the leading Shrawaks in the Punjab of the Prata Smarniya, the well known and highly respected Great Acharya Shri Vijayanand Suri (Atmaramji) Maharaj, who is well known throughout the world as the great reformer and leader of the present day Jains.

It was due to the unfailing efforts of the said great Acharya that the Punjab saw Jainism in its true colours and is now seen as

being decorated with big grand Jain temples and other educational institutions. It was he who sent Virchand Raghavji Gandhi as a representative of Jain faith to the great World's Parliament of religions at Chicago and in the book " The World's Parliament of Religions " he was eulogised as follows :—

"No man has so peculiarly identified himself with the interests of the Jain Community as Muni Atmaramji. He is one of the noble band sworn from the day of initiation to the end of life to work day and night for the high mission they have undertaken. He is the high priest of the Jain Community and is recognised as the highest living authority on Jain Religion and and Literature by Oriental Scholars."

The Kesariwala family at first belonged to the Sthanakvasi sect of the Jains but under the guidance of the said Acharya was initiated into the Svetambar sect.

Lala Gopi Chand is the eldest son of Lala Gonda Mal, the younger brother of Lala Nanak Chand. He was born on the 20th February, 1878. Lala Nanak Chand was a great patron of learning and a *premi* of Dharma and was very fond of reading religious books and also knew some astrology, and it was due to his influence that Lala Gopi Chand had from the very beginning been devoted towards Dharma. He took the B.A. degree in 1900. He joined the Ambala Bar in 1905 and became High Court Vakil in 1923 and an Advocate in 1926.

Among the Svetambar Jains of the Punjab, who are mostly engaged in trade it is worthy of note that he is the first graduate and Lawyer.

Along with English education he has not been backward in the study of religious books. His peaceful and genial nature, his excellent manners and his great love for his Jain brothers have earned him much respect from the Jains and non-Jains equally. In a word he is described by the able editor of the Jain Pardip as the " *Ruh-i-Rawan* " the leading soul of Punjab Svetambar Samaj.

Notwithstanding his English Education he is a strict follower of Jain principles. Every day morning without fail he performs worship in the Jain temple and does Pratikraman (Sandhia) in the evening.

He took the twelve vows (Anuvratas) of a Shrawak and a vow of complete celibacy (his wife being alive who also joined in taking this vow) on 4th December 1922, under the guiding influence of Shri Shri Vijaya Vallabha Suri, Jainacharya of the present age and successor in Gaddi of the great Vijayanand Suri. He has always been taking great interest for the uplift and progress of his community. He has given away as donations and subscriptions thousands of rupees and as regards his activities in matters religious and educational the following list will speak out for itself :—

1. Trustee of Shri Atmanand Jain Gurukula, Punjab, Gujranwala.

2. Manager Shri Atmanand Jain High School, Ambala City.

3. President S'ri Atmanand Jain Sabha and the Tract Society, Ambala City.

4. President Shri Hastinapore Jain Swetambar Tirtha Committee. He has two sons, two daughters and two grandsons living. His middle son, B. Jin Das, who like his father was a great devotee of Jain Dharma from his young age and was the founder and president of the Jain Public Reading Room, Ambala City and who in non-co-operation days left the college and took to business died last year at the young age of 25 years leaving behind him a young widow. May his soul obtain bliss. This was a great shock to Lala Gopi Chand, who bore it patiently looking at the instability of the world.

Lala Gopi Chand is a great devotee of God Arhat and Sadhus and has great respect for the learned. His one mission is to see the Jain High School of Ambala City complete and at the height of its success. May he live long to fulfill his mission and serve his Community and religion.

# JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 90.)

**Q. 84.** What are the causes of bondage or Bandha ?

**A.** Bondage is caused by Wrong belief, Vowlessness, Carelessness, Passions and Yoga.

(a) Wrong belief or Mithyadarsana is said to be of five kinds.

1. *Ekānta* or one-sided view e.g. The whole universe is Brahman.

2. *Viparita* or perverse belief e.g. Animal sacrifices will lead to heaven.

3. *Samsaya* or Doubt e.g. whether this religion or that religion is true.

4. *Vinaya* or Veneration for false gods.

5. *Ajnana* or Ignorance.

(b) Vowlessness is lack of compassion for the 6 classes of embodied souls and lack of restraint of 5 senses and mind.

(c) Carelessness or Pramada is of 15 kinds due to talk about food, women, politics and scandal, due to the five senses, four passions and affection and sleep.

(d) Passions are four e.g. Anger, Pride, Deceit and Greed.

(e) Yoga is due to the vibrations in the soul through mind, speech and body.

**Q. 85.** What is Bondage ?

**A.** Bondage is the assimilation of subtle particles of matter by soul owing to its passions.

It is of four kinds according to Prakriti, Sthiti, Anubhaga and Pradesa.

Prakriti Bandha is the bondage of soul by Karma Prakritis or particles of Karmic matter which is of 8 kinds.

Sthiti Bandha is the duration of the attachment of Karmic matter to the soul.

Anubhaga Bandha is the maturing and fruition of Karmas.

Pradesa Bandha is the particular number of the molecules of of Karmic matter actually absorbed in the soul.

Q. 86. Describe the Karma Prakritis.

A. The Karma Prakritis are of 8 kinds.

1. Jnanavarana or Knowledge-obscuring is of five kinds.

2. Darsanavarana or Conation-obscuring is of nine kinds.

3. Vedaniya or the pleasure or pain bearing Karma is of two kinds.

4. Mohaniya or Deluding Karmas is of twenty-eight kinds.

5. Ayu or Age-Karma is of four kinds.

6. Nama or body-making Karma is of 93 kinds.

7. Gotra or family-determining Karma is of two kinds.

8. Antaraya or obstructive Karma is of five kinds.

Q. 87. Describe the maximum and minimum duration of every Karma ?

A. The maximum duration of Jnanavarana, Darsanavarana, Vedaniya and Antaraya Karmas is 30 crore × crore sagaras. The maximum duration of Mohaniya is 70 crore × crore sagaras. The maximum duration of Nama and Gotra Karmas is 24 crore × crore sagaras each. The maximum duration of Ayu Karma is 33 sagaras.

The minimum duration of Vedaniya is 12 muhurtas =  $12 \times 48$  minutes. That of Nama and Gotra Karmas is 8 muhurtas. That of all the rest is one Antar-muhurta.

Q. 88. What is Samvara ?

A. Samvara is the stopping of the inflow of Karmic matter into the soul. It is done by Gupti, Samiti, Dharma, Anupreksha, Parishahajaya and Charitra.

Q. 89. What is Nirjara ?

A. Nirjara is the shedding of Karmic matter from the soul by austerities.

Q. 90. What is meant by Gupti ?

A. Gupti is the control over mind, speech and body.

Q. 91. Describe Samiti.

A. Samiti or Carefulness is of five kinds. (a) Irya, i.e., using paths trodden by men and beasts in such a manner as not to cause injury to any creature, (b) Bhasa, i.e., gentle and beneficial talk, (c) Eshana, i.e., receiving alms, avoiding the faults reprehended in Jaina canons, (d) Adana-niksepa, i.e., receiving and keeping



things which are necessary for religious purposes only, after examination and (e) Utsarga, i.e., attending to calls of nature in unfrequented places.

## REVIEWS OF BOOKS AND PERIODICALS.

1. *A Concise Sanskrit—English Dictionary*. Containing an Appendix giving short accounts of mythological persons and another on Sanskrit Prosody and a Map of Ancient India by Vidyadhar Vaman Bhide, B.A. Published by the Chitra Shala Press, Poona City. Price Rs. 4 only for 1228 pages.

This is a welcome publication to all students of Sanskrit Literature. This supplies to a student of Sanskrit all the information he requires to help him in his study. Explanations of important technical terms in Grammar, Rhetoric, Logic, Law, Mathematics, Philosophy, Music, Medicine, Astronomy, etc. are also given. Every Sanskrit student and every Sanskrit Library should have a copy of this very useful volume. The price of the book is very little when compared to its bulk and the fund of information it contains.

2. *Western Monuments of Wisdom*. Compiled by R Chandulal, James Street, Secunderabad (Deccan). This is a nice small book intended 'to be a constant companion in the vest pocket of everyone.' It contains the wise sayings of great western scholars like Shakespeare and Spinoza, Bacon and Boileau, Carlyle and Cowper, Johnson and James Allen, Longfellow and Wordsworth, Emerson and Stevenson. The beautiful quotations are on several subjects like Prayer, Patience, Power, Courage, Modesty, Truth, Education, Faith, Envy, etc. The book should find a place in the pocket of every Journalist, student and public-speaker. The get-up of the book is excellent.

3. *Extracts from the Holy Quran and sayings of the Holy Prophet Mohammad*. Compiled and published by Abdullah Allahdin, Oxford Street, Secunderabad. 300 pages. Price Rs. 1-4-0. This is the fifth edition of the book, printed on very good paper and clock-bound. This is an excellent collection of passages from the Holy Quran and the sayings of Mohammad arranged under topical headings, such as Allah, Polytheism, Fasting, Prayer and Alms, Pilgrimage, Mankind, Charity, Usury, Orphan, women, Repentance and Forgiveness, Death, Divine Help, Slavery, etc. Every sentence of this book conveys some noble and valuable teaching. It is very interesting to read about the Promised Messiah, Ahmed, his teachings and his movement. The book gives us also the Muslim account of Jesus Christ. This is a book which will be very useful to all English knowing people for

acquiring a correct knowledge of Islam and its teachings. No student of Comparative Religion should be without a copy of this valuable book which contains the precious gems of the Islamic teachings.

4. *Lord Mahavira*. A short sketch of the life of the Lord by Harisatya Bhattacharyya, M.A., B.L., Howrah, Published by the Jain Mitra Mandal, Delhi. Price 3 annas.

This booklet of 40 pages gives an interesting account of the life of Lord Mahavira, the 24 Tirthankara of the Jainas. It gives an account of the Lord's previous births, His five Kalyanas, the temptations to which He was put, His Penance, His wanderings and His Nirvana. The language is simple and beautiful. Every Jain student should have a copy. The world will be greatly benefitted if it comes to know about the Tirthankara, the World Teacher and Saviour. So it will be a great service to Humanity if well-to-do Jains arrange to distribute free among the Non-Jains thousands of copies of booklets like this.

## NOTES AND NEWS.

### AN EXTINCT CITY.

The visit of the Jain caravan led by Sheth Nagindas Karamchand of Patan to the ancient shrine of Bhadreswar in Cutch has brought to light certain data calculated to appeal to the antiquaries and epigraphists of India, writes a correspondent. It appears that to the eastern coast line in Cutch there once was a flourishing city called Bhadravati, of which the present sanctuary is one of the most interesting relics. A palm leaf discovered from the back wall of the temple showed that the founder of the mandir was one Sheth Devachand who lived in Cutch some 2,500 years ago. More or less indistinct inscriptions in the Rang Mandap of the temple convinced the antiquaries that the shrine was repaired in the Samvat years 1134, 1223 and 1232. Kumarpal rehabilitated the sanctuary, so that in the Samvat year 1315 Jhaghdu Shah led a caravan like the present Sangh, and financed the much-needed repairs and renewals. The last notable renovation was accomplished in the Samvat year 1622, when the original idol of Shree Parashwanath having been removed by some one was replaced by the idol of Shree Mahavir, the Founder of Jainism. It was not until twenty-three years after Shree Mahavira's time that the Bhadreswar temple acquired its sacramental position in Cutch. The sanctuary presents a majestic appearance, with its length of 150 feet, width of 80 feet, height of 38 feet, and surrounding little temples numbering 52. There is a number of Dharmashalas in the neighbourhood and an Upashraya to the left of the main temple.—(*Times of India*, 4th March 1927.)

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |   |        |
|---|--------|
| 1. Control Over Birth (Illustrated) ...   | As. 12 |
| 2. The Hidden Side of Sexual Science. ..  | 12     |
| 3. How to build up Manhood (by certain exercises and home methods) ...            | 8      |
| 4. How to live a continent life (by certain exercises and baths) ... ..           | 8      |
| 5. Sterility. Its Causes and Treatment...   | 10     |
| 6. Painless Childbirth ... ..   | 6      |
| 7. Protection against Venereal Diseases. ..                                       | 4      |
| 8. A Course of Four easy Yoga Exercises for increasing retentive power tenfold .. | 6      |

Complete set of eight for Rs. 3 only postage extra.

Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

Katra Nihal Singh, Amritsar.

Telegrams "HONESTY."

Telephone "941."

## GOLD FOR SILVER

**No** Lottery **No** Game of Chance  
**Humbug** **Blank return**

As true as Daylight

Send Re. 1, and receive 32

**ATANK NIGRAH PILLS**

Particulars from :—

**ATANK NIGRAH PHARMACY,**

Jamnagar (Kathiawar)

Madras Branch.—26, Broadway.

**JUST OUT.**

**A VALUABLE PRODUCTION.**

## **The Religion of Zarathushtra.**

By Dr. I. J. S. Taraporewala, B.A., Ph. D., Bar-at-law, of the Calcutta University. (One of the Faith and a deep student of it). Deals in the author's Scholarly style with the most essential elements of Zoroastrianism. Specially intended for non-Zoroastrian readers.

Price :—Cloth and Gold Rs. 2-8 ; Boards Rs. 2.

(Postage extra.)

**Previously Published.**

### **THE LIGHT OF ANCIENT PERSIA.**

By Maneck B. Pithawala, B.A., B.Sc , M.R.A.S.

Price :—Boards Rs. 2-8 ; Cloth Rs. 3.

**(Volume VIII of The Asian Library Series.)**

" This is a notable addition to the Asian Library issued by the Theosophical Publishing House, Adyar. It sums up clearly and succinctly the History of the Parsis and Persia from time immemorable in a few chapters and outlines the work that lies before the Parsees in regard to their ancient motherland and this country, their adopted fatherland." Mysore Economical Journal.

### **THE SPIRIT OF ZOROASTRIANISM.**

By H. S. Olcott (Adyar Pamphlet No. 23.)

Price As. 2. (Postage extra.)

### **THE THEOSOPHICAL PUBLISHING HOUSE,**

**ADYAR, MADRAS.**

**The Indian Bookshop, Y.M.I.A. Buildings, G.T.,  
194, Mount Road, Madras.**

# **KUSUMA**

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

1. Phial Rs. 2. V.P., Extra.

**ANANDAKUTEERAM,**

**3, Bairagimatam Street, MADRAS.**

#### **TESTIMONIAL.**

Col. D. Dawespelly Bart, B.A., M.D., L.L.D., P.H.D., B.M.S., Madras.

Kusuma which I tried on several of my patients has given utmost satisfaction.

## WANTED

**STUDENTS**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high-salaried **Office Assistants** through home study of our **Correspondence Courses**. Small monthly fees accepted. High class **Diplomas** and **Certificates** awarded. **GOVERNMENT** and **LONDON EXAMINATIONS** COACHED with guaranteed success. Our **Special PROSPECTUS No 65** with numerous testimonials from old students and a **Wall CALENDAR** for 1926—1927, are **SENT FREE** to any address on request.

**The India School of Accountancy.**

**Post Box No. 2020, CALCUTTA**

---

## See what the Doctors & Gentry Say !!!

### Regarding our Cures. Worst and Chronic

### Cases Cured radically without the least trouble.

1. **Lieut. Dr. R. Chand Esq., I.M.S. Multan Cantt.** "I have tried **Dr. G. R. Khorana's Gono Specific** on various patients of both acute *Gonorrhoea* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No. 17 India.** "Kindly accept Rs..... for curing a friend of mine of *Gleet* incurable under medical skill."

3. **Dr. T. A. F.....Esq., Corvalls (America).** Your *Gono Cure* did miracles in curing the patient radically. Please expedite for on patient made.

## THOUSANDS OF UNSOLICITED CREDENTIALS.

## IF YOU HAVE LOST HOPES OF CURE

## TRY US

## FOR

**Gonorrhoea, Syphilis, Impotency, Emissions, Rheumatism, Diabetes, Piles, Paralysis Leucoderma, Gout, Eye, Womanly, and all other Diseases.**

1. Advance Rs. 5 with order,      2. Full particulars on 2 annas stamps.  
3. State clearly if you are a meat eater.

## Dr. G. R. KHORANA & SONS, Gono-Specialists.

**LYALLPUR, (Punjab).**

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhyagiri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M. A., B. L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaisheshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

---

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M. A., B. L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

---

4. **The Jaina Law**—by C. R. Jain Bar-at-Law. **Price Re. 7-8.**

---

*Copies can be had from*

**THE MANAGER,  
The Jaina Gazette,**

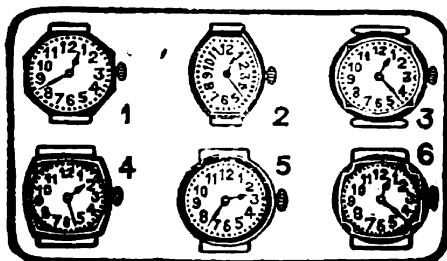
**G. T. MADRAS.**

# ALL AT HALF PRICES !

22 Ct. Rolled Gold Wrist Watch  
Guaranteed for Ten Years.

Original  
Prices.

Rs. 14.



Half  
Prices.

Rs. 7.

THIS IS THE SPECIAL OFFER FOR THE  
NEW YEAR

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only**

Write now to save disappointment.

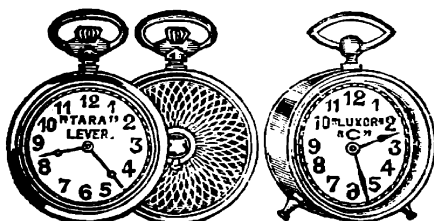
## SWAN HOUSE,

Post Box No. 508,

P. T. MADRAS.

### A FREE OFFER

of 'C' Regd. Time Piece  
GIVEN FREE



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing.

**RS. FIVE**

WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.  
WRITE NOW! ONLY A FEW MORE—A LIMITED OFFER.

Apply to:—

## Captain Watch Co.,

Post Box 265.

MADRAS.

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0
Specially valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0

Extensive life reading One.

Do	Two	15	0	0
Do	Three	25	0	0
Do	or more	30	0	0
	(per Reading)	10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A Money Order or Indian G. C. Notes will bring the Talisman to your door.*

**D. A. RAM DUTH.**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,  
COLOMBO. (CEYLON).**

**Ready.**

**Ready.**

**Ready.**

## THE JAINA LAW

BY

**Champat Rai Jain. Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardian-Ship, VIII. Custom. Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date. Price Rs. 7-8 only.

*For copies write to—*

**THE DEVENDRA PRINTING & PUBLISHING Co., Ltd.,  
9, Ammen Koil Street, G.T., MADRAS.**



# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

**CURES  
ALL ACHES  
AND  
PAINS.**

**Price 10 Annas a Pot**

***SOLD EVERYWHERE***

**Amrutanjan Depot,**

**MADRAS & BOMBAY.**

## THE MANAGER'S NOTICE.

---

The Jaina Gazette is the premier illustrated Jaina Magazine having a very wide circulation all over India, Europe, America, Africa and Australia.

This is the only English Monthly for the entire population of the Jains.

**Annual Subscription :—Inland Rs. 3. Foreign Rs. 4.**

**The Manager, The Jaina Gazette. G.T., Madras.**

---

## “ Marwar Jain Sudharak.”

(MONTHLY ORGAN).

This is the only Hindi Magazine of the Marwari Jain Community. It contains, Social, Religious, Commercial, Industrial and Historical articles, events, facts and topics. Please register your name at once as a subscriber with the remittance of Rs. 2/8- per M. O. or order by V. P. P.

*Address all Communications to :—*

**Manager : “ Marwar Jain Sudharak,”**

**Sirohi (Rajputana.)**

---



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

**ARYA VAIDYASRAMAM,**

*3, (H), Bairagimatam Street, Madras.*

**TESTIMONIAL.**

Hon. Col. D. Dawespelly, Bart. B.A., M.D LL.D., Ph. D., B.M.S., Principal, Electric Medical College Madras. writes: “Beej Bund” which I tried to several of my patients has given utmost satisfaction in completely irradiating all symptoms of impotency, and other allied sexual disorders.”

# Jaina Study Books.

1. The Key of Knowledge... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma .. ..	0	12	0
4. The Confluence of Opposites. (English) ...	1	4	0
5. Do. do. (Hindi) ...	1	4	0
6. Do. do. (Urdu) ...	1	5	0
7. Sacred Philosophy ...	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism... By J. L. Jaini ...	3	0	0
13. Sravana Belgola ... By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0
17. The Jaina Law ... By C. R. Jain ...	7	8	0
18. Lord Mahavira—a short sketch ...	0	3	0
19. Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain ...	0	3	0
20. Insani Fraiz (Urdu) by Mr. Sumerchand Jain ...	0	8	0
21. Jain Matsar (Urdu) do. ...	0	14	0
22. Glimpses of a hidden science in the original Christian Teachings by C. R. Jain ...	1	0	0
23. Dravya Samgraha ...	5	8	0
24. Bright Ones in Jainism ...	0	8	0

*Write to—The Manager,*

**THE JAINA GAZETTE,**

**G. T. MADRAS.**

**Books on India and Indian Topics.**

Rs. A. P.

Indian Teachers in China—By Phanindranath Bose	...	2	4	0
India in England—By Miss Helena Normanton.	...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra	...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar	...	0	12	0
"Happy India"—By Arnold Lupton	...	4	8	0
National Self-Realisation—By S. E. Stokes	...	1	8	0
To the Students—By C. F. Andrews	...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson	...	1	0	0
The Duties of Man—By Joseph Mazzini	...	1	0	0
Faith and the Future do.	...	0	12	0
From the Council to God do.	...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel	...	1	8	0
The Aims of Labour—Or an Ideal Commonwealth	...	1	0	0
The Truth about India—By H. M. Hundman	...	0	8	0
Young India:—1919-1922—By Mahatma Gandhi,	...	4	0	0
The Indian Home Rule do.	...	0	8	0
Neethi Dharma do.	...	0	8	0
A Guide to Health do.	...	0	12	0
Rabindranath Tagore—A Study of his later Works	...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock	...	3	0	0
Mahatma Gandhi—By M. Romain Rolland	...	1	8	0
Principles of Freedom—By C. F. Andrews	...	2	0	0
Terence Macswiney do.	...	0	8	0
War and Self-Determination—By Aurobindo Ghose	...	2	8	0
Renaissance in India—By Aurobindo Ghose	...	1	12	0
National Education do.	...	1	0	0
Ideal and Progress do.	...	1	0	0

*Apply to :***The Manager,****The Jaina Gazette Office,  
G. T., MADRAS,**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Indore.

Ajit Prasada, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.

---

VOL. XXIII.  
NO. 5.

MADRAS  
MAY 1927.

WHOLE  
NO. 263.

---

Contents.	Page.
Jain Ahimsa and its Metaphysical Basis by <i>Rickhab Dass, B.A.</i>	... 129
The A. B. C. of Jainism	... 133
The Advent of Jain Sadhus in Lucknow by <i>Alfred Jacob Shaw</i>	... 138
Jainism and its Power to stop Human Warfare by <i>C. R. Jain.</i>	140
Notes and News	... 146
Parricidal Desecration of Sri Kesaria Parsavanath	... 146
The Time-Wheel (Kala-Chakra)	... 149
The Tragedy of Indian Politics	... 150
The Statutory Commission and the Jainas	... 150
The Jaina Political Conference	... 151
Mahavir Jayanti in Delhi	... 152
Holiday for Anant Chaudas	... 153
Mr. C. R. Jain in Santiniketan	... 153
The Rikhabdeo Tragedy; Protest Meeting in Calcutta.	153
Digambar Jain Deputation	... 155

---

Annual Subscription :—Inland **Rs. 3**; Foreign **Rs. 4**;  
For Students **Rs. 2**; Single copy **As. 5**.

---

Office :—9, Ammen Koil Street, G.T., Madras.

# IMPORTANT NOTICE.

---

All our Subscribers are earnestly requested to remit per M.O. their subscription to the Gazette for the current year together with the arrears if any as early as possible.

**The Manager,  
The Jaina Gazette Office,  
9, Ammen Koil Street,  
G. T., MADRAS.**

---

**Extracts from Holy Quran and Special Messages  
to peoples of different religions.**

With quotations from their respective scriptures.

No English knowing person should be without a copy of this precious book.

5th Edition, 300 pages, Rs. 1-4-0. Postage free.

**ABDULLAH ALLADIN,  
Alladin Buildings, Oxford, Street,  
Secunderabad, Deccan.**

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhya giri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Buddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

4. **The Jaina Law**—by C. R. Jain Bar-at-Law.

**Price Rs. 7-8.**

*Copies can be had from*

**THE MANAGER,**

**The Jaina Gazette,**

**G. T., MADRAS.**

# A RARE PUBLICATION!

THE SPECIAL NUMBER of "THE JAINA GAZETTE"  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations:—

## ARTICLES.

1. The Opening Speech of His Highness, 2. Welcome Address to His Highness, 3. The Address of the Chairman of the Reception Committee, 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee, 5. The Jaina Education fund Association, 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association, 7. The Image of Sri Gommatesvara, 8. Comparative Religion by Champat Rai Jain, Bar-at-Law, 9. Jainism in Questions and Answers, 10. An After Life by H. Warren, London, 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S., 12. The Address of Prof. Phanibhushan Adhikari, M.A., 13. The Call of the Times by Hem Chandra Rai, M.A., 14. Pramana-naya-tattvalokalamkara, 15. Wrong Account of Jainism, 16. Story of Sri Bahubali, 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes)

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka, 2. His Highness Sri Krishnarajendra Wadiyar Bahadur, 3. His Highness's camp at Sravana Belgola, 4. His Highness coming to the Conference, 5. The Silver Throne presented to His Highness, 6. His Highness presiding over the All-India Jain Conference, 7. His Highness listening to the Welcome Address, 8. The Gold and Silver casket presented to His Highness, 9. His Highness leaving the Conference, 10. Sir Seth Hukumchandji Kt., 11. Sir Seth Hukumchandji delivering his Address, 12. His Highness witnessing the Mastakabishekam, 13. The Grand Mastakabishekam of Sri Gommatesvara, 14. Pilgrims witnessing the puja, 15. The Kalyani Tank, 16. A bird's eye-view of the numerous tents, 17. Sri Charukirti-pandit-aryavarya Swamiji, 18. Mr. M. L. Vardhamaniah reading his Welcome Address, 20. Seth Gurumukhara Sukhanandji, 21. The Dharmasala at Mandhagere, 22. Bala Leelotsava of Sri Parsvanatha.

**Price Re. 1-8-0. only.**

**Postage Free.**

*Apply to the Manager:—*

**THE JAINA GAZETTE,**

**G. T., Madras.**



# THE

## South Indian

### Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa  
As such it is the most deserving of your help.  
Please help the League as much as you can.

**Aims and objects :—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to :—*

**The Honorary Secretaries,**  
**The S. I. Humanitarian League,**  
**436, Mint Street, MADRAS.**

A very beautiful and inspiring  
Coloured Picture of

## Bhagwan Sri Parsvanatha

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head. Nagendra is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce tiger and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus pond in which are found two-milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

**Size 14 x 10 inches. Price One Dozen Rs. 3.**

Please note that orders of less than a dozen copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 percent will be allowed.

*For copies write at once to :*

**J. CHANDRAN & CO.,**

**9, Ammen Koil Street,**

**G. T., MADRAS.**

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF  
"The Order of the Golden Age" London.

	Rs. A. P.
1. The Comprehensive Guide Book	... 3 8 0
2. Our Real Relationship to God	... 7 8 0
3. Is Flesh-eating Morally Defensible	... 0 6 0
4. The Testimony of Science	... 0 6 0
5. Diet, Health and the Future Man	... 1 0 0
6. Cancer, Its Cause and Treatment	... 5 0 0
7. Saline Stimulation	... 0 8 0
8. The power of Thought	... 0 4 0
9. The Blood Guiltiness	... 2 0 0
10. The Living Temple	... 11 0 0
11. Addresses and Essays	... 2 0 0
12. The Lost Ideal of Christianity	... 1 8 0
13. The Universal Kinship	... 6 0 0
14. The Whole World Kin	... 1 0 0
15. The Cruelties of the Flesh Traffic	... 0 4 0
16. The Diet for Cultured People	... 0 4 0
17. The Popular Guide	... 0 4 0
18. Brother Pain and His Crown	... 0 8 0
19. The Advantages of Fruitarian Diet	... 0 0 6
20. The Drink Problem	... 0 0 9

*For Copies apply to :—THE MANAGER,  
The Jaina Gazette, G.T., Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

**B. L. Jain 'Chaitanya.' C. T.**

Contains full explanation of Jaina Philosophical, Meta-physical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

**Price Rs. 3-4-0 only.**

*For copies write to :—THE MANAGER,  
The Jaina Gazette, G. T., Madras.*

*Only few copies remaining.*

# **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti  
(an excellent work in Prakrit on the Six  
Dravyas, Seven Tattvas, Eight Karmas,  
Nine Padarthas etc.)

Translated into English with full com-  
mentary by S. C. Goshal, M.A., Ph. D.

Price Rs. 5-8 only.

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras.**

---

**Ready.**

**Ready.**

**Ready.**

## **THE JAINA LAW**

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardianship, VIII. Custom, Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date Price Rs. 7-8 only

*For copies write to—*

**The Devendra Printing & Publishing Co., Ltd**  
**9, Ammen Koil Street, G.T., MADRAS.**

# **THE GLIMPSES OF A HIDDEN**

**SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on, 1. Immortality of the soul, 2. Nature of knowledge and its extent, 3. The soul is blissful by nature, 4. The Divinity of the Soul, 5. All souls of like nature, 6. Though divine by nature soul's present condition anything but divine, 7. Physical body (embodiment in matter) the cause of trouble, 8. The body is separated from the soul in salvation, 9. Desire for worldly pleasures the cause of trouble, 10. The path of Progress is threefold, 11. Deification the result of Right Action, 12. The Effect of Deification, 13. The Excellence of the condition of the saved ones (Gods), 14. The eternity of the condition of Liberation, 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **THE INDIAN THINKER.**

A Fortnightly Review of  
Contemporary thoughts and events from  
the standpoint of Universal welfare.

**Edited by N. Subrahmanya Aiyar, M.A.,**

**Trivandrum, South India.**

**ANNUAL SUBSCRIPTION.**

**Rupees Three. (Payable in Advance).**

# Jaina Study Books.

1. The Key of Knowledge ...	By C. R. Jain ...	12	0	0
2. The Practical Path ...	" ...	2	0	0
3. The Householder's Dharma ...	" ...	0	12	0
4. The Confluence of Opposites. (English) ...		1	4	0
5. Do. do. (Hindi) ...		1	4	0
6. Do. do. (Urdu) ...		1	5	0
7. Sacred Philosophy		0	4	0
8. Atma Dharma		0	4	0
9. Discourse Divine		0	8	0
10. Where the Shoe Pinches		0	8	0
11. The Science of Thought		1	0	0
12. Outlines of Jainism ...	By J. L. Jaini ...	3	0	0
13. Sravana Belgola ...	By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya		1	0	0
15. Divinity in Jainism ...	By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...		3	4	0
17. The Jaina Law ...	By C. R. Jain	7	8	0
18. Lord Mahavira—a short sketch		0	3	0
19. Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain		0	3	0
20. Insani Fraiz (Urdu) by Mr. Sumerchand Jain		0	8	0
21. Jain Matsar (Urdu)	do.	0	14	0
22. Glimpses of a hidden science in the original Christian Teachings by C. R. Jain		1	0	0
23. Dravya Samgraha		5	8	0
24. Bright Ones in Jainism		0	8	0

*Write to—The Manager,*

**THE JAINA GAZETTE,**

*G. T., Madras.*



# THE JAINA GAZETTE

VOL. XXIII. }  
NO. 5. }

MADRAS  
MAY 1927.

{ WHOLE  
{ NO. 263.

## JAIN AHIMSA & ITS METAPHYSICAL BASIS.

**A** HIMSA is not to commit Himsa; and when one being dominated by Pramada (indolence or carelessness) or Kashayas (passions) kills or injures any living being, it is called Himsa. In this world, we find that man being overpowered by lust, wrath, greed, pride and deceitfulness or carelessness, kills or injures other living beings and thus he commits Himsa; Ahimsa is therefore to control one's self in such a way as not to be influenced by passions and carelessness so as to kill or injure other living beings. In Jain Scripture Himsa is divided into two kinds, namely, Bhava Himsa (subjective injury), and Dravya Himsa (objective injury). The creation in Atman (soul) of passions is Bhava Himsa and to separate the Atman from its present body is Dravya Himsa. When one intends to commit Dravya Himsa, he is necessarily guilty of Bhava Himsa as well, because before he thinks of killing another, he must first entertain some passion or selfish motive in his own mind and is in the first place guilty of Bhava Himsa with respect to his own soul. Then when he actually kills another, he commits both Bhava as well as Dravya Himsa with respect to the soul of his victim, because he does create the feelings of fear, pain and uneasiness in the latter's soul and then also separates it from its present body. Hence it is that in Jainism Himsa is regarded as the most heinous sin and Ahimsa the greatest virtue.

“Ahimsa Parmo Dharmah” (non-injury to life is the Highest Religion) is a well-known Motto of Jainism. Ahimsa is, in fact, the Highest Ideal of all religion and morality. The ethical principles of all the religions of the world are nothing but the waves of this Ocean of Ahimsa Dharma. Ahimsa Dharma is all-pervading,—like the oil in the seeds of sesamum. It is pervading through all the religions and ethics.

“Love thy neighbour” is nothing but a limited form of the doctrine of Ahimsa. “Love thy nation” “Love thy countrymen” are also the circumscribed principles of Ahimsa—the Highest Law of morality. Climbing still upward, “Love humanity” or “The Universal Brotherhood of All Mankind” is only an inner, narrower circle of the Wider circle of Jain Ahimsa. Jain Ahimsa says “Do not injure any soul, love all living beings.” Jain Ahimsa is, in reality, the Universal Brotherhood of All Living Beings. Jain Ahimsa is the widest circle of compassion and mercy, all the phases of tender feeling prevalent in the world are its inner, narrower circles. Here is one who feels love for his family members. There is another who feels love for his neighbour. There is a third who entertains love for his caste or clan. Here is a fourth who is ready to bestow his love on his countrymen whether they belong to his clan or not. Thus climbing higher and higher, a sage comes forward who propogates ‘love for all mankind.’ He perhaps standing only a step lower than the Highest, propounds the beneficent doctrine of the Universal Brotherhood of All Mankind and does immense good to the world thereby. Then on the top of the ladder we find the most Benevolent Personage called the ‘Jina’ (the conqueror of evil self) propounding the doctrine of Ahimsa—the Universal Brotherhood of All-Living Beings. Ahimsa is thus the basis as well as the pinnacle of all religion and ethics.

Now the question arises why Himsa is forbidden—what harm consists in doing Himsa—why one should follow Ahimsa,—in short, what is the metaphysical basis of Ahimsa. In order to know all that, first we should understand what Atman is—what its Svabhava (Real nature) and Final Goal are. In Jain



Shastras, Jnana (knowledge or consciousness) is described as the Svabhava (Real nature) of Atman. Sansari Atman (worldly or embodied soul) is, owing to Raga (desire or attachment), and Dvesha (hatred) in bondage with matter-Karma and hence it does not possess Sarva-Jnana (Omniscience). The embodied soul knows only something of the objects through its senses. But the real nature of Atman is to know all—to know directly all the objects of the universe—objects of all times and of all places at one and the same time; in short, Omniscience is the Svabhava or real nature of Atman and this is what is called Parmatum-Saroop (Godhead) and to attain to this Godhead or Divinity is the Final Goal of the embodied soul. Now what is that which prevents the embodied soul from attaining to this Godhead. It is Raga and Dvesha (love and hatred) and their resultant other passions, affections, and desires which tend to do so; and as in the act of killing or injuring other living beings, in the soul of both the killer and the killed or the oppressor and the oppressed, various passions are necessarily produced whereby they both are dragged away from Omniscience the Divine Status, Himsa is therefore condemned. It is an admitted fact that when lust, anger, greed, pride, and deceit enter one's mind, he becomes blind and loses Jnana (power of discrimination) and to destroy one's power of discrimination is the highest type of Himsa. When man in order to fill up his own stomach or for the relish of his tongue, kills another living being and eats its meat, he though not physically but spiritually kills himself before he kills that other living being. When one, in order to obtain meat, wishes to kill an animal he argues within himself thus :— "I am a creature of a superior kind and this animal belongs to an inferior class, there is no harm, if for my benefit, this animal may be killed." But it is his mistake. He regards soul and matter as one. He thinks that a thing which benefits matter, does benefit soul also. When he after having killed an animal, eats its dead body and praises its taste highly, he being enslaved by the feeling of taste, loses his power of discrimination and thinks that this taste will benefit his soul. But this is his mistake. An attribute belonging to matter, cannot become an attribute of soul,

and an attribute belonging to soul, cannot become an attribute of matter. Touch, taste, smell, and colour are the attributes of matter, they can never become the attributes of soul. These attributes can never develop the real nature of soul, it is only the attributes of soul which can develop it. Omniscience as stated above is the Pure, Real nature of soul and this can be developed and manifested in the embodied soul not by passions and desires and their consequent excitement and uneasiness, but by setting oneself free from all passions and desires and consequent equanimity and calmness of mind. Just as when water is being agitated by the winds, one cannot see his face through it, so when soul is perturbed by the various passions, affectipns, and desires, its power of Knowing is dimmed and impaired. On the contrary, when water is in a calm and undisturbed condition, everything above and around is reflected and seen through it; in like manner, when soul is in a calm and quiet state, its faculty of consciousness becomes developed and clear. The embodied soul's inclinings towards other than Pure Self weakens its natural power of Knowing, whilst its disinterestedness in not-self and its remaining within its Pure Self help to manifest its Pure, Real nature. In fact, the manifestation of Omniscience in the embodied soul is caused by dispassion and quietude, and as the latter are impaired by the various passions and desires which are the concomitant factors of Himsa, and as Ahimsa conduces to the extinction of passion and to the acquirement of the True, Real nature of soul, Himsa is therefore condemned and Ahimsa highly applauded in Jainism.

Thus the removal of passion, disquietude and uneasiness from within the soul and the restoration of dispassion, quietude, and true happiness therein by Ahimsa is its metaphysical basis.

RICKHAB DASS, B.A.,  
(Pleader, Meerut).

# THE A. B. C. OF JAINISM.

(Continued from page 107.)

## Initial Acquaintance.

Jainism has no particular founder. It is, as it were, a pure and perfect light thrown over the world by one who has subdued all his senses and passions, and who is called Jina. Thus Jainism is nothing else but the faith propounded by Jina.\*

The Sastras that form the fundamental basis of Jainism are based on the teachings imparted to a line of Gurus by Ganadharas who are the chief disciples of Jina—the omnipotent seer of the universal and infinite light. In course of time it became necessary to put these teachings in writing and this is how the present Jaina Sastras have evolved.

These Sastras or scriptures on Jainism are at present, divided into eleven parts called “Angas,” and based on these we get many other valuable works on Jainism by several other celebrated Gurus.

Mahavira the last Jina, can not be called the founder of Jainism as believed by some wrongly informed scholars and historians. However we must acknowledge in unequivocal terms the matchless revival brought about by this omniscient and universal Lord. The predecessor of Mahavira was a Jina named Parshvanatha, who is considered to be a historical personality by the modern historians. Before Him also there had been numberless such Jinas.

## Chief Principles.

According to Jainism there are two forms of matter in the world—animate and inanimate. To explain these two forms on a broad basis ‘Jaina-Sastrakaras’ have divided them into nine convenient categories. They are as follows :—Jiva, Ajiva, Punya,

---

\* Note :—Other synonyms for Jina are Arhan, Tirthankara, Jinesh-wara etc.

Very often in reading Jaina philosophy one comes across such words as Jainadharma, Jainadarshana and Jaina.

Jainadharma means the Dharma propounded by Jina.

The knowledge put forward by Jina is Jainadarshana and the followers of Jina are called Jinas.

Papa, Asrava, Samvara, Nirjara, Bandha and Moksha. We shall take these one by one and see what each means.

Those forms that have the sense of consciousness belong to the first category viz. Jiva and those that have not this sense are Ajivas.

In Punyas we include those matters that are bound to the soul and are the results of good and virtuous actions. Those that are contradictory to these are called Papas.

The activities of the mind, speech and body by which the soul gets bound to Punyas and Papas are known as Asravas, whereas Samvara is that which acts as a bar to the inflow of such matters into the soul.

Nirjara is that which destroys the Karmas binding the soul, and the bondage of karmas is Bandha. The utter annihilation of all karmas is Moksha.

From the above characteristics of these different categories the reader must have seen that except Ajiva all are directly and wholly connected with Jiva or Atma, in fact they are the various states or conditions of Jiva. Moreover the forms of Karmas-Punyas and Papas—being Ajivas themselves, Ajiva is also indirectly connected with it. In short, all the above forms that are explained here are merely for the clear understanding of the nature of Jiva itself.

### **Moksha or Final Emancipation.**

Consciousness is the Chief characteristic of the soul, which by its very constitution, is the light of knowledge, bliss, power and purity, but being enmeshed by various sorts of Karmas, its true nature remains invisible to us.

It is due to this that Jiva deluded by such Karmic forces experiences ignorance, misery and wretchedness in this world. Such a revolving of Jiva in this phenomenal world is called Sansara, and to get free from this Sansara which is the result of the delusion of the soul, is to achieve Moksha or final absolution.

From this it is evident that as long as the Karmas surround the Atma there is Sansara, and the moment they are wiped off there comes the final emancipation and that is its Moksha.

To sum up, Moksha is a state in which the Atma is quite free from all Karmic forces. Karmas are like clouds to the soul, and when it gets absolved from them, the perfectly pure spirit shines with all brilliance like the open sun, and this is its Moksha. Thus when Moksha is achieved the pure and free Atma gets to its own natural state liberated from the material body and its veils. All this is brought about by the annihilation of all Karmic fetters. This is to say that the absolved soul shines with all its real refulgence, bliss, knowledge and power.

The reader must have realised that Moksha is nothing extraneous to be obtained by Jiva, but it is merely its getting off from the clutches of Karmic fetters, and achieving its own natural state.

With the passing away of clouds we get pure sunlight, and in that process we do not see any one thing taking the place of the other; but merely the obstructive agent is done away with. So also, when a bird gets free from its cage, it does not mean putting anything else in the place of the cage, but only removing the cage which acted as an obstruction to the freedom of the bird. Similarly when the soul achieves Moksha, it merely experiences what potentially is its own and nothing new, by the utter destruction of all obstructive forces—all Punya and Papa Karmas.

### **The path to final emancipation.**

Here arises the question how to get Moksha. That is how to be free from various Karmas. For this final beatitude, right belief, right knowledge and right conduct are of paramount necessity. Let us take one by one these qualities of utter necessity to the soul and see how far each helps.

Right belief or Samyakdarshana is nothing else but a sincere and real confidence in the "tattvas" given above, and to have a right and clear insight into the same 'tattvas' is called right knowledge or Samyagnana. By right conduct is meant a sinless, innocent and pure life.

This life of right conduct is divided into two broad divisions.

Sadhu-charitra or the life of a Sadhu, and Grahastha-charitra or the life of a layman.

A sadhu or an ascetic has to strictly and thoroughly observe the vows of non-injury (Ahimsa), truth (Satya), non-stealing (Asteya), celibacy (Brahmacharya) and non-covetousness (Aparigraha). These vows of a sadhu are known as Mahavratas *i.e.* great vows.

One who tries to achieve his own good and also the good of others is a sadhu. A real ascetic is one who cares not for worldly wealth and worldly beauty, and is far away from a layman's attachments and quarrels. His only aim in living such a life is to reach the summits of spiritual heights, and for this he curbs the mental feeling of infatuation and hatred.

Real sadhus, because of their pure and holy life, make a good impression on the world, and by their benevolent preaching lead the world on the path to final bliss. A true sadhu is never confined to any particular society or nation, but he is out with the vow of universal brotherhood which makes him one with the whole universe.

Let us now see what is Grahastha-charitra. The Mahavratas of an ascetic, described above, have to be observed within certain limitations by a layman. That is why these vows of a layman are called Anuvratas (not-great vows).

Every worldly man is required to be honest and straightforward in his business dealings and in any other services rendered by him to society. Moreover he has to be careful about his character, and about his moral well-being. In short it is the duty of a Grahastha to be free from irreligious beliefs, falsehood, dissimulation and from any association with drink or adultery.

### **Ahimsa or non-injury.**

In certain quarters the great principle of Ahimsa, as propounded by Jainism, has been greatly misunderstood and unnecessary libels have been cast upon the religion.

Let us make it clear, once for all, that the principle of non-injury as defined by Jainism does not in any way come in the way of the daily duties of any Grahastha whatever position he may

be occupying in society. A king even with the observance of Jaina religion can very well look after the good and well-being of his country.

According to kingly duty he may have to fight with his enemies for the defence of his people, and thus enter into inevitable bloodshed, but still he is not far from Jainism. Even history gives proofs of very many Jaina kings who fought with their enemies and thus saved their country.

Similarly a householder, when he himself, his family or his country are in danger of any outside force, gets ready to destroy that force, and still does nothing wrong according to Jaina-scriptures.

In short, Jainism never prevents a layman from facing him that comes to harm him. For him, according to the sastras, the vow of ahimsa goes so far as not to be intentionally and aggressively injurious towards such animal beings as are innocent. While discussing the great principle of non-injury as understood by Jainism it must be borne in mind that it is merely limited to the innocent, and not for those who are out to do mischief.

Let alone the Jains, no sensible human being will ever look with peace and calm at the terrible slaughters very often coming in human history merely for the satisfaction of the filthy passions of self-aggrandisement and conquest. Such vain and terrible human carnage will be condemned with all force not only by Jaina-religion, but also by all religions existing on this earth.

It is quite evident that one who is a stranger to the general principles of psychology can not comprehend the deep basis of religion. The life of such an individual becomes all shallow, and by and by gets degraded. The essence of humanity is sympathy and fellow-feeling, and hence the well-being of the world can only be achieved by liberal and sympathetic souls. In an age in which only the selfish have their full sway, people at large have to undergo severe torments, and this is known to every student of history.

Rest assured that the ideal of Ahimsa or non-injury as

interpreted by Jaina-doctrines is so high and broad that it is for the hightening of humanity, and not to make dummies and weaklings of mankind.

---

## THE ADVENT OF JAIN SADHUS IN LUCKNOW.

**E**VERY reader of books on ancient India and every school boy has read of the gymnosophists or the Digambara or Sky-clad Jain ascetics performing severe penances on the Parasanath Hill in the province of Bihar. But it has not fallen to the lot of many to actually see such Sadhus, and to see them engaged in their austerities and meditation. Such a sight I had the special privilege of witnessing at Ajitashram, the house of Mr. Ajit Prasada, Vakil of Lucknow. It was on the 2nd of June, 1927, that I saw 4 such Sadhus engaged in meditation and austerities. Three of them were standing, apparently motionless, in the blazing heat of the mid-day Sun of the month of June on the reinforced concrete and cement plastered roof of the Jain chapel at Ajitashram. The ground was hot literally like a furnace, the hot winds were blowing and the sun was ablaze just over their heads. They stood erect like statues and seemed to be oblivious to all surroundings, so deeply absorbed were they in contemplation. And thus they were engaged for over an hour. At times they changed the erect or Kayot-Sarga posture for the seated (Padmasana) or the half-seated (Veerasana) attitude. The changes of posture were not adopted by way of change or relief, but as a part of the austere discipline. After finishing their contemplation they talked freely and with ease, as if they had been quite comfortable all the while. There were no signs of fatigue, annoyance or weakness. Their faces had the freshness of health, their lips were not parched and the voice was clean and strong. On being questioned they said that having concentrated their mind on the contemplation of the pure, all-powerful, all-happy and all-knowing soul, possessed of all the attributes of God-head they were quite unaffected by external conditions.



These Sadhus only take one meal in 24 hours, and that also under conditions exceptionally ascetic. They would not ask for food. They would not take it if it is prepared specially for them. Again the food must have been prepared by persons living a pure life, with many a sacred vow, and in a manner exceptionally clean and careful. The place where the food is cooked must be clean and covered by a canopy. The water must be drawn from a clean well by a clean person and strained through a double-folded cloth. The ghee, if any, must have been freshly prepared.

At mealtime, between 9 and 11, the Sadhus rise and walk about. The house-holders stand out at their doors with a jug of water covered with a cloth and cocoanut, and request a Sadhu to stay and take the pure water and food ready at his place. If the Sadhu stays, he is requested to take a high seat placed for him. His feet are then respectfully washed by the house-holder in a basin, who thereafter anoints his head, forehead, and eyes with the sanctified washing called " Gandhodak ", the fragrant water. Then the house-holder goes round the holy ascetic, 3 times, and prostrates himself with all reverence at his feet. This done he invites the Sadhu to the dining place. There the Sadhu carefully looks at all things which have been prepared to satisfy himself that the things have been cooked with care, and are pure. He then washes his hands, thinks of the Perfect Ones, and extends his palms, with the little fingers intertwined, to receive the food offering. He takes light food and in a limited quantity. He would at once leave off taking a further morsel, if any improper happening takes place while he is taking his meal, e.g., the appearance of an ant, an insect or a hair in food, cries of a child or woman, any quarrel, obscene speech, or filthy abuse, storm etc. Such a Sadhu remains without changing sides on the bare ground, at night, during the greater part of which he is engaged in contemplation. He observes silence during meals and from sun-set to sun-rise, and when he is attacked by bodily pain. He has no belongings except a wooden bowl for water and a feather brush for cleaning the ground. He would not stay long at any one place and walks bare-footed all the way.

Such a party of Sadhus visited Lucknow in March 1926, on their way to the Parasnath Hill in Bihar, and it was on their way back to the west that they passed Lucknow, on the occasion of which I am writing. They would not travel in the four months of the rainy season, during which time they will very likely stay at Karhal, District Mainpuri.

Though a Christian and a true follower of Christ, I still will say that Sadhus who have left all worldly connections and strive after attaining salvation and perfection should be respected by persons of all shades of opinion and religious belief. I am told that they are not the Nangas (Nagas) who follow quite a different way of living. These Sadhus are considered by the Jain community as recluses of the highest order.

ALFRED JACOB SHAW.

---

## JAINISM AND ITS POWER TO STOP HUMAN WARFARE.

*(Continued from page 115.)*

**T**he next thing to understand is that the substance of souls is pure intelligence. This will become quite clear if we study an act of perception. When I look at that ornamentation on the wall yonder, what happens is that a visual sensory *stimulus* emanating from the ornamental thing outside me impinges on my eyes and is carried inwards resulting ultimately in perception. But surely this incoming current of stimulus is not knowledge nor even charged or loaded with knowledge. For what comes from the outside is only matter or energy in one form or another, never knowledge! Whence the knowledge, then, that is implied in perception? Surely not from the without, but only from the within! If you think deep on the subject you will perceive that knowledge is a state of the consciousness of that something which is simple by nature, and which we have now learnt to regard as the immortal soul. Knowledge is thus shown to be an affection of the soul. Now, let me concede that

this affection is provoked by the receipt of the external stimulus, but that does not alter the case in the least. For what must be the nature of him whose mere affections imply knowledge? The soul itself must, then, be pure intelligence by nature. In different words, it is a substance that is embodied intelligence, if I may so put it. This is the reason why it is regarded as endowed with infinite Knowledge potentially, in the Science of Religion. The early Christian Fathers were also familiar with this attribute of the soul. Amongst philosophers, there is Kant who has done so much useful thinking to demonstrate the innate knowledge of the human mind, and there is an English thinker, Prof. Bowne, who distinctly came to the same conclusion as I have set before you today. We may take it that the soul is endowed naturally with a capacity for infinite knowledge.

In respect of happiness I must point out that there are two kinds of pain and three of pleasure which may be experienced by the soul. The two kinds of pain are the physical and the mental. There are corresponding pleasures to these, namely, physical pleasure and mental pleasure, and in addition there is what may be termed Spiritual pleasure or happiness or Bliss, which is fully enjoyed only by those who have completely got rid of the adhering matter, and purified themselves fully from its taint. It was this Spiritual kind of pleasure or joy that was the ideal behind the Cross, for the Bible points out :

“Who for the joy that was set before him endured the cross.”

Jainism points out that this joy when once obtained fully shall never know abatement or deterioration or interruption. It is independent of the senses and the mind and is a direct pulsation of being of the Spirit substance in its pure state. The early Fathers of the Christian Church understood this doctrine fully. In fact all rational religions have been ever preaching it in one form or another.

Perhaps we are now able to understand why it is that the *atman* (the soul) is described as *paramatman* (God) in Hinduism, and why it is that the Biblical teaching has it. “I have said Ye are Gods. For Omniscience, Immortality and Bliss are the three

most worshipful attributes of Divinity, so that whosoever is found to be endowed with them must himself be a God, actual or potential.

The difference between an actual God and a potential one is just the difference between the life of Pure Spirit and embodied existence. This means that every soul has the capacity if it would but rid itself of the clogging influence of matter to become an actual God. But if it does not exert itself in this direction, its embodiment is eternally perpetuated and renewed by the absorption of the subtle invisible material which is constantly pouring into it through the *media* of the senses. Now it is upon the nature, the states and the conditions of the modifications which result from the fusion of spirit and matter that the future forms and prospects of the individual depend. The disposition that is engendered in this way becomes the seed of future life and will drag the soul by the force of a subtle magnetism residing in its inner constitution into surroundings that are conformable and congenial to it. Hence, when we act in such a way that the seat of mercy and love becomes atrophied and clogged in our disposition, and the centre of hatred and egotism is developed we must be prepared to find ourselves falling into the lower kingdoms in the hereafter. In the heart of him, let me add, who slaughters an innocent life, whether human or animal, are developed three of the most undesirable attributes, namely, selfishness, hardheartedness and utter thoughtlessness. He is selfish, for he kills another simply for his own momentary pleasure; he is hardhearted for the instinct of mercy which keeps one from killing is dead in his soul; and he is thoughtless for he has no idea of the effect his action will produce on himself! With a disposition characterized by such cruel and unholy traits we can easily perceive that the future life of that soul must be cast amongst beings that are cruel, unreasoning and relentless, in other words, amongst beasts and brutes.

You know the taking of life is condemned in very striking language in the New Testament where it is said; "Go and learn what that meaneth, I will have mercy and not sacrifice." On

another occasion the language employed was equally significant: "If ye knew what that meaneth, I will have mercy and not sacrifice." The significance of this forcible language is that the people were not qualified to grasp the full explanation, and therefore the doctrine was given in the form of a commandment which they were to follow. Now, I ask you, if the talking of life for the purpose of a sacrifice in the name of one's god, once a year or so, is cruel and calls for the exercise of mercy, does it cease to be cruel when done for one's own selfish purpose, and in the name of one's own palate or tongue? Such briefly is the explanation of the effect of an action on oneself. Hence, Jainism teaches quite plainly that those who practise *ahimsa*, that is to say those who carry out the principle of mercy and love in their lives not only experience the joy of letting others live but they also actually and truly benefit themselves while those who are greedy and selfish, and barbarous and, those who are actuated by the principle of hatred in their dealings with other forms of life, and all those who are vicious and who delight in acts of bloodshed and the raking up and fomenting of quarrels and disputes in reality are neither friends of themselves nor of anybody else. They are, in fact, the greatest enemies of mankind, including themselves and those whom they hold dear and near.

Such, my friends, is the doctrine of love; it will enable us to realise our real inherent Divinity if we put it into practice; but if we disregard it and act contrary to its dictates there can be no doubt but that the curse pronounced on the typical symbolized sinner in the Bible—cursed is the ground for thy sake—becomes really descriptive of our own spirits. It is in our hands to make of this inner spirit-substance a veritable Garden of Eden or reduce it to a state of desolation when it will be capable of yielding only thistles and thorns in place of the ambrosia of the Life-giving Tree. It may interest you to know that this course becomes effective through the material influx that has been referred to already by me to-day. In the Bible also the fact of this evil influx is distinctly recognized, though like most Biblical tenets the doctrine could not be and is not given in clear terms. In

the 69th Psalm (see verses 1 and 2) the soul of the chorister thus expresses its shuddering horror of the in-rushing stream :—

“Save me, O God; for the waters are come in unto my soul. I sink in deep mire where there is no standing. I am come in unto deep waters where the floods overflow me.”

This is the sinner's supplication to the Divinity within. The condition of the Saved One is described later in the book of Revelations when it is said :—

“And there shall in no wise enter into it anything that defileth neither whatsoever worketh abomination, or maketh a lie.....”—Rev. XXI, 127.

As for the result of action in overwhelming one's own self, it is clearly said in the book of Proverbs in the Old Testament :—

“His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins.”—Proverbs V. 22.

We may compare the above with what Clement of Alexandria says on the subject (see Vol. II, p. 214):—“The individual man is stamped according to the impression produced in the soul by the objects of his choice.”

The truth is that it was distinctly recognized on the esoteric side which is the only true side of the Biblical and of all other forms of mystical teaching that embodiment was the result of sinning on the part of the soul itself, and that Divine Perfection was to be obtained by following the special course of instruction which aimed at the emancipation of spirit from the crippling companionship of matter. Clement, therefore, said :—

“.....flesh.....separates and limits the knowledge of those that are spiritual.....for souls themselves by themselves are equal.”—Vol. II. p. 362.

St. Paul, too, refers to the antagonism between spirit and flesh, they being contrary, the one to the other, and winds up by uttering the most impassioned longing to be rid of the body, when he says :—

"But I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 18-24.

The injunction to get rid of the condition of embodiment is distinct in the Pauline Epistles :—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1.

Origen amongst the early Christian Fathers spares no pains to explain the doctrine, so far as it was understood by him. He says (see Vol. I. pp. 82-3) :—

"The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter. If, however, they are out of the body then they will altogether escape the annoyance arising from a disturbance of this kind...at last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated, and all its sting completely blunted by the divine grace which the soul has been rendered capable of receiving, and has thus deserved to obtain incorruptibility and immortality...It follows that we must believe our condition at some future time to be incorporeal...and thus it appears that then also the need of bodies will cease....The whole nature of bodily things will be dissolved into nothing."

I do not think any further comment is necessary by me on this, as these passages are quite intelligible and plain in themselves.

This, ladies and gentlemen, is the substance of the address that it has been my privilege to deliver before you today. It has not, of course, been possible for me on account of the limited time at my disposal to give you a deeper insight into the metaphysics of the Science of Life, as Religion undoubtedly deserves to be called, but I should like to add that there are happily now available works which throw adequate light on most of the difficult problems concerning the future destiny of a living being, and I should fail in my purpose if I did not urge you to

study them for the obtainment of what the external world never can grant to the soul that is athirst for happiness and peace. And let me add that if you want your own good, you must be prepared to do good to the whole of the human race, and to the entire community of living beings as far as that lies in your power. In this way alone you can have peace in your mind, peace in your house-hold, peace in your community and peace in the world. Let the blessed Gospel of Mercy and Love, consisting of three of the sweetest of words—*Ahimsa Parmo Dharma* (non-injury is the highest religion)—enlighten and gladden every heart all over the world.

—C. R. Jain.

---

## NOTES AND NEWS.

### Parricidal Desecration of Sri Kesaria Parsvanath.

**E**ARLY in May 1927, the most *himsic* followers of the most *Ahimsic* religion in the Universe, exhibited their true degradation by committing fratricide at the holy Feet of Sri Parsvanath Atishaya-Kshetra (Miracle-place) in Udaipur State. Like many other places of common worship, the sacred Image here is worshipped alternately by Digambaras and Svetambaras. A similar arrangement is current at the famous temple at Sri Maksiji in Gwalior State, near Tarana in Holkar State territory. Also at the most famous Sacred Hill of Jainas at Mount Parashnath in Hazaribagh, Bihar; and various other places. To one who has a higher and purer vision of Lord Mahavira, this arrangement symbolises weakness, narrowness and a blurred vision of the Truth of Jainism and Lord Mahavira. But as Jainism has been half-killed by centuries of priest craft on both the Digambara and Svetambara side, this arrangement is tolerable, as it is calculated to preserve peace. But as separate communal electorates in India are sure to grow into a poison against national politics, similarly this peculiar, brother-excluding arrangement is sure in the end to fan the flame of sectarian fanaticism and reduce to cinders the tender fabric of brotherly love and true Jaina Vatsalya. This is exactly what has happen-



ed at Sri Kesaria Parsvanath. It is said that the Svetambaras shut up the Digambaras and belaboured them with brotherly-hate so that 5 died, 15 were seriously injured and 150 wounded. Not a bad record for a Jaina fratricidal fracas !

The latter-day Jainas were supposed to be so imbued with Ahimsa, that they became sick at the mere sight of blood. But it seems they have turned a new leaf. They have become virile and warrior-like. They can kill and be killed. They are not sick even at the blood of brotherly butchery. Perhaps they are still averse to killing a bug, a snake, a mosquito, a scorpion for their common religion teaches them not to take life in any form ; but the life of a Svetambara or Digambara brother is a different matter. It is an eyesore, a turbulent evil and according to our Muslim brethren kill the evil-doer before he does evil. It is better to kill a Svetambara or Digambara outright than to risk our sectarian ritual being disturbed, polluted or annoyed by the existence of the heretic. It is only some such psychology that can move our deluded brethren to commit fratricide and incidentally to commit parricide also by killing the Holy traditions of the Sacred Image, who is an equal Father to both of them. It is lucky and perhaps known to the rioters that Baba Parsvanath can feel neither pain nor pleasure nor regret nor anger at their deeds or misdeeds. HE is *vita-raga*, unattached and beyond attachment. Therefore any punishment for their horrible sin cannot come from HIM. It must come only from the fruition of their Karma. But remote or near, such fruition is absolutely sure and unescapable. This penalty, this Nemesis or Retribution is sure to visit them and their accessories before and after the sin, in a perfectly inevitable fashion. Judas Iscariot sent meek Christ to the felons' Cross. These modern Judases.....Svetambara and Digambara.....are sending Holy Jainism to the Cross of Oblivion and Universal ridicule ; they are polluting all Jain temples and Holy places ; they are desecrating the sanctuaries of installed Arhats and Siddhas ; they are murdering Mahavira by inches ; aye, they are murdering Humanity and Human Eternal Truth Itself, for Mahavira is only one unit of Divine Omniscience in a Literal Infinity of

Past, Present and Future Tirthamkaras. And why are these Judases so active or even so existent? Why, simply because it is their profession, their self-interest of today, the only *raison d'être* of their miserable existence. If they do not play these dirty dramas, who will know them, who will pay for their food and lodging, luxuries and vices. The so-called charitable funds, I fear, are some what responsible for these riots. The managers of these funds, and specially their wire-pulling, foot-stooly myrmidons, devise and invent, programmes of mischief likethe Russian *pogroms* and incite and persuade the holders of the purse-strings to follow these programmes by civil and criminal proceedings in and out of Courts.

It behoves the real leaders of the community to go into this aspect of the question. The Svetambaras and Digambaras both are rich. Their charitable funds are fairly fat. Their psychology is non-violent. Even if it is criminal, it is non-violent criminality. Their sins are mammonclad. Their crimes are garbed in gold. They do not kill a man; they kill his power by crushing him with *their money* or by depriving him of the power or vitality of *his money*. Similarly, the root-cause and general procedure of their riots regarding sacred Places may be found to be their gold, their violent instruments in their non-violent crimes of pride and aggression. Who finances the preparations for these crimes? Such big crimes are seldom committed on the spur of the moment. The conspiracy is suggested, talked about discussed and planned. Then its preparation is made. Men are prepared; they are fed and clothed and paid in this period of preparation and waiting for a favourable opportunity. Then there are the supervisors, encouragers and preparatory leaders of these men. They are fed, clothed and paid. Then there are the expenses when the crime is committed, and the Police is making investigations. Then lawyers, their clerks and touts, the Courts and the Inquiries and Trials and Appeals and Revisions all mean a protracted and expensive litigation. Where does all this money come from? This is the sinews of these violent concussions between these sects, who profess Jaina non-violence. One thing which this hasty glance suggests

is that at least all true believers in Lord Mahavira—Svetambara and Digambara—should at once (1) stop paying even a pie or the proverbial broken shell, to these unbrotherly breakers of brotherly peace in these sacred places; and (2) manage and proclaim that no public funds already collected are to be spent to protect these law-breakers. Of course the care and relief of the wounded and injured is a common duty and pious Jainas may subscribe for this truly religious and humane purpose.

With all the emphasis at my command, I earnestly appeal to the sober-minded, peace-loving leaders of both sects to form a sort of Board to settle these minor disputes, so that both the small sects may show an united front and make an endeavour to bring true and universal Jainism to the doors of the great European and American leaders of Humanity, who with their influence and from their political heights can perhaps revive this Great Creed for the relief and uplift of all mankind, born and unborn?

10th May, 1927.

*J. L. Jaini.*

\*

\*

\*

### **The Time-Wheel (Kala-Chakra).**

Was Lord Vira only the highest human manifestation, the greatest representation of the suppression of flesh by spirit?

Was He Omniscient? Did He foresee the World History of 3,000 years after Him? If so, where is this detailed account of His prophecy? Or, did the Letterless Speech give only the General course of Time?

Did Jainism fail because its teaching is in a way self-contradictory? It teaches the decline of Dharma gradually till the joint tails of the Up and Down halves of the cycle of Time are passed. This means that Dharma must go down. Then how can the human beings embrace or practise Jainism which really turns a man into more than an angel and turns this 5th Age into the Bhoga Bhumi of the 1st Age? Man remains man; and 5th Age, 5th Age. Therefore Jainism must gradually and progressively decline. Only there may be temporary reversions

in cases of individuals or groups ; and that is the limited Scope of the field for reformers, and revivalists of this Eternal Creed.

\*

\*

\*

### **The Tragedy of Indian Politics.**

The trouble and the tragedy of Indian Politics are that Indians co-operate with, depend upon, and cannot do without, their British rulers, and yet they cry and clamour for Swaraj, which, of course, is a negation of British Raj. Mr. Gandhi asked them to shed this impossible duality, this self-stultifying slavish psychology. But restraint and discipline are necessary for all great changes. Therefore he said : " Non-co-operate with Government, which is a form of sedition, rebellion and revolution, but in doing so remain non-violent in thought, word and deed." The Beauty of the teaching is that a disarmed slavish subject race cannot go wrong in its fight against the might of a great Empire by non-violent non-co-operation. But the cult failed because the race was not prepared for the role of freedom ; in other words, because its members did not want Sva-raj, because they could not afford to do without its contradictory, Par-raj.

\*

\*

\*

### **The Statutory Commission and the Jaines.**

The Statutory Commission under the Government of India Act 1919, is soon to swim above the horizon of Indian Politics.

India is a little astir ; but only on the surface and in certain spots. The huge leviathan of our Motherland is insensate as ever. It has not even breathed heavily. Its sleep is sound. Yet being so very huge and bearing the dead and living impresses of so many cultures on its back, it could not but be making History even in its deep slumber,

The Congress is drafting a Constitution, a Declaration of Rights etc. Mrs. Besant's *Commonwealth of India Bill* is in the British Parliament already. The Muslims are rightly awake and alert for their rights against Hindus, among whom the Brahman supremacy is a remarkable thing. This supremacy is blood-hungry like the man-eating tiger. It has tasted blood by driving

Buddhism out of India, by crushing Jainism and all but driving it out of India. It was laid low in humble dust by the virile hordes of Young Muslim advance. India absorbed Muslims somehow or other. The boot of John Bull kept both the Pandits and Maulvis down. That boot is relaxing its pressure now. The Pandit and Maulvi are up and at their old game again, as witness the Shuddi and Sangathan and the Tabligh and Tanzim movements. Mother cow and music before mosques are the pretexts of brotherly butchery all over India.

The Hindus were never tolerant to the Jainas. The Muslim never distinguished between the stone-idols of Jainas or Hindus. To him both are equally the symbol of human degradation and superstitious sacrilege. Thus the Jainas are between the Devil and the Deep Sea. According to Jainism and all true religions, the world and its flimsy, transient pomp and power must be renounced as they lead Man Satanward. But so long and so far as such renunciation is not practised, worldly success comes only to a community which is properly organised, strictly disciplined, and uncompromisingly clamorous for its just rights, claims and interests.

The Muslims and Sikhs have raised their voices and gained clear recognition of their importance and rights.

The Jainas are being broken up by external pressure, as in the case of Sikharji Hill which they had to *purchase* from their custodian-trustee, the Hindu Raja of Palganj; and in the case of Shatrumjaya, from the Hindu Raja of Palitana, in C. P. from the Hindu leader, Mr. G. S. Khaparde, etc. They are being broken up also by their internal dissensions and violent, unreligious, un-Jaina quarrels with each other, as over Sikharji, Rajgrihi, Pavapuri, Kasaria Pareshnath, etc., etc.

\*

\*

\*

### **The Jaina Political Conference.**

There is a young institution, Jaina Political Conference, which was started by brother Ajit Prasada, M.A., L.L.B., Lucknow and a few other leading Jainas about 7 years ago at Delhi. It was blessed by patriots like Loka Manya Tilak and others.

Will the Jainas Svetambara and Digambara awake? Will they rehabilitate their Political Conference and give to the world, to India, to Congress, and to the Viceroy and the Secretary of State for India, to the British Prime Minister and to the Statutory Commission their view point of Politics and a statement of their Rights, Claims and Interests? Will some young and energetic people organise themselves at once to hold an all India meeting and then Provincial meetings for this purpose? Will some young and old Seths and Heroes of Charity (Dana Viras) loosen their purse strings to provide the necessary funds. If Jainas get some definite political status, these moneys of the Heroes of Charity may become investments and bring a good return of interest to the Jainas and perhaps even to the donors certainly indirectly and probably directly also?

There is no time to loose. If young educated men are prepared to volunteer their services and Seths the funds, Mr. C. S. Mallinath, Editor, Jaina Gazette, Madras, will be glad to hear from them. The donations, big or small, will be acknowledged in the *Jaina Gazette* and separate accounts thereof kept by Mr. C. S. Mallinath as Honorary Treasurer.

Indore, 20th May, 1927.

*J. L. Jaini.*

\*

\*

\*

### **Mahavir Jayanti in Delhi.**

The Jain Mitra Mandal of Delhi celebrated the Mahavir Jayanti on a very grand scale on the 13th, 14th and 15th of April under the distinguished presidency of Messrs. L. Rala Ram, L. Hazari Lal Johri and Rai Bahadur L. Moti Sagar respectively. The following gentlemen took very active part in the celebration and delivered very useful and interesting lectures. Pt. Tulsi Ram Kabyatirtha of Baraut, L. Mangor Rai Mukhtar of Bulandshahr, L. Prabu Ram Khatri, Pt. Niyamat Singh, Pt. Brijbasilal of Meerut, Brahmachari Sital Prasadji, Prof. Ghasi Ram, M. Sc., Pt. Kunwar Lal Niyayatirtha, of Bilram, Ayodha Prasad, Pt. Jugal Kishore of Sirsawa, B. Mai Dayal Jain, B. Chandra Sen Jain of Etawah, Pt. Babu Ram of Agra, Jyotish

Ratan Pt. Jiyalal, Vidya Varidhi Champat Rai Jain, Pt. Mahavir Prasad, Pt. Ganga Prasad Shastri, Pt. Rishi Ram, Pt. Ramchand Maulvi Abdul Haq, Sardar Karam Singh, Prof. Chatur Sen Shastri, Pt. Ram Chandra Sharma, Sardar Gurbaksh Singh, B. Umrao Singh, Prof. P. B. Adhikari of Benares, Babu A. C. Bose, Pt. Bholanath Mukhtar of Bulandshahr, L. Nemchand, and Prof. Homee. We are glad to note that Jains and non-Jains, Hindus and Mahomedans, Sikhs and Aryasamajists evinced great interest in the celebration of the birthday of the great Saviour and Teacher of all.

\*

\*

\*

### Holiday for Anant Chaudash

Our Readers will be glad to know that in answer to the representation made to the Hon'ble, the Chief Commissioner, Delhi, by the Jain community and published in the Gazette for January 1927, the Chief Commissioner has been pleased to include Anant Chudash in the list of Public Holidays for the Delhi Province. (Vide D. O. No. 7486 Home, dated 8th December 1926). We offer our sincere thanks to the Jain Mitra Mandal and Rai Bahadur Lala Moti Sagar, Vice-Chancellor of the Delhi University for their efforts in getting this public holiday.

\*

\*

\*

### Mr. C. R. Jain in Santiniketan.

The principal, Visva-Bharati, Santiniketan, writes;—

"Mr. Champatrai Jain, Bar-at-Law, the renowned Jain scholar came to the Visvabharati and stayed here for some time. He delivered a course of highly interesting lectures on Jainism and took regular classes for the benefit of our students. By his erudition and scholarship he has been able to arouse sufficient interest in our scholars in the direction of Jainism, a much neglected and yet very important branch of Indian culture. His masterly exposition of Jain doctrines by a comparative study of religious ideals on scientific lines was highly appreciated here. For the encouragement of Jaina studies Mr. Jain has kindly offered a scholarship and there are chances of our being able, through the munificence of Mr. Jain and other Jain societies, to make permanent arrangements for the study Jainism in the Visvabharati.

Visvabharati's thanks are also due to Brahmachari Sital Prasadji who came here as the first lecturer on Jainism and through whose endeavour also further arrangements for Jaina studies in the Visvabharati are being made."

\*

\*

\*

### The Rikhabdeo Tragedy ; Protest Meeting in Calcutta.

A correspondent writes:—

The fourth general meeting of the Digambara Jains was held on the 17th May 1927 in the Digambara Jain Temple at Bysack Street under the president-ship of Babu Baldeodass Jain. The attendance was so large that many had to wait on the ground floor for want of space in the meeting hall.

The president first gave a short account of the tragedy in the Kesarianath temple at Dhuleo P. O. Rikhabdeo in the Udaipur state and how the Digambaras were maltreated at the hands of the Swetambara officials of Udaipur. Mr. Chhotelall Jain then gave a short account of his visit to that temple about the year 1917 and how he saw several inscriptions on images which clearly showed that they were of Digambara origin. There were names of Digambara Acharyas (pontiffs) like Surenda Kirti, Sakal Kirti, Devendra Kirti, and others appearing thereon and those inscriptions were dated in Samvat years equivalent to the following Christian era *i.e.*, 1615, 1689, 1696, 1703, 1710, 1711, 1777, 1806, etc. He then read out a very long inscription dated 1806 A.D. purporting to commemorate the erection of a very big wall all round the temple by a Digambara merchant by the name of Seth Dhanji Karanji. Mr. Jain said that Mr. Gaurisankar Ojha the illustrious historian and antiquarian also traces the origin of the temple to Digambaras. Then he pointed out how in the year 1924 when the Swetambaras wanted to perform the flag hoisting ceremony the Digambaras opposed the same and H.H. the Maharana was pleased to stop it. Again in the year 1926 the Swetambaras wanted to decorate the images with ornaments and false eyes which is opposed to our religion, and owing to oppositions from us it was also stopped by H.H. But this time even against our repeated and timely telegrams to H.H. the Maharana, the Maharaj Kumar and the British Resident on the 1st instant, the Swetambaras who are the chief officials in the state bent on having the thing done at all costs and the result was the deplorable and horrifying incident on the 4th May.

Then letters and telegrams received from Udaipur and other places giving further informations regarding the incident were read out which showed how inhuman was the treatment meted out to the Digambaras by the State officials. The facts of the incident were these. The local Digambaras hearing about the ceremony to take place on the 4th May, approached the Maharaj Kumar who assured them that no such state orders were passed. But on the 4th May, when several Digambaras were performing the Puja in the said temple there came several Swetambaras including some state officials who were also Swetambara and wanted to decorate the images. On the Digambaras asking if they had any state orders they (Swetambar) got infuriate and the official Swetambaras called the military which they had kept ready and under their orders the



military began to belabour the Digambaras right and left. Even bayonets were thrust in the body of the innocent Digambaras and the most inhuman part of it was that the wounded and killed were thrown outside the temple carelessly a thing which is so shocking even to the most barbarous people. And now in order to suppress the matter they are taking recourse to every unlawful acts. They have stopped all Digambara communications to and from the village and are forcibly not allowing any Digambara to approach the Maharaj Kumar. They have sent the religious head of the Digambaras Brahmachari Chandmullji to the prison for no reason or rhyme. The Digambaras hold the four Swetambara officials and a few Swetambaras responsible for the incident.

The following resolutions were unanimously adopted :—

(1) Expressing their indignation at indifference of the state even upon timely objections from the Digambaras. (2) expressing their resentment at the inhuman and sinful act of the Swetambaras (3) Sympathising with the relations of the martyrs and the wounded (4) requesting the all India Digambaras to subscribe to the Udaipur Relief Fund (5) appointing Mr. Chhotelall Jain to take necessary steps in the matter. They must go on agitating till they get full justice. Since their cause is just they are confident that their wrong will be righted sooner or later.

Mr. Chhotelall then informed the meeting that H. E. the Viceroy and other officials have not as yet replied to the telegrams sent to them regarding the incident for enquiry and steps.

\*

\*

\*

### **Digambar Jain Deputation.**

The Degambar Jain Deputation consisting of Sir Hukamchand, Rai Bahadur Kastoorchand of Indore, Rai Bahadur Tikamchand, Rai Bahadur Nandmal and Dr. Gulabchand Patni of Ajmere, Mr. Ajit Prasad, Vakil of Lucknow and Seth Hemchand Chunnilal Javeri of Bombay interviewed the Maharaj Kumar and Maharana.

The Maharaj Kumar denied having given any orders in connection with the ceremonies resulting in Rikhabdeo Tragedy and held Hakims of Magra and Deosthan responsible for it and promised to punish the guilty persons. He also assured the Deputation that he would allow equal representation of the Digambaries on the Udeosthan Committee, release Brahmachari Chandmalji, shortly institute fresh enquiries and take measures to preserve the rock inscriptions of Rikhabdeo.

The Maharana said that the papers relating to the dispute

about Rikhabdeo were still with him but he admitted that sometime back on being told by the Hakim of Deosthan that the flag pole of Rikhabdeo was worn out and grown toppling, a very anauspicious sign for religion and State, he had verbally ordered the Hakim of Deosthan to perform the Dhvajadh and ceremony on behalf of the State according to Vedic rites to ensure impartiality, provided there was no likelihood of any disturbance. The Maharana denied having issued any orders whatsoever to perform the Mukatkundal ceremony which was performed on the Akshaya Tritiya day and which was the immediate cause of the tragedy. The Maharana further said that on receiving information of the likelihood of disturbance he had sent written orders to the Hakim at Deosthan to postpone the ceremony before the tragedy took place.

The Deputation having complained of the one-sided nature of State enquiries already made into the incident the Maharana agreed to appoint in consultation with the Political Resident a fresh Enquiry Commission including some of the gentlemen suggested by the Deputation. The Deputation demanded that Digambari representatives should be allowed to watch and help enquiries and lawyers of British India to represent Digambari interests during the trial.

The Maharana promised to announce definitely what steps he would take in this case. The Maharana also agreed that the Deosthan Committee should have an adequate Digambari representation. In reply to the Deputation's complaint against undesirable influence in the whole affairs of Tej Singh, the Private Secretary of Maharaj Kumar and of the personal adviser of the Maharana who were both Svetambaries and near relatives of the Hakims of Magra and Deosthan. Both the Maharana and the Maharaj Kumar assured the Deputation that such influences would have no weight with them.—“*Forward.*”  
May 29, 1927.

\*

\*

\*

### CORRECTIONS IN THE APRIL ISSUE.

Page	Line	For	Read
110	12	Brothers	Brothren.
111	29	The outlook on life of the peacefully inclined man is of the average man of our day.	The outlook on life of the peacefully inclined man is very different from that of the average man of our day.
111	24	its outlook	our outlook.
112	4	living	lining.
112	33	lipse dixit	ipse dixit.

# **Dr. G. B's Medicated Snuff.**

Registered



Trade Mark

A Sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Tooth-ache and such other kindred ailments.

Try a bottle and be now convinced.

**Price As. 4/- a bottle.**

*Sole Manufacturers :—*

**GURU BASAVA & Co., Ltd.,**

**Snuff Manufacturing Specialists,**

**Post Box No. 510, Park Town, MADRAS.**

Tele: "MEDICATED"

Telephone No. 3272.

**C. S. Nagichettiar,**  
*Managing Director.*

## **KESARI'S LODHRA**

**WOMEN'S FRIEND - A WEAPON AGAINST  
ALL DISEASES and DISORDERS**

**Peculiar to Fair Sex**

**Has Made Several Homes Enjoy  
Health and Happiness.**

**Priced Low at Rs. 3 & 1-10 Per 12 & 5 ozs.**

**GET IT WITH PARTICULARS FROM YOUR CHEMIST, OR FROM**

**"KESARI KUTEERAM,"**

**Indian Chemists and Druggists, Vepery, MADRAS.**

*Telegrams "KESARI," MADRAS:*

**TELEPHONE 3486:**



## KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste. Endows the whole system with a new lease of life Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

### Rs. 1,000 REWARD.

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it. One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

#### ORDER FOR A TRIAL COURSE

Price Per Tin **Rs. 2.** Postage on 1 to 3 Tins **8 Annas**

Apply to :—**D. MANNA LAL,**  
Native Doctor of Delhi,  
Salam Misri Murabba Pharmacy,  
**BANGALORE CITY, J. G.**

## What is your duty to your Country?

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
**Post Box 86, Madras.**

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |  |     |        |
|--|-----|--------|
| 1. Control Over Birth (Illustrated)  | ... | As. 12 |
| 2. The Hidden Side of Sexual Science   | ... | „ 12   |
| 3. How to build up Manhood (by certain exercises and home methods)             | ... | „ 8    |
| 4. How to live a continent life (by certain exercises and baths)               | ... | „ 8    |
| 5. Sterility. Its Causes and Treatment   | ... | „ 10   |
| 6. Painless Childbirth   | ... | „ 6    |
| 7. Protection against Venereal Diseases  | ... | „ 4    |
| 8. A course of Four easy Yoga Exercises for increasing retentive power tenfold | ... | „ 6    |

Complete set of eight for Rs. 3 only postage extra.

Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

**Katra Nihal Singh, Amritsar.**

*Telegrams "HONESTY."*

*Telephone "941."*

---

## FOR ALL DISORDERS

Nervousness, Brain-fag, Constipation etc.,  
use the world-famous

### ATANK NIGRAH PILLS

Price—Rupee One (32 Pills)

*Particulars from:—*

**ATANK NIGRAH PHARMACY.**

**Jamnagar (Kathiawar)**

**Madras Office—26, Broadway.**

**JUST OUT.**

**A VALUABLE PRODUCTION.**

## **The Religion of Zarathushtra.**

By Dr I. J. S. Taraporewala, B.A., Ph. D., Bar-at-law, of the Calcutta University. One of the Faith and a deep student of it). Deals in the author's Scholarly style with the most essential elements of Zoroastrianism. Specially intended for non-Zoroastrian readers.

Price:—Cloth and Gold Rs. 2-8; Boards Rs. 2.  
(Postage extra.)

**Previously Published**

### **THE LIGHT OF ANCIENT PERSIA.**

By Maneck B. Pithawala, B.A., B.Sc., M.R.A.S.

Price:—Boards Rs. 2-8; Cloth Rs. 3.

"This is a notable addition to the Asian Library issued by the Theosophical Publishing House, Adyar. It sums up clearly and succinctly the History of the Parsis and Persia from the immemorable in a few chapters and outlines the work that lies before the Parsees in regard to their ancient motherland and this country, their adopted fatherland." Mysore Economical Journal.

### **THE SPIRIT OF ZOROASTRIANISM.**

By H. S. Olcott (Adyar Pamphlet No. 23.)

Price As. 2. (Postage extra.)

**THE THEOSOPHICAL PUBLISHING HOUSE**

**ADYAR, MADRAS.**

The Indian Bookshop, Y.M.I.A. Buildings, G.T.

194, Mount Road, Madras.

---

# **KUSUMA**

Guaranteed cure for  
Gonorrhoea for both sexes.  
Stops burning and pricking  
sensation and discharges  
of all nature in 24 hours.

1. Phial Rs. 2, V.P., Extra.

**ANANDAKUTEERAM,**

**3, Bairagimattam Street, MADRAS.**

**TESTIMONIAL.**

Col. D. Dawespelly Bart, B.A., M.D., L.L.D., B.M.S.,  
Madras. Kusuma which I tried on several of my patients  
have given utmost satisfaction.

## WANTED

**Students**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high salaried Office Assistants through home study for our Correspondence Courses. Small monthly fees accepted. High class Diplomas and Certificates awarded. **GOVERNMENT** and **LONDON EXAMINATIONS** COACHED with guaranteed success. Our Special **PROSPECTUS** No. 65 with numerous testimonials from old students and a **Wall CALENDAR** for 1926—1927, are **SENT FREE** to any address on request.

**THE INDIA SCHOOL OF ACCOUNTANCY,**  
**Post Box No. 2020, CALCUTTA.**

## See what the Doctors & Gentry Say !!!

**Regarding our Cures. Worst and Chronic**  
**Cases Cured radically without the least trouble.**

1. **Lieut. Dr. R. Chand Esq., I.M.S., Multan Cantt.** "I have tried Dr. G. R. Khorana's *Gono Specific* on various patients of both acute *Gonorrhoea* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No. 17 India.** "Kindly accept Rs.....for curing a friend of mine of *Gleet* incurable under medical skill."

3. **Dr. T. A. F.....Esq., 'Corvallfs (America).** Your *Gono Cure* did miracles in curing the patient radically. Please Expedite for on patient made.

**THOUSANDS OF UNSOLICITED CREDENTIALS.**

**IF YOU HAVE LOST HOPES OF CURE**  
**TRY US**

**FOR**

**Gonorrhoea, Syphilis, Impotency, Emissions,**  
**Rheumatism, Diabetes, Piles, Paralysis**  
**Leucoderma, Gout, Eye, Womanly,**  
**and all other Diseases.**

1. *Advance Rs. 5 with order.* 2. *Full particulars on*  
2 annas stamp. 3. *State clearly if you are a meat eater.*

**Dr. G. R. KHORANA & SONS, Gono-Specialists.**  
**LYALLPUR. (Punjab).**

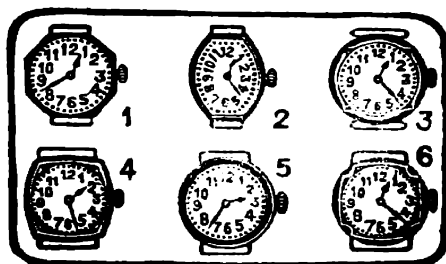
# ALL AT HALF PRICES!

22 Ct. Rolled Gold Wrist Watch

Guaranteed for Ten Years.

Original  
Prices.

**Rs. 14.**



Half  
Prices.

**Rs. 7.**

THIS IS THE SPECIAL OFFER FOR THE  
NEW YEAR

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only.**

Write now to save disappointment.

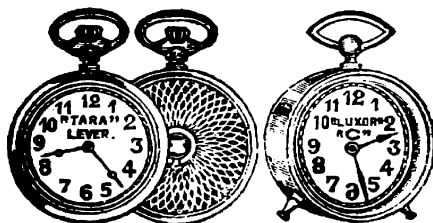
## SWAN HOUSE,

Post Box No. 508.

P. T. MADRAS.

### A FREE OFFER

of 'C' Regd. Time Piece  
GIVEN FREE



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing,

**RS. FIVE.**

WE GIVE OUR "C" REGD TIME-PIECE, FREE OF COST.  
WRITE NOW: ONLY A FEW MORE—A LIMITED OFFER.

Apply to:—

## Captain Watch Co.,

Post Box, 265

**MADRAS**



# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes  
and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every success		15	0	0
Specialy valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0
Extensive life reading one.		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A money Order or Indian G. C. Notes will bring  
the Talisman to your door.*

**D. A. RAM DUTH,**  
**Astrologer,**  
**No. 30 & 55, (J. G.) Cheku Street,**  
**COLOMBO. (CEYLON.)**



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

**ARYA VAIDYASRAMAM,**

3, (H), Bairaginatham Street, Madras.

## TESTIMONIAL.

Hon. Col. D. Dawespelly, Bart, B A., M.D., L.L.D., Ph. D., B.M.S.,  
Principal, Electric Medical College Madras, writes. "Beej Bund"  
which I tried to several of my patients has given utmost satisfaction in completely irradicating all symptoms of impotency,  
and other allied sexual diorders."

# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

**CURES  
ALL ACHES  
AND  
PAINS**

**Price 10 Annas a Pot**

***SOLD EVERYWHERE***

**Amrutanjan Depot**

**MADRAS & BOMBAY.**

# SEVEN CHIEF REASONS WHY THE JAINA GAZETTE IS The Best Medium of Advertisement

- 1 It is a time-honoured Journal of 22 Years' standing.
2. Therefore it has a very wide inland and foreign circulation among the very *elite* of society i.e. Rajahs, Zamindars, Seths, Bankers, Raikes, Vakils, Professors, Ministers etc.
- 3 It is the only English Magazine for the entire community of 12,00,000 Jains and is the official organ of the All-India Jaina Association.
- 4, Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
- 5 Hence if any advertisement should reach the very people who have at once the will and the money to purchase the commodity advertised, then it must appear in the Jaina Gazette.
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

## RATES OF ADVERTISEMENT.

Size Demi-Octavo.		Full page.	Half page.	Quarter page.
Ordinary	... Per Insertion Rs.	12	7	4
Facing reading matter	do. Rs.	15	8	5
On the Cover	... do. Rs.	20	11	6

7 Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
*The Jaina Gazette, G.T., MADRAS.*

## Books on India and Indian Topics.

	Rs.	A.	P.
Indian Teachers in China—By Phanindranath Bose	2	4	0
India in England—By Miss Helena Normanton,	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar	0	12	0
"Happy India"—By Arnold Lupton	4	8	0
National Self-Realisation—By S. E. Stokes	1	8	0
To the Students—By C. F. Andrews	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson	1	0	0
The Duties of Man—By Joseph Mazzini	1	0	0
Faith and the Future do	0	12	0
From the Council to God do	0	8	0
The Making of a Republic—By Kevin R. O'Shiel	1	8	0
The Aims of Labour—Or an Ideal Commonwealth	1	0	0
The Truth about India—By H. M. Hazdman	0	8	0
Young India—1919-1922—By Mahatma Gandhi.	0	4	0
The Indian Home Rule do	0	8	0
Nesthi Drama do	0	8	0
A Guide to Health do	0	12	0
Rabindranath Tagore—A study of his later Works	2	0	0
The Spiritual Basis of Democracy—By W. Wellock	3	0	0
Mahatma Gandhi—By M. Romain Rolland	1	8	0
Principles of Freedom—By C. F. Andrews	2	0	0
Terence Macswiney do	0	8	0
War and Self-Determination—By Aurobindo Ghose	2	8	0
Renaissance in India—By Aurobindo Ghose	1	12	0
National Education do	1	0	0
Ideal and Progress do	1	0	0

Apply to :

**The Manager,  
The Jaina Gazette Office,  
G. T., MADRAS.**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by  
Ajit Prasada, M.A., LL.B., Lucknow.  
C. S. Mallinath, Madras.

VOL. XXIII.  
No. 8.

MADRAS  
AUGUST 1927.

WHOLE  
No. 266

**Ready for Sale.**

**The Jaina Gazette for 1926**

Bound in superior cloth with gilt letters on the front and the spine.

Very beautiful to look at, very valuable to be preserved and very useful and interesting to read.

Order a copy at once. Price Rupees 4 only.

Back Numbers of the Gazette are also available at As. 4 a copy. Write to our office at once.

<b>Contents.</b>	<b>Page.</b>
Das Lakshan Dharm by <i>Gopichand Jain, B.A., Advocate, Ambala</i> ...	205
The A. B. C. of Jainism ...	212
The Attributes of the Soul by <i>Manilal Vadilal</i> ...	216
What is India ? ...	218
Jain High School, Panipat ...	223
Mr. J. L. Jaini's Letters ...	224
Gotras Among the Jains ...	229
Notes and News ...	232
Our Frontispiece ...	232
Das Lakshani Parva ...	232
Are the Indian people happy ? ...	234
Donations ...	235

---

Annual Subscription :—Inland **Rs. 3** ; Foreign **Rs. 4** ;  
For Students **Rs. 2** ; Single copy **As. 5**.

---

Office :—9, Ammen Koil Street, G.T., Madras.

---

### **Extracts from Holy Quran and Special Messages to peoples of different religions.**

With quotations from their respective scriptures.  
No English knowing person should be without a copy  
of this precious book.

5th Edition, 300 pages, Rs. 1-4-0. Postage free.

**ABDULLAH ALLADIN,**  
**Alladin Buildings, Oxford, Street,**  
**Secunderabad, Deccan.**

**BOOKS PUBLISHED**  
BY THE  
**Devendra Printing and Publishing**  
**Co., Ltd., Madras.**

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhya giri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaisheshika, the Vedanta, the Buddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

---

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

---

4. **The Jaina Law**—by C. R. Jain Bar-at-Law.

**Price Rs. 7-8.**

*Copies can be had from*

**THE MANAGER,**

**The Jaina Gazette,**

**G. T., MADRAS.**

# A RARE PUBLICATION!

THE SPECIAL NUMBER of "THE JAINA GAZETTE"

FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations:—

## ARTICLES.

1. The Opening Speech of His Highness, 2. Welcome Address to His Highness, 3. The Address of the Chairman of the Reception Committee, 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee, 5. The Jaina Education fund Association, 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association, 7. The Image of Sri Gommatesvara, 8. Comparative Religion by Champat Rai Jain, Bar-at-Law, 9. Jainism in Questions and Answers, 10. An After Life by H. Warren, London, 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S., 12. The Address of Prof. Phanibhushan Adhikari, M.A., 13. The Call of the Times by Hem Chandra Rai, M.A., 14. Pramana-naya-tattvalokamkara, 15. Wrong Account of Jainism, 16. Story of Sri Bahubali, 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes)

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka, 2. His Highness Sri Krishnarajendra Wadiyar Bahadur, 3. His Highness's camp at Sravana Belgola, 4. His Highness coming to the Conference, 5. The Silver Throne presented to His Highness, 6. His Highness presiding over the All-India Jain Conference, 7. His Highness listening to the Welcome Address, 8. The Gold and Silver casket presented to His Highness, 9. His Highness leaving the Conference, 10. Sir Seth Hukumchandji Kt., 11. Sir Seth Hukumchandji delivering his Address, 12. His Highness witnessing the Mastakabishekam, 13. The Grand Mastakabishekam of Sri Gommatesvara, 14. Pilgrims witnessing the puja, 15. The Kalyani Tank, 16. A bird's eye-view of the numerous tents, 17. Sri Charukirti-pandit-aryavarya Swamiji, 18. Mr. M. L. Vardhamaniah reading his Welcome Address, 20. Seth Gurumukhara: Sukhanandji, 21. The Dharmasala at Mandhagere, 22. Bala Leelotsava of Sri Parsvanatha.

**Price Re. 1-8-0. only.**

**Postage Free.**

*Apply to the Manager:—*

**THE JAINA GAZETTE,**

**G. T., Madras.**



THE  
South Indian  
**Humanitarian League, Madras.**

Is the best Institution for the propagation of Ahimsa.

As such it is the most deserving of your help.

Please help the League as much as you can.

**Aims and objects :—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to :—*

**The Honorary Secretaries,  
The S. I. Humanitarian League,  
436, Mint Street, MADRAS.**

A very beautiful and inspiring  
Coloured Picture of

## Bhagwan Sri Parsvanatha

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head. Nagendra is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce tiger and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus pond in which are found two-milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

**Size 14 x 10 inches. Price One Dozen Rs. 3.**

Please note that orders of less than a dozen copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 percent will be allowed.

*For copies write at once to :*

**J. CHANDRAN & CO.,**

**9, Ammen Koil Street,**

**G. T., MADRAS.**

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF  
"The Order of the Golden Age" London.

	Rs. A. P.
1. The Comprehensive Guide Book	... 3 8 0
2. Our Real Relationship to God	... 7 8 0
3. Is Flesh-eating Morally Defensible	... 0 6 0
4. The Testimony of Science	... 0 6 0
5. Diet, Health and the Future Man	... 1 0 0
6. Cancer, Its Cause and Treatment	... 5 0 0
7. Saline Stimulation	... 0 8 0
8. The power of Thought	... 0 4 0
9. The Blood Guiltiness	... 2 0 0
10. The Living Temple	... 11 0 0
11. Addresses and Essays	... 2 0 0
12. The Lost Ideal of Christianity	... 1 8 0
13. The Universal Kinship	... 6 0 0
14. The Whole World Kin	... 1 0 0
15. The Cruelties of the Flesh Traffic	... 0 4 0
16. The Diet for Cultured People	... 0 4 0
17. The Popular Guide	... 0 4 0
18. Brother Pain and His Crown	... 0 8 0
19. The Advantages of Fruitarian Diet	... 0 0 6
20. The Drink Problem	... 0 0 9

*For Copies apply to:—THE MANAGER,  
The Jaina Gazette, G.T., Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

B. L. Jain 'Chaitanya.' C. T.

Contains full explanation of Jaina Philosophical, Meta-physical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

**Price Rs. 3-4-0 only.**

*For copies write to:—THE MANAGER,  
The Jaina Gazette, G. T., Madras.*

*Only few copies remaining.*

# **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti  
(an excellent work in Prakrit on the Six  
Dravyas, Seven Tattvas, Eight Karmas,  
Nine Padarthas etc.)

Translated into English with full com-  
mentary by S. C. Goshal, M.A., Ph. D.

Price Rs. 5-8 only.

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras.**

---

**Ready.**

**Ready.**

**Ready.**

## **THE JAINA LAW**

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardianship, VIII. Custom, Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date Price Rs. 7-8 only

*For copies write to—*

**The Devendra Printing & Publishing Co., Ltd**  
**9, Ammen Koil Street, G.T., MADRAS.**

# **THE GLIMPSES OF A HIDDEN SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on, 1. Immortality of the soul, 2. Nature of knowledge and its extent, 3. The soul is blissful by nature, 4. The Divinity of the Soul, 5. All souls of like nature, 6. Though divine by nature soul's present condition anything but divine, 7. Physical body (embodiment in matter) the cause of trouble, 8. The body is separated from the soul in salvation, 9. Desire for worldly pleasures the cause of trouble, 10. The path of Progress is threefold, 11. Deification the result of Right Action, 12. The Effect of Deification, 13. The Excellence of the condition of the saved ones (Gods), 14. The eternity of the condition of Liberation, 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **THE INDIAN THINKER.**

A Fortnightly Review of  
Contemporary thoughts and events from  
the standpoint of Universal welfare.

**Edited by N. Subrahmanya Aiyar, M.A.,  
Trivandrum, South India.**

**ANNUAL SUBSCRIPTION.**

**Rupees Three. (Payable in Advance).**

# Jaina Study Books.

1. The Key of Knowledge ... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma .. ..	0	12	0
4. The Confluence of Opposites. (English) ...	1	4	0
5. Do. do. (Hindi) ...	1	4	0
6. Do. do. (Urdu) ...	1	5	0
7. Sacred Philosophy .. ..	0	4	0
8. Atma Dharma ... ..	0	4	0
9. Discourse Divine ... ..	0	8	0
10. Where the Shoe Pinches ... ..	0	8	0
11. The Science of Thought ... ..	1	0	0
12. Outlines of Jainism ... By J. L. Jaini ...	3	0	0
13. Sravana Belgola ... By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0
17. The Jaina Law ... By C. R. Jain ...	7	8	0
18. Lord Mahavira—a short sketch ...	0	3	0
19. Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain ...	0	3	0
20. Insani Fraiz (Urdu) by Mr. Sumerchand Jain ...	0	8	0
21. Jain Matsar (Urdu) do. ...	0	14	0
22. Glimpses of a hidden science in the original Christian Teachings by C. R. Jain ...	1	0	0
23. Dravya Samgraha ...	5	8	0
24. Bright Ones in Jainism ...	0	8	0

Write to—The Manager,

**THE JAINA GAZETTE,**

*G. T., Madras.*



# THE JAINA GAZETTE



GOPI CHAND JAIN, B.A., Advocate,  
Ambala City.





# THE JAINA GAZETTE

VOL. XXIII. }  
NO. 8. }

MADRAS  
AUGUST 1927.

{ WHOLE  
{ NO. 266.

## DAS LAKSHAN DHARM.

(Ten ways of Dharm.)

BY

**Gopichand Jain, B.A., Advocate, Ambala.**

Lord Mahavir, the great Light of India in the 6th century B.C. and the last and the 24th Tirthankar of the Jains, preached ten kinds of Dharm for the good of mankind and for the liberation of their souls. Dharm means *Vastu Swabhav* or real nature of things. Every object in the world has some real quality of its own, which is called its real nature, just as the nature of fire is to burn and the nature of water is coldness. In the same way soul has its own Dharm. Here Dharm means the real nature of soul. The real nature of soul has ten signs which are called its ten qualities. When these ten qualities of soul become visible in soul, it attains its real condition viz. liberation which is called *Moksha*, the highest attainment. These ten qualities of soul are called its Das Lakshan Dharm, which are as follows :—

- (1) *Kshama* or forbearance (absence of anger).
- (2) *Mardava* or mildness or gentleness (absence of pride).
- (3) *Arjava* or straightforwardness (absence of deceit).
- (4) *Satya* or Truthfulness.
- (5) *Saucha* or cleanliness, which in connection with soul implies absence of greed.
- (6) *Samyam* or control over senses.

(7) *Tapa* or Penance.

(8) *Tyag* or giving up of worldly things by control over desires.

(9) *Akīnchan* or want of attachment for worldly things.

(10) *Brahmacharya* or celibacy or chastity.

*Kshama* or forbearance means absence of anger or rather control over anger. In a condition of anger a man becomes blind and cannot distinguish between good and bad and does such things for which he has to regret afterwards. Under the influence of anger a man sometimes commits murder and even suicide. Anger in a moment burns to ashes the three jewels of soul called *Ratnatraya* namely right faith, right knowledge and right conduct. When a man receives some injury at the hands of others, he becomes angry and a desire for revenge at once arises in his mind. To subdue this desire means forbearance, which produces very salutary effects, and sometimes saves many lives and great disasters. Some one has well said : " To revenge is mortal, to forgive divine." Under the pressure of anger a man suffers hundreds of misfortunes. Hence one should always avoid anger and attain this great quality of soul viz. forbearance which is one real nature of soul, so that he may be able to lead a peaceful life and some day may come when, in this way overcoming love and hatred *Ragadvesha*, he may obtain final bliss.

The second quality of soul is *Mardav*, which means absence of pride. A man full of pride can have no respect for his superiors and no love for his inferiors. In *Dharm Shastras* (religious scriptures) pride is described as of eight kinds—(1) pride of a high family or noble descent—(2) pride of high caste—(3) pride of wealth and worldly possessions—(4) pride of beauty—(5) pride of power or authority—(6) pride of bodily strength—(7) pride of knowledge—(8) pride of penance.

Being proud of a high descent or caste a man looks down upon others. Under the pride of power, wealth and authority a man loses all sympathy with the poor and helpless persons, and being proud of his practising penance a man forgets himself and considers himself as above all. Pride makes man void of all

*Prem* or love and sympathy for living beings. So long as a man is under the influence of pride, he cannot recognise real nature of his soul. Even *Bahu Baliji* could not attain *Kevalajnan* (highest attainment) so long as he was under the influence of pride and as soon as being admonished by Brahmi and Sundri he began to start for saluting his younger brothers who had already attained omniscience, he at once attained *Kevalajnan*. Hence a man should always give up pride.

The third quality of soul is *Arjava* or straightforwordness or in other words absence of deceit. A man who does what he thinks, says what is in his mind and keeps his word and whose mind is free from sycophancy is said to be straightforword. Now a days people are going far away from this quality and openly say something but intend to do something else and practise deception under the name of policy. Instead of calling anything done to suit his own purpose by the name of policy a man should consider honesty as the best policy. A man who earns money by practising deception damns himself to hell and the relations for whose support he earns such money will not share his sins, but he himself will be held responsible for all his doings and will lower down his own soul. A deceitful man is nowhere respected and people gradually begin to loose faith in him. Hence it is very necessary for a man to cultivate this quality of straightforwordness in order to ennoble his soul.

The fourth quality of soul is *Satya* or Truthfulness. A man who speaks truth is respected by all. A liar is not trusted even when he speaks truth and suffers as in the story of the boy who always used to call villagers under a false pretence that wolf was going to devour him, although no wolf was out coming. One day a wolf came actually and the boy called for help, but none of the village people now believed him as they all knew him to be a liar, so none came to help and rescue him and the result was that he was devoured by the wolf and thus lost his life owing to his habit of speaking falsehood.

Truth means to tell and show the things in their real light. A man under the influence of selfishness and greed becomes a prey to falsehood and does not even care that his conduct may

be greatly harmful to others. A little gain to himself may cause a great loss to others. But sometimes stating facts may amount to falsehood when those facts are liable to lead to murders or loss to others. For instance a cow is running in some direction and a butcher is pursuing her with sword in his hand to kill her and comes in contact with you and asks you in what direction the cow has gone away. If you tell the truth and tell him the direction in which the cow had gone, the butcher is sure to find her out and kill her, but if you tell some other direction, then you speak a lie. Under such and similar circumstances a wise man should keep silence and give no reply even if there be danger to his own life. Hence a man who wishes to raise his soul should speak things which are true and beneficial to others but not things which are harmful to others.

The fifth quality of soul is *Saucha* or cleanliness. Cleanliness may be of two kinds, viz. cleanliness of soul and of body. But as we are now dealing with qualities of soul, I shall try to explain what cleanliness of soul means. Soul becomes dirty on account of greed. Greediness is the root of all sins. A greedy man always seeks to plunder other's wealth by dishonest means such as bribery, theft etc. He is always after other person's women and usurps others, property.

A man may always keep his body clean, but if his soul is unclean, in other words if he has no respect for honesty, he will never get liberation. This body is never clean and is full of dirty things, called seven *dhatu*s. However much one may wash his body and decorate it with beautiful clothes and ornaments, if his soul is unclean, his outward cleanliness will be of no help in crossing this ocean of *samsar* (transmigratory state of souls). But *munis* whose outward bodies may sometimes look dirty, but whose souls are clean, attain liberation very easily. Hence a man should always look to the cleanliness of his soul along with the cleanliness of his body.

The sixth quality of soul is *Samyam* or control of senses. *Samyam* means to keep the five senses within their bounds and to keep full control over one's mind. When those who become slaves even to one organ of sense suffer much, what to say of those

who give free scope to all the five senses. Eye always wishes to see the most beautiful sights. Ear wants to hear good songs. Nose wants to smell good scents. Tongue wants to eat all the delicious dishes and does not care even if the lives of others are taken away to satisfy its tastes. Hands and other parts of the body want to come into touch with all tender things of the world, and mind is so fast that in one second it travels over thousands of miles. So a man who becomes a slave to all these five senses and can not keep control over his mind is always after worldly things and becomes liable to commit sins by taking the lives of others to satisfy his own sense desires and goes far far away from liberation. A man desirous of obtaining liberation, should have control over his senses and mind and then only he will have peace of mind.

The seventh quality of soul is *Tapa* or *penance*, which becomes overcome by *Moha* (love). Without doing penance a man cannot get rid of previous *karmas*. Love of body, love of wealth, love of children, wife and other relations, love of all worldly things keeps a man away from doing penance. It requires great effort on the part of a man to resume this quality of soul, which has been destroyed by attachment towards all worldly things. One way to obtain this quality is to keep some leisure hours in the morning and evening and then go to some lonely place and think over the instability of worldly things and concentrate one's mind, and produce some inclination in his mind for dharm.

Though penance is the chief *dharm* of munis, the householders also should do some penance in order to purify their souls. As fire purifies the gold, so penance purifies the soul; it burns all the previous *karmas* (bad deeds), without getting rid of which one cannot obtain liberation. For householders it is sufficient, if they can do small penances, such as sometimes to take less food than one has appetite for, sometimes to take food once a day, sometimes to fast, sometimes to give up *Rasa* (such as ghee, oil, milk, etc.), to perform *Sandhya*, to read scriptures, etc., etc.

The eighth quality of soul is *Tyag* or giving up of worldly

things, which is overcome by desires. To give up worldly things is *tyag*, which can completely be done by *munis* only. But a householder should also not be always after worldly things and should try to restrain one's desires to some extent.

It is the duty of every householder to acquire wealth by fair and honest means and spend the same in such a way as after satisfying his wants may save something for giving in charity.

Charity is of four kinds—(1) *Jnanadan* or to impart true knowledge—(2) *Ausahddan* or to supply medicines to the diseased—(3) *Ahara-dan* or to give food to the hungry—(4) *Abhaya-dan* to help those who are in troubles.

The first and the upper-most charity is to impart true knowledge. A soul remaining ignorant of its real nature drowns itself in the unfathomable sea of the world and it is only by true knowledge that it can raise itself and attain its real end. This work of imparting true knowledge can be done by opening schools, colleges and universities in which religious instruction is given along with worldly education, by granting scholarships to students of religion, by distributing religious tracts freely etc. This is the greatest need of the present age.

To supply medicines to the diseased, hospitals should be opened in which medicines may be supplied free to the poor.

To give food to the poor, widows, and orphans who cannot support themselves, *Bhojana-sala* (poor houses) should be opened.

So a man to obtain bliss of soul should always do some sort of *tyag*.

The ninth quality of soul is *Akitchanya* (or want of attachment for worldly things) which is overcome by unsatiating desire to collect worldly things. A man is not satisfied with what is with him and which may be necessary for his wants, but always runs after collecting more and more. This unsatiating desire is the cause of all worldly troubles. A king not satisfied with his own dominions invades others' countries and in his unjust desire of conquest he causes the blood of thousands of innocent persons to be shed. A man becoming greedy of others'

wealth commits thefts and robberies and causes loss of life. A man becoming slave of lust runs after other persons' women and when deprived of his own possessions a man weeps bitterly, but he should consider that all worldly things are momentary, one day he will have to part with them, why to have so much attachment for them.

To obtain peace of soul one should observe *akincan* dharm.

The tenth quality of soul is *Brahmacharya* or celibacy. Literally *Brahm* means soul which in its real condition is a pure thing possessed of unlimited knowledge—unlimited sight (*darsan*), unlimited power and unlimited joy ; and *charya* means manifestation. So *Brahmacharya* means manifestation of soul's real pure nature. This is *nischaya-brahmacharya* *Brahmhcharya* from the real point of view. *Vyavahar-brahmacharya* (*Brahmacharya* from the worldly point of view) means abstention from sexual intercourse, because desire for women is the chief thing which prevents soul from attaining its real nature. This is the technical sense of *Brahmacharya*. Only *sadhus* or *yogis* that is persons who have renounced world can be complete *Brahmcharis*, but the householders can also follow the practice to a certain extent viz. to the extent that one should not look towards any woman except his own wife for carnal desire. A man who takes a vow to have no sexual intercourse except with his wife is a householder *Brahmchari*.

A hankerer after women is always looked down upon and is never respected, rather like *Rawan* he is always disgraced even by posterity.

An unchaste woman likewise becomes an object of disgrace in the eyes of the world. But the names of great women like Sita, who preserved their chastity, becomes an object of worship to the coming generations.

In the present age young boys in schools and colleges are apt to be led astray. Hence it is our bounden duty to spread this quality amongst our children, and make it clear to them that premature loss of *Virya* (semen) is a loss which can never be made up in after life.

These are the ten qualities of souls, which I have very briefly described. Much can be said about each quality separately, but for fear of lengthening the article I have contented myself with a brief description of them.

A man desirous of obtaining liberation of soul must follow this Das Lakshan Dharm.

---

---

## THE A. B. C. OF JAINISM.

*(Continued from page 188.)*

### Syadvada.

It is the distinctive feature of Jainism to insist upon and to provide for perfect knowledge. Every religion tries to teach man to go beyond the phenomenon. Jainism does the same thing, but with this difference, that like other religions it does not cognise the real from a restricted view point.

For this attainment of perfect knowledge Jainism has a philosophy of its own, and this is known as Syadvada or Anekantavada. To observe a thing in various aspects from different view points is what is meant by Syadvada. Let us take an ordinary example for the understanding of this doctrine.

A man is father to his son, and at the same time son to his father. In the same way he may be an uncle or a maternal uncle to some and nephew to others. A head clerk is an officer to his inferiors and a clerk to his superiors. Similarly when we look at different aspects in a thing we can show that it is permanent from one view point and liable to destruction from the other, and this is Syadvada.

Again to take another illustration: When a pot made of earth gets broken, it is turned into earth. This shows that a pot has two elements in it :—first, the form which is known as " pot " and secondly the earth. If we take the pot as a whole it is liable to destruction but the earth of which it is made is



permanent. Thus, in a pot the pot itself is a creation, its form is impermanent and the earth which makes it is permanent. In this way a thing like a pot is proved by Syadvada to be both permanent and perishable.

Furthermore, this very philosophy shows from different aspects that a pot is and at the same time it is not. Everything has to be considered from four separate aspects—the matter, space, time and feature. These are known in terms of Jaina scriptures as Dravya, Kshetra, Kala and Bhava. A black earthen pot made in Calcutta during the rainy season exists (or is) so long as it is considered from that standpoint, but the moment we consider it as made of gold or of yellow colour, or as made in some other place and season it does not exist (or is not).

Still further, this doctrine of Syadvada says that a class of things has one common feature, and also every individual that forms the class has its own distinctive mark. If we take a herd of hundred cows, we find that they have one common characteristic of being a cow, and in addition each one of them has its own peculiar feature which distinguishes it from the rest.

Thus we have seen what is Syadvada and how far it goes. It is not scepticism as misconstrued by some. They ask what is it but scepticism to believe a thing as permanent and at the same time liable to destruction, and also as existent and non-existent. One who really understands what a doubt is will never come forward to consider Syadvada as akin to scepticism. A doubt is that which cannot be definitely cognised or understood. Can any one say that Syadvada is inexplicable or irreconcilable? On the other hand it is the one key which gets us a true view point, and teaches us how to look at the universe.

Thus from all that we have seen we can say that Syadvada gives different view points of an object by the analysis of its various aspects. It tells us the creation (Utpatti), permanence or non-permanence (Nityatva or Anityatva), and existence or non-existence (Astitva or Nastitva) of a thing. The whole Jaina

logic is centred round it. It distinguishes Jainism from all other religions and philosophies.

### **Jaina Teaching.**

Jainism is no ism quite severed from worldly life and quite blank on worldly wisdom. It has such broad and wise doctrines that not a single department of life is left untouched by it.

Our life, as it is, is divided into various channels and a man of the world has to work through them. Jaina scriptures are so equipped with knowledge that they shed sufficient light on the different phases of life to take us through them.

Some wrongly believe that Jainism puts unnecessary restrictions on what to eat, how to eat and when to eat. These unnecessary restrictions as they are brought forward are never put by Jainism, but on the other hand Jainism bases the whole science of diet on sound principles of hygiene.

Jaina-darshan recommends every individual to take pure and simple food which gives proper nourishment both to the body and the intellect. For this end it forbids the use of stale and certain over-night things, and also forbids the use of food after sunset. Are these unnecessary restrictions? About the taking of food at night many physicians and hygienists also believe that it does some harm to the body, because even according to them very little time is left to take rest before going to bed, and this, in many cases spoils the sleep. Moreover this makes it impossible for a man to take sufficient quantity of water before sleep and this may perhaps give rise to some diseases.

Jaina-dharma puts all emphasis and force on the necessity of cleanliness, and urges every man to keep his body always quite neat and clean. For the upkeep of sound and proper health it advises all men to live in a pure and healthy atmosphere and to take daily exercise. The observance of fast according to Jainism has also this end in view.

Jainism believes that only those can truly follow religion who are both bodily and mentally active, and not those who are

weak and passive. Our worldly prosperity as well as our spiritual progress depend on sound physique and hence it becomes urgently necessary for every aspiring individual to be very careful about his vital growth. Only a vitally sound man can stand by himself, his country and his religion, and hence Jainism has absolutely no objection to the progress of military education and discipline.

Now we come to certain social institutions, and see what Jainism has to say about them. We shall first take the most important institution of our social life, that is, marriage. According to Jainism when two persons marry, they are not only socially bound to each other, but also religiously. In unequivocal terms it expects both the parties to be loyal and devoted to each other, and thus live a calm and peaceful life.

Jainism never believes in unequal and old marriages. That a marriage should take place between equal parties, and that too with the consent of the parties concerned is what is laid down by it with full force and emphasis. From the institution of marriage there arises the other problem of the equality of both the sexes.

Jainism does not believe in inequality between the two sexes, and hence it is far from it to lay down that either man alone or woman alone is to rule the world. It rightly says that none is greater or more qualified than the other, but each has its own field of work, and whatever the world is, both have their equal share in it. It finally believes that there can be no progress so long as one sex is looked down upon by the other, and so long as one of them is not properly trained and educated to co-operate with the other.

Now we come to what is known as a caste system in our social life, and see what Jaina scriptures have to say about it. For Jainism there is nothing like any caste system, because it does not believe in the division of man-kind into various compartments. It is out with an idea of universal caste, and strictly abhors the feeling of differentiation brought about among man-kind by this system. To look down upon a man because he

is born in such and such a caste is what is forbidden by Jainism. For according to it all are Jainas who follow the path laid down by Jinas, and that is all.

---

## **“THE ATTRIBUTES OF THE SOUL.”**

Mr. Rikhab Dass Jain, has, in the Jaina Gazette for January, tried to answer my question that appeared in its Issue for December 1926. Apparently, the learned pleader has not troubled himself to refer to the previous issues in which the same question appeared, and his answer, in the effort at elucidation, rather creates more confusion by the contradictory assertions it contains.

Mr. Rikhab Dass says : “ The intermingling of two things is not a thing or an entity, it is a combined state of those two things. It may be from eternity or some particular time, but in neither case can it be the Swabhava or the nature of the things in bondage.” The wedlock of Soul and matter, whether you view it from Samanya or Visesha standpoint, even if it is not an entity but a STATE of combination, a condition of things, is, as such from eternity and Mr. Jain admits it. It may not be the Swabhava or the nature of things, according to him, but the fact is there from eternity, and should be unnatural therefore. Now this State or condition of the Soul, which has never begun, and is as old as eternity itself, is to be brought to an end somehow by a miracle, and the miracle is performed by viewing from different standpoints. How is an eternal State or a condition to be annulled ? Mr. Rikhab Dass admits that the assertion that a thing which has not begun in time can never end in time is no doubt true. But here the wedlock of Soul and matter is not a thing, but merely a State, a condition of things, and so must end in time, even if it never began in time !

It is said that “ there has been no time when the Soul was not in bondage with some or the other matter.” Leaving apart

the Samanya or Vishesha points of viewing at matter, it is a sufficient admission for the question raised, that there was no time when the Soul was not in bondage. In the third paragraph Mr. Jain says : " Had the one and the same matter been in bondage with the Soul from eternity then the objection would have stood good." If, in this sentence the words Soul and matter change places the sense remains unaffected, and the objection also stands good. But why does Mr. Jain, speak of " matter in bondage with the Soul " instead of Soul in bondage with matter? The question is, if the Soul and matter were different entities, they must have been pure Soul and pure matter before the intermingling, but as there never was any time when the Soul was not in bondage, the Soul and matter should never have experienced their existence as pure entities. If this intermingling is an eternal State or condition of their existence, I submit that it cannot be annulled without annulling the existence of Soul and matter.

In the end Mr. Jain says :—" Thus the Jaina theory of the bondage of Soul and matter—the bondage being both eternal and non-eternal from different points of view as stated above—is not irreconcilable with the theory of Moksha." As regards the non-eternal bondage which begins and falls off at particular points in time, it is sheer blindness to characterise that falling off as Moksha, and to be beguiled into a false belief, when the bondage eternal is staring in the face all the while. Then at the end of it all arises again the tedious questions, "What then is Moksha? What then is bondage?" I trust the learned pleader of Meerut will be explicit and more clear next time and cut the inconvenient knot.

—*Manilal vadilal.*

# WHAT IS INDIA ?

## A Garden or a Grave-Yard ?

(BY DR. N. S. HARDIKER, HUBLI.)

**H**OW does India fare in the world? What is her economic status? How does it compare with that of other countries? Are the Indian people happy? Are they contented? Are they prosperous? Is India a happy land or is it miserable, looking like a grave-yard?

In 1918 Lord Sinha who was then a member of the Imperial War Cabinet made a statement to the Overseas Press in London and remarked that :—

“It was not a constitution alone that was wanted for India but contentment and prosperity. However efficient the system of Government might be it would be generally admitted that India was a very poor country, and, unless the whole policy of *laissez faire* was changed, was likely to remain so. India had not been prosperous for a long time past, and was not prosperous now.....Literally millions in India were on the border of starvation. Half the population never had a full meal in the day, and means must be found to remedy this state of affairs.”

“Half the population ” means 15 crores (150 millions) of people. It means nearly four times the total population of Great Britain or nearly one and half times the total population of the United States of America. And so many people “never had a full meal a day.” It must be remembered that even to-day they do not have it.

Lord Sinha's statement can very well be substantiated by the figures given below which show the average annual *per capita* income of six countries in the world :—

Countries	Income in Rupees.
1. United States	... 1,116
2. Great Britain	... 696
3. Germany	... 468
4. France	... 546
5. Italy	... 333
6. India	... 30

Some of the Indian and English economists of recent date and fame claim that the average annual *per capita* income in India which is shown above is more than double what it actually is. But as those figures are from government sources we stick to them and say that even those are enough to prove Lord Sinha's statement.

This then shows that Indians must live within 30 Rupees a year. It means 480 annas for 365 or say, 360 days. That comes to one anna and four pies or sixteen pies per day. (Twelve pies of India are equal to one pence in English money or two cents in American money).

How do they live within sixteen pies when even the bare necessities of life cost a person more than five times that amount?

They do not live, but they merely exist. This means that India is suffering from abject poverty.

Distress and destitution, degeneracy and degradation, diseases and deaths are the results of abject poverty.

These results are not only perceptible but are actually felt every day by all those who are living in this unfortunate land.

This has affected the average length of life in India. The people are gradually becoming dwarfs and weaklings. They are losing their vital vigour and are falling easy prey to diseases. *The longevity of the Indian people to-day is only 24.7 years.*

Herewith a table giving the relevant and comparative figures :—

Countries.	Average length of life.
1. England and Wales	... 51'5
2. United States	... 50'0
3. France	... 48'5
4. Germany	... 47'4
5. Italy	... 47'0
6. Japan	... 44'3
7. India	... 24'7

That means premature deaths in the country. The infant dies. The mother and her family suffers.

The "vital statistics" column of the "Statistical Abstracts of British India" is a good mirror. That shows us everything at a glance provided we open our eyes and carefully study the figures given therein.

*During the period of 50 years—from 1875 to 1925—India has lost more than 25 crores (250 millions) of human beings from all causes.*

The mortality rate is very high. It is 30 per thousand.

As compared to other countries it is :—

Countries.	Population.	Rate.
1. New Zealand	... 12,00,000	9'5
2. Austria	... 55,00,000	10'5
3. New Foundland	... 2,50,000	10'6
4. U. S. America	... 10,00,00,000	12'9
5. Norway	... 26,00,000	13'2
6. Sweden	... 60,00,000	13'8
7. United Kingdom	... 4 54,00,000	14'6
8. Belgium	... 75,00,000	15'2
9. Germany	... 6,00,00,000	16'2
10. India	... 31,90,00,000	30'0

If we take deadly diseases like plague and cholera we will find that each of these has taken a toll of more than one crore of people within thirty years beginning from 1896.



*Within the three months of October, November and December, 1918, India lost 70 lacs (7 million) of persons by influenza alone.* A ghastly and dreadful sight was then seen by those who survived to suffer the pangs of life.

No other countries in the world have fallen prey to these deadly diseases in this manner and lost so many people.

Further, the figures of infant mortality are appalling! *More than 20 lacs (2 million) of babies in India die every year as soon as they see the light of the day.* Speaking about this, the semi-official report of the Government of India "India in 1922-23" states :—"It has been calculated that every year no fewer than two million Indian babies die; while many of those who survive continue weak and feeble through unhygienic surroundings in their infancy. Indeed, although birth registration is still too inaccurate to make precise figures reliable, it may be stated with confidence that one in five, or perhaps even one in four, of the infants born in India dies within the first year of life. In crowded cities, particularly industrial cities, the rate is still higher."

Compare the infant mortality rate in India with that of other countries and you will find that we are losing our man-power very heavily in this country.

Countries.	Rate per 100 children born living.	
1. England and Wales	...	7·5
2. France	...	8·5
3. Belgium	...	10·7
4. Germany	...	10·8
5. Spain	...	14·5
6. Italy	...	16·1
7. Japan	...	16·6
8. India	...	19·4

The following figures will show that in our industrial cities the infant mortality rate is still higher.

Countries.	Per 1,000.
1. Christiania	54
2. New York	71
3. London	80
4. Hamburg	95
5. Berlin	135
6. Bombay (1924)	634

There are diseases like Malaria, Tuberculosis, etc., which are increasing the mortality rate in India. For instance, Malaria alone is killing 13 lacs (1 million and 300 thousand) of Indians every year.

Besides these, deaths from famine and starvation must be taken into account. The reader will be struck dumb to read the famine mortality figures and see the charts given by William Digby up to 1900 in his ironically named book, "Prosperous British India" and further up to 1916 in "England's Debt to India" by Lala Lajpat Rai.

Add to this the all-round dependence of the Indian people and their helpless position.

We will then get a net result of the moral, mental and material degradation. It is ruination of the Indian nation.

Can India be called a happy, contented and prosperous land then?

India which was once one of the most fertile countries in the world, rich in flora and fauna, plants and flowers, cereals and cotton, mines and minerals, men and mind, today looks like a dreary land.

By reason of its human and natural resources India ought to be one of the richest, the prettiest and the healthiest countries in the world.

Yet, she is one of the poorest, most miserable and most unhappy countries of the world.

India today looks like a grave-yard! What shall her sons and daughters do to make her a garden again?

—Volunteer for May, 1927.

**Statement showing the income and expenditure  
for the year ending 31st March, 1927.**

EXPENDITURE.

www.umaraqyanbhandar.com

The above figures speak for themselves. The success which it has been possible for the school to attain in the various phases of its useful activities is clearly due to the active practical interest of its numerous sympathisers and to the large hearted munificence of its donors from all parts of India. The addition of a well and a small garden has almost completed the school building but the Boarders are still accomodated in rented buildings.

The society appeals for funds for erection of Hostel building.

JEY KUMAR SINGH JAIN,  
*Manager, High School, Panipat.*

## Mr. J. L. JAINI'S LETTERS.

*(Continued from page 199.)*

Ratnagiri Palace,  
Chaupatty, Bombay,  
13th August, 1919.

My Dear Brother,

Your first number of Jaina Gazette is excellent. Read final proofs more carefully. Try and secure more advertisements. These pay even more than subscribers. Alas! that in this Pancham Kala, dead matter pays more than living soul. I am sorry for the delay in sending the money to you. But my leg was very bad and I was away from Bombay also.

My best wishes for you and your noble endeavours for the Union and Progress of Jainism and for the Preservation and Propagation of Jainism.

Yours affectionately,  
J. L. JAINI.

Kanji Building,  
Parel, Bombay,  
3rd December, 1919.

My Dear Brother,

You are doing first class work for the Jaina Gazette. The November number is excellent.....

Brother Udani's appeal deserves a stirring and practical Editorial. You write it for the next number, kindly. The Nirvana of Lord Mahavira is excellent from start to finish. Who is Wheeler? Wheeler's pen is lovely. Get something always from him.....

Yours affectionately,  
J. L. JAINI.

64, Cantonment,  
Fyzabad,

9th January, 1920.

My Dear Mallinath,

The Government of India Act 1919 compels us to come out in Politics as a community. My health is poor—too poor for hard and sustained work of any kind. Brother K. Devendra Prasad of Arrah pleads other engagements. Brother Ajit Prasadaji is silent. In the name of the Association let us do something. What do you propose? A general meeting must be called in February or latest in March. Before that we must correspond and get the general sense of the community, and also frame the basic principles for our guidance. On my way from Bombay to here I met at Allahabad my friends the Hon. Dr. T. B. Sapru and C. Y. Chintamani; they will help us. Hon. Motilal Nehru also knows me and my family for more than 25 years. He will be sympathetic, unless we offend his Home Rule views. Anyhow we must think, decide and act.

I send you a photo block of Mr. R. T. Master J.P. and Honorary Presidency Magistrate. He is a Swetambara Jaina of Bombay, very promising and coming forward soon. His life sketch is sent to you. You can tone it down and publish it as A Jaina of today (or) (A Bombay Jaina Leader) or some suitable title.....

I must answer a few points in yours of the 11th December which I find just now.....

Stones in a quarry do grow up to a certain point. So long as it is growing it is a prithvi kaya jiva body. Growing may be a poor word, but I know none better.

Conation is better than Perception. Perception is know-

ledge. Conation is merely an activity of the consciousness which is a necessary preliminary of knowledge, but cannot be defined. Webster's Dictionary meaning No. 2 suggested to me this use of conation. Kindly consider it and consult Prof. A. Chakravarti also. When we see that the something running in the street is an animal or not, a man or a cart, we have knowledge i.e., Iha and Avyaya. This is sensitive knowledge or Matijnana. It is not Darsana. Darsana is only conating that there is something present to the sense of seeing not even running in the street.

Kindly give my name and on my behalf request Mahamahopadyaya Pandit Ganganath Jha, M.A., etc., Benares. I feel sure he will write something; ask also Dr. A. V. Sukhtankar Ph. D., Director of Education, Indore.

I am happy you are doing such excellent work in the south.

Ever Yours,

J. L. JAINI.

Park Road, Indore,

*25th September, 1926.*

My Dear Mallinath,

From 1904, to date there are lots of notes, articles on literary, religious and political matters which I have written. Most of the books etc., in which they have appeared are with me. Do you think it is worth while to collect and publish them in one volume? Can you do the work? Size may be the size of Sacred Books of the Jains; paper the same quality. The volume will be roughly about 500 pages. What will be the cost for 1,000 copies? It is purely English printing.

My health, though better, is still very poor.

My best love to you and all there.

Yours affectionately,

J. L. JAINI.

Park Road, Indore,

*19th December, 1926.*

My Dear Mallinath,

The block of Map is ready. I am asking Brahmachari Sital Prasadji to send you 1,000 copies on very good glazed paper for

the *Jaina Universe*. Put the price Rupee One. Advertise in *Jaina Gazette* for subscribers to *Jaina Gazette* and students annas 8 only. Kindly keep a regular account of the 1,000 copies of the *Jaina Universe* and take trouble of informing me and sending me the account on the 1st of every month for the preceding month. Of course I bear all costs.

Try and persuade some rich Dig. Jaina man or woman to have a 2½ dvipa map on scale in brick or stone or marble at Mysore or Sravana Belgola or Conjeevaram or Madras to show to the world the Jaina idea of the middle world and the 5 Merus.

The *Jaina Gazette* is doing excellently and you are sowing the same seeds for destroying knowledge-obscuring Karma as Sri Kunda Kundaji did. May you be blessed and your work succeed in the name of the Omniscient.

Yours ever affectionately.  
J. L. JAINI.

Park Road, Indore,  
1st January, 1927.

My Dear Mallinath,

A Most Happy New Year to you and yours and to your adopted child *Jaina Gazette* !

The Nawal Kishore Press, Lucknow, is publishing my other works. Kindly send the manuscript of *Jaina Universe* there after embodying all my suggestions, alterations etc., as per my letters to you. I sent it to you as I thought you may use it for the *Jaina Gazette* and then republish it. Kindly send the manuscript to Lucknow without delay to Brahmachari Sital Prasadji c/o Brother Ajit Prasad, Ajitashrama. They have the map and all and will publish it at once.

I shall let you have something else for *Jaina Gazette*. My health and so many other works slacken my pace.

With best wishes and hoping to hear from you soon.

I remain,  
Yours affectionately,  
J. L. JAINI.

Park Road, Indore,  
17th January, 1927.

My Dear Mallinath,

Many thanks for your affectionate card of 12th January. My health, unfortunately, is still very bad, and a pain in the left hip disables me from walking, as I cannot straighten my left leg. As soon as possible I shall let you have something for the *Jaina Gazette*, which, though my child, is being so well nursed and brought up by you.

Yours ever affectionately,  
J. L. JAINI.

Park Road, Indore,  
15th February, 1927.

My Dear Mallinath,

Your work is A-1. It gladdens my old heart. You are an artistic descendant of my beloved and loving devotee Devendra Prasad. God bless you ! Herewith Review for *Jaina Gazette*.

\*

\*

\*

Yours ever affectionately,  
J. L. JAINI.

Park Road, Indore,  
9th April, 1927.

My beloved Brother,

It passes my comprehension why your Press and you should not be able to publish my works on Jainism. I have spent thousands of Rupees already. Why cannot my remaining money be diverted to and spent through Jaina hands ? If you can undertake their correct, accurate, prompt, and economical printing, binding and publication, I can have the following works transferred to you from Lucknow.

1. Samaya Saraji by Sri Kunda Kunda Acharya.
2. The Panchastikaya by Sri Kunda Kunda Acharya.

My translation which was ready before Brother A. Chakravarti's.

3. Atmanusasana.
4. The Jaina Law (Revised and Enlarged).
5. The Jaina Universe (which you have seen already).



6. The Jaina Atlas.
7. The Jaina Geography.
8. The Jaina Prathamanyoga.

One condition will be that the work should go on continuously from day to day and Brother Chakravarti also may help with suggestions and the final proofs, in this *dharma* work.

Brahmachari Sital Prasadji can come and 'stay with you for a few weeks.

If you agree, please let me know the *lowest* quotations (1) for printing and paper per form of 8 pages of the size and quality of paper etc. as per sample enclosed; and (2) for cloth binding with gold-lettering on back etc. per 1,000 copies. The binding may be of the style of your *Jaina Law* by Brother C. R. Jain.

Please return the samples (8 pages of Karma Kanda sent with this) with quotations and reply *as soon as possible*.

Yours affectionately,

J. L. JAINI.

## GOTRAS AMONG THE JAINAS.

[The following list is copied from an old Dravidian manuscript. Some of the Jain families in the Tamil country have these *gotras*. We shall feel thankful to our readers if they can give us any more information regarding the *gotra*, *pravara*, *sutram* and *sakha*. We shall also be glad to know if any of our readers belong to any of these gotras. Ed. J. G.]

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
1. Amitateja	Vrishabha	Kumbha	Paryaya
2. Suketu	Sambhava	Dradharatha	Do.
3. Hariketu	Sambhu	Satadhanu	Do.
4. Suryamitra	Atma	Devasarma	Do.
5. Sridhara	Svayambhu	Dhanadeva	Akshara
6. Jayavarma	Prabhu	Nandana	Do.
7. Devakirti	Visvabhu	Somadatta	Aksharasamasa
8. Mekhaprabha	Apunarbhava	Suradatta	Do.
9. Lokapala	Visvatma	Vayusat	Pada
10. Prathvipala	Visvalokesa	Yasobahu	Do.

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
11. Prajapala	Visvachakshu	Deva	Padasamasa
12. Yasapala	Akshara	Margadeva	Do.
13. Megharadha	Visvavit	Agni	Sanghata
14. Vayuradha	Anasvara	Agnideva	Do.
15. Ghanaratha	Visvadrigrisva	Agnigupta	Sanghata-samasa
16. Chakrayuta	Visvabhu	Mitragni	Do.
17. Ratnayutha	Visvasa	Haladhara	Pratipathika
18. Srishena	Visvalochana	Mahithara	Do.
19. Srivijaya	Visvavyapi	Mahendra	Pratipathika-samasa
20. Priyamitra	Visvatomukha	Vasudeva	Do.
21. ....	Jagajyeshta	Vasundhara	Anuyoga
22. Jayanta	Visvamurti	Achala	Do.
23. Bhuvallabha	Visvadrig	Meruthara	Anuyoga-samasa
24. Vajradanta	Visvabhutesa	Merbhuti	Do.
25. Pundarika	Visvajyotisha	Sarvayasa	Prabhurutaka
26. Anantavirya	Anisvara	Sarvayajna	Prabhurutaprabhurut
27. Ananta-vijaya	Ameyatma	Sarvagupta	Do.
28. Dhatri-vahana	Anantajit	Sarvapriya	Do.
29. Satrunjaya	Achintatma	Sarvadeva	Prabhurutaka
30. Aparajita	Bhavyabandhu	Sarvavijaya	Prabhurutaka-sakha
31. Vimala-vahana	Abandhana	Vrishbhasena	Do.
32. Megha-vahana	Paratara	Simhasena	Do.
33. Dasaratha	Sukshma	Chrushena	Vastu
34. Jayathama	Sanatana	Vajranabhi	Do.
35. Arindama	Parameshti	Charama	Vastusamasa
36. Vidutprabha	Svayamjyoti	Vajrachamara	Do.
37. Jyotish prabha	Ajara	Baladatta	Purva
38. Bhanuraja	Brahmayoni	Vidarbha	do.
39. Abhaya kumara	Ayonija	Anaghara	Purvasamasa
40. Supratishtha	Dharmachakra	Kundhu	Do.
41. Ilya	Dayadvaja	Dharma	Acharanga
42. Surya	Prasantari	Mandara	Do.
43. Vindyasakti	Anantatma	Meru	Sutrakritanga
44. Satrugna	Sudha	Arishta	Stananga
45. Jitasatru	Prabuddha	Chakrayuda	Do.
46. Hemangada	Brahmavit	Jaya	Sutrakritanga

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
47. Vimala-prabha	Prabuddhatma	Kumbha	Samavayanga
48. Maghava	Siddhatma	Visakha	Do.
49. Vajrayuda	Siddhasasana	Malli	Vikhyapajnapiti
50. Harichandra	Siddhantavit	Svayamprabha	Do.
51. Subha-chandra	Do.	Do.	Jyatrakathanga
52. Vaijayanta	Siddhartha	Gautama	Do.
53. Sahasrabahu	Jagatvita	Muniyajna	Upasakadhya- yana
54. Subhahu	Sahishnu	Nandi	Do.
55. Mahabahu	Ananta	Aparajita	Antakritada- sanga
56. Svarnabahu	Achuta	Nandimitra	Do.
57. Sudarsana	Prabhavishnu	Govardhana	Anuttaropa- padikada- sanga
58. Vayuvega	Ajara	Indra	Prasnavyaka- rananga
59. Jayandara	Ajarya	Vayubhuti	Do.
60. Ugandara	Bhrajishnu	Agnibhuti	Vipakasut- ranga
61. Vibhishana	Avyaya	Sudharma	Do.
62. Satyakirti	Abhavasam- brashnu	Maurya	Drishtivadanga
63. Srutakirti	Asambhushana	Do.	Do.
64. Dhanapati	Svabhushnu	Putrasutram	Parikarmopan- govyakhya prajnapiti
65. ....	.....	.....	.....
66. ....	.....	.....	.....
67. Harivahana	Paramatma	Akampana	Sutropanga
68. Chitrangada	Paranjyoti	Achelaka	Do.
69. Simharadha	Dharmesvara	Prabhasa	Suryaprajnapiti
70. Abhi- chandra	Sripati	Visakha	Do.
71. Jvalanajadi	Ajarapravari	Proshtila	Jambhudvi- paprajnapiti
72. Purusha- simha	Viraja	Kshatriya	Jambhupraj- napiti
73. Nalina- prabha	Suchi	Jaya	Dvipasagara
74. Vitasokha	Isana	Nagarya	Do.

## NOTES AND NEWS.

### Our Frontispiece.

This month our frontispiece gives the photo of Lala Gopichand Jain B.A., L.L.B., Advocate, Ambala city. He is an enlightened Swetambar Jain of the Kesiwal family of the Oswal Jain community. Notwithstanding his English Education and thorough acquaintance with the western mode of living and civilization, he is a strict follower of the Jain teachings. He is a good scholar of Jainism and takes great interest in the uplift and progress of his community. He has given away as donations and subscriptions thousands of rupees to Jain institutions religious and educational. His peaceful and genial nature, his excellent manners and his great love for his Jain brethren have earned him much respect from the Jains and Non-Jains equally. For a full account of his life and activities we refer the readers to pp. 122-124 of the April issue. We have published elsewhere in this issue his learned article on "Das Lakshan Dharma" which deserves calm perusal. May he live long to serve his great Religion and guide his community.

### Das Lakshani Parva.

The *Das Lakshani Parva*, the period for practising the ten *dharma* has come round again. *Uttama Kshama* Excellent Forgiveness requires us to forget and forgive all the faults of others and we humbly request others to similarly forget and forgive all our faults. It is not to be understood that the ten *dharma* should be practised in this period only and neglected on other days but special and concentrated attention is now bestowed on them. What should the Jainas do now? Will the Digambaras forget the crimes of their Swetambara brethren and forgive them and will the Swetambaras do likewise? Is it not a mockery and a deliberate lie to say that we are practising *Uttama-Kshama*, *Uttama-Mardava*, *Uttama-arjava*, *Uttama-satya* and *Uttama-samyama* etc., when we are actually shooting to death our own brethren? Will the leaders among the Swetambaras and the Digambaras soon come to an amicable settlement and brotherly understanding? What if a particular sacred place is in the custody of the

Digambaras or Svetambaras? Why should the other sect go and interfere with the rights of their brethren? Lord Mahavira has not laid down anywhere that the ownership or management of any sacred place will entitle any individual or sect to enter into the Kingdom of Heaven. *Jainism is pre-eminently an ethical Religion. It does not matter where and how we worship? But it matters much how and what we think, speak and do.* A man who thinks of and worships Shikarji from his own house will certainly have more *punya* than his brother who goes to Shikarji, picks up a quarrel with his co-religionist as to mine and thine and bows down to the footprints with an angry heart and a disturbed mind. If our great Religion and community should be saved from the Jaws of death we should give up all our quarrels amongst ourselves. We cannot expect the world to listen to our preaching of universal peace and brotherhood when our own hands are stained with blood and hold the bayonet against the heart of our own brethren. It is million times better to give up sacred places and end the communal quarrels than to kill one another and load our precious souls with evil karmas in the name of *Tirtha Kshetras*. Karma is a hard task-master and is no respecter of persons. If our co-religionists want to deprive us of any sacred place and drive us away from these by wrong and illegal means let them do so. Let us quietly go home, sit there, meditate and pray. We will not be less Jainas for that and our brethren who wish to overlord us will not in any degree be better Jainas than ourselves. There is Karma between us. It is sure to bring the inevitable. The wicked shall surely suffer and we need not take the trouble to chastise them. Let us not waste our money to drag our antagonists to courts. Let our leaders direct their attention to more valuable problems—problems threatening the very existence of our Religion and community. Our Religion is not yet so widely known in the world as it deserves to be and our number is rapidly decreasing day by day. We have already written about this in one of our past issues. From a study of the figures for the past 40 years we have found that the Jainas are lessening in number by 19 every day. That is 19 Jainas die away every day. At this rate we would lose 6935 Jainas

every year. We can afford to lose a sacred place but not 6935 Jainas in a year. What is the earthly use of a religion or a sacred place without followers and worshippers. Let the sacred places take care of themselves ; let us use our mind and money for the propagation of our religion and for the conversion of those, who are willing to enter our fold. If we are true followers of our Lord Mahavira we should understand the true spirit of the ten *dharma* and practise them without any fault. May the heart of every living being be the shrine of *Uttama Kshama*.

### Are the Indian people happy ?

That which affects the whole, affects the part also. The Jains form an important part of the Indian Nation and so that which affects the Indian Nation as a whole affects the Jaina community also. We invite the attention of our readers to the instructive essay on "What is India?" by Dr. N. S. Hardiker. It reveals to us the actual status of the Indian people as compared with that of the other important nations of the world. The average income of an Indian is Rs. 2-8-0 per month; the average length of life of an Indian is 24.7 years; the mortality rate is 30 per thousand; the infant mortality in India is 194 per thousand and in industrial cities like Bombay it is 634 per thousand. This is enough to open our eyes and show to us the actual condition of our people.

What may be the cause of the abject poverty of our people? There is not enough work for our poor men and women who live in the villages. During the season when they had no work on the lands they used to spin and weave their own clothes in their own homes. But now-a-days the mill-made and foreign clothes have found their way into the remote villages and deprived the people of the necessity to spin and weave and made them sit idle. Even the husking of grains which was formerly done by the people in their own homes is now done by the mills. The modern civilisation has contributed not a little to impoverish our people. It has polluted every function of our daily life. Our people want tooth-paste and tooth-brush to clean their teeth, they want a French or a German soap to bathe, coffee, tea or cocoa to break the fast, biscuits and Ovaltine for lunch, foreign

made hats and boots to complete their dress. They have cultivated a special liking for foreign clothes, coatings and shirtings and also foreign perfumeries. Every pie that we pay for these things goes out of our country. After all are these quite inevitable? Can we not live comfortably without these? Yes! we can but we only refuse to live without these, nay we think it beneath our dignity to be without these. If we want to drive poverty from our country we should begin to live poor and simple lives; we should refrain from using the foreign goods as far as practicable.

### Donations.

We most thankfully acknowledge receipt of the following amounts sent as donation to our Gazette to pay the excess in Expenditure incurred in publishing the Gazette during the past four years 1923, 1924, 1925 and 1926.

	Rs.	A.	P.
Mr. Nagindas Amulakhrai, Bombay.	250	0	0
„ Nagindas Maneklal, Bombay ...	50	0	0
„ Rai Bahadur, L. Moti Sahar, Lahore ...	25	0	0
„ Praktana Vimarsa Vichakshana Rao Bahadur, R. Narasimha- charya, Bangalore ...	25	0	0
„ Rai Bahadur, A. B. Lathe, Kolhapur ...	25	0	0
„ Lala Gopichand Jain, Ambala City ...	10	0	0
„ B. Rickhab Dass Jain, Meerut.	5	0	0
Total ...	390	0	0

The total excess amounted to Rs. 2,150 and now Rs. 1,760 are yet to be realised. We request all our rich and sympathetic brethren to kindly contribute what they can to make up the required sum. It is necessary to point out here that *The Jaina Gazette* deserves the help of every English-educated Jaina for the following reasons.

1. It is the only Journal in English for the whole of the Jaina community.
2. It is non-sectarian in its aims and views
3. It carries the teachings of Jainism every month to the distant corners of the world.
4. It corrects all the wrong notions about Jainism.
5. It has been doing great services to the Jaina Religion and the Jaina community for more than two decades.
6. It is the only medium through which the Jainas living in different parts of the country are able to exchange their views.

In this connection we cannot help publishing the letter dated 31st August 1927 from Praktana Vimarsa Vichakshana Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore.

Dear Sir,

I just write a line to tell you how much grieved I feel at the premature and sad demise of Sriman Rai Bahadur Jagmanderlal Jaini, M.A., M.R.A.S. His death is an irreparable loss not only to the Jaina community but also to the world of scholarship. The disposal of his property bears eloquent testimony to his love of Jainism and his solicitude for a correct understanding of its tenets by students and scholars.

He might have made some special provision in definite terms for the regular conduct of the Jaina Gazette, which was his own beloved child. But still I have every hope that the executors will not ignore the claims of this Journal to some decent support from the property left by the late Mr. Jaini.

I have been touched by your appeal for support from the Jaina community in connection with the Jaina Gazette which happens to be the only English Jaina Journal in India. It is a matter for surprise that the English Knowing Jainas are so indifferent in the matter. It is to be hoped that your touching appeal will produce the desired effect and afford you relief from the financial difficulties that the Journal has landed you in.

In this connection I send you a small contribution of Rs. 25, which you may take as my donation for the Journal. I shall be glad if you will accept this as token of my deep interest in your Journal.

Yours sincerely,

R. NARASIMHACHAR.

The learned Rao Bahadur has been watching the progress of the Gazette with great interest ever since it came to Madras and helping the Journal by sending some of his very valuable contributions every now and then for which we are indebted to him. May his example and good wishes produce their desired effects. May the English knowing Jains and the Jain millionaires come to the help of the Jaina Gazette and do their best to put the Gazette on a sound financial basis.



# Dr. G. B's Medicated Snuff.

Registered



Trade Mark

A Sovereign remedy for  
Neuralgia, Scrofula, Nasal  
Catarrh, Headache, Tooth-  
ache and such other kindred  
ailments.

Try a bottle and be now  
convinced.

**Price As. 4/- a bottle.**

*Sole Manufacturers :—*

**GURU BASAVA & Co., Ltd.,**

**Snuff Manufacturing Specialists,**

**Post Box No. 510, Park Town, MADRAS.**

Tele: "MEDICATED"  
Telephone No. 3272.

**S. C. Nagichettiar,**  
*Managing Director.*

## **KESARI'S LODHRA**

**WOMEN'S FRIEND - A WEAPON AGAINST  
ALL DISEASES and DISORDERS**

**Peculiar to Fair Sex**

**Has Made Several Homes Enjoy  
Health and Happiness.**

**Priced Low at Rs. 3 & 1-10 Per 12 & 5 ozs.**

**GET IT WITH PARTICULARS FROM YOUR CHEMIST, OR FROM**

**"KESARI KUTEERAM,"**

**Indian Chemists and Druggists, Vepery, MADRAS.**

*Telegrams "KESARI," MADRAS:*

**TELEPHONE 3486:**



## KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste. Endows the whole system with a new lease of life. Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

### Rs. 1,000 REWARD.

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

#### ORDER FOR A TRIAL COURSE

Price Per Tin **Rs. 2.** Postage on 1 to 3 Tins **3 Annas**

Apply to:—**D. MANNA LAL,**  
Native Doctor of Delhi,  
Salam Misri Murabba Pharmacy,  
**BANGALORE CITY, J. G.**

---

## WANTED

Wanted Candidates for Telegraph and Station Master's Courses. Railway fare **GRANTED.** Boarding Seat **FREE.** Prospectus on 2 annas stomp.

**Presidency Telegraph College,**  
**Royapettah, MADRAS.**

---

## Use the Star of India Pencils

Manufactured by

**THE MADRAS PENCIL FACTORY,**  
**Post Box 86, MADRAS.**

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |  |     |        |
|--|-----|--------|
| 1. Control Over Birth (Illustrated)  | ... | As. 12 |
| 2. The Hidden Side of Sexual Science   | ... | „ 12   |
| 3. How to build up Manhood (by certain exercises and home methods)             | ... | „ 8    |
| 4. How to live a continent life (by certain exercises and baths)               | ... | „ 8    |
| 5. Sterility. Its Causes and Treatment   | ... | „ 10   |
| 6. Painless Childbirth   | ... | „ 6    |
| 7. Protection against Venereal Diseases  | ... | „ 4    |
| 8. A course of Four easy Yoga Exercises for increasing retentive power tenfold | ... | „ 6    |

Complete set of eight for Rs. 3 only postage extra.

Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

**Katra Nihal Singh, Amritsar.**

Telegrams "*HONESTY.*"

Telephone "*941.*"

---

**A cheerful friend is like a sunny day that  
sheds brightness all around.**

## KAM SHASTRA

A book of 150 pages is a cheerful friend of the suffering humanity throwing open all the gates, that lead to health and longevity.

*It is sent gratis and post free on writing to :—*

**ATANK NIGRAH PHARMACY,**

**26, Broadway, Madras.**

Valuable and Cheap Pamphlets

## On Prevention of Cruelty to Animals.

Against Animal Sacrifice. By Krishnagiri Bhimsena Rao and Lalsing Hazarising Azwani ... 0 4	On the prevention of Cruelty to Animals. By Dr. Annie Besant ... 0 1
Animals and the Response to Pain. (Order of Service) ... 0 4	On the Protection of Animals. By Dr. Annie Besant ... 0 1
Against Vivisection. By Dr. Annie Besant ... 0 2	Pain and Anaesthesia. (Order of Service) ... 0 6
A Ballad of Vivisection. By G. Colmore ... 0 1	Trades that Transgress. By G. Colmore ... 0 6
Brutal Treatment of Animals. By Tarachand Devmal Gajra ... 0 8	The Evolution of Animals. By W. Scott Lewis ... 0 12
	The Evolution of Plaints. By W. Scott Lewis ... 0 12
	One Life, One Law. By Mabel Collins ... 1 8

### THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS.

The Indian Bookshop,

Y.M.I.A. Buildings, G.T., Madras.

194, Mount Road, Madras.

583, Pycrofts Road, Triplicane, Madras.

# KUSUMA

1. Phial Rs. 2, V.P., Extra.

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

ANANDAKUTEERAM,

3, *Beiragimatam Street*, MADRAS.

### TESTIMONIAL.

Col. D. Dawespelly Bart, B.A., M.D., L.L.D., B.M.S., Madras. Kusuma which I tried on several of my patients have given utmost satisfaction.

## WANTED

**Students**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high salaried **Office Assistants** through home study for our **Correspondence Courses**. Small monthly fees accepted. High class **Diplomas and Certificates** awarded. **GOVERNMENT and LONDON EXAMINATIONS COACHED** with guaranteed success. Our **Special PROSPECTUS No. 65** with numerous testimonials from old students and a **Wall CALENDAR** for 1926—1927, are **SENT FREE** to any address on request.

**THE INDIA SCHOOL OF ACCOUNTANCY,**  
**Post Box No. 2020, CALCUTTA.**

## See what the Doctors & Gentry Say !!!

**Regarding our Cures. Worst and Chronic**  
**Cases Cured radically without the least trouble.**

1. **Lieut. Dr. R. Chand Esq., I.M.S., Multan Cantt.** "I have tried **Dr. G. R. Khorana's Gono Specific** on various patients of both acute *Gonorrhoea and Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No. 17 India.** "Kindly accept **Rs.....** for curing a friend of mine of *Gleet* incurable under medical skill."

3. **Dr. T. A. F.....Esq., Corvallfs (America).** Your *Gono Cure* did miracles in curing the patient radically. Please Expedite for one patient made.

**THOUSANDS OF UNSOLICITED CREDENTIALS.**

**IF YOU HAVE LOST HOPES OF CURE**

**TRY US**

**FOR**

**Gonorrhoea, Syphilis, Impotency, Emissions,  
Rheumatism, Diabetes, Piles, Paralysis  
Leucoderma, Gout, Eye, Womanly,  
and all other Diseases.**

1. *Advance Rs. 5 with order.* 2. *Full particulars on  
2 annas stamp.* 3. *State clearly if you are a meat eater.*

**Dr. G. R. KHORANA & SONS, Gono-Specialists.**  
**LYALLPUR. (Punjab).**

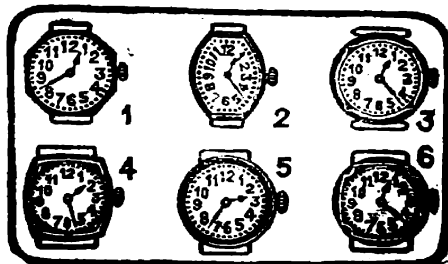
# ALL AT HALF PRICES!

22 Ct. Rolled Gold Wrist Watch

Guaranteed for Ten Years.

Original  
Prices.

**Rs. 14.**



Half  
Prices.

**Rs. 7.**

THIS IS THE SPECIAL OFFER FOR THE  
NEW YEAR

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only.**

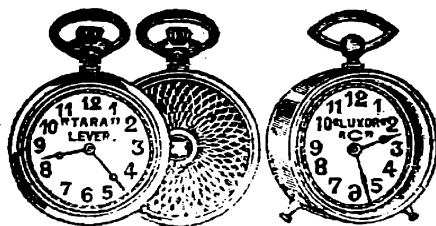
Write now to save disappointment.

## SWAN HOUSE,

Post Box No. 508.

P. T. MADRAS.

**A FREE OFFER**  
of 'C' Regd. Time Piece  
**GIVEN FREE**



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing,

**RS. FIVE.**

WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.

WRITE NOW: ONLY A FEW MORE— A LIMITED OFFER.

Apply to:—

## Captain Watch Co.,

Post Box, 265

MADRAS

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes  
and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc		7	8	0
For success in Mining, Plumbago, &c		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every success		15	0	0
Specialy valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0
Extensive life reading one		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A money Order or Indian G. C. Notes will bring  
the Talisman to your door.*

**D. A. RAM DUTH,**

**Astrologer,**

**No. 30 & 55, (J. G.) Cheku Street,**

**COLOMBO. (CEYLON.)**



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra)

**ARYA VAIDYASRAMAM,**

3. (H). Bairagimatam Street, Madras

**TESTIMONIAL.**

Hon. Col. D. Dawespelly, Bart, BA, MD, LLD, Ph D BMS, Principal, Electric Medical College Madras, writes. "Beej Bund" which I tried to several of my patients has given utmost satisfaction in completely irradicating all symptoms of impotency, and other allied sexual disorders"

# AMRUTANJAN



AMRUTANJAN

AMRUTANJAN

**CURES  
ALL ACHES  
AND  
PAINS**

**Price 10 Annas a Pot**

***SOLD EVERYWHERE***

## **Amrutanjan Depot**

**MADRAS & BOMBAY.**



## Books on India and Indian Topics.

	Rs.	A.	P.
Indian Teachers in China—By Phanindranath Bose ...	2	4	0
India in England—By Miss Helena Normanton, ...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra ...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar ...	0	12	0
"Happy India"—By Arnold Lupton ...	4	8	0
National Self-Realisation—By S. E. Stokes ...	1	8	0
To the Students—By C. F. Andrews ...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson ...	1	0	0
The Duties of Man—By Joseph Mazzini ...	1	0	0
Faith and the Future do ...	0	12	0
From the Council to God do ...	0	8	0
The Making of a Republic—By Kevin R. O'Shield ...	1	8	0
The Aims of Labour—Or an Ideal Commonwealth ...	1	0	0
The Truth about India—By H. M. Hundman ...	0	8	0
Young India—1919-1922—By Mahatma Gandhi. ...	4	0	0
The Indian Home Rule do ...	0	8	0
Neethi Dhrama do ...	0	8	0
A Guide to Health do ...	0	12	0
Rabindranath Tagore—A study of his later Works ...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock ...	3	0	0
Autobiography of Mahatma Gandhi ...	5	8	0
Principles of Freedom—By C. F. Andrews ...	2	0	0
Terence Macswiney do ...	0	8	0
War and Self-Determination—By Aurobindo Ghose ...	2	8	0
Renaissance in India—By Aurobindo Ghose ...	1	12	0
National Education do ...	1	0	0
Ideal and Progress do ...	1	0	0

*Apply to :*

**The Manager,  
The Jaina Gazette Office,  
G. T., MADRAS.**

# **The Autobiography of Mahatma Gandhi.**

**I Vol. Price Rs. 5-8-0.**

*Apply at once to—*

**THE JAINA GAZETTE OFFICE,  
G. T., MADRAS.**

## **THE “MADRAS GUIDE”**

**IS**

**THE BEST MEDIUM FOR ALL  
Advertisements.**

It is a unique and timely publication which is intended to serve as a comprehensive guide and a book of reference to the lakhs of people who will visit Madras where the Indian National Congress, the Muslim League, The Hindu Mahasabha and other All-India Institutions will hold their annual sessions during Xmas week this year.

It is expected that several thousands of copies of the Guide will be sold off before the end of this year. This is not a publication to be thrown off as soon as done with. It is profusely illustrated and hence it will be preserved for future use.

Therefore by advertising in the “Madras Guide” the businessman will secure the widest publicity at very low charges, gain popularity, permanency and enormous profits.

*For particulars write to:*

**AJITAKUMAR CO.,**

**9, Ammen Koil Street,**

**G. T., MADRAS.**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by  
Ajit Prasada, M.A., LL.B., Lucknow.  
C. S. Mallinath, Madras.

VOL. XXIII.

MADRAS

WHOLE

NO. 9.

SEPTEMBER 1927.

NO. 267

*Ready for Sale.*

The Jaina Gazette for 1926

Bound in superior cloth with gilt letters on the front and the spine.

Very beautiful to look at, very valuable to be preserved and very useful and interesting to read.

Order a copy at once. Price Rupees 4 only.

Back Numbers of the Gazette are also available at As. 4 a copy. Write to our office at once.

<b>Contents.</b>	<b>Page.</b>
Jainism by <i>H. Warren, London</i>	... 237
The Bright ones in Jainism	... 244
Bramana-naya-tattvalokalamkara by <i>Harisatya Bhattacharya</i>	... 250
Mr. J. L. Jaini's Letters	... 253
An Industrial School	... 256
Notes and News	... 258
Digambar Jain Sabha, Simla	... 258
The Munshi Girdhari Lal Piyari Lal Jain Educational Fund, Delhi	... 259
Gotras Among the Jainas	... 259
Condolence Messages, Indore	... 260

---

Annual Subscription :—Inland Rs. 3; Foreign Rs. 4;  
For Students Rs. 2; Single copy As. 5.

---

Office :—9, Ammen Koil Street, G.T., Madras.

---

## **Extracts from Holy Quran and Special Messages to peoples of different religions.**

With quotations from their respective scriptures.

No English knowing person should be without a copy  
of this precious book.

5th Edition, 300 pages, Rs. 1-4-0. Postage free.

**ABDULLAH ALLADIN,**  
**Alladin Buildings, Oxford, Street,**  
**Secunderabad, Deccan.**

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhyagiri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Buddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

4. **The Jaina Law**—by C. R. Jain Bar-at-Law.

**Price Rs. 7-8.**

*Copies can be had from*

**THE MANAGER,**

**The Jaina Gazette,**

**G. T., MADRAS.**

# A RARE PUBLICATION!

THE SPECIAL NUMBER of "THE JAINA GAZETTE"

FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations:—

## ARTICLES.

1. The Opening Speech of His Highness, 2. Welcome Address to His Highness, 3. The Address of the Chairman of the Reception Committee, 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee, 5. The Jaina Education fund Association, 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association, 7. The Image of Sri Gommatesvara, 8. Comparative Religion by Champat Rai Jain, Bar-at-Law, 9. Jainism in Questions and Answers, 10. An After Life by H. Warren, London, 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S., 12. The Address of Prof. Phanibhushan Adhikari, M.A., 13. The Call of the Times by Hem Chandra Rai, M.A., 14. Pramana-naya-tattvalokamkara, 15. Wrong Account of Jainism, 16. Story of Sri Bahubali, 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes)

## ILLUSTRATIONS.

1 The Image of Sri Gommatesvara just before Mastakabisheka, 2. His Highness Sri Krishnarajendra Wadiyar Bahadur, 3. His Highness's camp at Sravana Belgola, 4. His Highness coming to the Conference, 5. The Silver Throne presented to His Highness, 6. His Highness presiding over the All-India Jain Conference, 7. His Highness listening to the Welcome Address, 8. The Gold and Silver casket presented to His Highness, 9. His Highness leaving the Conference, 10. Sir Seth Hukumchandji Kt., 11. Sir Seth Hukumchandji delivering his Address, 12. His Highness witnessing the Mastakabishekam, 13. The Grand Mastakabishekam of Sri Gommatesvara, 14. Pilgrims witnessing the puja, 15. The Kalyani Tank, 16. A bird's eye-view of the numerous tents, 17. Sri Charukirti-pandit-aryavarya Swamiji, 18. Mr. M. L. Vardhamaniah reading his Welcome Address, 20. Seth Gurumukharai Sukhanandji, 21. The Dharmasala at Mandhagere, 22 Bala Leelotsava of Sri Parsvanatha.

**Price Re. 1-8-0. only.**

**Postage Free.**

*Apply to the Manager:—*

**THE JAINA GAZETTE,**

**G. T., Madras.**

**THE**  
**South Indian**  
**Humanitarian League, Madras.**

Is the best Institution for the propagation of Ahimsa  
As such it is the most deserving of your help.  
Please help the League as much as you can.

**Aims and objects :—**(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

**How to help the League.**—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

*For Rules and Regulations and full particulars please write to :—*

**The Honorary Secretaries,**  
**The S. I. Humanitarian League,**  
**436, Mint Street, MADRAS.**

A very beautiful and inspiring  
Coloured Picture of

## Bhagwan Sri Parsvanatha

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head. Nagendra is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce tiger and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus pond in which are found two-milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

**Size 14 x 10 inches. Price One Dozen Rs. 3.**

Please note that orders of less than a dozen copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 percent will be allowed.

*For copies write at once to :*

**J. CHANDRAN & CO.,**

**9, Ammen Koil Street,**

**G. T., MADRAS.**



# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF  
"The Order of the Golden Age" London.

	Rs.	A.	P.
1. The Comprehensive Guide Book	...	3	8 0
2. Our Real Relationship to God	...	7	8 0
3. Is Flesh-eating Morally Defensible	...	0	6 0
4. The Testimony of Science	...	0	6 0
5. Diet, Health and the Future Man	...	1	0 0
6. Cancer, Its Cause and Treatment	...	5	0 0
7. Saline Stimulation	...	0	8 0
8. The power of Thought	...	0	4 0
9. The Blood Guiltiness	...	2	0 0
10. The Living Temple	...	11	0 0
11. Addresses and Essays	...	2	0 0
12. The Lost Ideal of Christianity	...	1	8 0
13. The Universal Kinship	...	6	0 0
14. The Whole World Kin	...	1	0 0
15. The Cruelties of the Flesh Traffic	...	0	4 0
16. The Diet for Cultured People	...	0	4 0
17. The Popular Guide	...	0	4 0
18. Brother Pain and His Crown	...	0	8 0
19. The Advantages of Fruitarian Diet	...	0	0 6
20. The Drink Problem	...	0	0 9

*For Copies apply to :—THE MANAGER,*  
*The Jaina Gazette, G.T., Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

B. L. Jain 'Chaitanya.' C. T.

Contains full explanation of Jaina Philosophical, Meta-physical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

**Price Rs. 3-4-0 only.**

*For copies write to :—THE MANAGER,*  
*The Jaina Gazette, G. T., Madras.*

*Only few copies remaining.*

# **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti  
(an excellent work in Prakrit on the Six  
Dravyas, Seven Tattvas, Eight Karmas,  
Nine Padarthas etc.)

Translated into English with full com-  
mentary by S. C. Goshal, M.A., Ph. D.

Price Rs. 5-8 only.

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras.**

**Ready.**

**Ready.**

**Ready.**

## **THE JAINA LAW**

BY

**Champat Rai Jain, Vidyavaridhi, Bar-at-Law.**

The book consists of Three Parts. In Part I the chapters are Introduction, I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardianship, VIII. Custom, Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date Price Rs. 7-8 only

*For copies write to—*

**The Devendra Printing & Publishing Co., Ltd**  
**9, Ammen Koil Street, G.T., MADRAS.**

# **THE GLIMPSES OF A HIDDEN SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS**

BY

**Champat Rai Jain, Bar-at-Law.**

An interesting book giving quotations from the Original Christian Works on, 1. Immortality of the soul, 2. Nature of knowledge and its extent, 3. The soul is blissful by nature, 4. The Divinity of the Soul, 5. All souls of like nature, 6. Though divine by nature soul's present condition anything but divine, 7. Physical body (embodiment in matter) the cause of trouble, 8. The body is separated from the soul in salvation, 9. Desire for worldly pleasures the cause of trouble, 10. The path of Progress is threefold, 11. Deification the result of Right Action, 12. The Effect of Deification, 13. The Excellence of the condition of the saved ones (Gods), 14. The eternity of the condition of Liberation, 15. Not all shall be saved. Part II treats of the Scientific aspect of Religion.

**Price Rupee—One only.**

---

## **THE INDIAN THINKER.**

A Fortnightly Review of  
Contemporary thoughts and events from  
the standpoint of Universal welfare.

**Edited by N. Subrahmanya Aiyar, M.A.,**

**Trivandrum, South India.**

**ANNUAL SUBSCRIPTION.**

**Rupees Three. (Payable in Advance).**

# Jaina Study Books.

1. The Key of Knowledge ... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma ... ..	0	12	0
4. The Confluence of Opposites. (English) ...	1	4	0
5. Do. do. (Hindi) ...	1	4	0
6. Do. do. (Urdu) ...	1	5	0
7. Sacred Philosophy ..	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism ... By J. L. Jaini ...	3	0	0
13. Sravana Belgola ... By R. Narasimhachar	0	8	0
14. Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0
17. The Jaina Law ... By C. R. Jain ...	7	8	0
18. Lord Mahavira—a short sketch ...	0	3	0
19. Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain ...	0	3	0
20. Insani Fraiz (Urdu) by Mr. Sumerchand Jain ...	0	8	0
21. Jain Matsar (Urdu) do. ...	0	14	0
22. Glimpses of a hidden science in the original Christian Teachings by C. R. Jain ...	1	0	0
23. Dravya Samgraha ...	5	8	0
24. Bright Ones in Jainism ...	0	8	0

*Write to—The Manager,*

**THE JAINA GAZETTE,**

*G. T., Madras.*



# THE JAINA GAZETTE

VOL. XXIII. }  
NO. 9. }

MADRAS  
SEPTEMBER 1927.

{ WHOLE  
{ NO. 267.

## JAINISM.

BY

H. Warren, London.

**T**HIS subject is introduced in response to a request for an article on Buddhism and Jainism, for a brief presentation of the history of Jainism, and of the differences between it and Buddhism. There are here four subjects, Buddhism, Jainism, history, and differences. With Buddhism I am not acquainted, history does not interest me, and if I give such description of Jainism as I am capable of, those who are acquainted with Buddhism will be able to see the differences.

Jainism is a religion and a philosophy ; it is the teaching of omniscient man. The name of the latest is Mahavira, but he has several other names, and "the now commonly accepted historical date of Mahavira's nirvana is B.C. 527." Let his teachings, then, be the present subject, in other words, the Jain doctrines as far as I believe myself to understand them. The question may be asked, Doctrines with regard to what? and the answer will be, doctrines regarding life and the universe : the universe of course includes life. The word life is an abstract one ; the concrete term is living beings. As well as living beings there are in the universe inanimate things, one of which is matter. Space is regarded as something real, and with regard to time there seem to be two views among the Jains, one that it is real and one that it is only figuratively called a substance. Among inanimate things there are two recognized by the Jains

which I understand are not mentioned in other philosophies; they are two kinds of ether (one, the fulcrum of motion, the other, the fulcrum of rest). The universe is a system of itself subject to laws in its own constitution. And by 'laws' is meant, not commands, but the results of observation, which teaches that certain phenomena occur regularly in certain circumstances. With regard to the above mentioned six substances or things which make up the universe, space is that which contains the others and does not itself need to be contained, space does not have the nature of needing to be contained. The two ethers have coinciding boundaries and thus the moving and stationary things in the world are confined to one part and are not scattered throughout infinite space. Time, in the sense in which it is only figuratively called a substance, is the duration of the states of things. Matter is that which is tangible and visible and which has the other sensible qualities of taste and smell. These five things, space, time, two ethers, and matter, are insentient and unconscious, they are not alive. The remaining constituent of the universe is an infinity of living beings, and the characteristic which distinguishes them from other things is sentience or consciousness (chetan). These six substances exist, always did exist, and always will, are beginningless and endless, uncreate and indestructible. Matter consists of ultimate units; if we call the ultimate unit an atom, it is in the sense that it is not composed of other smaller units. Living beings are individuals, of which there is an infinity. Each of these six substances is knowable, and is the subject of origination, destruction and permanence; that is to say origination of a new modification, destruction of the old modification, and permanence of the changing substance. For instance, when the adult has come into being, the child has gone out of existence, while the individual remains himself; or, if water is boiled, steam is originated, the water as water is destroyed, while the substance remains what it is. There never was a time when these six things were all one homogeneous substance, or when they were not differentiated. Each remains what it is, space never becomes matter; matter

never becomes a conscious being. They are acknowledged as existing, and do not need a cause ; events need causes ; matter, space, and living beings, time, and the two ethers do not need causes, they are themselves the causes of events.

Of these six things, living beings are the ones to whom religion and philosophy apply. The distinguishing characteristic of living beings is consciousness, sentience, knowledge. " We " may imagine a quantity of movements of material elements, " and we may attribute to them whatever degree of complexity " we choose ; but we shall never reach a given moment at which " we can say, Now it is obvious that this sum of movements can " remain movements on longer but must pass into sweetness, " brightness, or sound. The only obvious change we could ever " anticipate from them would be a fresh set of movements. We " shall never succeed in analytically deducing the feeling from " the nature of its physical excitant ; we can only connect the two " synthetically ; and the physical event does not become a " condition of the rise of the feeling until the sum of motions in " which it consists meets with a subject which in its own nature " has the peculiar capacity of producing feeling from itself". (quoted from the English translation of Hermann Lotze's *Metaphysic*, vol. ii, page 167 2nd ed.). If we make one small alteration this is, as I understand it, the Jain teaching. Instead of saying "until the sum of motions.....meets with a subject" we should say unless the sum of motions is associated with a subject etc. The usual name for this subject is soul, and we may as well use it. The soul is the knower ; it is the soul and not the body which sees, hears, smells, touches, tastes, imagines, remembers, conceives, judges, reasons, believes, feels, plans, chooses, and wills ; the soul is the living being. He is either embodied or liberated ; and the aim of the embodied soul is or should be to reach the liberated state. This aim is accomplished by means of right belief, right knowledge, and right action, the latter being summed up in the words non-injury ; all the rules of life are based upon love (daya), and non-injury to living beings is considered to be the highest religion. The embodied state is regarded as a misery, and the liberated state

is regarded as an ideal life. The embodied state precedes in time; liberated souls have all reached that condition from the embodied state by their own efforts. The embodied state is never preceded by a pure state of the soul, nor is the pure or liberated state ever followed by an embodied state. The pure natural state of the soul includes the following eight points, viz., (1) full detailed knowledge of the present, past and future; (2) infinite detailless knowledge or indefinite cognition; (3) permanent blissfulness; (4) right belief and right action, there is no wrong belief or wrong conduct; (5) continued life, not broken by deaths and rebirths; (6) the soul in its pure state has no material body; the inhabitants of the hells and of the heavens as understood in Jainism have bodies which though not visible to us are nevertheless material, consisting of matter finer than air, but they are visible to one another; (7) in the liberated or pure state of the soul there is equality of status, no superiors or inferiors, all are equally knowing; and (8) there is infinite capacity of activity. These eight qualities are mentioned, but it is to be understood that the qualities of the soul are infinite.

Before the liberated state is reached these qualities are more or less obscured. That which obscures them is the soul's attachment to matter, from which in the past it has never been free. These doctrines apply not only to man, but to all forms of living things, plants, animals. The embodied being is all the time doing things which obscure the natural qualities of the soul, and as soon as he leaves off so soon do these potential qualities come out or become actual. This is generally expressed in a technical way by saying that the embodied being is all the time attracting and assimilating that finest matter which is called karma or which becomes karma, the nature of which is to obscure his natural qualities. All pains and miseries, and all worldly benefits are the results of the working of these karmas, of actions done and consequences experienced. To quote another writer, 'man and man alone is responsible for all that is good or bad in his life.'

The way to reach the pure state is by stopping the inflow



of this finest matter or karma, and by removing that which is already combined with the soul. If we wish to do this we must know how, and it is the firm conviction of the Jains that only the omniscient can tell us. Believing it possible would be right belief, knowing what to do would be right knowledge, and doing it would be right action. The rules are divided into those for beginners and those for the more spiritually advanced; that is to say rules for laymen and rules for monks. These rules are not commands. Deity in the Jain doctrines does not mean issuing laws which must be obeyed, nor does it mean creating worlds. It means the highest ideal state which we keep before the mind with the object of ultimately attaining it as seen in the person of Mahavira and in others. The rules for laymen consist of ordinary and of special ones. The ordinary rules lead to right belief. There are four states of mind which prevent right belief. They are anger, pride, deceitfulness, and greed of an intense degree, anger for instance which would make us feel that in all our life we could never forgive some particular person. Right belief comes out when this intense degree of these passions does not rise, but is controlled by the mind when felt to be rising.

The ordinary rules are some thirty-five in number; they form the first step which a person desiring to make some spiritual progress should adopt. The practice of these rules is the way to commence working out the karmas, and the practice must be accompanied always by an internal state of fellow-feeling for other living beings, love, sympathy, pity, and compassion. All living beings are social, and the ultimate object of these rules as far as they are social is that we may be able to do some good to the people around us. To mention a few of these rules, the person should follow some clean business and do it honourably; the business should not be that of a butcher, fisherman, brewer, gun maker, or anything which involves wholesale destruction of life. He should marry; he should give up eating meat and drinking alcoholic liquors; he should not undertake more than his strength will allow him to

carry out ; he should avoid practices the bad results of which are seen all around us, gambling, crime, etc., and those the bad results of which can be known by thinking ; his expenses should be in proportion to his income ; he should respect the parents ; he should not speak words which unnecessarily cause ill feeling in the mind of another ; should maintain those who are dependent upon him ; he should appreciate (though he may not be able to follow) the conduct of the wise, i.e. the spiritually superior ; he should keep the company of only good persons ; he should study the philosophy every day ; he should be critical regarding beliefs, philosophy, religion, and should solve and reconcile the questions and doubts arising out of the critical attitude ; he should have all his energies directed for virtue. One of the experiences which has to be passed through in the process of development is the feeling that this whole embodied life is a misery ; this is followed by a desire to remove the worst or life-long degree of the four passions already mentioned, and when this is actually removed or controlled the right attitude of mind towards life and the universe comes out, there will be right belief. We are then in the fourth out of a classification of fourteen stages of development, and in this fourth stage we are not liable to generate karmas which will cause us to be reborn in hell, or as an animal, or in low class human society.

The special rules are for the layman who is exercising a middle degree of control over the sense-pleasures, the mind, and the next less intense degree of the abovementioned passions. If the person exercises full control he is not a layman he is a monk. These special rules are choices of courses of conduct, choices requiring the exercise of much care in making them and in undertaking to follow them. Choice implies that the person has before him several ways of conduct, and that he picks out one from among them. As the layman exercising a middle degree of self-control is a person with a right attitude of mind (samyaktva), his selection will be a proper one. It necessitates the exercise of judgment and discrimination, and doing this is not following the path of least resistance but, as distinguished from leading a life where no such choice is made,

implies an effort of the will. So the making of these choices implies these three factors, (1) actual selection, (2) exercise of the judging faculty in distinguishing right from wrong courses, and (3) the effort of the will. This procedure is called a vrata, approximately translated by the English word vow. The idea of the vrata as thus described is peculiarly Jain; there is no promising on oath to a deity or superior person; it is not a command or decree issued by a deity to his subjects or creatures. Of these special rules there are twelve; the first five are lesser vows, lesser in comparison with the strict vows of the monk; the layman undertakes to avoid only the gross forms of killing, lying, stealing, immorality, and greed, while the monk avoids them absolutely. Of the remaining seven special rules, three help the first five, and four prepare the person for the monk life.

To end this article we may say that there are in it three main divisions; one gives something about the whole universe; the second, taking men as we know him, tells us what he may become (omniscient, blissful, and immortal), and the third part tells us how the theory and practice form a consistent system which may be summed up by saying "Do these things and you will reach that state", and the teaching is by one who has done it.

## **The Hindi Jain Encyclopaedia Vol. 1.**

BY

**B. L. Jain 'Chaitanya.' C. T.**

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

**Price Rs. 3-4-0 only.**

*For Copies write to:—***THE MANAGER,**  
**The Jaina Gazette, G. T. Madras.**

## THE BRIGHT ONES IN JAINISM.

[Reverend Professor I. W. Johory, M.A., Ph. D., Canadian Mission College, Indore, while reviewing the small book "The Bright Ones in Jainism" (Svarga Loka) by Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Price 8 Annas, says, "Its perusal has given me clearer idea of the place of God and gods or rather Celestials in Jainism. I am writing a book on Jainism and this will help me very much in my study. I have some questions to ask and I shall be glad to get answers whenever you get time. (These questions with answers by J. L. Jaini are given below). I have asked too many questions but I have asked to get a clearer conception of the place of God in Jainism. The little book you have written is a contribution to the Jain Literature and I am sure not only the Jain world but others will be grateful for the knowledge of the Celestials, you have taken pains to impart."—Ed. J. G.]

**Question 1.** Is there any relation between the Ideal Being and the universe? If so, what relation? You define God as the Highest Ideal Being and so it must be an individual not plural.

**Answer.** There are six 'primordial and eternal Substances (Dravyas) in Jainism: 1. Soul (Jiva). 2. Matter (Pudgala). 3. Medium of Motion (Dharma). 4. Medium of Rest (Adharma). 5. Time (Kala). 6. Space (Akasa). The Highest Ideal Being or God is pure soul. The embodied, mundane, living beings whom we see as men, animals, and plants, are all Souls in combination with Karmic matter. They are impure souls. They are souls who have got mixed up with sin. They are those who are contaminated with the weakness or Downfall of man.

There are only two classes of Souls from this point of view. (1) The impure, embodied, sinful souls. In Jainism, these are called *Samsari* souls. (2) Souls who have become free from this impurity, embodiment and sin. These Pure, Disembodied, Sinless Souls form the second class and are called *Siddha* (Fully realised) or *Mukta* (Liberated). These Souls are Gods. They are plural; but from the point of view of their being in *one and the same condition*, God may be said to be ONE only.

As to the relationship between this highest Ideal Being, PURE SOUL, or GOD, and the Universe, we can consider this relationship in connection with the 6 Substances given above,

1. God is Soul or Jiva in its purest condition. So long as there is the slightest, remotest, faintest shadow or possibility of impurity of any kind, or of any connection with the non-soul or non-self, the soul is mundane, in the world. It is not God.

In other words, God is the purified ideal Soul; in its actual, visible condition in the world, this Soul is a matter-clad, matter-soiled, worldly soul.

In its nature, this Pure Soul or God is possessed of the Infinite Quaternary (Ananta Chatushtaya) of Infinite Conation (Darshana), Knowledge (Jnana), Bliss (Sukha) and Power (Virya), among other infinite qualities of Perfection, which are familiar as the uncountable and inexpressible attributes of the Deity to students of all Religions, believing in God. The only difference is that Jainism does not believe in God as the *Creator* of this material, visible, world; Jainism holds that the Creation implies desire, which connotes imperfection. God being the perfect Soul cannot have desire or be imperfect.

The Pure Soul or God is the Ideal or Goal, to which all Liberable (Bhavya) souls look and aspire for example, guidance and inspiration.

In one word, the God of Jainism connotes all the qualities, functions and uses of other God-believing Theologies, except Creation. His relationship to Jiva or Souls is also the same as in other theologies.

2. As to matter, this Pure Soul is absolutely free from all connection with or impurity due to matter. Matter has form, touch, taste, smell and colour. The Pure Soul or God has none of these. God is all-conscious, all-knowing. Matter is devoid of all consciousness, of all knowledge.

3. As to Motion there is no medium of Motion outside the Universe. Therefore God or the Pure Soul is subject to no Motion.

4. As to Rest, there is no medium of Rest outside the

Universe. Therefore God must rest motionless at the end of the Universe.

5. As to Time, there is no functional relationship between God and Time, except that time brings about the continuity and eternal permanence of God.

6. As to Space, the all-embracing, all-comprehending Space is divided into the Universe (Loka) and the non-Universe (Aloka). The 6 Substances given above are found only in the Universe. God is also a Substance : i.e., the Soul in its purest condition. And when thus absolutely pure, IT finds rest from the pilgrimage of the Universe at the top of the Universe. The Abode of the Liberated i.e. of GOD, is the summit of the Universe. This is the relation between God and the Universe.

Q. 2. Is there any belief of astral body in Jainism as the Theosophists believe ? If so, is it the same as the Taijasa body ?

*Ans.* Jainism teaches 5 bodies in all.

1. Karmic body, the spiritual balance-sheet of all the good and bad deeds attached to the soul at any given moment. This is changing every moment, and is recording the slightest and the most hidden (even unconscious) tremour of act or omission in the embodied soul's body, speech and mind. This body is found in all souls in the World at all times.

2. Magnetic or Electric (Taijasa) body. This is coextensive with the karmic body and interpenetrates it at all points. This is also found in all souls in the World at all times.

3. Fluid or Changeable (Vaikriyaka) body. This is found in angels and devils or in the celestial beings and the denizens of hell. These have a (i) karmic and (ii) magnetic body and (iii) this Fluid body which corresponds to the physical body of men, animals and plants. The characteristic of the fluid body is that it is changeable at will.

Some human beings also owing to austerities and very highly developed powers, sometimes have this Fluid body. That is they have the power of changing their physical body into another form or into more than one body ; but thereby the substance of the body does not become fluid like the substance of the bodies of the beings in heaven and hell.

4. Assimilative (Aharaka) body. This is of the size of a cubit long man-like emanation from the forehead of a saint, and is produced for the special purpose of the Saint going to a greater Saint at a long distance to remove his doubt or difficulty.

5. Physical (Audarika) body. The visible, physical body of men, animals and plants etc.

Thus it all depends on what is meant by "astral" body by Theosophists. If it is the body of so-called ghosts etc., then it is called the *Vaikriyaka* body of the celestial beings, possibly only Residentials and Peripatetics in Jainism.

It can hardly be meant to be Taijasa, as the Taijasa body is possessed by all embodied souls in the Universe at *all* times.

Q. 3. Vaikriyaka you have made a third class of body along with the Audarika body. Should it not be made a separate class? Is it not very much what Christ had after resurrection?

Ans. The answer to question 2 above makes clear that the answer to this question depends entirely upon what body or embodiment Lord Christ is said to have had after resurrection.

All the 5 bodies are material. Matter is visible. Therefore the visibility of all bodies in certain necessary and favourable circumstances is nothing surprising, miraculous or unnatural.

All visions of ghosts etc. are easily and naturally explicable in the light of this point.

Q. 4. On page 6 you have given a stellar account. Can it be harmonised with the modern theory of Astronomy concerning the solar system?

Ans. In Jainism, one yojana is a measure of 4000 miles. The Sun, according to Jainism, is 800 yojanas i.e. about 3200000 miles above the Earth, and about 50000 yojanas or 200000000 miles distant from Bharat Kshetra, our India etc. According to modern Astronomy the distance of the Sun from the Earth has been calculated at different figures by different Astronomers. In the 17th Century Cassini estimated it at 87000000 miles. In 1868, the books gave it as 91000000 miles. Now it seems to be 93000000 miles. (See Modern Astronomy by Hector Macpherson 1926, page 27) Dr. J. H. Jeans, the distinguished English mathematician, remarked some years ago 'the cosmogonist can

never be justified in stating the results of his investigations with any confidence ; if he must make a positive assertion, the only one he is entitled to make is that in cosmogony we know nothing at all for certain.' (Ibid page 190) The distances in Jainism and modern Astronomy are so huge that for practical purposes they are similar, if not the same. But there are other radical differences between the two, which can be studied with suspended judgment only by considering that Science is progressive and changeable and Jainism claims to give account of Truth in its eternal unchangeability. The change of front of Science from the geocentric to the helio-centric theory, as also its constant variations in the figures of its calculations are well-known. It is not quite impossible that when Science becomes maturer in its further progression, it may rediscover the facts and figures given about astronomy in the fragmentary and little known and less studied tradition of Jainism which is all that humanity can claim to possess at the present time.

Q. 5. On page 9 you state that all the Residential etc. have bodily sexual union like human beings but on page 6th Gods have no body like men. Then is not the union merely Platonic gratification ?

Ans. Platonic gratification may be a rough and remote analogue of the sexual gratification of the gods beyond the first two heavens. But the Residential, Peripatetic, Stellar and Heavenly gods in the first 31 *patalas* or heavenly layers have bodily sexual union like human beings but with their own fluid or Vaikriyaka bodies. If the illustration is not taken literally one may illustrate this celestial union by the rushing of one cloud into another and uniting with it.

Q. 6. What is the food of the Gods? Does Jainism hold the food to be ambrosia and nectar as the Hindus believe ?

Ans. The function of all food is to enable the body to help a living being to perform his specific duties. Thus there is an obvious infirmity of difference between the foods of men and gods. The description of their food as ambrosia and nectar may be making a god too much a man. I think that the food of the gods must correspond in its nature and character to the body



which they are wearing in their comparatively longer or shorter sojourn in the heavens.

Q. 7. In the paragraph on "Their Respiration" if Jain terms had been used along with the English version, it would have been clearer.

Ans. The following equivalents are here given ;

Vitality of sense—*Indriya Prana* i.e. the *prana* which manifests itself in the vitality or functioning of one or other of the five senses. Vitality of Power "*Bala Prana*", i.e. the *Prana* which manifests itself as the vitality or power of the body, speech or mind.

Vitality of age—*Ayu Prana* i.e. the *Prana* which manifests itself as the vitality which keeps a man alive. This is in accordance with popular Indian parlance also, when a dying man says my *Pranas* are going out of me (*mere Prana nikle jate hain*).

Vitality of Respiration.—*Svasa uchchhvasa prana* i.e. the *prana* which manifests itself as the vitality of our inhalation and exhalation.

Q. 8. Is it a Jaina Siddhanta that for Moksha even Gods must be born again as men? Can Gods be called "superman"?

Ans. Yes. The final glory of attaining Liberation (Moksha) is reserved for the human condition of existence. It may be for this reason that Christianity calls man, "the Lord of Creation" and Muhammedanism calls him Ashraf-ul-Makhlupat, "the Noblest of Creatures."

It would be misleading to call Gods "supermen" as their constitution is so obviously and in so many details different from that of human beings.

Q. 9. I am glad to find you have taken the human form as a reality in the Universe also. How would you take the Biblical idea that God made man in His image?

Ans. Your question has a very deep implication. It implies that the form of God is the form of the Universe and the form of man being that of the Universe, Jainism may be said to support the idea that "God made man in His own image." As I have said above, Jainism does not attribute to God the creation of man or of anything. The shoe may possibly be on the other

leg. Man may be said to have made God in his own image, because the greatest part of the conception of God by man is obviously and naturally anthropomorphic i.e., an idealised, perfect and happy condition of actual, imperfect unhappy Man. This is a pretty way of enjoying truth and handling it for popular exposition. But in my humble opinion, the two ideas in their basic conceptions are poles apart. God is God and man is man and never the twain shall meet, except by the suppression or destruction of the one or the other.

---

## **Pramana-naya-tattvalokalamkara** and its Author.

Pramana-naya-tattvalokalamkara literally means 'The Ornament of the Light of the true Nature of the Pramana and the Naya.' This remarkable treatise of the Jaina Svetambara school is the composition of the celebrated logician Deva-Suri. He is praised by various writers e.g., the author of Prabhavaka-charitra, Ratna-prabha in his Ratnakaravatarika, Upadesa-mala-tika, by Mahesvara in his Avasyaka-saptati-tika, by Somaprabhu in his Jinadharma-pratibodha, by Udayaprabhadeva, by Pradyumnacharyya in his Samaraditya-Samkshepa, by Munideva in Santinatha-charitra, by Somachandrapandita in his Vritta-ratna-kara-tika, by Merutunga in his Prabandha-chintamani, by Muni-bhadra in his Santinatha-mahakavya, by Gunaratna in Kriya-ratna-Samuchchaya, by Muni-sundara in Gurvavali and by Dharmasagara in Tapagachchha-pattavali. According to Dharmasagara, Deva-suri was born in the year 1134 of the Vikrama Era (A. D. 1078); was initiated in the Holy Order in 1152 (A. D. 1096); became the Suri in 1174 (A. D. 1118); and died in the year 1226 of the Vikrama Era (A. D. 1170), in the month of Sravana, on the 7th day of Vadi i.e., on the 7th day after the Full Moon. The author of Prabhavaka-charitra, however, says that Deva Suri was born in the year 1143 of the Vikrama Era (A. D. 1087). This seems to be obviously incorrect. The author of the Prabhavaka-charitra agrees with Dharmasagara in that Deva Suri was initiated in the Order in 1152. Accordingly

if 1143 were the year of his birth, he would be only nine years old at the time of his initiation which is apparently improbable.

Deva Suri was born in the town of Maddahrita in Guzerat. His father was a trader named Viranaga, of the clan of Pragvata. His mother's name was Jina-devi. The parents gave their child the name Purna-chandra, meaning Full Moon.

From his very childhood, Purnachandra was of a contemplative and retired disposition. So, as pointed out before, in A. D. 1096, he left home and got himself initiated in the Holy Order. His Master on this occasion was the Suri Munichandra, as usual, gave him a new name, Rama-chandra.

As a student of philosophy and logic Rama-chandra soon became well known, so much so that in A. D. 1118, he was hailed as Suri or the Master with the surname Deva-Suri.

Deva-Suri was a contemporary of the celebrated Hemachandra and was much respected by him. As a debater, Deva-suri seemed to have no rival. It is said that in the town of Dhavalaka, he defeated a Brahmana thinker of Vedantic bias and another thinker in the town of Satyapura; in the town of Nagapura, Gunachandra, a Jaina disputant of the Digambara school had to yield in a debate with him; in Chitra-kuta, Sivabhuti of the Bhagavata school was defeated by him; Deva Suri humbled Gangadhara in Gopa-giri, Dharani-dhara in Dhara and Padmakara in Pushkarini; the redoubtable Krishna of the Brahminic school also was defeated by him in Bhrigu-kshetra.

The greatest victory, however, of Deva-Suri as a debater was that achieved by him over Kumuda-chandra, a philosopher of the Digambara school. Kumuda-chandra is said to have won no less than eighty-four victories in debate and was considered as the foremost disputant of the time. Deva-Suri challenged Kumuda-chandra in a debate with him and it was held in the royal court of Anahilapura before the king Siddha-raja Jaya-sinha and his courtiers. In this debate, Kumuda-chandra was signally defeated and Deva-Suri successfully established the Svetambara contention that even females can have the Final Emancipation. It is said that from that time, the Svetambara order began to be held in high esteem in Anahilapura court.

Deva-Suri is said to have established a holy place of pilgrimage in the village of Phala-varahi in the year 1204 of the Vikrama Era (A. D. 1148) and a holy place, consecrated to Nemi-natha in Arasana.

He died in A. D. 1170.

Deva-Suri has left many writings e.g., Prabhata-smarana-kulaka, Sri-munichandra-suri-stuti, Sravaka-dharma-kulaka etc. The most famous of his treatises are Pramana-naya-tattvalokalamkara and a voluminous exposition of it, called Syadvada-ratnakara, consisting of 84000 Stanzas. This Syadvada-ratnakara is really a stupendous work of art. In it, the author while explaining the matters contained in Pramana-naya-tattvalokalamkara, introduces the theories of all the philosophical schools of India, explains and examines them and after criticising them fully, establishes his own theories,—that is to say,—the theories of the Jaina Svetambara school. The Syadvada-ratnakara is highly praised in Ratnakaravatarika, Gurvavali, Ratnakaravatarika-panjika, Vijaya-prasasti-mahakavyam.

Ratna-prabha was a disciple of Deva-suri. He was a worthy disciple of a worthy master and was the author of many books e.g. Sri-Neminatha-charita, Upadesamala-tika, Mata-pariksha-panchasat. Deva-suri himself has spoken very highly of Ratna-prabha in his Syadvada-ratnakara. He has written an excellent commentary on Pramana-naya-tattvalokalamkara. He calls it Ratnakaravatarika,—“an Introduction to Ratnakara”. He says that Deva-suri’s Syadvada-ratnakara, comprehensive as it is, is too difficult for ordinary people. His commentary is an epitomised form of that and is, meant as an Introduction to the study of Syadvada-ratnakara.

Ratna-prabha’s Ratnakaravatarika is no doubt of easier approach than his master’s Syadvada-ratnakara. Yet full of logical and metaphysical discourses and disputations, as it is, it is bound to be very stiff and at places almost ‘impenetrable’. Accordingly, to make it intelligible to the learned world, Jnanachandra wrote Tippana and Raja-sekhara-suri, Panjika—both, commentaries upon Ratnaprabha’s Ratnakaravatarika.

*Harisatya Bhattacharyya.*

## Mr. J. L. JAINI'S LETTERS.

[The following three letters addressed by the late Mr. J. L. Jaini to Babu Puran Chand Nahar of Calcutta, in 1905 reveal to us the condition of our community two decades ago and Mr. Jaini's deep feeling and earnest desire to serve his community for its amelioration. But alas! in spite of his incessant trumpet call for unity, reform and progress, the history of our community during the quarter of a century gives a sorry account. The different sects have been fighting and are fighting even to-day against one another and spending lakhs of rupees to appropriate certain rights which are common to all the Jains; we are having amongst ourselves more opponents than advocates of reform; and what can we say of progress when we are actually decreasing in numbers by 7000 every year. We hope Mr. Jaini's appeal will have the necessary response from all our youths. Ed. J. G.]

ALLAHABAD,

3rd August 1905.

Dear Sir,

Will you permit me to approach you with the few following lines suggested to me by a letter from my friend, Babu Nand Kishore B.A., Jaina, Sub-Deputy Magistrate in your city. He has written about you in a tone which speaks volumes for your patriotism and religiousness. As a stranger I ought not to be encroaching upon your time, but as a well-wisher of the Jaina Community and a sincere mourner of its present condition, I am just encouraged to draw your attention to the "Jaina Youngmen's Association of India," which for the last six years has been doing really good work under enormous disadvantages. But pious and generous men like yourself have encouraged its workers to stick on to their selfless labours and the result is that it now stands upon pretty sure ground. It has got its monthly organ also—*The Jaina Gazette* in English. I have the honor of being its Editor. I trust it will have your support and a circular letter which will reach you in a day or two and which is issued by the Secretary of the Association will meet with your kind acceptance.

I request your permission to send you a copy of the English Jaina Gazette and hope you would accept it. With my respects.

I am,

Yours fraternally,

JAGMANDER LAL JAINI M.A.,  
Asstt. Lecturer in English Muir C. College.

ALLAHABAD,

26th August 1905.

My dear B. Puran Chand,

Pray excuse my delay in acknowledging your very kind and sympathetic letter of the 18th instant. I was gone out of station and returned to here only yesterday. The Secretary of the Association has sent you a circular letter in your name. If you permit me, I shall be much pleased to ask him to forward to your address as many blank circular letters as you like, for other gentlemen, whom you may know to be likely to help us in our cause. Your letter has infused new life in my spirits. I was really surprised and sad that during the last about a year and a half of the existence of the Jaina Gazette and the six years existence of the J. Y. M. Association so few of the Jaina Graduates took any part at all in either. The youths of a nation represent its vigour; and the educated youths of a nation verily represent its life and glory. There are scores of Graduates both Swetambar and Digambar; but the sad fact is to be admitted that their public life runs at a very low ebb. The advanced nations of the world show a very stirring spectacle. Even their shopkeepers, masons, labourers, yea even coolies have their Associations and guilds, to which they look for guidance, for support and for sympathy and co-operation. I hope you will agree with me in holding that it is too late for us at this day to propose a split of the Jaina Community into several sub-classes, simply because of doctrinal and ritualistic differences. But so few of us really are eager to leave the time-worn groove, in which life in India has run for so many centuries. Indeed it would appear that even the most advanced of us are *afraid of change*. And what nation or individual could advance an inch who terribly fought shy of innovations? A practical and thorough revision of our Social, moral, and socio-religious codes is urgently needed and why, I

for one, do not take up my pen and write for it, is that I am afraid even those of my views to which many people may agree in private, will be repudiated by them in the public. We lack moral courage of our convictions. We are in fact "Demoralised". More support to our public men and more support to our public Institutions are the *sine qua non* of a successful campaign against the evils that are paramount in our society. Is it too much to expect of the rich millionaires of our creed, that they should set the financial position of many a public cause on a firm and unshakeable basis? For example, is it too much for a few men I say for one man even of the Jaina Community aye, for one woman or one dying widow of our caste to make over the not extraordinary sum of 10 or 15 thousand Rupees to the Association and put it on a firmer basis? As you are kindly become a member of the Association I shall take the liberty of inviting your opinion upon its reform and rejuvenation. Pray excuse my long letter, but the subject fills my heart and your sympathy has evoked the sentiments expressed above.

I shall be very glad to meet with your wishes if I can be of any service to you. Please remember me to B. N. and Kishore.

Yours sincerely,  
JAGMANDER LAL JAIN.

J. L. JAINI Esq., M.A.,

Allahabad :

The Editor

Dated 11th September, 1905.

The "Jaina Gazette "

My dear Mr. Puran Chand,

Many thanks for your kind khamma on the Pajusan festival. accept the same from me.

Of course people will mostly be, in modern India indifferent, till they are goaded into zeal and activity by persistent precept and at times even by reprobation of a mild sort. However, I thank you for your promise to help us in our public work and pray for an ungratified success to your exertions.

My best Jai Jinendra to B. Nand Kishoreji. Trusting that this finds you in excellent health.

Yours V. Sincerely,  
JAGMANDER LAL JAIN.

# AN INDUSTRIAL SCHOOL.

## An Appeal for Funds.

Miss B. M. Tweddle writes :—In the village of Ikkadu which is two miles from Tiruvallur and thirty miles from Madras there is an Industrial School in connection with the Wesleyan Mission. In this school are people from different communities and they associate in friendly contact with each other. There are Brahmins, Mahomedans, Christians and Adi-Dravidas a hundred and twenty in all. Day by day old prejudices are being broken down and communal feeling which is such a danger in India is being removed. There are high school girls who are up for industrial training but the bulk of the people are unspeakably poor. There are men, women, boys and girls of all ages. Day by day an attempt is being made to solve in a very small corner one of India's greatest problems, that of poverty and in attempting that, people of all classes are learning to work happily together.

It is hardly necessary to mention the difficulties of the village people in India. In the Chingleput District in which Ikkadu is situated the people are able to work on the land for about seven months in the year. During that period their standard of life may be described as on a subsistence level, during the remaining five months it sinks to a starvation level. These conditions of poverty are aggravated when the monsoon fails.

It was in an endeavour to ameliorate these conditions that a Lace School was opened in Ikkadu over thirty years ago. The lace work, however, is now carried on under many difficulties not the least of which is that the finished products require a foreign market which is fluctuating and uncertain. The necessary raw material must be imported and duty paid on them. These conditions limit the scope of its operation and makes it almost impossible during the present years. In years gone by the money earned by lace-making has very often saved whole families from untold poverty, but what with the duty on the raw material imported into this country for lace-making and the duty on the finished article when imported into other countries the work is becoming almost impossible to organise.



### The Work of the School.

It was inevitable that the thought should occur to one that an industry should be started more suitable for the country and for local conditions. If an industry were to be commenced it must be one which catered in some way for extremely limited local needs. Of such requirements cotton cloth seemed to be the most vital and universal. The solution therefore appeared to lie in the weaving of such cloth. In 1923 the school was recognised by Government for the teaching of weaving, lace, embroidery, together with spinning and these subjects are now being taught. As the work developed it soon became apparent that a larger building to accommodate the people was necessary. Many pages could be written of all the inconvenience and trials, and tribulations of working in temporary mud and thatch buildings which were put up to meet the immediate demand, also of the financial anxiety in order to purchase looms and yarn. The time had arrived when the limited and unsuitable accommodation seriously hampered the development of the work. Plans were drawn for the necessary extension of the Industrial School at a cost of Rs. 23,000 and these were submitted to Government. After some time Government in approving of the plans made a grant towards the building. These extensions were completed two years ago and are most suitable and adequate for the purpose. The new building is eminently practical, there is a central court garden, around which the open rooms are built. The garden is a veritable oasis. Rs. 20,000 has been raised by the kindness of friends in England together with the Government grant. The purpose of this article is to suggest that the last Rs. 3,000 should be raised in India as the work is directly for Indians. It is felt that if the need is made known such a cause will receive generous help in this country. There are twenty looms working and these are used both for earning and for teaching purposes. There are nineteen machines in daily use; large embroidery frames are used as well as hand embroidery and about thirty lace pillows. There are at present about two dozen charkas and although the earnings from spinning are low there are women who are only

too glad to do it. In this way they are able to earn from 2as. to 3as. per day, and this amount makes the difference between a meal at the end of the day instead of going to bed hungry. The khaddar woman is very popular and interests the people around.

### **Development of Cottage Industry.**

A certain amount has been done to organise cottage industries. In a few homes looms have been placed. The workers receive yarn from the school to which they return the finished cloth for payment. It is hoped that much more will be done in this direction when funds are available. With such suitable headquarters situated in the heart of the villages much can be done. From the very first since the school was recognized as a Government aided school, the Department of Industries had done much to encourage and help in the way of expert advice, and the Government Textile Institute has rendered valuable service in professional help in the way of instruction and appliances. We would urge all readers to help as far as possible that the school may give a new impetus to industrial work in the district in which it is situated and that it may be a great help in the development of cottage industry.

---

## **NOTES AND NEWS.**

### **Digambar Jain Sabha, Simla.**

The Secretary writes:—The 40th Anniversary of the Daslakshan Parva of the Digambar Jain Sabha was celebrated this year with great eclat. Vidyavaridhi Shriman Pandit Champat Rai, Author and Philosopher and Shriman Pandit Banwari Dass Shastri of Delhi, delivered religious lectures and sermons which were very much appreciated by the audience. On the last day the chair was occupied by Shriman Seth Praduman Kumar, Rais, Saharanpur. The Secretary presented the annual report covering in detail the various avenues of work, both social and religious, carried out during the past year. The most important feature of the report was a reference to the imminent necessity for the construction of a Jain Dharmasala in Simla and an appeal was made for donations so that this laudable humane work, might

be carried out as early as possible. The President in appealing for funds set the ball rolling by donating the handsome gift of Rs. 1001 for which the Sabha is extremely grateful. Rai Bahadur Manak Chand Sethi of Seth Binode Ram Balchand of Jhalrapatan has already promised a similar amount towards the noble object. It is therefore almost certain that with the generous support of all who are interested in this sacred cause, the construction work will be taken up during the coming winter season. The Sabha presented an address of welcome to Vidyavaridhi Shriman Pandit Champat Rai eulogising his services and devotion to the Jains. The meeting closed with a cordial vote of thanks to the chair.

\* \* \* \*

### **The Munshi Girdhari Lal Piyare Lal Jain Educational Fund, Delhi.**

Mr. Adiswar Lal Jain, Hony. Secretary writes :—The fund was founded in 1923 by Lala Piyare Lal, Advocate and Ex-Member Legislative Assembly with a sum of Rs. 30,000-which has ever since been kept in the Punjab National Bank, Ltd., Delhi. The interest till the 30th June, 1927 on the amount Rs. 9,074-0-2 has been realised. A sum of Rs. 3,638-5-11 has been spent on scholarships to some 12 students within the period under review and 8 students have graduated at the sole expense of the Fund. There is a net balance up to date of Rs. 35, 435-3-11 with the Fund.

The trustees feel great pleasure in inviting applications from the deserving Jain students for eight scholarships which shall be awarded this year to the students of the degree classes. The application forms can be had from the Secretary.

\* \* \* \*

### **Gotras among the Jains.**

We are indebted to Mr. C. Vasupala Nainor of Arni for sending us the following substitutes for the blanks in the lists that we published in our last issue.

<i>Gotra</i>	<i>Pravara</i>	<i>Sutram</i>	<i>Sakha</i>
21. Manimali	...	...	...
41. Ibhya	...	...	...
64. ...	...	...	Parikarmopanga
65. Lalitanga	Puratana	Maitreya	Vyakhyaprajnapti.

**Condolence Messages, Indore.**

Proceedings of the Condolence meeting of the Bar Association, held on the 14th July, 1927.

Resolved that, we members of the Indore Bar Association record with feelings of sorrow the sad death of Rai Bahadur Jagmander Lal Jaini, M.A., Bar-at-Law, the late Officiating Chief Justice.

We sympathise with the family of the deceased.

That the Secretary is authorised to communicate the resolution made above to the family of the deceased.

(Sd.) N. G. MODI,  
*President.*

The Staff and the students of the Tilok Chand Jain High School, Indore, condole with his family at the passing away of Mr. J. L. Jaini, M.A., Bar-at-Law on the 13th July.

He was not only a pillar of Jainism but also one who took great interest in its advancement. They pray to God for granting eternal peace to his soul, and solace to the bereaved.

(Sd.) SUKHCHAND JAINI,  
*Head Master.*

*Tilok Chand Jaini High School,  
Indore, 15—7—27.*

Seth Lalchand of Jhalrapatan telegraphed to Mrs. J. L. Jaini, Indore, on 15—7—27 as follows :

Extremely sorrow at Mr. Jaini's unexpected death a great loss to Jainism accept my deepest sympathy unwell Doctors totally refusing travelling.

(Sd.) LAL CHAND.

\* \* \* \*

At a condolence meeting of the Jain citizens of Delhi, held under the auspices of the Mitra Mandal, on July 21, 1927 with Rai Bahadur Sultan Singh in the chair, it was resolved that this meeting of the Jainas in Delhi places on record its deep sense of grief at the irreparable loss sustained through the untimely demise of Rai Bahadur Jagmanderlal Jaini M.A., M.R.A.S., Bar-at-law, Law Member and President, Legislative Council, Holkar State, Indore and prays to the Almighty to grant him peace in Heaven and fortitude to his relations. Glowing tributes were paid to the memory of the departed soul.

# Dr. G. B's Medicated Snuff.

Registered



Trade Mark

A Sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Toothache and such other kindred ailments.

Try a bottle and be now convinced.

**Price As. 4/- a bottle.**

*Sole Manufacturers :—*

**GURU BASAVA & Co., Ltd.,**

**Snuff Manufacturing Specialists,**

**Post Box No. 510, Park Town, MADRAS.**

Tele: "MEDICATED"

Telephone No. 3272.

**S. C. Nagichettiar,**  
*Managing Director.*

## KESARI'S LODHRA

**WOMEN'S FRIEND . A WEAPON AGAINST  
ALL DISEASES and DISORDERS**

**Peculiar to Fair Sex**

**Has Made Several Homes Enjoy  
Health and Happiness.**

**Priced Low at Rs. 3 & 1-10 Per 12 & 5 ozs.**

**GET IT WITH PARTICULARS FROM YOUR CHEMIST, OR FROM**

**"KESARI KUTEERAM,"**

**Indian Chemists and Druggists, Vepery, MADRAS.**

*Telegrams "KESARI," MADRAS:*

**TELEPHONE 3486:**



## KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste. Endows the whole system with a new lease of life. Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

### Rs. 1,000 REWARD.

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it. One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

#### ORDER FOR A TRIAL COURSE.

Price Per Tin **Rs. 2.** Postage on 1 to 3 Tins **8 Annas**

*Apply to :—* **D. MANNA LAL,**  
**Native Doctor of Delhi,**  
 Salam Misri Murabba Pharmacy,  
**BANGALORE CITY, J. G.**

---

## The Autobiography of Mahatma Gandhi.

1 Vol. Price Rs. 5-8-0.

*Apply at once to,—*

**THE JAINA GAZETTE OFFICE.**  
**G. T. MADRAS.**

---

## Use the Star of India Pencils

Manufactured by

**THE MADRAS PENCIL FACTORY,**  
**Post Box 86, MADRAS.**

# STUDIES IN SEX

BY

By Prof. H. S. GAMBERS

- |  |     |     |    |
|--|-----|-----|----|
| 1. Control Over Birth (Illustrated)  | ... | As. | 12 |
| 2. The Hidden Side of Sexual Science   | ... | "   | 12 |
| 3. How to build up Manhood (by certain exercises and home methods)             | ... | "   | 8  |
| 4. How to live a continent life (by certain exercises and baths)               | ... | "   | 8  |
| 5. Sterility. Its Causes and Treatment   | ... | "   | 10 |
| 6. Painless Childbirth   | ... | "   | 6  |
| 7. Protection against Venereal Diseases  | ... | "   | 4  |
| 8. A course of Four easy Yoga Exercises for increasing retentive power tenfold | ... | "   | 6  |

Complete set of eight for Rs. 3 only postage extra.

Books worth less than Annas 12

are not sent per V. P. P.

Better send their value in stamps.

Detailed tables of contents supplied free.

**BRIJMOHAN & CO.,**

**Katra Nihal Singh, Amritsar.**

Telegrams "*HONESTY.*"

Telephone "941."

---

**A cheerful friend is like a sunny day that  
sheds brightness all around.**

## KAM SHASTRA

A book of 150 pages is a cheerful friend of the suffering humanity throwing open all the gates, that lead to health and longevity.

*It is sent gratis and post free on writing to :—*

**ATANK NIGRAH PHARMACY,**

**26, Broadway, Madras.**

## OUR NEW PUBLICATIONS.

### The Dramatic History of the Christian Faith.

BY

Dr. J. J. Vander Leeuw, LL. D.

Gives in a vivid, realistic manner the history of the times when Jesus the Christ appeared in the world and the manner in which Christianity was spread in the old Roman world, together with the various phases through which the Faith passed till the time of St. Augustine the Mystic. Pages 171.

Price Cloth Rs. 3-8-0.

Boards Rs. 3-0-0.

### Reincarnation and Islam.

By

Nadarbeg K. Mirza, *Bar-at-Law Karachi* The author, with references to the Holy Quran itself, shows how Reincarnation and Karma are universal truths and find a deep place in Islam.

Price :—

Wrappers Rs. 0-14-0.

Boards Rs. 1-2-0.

### IMPORTANT BOOKS.

#### For all Freemasons.

1. The Hidden Life in Freemasonry.

By C. W. Leadbeater, 33° Cloth and gold. With a Rolled Coloured Picture of the Masonic Temple and 11 Plates, 3 of them Coloured. Price Rs. 9.

Boards Rs. 7-8.

2. Glimpses of Masonic History.

By C. W. Leadbeater, 33° With 12 Plates and the Frontispiece (of the Author). Cloth and Gold. Price Rs. 7-0.

Boards Rs. 6-8.

This is a most fascinating book, in reality a second volume of that which its learned author has just published, *The Hidden Life in Freemasonry*.

### NOW READY

Second Edition

#### The Masters and the Path.

By

The Rt. Rev. C. W. Leadbeater. With a Foreword by Mrs. Annie Besant, D. L. (Revised & Enlarged) Pages 484 and Index. Together with a new coloured picture of the Wesak Valley in the Himalayas.

Price Cloth & Gilt Rs. 8-4.

Boards Rs. 7.

**Theosophical Publishing House, Adyar, Madras.**

# KUSUMA

1. Phial Rs. 2, V.P., Extra.

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

**ANANDAKUTEERAM,**

**3, Bairagimattam Street, MADRAS.**

### TESTIMONIAL.

Col. D. Dawespelly Bart, B.A., M.D., LL.D., B.M.S., Madras. Kusuma which I tried on several of my patients have given utmost satisfaction.



## WANTED

**Students**—In every town and every village of India—to qualify themselves as **CERTIFICATED ACCOUNTANTS** and high salaried Office Assistants through home study for our Correspondence Courses. Small monthly fees accepted. High class Diplomas and Certificates awarded. **GOVERNMENT** and **LONDON EXAMINATIONS COACHED** with guaranteed success. Our Special **PROSPECTUS** No. 65 with numerous testimonials from old students and a **Wall CALENDAR** for 1926—1927, are **SENT FREE** to any address on request.

**THE INDIA SCHOOL OF ACCOUNTANCY.**  
**Post Box No. 2020, CALCUTTA.**

## See what the Doctors & Gentry Say !!!

**Regarding our Cures. Worst and Chronic**  
**Cases Cured radically without the least trouble.**

1. **Lieut. Dr. R. Chand Esq., I.M.S., Multan Cantt.** "I have tried Dr. G. R. Khorana's Gono Specific on various patients of both acute *Gonorrhoea* and *Gleet* and have found it of immense value to the patients. I can safely recommend it to the sufferers as their best friend."

2. **Dr. B. V. K.....Stud No. 17 India.** "Kindly accept Rs.....for curing a friend of mine of *Gleet* incurable under medical skill."

3. **Dr. T. A. F.....Esq., Corvalls (America).** Your *Gono Cure* did miracles in curing the patient radically. Please Expedite for one patient made.

**THOUSANDS OF UNSOLICITED CREDENTIALS.**

**IF YOU HAVE LOST HOPES OF CURE**

**TRY US**

**FOR**

**Gonorrhoea, Syphilis, Impotency, Emissions,  
Rheumatism, Diabetes, Piles, Paralysis  
Leucoderma, Gout, Eye, Womanly,  
and all other Diseases.**

1. *Advance Rs. 5 with order.*      2. *Full particulars on  
2 annas stamp.*      3. *State clearly if you are a meat eater.*

**Dr. G. R KHORANA & SONS, Gono-Specialists.**  
**LYALLPUR. (Punjab).**

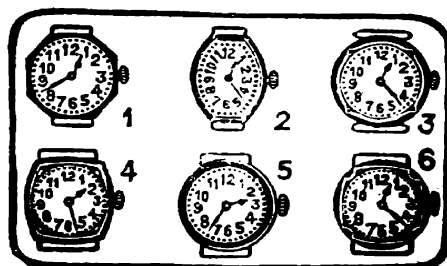
# ALL AT HALF PRICES!

22 Ct. Rolled Gold Wrist Watch

Guaranteed for Ten Years.

Original  
Prices.

**Rs. 14.**



Half  
Prices.

**Rs. 7.**

THIS IS THE SPECIAL OFFER FOR THE

**NEW YEAR**

22 ct. Rolled Gold Wrist Watches made with perfect mechanism and workmanship. Guaranteed for TEN YEARS. Handy to wear and beautiful. Supplied with fine Silk Strap. Any shape any design.

**Sale Price Rs. 7 only.**

Write now to save disappointment.

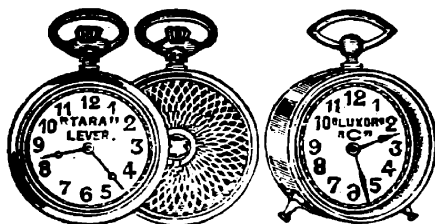
**SWAN HOUSE,**

Post Box No. 508.

P. T. MADRAS.

**A FREE OFFER**

of 'C' Regd. Time Piece  
**GIVEN FREE**



**TO ANY ONE**

Ordering for our "TARA" registered Lever 18 carat Rolled Gold Pocket Watch, with stamped guarantee of five years on the dial by the manufacturers, costing,

**RS. FIVE.**

**WE GIVE OUR "C" REGD. TIME-PIECE, FREE OF COST.**

**WRITE NOW: ONLY A FEW MORE— A LIMITED OFFER.**

Apply to:—

**Captain Watch Co.,**

Post Box, 265

**MADRAS**

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes  
and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc		7	8	0
For success in Mining, Plumbago, &c		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every success		15	0	0
Specially valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0
Extensive life reading one		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A money Order or Indian G. C. Notes will bring  
the Talisman to your door.*

**D. A. RAM DUTH,**

**Astrologer,**

**No. 30 & 55, (J. G.) Cheku Street,**

**COLOMBO. (CEYLON.)**



If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency

One Phial of 20 Pills Rs. 2 (V.P. Charges Extra)

**ARYA VAIDYASRAMAM,**

**3. (H). Bairagimattam Street. Madras**

**TESTIMONIAL.**

Hon. Col. D. Dawespelly, Bart, B.A., MD, LLD., Ph. D., BMS, Principal, Electric Medical College Madras, writes. "Reej Bund" which I tried to several of my patients has given utmost satisfaction in completely irradicating all symptoms of impotency, and other allied sexual disorders"

**Ready.**

**Ready.**

**Ready.**

# **THE JAINA LAW**

BY

**Champat Rai Jain,**

*Vidyavaridhi, Bar-at-Law.*

The book consists of Three Parts. In Part I the chapters are Introduction. I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardianship, VIII. Custom, Part II contains original Text and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date.

Price Rs. 7-8 only.

*For copies write to—*

**The Devendra Printing & Publishing  
Company, Ltd.,**

**9, Ammen Koil Street,  
G.T., MADRAS.**

## Books on India and Indian Topics.

	Rs.	A.	P.
Indian Teachers in China—By Phanindranath Bose ...	2	4	0
India in England—By Miss Helena Normanton, ...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra ...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar ...	0	12	0
"Happy India"—By Arnold Lupton ...	4	8	0
National Self-Realisation—By S. E. Stokes ...	1	8	0
To the Students—By C. F. Andrews ...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson ...	1	0	0
The Duties of Man—By Joseph Mazzini ...	1	0	0
Faith and the Future do ...	0	12	0
From the Council to God do ...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel ...	1	8	0
The Aims of Labour—Or an Ideal Commonwealth ...	1	0	0
The Truth about India—By H. M. Hundman ...	0	8	0
Young India—1919-1922—By Mahatma Gandhi, ...	4	0	0
The Indian Home Rule do ...	0	8	0
Neethi Dhrama do ...	0	8	0
A Guide to Health do ...	0	12	0
Rabindranath Tagore—A study of his later Works ...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock ...	3	0	0
Autobiography of Mahatma Gandhi ...	5	8	0
Principles of Freedom—By C. F. Andrews ...	2	0	0
Terence Macswiney do ...	0	8	0
War and Self-Determination—By Aurobindo Ghose ...	2	8	0
Renaissance in India—By Aurobindo Ghose ...	1	12	0
National Education do ...	1	0	0
Ideal and Progress do ...	1	0	0

*Apply to :*

**The Manager,  
The Jaina Gazette Office,  
G. T., MADRAS.**

## **Saffron Crop Ready**

**Flowers and Sample free on request.**

Newest Saffron @ 2 per Tola Genuine musk @ Rs. 30, refined Shilajit @ As. 8 and Angoori Hing @ As. 2 per Tola. Best Kashmir embroidered Shawls @ Rs. 15 to 25 each. Kashmir Swadeshi Stores, Srinagar No. 46.

## THE “MADRAS GUIDE” IS THE BEST MEDIUM FOR ALL Advertisements.

It is a unique and timely publication which is intended to serve as a comprehensive guide and a book of reference to the lakhs of people who will visit Madras where the Indian National Congress, the Muslim League, The Hindu Mahasabha and other All-India Institutions will hold their annual sessions during Xmas week this year.

It is expected that several thousands of copies of the Guide will be sold off before the end of this year. This is not a publication to be thrown off as soon as done with. It is profusely illustrated and hence it will be preserved for future use.

Therefore by advertising in the “Madras Guide” the businessman will secure the widest publicity at very low charges, gain popularity, permanency and enormous profits.

*For particulars write to :—*

**AJITAKUMAR CO.,**

**9, Ammen Koil Street,**

**G. T., MADRAS.**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.

C. S. Mallinath Jain.

VOL. XXII.

MADRAS

WHOLE

No. 4.

APRIL 1926.

No. 250.

---

## MANAGER'S NOTICE.

---

All our Subscribers who have not yet paid their subscriptions for the current year are requested to remit the same together with their arrears if any by M. O., or to write to us realise the same per V.P.P.

**The Jaina Gazette Office,**

*9, Ammen Koil Street.*

**G. T. MADRAS.**

<b>Contents.</b>	<b>Page</b>
<b>Man and the Way by Mrs. Rhys Davids, D. Litt., M.A.</b>	<b>... 109</b>
<b>Buddhistic and Jaina Versions of the Story of Rama by Prof. A. Chakravarti, M.A., I.E.S.</b>	<b>... 117</b>
<b>Bhramasah, The Saviour of Mewar by Umrao Singh Tank B.A., L.L.B.</b>	<b>... 124</b>
<b>The Site of Kausambi</b>	<b>... 126</b>
<b>A Query on Bhavya and Abhavya</b>	<b>... 131</b>
<b>Notes and News</b>	<b>... 133</b>

---



# IMPORTANT.

**A**S announced in the Jubilee meeting held on 12th March under the presidentship of Masih-ul-Mulk H. M. Ajmal Khan, Amritdhara and its preparations are, now-a-days, sold on  $\frac{3}{4}$ th and all other medicine and books are sold on half price and this will continue uptill 31st May, 1926.

Detailed Catalogue can be had on application. Three sizes of Amritdhara are sold at 1/14, As. 15 and As. 6 instead of 2/8 1/4, As. 8, respectively.

**Delay no-benefit by this rare opportunity.**

**Post and Tele. Address :—**

**“AMRITDHARA”  
LAHORE.**

**GRAND NEW YEAR PRESENTS**  
**FREE FREE FREE**  
**18 VALUABLE PRESENTS**

**LAST MONTH LAST MONTH**

***Do not Miss this Chance! Order at once!***

**Only for one Month More.**

**GOLDEN PRESENTATION**

# **LEVER WATCH**

**WITH 18 VALUABLE FREE PRESENTS**

A dainty and fashionable pocket watch, fitted with good Lever movements, strong machinery, and lasting golden colour of the case. This watch is famous for keeping correct time. And these 18 presents which are being given away **FREE** with Watch, are not toys but good useful articles. These are real presents and are costly, so much so that you will order for more Watches when you will look at these presents and the most beautiful watch. Order one to-day and be delighted.



**This Watch is guaranteed for Twelve Months.**

## **LIST OF 18 PRESENTS.**

(1) Useful Pocket Safety Razor with blade. (2) Cork-Screw, with Soda-Bottle opener, (3) Water-colour Paint Box, with Brush, (4) Pocket Watch Chain, (5) One Dozen beautiful coloured Post Cards, (6) Beautiful Earring one pair, (7) Fancy Mirror, with stand, (8) Fancy Hair Comb, (9) Strong Pen Knife, (10) Stone Set Ring, (11) Strong Folding Scissors, (12) Tooth Powder one packet, (13) Golden Safety Pin, (14) Strong Perfumed Scent, (15) Fancy Snuff Box, (16) Beautiful Fountain Pen, (17) Stone set buttons one set, (18) Wonderful Polish.

**Special Reduced Price, with 18 presents Rs. 6 only.**

**Packing and Postage Extra.**

**S. A. B. BAKHSI & Co., (Dept. J. G.)**  
**Post Box 114. CALCUTTA.**

## THE SHRINE OF WISDOM

A quarterly devoted to synthetic Philosophy,  
Religion and Mysticism.

Post Free, 5 per annum.

## THE SIMPLE WAY OF LAO TSZE

An analysis of the Tao Teh Canon with  
Commentary. Cloth bound, price Rs. 3.

## THE THREE MYSTIC PATHS

Or Bhakti, Jnana, and Karma Marga.  
Cloth bound, Price 4-6.

*Published by—*

**THE SHRINE OF WISDOM,**  
*Lincoln House, Acacia Road, Acton,  
London, W. 3.*



## Are You Weak?

Then use The World renowned Salam  
Misri Murabba King of Tonics and build  
up your System. — — — —

The best remedy for Anaemia—Nervous-  
ness — Thinness — Constipation — Bad  
Blood — Indigestion — Poor Memory—

Impotency—Youthful errors—Kidney troubles etc. —

### Rs. 1,000 REWARD.

Will be given to anyone who proves that the certificates awarded to  
us within India and outside are not genuine. (One may get the  
reward even through a Court of Law if he is refused the same on  
proving it. Copies of certificates can be had free on application.  
One tin in most cases gives perceptible relief and 3 tins a complete  
and permanent cure). — — — —

**ORDER FOR A TRIAL COURSE.**

Price Per Tin Rs. 2. Postage on 1 to 3 Tins 8 Annas

*Apply to :—D. MANNA LAL.*

*Native Doctor of Delhi,*

TELE : ADDRESS : " MISRI "   
BANGALORE CITY.

Salam Misri Murabba Pharmacy,  
BANGALORE CITY, A.

(Mention the name of this paper when placing order.)

# S E V E N

## CHIEF REASONS

### WHY

# THE JAINA GAZETTE

### IS

## *The Best Medium of Advertisement*

1. It is a time-honoured Journal of 22 Years' standing.
2. Therefore it has a very wide inland and foreign circulation among the very *elite* of society *i.e.* Rajahs, Zamindars, Seths, Bankers, Raikes, Vakils, Professors, Ministers etc.
3. It is the only English Magazine for the entire community of 13,00,000 Jains and is the official organ of the All-India Jaina Association.
4. Lord Curzon has accredited the Jains with half the mercantile wealth of India. Every Indian knows that the Jains form the richest community in India.
5. Hence if any advertisement should reach the very people who have at once **the will** and **the money** to purchase the commodity advertised, then it must appear in the Jaina Gazette
6. The advertisement charges are very low because they do not include the middleman's commission. As such it is within the easy reach of all business men big and small.

### RATES OF ADVERTISEMENT.

Size Demi-Octavo.				Full page.	Half page.	Quarter page.
Ordinary	...	Per Insertion	Rs.	12	7	4
Facing reading matter		do.	Rs.	15	8	5
On the Cover	...	do.	Rs.	20	11	6

7. Liberal discount is allowed on contracts and annual advance payments.

A trial will convince any advertiser.

**THE MANAGER,**  
*The Jaina Gazette, G. T. MADRAS.*

# **What is your duty to your Country?**

To support Home Industries and  
give proper encouragement.

**The Madras Pencil Factory,**  
***Post Box 86 Madras.,***

---

*Only few copies remaining.*

## **DRAVYA SAMGRAHA.**

BY

Sri Nemichandra Siddhanta Chakravarti (**an excellent work in Prakrit on the Six Dravyas, Seven Tattvas, Eight Karmas, Nine Padarthas etc.)**

Translated into English with full commentary by  
S. C. Goshal, M.A., Ph. D.

**Price Rs. 5-8 only.**

*Apply to—*

**THE MANAGER,**

*The Jaina Gazette,*

**G. T. Madras.**

# BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

**"The Order of the Golden Age" London.**

			Rs. A. P.		
1.	The Comprehensive Guide Book	...	3	8	0
2.	Our Real Relationship to God	...	7	8	0
3.	Is Flesh-eating Morally Defensible	...	0	6	0
4.	The Testimony of Science	...	0	6	0
5.	Diet, Health and the Future Man	...	1	0	0
6.	Cancer, Its Cause and Treatment	...	5	0	0
7.	Saline Stimulation	...	0	8	0
8.	The power of Thought	...	0	4	0
9.	The Blood Guiltiness	...	2	0	0
10.	The Living Temple	...	11	0	0
11.	Addresses and Essays	...	2	0	0
12.	The Lost Ideal of Christianity	...	1	8	0
13.	The Universal Kinship	...	6	0	0
14.	The Whole World Kin	...	1	0	0
15.	The Cruelties of the Flesh Traffic	...	0	4	0
16.	The Diet for Cultured People	...	0	4	0
17.	The Popular Guide	...	0	4	0
18.	Brother Pain and His Crown	...	0	8	0
19.	The Advantages of Fruitarian Diet	...	0	0	6
20.	The Drink Problem	...	0	0	9

*For Copies apply to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

## The Hindi Jain Encyclopaedia Vol. 1.

BY

B. L. Jain 'Chaitanya.' C. T.

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available. Price Rs. 3-4-0 only.

*For Copies write to :—THE MANAGER,*

*The Jaina Gazette, G. T. Madras.*

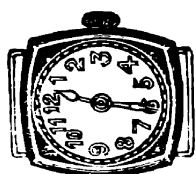
WE HAVE A CHOICE !!  
FOR  
“Jaina Gazette” Subscribers  
ONLY

FOR THE--

**NEW YEAR SEASON**

AN ADVANTAGEOUS OFFER!!

Guaranteed for five years.



No. 508-Rs. 11.



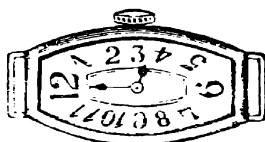
No. 511-Rs. 11.



No. 518-Rs. 10.



No. 520-Rs. 7.



No. 517-Rs. 13.



No. 509-Rs. 11.

Guaranteed for five years.

**22-CT ROLLED-GOLD WRIST WATCHES  
ONLY A FEW IN STOCK.**

Write now to save disappointment.

*N.B.*—When ordering, it is sufficient that the number of the watch is mentioned.

**FREE : best silk straps are given away FREE.**  
**Book your orders.**

**PETER WATCH COY.,**

**P. B. 27, MADRAS,**

**DR. SAXBY'S**  
**SKEINOLEUM**

**The Quick and the Surest Remedy for**  
Ringworm, Scabies, Eczema, Acno, Lichen, Boils,  
Corn, Wart, Sycosis and all varieties of  
Acute and Chronic

**SKIN DISEASES.**

**Speciality**

**NON-STAINING ! NON-IRRITATING !! NON-MERCURIAL !!!**

Recommended by the leading physicians of the world.

**SAOUTNOR & SCHANDT**

**Representatives in India to Dr. Saxby.**

**Post Box No. 10210, CALCUTTA.**

---

**WONDERFUL FORETELLING.**

**Remedies for Evil Planets.**

**STATE** time and date of birth or letter. 1 to 4 questions  
Re. 1. annual life reading Rs. 2, Whole Life-reading  
Rs. 150. Navagraha Kavacha Rs. 2-8-0. To fulfil all  
intentions Special Kavachas will be prepared. It costs  
Rs. 10 to 50. If the Kavacha proved ineffective, the money  
will be returned. In some cases money may be paid after  
success, V. Vaidyanathan, a student of Sri Minakshi  
College, writes :—" I have passed the Intermediate Examination in Sep. 1925, by wearing your Special Kavacha."

*Apply to :—***S. VENKATESA SASTRIGAL,**

*Proprietor, Sarada Astrological Bureau,  
Manjaputhur Viriyur P. O., Via TIRUKOILUR, S. I. Ry.*

---

**NO JAINA**

Can afford to be without a copy of

**THE SPECIAL NUMBER OF  
THE JAINA GAZETTE FOR MAY, 1925.**

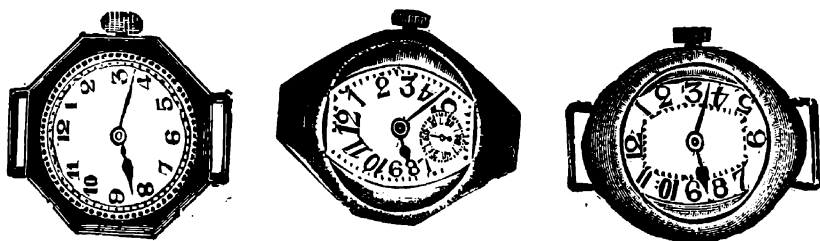
Containing 22 half tone plates and a large number of excellent articles

**Price Rs. 1-8-0.**



# The Watches that lead the Style.

Watch & Bracelet for Rs. 8-8-0.



No longer need you be debarred from wearing the pretty and delightful Wrist Watches hitherto only obtainable at prices beyond the reach of many.

Here are Watches which are without a peer for attractiveness at a sensible price. These are exclusive products of well-known Swiss factory. The sound quality and marvellously low price are the result of saving the middleman's charges by direct distribution from factory :—

Best gold filed case, crystal glass, solid mechanism in Octagon, Square, Torneau and Round shapes.

Guaranteed 2 years.

Rs. 8-8, any pattern.

The above price includes a 18 carat rolled gold 10 years quality expanding bracelet.

Order now to save disappointment.

# Overland Watch Co

Direct Importers of Watches, Clocks, Jewellery etc.,

Post Box No. 528, MADRAS

B

# USE JINTAN ALWAYS.

Note Trade Mark.

For

Jintan is a popular, household and necessary product for all ailments Headache, Indigestion, Vomitting, Nausea, Dysentary, Fever. A Thambool Bihar gives sweet aroma and is also dis-infectant and a Throat ease.



Beware of imitation.

Prices.	Ra.	A.
15 pills	...	0 1
40 ,,	...	0 2
65 pills with a case	0	4
100 pills	...	0 4
263 pills with a nickel case and mirror	...	1 0
1000 pills alone	...	2 0

For Trade Special discount.

Sole agents :—

Sold everywhere.

**S. VAIDYA & Co.,**

201, Devaraja Mudali Street, Park Town, Madras.  
and China Bazaar Street, Trichinopoly Fort.

Telegraphic Address, "VYDIACO," Madras.

N. B.—S. VAIDYA & CO., are the premiers in Swadeshi line. All family Medicines, Patents, Scents, Hair Oils, Inks. Rosewater, etc., are available.

## The Cheap Store of Assam Made Andi, Muga & Pat Cloths & threads.

We are the oldest firm in Assam. Our weaving factory produces pure and best quality of Assam silk cloths and threads at cheapest price. Ask for illustrated price list for free delivery to all parts of India.

Apply to :—

**J. C. BROTHERS & CO.,**

**P. O. Palasbari,**

**Vill :—Parakuchi, (B)**

**KAMRUP. ASSAM.**

**Sale !**

**Sale !!**

**Sale !!!**



## **Grand Reduction Sale**

**Cheapest Rates Possible !!!**

Every home of India knows what the **World Renowned "B" Time Piece** is. Every part of the machinery is guaranteed to be strong and fine. 36 Hours' winding. Guaranteed for 3 years. Buyers Beware of Imitation **"B" Time Pieces**. When Buying one please see that it is made in Germany and the **"B"** mark carefully. Re. 1-12 each. **Alarm Time Pieces Rs. 2-8.** Postage etc. extra.

**The Time Piece Seller,**

**30, Garanhata Street, CALCUTTA.**

---

**Shri Gopal Digamber Jain  
Siddhant Vidyalaya.**

***Morena (Gwalior.)***

The Vidyalaya teaches especially Jain Siddhant with almost all other necessary subjects (i.e. Sanskrit, Hindi, English, Mathematics, Geography, History, Viyakaran, etc.) up to Tirth class (Highest standard). Most efficient staff. Great care taken of good health and character of Boarders. Living very cheap. Good Boarding accomodation. Situation Healthy. Debates, Lectures Daily Shashtra reading, Good character building and free education are the special features. Scholarships to deserving and poor boys. Admits all castes but untouchable. All should take advantage.

Its expenses increasing day by day. Income very limited. *Public earnestly requested to help it by money.*

Application for admission and help to be sent to :—

**Din Dayal Jain,**

***Superintendent.***

## BOOKS PUBLISHED

BY THE

# Devendra Printing and Publishing Co., Ltd., Madras.

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommateswara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhyagiri, (7) The temples in the village, and (8) The temples in the adjacent villages. This book contains 3 halftone plates. **Price As. 8.**

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaiseshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. **Price Re. 1.**

---

3. **Divinity in Jainism.**—by Harisatya Bhattacharyya, M.A., B.L.—This has been a long-felt want as a corrective against the gross idea that Jainism is atheism. This book on the Jaina conception of God is indispensable for the library of every Jaina. **Price As. 8.**

*Copies can be had from*

THE MANAGER,

**The Jaina Gazette,**

G. T. MADRAS.

# A RARE PUBLICATION!

THE SPECIAL NUMBER OF "THE JAINA. GAZETTE "  
FOR MAY 1925.

*Only a few copies available.*

The special number is printed on the best art and ivory finish paper containing the following valuable articles and illustrations :—

## ARTICLES.

1. The Opening Speech of His Highness. 2. Welcome Address to His Highness. 3. The Address of the Chairman of the Reception Committee. 4. The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee. 5. The Jaina Education fund Association. 6. The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association. 7. The Image of Sri Gommatesvara. 8. Comparative Religion by Champat Rai Jain, Bar-at-Law. 9. Jainism in Questions and Answers. 10. An After Life by H. Warren, London. 11. "The Will to peace" by Prof. A. Chakravarti, M.A., I.E.S. 12. The Address of Prof. Phanibhushan Adhikari, M.A. 13. The Call of the Times by Hem Chandra Rai, M.A. 14. Pramana-naya-tattvalokalamkara. 15. Wrong Account of Jainism. 16. Story of Sri Bahubali. 17. Notes and News. (Complete report of the Sravana Belgola events with elaborate notes).

## ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabishekam. 13. The Grand Mastakabishekam of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr. M. L. Vardhamaniah, 19. Mr. M. L. Vardhamaniah reading his Welcome Address. 20. Seth Gurumukharai Sukhandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

**Price Rupee One and As. Eight only.**

**Postage Free.**

*Apply to the Manager :—*

**THE JAINA GAZETTE,**

**G. T. Madras.**

# TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes  
and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c,		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Farming, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0
Specially valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0

Extensive life reading One.

Do	Two	15	0	0
Do	Three	25	0	0
Do	30	0	0	0
Do	or more (per Reading)	10	0	0

*Always the full amount should be remitted in advance. No. V. P. P.*

*Note—A Money Order or Indian G. C. Notes will bring  
the Talisman to your door.*

**D. A. RAM DUTH**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,  
COLOMBO. (CEYLON).**

**USE ALWAYS**

**INKO-ESSENCE.**

**Best Liquid extract of ink**

**Blue Black and Bright Red,**

**SUPERIOR CANDLE STANDS**

**AND**

**BEST ROSE WATER**

**Pure & Triple distilled.**

*Apply to :—*

**S. VAIDYA & CO.,**

*201, Devaraja Mudali Street.*

**P. T. MADRAS.**

# AMRUTANJAN

AMRUTANJAN



AMRUTANJAN

## CURES ALL ACHES AND PAINS.

Price 10 Annas a Pot

*SOLD EVERYWHERE*

### Amrutanjan Depot,

*MADRAS & BOMBAY.*

# THE Dacca Ayurvedia Pharmacy Ltd.,

*Leading and the most reliable Pharmacy in Bengal.*

**HEAD OFFICE:** 8, 8-1, Armenian Street, DACCA.

**Branches:**—CALCUTTA, DACCA, MYMENSING, BOGRA, DINAJPUR, RANGPUR,  
JALPAIGURI, SERAJGANJ, MANICKGANJ, RAJSHAHL, MALDAH,  
SYLHET, BHAGALPUR, PURULIA, PATNA, BENARES, &c., &c.,

MAKARADHWAJA Rs. 4 per Tola  
CHABANPRASH Rs. 4 per Seer  
BRAHMI RASAYAN Re. 1

SARIBADYASAB As. 12  
AMLAKIRASAYAN Re. 1  
JARKULANTAK BATI As. 6

**Free Distribution :—**(1) Prescription (on informing details) (2) Domestic Treatment  
(Bengali)

(2) How to Succeed (English) (4) Calendar.





# THE JAINA GAZETTE

VOL. XXII. }  
No. 4. }

MADRAS  
APRIL 1926.

{ WHOLE  
{ No. 250.

## MAN AND THE WAY.

BY

Mrs. Rhys Davids, D. Litt., M. A.

THE Editor has asked me to speak to readers of the Jaina Gazette. I am troubled at this honour. For in that he has been so kind as to send me recent numbers of the Gazette, I note that the contents are addressed to those readers as Jainis by writers wise about Jainism. Now my work for over thirty years has lain along other lines. It left me little or no time to study the history of old, or the ideas of present Jainism. There was so much pioneer work to do in my own field, that even a comparative study of the two fields had to be put aside. I am therefore not competent to write as one wise about Jainism to readers in so far as they are Jains.

Nevertheless I take courage and speak, for I have been for many years working with mother-thoughts about men and women. And by degrees the way and the history of men and women, as Jainis or as Buddhists, or as of the East or the West, has become of less than the first importance. An eminent French politician has lately said : We should think not in French, but in European. Even that is not enough. We should think in 'Man,' we should think of men as 'Man.' Then it is that surface thoughts of creed and church, of party and country, nay, of continent shrival and

fall away. The residual Man it is that we have then in mind, the whence and the whither of him, and where he now has come to walk. These are the subjects that remain supremely worth considering. These are the subjects I now try to write about in books. These are the subjects on which, and on which alone I have the will to speak in these pages. I offer what I have to say as a mother-woman to fellowmen on the Man.

The Editor has this year given to us his readers the paper he read recently at Madras on the Jaina conception of spiritual liberation known as Moksa or Mukti. Under that head he gives us an outline of the teaching known among us as Jainism. It has deeply interested me, both by its matter and its method. It is a gospel of lofty ideals, in a wording partly very old, partly less old, partly new. The ideals, the wording are not save in a distinctive emphasis here and there, exclusively Jaina. They are mainly Indian; they are here and there European. They blend, here with Brahmanism (ancient Hinduism), there with Buddhism. In its pages the worthy man chosen as typical is not ascetic, not monk, but householder. This type of man is said to take to a modified asceticism when he is getting old; he then goes to 'a forest where ascetics live' (some presumably not old like himself). This is Brahmanic. Two of the three main factors of his way of good life are 'right knowledge, right conduct.' This is Brahmanic and Buddhist (*vidyācaran*) Souls are considered as 'potentially God.' This, if we omit the quite modern Western term 'potential,' is Brahmanic. A third factor is faith. Here we have three characteristics of a worthy Buddhist in the first of the Four Path-stages. In Samsara, three realms of re-birth are recognized. This is Buddhist. Then we read of *āsravas*, of karma, *bhāvanā* (making to become), *ahimsā* (not-harming), dharma (what should be), *samyak* (*sammā* : 'the best,' 'the right'), realization, *mārga*, (way), nirvana;—why here I am quite at home! Here Jaina teaching might have gone from of old hand in hand with Buddhist doctrine. But then, there is Jiva, soul,—here it did not. *Moksa* (*vimutti*):—here is a word not only very Buddhist, but as wide-reaching as India itself.

Now it was not always so. It is not a Vedic ideal, either religious or social. I doubt if the Aryans had it in their immigrant days. There is short shrift, in the wanderer-host, for the man who would cast off the herd-life, the herd-ideals. Liberty is not for him. In solidarity alone is his salvation. But when Jainism and Buddhism arose, they found the ideal of liberation growing into a lusty youngster, the offspring of a stabilized Aryan comity, in which the individual could safely develop himself, and break out of a too static groove. And Jain and Buddhist helped to bring it into Brahmanism. Moksa belongs to middle and later Upanishads.† In all three religions an ardent cult of liberation as man's very salvation has since those days grown up. Scarcely can we yet, of the new world, see how hoary, how barren is its rocky crest, or how unworthy we of both East and West shall judge ourselves to have been, to see in a negative word of 'riddance' our ideal of the Utterly Well !

Let us be quite honest about this word and about ourselves. Riddance, liberation, emancipation, as such, is an ideal of the rebel. And we all do well, in much and at many times, to be rebels. But the ultimate ideal of the wise rebel can never be rebellion, riddance, liberty. These are but words of transition, proximate ideals, words of the struggle to get to the Better. They may have served, they may, and do even now serve as bearers of further ideals. But that does not make them worthy words, in themselves, for those ideals. They serve rather to mask them. And socially they have possibly done as much harm as good.

Here anyway we have seen a Jainist confession of faith, overflowing right and left into terms held in common by other venerable Indian creeds and, in this last term, uniting with those creeds. Is it not profoundly pathetic to find, under this partial, or complete agreement in words, several 'isms' instead of concord, cleavage instead of harmony ? So heavily do we pay in mutual estrangement, mutual strife, mutual hindrance, for our initial mistakes.

**What were these initial mistakes ?**

---

† Cf. The writer's article *Moksa*, *Encyclopaedia of Religion and Ethics*.

In the wonderful sixth century before the Christian era, the religious mind in North India broke out in a ferment. The world of professional, hereditary interpreters and intermediaries of things unseen had, as a whole, fallen away from their high calling. The ancient deities were no longer worded as supremely worthy. The sacrifice and the ritual had virtually smothered the deities. The magic of the rites had become that which would compel. The strict standards of life for the celebrants were in many ways and cases disregarded. Ever was man still seeking after welfare in the Unseen Warding, in the Unseen of the after-life. But men were seeking it for and by themselves. They were working out gospels without gods, without priests. They were expressing the New Will.

Jainism was such a working out, such an expressing. It had found and was expressing this :—Man's Way here and hereafter was the thing that most mattered in that safety, in that Welfare here and hereafter. And his Way was not a thing he was, or was not born into, or got into by rites. It was *how he lived*. Words for Way and Way-faring — *mārga*, *samsāra* — were *coming-to-be-used* in religious wording. The Vedas show that this had once not been so. Way of *Samsāra* all were in, all had to be in. Way of *Mārga* a man might be in if he willed. Way as *mārga* was held to be a means of riddance, of egress, from Way as *samsāra*. It was to get from an unwell state to a perfectly well state. And it was chiefly and emphatically the having got out, or being rid of, that was worded as Nirvana, Mukti, Moksa.

This, so far as we can gather from scriptures dated, as scriptures, centuries later, was the original message of the New Will in both Jainism and Buddhism. Man's welfare—let us say for short 'Well'—was grasped not as a static, blissful contemplation of placated Unseen Warding Willers, but as an active faring towards a (vaguely worded) End by a certain Way here and hereafter,—a chosen way of conduct, a way that closely involved man with fellowmen.

It was a difficult way. It was as the way of a boat steered, impelled, not drifting, across a mighty, turbulent flood. And it

took a long time to get There. There was so much to change, to get rid of, to get well of. Forgiveness by a god for world-order (*Rta*) violated was no more so much believed in. Man had to *forgive himself*. He had taken on to his own shoulders, as Man, as Jiva, the task of the ideal Guide and Judge. He had now to placate, to satisfy This. And it was not a forgiving judge—this Self.

He asked himself, was there no quicker way to reconciliation with himself, no speeding up, no intensive process? Yes, there was *tapas*, the bruising, the buffeting, the ill-treatment of the body. It was chiefly body that offended. The best was ever a something not of body. Let only body be plagued hard enough—its appetites for gratifying sense, its love of ease, its wanton insolences,—man who was not body, man who was really Jiva, would thereby be more quickly set free to fare further in the Way to his Well. Deeds were mainly of the body. Deeds were the penalties (*danda*) of the body. Past deeds were causes of present troubles. Present deeds were causes of future troubles. Let the embodied power of present deeds to sow be repressed, let the embodied power of past deeds to reap be worn away, by acts very unpleasant when self-inflicted. For such a short-cut all a man's strength and time were needed. World, world-work, world-joys must go. Life must be treated like a too prolific plant, and be hacked and pruned to its roots.

Now here we have one of those initial mistakes, one that led men wrong in two ways. Most of us admit to-day that man needs not a tormented, a reduced body as his instrument, to realize the best he may become. He needs a well-fostered, well-trained, well-developed body. It is by and through body that we advance, grow, become, 'werden.' Man wills; thereby he grows. But he wills through body, i.e. through open act, speech, mind. Again man wills the welfare, the more-welfare of others through this threefold way of body. We are the very worthless judges if we despise the body, our worder, our worker in the helping of fellow-men. We cannot do without body, nor shall we ever till we get to Way's-End. Neither can we do so well with a lowered, abused

body. As well might the musician hack at his instrument, the writer split his pen, the mother bind her breast. There are morbid states of body where ascetic pruning may be needed and beneficial. But such bodies we do not consider as, at least for a time, fit for normal rules. They are hospital cases.

For man must advance in the Way with, not aloof from, his fellowmen. It is only there that he can come to know what is really his own Well. He will not do so as a deserter, as a malingerer. Those bruised, emaciated bodies were so many parasites on the working community. So also were king and courtier, army and harem, beggar and courtesan. Counter-service, it was claimed, was rendered by ascetic, as by monk. But it is a doubtful symptom of growth for a man to be content to help his fellows by giving them the spectacle of his pious, but unnecessary sufferings and aloofness. There is a benefit in teaching given, to be set over against support received. But counsels given in exchange for food received was not part of the ascetic's way as *such*. It was incidental, not essential. His way was to leave the burden of the world's work to others, albeit himself needing the results of that work.

Here then was a twofold initial mistake. In calling it *such*, I do but give voice to the intelligent conviction of the New World's New Will. It was a mistake to hold that the Man walked more swiftly in the Way with a battered body. It was a mistake to hold that the prize of the Way's-End was for those who had run ahead of their spiritually weaker fellowmen. The knowledge and the wording of the new will came to suffer thereby, as onward moving has ever suffered, when one section of the community has sought to raise itself looking down upon the rest, be the rest the *plebs*, the laity, the slave, the woman. So the new will, not rightly expressing itself as the healthy advance of the whole man in all men, became, as new will, wordless and diminished in two ways :—in one section of the Indian world it ceased to spread; it grew stationary; it has tended to die rather than grow. In another section of that world it has melted away from India, and where it now survives, either, in the south, it maintains its old uncompro-

missing cleavage of church and laity, or, in the north, the world of folk-fed monks has become, not the buttress only of a folk-fed monarchy, but the very monarchy itself.

In a minute I have done, but I would still speak frankly. It is for creeds of to-day—old creeds, but sheltering much new-will,—to bring themselves to exercise that new will, with reference to initial mistakes, in two ways. Where they as yet countenance, where they as yet respect, as institution, or only in idea, the ascetic, the monk,—here the new will bids them seek man's forgiveness for those old hindering errors by an earnest repudiation of them. To do otherwise is to cut themselves off from new world-will. It is to will old world-will in imitating an old dead world. The world is not as it was. We can now see better what life is, whither it is taking us, what we most need. We are without excuse, if we are ever looking backward and saying : ' Then this was held to be right ; it must be right now.' Never was argument less binding on man than that. Into our hands have come at our birth treasures of the new world : the expansion of the world, the will to win to the truth about the worlds, the race-fellowship with so much of the world,—with the whole of the Aryan world—and world citizenship, awaiting our entrance upon it, with all the world. It is with a life worthy of that citizenship that we have to do and not with a little cluster of unclothed men in a corner of the dim past, overmuch concerned each with his own unworthy past. Gone for ever, in that wider fellowship, is the unwise worsening, by those earnest little men and by their unwise-followers, of the word ' deed,' ' action.' It was not honest wording. How shall we advance without action—the three fold action of limbwork, speech and will? The ideal of Not-doing belongs to that besetting weakness in Indian cults—the weakness of all ascetic, monkish cults—in both East and West of naming the good by ' disnaming ' the bad. The new Will teaches just the opposite. Its new methods of healing say : ' Dwell not upon your disease. To think about fosters it. Dwell upon, word with system, your getting better, your ' werden ' towards well. Think on health.' Now India had only a negative word for health. It was not a healthy symptom.

It is not for us to forget the past. By it we learn what to avoid now. But we must look upon it as past, as dead, as showing our 'sins of youth.' Let us look upon it as we should look upon the work of children of promise—with interest, with respect, with a mother's compassionate memories, but not, O not for imitation! Much have we learnt since all that; but there is yet so much to learn. Wise was the word of that once new will, risen 'twist East and West:—'Brethren, I count not myself to have apprehended, but one thing I do: forgetting those things which are behind and reaching forth unto those things which are before, I press toward the prize of our high calling . . .'

Once we are aware of our rich heritage as citizens of the new world, the new will, we shall the better realize our present, let alone our past failures in the things we hold in worth, in the things we word, in the things we spend ourselves over. Notably—and this is my last word—in the way we look at and write about old scriptures. Ever do we need to see these venerable documents of ancient roots and gradual growth against their true background of a dead past in which they rooted and grew up. We are not the men amongst whom that plant took root, with whom it grew up. We are 'we'; we are not they. We need otherwise; we will otherwise, because we know, we see otherwise. If we are still needing, still willing in full accordance with the root and the growth of those scriptures, it is because we are forcing ourselves backward, and pretending we are wholly as were their authors. We are not showing the courage or the wisdom befitting our high calling. Walking on we are,—for somehow we must,—but we are looking backward for guidance, when we should be looking forward, around and within. We shall not hereby be earning man's forgiveness in the future.



# Buddhistic and Jaina versions of the Story of Rama.

BY

Prof. A. Chakravarti, M.A., I.E.S.,

(Continued from page 16, No. 1.)

**W**E referred to Rishabha, the founder of the Jaina faith. He belonged to the Aryan tribe of the Purus or Ikshvakus. His son was Bharata, who lent his name to the country *Bharatavarsha*. He was the first great Emperor of the *Bharatavarsha*. Though he was the supreme Lord of the Aryan tribes, still there were other royal houses recognised by him. The *Mahapurana* speaks of five great royal houses among the early Aryans—The Ikshvaku-vamsa, the Kuru-vamsa, the Hari-vamsa, the Ugra-vamsa and the Natha-vamsa. All the twenty-four Jinas were from these five royal houses of the early Aryans. As has been mentioned, Rishabha was from the Ikshvaku or Puru-vamsa. The last Jina, Mahavira was from Natha-vamsa. That is why he is referred to in Buddhist and Jaina literature as Natha-putta. The one previous to him Parsva was from the Ugra-vamsa. And the twenty-second Tirthankara—Neminatha, or Arishtanemi, a cousin of Krishna of Bharata fame was from Hari-vamsa like Sri Krishna himself. It is a point worthy of consideration, that all the great religious leaders of ancient India, all the Jinas or Tirthankaras, the Buddha, Sri Ramachandra and Krishna were from the several Kshatria lines mentioned above. Their national importance was such that they were afterwards made divine beings or incarnations of the God Vishnu, by Hindus.

When Lord Rishabha renounced his kingdom in favour of his son Bharata and went to perform tapas, the country was portioned out among these five great royal houses, with Bharata as the overlord. A little too late, there appeared two young princes Nami and Vinami, sons of Kacha and Mahakacha, before Lord Rishabha and

asked for their shares of the territory. They were asked to set up their kingdom about the regions of "Vijayartha Parvata"—probably the modern Vindhya mountains, as there was no tract of the country of Aryavarta available for them. These two princes were the fore-fathers of the Vidyadharas who extended their kingdom to the south as far as Lanka. They were called Vidyadharas because they were in possession of certain vidyas or powers psychical and physical, such as producing hallucinatory appearances, taking any bodily forms they desired and travelling in air in special vimanas or vehicles. Besides these technical and scientific vidyas, they were also considered to be scholars in sacred and secular literature. These Vidyadharas formed an important ruling race in ancient India. The Ikshvakus and other royal houses off and on entered into political and matrimonial alliances with their Vidyadhara rulers. There were several instances of marriage relations between the five great royal tribes of Aryavarta and the Vidyadharas. Hence the latter were always treated as of equal rank and status, and were thought of for political and matrimonial relationship. Such was the nature of that important race of Vidyadharas of which Ravana was an illustrious example though a bit perverse.

The royal house of Kishkinda was also of the same Vidyadhara race. Vali, Sugriva, Hanuman were the great heroes of this branch. These were referred to as "Kapidhvajas"—monkey-bannered ones. They had as national emblem the monkey in their banner. Just as some of the modern nations are symbolised by the lion, the eagle, the bear, so these Vidyadharas of Kishkinda were symbolised by the monkey as they had the figure of a monkey in their banner. They were sometimes spoken of as the monkey race. As Rice points out not only Arjuna the Pandava hero had his monkey banner, but "the Kadambas" also had the monkey and were known as "Kapidhvajas." Like the Vidyadhara tribe to which Ravana belonged, this section of the Vidyadharas also was of Jaina faith. With these remarks about the Vidyadharas, let us take up the story of Rama as given in Mahapurana.

Dasaratha, a descendant of the famous Puru or the Ikshvaku line was ruling in Benares. He had two sons Rama and Lakshmana. While Dasaratha was ruling in Varanasi, Ayodhya the seat of the Empire was without a ruler. The dynasty of Sagara became extinct in Ayodhya, and therefore the people of that city went to Varanasi and requested Dasaratha to come and rule over them. So Dasaratha transferred his capital to Ayodhya and was reigning from there over the two kingdoms. There he took another wife Kaikeyi by whom he had a son named Bharata. While Dasaratha was at the height of his glory, there was in Mithila another powerful king named Janaka. This Janaka belonged to Hari-vamsa according to the Jaina tradition. He is referred to as not a firm believer of Jaina creed. He very often took part in Brahmanical yagas, involving animal sacrifice. Hence the Jaina tradition according to Jinasena pays him a sinister compliment. This Janaka was the same as the Janaka referred to, in the upanishadic literature. He was the foster father of Sita. He was making preparations for the marriage of his adopted daughter Sita. And before performing the marriage, he started elaborate arrangements for conducting yagas or vedic sacrifices. He sought the help of Rama and Lakshmana who had become famous for their prowess by this time.

Dasaratha consulted his minister whether it would be proper to send his sons on such an errand as to co-operate with Janaka in his sacrificial ceremonies. The point was seriously mooted whether Jaina princes could partake in non-Jaina sacrifices which might involve animal slaughter. Finally it was argued that Janaka's yagas were not quite so bad; and it was pointed out that as a policy the course would be beneficial in two ways. First, it would bring about a great political alliance between the two royal houses. And secondly, Rama would surely obtain Sita as his wife, not a bad bargain. It was settled that the two princes should go to Mithila to help Janaka in his yagas. As was rightly hoped, this led to the swayamvara in which Sita chose as her husband Rama. The marriage was celebrated in great pomp and they all returned to Ayodhya. After some time Rama asked his

father's permission to go and rule over their former kingdom of Varanasi. Dasaratha agreeing, Rama, with Sita and his brother Lakshmana went and settled in Varanasi where he was reigning according to Dharma.

Let us now turn to Ravana the great Vidyadhara over-lord of Lanka. When Ravana was ruling over the land without any rival he heard one day from a soothsayer that the birth of a daughter would be the cause of the ruin of his Empire. Ravana was very much agitated by this prediction. When his wife Mandodari gave birth to a daughter, Ravana, fearing that the prediction might turn out to be true, commanded one of his officers to take the child away and leave it in the wilderness to perish. But the mother managed to influence the officer in charge of this commission to save the child. The child was kept safely in a box with a document as to her parentage and with a letter of request to any stranger who happened to come across the child to bring her up as his own. The officer took the box with the child without the knowledge of Ravana, and left it before a party of "Boomi—Sodakas" belonging to Janaka's realm. These surveyors—probably that is the meaning of the term—accidentally came across the box in which was a beautiful child. They took the box to King Janaka who adopted the child as his own daughter and that was Sita. While Ravana was in ignorant bliss that he had averted the danger predicted, by disposing of the child, Sita was married by his future adversary Rama.

One day when Rama was in the darbar hall with his wife Sita by his side, Narada entered the sabha-mandapa. Rama did not notice him as he was talking to his queen. Narada felt that he was slighted by Rama and hence wanted to punish him, for not awarding respectful welcome. Narada attributed this neglect on the part of Rama, to the pride of his beautiful wife. Therefore some means must be devised to deprive him of his wife. So Narada went straight to Ravana of Lanka and told him : " While I was in Varanasi some time back I happened to see Sita, Rama's queen. She is the jewel of woman-kind. She ought to be the queen of the Vidyadhara Emperor and not of the petty

prince of Benares." Thus he incited Ravana's pride and lust. Ravana wanted to get possession of that priceless gem, Sita. Ravana consulted his ministers about this affair and asked them to devise a scheme for the abduction of Sita. But they told him that that would be unworthy of a great Emperor. Their words only enraged him. He undertook to achieve his end himself. He had the necessary advice from Narada who told him to avail himself of the opportunity when Rama and his wife would spend their vasantakala or spring-time in the forests adjoining his kingdom. Ravana, together with his faithful minister Maricha, went to the forest where Rama and his wife were spending the vasantakala. Maricha being a Vidyadhara took the form of a beautiful deer in the presence of Sita who expressed a desire to have it. Rama leaving Sita alone ran after the false deer for a long distance. Evening approached. Ravana through his vidya put on the false appearance of Sri Rama himself and approached Sita and told her, "The deer is caught and sent to the city. As the darkness of night is approaching let us make haste." So, he asked her to get into the vimana which had the appearance of Rama's own vehicle and carried her to Lanka. Sita realised the treachery a little too late. She took a vow that she would not eat or speak to anybody till she was rescued by her beloved Sri Rama.

While in Lanka she was coaxed by a number of Vidyadhara ladies to accept the inevitable and to become the queen of Ravana'svara—an envious position for any lady of status. But Sita spurned all such unsolicited advice. But one day Mandodari, Ravana's wife went to see Sita alone. When she saw Sita's face she had an instinctive recognition of her own child sent away years ago without the knowledge of Ravana. She embraced Sita in tears and consoled her saying that Rama would somehow rescue her and take her back to his own place, hence it was not desirable to starve herself to death. For even if she be not rescued by her beloved Rama, she might spend her remaining period of life in an Asrama in worship and devotion. Even for such a course of life one must sustain one's body. Therefore Mandodari asked Sita to break her fast, which she did accordingly.

Meanwhile, Rama in great sorrow at not finding his queen went back to the city. His father Dasaratha had an ominous dream which was interpreted to be indicative of the abduction of Sita by Ravana. So from Ayodhya he sent an urgent messenger to Rama to verify his dream. The messenger met Rama in great grief. Then Rama entered into an alliance with Sugriva who came to seek Rama's help to regain his own kingdom of Kishkinda from his brother Vali. In the meanwhile the great Vidyadhara general Hanuman was sent to Lanka to bring news about Sita and to intimate to her that very soon Rama would come to rescue her. Then the story is more or less identical with Valmiki's. Vibishana disgusted with the ignominious conduct of his brother tried his best to induce Ravana to return Sita gracefully to Rama. But Ravana would listen to none of such counsel. On the other hand Vibishana was banished from the kingdom. He went and joined Rama, the righteous. Rama had to declare war. Ravana was informed of Sita's parentage too late. Though Ravana would gladly send back Sita, he feared it would be misunderstood as due to cowardice. Hence he made preparations for the battle in which he was finally killed. Rama the victorious leaving the kingdom of Lanka to his friend and ally, Vibishana, went back with Sita to his own place.

This in short is the story of Ramayana according to Jinasena tradition. The most important point here is, that Sita is the daughter of Mandodari the wife of Ravana. Something similar to this is found in the Kashmir version of Ramayana, known as Adbhuta Ramayana from which the following story is quoted by Sir G. Grierson :

"Narada having been insulted by Lakshmi's servants curses her to be born on the earth as a Rakshasi. She accepts the curse and agrees that if a Rakshasi drink a pitcher full of blood contributed little by little by forest munis, she would become incarnate in that Rakshasi's womb. In this way though born of Rakshasi she would not be of Rakshasi blood. . . . . The Rakshasa Ravana by his austerities sets the whole universe on fire. Brahma by offering a boon induces him to cease from

his austerities. Ravana chooses as his boon that it should not be possible for Devas and Asuras to kill him. In consequence he conquers the whole world.

One day Ravana roaming in the Dandaka forest sees the rishis engaged in their fire sacrifice and meditates on the fact that he has not yet conquered them. He does not wish to kill them, but in token of conquest, with the tip of his arrow draws a little blood from each and collects it in a pitcher.

It happened that one of these rishis Ghritsamada, by name, the father of a hundred sons had before this been asked by his wife for a daughter who should be an incarnation of Lakshmi. With this object, he has day by day sprinkled milk from a wisp of kusa grass, with certain mystic charms into a pitcher, and on the day of Ravana's arrival he has duly set up the pitcher as usual and has gone off into the forest. It happens that this is the very pitcher that Ravana takes up and fills with the rishis' blood. He takes it home and gives it into the charge of his wife, Mandodari telling her to take special care of it as the contents are more deadly even than poison.

Ravana having become all powerful neglects his wife and wanders about the Himalaya, the Meru, the Vindhya, sporting with the daughters of the Devas, Danavas, Yakshas and Gandarvas. Consumed by jealousy, Mandodari determines to put an end to her own life and in order to accomplish this in the most thorough manner possible drinks the contents of the pitcher of rishis' blood, which, Ravana had assured her, has so deadly a quality. Instead of dying she finds that owing to the pitcher having contained milk that has been dedicated to Lakshmi she has suddenly become *enceinte*. Dismayed at this happening when her husband has been away from her for a whole year, she hurries off to Kurukshetra under pretence of making a pilgrimage. There '*Garbham Niskrisya*' she secretly buries the girl-babe in the ground and after bathing in the Saraswati, returns home with no one any the wiser.

Then in course of time Janaka comes with his golden plough, ploughs up the babe and under the instructions of Saraswati takes her home and cherishes her and calls her name Sita."

In giving this story in the British Journal of the Royal Asiatic Society (1921) Sir George Grierson says : " In the Kashmiri version of the Ramayana, Sita is referred to as the daughter of Mandodari, the wife of her abductor Ravana. \* \* \*

I have long searched for some early authority for this surprising statement. Now I have been able to trace a complete version of the legend to the Adbhuta Ramayana, a work current in Kashmiri language." This evidently implies that Sir George was not aware of the more natural and rational account of the Jaina writer Jinasena where also Sita figures as the natural daughter of Mandodari by Ravana, and not by a mysterious process of drinking the charmed liquid. Even Valmiki renders an indirect support to this legend, in as much as Sita is referred to as being discovered in the plough furrow and not as the natural daughter of Janaka.—(*The Presidency College Magazine*).

(*To be concluded.*)

---

---

## BHAMASAH, THE SAVIOUR OF MEWAR.

BY

Umrao Singh Tank, B.A., LL.B.

**T**HE name of Bhama Sah' says Col. Tod 'is still preserved as the Saviour of Mewar.' An Oswal<sup>1</sup> by birth and a Jain by religion, he was a perfect model of selfless fidelity and patriotic devotion. His father Bharmal was invited from Alwar (others say Ahmedabad) by the Mewar Chief Rana Udesingh in A.D. 1553 who not only enrolled him among his chief counsellors but also conferred on him 'a handsome jagir. On the death of Udesingh, Pratap ascended the gadi and Bhama Sah acted as his prime minister.

---

1. He was a Kavadia Oswal. His family is still represented at Udaipur Mewar.



The invasion of Chittore by Akbar and its gallant defence by Pratap are facts well known to every student of Indian History. After the battle of Haldighat, Pratap had become a homeless wanderer and was reduced to such a straitened condition that he made up his mind to abandon Mewar and emigrate to Sindh with all his family and followers who preferred exile to degradation. He descended the Arvali and had already reached the desert when the sudden appearance of Bhamasah changed the whole situation. The faithful minister, who along with his brother Tarachand after the battle of Haldighat had been carrying on deprecations into Malwa with a view to relieve the financial strain caused by the war, now returned with a large booty and not only placed at his master's disposal<sup>2</sup> the entire collection but also the riches and resources of his forefathers—which are stated to have been equivalent to the maintenance of twenty-five thousand men for twelve years—and requested him to return to his native soil and renew the war against the Moghals. The result was that Rana Pratap in a short campaign regained the whole of Mewar except Chittore, Ajmer and Mandalgarh.

The name of Bhamasah is a household word in Mewar and his memory is still gratefully cherished as an upholder of the *izzat* (honour) of the Mewar Raj.

---

2. This took place at Chulika.

---

## Divinity in Jainism.

BY

Harisatya Bhattacharyya, M.A., B.L.,

An excellent book on the Jaina theory of God comparing it with the other theological doctrines.

Price Annas 8 only.

## THE SITE OF KAUSAMBI.

**T**HE city of Kausambi was a celebrated one in the ancient days. In the time of Lord Mahavira, 6th century B.C. it was a very flourishing one, being the capital of Vatsa-desa which was then ruled by Satanika. Lord Mahavira's mother Priyakarini Devi and Satanika's wife Mrigavati were sisters, both of them being the daughters of Chetaka, the King of Vaisali and the President of the Vrijiian Republic. Kausambi had the rare fortune of receiving the Great Teacher, the Blessed Lord Mahavira, several times during His Missionary travels. A miraculous incident connected with one such visit is described in the Jain Scriptures. It runs thus :— Chandana, the youngest daughter of King Chetaka was taking a walk in the royal garden, when a Vidyadara seeing her exceptional beauty, carried her in his *vinana*. On his way home he thought of his wife and fearing her reprimands, left Chandana in a forest and went away. A hunter living in the forest took the princess to Kausambi and sold her to a merchant-prince named Vrishabhasena, who having no child brought up Chandana very affectionately as his own daughter. But the wife of Vrishabhasena grew envious of the girl, wrongly suspected love-relation between her husband and the stranger and determined to drive Chandana away by ill-treating her. She took away all fine clothes and ornaments from the princess, refused giving her oil and flowers, supplied her an earthen bowl from which the girl should drink the liquid meal prepared out of the cheapest grains and confined her with fetters on her legs in a dirty room in the last apartment of the big mansion. Chandana thought that all this was due to her past evil karmas. She was meditating on God (Pure Soul) and awaiting the hour of her release. Days passed on in this wise and the same ill-treatment was accorded to her. One day the Blessed Lord Mahavira was going along the broad and long streets of Kausambi to break His long fasting. Chandana knew of this, and was longing to have a look at the Holy Person of the Lord and serve Him with food if possible. Apparently this seemed

an impossible thing. But lo ! what a miracle was there ! When the Blessed One entered the street where Chandana has living, her entire body was beautified with splendid clothes and shining ornaments. The fetters fell away from her legs of their own accord. The earthen bowl was metamorphosed into one made of gold. Pure and agreeable food fit to be given to the Lord was found in the bowl. Her hairs became decked with charming fresh flowers and there was fragrance about her. She was extremely happy at this unexpected miraculous change in her situation. Straightway she came out to the street, bowed before Lord Mahavira who was just then coming in front of her house and offered Him the food out of the golden bowl. Five wonders were experienced at that time, Celestial music sounded in the air, flowers and jewels rained on the spot, there was cool zephyr blowing and the *devas* shouted Jai ! Jai ! Satanika and Mrigavati, the king and queen of the place who also came there to pay their obeisance to the Blessed Tirthankara met Chandana and took her home."

Kausambi is described as a very big and populous city in the Jaina books. In *Perungathai* an ancient classical poem in Tamil giving the history of Udayana, the son of Satanika, Kausambi is described as the capital of Vatsa-desa and as being a fortified city with massive walls and ramparts adorned with flags. Traders from different countries gathered there. The city was rich with many varieties of wealth. Outside the city there was a beautiful garden where foreign princes and ambassadors waited to see the lord of Kausambi. The city seems to have been on the banks of the river Jumna. (முதற்கோசம்பியு டொய் புனல் யமுனையுஞ், சிதர்ப் பூங்காவும்).

The location of the site of Kausambi was for a long time a contested fact among archaeologists. Rai Bahadur Daya Ram Sahni, of the Archaeological Survey of India, writes as follows about his discovery of the site of Kausambi.

"An important task to which the Archaeological Department has addressed itself ever since its establishment in 1861, with Sir Alexander Cunningham, as the first Archaeological Surveyor to the Government of India, has been the elucidation of the ancient

geography of India. His book of that name is well known, and contains identifications of a large number of ancient cities in Northern India. Some of his theories were criticised in 1897 and 1898 by the late Dr. Vincent A. Smith, the author of "The Early History of India" and other valuable books on ancient art and numismatics. The Archaeological Department has, since then, carried out systematic explorations at some of the sites concerned, and brought to light ancient buildings and epigraphical records which have finally proved the correctness of General Cunningham's conclusions. The site of Kausambi was, however, still a matter of controversy. The author of this note has recently discovered a valuable inscription which makes it quite certain that the extensive remains near the village of Kosam in the district of Allahabad mark the actual site of the famous city of Kausambi.

Kausambi was one of the most important cities of Ancient India. It is mentioned in the Satapatha Brahmana, in the Ramayana and in the "Meghaduta" of Kalidasa. It was the birth place of Vararuchi; and the scene of the Sanscrit play *Ratnavali*, where it is designated as Vatsapattana. Gautama Buddha spent his ninth retreat (*Pali Vasa*) at Kausambi, and it was here that the first image of the Great Teacher was carved in sandalwood in his own life time. According to Hiuen Tsiang this image was still in existence in the 7th century A.D.

General Cunningham was the first Archaeologist to locate it in the extensive ruins lying near the village of Kosam on the Jumna River, 30 miles or so above the city of Allahabad. Dr. Vincent A. Smith believed this identification to be incorrect and himself fixed the site of Kausambi at or near the Sutna Railway Station. He admitted the force of some of the arguments adduced by General Cunningham, but rejected his main theory on the ground that the geographical position of Kosam did not correspond with the indication left by the Chinese pilgrims. He dismissed the statement of Fa Hian as worthless, because, in his opinion, that pilgrim had never personally visited Kausambi.

It is unnecessary here to go into a detailed examination of the particulars in regard to the situation of Kausambi as recorded by

Hiuen Tsang whom Dr. Vincent A. Smith considers to be absolutely reliable. Suffice it to say that the distance of Kausambi, given by this pilgrim, from Prayaga (modern Allahabad) and Sravasti, whose sites are known with absolute certainty which appear to Dr. Vincent A. Smith to constitute the principal argument conform with the position neither of Kosam nor of Sutna. For while Sutna is situated to the south-west of Saheth-Maheth (ancient Srivasti) the distance between the two places is 500 li roughly 84 miles in excess of that mentioned by the Chinese pilgrim. On the other hand, the distance separating Kosam from Saheth-Maheth is approximately identical with the 1,000 li of Hiuen Tsang. But, though the pilgrim had to travel 500 li from Prayaga to reach Kausambi, the actual distance, in a straight line, of Kosam from Allahabad is not much more than 30 miles or 200 li. It is possible that Hiuen Tsang visited Kausambi in the rainy season, when the country around Kosam becomes literally impassable, and had thus to follow a very circuitous route. If, however, this was not the case, we must admit that the distance given by him is erroneous; and we need not be surprised at this, because, after all, Hiuen Tsang had come to India to pay his homage to the sacred places associated with the earthly career of the Blessed One, and not to prepare a geographical treatise on India. We do know that his statements regarding several other places about the correct location of which there can now be no manner of doubt, are far from correct.

In the circumstances, the aid of inscriptions found on the spot becomes, in many cases, indispensable. Dr. Vincent A. Smith was aware of the existence of three inscriptions, viz., one of the year Samvat 1881, another of the reign of Akbar engraved on the Asoka Pillar standing *in situ* at Kosam, and a third one discovered at the ancient Fort of Kara near the Sirathu Railway Station in the district of Allahabad. The first document clearly refers to the locality as Kosambinagar. The inscription on the pillar registers some pious act by certain goldsmiths of Kausambi. But Dr. Smith held that the epigraph simply proved that the persons mentioned resided in that city, wherever it was situated. The inscription from Kara had not been correctly inter-

puted when Dr. Smith wrote. This has now been done by the writer, and it states that in Samvat 1093 when King Yasahpala (not yet identified) was encamped at Kata, he issued certain orders to the residents of the village of Payalasa in the District of Kausambi. Both Kata and Payalasa are still extant in the vicinity of Kosam and are known by the names of Kara and Paras respectively. The new evidence recently discovered by the writer consists of an important inscription engraved on the Doorjamb of a ruined temple in the village of Meohar, seven miles distant from Kosam. It records that, in the year Samvat 1245 (A D. 1189) in the reign of King Jayachandra (of Kanauj) a certain Sri Vastavya Thakura built a temple of Siddhesvara (Mahadev) at the village of Mehavada in the district of Kausambi. This village is still known by its ancient name, and this inscription and those previously known furnish, therefore, indisputable testimony of the identity of Kausambi with the modern village of Kosam. The remains at Kosam, which extend over several miles have never been systematically explored, but the sculptures and inscriptions which have already been exposed by the rain, and the trial excavations carried out by the writer are sufficient to indicate the great wealth of relics which lie buried in them. A copper coin, which must have been found at Kosam, bears the name Kosabi i.e. Kosambi in ancient Brahmi characters.

---

## Sravana Belgola.

A very interesting and useful book with illustrations giving a detailed account of, 1. The village of Sravana Belgola, 2. Gommateswara, 3. The tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, 4. The date of the consecration of the Image, 5. The temples on Chandragiri, 6. The temples on Vindhyagiri, 7. The temples in the village and 8. The temples in the adjacent villages.

**Price Annas 8 only**

# A Query on Bhavya and Abhavya.

To

The Editor, Jain Gazette, Madras.

Sir,

In my study of Jainism I have come across two terms "bhavya," and "abhavya." I have considered upto now that these two terms denote stages in the development of the soul. But in one or two articles in your Jain Gazette I read that there are jiva<sub>s</sub> which are abhavya i.e., incapable of liberation. Hence arises the doubt.

Jainism teaches us that the world is—primarily composed of two kinds of substances ; one is called "jiva " or the living substance and the other is called "ajiva " or nonliving substance. Further "jiva" is defined as upyogamaya, i.e., having an undifferentiated and differentiated cognition ; while ' ajiva ' possesses no such quality. There is no third element which will fetter the qualities of the soul. As thus jiva and ajiva are entirely different substances it then naturally follows that the jiva or the living substance can be separated from matter and that there cannot be any living substance jiva which cannot be separated from the bondage of karma. The second verse of Dravyasangraha of Nemichandra Siddhanta Chakravarti in which the characteristics of ' jiva ' are enumerated mentions that a jiva is Siddha and when siddha the motion of ' jiva ' is upward. (*siddho so vissasoddhagai*). Likewise the Ratnakarandah Shravakachar contains the following verse.

*Desayami samichinam Dharmam Karmanibarhanam*

*Samsara dukhata satvanyo dharatyuttame sukhe.*

Now these two verses will not be quite correct in the case of ' abhavya ' Jivas. For since they cannot attain liberation under any circumstances, siddhatva and sudden upward motion (*vissasoddhagai*) are not possible for them. Similarly Jainism which

promises emancipation for all souls (*samsara dukhata satvanyo dharatyuttame sukhe*) cannot claim to be a universal religion. Thus the above quotations of eminent Jain Acharyas will not stand to reason if we are told to believe that there are some 'abhavya' jivas. Again what reply can a Jain give to the follower of Charvak when he argues in the following way. "If you believe that some jivas are 'abhavya' i.e. incapable of being liberated then on what ground can you maintain that the other souls are capable of attaining emancipation? What material difference is there between saying that soul or consciousness arises out of matter (materialistic view), and saying that soul or consciousness always remains confined in matter in the case of 'abhavya jivas' (Jain view)? Practically then the materialistic view of soul comes quite close to the Jain conception of "abhavya jiva."

Thus the present writer believes that if jiva is upayogmaya which quality is absent in matter, it naturally follows that some day or other the jiva is bound to be emancipated. I request you to be kind enough to explain to me, taking my above remarks into consideration, the real significance of bhavyatma and abhavyatma and the material defect that has entered into the soul rendering it 'abhavya.' Comparatively modern Jain Acharyas have made this distinction. But I do not know whether the most ancient Jain Acharyas for instance Kundakundacharya have divided jiva into these two classes. Please enlighten me on this point also in the next issue of 'The Jaina Gazette.'

Islampur, }  
Dated, 22-4-26. }

Yours most sincerely,  
L. A. PHALTANE.

Vakil.



# NOTES AND NEWS.

## MAN AND THE WAY.

We do not agree with Mrs. Rhys Davids in her views about the ascetic's life expressed in her learned essay on "Man and the Way" published elsewhere. The householder may be a worthy man in his own sphere. But he cannot be worthier and more serviceable to humanity than the monk or the ascetic. Great services have been rendered to mankind only by ascetics, the homeless. All the great religions of the world owe their origin to houseless monks or ascetics like Mahavira, Buddha and Christ. In Jainism man is not taught to despise his body. He is only taught not to attach too much importance to it. It must be subordinated to the Will of the Soul. But it should be given at fixed intervals sufficient nourishment. We think it is a mistake to hold that the prize of the Way's-End was *not* for those who had run ahead of their spiritually weaker fellowmen. How many millions of spiritually weaker fellowmen there were during the times of the great teachers of mankind? Can we say that those Great Ones have not got the prize of the Way's-End simply because their fellowmen would not follow them. What can a Tirthankara, a Buddha, a Christ or an Avatar do against the obstinate and the perversely inclined. They cannot put aside their mission and their activity till their spiritually weaker fellowmen get strength and rise to their level. They preach the Way, walk the Way before our eyes and ask us to follow them if we like to reach the same End. It is our work to go and join their ranks. We cannot call ascetics malingerers and parasites, when we are quite unable to understand them. Great Teachers like Mahavira and Buddha renounced their kingdoms, princely comforts and other worldly pleasures not for the sake of feeding on the results of the work of the community. They do not want our help in any way and they do not ask for any food or drink. It is *we* that give them these. We help them with these to get virtue. We need co-operation for advancement in social political and economic life. But in spiritual life every

man must put forth his own effort to get advancement, salvation or liberation. When everyman's salvation is depending on his own exertions it matters little for us whether he lives with us or away from us. The householder and the monk are the two limbs of a community serving it in his own way. We do not read of any community that has lived exclusively without the help and guide of the so-called malingerers, the self-less, homeless monks. Much of Indian culture is due to her ascetics only.

#### BHAVYA AND ABHAVYA.

We have published elsewhere 'A query on Bhavya and Abhavya' by Mr. L. A. Phaltane. He thinks 'there is no third element which will fetter the qualities of the soul.' Why not? There are *Karma prakritis* which are said to be subtle particles of matter, pudgala, which is a species of the genus Ajiva. Jiva and Ajiva are not merely different substances. They are different *classes* of substances. Jiva includes all the souls of the universe, liberated and unliberated, souls with one or more senses, souls in the different stages of birth, souls with different varieties of bodies as well as souls which are capable of attaining liberation and souls which are incapable. In the same way in the class Ajiva are included matter, time, space, the medium of motion and the medium of rest. Srimad Umaswami, the famous disciple of Sri Kundakunda Acharya says in his Tattvartha Sutra, about the Bhavyatva and Abhavyatva of souls. *Jiva bhavyabhavyatvani cha.* Chap. II. Sutra 7. The bhavya and the abhavya souls are from eternity like light and darkness. The natural tendency of upward motion is common both to bhavya and abhavya. An abhavya cannot go to Moksha but it goes to the celestial regions. Why should there be a class of Jivas called abhavyas, we are not able to answer. We have to believe in the teachings of the Tirthankara who saw the universe and the beyond in His Omniscience.

#### SYADVAD JAIN MAHAVIDYALAYA.

The 20th anniversary of the Syadvada Jain Mahavidyalaya, Kashi was celebrated with great eclat on the 3rd and the 4th April. The celebrations began on the 3rd under the distinguished presidentship of Pandit Ganga Prasad Mehta, M. A. who delivered his

address in Hindi and distributed the prizes to the successful students. The annual report was read by the Secretary and adopted. On the 4th there was a large public meeting in the Town Hall when Professor B. C. Bhattacharya, M. A. of the Benares Hindu University presided. His learned presidential address on "Some Original Aspects of Jainism" will be published in the next issue of our Gazette. There were several interesting and useful lectures by Brahmachari Sital Prasadji, Pandit Yagyanarayan, Prof. Dharmdir, Pandit Mathuradasji and others. The whole function was a grand success.

#### JAINA CHAIR IN THE BENARES HINDU UNIVERSITY.

We understand from the "*Jaina Yuga*" that Messrs. M. J. Mehta, M. B. Jhaveri and H. A. Shah have addressed the following suggestions to the Authorities of the Hindu University.

1. That a chair of Jain Philosophy and Logic be founded in the Benares Hindu University.
2. That a sum of Rs. 40000/ Forty thousand be donated towards the establishment of the said chair which should be kept intact by the said Hindu University.
3. That the amount of the said Fund (Rs. 40,000/) be deposited as "Jain Philosophy Fund," and that only the interest be expended towards maintaining the said "Chair."
4. That a full time Professor should be engaged and the Jain course be introduced from the First year class upto the highest examination in Art and Shastri.
5. That the proper sanction of the General Secretaries of the Jain Swetamber conference be obtained prior to the appointment of the said Professor and if the said body is not in existence the two Swetamber members of the Board be consulted.
6. That the General Secretaries of the Jain Swetamber conference should be consulted in prescribing the course.

#### DEEPEST MINE.

Brazil now boasts of the deepest mine in the world. At St. John Del. Rey. a vertical depth of 6726 feet has been reached. The temperature of the rock there is 117 deg. and a system of artificial

cooling on a large scale is to be provided for the comfort of the workmen there. Gold is mined for here, and contrary to the rule of deep mines, there is no sign in a decrease of gold content.

#### A PAGODA OF PURE GOLD.

The Great Shway Dagon Pagoda, in Rangoon, Burma, is covered with pure gold. The golden cupola is 370 feet high, In an underground chamber below cupola rests the hairs of Buddha's head, which draws thousands of worshippers from all parts of the east.

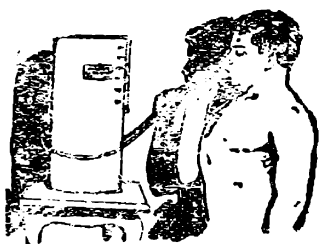
#### MARVELS OF OCEAN DEEPS.

Among the marvels of life in the Ocean deeps are various kinds of fishes that carry their own torches and lighting plants to illumine the dark waters and help them seek their prey. They can turn the lamps on or off at will from mysterious internal "dynamoes." One specimen found three miles deep in the Pacific ocean is a sort of hinged lantern that could be swung over its back or in front of its mouth and, at the end, is a luminous lure of searchlight. Other varieties have rows of lights one either side and look not unlike small steamers passing in the night. Further study of these mysterious "Electrical Engineers" is one of the objects of the recent expeditions at work in the Sargasso Sea.

#### TYPELESS PRINTING.

Messrs J. R. C. August and E. K. Hunter have devised a new printers, machine which does away with metal type by substituting for it a photographic film upon which letters, figures etc., have been photographed. It is claimed by experts that it will revolutionize principles of printing that have been in use since Caxton's time 450 years ago. The printers composing rooms of the future, instead of occupying great areas filled with costly machines, will consist of offices of the fraction of the size housing only the camera composers. Millions of pounds will be saved to the printing industry by the reduction of capital outlay, inas-much as the bulk of the composing plant of to-day will become unnecessary;

## WONDERFUL NEW SCIENTIFIC HEALTH INVENTION PRANAYAMA (DEEP-BREATHING) HEALTH GENERATOR



This apparatus has been very highly endorsed by the ex-Surgeon General with the Government of Bombay and many other eminent Medical and Educational authorities both in India and abroad. It has been sanctioned by Bombay Government for use in secondary and primary schools in the Presidency. Patents in U. S. A. and other countries.

Five to ten minutes daily use of this apparatus will enable you to strengthen the heart and chest muscles; to develop lung capacity and expansion. It automatically records your Vital Capacity and it radically cures respiratory diseases as Asthma, nasal catarrh, Consumption, Pleurisy, etc. It also sets right many Digestive and other disorders.

One apparatus is quite sufficient for use by any number of members in the family. There are no recurring expenses of any kind and with little care it lasts a life time. A series of scientific breathing exercises is furnished with each apparatus. Price Rs. 15/- only. Packing charge Re. 1-4-0. Ry. freight or postage extra. Free Delivery to any part of India, Burma or Ceylon for Rs. 18-8-0 only. *Advance of Rs. 5 per every order essential. No cheques will be accepted*

### A FEW OF THE MANY TESTIMONIALS.

*Mr. V. Ramesham, High Court Judge, Madras :—*" This is an ingenious and useful apparatus. It is useful to those who are interested in chest and health development. I think every household, school and gymnasium should conveniently have this apparatus "

*Dr. H. K. Nanavaty L. R., C. P., C. I. E., Ahmedabad :*  
" The Pranayama Health Generator is really a boon to suffering humanity "

*Send for the booklet.* Send four annas stamps for " Health through Natural Forces " a 52 page booklet which describes this apparatus. **Address all communications to**

**DR. M. B. GODBOLE, N. D. (America)**

**Naturopathic Physician,**

*773, Sadashiv Peth, Poona City,*

## THE MANAGER'S NOTICE.

The Jaina Gazette is the premier illustrated Jaina Magazine having a very wide circulation all over India, Europe, America, Africa and Australia.

This is the only English Monthly for the entire population of  
**about 13,000,00 Jains.**

**Annual Subscription Rs. 3.**

**Foreign Rs. 4.**

---

### HALF THE MERCANTILE WEALTH OF INDIA.

Is in the hands of the Jains. Therefore

**THE JAINA GAZETTE IS THE BEST MEDIUM**

**For all Advertisements.**

#### RATES OF ADVERTISEMENTS.

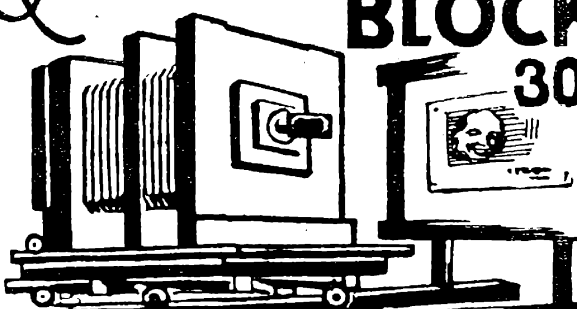
Per page ordinary	...	Per Insertion	... Rs. 12.
Per Half page	...	do.	... Rs. 7.
Per Quarter page	...	do	... Rs. 4.
On the cover	...	do	... Rs. 20.

*For particulars regarding special position and contracts apply to,  
The Manager, The Jaina Gazette. G.T., Madras*

EXCELLENT  
QUALITY

**HALFTONE & LINE  
BLOCKS** B.W. &  
COLOUR

**30 YEARS  
EXPERIENCE**



**THE BASTIAN STUDIO**  
**PORTUGUESE CHURCH ST. MADRAS**

*Terms on application to the Manager*

# THE JAINA GAZETTE

*The Premier illustrated Jain Monthly Magazine*

**Prof. Dr. F. O. Schrader, Kiel, Germany :—**“ I have to thank you for having so kindly sent me, “The Jaina Gazette” Vol. XXI, No. 6 and 7. The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India and I must congratulate you on having succeeded in giving it its present form. It was always a matter of wonderment to me that the Jains among whom there are so many rich and enlightened members, are so late in understanding that an organ like yours is a vital necessity for them. I request you to enlist me as a subscriber to the Gazette. \* \* \*

**F. E. Pargiter Esq. M.A., I. C. S. Oxford :—**“ It seems to be very interesting to all who are concerned in Jainism.”

**Dr. L. D. Barnett, M. A., D. Litt. London :—**“ I sincerely hope that the efforts of your journal to promote the best interests of the Jain Community may meet with the success that they deserve.”

**B. Rickhab Dass Jain Esq., B.A., Pleader, Meerut, writes :—**“ It is indeed a very excellent paper. Even non-Jains read it very fondly here.”

**Harisatya Bhattacharyya Esq. M.A., B.L., Howrah says :—**“ The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself wholeheartedly to a scientific study of Jainology. It has always fearlessly defended and fought for the rights and privileges of the Jainas. It has removed numerous doubts and wrong notions about the Jainas and their History and Philosophy. The Jaina Gazette is the only paper published in English, so far as I know, to which a student of the oriental research can be referred for information about Jaina archaeology, epigraphy, ethnology, geography, history, Folk-lore, literature, philosophy and religion \* \* \*

**M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore** :—" I have been reading the issues of the Jaina Gazette off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration \* \* \*"

**Praktana Vimarsa Vichakshana, Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore** :—" Your Journal has been doing excellent service not only to the Jaina community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the Jainas and Jainism. \* \* \* Nor does it neglect the political and social uplift of the Jaina community \* \* \*"

**Mr. T. V. Seshagiri Iyer, B.A., B.L., Retired High Court Judge, Madras** :—" This is the true spirit in which religious magazines should be conducted in this country."

**The 'Swarajya'** :—" The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research."

**Miss Amy Thornet in Australia** :—" Go to this Gazette for the analysis of man and his mist-hidden descent."

**Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany** :—" I read this Journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri puranam* and publish them in the Gazette ; I found the first article very useful."

**Dr. Satischandra Vidyabhushan, M. A., Ph. D., M.R.A.S., etc., Calcutta** :—" The Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

**Mr. Kannoomal M.A., Judge, Dholpur** :—" It is a matter of gratification that the Jains have got such a well-conducted magazine for the propagation of their religious ideals. It would be a pity if this magazine, for want of sufficient patronage and what is more important funds were to fail. The appeal of the conductors of the paper in this respect is not a day too soon. The Jains are a rich people and number not less than 11 lacs and this is the only English monthly they have got. If one paper so well edited, so nicely got up and so efficiently conducted is not well supported by the community, it must be considered that its importance has not been fully brought home to the minds of the Jains. The world is eager to hear the message of Ahimsa. More



especially when Mahatma Gandhi has made its delivery, his mission. Mahatma Gandhi is only a bearer of it not its originator. The sublime doctrine of Ahimsa was evolved in the hoary antiquity by the great prophets of the Jains \* \* \* \*."

**Dina Nath Bhabra, B.A., B.T., Sialkot :—**"Jainism is a Religion, the merits and beauty of which have, since centuries, been lying hidden from the reach of all of us as they remained confined within the four walls of an unknown dialect—Prakrit. \* \* \* \*. It is through the medium of this magazine that this philosophy, being transformed into English, is being carried to the literate members of the Jain community who but for this, would undoubtedly have remained in dark about it.

It is for this reason that we ought to feel proud for the existence of this organ which speaks our mind and deserves our patronage."

**Mr. Banarsi Das Jain, M.A., London :—**"\* \* \* \*. Judging from its contents, I think it is exactly what a Jaina periodical ought to be in this age of liberal thought and awakening. \* \* \* \*. In my opinion its pages deserve a perusal by all Jains and students of Jainism."

**Mr. A. Puttuswamiah, B.A., L.C.E., Retired Executive Engineer, Mysore :—**"It has been doing very good propagandist work not only in bringing people of different sub-sections of the Jaina Community into closer unity, but also in the direction of disillusioning the minds of learned scholars of other faiths from the mistaken notions about the Jaina religion. The articles published from time to time, are very edifying and instructive, as they are being contributed by educated and cultured men of the community, not to speak of the literary grace and masterly exposition found therein.

As such, the journal richly deserves special encouragement from the wealthy and educated classes of the community and I heartily wish for its long life and prosperity in the interests of the amelioration and advancement of the community as a whole."

---

*Apply to —*

THE MANAGER,

THE JAINA GAZETTE

G. T., MADRAS.

# “ Marwar Jain Sudharak.”

(MONTHLY ORGAN).

This is the only Hindi Magazine of the Marwari Jain Community. It contains, Social, Religious, Commercial, Industrial and Historical articles, events, facts and topics. Please register your name at once as a subscriber with the remittance of Rs. 2/8- per M. O. or order by V. P. P.

*Address all Communications to :—*

**Manager : “ Marwar Jain Sudharak,”**

**Sirohi (Rajputana.)**

---

## **WOMEN NEED NOT BE BARREN—(STERILE)!**

Let them have a chance of obtaining motherhood. All causes leading to so-called sterility completely removed and Patient Cured in 3 Days, by our Specialist. Send for questionnaire, on return of which, treatment will be undertaken.

**THE TAMIL NADU AYURVEDIC PHARMACY**

**Post Box No. 278, Madras.**

---

# **Tattvarthadigama Sutra**

BY

**SRIMAD UMASWAMI.**

(an ancient Sanskrit work on Dravyanuyoga,  
Karananuyoga, and Charananuyoga)

Translated into English by

**Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-law.**

**Price Rs. 4-8 only.**

*Apply to*

**THE MANAGER,**

**THE JAINA GAZETTE**

**G.T. MADRAS.**

A very beautiful and inspiring  
Coloured Picture of  
**Bhagwan Sri Parsvanatha.**

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head. *Nagendra* is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce tiger and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus pond in which are found two milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

**Size 14 × 10 inches. Price One Dozen Rs. 3.**

Please note that orders of less than six copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 per cent will be allowed.

*For copies write at once to :*

**J. CHANDRAN & CO.,**  
**9, Ammen Koil Street,**  
**G. T. MADRAS.**

# The Three Essentials

A man hankers after most are Health, Wealth, and Prosperity to obtain which, no gigantic effort is required, but only a reading of 150 pages of

## KAMSHAstra

Sent gratis and post-free. Please drop a card to :—

**ATANK NIGRAH PHARMACY,**

**26, Broadway, Madras.**

## Jaina Study Books.

1. The Key of Knowledge... By C. R. Jain ...	12	0	0
2. The Practical Path ... ..	2	0	0
3. The Householder's Dharma ..	0	12	0
4. The Confluence of Opposites. (English) ...	1	1	0
5. Do. do. (Hindi) ...	1	1	0
6. Do. do. (Urdu) ...	1	3	0
7. Sacred Philosophy ...	0	4	0
8. Atma Dharma ...	0	4	0
9. Discourse Divine ...	0	8	0
10. Where the Shoe Pinches ...	0	8	0
11. The Science of Thought ...	1	0	0
12. Outlines of Jainism By J. L. Jaini ...	3	0	0
13. Sravana Belgola. By R. Narasimhachar	0	8	0
14. A Comparative Study of Indian Science of Thought from the Jaina Standpoint ... By H. Bhattacharyya ...	1	0	0
15. Divinity in Jainism ... By H. Bhattacharyya	0	8	0
16. The Jain Encyclopaedia, Vol. I. (Hindi) ...	3	4	0

Write to—The Manager,

**THE JAINA GAZETTE,**

**G. T. MADRAS**

# **SADHANA AUSADHALAYA**

**DACCA (Bengal)**

**ADHAKHYA :**

**Joges Chandra Ghose, M.A.F.C.S. (LONDON)**

*Formerly Professor of Chemistry, Bhagalpur College.*

**Guaranteed absolutely Pure and Genuine Medicines, prepared strictly according to Ayurvedic Sastras.**

**All Ayurvedic medicins are prepared here—  
not patent or secret drugs.**

**CATALOGUES ARE SENT FREE on APPLICATION,**

**On describing the nature of diseases, prescriptions are given gratis with great care.**

**· Makaradhwaj (Swarna Sindur).**

*(Pure & with Gold) Rs. 4 per tola.*

A wonderful specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour and tones up the system. It is an excellent remedy for all diseases of children and women during pregnancy or after child-birth. We prepare it from purified mercury, sulphur and gold with extreme care, strictly according to the Ayurvedic methods

**Saribadi Sarsa.**

A wonderful, infallible medicine for syphilis, mercurial poisoning, gonorrhea, urinary troubles and all sorts of blood impurities. It is made of Indian Sarsaparilla and of a very large number of blood purifying materials. It regulates the bile, so purifies the blood, moves the bowels regularly and thus removes all skin diseases. In short, it purges out all impurities from the system. Rs. 3 per seer.

**Kosta Sudhi Bati.**

It moves the bowels regularly in the morning without any troubles. 16 pills Re. 1.

**Srigopal Taila (With MUSK).**

**Rs. 24 per seer.**

**It is a powerful aphrodisiac and removes impotency.**

## GUARANTEED CURE OF LEPROSY & LEUCODERMA

After eleven years' painful research we have been able to find out the true remedy for these so-called incurables. In many a patient the nodular type, the scalings off the ulcers, the thickness of the ears and nose, the swellings, the deformity of the limbs have all disappeared by the use of our Antileon compound. Since the opening of our Charitable Dispensary, the blind have seen, the lame have walked, the deformed have regained the true Aryan mould, ulcers have been cured, crooked fingers straightened, anæsthesia made to answer to touch, soles once too painful to stand, now walking miles away. The offensive smell, the foul breath, the hardened cartilage, the mortified nerves (in one word the mischief done by the Lepa Bacilli) have all passed off like a dream. Tried on thousands of lepers and found successful in every case. Medicine has been manufactured on a large scale and priced at Rs. 10 per phial of 60 pills to be taken internally. No injection necessary. For Leucoderma—Mezerin Pills and Oil (Rs. 8). Write with details of disease to—

**P. BANERJI,**  
**The Great Bengal Pharmacy,**  
**MIHIJAM, E. I. R. (INDIA).**

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAIN ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.

C. S. Mallinath Jain.

VOL. XXI. } MADRAS  
NOS. 3, 4 & 5. } MARCH, APRIL & MAY { WHOLE NOS.  
1925. } 237, 238 & 239.

## Contents.

	Page.
<i>Sri Gommatesvara Sthuthi (Sanskrit)</i>	Facing frontispiece.
The Opening Speech of His Highness	65
Welcome Address to His Highness	70
The Address of the Chairman of the Reception Committee	72
The Presidential Address of Sir Seth Hukumchandji at the Tirthakshetra Committee	77
The Jaina Education Fund Association	82
The Address of Sir Seth Hukumchandji, President, Jain Education Fund Association	89
The Image of Sri Gommatesvara	93
Comparative Religion by Champat Rai Jain, Bar-at-law	97
Jainism in Questions and Answers	107
An After Life by H. Warren, London	109
"The Will to peace"—by Prof. A. Chakravarti, M.A., I.E.S.	115
The Address of Prof. Phanibhushan Adhikari M.A.	119
The Call of the Times by Hem Chandra Rai, M.A.	125
Pramana Naya Tattvalokalamkara	129
Wrong Account of Jainism	133
Story of Sri Bahubali	138
Notes and News	140

*Continued on the next page.*

Annual Subscription :—Inland Rs. 3; Foreign Rs. 4.

**The Jaina Gazette Office,**

9, Ammen Koil Street, George Town, Madras.

Plate	List of Illustrations.	Facing page.
1.	The Image of Sri Gommatesvara just before Mastakabisheka ... .. <i>Frontispiece.</i>	
2.	His Highness Sri Krishnarajendra Wadiyar Bahadur ...	65
3.	His Highness's camp at Sravana Belgola ...	68
4.	His Highness coming to the Conference ...	72
5.	The Silver Throne presented to His Highness ...	76
6.	His Highness presiding over the All-India Jain Conference ... ..	80
7.	His Highness listening to the Welcome Address ...	84
8.	The Gold and Silver casket presented to His Highness...	88
9.	His Highness leaving the Conference ...	92
10.	Sir Seth Hukumchandji <i>Kt.</i> ... ..	96
11.	Sir Seth Hukumchandji delivering his Address ...	100
12.	His Highness witnessing the Mastakabishekam ...	104
13.	The Grand Mastakabishekam of Sri Gommatesvara ...	108
14.	Pilgrims witnessing the puja ... ..	112
15.	The Kalyani Tank ... ..	116
16.	A bird's eye-view of the numerous tents ...	120
17.	Sri Charukirtipanditaryavarya Swamiji ...	124
18.	Mr. M. L. Vardhamaniah ... ..	128
19.	Mr. M. L. Vardhamaniah reading his Welcome Address	132
20.	Seth Gurumukharai Sukhanandji ... ..	136
21.	The Dharmasala at Mandhagere ...	140
22.	Bala Leelotsava of Sri Parsvanatha ... ..	144

## SADHANA AUSADHALAYA.

Dacca (Bengal).

ADHYAKHA

**Joges Chandra Ghose, M.A., F.C.S. (London.)**

*Formerly Professor of Chemistry, Bhagalpur College.*

Guaranteed absolutely, pure and genuine medicines, prepared strictly according to the Ayurvedic Sastras.

**N.B.** All Ayurvedic medicines are prepared here—not patent drugs.

***Catalogues are sent free on application.***

On describing the nature of diseases, prescriptions are given gratis by an expert and experienced Ayurvedic Physician.



# Mothers and Children

EVERY NATION OWES ITS LIFE

To its Mothers. More so the great and ancient Indian Nation. If we see that this Country's Mothers are a race of sturdy, strong and sweet women we may hope for bright future for us. The influx of new and unwholesome ideas threatens to devitalise our men and women. But

## JEEVAMRUTAM

OR VITAL DROPS (Regd.)

Will give new life to our Mothers. It invigorates their system, brings new Vitality, counteracts modern poisons, increases the flow of milk, and makes them happy and long-lived. For Students it gives new Vigour and tone to their mental faculties. A Tonic in cases of nervous exhaustion and break-down. Unfailing and effective. Get a bottle to-day.

Price Per Bottle **Rs. 3-4.**

PACKING AND POSTAGE EXTRA

**N B.—Dont forget about our,**

*Genuine Ayurvedic Plague and Cholera Remedies, Curative and Preventive.*

**Wanted Agents throughout India including  
Burma and Ceylon, on Commission or Salary:**

***Catalogue free on application***

***Apply to Manager,***

***Vaidya Ratna Pandit, D. GOPALA CHARLU'S  
AYURVEDASRAMAM.***

**(J) POST BOX No. 287.**

***Head Office, 151, Govindappa Naick Street,***

***Branch, 183, Broadway,***

***G. T. MADRAS.***

# THE United India Life Assurance Company LIMITED.

**Head Office: MADRAS.**

(Established 1906)

**The only Madras Indian Insurance Company.**

**Chairman: Sir M. Ct. Muthiah Chettiar, Kt., M.L.A.**

***The Triple Benefit Scheme:***

A New and Attractive Scheme with valuable options.

Latest Bonus declared **Rs. 75**, per thousand sum assured.


Some opinions on the working of the Company:—

"This Indian Life Office can now be regarded as an assured success"—*The "Insurance Observer"*—LONDON.

*For forms and Prospectus apply to:*

**K. S. GOPALAYYA,  
MANAGER.**

## M.C. APPASAWMY CHETTY & Co.,



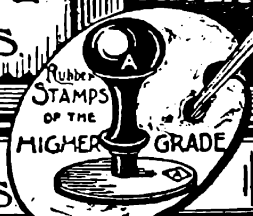
Half-Tone Blocks Catalogues Can Be Had On Application

PHOTO-ENGRAVERS,  
PHOTOGRAPHERS  
&  
RUBBER STAMP-  
MAKERS.

HALF-TONE  
&  
LINE-BLOCKS  
ON  
ZINC  
&  
COPPER.

THE UP-TO-DATE  
HOUSE FOR  
PERFECTION &  
RAPIDITY—

No. 64 SAVARIMUTHU ST  
MANNADY, MADRAS



# BANEFUL MALARIA!!

Are you a sufferer from Malaria ?

use our RISHABAK BATIKA.

It is purely a vegetable preparation and is free from any injurious ingredients. It cures positively all sorts of fever specially Malaria. It saved millions of valuable lives during the last 55 years.

Price per box : **RUPEE ONE** Postage extra.

---

## PURIFY YOUR BLOOD.

By our SARIVADU KASHAYA.

It is a blood purifier of tested merit. It is the best medicine for Mercurial Eruptions, Eczema, Itches, Scrofula, Ulcers. It improves the organs of the system and increases appetite and creates blood Corpuscles.

Price per phial, **Rs. 1-8.** Postage extra.

## B. L. SEN & Co.,

**36, LOWER CHITPUR ROAD,**

**.CALCUTTA.**



**Advice and Catalogue Free.**

# JAINAS MAY NOT EAT FROM STRANGE HANDS

At Home or  
Abroad they can  
cook their own  
food with the

## RUKMANI COOKER

without any  
scruples of caste  
or religion.  
Descriptive Booklet  
Free on request

To ensure convenience and  
good, clean food economically  
cooked, there is no better way  
than possessing a

## RUKMANI COOKER

the best and most widely  
used cooking arrangement in  
India, suitable for all Indian  
needs. Cooks rice and curry  
for 2 to 8 persons in an hour.  
Prices Rs. 18, 22, 27, and 33,  
Carriage Extra.

*Highly recommended by all users.*

Buy a Rukmani today and be for ever Happy.

**RUKMANI COOKER COMPANY,**  
19 (J) West Church Street, Royapuram, Madras.  
(M. P. Coy.)

**EXCELLENT QUALITY** **HALFTONE & LINE** **B.W. & COLOUR**  
**BLOCKS**  
**30 YEARS EXPERIENCE**



**THE BASTIAN STUDIO**  
**PORTUGUESE CHURCH ST. MADRAS**

*Terms on application to the Manager.*

BOOKS PUBLISHED  
BY THE  
Devendra Printing and Publishing  
Co., Ltd., Madras.

---

1. **Sravana Belgola.**—A very interesting and useful book giving a detailed account of, (1) The village of Sravana Belgola, (2) Gommatesvara, (3) The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, (4) The date of the consecration of the Image, (5) The temples on Chandragiri, (6) The temples on Vindhyagiri, (7) The temples in the village, and (8) The temples in the adjacent villages. Price As. 0-8-0.

---

2. **A Comparative Study of the Indian Science of Thought from the Jaina Stand-point.**—by Harisatya Bhattacharyya, M.A., B.L.—An excellent book comparing the Jaina Science of Thought with those of the Sankhya, the Mimamsaka, the Yoga, the Nyaya, the Vaisheshika, the Vedanta, the Bauddha and the Charvaka schools. The views of the eminent Philosophers and Psychologists of ancient and modern Europe are also discussed. Price Re. 1-0-0.

*Copies can be had from*

**THE MANAGER,**

The Jaina Gazette,

G. T., MADRAS.

# Hullo !

## *Do you want to be happy ???*

Of course, you long to be successful. What man and woman does not ? Here is the way to make your dreams come true. Don't envy others, but use our. **K D K.** and *ensure happiness in health, beauty love, and merry group of children success in business, appointment, trade play worst's g and such like; agricultural, family troubles, Industry Manufactory, etc., safeguard in Mining, Dairy, poultry, against all dangers and ills.*

**Do try and be convinced.**

As in fact **Kalce Devec Kavachaa** is the final proof of the theory propounded by our famous writer **Jay Hudson** in his

**"Laws of Duality of Mind"**

and

**"Laws of suggestion."**

In reality it is a *boon* to give wonderful success in each and every right matter, you desire *at the time of wearing it*, to your entire satisfaction and in glowing terms by its immeasurable and magical effects.

Full instructions with each

offer { In real golden amulet Rs. 15.  
Ditto silver Do. Rs. 13.

If you cannot afford full in advance (don't pretend) then send Rs. 5-4-0 postal order or money order along with coupon duly signed by yourself with full address to cover cost of amulet and other advertisements etc., preliminary charges.

Circular free for red stamp.

**Detach this coupon now.**

I honestly and solemnly promise and give my word of honour to send to **N. Sc. C/o. Kshatriya Bros,** Sohanlal Buildings, Ghaziabad, District, Meerut, India. Rs. 15 (fifteen only) in full, **the same day** I succeed in my heart felt desire after wearing the **K. D. K.**

*Date and full address clearly written.*

**N. Sc. C/o. KSHATRIYA BROS.,**

**51, Sohanlal Buildings,**

**Ghaziabad, District Meerut.**

# VIGOURINCE ???

**Gives Vigour & Pleasure in 3 hours.**

Its use at once imparts wonderful life (to the Impotent even) if taken before **3** hours with milk or tea ; if taken for **5** days positively removes Spermatorrhœa ; if taken for **3** weeks cures Impotency due to any cause.

Its merits cannot be doubted—Its value cannot be ascertained because it gives life even to the dead. Have it and rejoice yourself.

**Buy once and be convinced for ever**  
*in reality worth keeping*

Rs. **3** per phial. V. P. P. extra.

**3** phials for Rs. **9-4**, post free.

**Liberal Terms to Agents**

*Sole distributors for*

**INDIA, BURMA AND CEYLON.**

**MEDICAL EMPORIUM,**

**56, Katra.**

**Ghaziabad, Dist. Meerut (INDIA).**

**N.B.—Wholesale Pricelists, Catalogues and agency terms of Medicines are invited.**

## Outlines of Jainism.

By

**Justice J. L. Jaini, M.A., M.R.A.S.,**

An excellent book on Jainism. If you have not purchased a copy till now, order one at once, to the Jaina Gazette Office.

**Price Rupees Three only.**

# TALISMANS AND CHARMS

**For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.**

or Success in Spiritual and Religious Life	Rs.	10	0	0
or Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance. &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Farming, Good Crops, etc.		7	8	0
For success in Mining, Plumbago, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solomon's Special Talisman for every Success		15	0	0
Specialy valued and worn by every successful Hebrew, 2nd quality		21	0	0
	1st quality	30	0	0
Extensive life reading One.		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

*Always the full amount should be remitted in advance. No. V.P.P.*

*Note—A Money Order or Indian G. C. Notes will bring the Talisman to your door.*

**D. A. RAM DUTH.**

**Astrologer,**

**No. 30 & 55, (J.G.) Cheku Street,**

**COLOMBO. (CEYLON).**

Do you wish to have a correct and comprehensive idea of the relation between all the Religions ?

Then Read "Confluence of Opposites" by Mr. Champat Rai Jain, Bar-at-Law.

In it you will find a true account of all the dead and existing Religions of the World.

**Price Rupee One and Annas Two only.**

**THE MANAGER.**

**The Jaina Gazette,**

**G. T. MADRAS.**



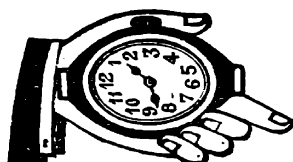
# Which do You Require ?

**Half price for this month only**

**Gold plated Bracelet Watch**

No. 65.

(Very pretty small size)



This is a very new style watch artistically finished and of best workmanship. Equal in appearance to solid gold. Very charming to look at. Its design and finish will satisfy the most critical test. Richly engraved fancy dial. Will keep perfect time in all positions and temperatures. Guaranteed for 3 years. Original price Rs. 14/-.

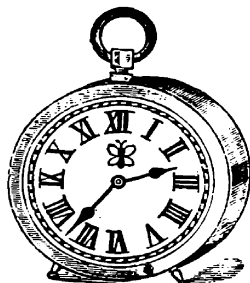
Half price Rs. 7/-

World famed "Negro" timepiece  
Rs. 5/-

**WORLD FAMED**

**"E" TIME PIECE**

The universal "B" Time-



piece approved. Used in all places with much pleasure. Guaranteed for three years.

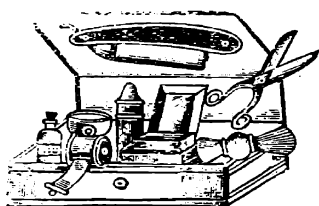
The cheaper the best and the fancy "B" Time-piece.

Price Rs. 2 8.

Fancy Cigar Lighter Rs. 1/4.

**Now-a-days Economy**

By using our best Hollow



Ground Razor English make with white and black handles, durable blade. Easy to shave and gives pleasure after use. Complete with brush, shaving soap, looking glass, strap, sharpening stone, oil bottle, scissors and water cup.

Price Rs. 6 only.

**T R Y** THE SOUL OF FLOWERS  
**LILY OF THE VALLEY**

— or —

The Oriental perfume of  
**FRANCE.**



A single drop will convince you about the charming perfume. Produces a pleasant delightful fragrance and makes every one feel as if in a flower garden. The best ketchup

perfume of the age which is unequalled.

Try once :	Sample bottle	0. 2.0
1 dram	0.12-0	1/2 ounce 1. 8.0
1 ounce		... 2. 8.0

**Agents :—V. S. WATCH CO.,**

P. Box. 105. MADRAS.



If one Pill is taken two hours just before supper restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

ONE PHIAL OF 20 PILLS Rs. 2. (V.P. Charges Extra.)

**ARYA VAIDYASRAMAM,**

13 (H). Bairagimatam St., Madras.

TESTIMONIAL.

Hon. Col. D. Dawespelly, Bart, B.A., M.D., LL. D., Ph. D., B.M.S., Principal, Eclectic Medical College Madras, writes:—"Beej Bund" which I tried on several of my patients has given utmost satisfaction in completely eradicating all symptoms of impotency, and other allied sexual disorders."

**KUSUMA**

A boon to sufferers from Gonorrhoea, Magically stops burning and pricking sensation and discharges of all nature in 24 hours. Complete cure in a week. Also a kingly specific for Ladies, suffering from Leucorrhoea and menstrual disorders.

Per Phial Rs. 2, V.P. Charges Extra.

**ANANDA KUTEERAM, Post Box No. 246, MADRAS.**

It is very good indeed that you always like to be practical in all your things. Naturally, you will desire to know of a practical way to the Region of Bliss and Immortality. It is easy to tread a Practical Path.

But where is it and what is it? Look into the pages of "**The Practical Path**" by Mr. C. R. Jain and you will find in them the exact description of the Path.

**Price Rs. Two only.**

**THE MANAGER,**

**The Jaina Gazette,**

**G. T. MADRAS.**

# Dr. G. B's Medicated Snuff.

Registered



Trade Mark

A sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Toothache and such other kindred ailments.

Try a bottle and be now convinced.

Price As. 4/- a bottle.

Sole Manufacturers :—

**GURU BASAVA & Co., Ltd.,**  
Snuff Manufacturing Specialists,  
Post Box No. 510, MADRAS.

Tele : " MEDICATED."

Telephone No. 1272.

**S. C. Nagichettiar,**  
*Managing Director.*

## WONDERFUL FORETELLING.

### Remedies for Evil Planets.

State time and date of birth or time of writing for all cases. 1 to 4 questions Re. 1. One year life reading monthly Rs. 2. Predicting the result of 12 Bhavas Rs. 7. Fortnightly predictions for whole life.

**Navagraha Kavacha Rs. 2-4-0.** *V. P. Charges extra.*

*N.B.*—To fulfil all intensions Special Kavacha will be prepared which costs Rs. 10 to 50. In the case of failure money will be returned. Orders must accompany Re. 1. Money can be paid after success under certain conditions.

*Apply to :—***S. VENKATESA SASTRIGAL,**

*Proprietor,*

**Sarda Astrological Bureau,**

*Manjaputhur Viriyur P. O.*

*Via* **TIRUKOILUR, S. I. Ry., S. A. Dt.**

# **Resist Cold by taking a Course of CHYABANAPRASH.**

## **THE AYURVEDIC NUTRITIVE TONIC FOOD & REJUVENATOR**

"No drug has hitherto been discovered in any other system of medicine in the world that can surpass it in virtues. It is a specific for asthma and pulmonary phthisis. It cures all defects of the lungs and purifies the blood. Those who habitually suffer from cold at changes of season and those who have become prematurely old, should use this invaluable preparation. By its use lost strength and health are restored"—**PRIZE-ESSAY. Indian Medical Record, Special Tuberculosis Number. Dec. 20, Page 16.**

### **AS A NUTRITIVE FOOD IN PHTHISIS IT IS UNRIVALLED.**

We prepare this **RASAYAN** very carefully. It is very useful in repairing the lost tissues, building up the constitution, and curing cough, catarrh, bronchitis, asthma, hoarseness of voice, and debility due to old age.

### **As a preventive of Phthisis it is unequalled.**

"\* \* \* *Agency Surgeon, M. B., B. M. S.,* says:—"I can safely assert that in my 12 years' experience I have not come across a drug superior to your **Chyabanaprash** for the treatment of phthisis. It succeeds like a charm in early cases."

"\* \* \* *Civil Surgeon \* \* U. P.* :—"Your **Chyabanaprash** is a splendid stuff, particularly efficacious in lung trouble and as a digestive tonic".

**40 tolas (80 doses).—Rs. 4 : one seer—Rs. 8. Postage extra.**

We stock all sorts of genuine Ayurvedic drugs, chemicals, reduced metals, medicated ghrilas, *aristas*, *asavas*, *modakas*, and oils prepared carefully under the direct supervision of **VISHAG-BHUSAN Kaviraj A. C. BISHARAD, M. R. A. S. (Lond.)** Proprietor and Managing Editor of the *Indian Medical Record* and the *Journal of Ayurveda*. We request all to write fully the personal and family history of each case, to enable the attending physician, who is a practitioner of 23 years' standing to diagnose the case correctly and prescribe accordingly. *All letters and cases are regarded as strictly confidential. Reported cases are treated as private.* Treatment of given-up cases are undertaken. *Calls in Mofussil are attended on special arrangement being made beforehand.*

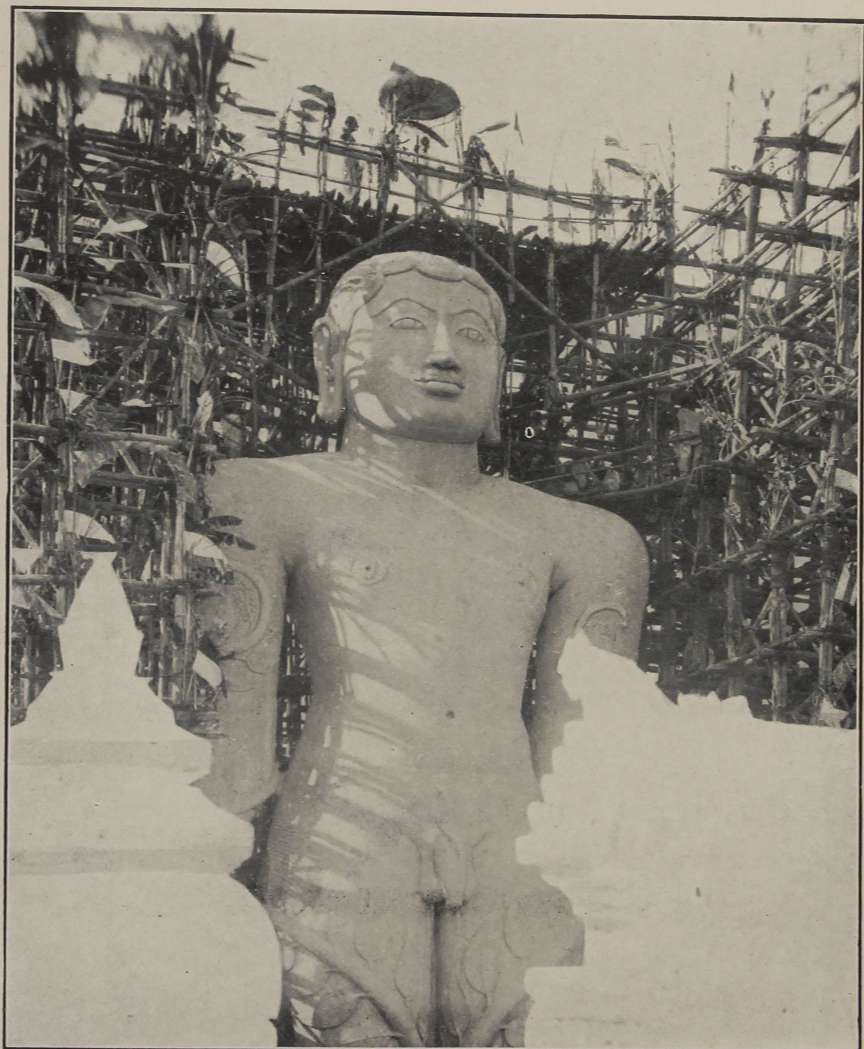
Ask for a free copy of the "**Jewels of Ayurveda**" a book of 48 pages which contains a descriptive list of the more useful and most effective remedies of the Hindu System of Medicine.

**THE MANAGER,**

**BISHARAD'S AYURVEDIC LABORATORY,  
2, HOROKUMER TAGORE SQUARE, CALCUTTA.**

**Telegrams :—"TROPICAL, Calcutta."**





THE IMAGE OF SRI GOMMATESVARA AS SEEN IN THE MORNING  
SUNLIGHT JUST BEFORE MASTAKABHISHEKAM,  
ON THE 15th MARCH 1925.

## ॥ श्री गोम्मठेश्वर स्तुतिः ॥

नमस्ते नमस्ते सुरेन्द्रार्चिताय  
नमस्ते नमस्ते मुनीन्द्रस्तुताय ।  
नमस्ते नमस्ते सुनन्दात्मजाय  
नमस्ते नमस्ते हरिद्विग्रहाय ॥

मुकुरविमलगण्डं चन्द्रसङ्काशतुण्डं  
गजकरभुजदण्डं कामदाहाग्निकुण्डम् ।  
विनुतमुनिपषण्डं गोम्मठेशप्रचण्डं  
गुणानिवहकरण्डं नौमिनाभेयपिण्डम् ॥

अम्भोजनेत्रं हरितोरुगात्रं  
दयाकलत्रं वरशक्तिपात्रम् ।  
भव्याब्जमित्रं भुवनेपवित्रं  
नाभेयपुत्रं प्रणमामि नित्यम् ॥

श्रीपौधनेशं पुरुदेवसूनुं  
तुङ्गात्मकं तुङ्ग गुणाभिरामम् ।  
देवन्द्रनागेन्द्र मुनीन्द्रवन्द्यं  
श्री दोर्बलीशं प्रणमामि भक्त्या ॥







# THE JAINA GAZETTE.

VOL. XXI. } MADRAS  
NOS. 3, 4 & 5. } MARCH, APRIL & MAY { WHOLE NOS.  
1925. } 237, 238 & 239.

*“ Srimat parama gambhira  
syadvadamogha lanchhanam  
Jiyat trailokya nathasya  
sasanam Jina sasanam ”*

## THE OPENING SPEECH

OF

**His Highness The Maharaja of Mysore.**

AT THE

*All-India Jain Conference held at Sravana Belgola on Saturday  
14th March 1925.*

Sir Hukumchand and Gentlemen,

Let me first thank you for the cordial welcome which you have given me to-day, and for the warm sentiments which you have expressed towards me in your address. I need not assure you that I deeply appreciate them.

### **Welcome to the “ Land of Pilgrimage.”**

It gives me great pleasure to be with you on a solemn and auspicious occasion like the present when you have assembled in such large numbers from all parts of India for a holy purpose. In welcoming this All-India gathering of Jains to the land of Mysore, I cannot forget that this land is to them a land of pilgrimage,

consecrated by some of the holiest traditions and tenderest memories of their faith. This picturesque rock on an elevated tableland was, as a thousand years' old tradition has it, the scene where the venerable Bhagavan Srutakevali Bhadrabahu leading the first migration of the Jains to the Southern Peninsula broke his journey through the jungles and took up his abode, and tradition still points to the cave in which years after he passed away, in Sallekhana, leaving his footprints on the rock. It was in this holy land, the Dakshina Kasi, the Benares of the South, that, as the same tradition has it, the Mauryan Emperor Chandragupta, the fame of whose prowess turned away the invincible hosts of Alexander the Great, doffing the Emperor's for the ascetic's robe, nursed his master, the Srutakevali, in his last moments and worshipped his footprints. Since that day, many a royal prince of the South and many a holy monk from the North have vowed themselves to death by euthanasia, that Sallekhana which answers to the Samadhimarana of the Hindu Yogi.

### **Gommata's Spiritual Empire.**

This is also the holy spot sacred to the Muniswara Gommata, whom tradition represents to have been the younger brother of Bharata, the eponymous Emperor of Bharatavarsha. The land of Mysore, therefore, symbolises Gommata's spiritual empire, as Bharatavarsha stands for the empire of his brother Bharata. For a thousand years has the Muniswara's Colossal Statue carved, it may be, out of a huge boulder on the rock and visible for miles around ruled over this scene unsurpassed in massive grandeur and sublimity of spiritual power by anything that the Egyptian or Assyrian monuments can show.

But Jainism not only found a second birth-place and home in Mysore, Jainism repaid the debt. For Jainism, if it did not create our Kannada literature, inspired some of the noblest masterpieces of that literature in its early history ; and Jaina learned men have ever since continued to render signal service to it.

### **Greatness of Jainism.**

No less memorable have been the services of Jainism to the evolution of India's spiritual and philosophical life. Jainism has

cultivated certain aspects of that life which have broadened India's religious outlook. It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence,—and that it has made Power, Will, Character, in one word Charitra, an integral element of perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā and its Anekantavada. At the other end of the scale, in its rock-cut sculptured architecture, Jainism has created a new style, and carried it to a pitch of excellence which places the glories of Mount Abu side by side with the Mausoleum of the Taj among the architectural wonders of the world.

### A Welcome Awakening.

But all human things are subject to decay, and your own latter-day history has not been exempted from the operation of this universal law. Fortune, however, is depicted as riding on a wheel: every descent leads to an ascent; an Avasarpini period must be followed by an Utsarpini. And to one who has closely watched the signs of the times, it cannot but be evident that a great awakening has come to the Jaina community all over India. You have resolved to bid farewell to all disputes of rival sects which have brought your religious usages and traditions into the purlieu of the Courts of Law. You have resolved no longer to remain a divided house. You have resolved to hark back to the pristine purity of your spiritual doctrine and tenets, and to conform your social organisation to the simple rigour of your faith, and purge it of such of its latter-day accretions as may not be in harmony with the teachings of the Jina. For these high social and religious ends you have resolved to pursue an educational propaganda fitted to create the necessary atmosphere and the necessary instruments. You have sought to vindicate the

independence of your own system of personal law, and taken your stand on the Bhadrabahu Samhita. And finally, you have resolved to throw open the noble treasures of your great Bhandars to the world's gaze for the world's use, and your publication of the Sacred Books of Jainism to be crowned by an Ardhmagadhi Lexicon and Encyclopædia, as well as your magazines and periodicals which expound Jaina tenets and traditions, have nobly followed up that noble resolve. /

### **Social Conferences and Politics.**

Treading the path of pilgrimage like your ancestors and like your Asiatic brethren of other faiths, you have come here primarily for a religious purpose, but you have not over-looked the ancient association of religion and life, and have taken advantage of this sacred occasion to hold a Conference of the Jain community. The Conference is, I understand, a purely religious and social one. It will have nothing to do with politics. I commend the wisdom of the promoters on this limitation. Let me not, however, be misunderstood in this commendation as putting politics outside the pale of your consideration as something to be dreaded or ignored. On the contrary, I feel that every educated person should take an earnest and intelligent interest in the political questions of the day, and contribute his and (I ought, perhaps, to add) her share towards the solution of the problems that must inevitably arise from the necessity of adapting the organisation of humanity to the needs of its expanding consciousness. But you, gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims. But in the sphere of politics, whether concerning India as a whole or any of the areas of which it is composed, you are Indians first and Jains afterwards. As Jains you command the sympathetic interest of every one in looking at the problems of your community from your particular standpoint.

### **A Comprehensive view of National Progress.**

As Indians your political point of view, as also the political point of view of every other religious community in India, should in my opinion, be that of India as a whole. So long as the thousand and one different communities into which our country is split up bear this doctrine in mind and act towards one another in a true spirit of brotherhood, we need have no misgivings as to her future. It is when the purely social and religious questions invade politics that vast difficulties arise, difficulties which must inevitably retard the progress of the country. Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally. At the same time, we must realise that if there is to be real progress in the country at large it must be all along the line, it must embrace every community and I personally consider it the sacred duty of the more advanced communities not only to have earnest regard for their own progress, but also to extend a helping hand to less fortunate communities, which, from some remediable cause, are lagging in the path of human evolution.

### **Conclusion.**

I wish this Conference all possible success. In Sir Hukumchand, you have a President of whom you have every reason to feel proud and I have no doubt that his advice and guidance will be of inestimable value to you all. His example should be a stimulus to the younger members of your community, and I trust there are many who will endeavour to follow in his footsteps.

Gentlemen, I thank you once again for your address and for the cordial sentiments you have expressed, and I wish you all ever-increasing prosperity.

## WELCOME ADDRESS

TO

His Highness Sri Krishnaraja Wadiyar Bahadur,  
G.C.S.I., G.B.E., The Maharaja of Mysore.

May it please Your Highness,

**W**E the Jains of the Mysore Province and of the Bharatavarsha who have assembled in this sacred place for the Mahamastakabhishekam of the Blessed Lord Sri Gommata Swami, consider ourselves greatly fortunate since Your Highness has graciously consented to our humble invitation, in spite of many important state functions, to open the sixth annual celebration of the Mysore Jaina Education Fund Association and to accept our humble and loyal welcome address. We most respectfully beg to offer our grateful thanks for Your Highness's gracing this occasion and for making us all happy by Your Highness's sacred and noble presence.

In the Saka year 1533, in the year called Sadharana, Srimad Raja Wadiyar Bahadur, the then King of Mysore took possession of Srirangapattana and ascended the jewelled throne. From that memorable time Your Highness's ancestors have, with charitable mind, been granting lands etc. for the performance of daily worship, and for the propagation of Dharma here. We are supremely fortunate that your Highness is helping likewise with the happy result that this sacred place is now in this exalted and glorious state. A unique feature of your Highness's heart is a deep and sympathetic concern for the welfare of the subjects. According to the adage "*Raja Prakritiranjana*" (the King is he who makes his people happy), regarding the happiness and misery of the people as Your Highness's own, Your Highness goes round the state to realise their misery personally, and grants immediate relief after hearing the prayers of the grieved. We who live under the rule of such a kind and magnanimous ruler regard ourselves greatly fortunate. Living in the *Rama-rajya* of this

noble Maharajah we are practising our *dharma* without anxiety. Therefore we most respectfully beg to offer our grateful thanks to the righteous, religious-minded, learned and merciful ruler, Sri Krishnaraja Wadiyar Bahadur.

The pilgrims that come to Sravana Belgola get down at the Mandhagere Railway Station. For the convenience of the pilgrims Sriyut Seth Sukhanandji of Bombay has erected at the cost of Rs. 30,000 a spacious Dharmasala near the station. And from Mandhagere to Sravana Belgola a new road has been made. Large numbers of pilgrims come via Mandhagere only on all occasions. Other passengers also alight in larger numbers at Mandhagere than at Akkihebbal and the income derived from goods traffic is more at Mandhagere. We most respectfully pray to Your Highness to order Your Highness's Government to construct a bridge over the river Hemavati and thus remove this one difficulty of the pilgrims that come to this place. For the comfort of the pilgrims coming to this great festival, Your Highness's Government have helped the puja committee by granting sanitation, water-supply, road-lighting, police watch and medicine. So we offer Your Highness's Government our grateful thanks.

Once again we offer our respectful thanks to Your Highness for coming here and giving *darsan* and making thereby the festival a glorious one. In great peace and happiness we are following our *dharma* in Your Highness's State. In order that we may enjoy similar peace and happiness in the future also, we pray to Sri Bahubali Swami to grant long life and perfect health to Your Highness, the Queen Mother, C.I., His Highness the Yuvaraja and the other members of the royal family.

Your Highness's most obedient, humble  
and loyal Jain Subjects,

Sravana Belgola, } The Members of the  
14th March 1925. } Jaina Education Fund Association.

# THE ADDRESS OF THE CHAIRMAN OF THE RECEPTION COMMITTEE.

Your Highness and Gentlemen,

I am really very fortunate in welcoming you all on behalf of the Mysore Jain Education Fund Association.

You have all assembled here to witness the Mahamastakabhishekam of Sri Gommata Swami which takes place now after an interval of fifteen years.

We have all assembled together here to earn *punya*. You would have known something about the ancient history of this place through oral traditions or from the inscriptions. But, for the information of you all I think it best to give a brief account.

It is learnt from the inscriptions that during the reign of Emperor Chandragupta, there occurred in Malwa a dreadful famine lasting for 12 years. The last Srutakevali, Sri Bhadrabahu seeing that it would not be possible for the Jain ascetics to live there and practise their religious duties, migrated to the south with his large number of disciples and came over here and stayed on "Chandragiri" the hill that is seen opposite to you. In those days this province was full of forests suitable for ascetics to live and do penance. The place was then called 'Katavapra.'

Since Bhadrabahu Swami stayed with his disciples here and performed *tapas*, this became an Ashram for the Munis—a Gurukula. At the foot of the hill there is a tank called 'Nirmala Jala' and 'Sveta-sarovara' in Canarese, "Bel + Kol = Belgol," because of the white lotus in it. *Bel* means white; *Kol* means tank. Since *munis*, (Sramanas) were staying on the Chandragiri hill near the tank, this was known as "Sramana Belgola." "*Sramyanti Bahyabhyantaratapashcharantiti sramana*:" Based on this definition the Jain Munis are called Sramanas. Sometime after, the name Sramana Belgola came to be pronounced Sravana Belgola. In course of time the Jains came and settled here, in Jinnakipur, Bastihalli, and Kambatahalli. Temples also were



built on the hill and in the village, of which some are complete and some incomplete. The grandson of Chandragupta built a temple on Chandragiri which is called "Chandragupta basti" and which now stands to the memory of the great emperor.

Since this province was once under the rule of the Ganga Kings, this was known as "Gangavadi." It is clear from the inscriptions that these kings also built many temples.

Vindhyagiri :—This hill is 400 feet high above the village. Sri Chamundaraya, the minister of the Ganga King Rajamalla made a very beautiful, big and unique image of Sri Bahubali Swami, the first Kamadeva and the son of Sri Rishaba Tirthankara, and consecrated it on the hill in the Saka year 950 (A.D. 1028). Peace be to the soul of Sri Chamundaraya who has reaped the fruit of his birth as a human being and has helped the salvation of many Jivas by making this sacred Image.

Although some historians do not accept the above date, it will be seen from the following two reasons that it is the correct one.

In the Canarese work "Chamundaraya Purana" composed by Sri Chamundaraya in the Saka year 900 (A.D. 978), there are references to the deeds of Chamundaraya till that date. If he had consecrated the Image before that date, then there must be a reference to it in the purana. But we find no such reference.

In the Bahubali Charitra it is written that this Image was consecrated in *Kumbha Lagna* on Sunday the 5th of the bright half of Chaitra in the year Vibhava. From this we have to infer, that the ceremony was celebrated in the Vibhava year that came 50 years after the Isvara year and not in the one that passed before it.

For these two reasons, Saka year 950 seems the probable date. That is, the consecration took place 897 years ago.

We learn from the inscriptions by the side of the Image that Sri Gangaraja built the four *praharas* around the Image.

Who was the sculptor that made this great, beautiful and unique Image? This is not known in any way; this is a thing to be regretted; some are of opinion that this must have been made by an Italian sculptor. But when we see the unparalleled beauty

of the temples at Halebædu, Belur and Somanathpur we are led to infer that an Indian sculptor of the type of the famous Dankanacharya must have done this.

We learn from the Sthalapurana and from the Rhys David's Gazetteer that Sri Chamundaraya after building several temples and establishing several charitable and religious institutions, requested his Guru, the celebrated Acharya Sri Nemichandra-Siddhanta Chakravarti to supervise all religious matters and made him the high priest of a Mutt. After him, the pontifical chair is being occupied by a succession of disciples.

When the Jain king Bettavardhana, became a Vaishnavite under the influence of Ramanujacharya, he changed his name into Vishnuvardhana and did great injury to the Jains and their temples by destroying them. As a result of this sinful act of his, there occurred a great earthquake near Halebeedu and a wide opening was made in the earth and many men and animals continued to fall into it and die. The king was immensely frightened at this. He called many magicians and men skilled in charms and asked them to avert the danger by their magical skill or by imploring to the gods and goddesses. But all their efforts were of no avail and the calamity continued to exist. The king did not know what to do. The great opening in the ground should be closed up to save lives. Some people requested the king to pray to the Jain Acharya at Sravana Belgola. He went there and prayed to him for help. The Acharya, whose name was Sri Subhachandra, compassionately acceded to the request and performed *Ganadharavalaya*, *Vajrapanjara*, and *Kalikunda aradhanas* and caused 108 pumpkins to be thrown into the opening. Ho ! What a wonder was there ! The dangerous opening in the earth closed up and the ground became even immediately. The king who was standing by became greatly astonished and offering his humble respects to the Acharya, gave him the distinguished title of "Charukirtipanditacharya." Since that day the head of this Mutt is called by that name.

Since the Saka year 1533 when Srimad Raja Wadiyar Bahadur took possession of Serangapatam, this Kshetra has been receiving from the Government Rs. 3,000 every year for the daily worship of

God and for other religious rites. In 1582 (Saka year) the great Devaraja Wadiyar came to the throne. Having realised the greatness and sanctity of the place, he spent huge sums of money in repairing many of the temples and performed a Mastakabhishekam ceremony on the 10th of Paus̥ha Sudi, in the Paridh̥avi year, Saka Samvat 1595. He also granted the annual revenue of a village named "Madhane" for the expenses of worship. In Saka Samvat 1597 Chikka Devaraja Wadiyar ascended the throne. When he went to Sravana Belgola and saw the Image he was immensely glad. He performed one great *abhishekam* and dug out the Kalyani Tank (see plate 15). Sri Mummadi Krishnaraja Wadiyar Bahadur who was anointed King in the Saka year 1722 also performed a great *abhishekam*. He granted in Saka 1752 the following villages, Sravana Belgola, Uttenahalli, Hosahalli, Nagaiyan Koppalu, Bettana-Koppalu and Kabbalu, for the puja expenses.

It is our great fortune to-day that His Highness Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E., has made us all immensely happy by His Highness's sacred and auspicious presence in this Conference. Like his ancestors, His Highness also is with full sympathy protecting us like a father. Therefore, I respectfully beg to offer, on behalf of all the Digambar Jains of India, our grateful thanks to His Highness.

Sisters and Brethren! It is a fortunate thing that the anniversary of this Conference is opened by His Highness.

This Sabha is indebted to the respectful Sadhus and other ladies and gentlemen for the trouble they have taken to attend this anniversary.

Dear Brethren! On behalf of the Jains of this province, I offer many cordial thanks to Danavir, Rajyabhushan, Sir Hukumchandji for the great kindness with which he consented to preside over this anniversary. There is no one who is not familiar with the name of Sir Seth Hukumchandji. He occupies a distinguished place in the Digambar Jain Community. He is the master of immense wealth and the donor of many charities. At the expense of about 25 lakhs of rupees he has established in Indore, a Sanskrit College, Dharmasala, Boarding

House, Aushadalaya, Sri Kanchanbai Sravikashram, etc., etc. He is also rendering help on suitable occasions to several charitable institutions in other places. Such a great and liberal-minded gentleman is presiding on this occasion. Therefore this Sabha is especially fortunate.

Gentlemen! This meeting is indebted to the Mysore Government Railway people, Messrs. R. Nanasami Rao and A. V. Ramanathan, the Deputy Commissioners of the Hassan and Mysore Districts, Mr. N. S. Nanjundayya, the President of the District Board of Hassan and to his assistants for the great help they have rendered to the Puja Committee on this occasion.

You have all come here from distant places taking much trouble. We have made some arrangements for your stay. There may be many things wanting in our arrangements made for your comfort. We request you humbly to excuse us for any such defects.

Sriman Danavir Seth Sukhanandji of Bombay has built a spacious Dharmasala at Mandhagere which was of very great help to the thousands of pilgrims. Volunteers who have come from the different provinces and their Captain Mr. Damodhar Langade have rendered great service to the people. This Sabha is therefore very much indebted to these gentlemen.

I have one important request to make to you. Since my mother tongue is Canarese and since I am not fully acquainted with the Hindi language I request you to pardon me if I have made any mistakes in my speech. Since our languages are different, we are unable to understand each other correctly. Therefore I wish that the Hindi language may very soon become the national language.

We pray to Sri Bahubali Swami, that you may all return home safely and well.

*Peace be to all.*

M. L. VARDHAMANIAH.

# THE PRESIDENTIAL ADDRESS OF

**Sriman Danavira Rajyabhushan**  
**Sir Seth Hukumchandji, Kt.**

*At the anniversary of The All-India Digambar Jain Thirthakshetra  
Committee held at Sravana Belgola on the 13th March 1925.*

Respected Gentlemen,

My heart knows no bounds of joy at seeing such a vast assembly of my co-religionists assembled here in this sacred place. The assembly of our " Bharatavarshya Digambar Jain Thirthakshetra Committee " is being celebrated here. You are putting upon me the burden of managing affairs connected therewith. Although I am unfit to occupy such a high position, I think it my duty to perform the function in obedience to your call. The trouble you have taken in coming to this place from different parts of India is not for any selfish motive but only to make a pilgrimage to this sacred place and to augment the glory of this anniversary. But if you find out means to increase and manage the affairs connected with this pilgrimage it will be of no little consequence in comparison to the trouble you have taken in coming here. Before I address the meeting of " Bharatavarshya Digambar Jain Thirthakshetra Committee " I think it necessary to find out the means and ways of protecting the things by which our Religion can properly be understood. On considering these two questions we can better our Community. Gentlemen, these places of pilgrimage are immovable monuments where hundreds of Thirthankaras having made penance have obtained Moksha and have consecrated these places of pilgrimage and preached the doctrines of our Religion to millions of their followers. These places of pilgrimages are memories of our ancient teachers and Acharyas. By going to these sacred places we contemplate upon the attributes of Bhagwan ; and by doing so we keep our Dharma alive. Therefore it is written in our Sastras that to go on pilgrimage is to preserve the Dharma, and consequently the custom of going on pilgrimage is

continued among us from time immemorial. Therefore it is the first duty of our Samaj to protect Thirthas.

Gentlemen! After dealing with the question of these pilgrimages I would like to draw your attention to the ancient history of our Community and I am positive that the aged and wise men will support my view. There was formerly no arrangement for the accommodation, for the lodging of the pilgrims at these sacred places and nor was any in these temples and nor there was any arrangement for the worship of God. In these bad conditions how could there be any good management of the temple funds. Now it is for you to think over the matter. You will say that both Digambaras and Svetambaras went on pilgrimage and worshipped God according to their rituals and customs respectively. At that time there was no enmity of any kind between these two communities and they were treating each other like brothers. In this manner the management was conducted by several mutts. As the matter grew worse, likewise the management of those temples continued to be flagrantly corrupted. Under these circumstances the Svetambaras having the upper hand began to obstruct Digambaras in performing their religious ceremonies and worship. Since the Svetambaras claimed the right of that sacred place, "Sri Sammed Sikhar" as belonging to them, the eyes of our community were opened.

Gentlemen! This committee was established in 1959 Vikrama era and many workers have done their duty in this Samaj. Now 22 years have passed. Since the inauguration of this committee Danavir Seth Manickchand Hirachand of Bombay has been its president. It is simply because of the exertion and industry of \*this gentleman that this committee has done so much work which has not been able for others to do before. For many years Seth Chunnilal Javerchandji Javeri of Bombay has worked with you for the betterment of this committee and now Seth Chunnilal Hemchand Jarivala assisted by his son Mr. Ratanchand Chunnilal, B.A., is working enthusiastically as the general secretary of this committee.

Now it is our duty to see how much improvement has been made with regard to our sacred places since the establishment of

the said committee and observe how much difference there is in improvement concerning the temples between the time of the non-existence of the committee and present one. We are impelled to praise the work of the committee when we make comparison between the present and past status. There are many complaints still in regard to the management of many temples but we cannot blame the committee for this defect. The blame can be put at the door of the honorary workers of those temples who do not abide by the rules of the committee and work according to their own whims and wishes and do not pay heed to the real management of the affairs. It is not the work of the committee to compel those workers to abide by the rules of the committee and work according to the directions. Then only the management of the temple can be done satisfactorily.

Now I am going to speak to you about the quarrels concerning the sacred places. Everyone knows something about these quarrels. Unless the foundation of these quarrels is known we cannot think over these matters. I want to bring to light the real cause of these quarrels. The disputes at sacred places are acclaimed to have belonged to one party alone. The Digambaras say that these temples are consecrated to their Thirthankaras and are for religious purposes and all the Jains are worshipping them. One party cannot have claim over them. Both parties have equal claim. That is the reason why the suit regarding the Sammed Sikhar Hill is still pending. Once it was decided that the temples belonged to both the parties. But our Svetambar brothers do not pay any heed to these things but go contrary to this fact. The Svetambaras have filed suits regarding two other sacred places namely Sri Rajagriha and Sri Anthareeksh Parswanath and are fighting for sole rights. In all these suits we have been always defendants because it was necessary for us to defend our rights.

Some of our learned brethren suggest that instead of carrying our disputes to the law courts, we might settle them among ourselves. In addition to respecting the words of these gentlemen, we tried not once but several times, to come to an amicable settlement with our Svetambar brethren. But it is to be said with grea

regret that no benefit has yet been achieved. All might have known that last year a conference of 20 representatives from each of the communities met at Delhi and that no decision was arrived at even then. As a result of the conference it is evident that they are not yet prepared to end the quarrels by coming to an understanding with us. When saying this I do not mean to find fault with the Swatambaras as a whole; among them some learned men do insist on settling things within ourselves. But I do not have any hope that the matter will be so easily settled until the responsible people are prepared for it.

I wish to say that between the two communities there is no other cause for quarrel except religion, that they are friendly towards each other in their commercial relations and that I regard the leaders of the Swetambara community as my brothers.

Now I desire to draw your attention to the Kannada province. This province has been the foremost in holding up the prestige of the Jain Religion at all times. The Rashtrakuta and the Chalukya Kings that ruled over this province were followers of Jainism. The Emperors Amoghavarsha and Chandragupta were also Jains. Almost all the celebrated Acharyas such as Virasena, Jinasena, Gunabhadra, Kundakunda, Vattakeri, Samantabhadra, Akalanka, Vidyanandi and Prabachandra have flourished in this Kannada province. Three-fourths of the Jaina Literature are in Kannada language only. This province has always the noble traditions of the Jain Religion. Because in this province are situated the celebrated Jain Tirtha Kshetras like Jainbhadri, Mudbhidri, Karkal and Venur. Under the control of the All-India Tirtha Kshetra Committee a provincial Tirtha Kshetra Committee should be appointed to maintain and protect the sacred places of this province.

It is necessary that we should propagate the ancient greatness of our religion through this committee. In many of our sacred places there are numerous inscriptions recording the glory of our faith. If we collect them and publish them, our religion would be known more widely. In the antiquarian researches, scholars have discovered several Bhuddhist inscriptions which are eagerly studied by the scholars in the world. And moreover Buddhist works are



also being translated into all the languages of the world. It is not good for the Jains to keep quiet when the world is in search after *Dharma*. The Jaina philosophy is higher than the Buddhist. There'ore it is the duty of the Jains to propagate it.

Gentlemen ! In the same way as the committee supervises the management of the Kshetras, it should also take in hand the work of repairing ruined temples. Throughout the country wherever you cast your eyes you see remains of ancient Jaina temples. Though there may be many Jains in some places they are unable to repair the temples because of their poverty. In some temples no puja is performed due to the absence of Jaina houses near by. Is there any Jaina who will not feel sorry at the sad condition of our temples ? The community should take some steps in this direction. It is not possible for one or two men to do it. A substantial fund should be started for this. This can easily be done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Svetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malwa. They have also commenced the work in those places. Our people also should copy this example.

Finally I wish to say once again that of all things, the sacred places are the most important in perpetuating the memory of our faith. These are not the property of anybody. Where both the communities worship together, there they should mutually co-operate and carry on the religious work in a friendly way. If any sect gives obstruction to the religious privileges of the other sect in the sacred places, it will be doing an unrighteous thing. It is the duty of the Digambaras, to get themselves rid of the troubles caused by the Svetambaras. It will be good if a Joint Committee can be formed for this purpose. If such a committee will be appointed then there will be no necessity for anybody to go to the courts. But until such a committee comes into existence our people should help the Digambaras to defend their cause against the Svetambaras.

It is to be regretted much that our communal strife should go

even to the courts. I do not wish that it should go to such an extent. I would advise both the parties to settle these disputes either within themselves or with the help of a *panchayat*. It is unwise to seek help from the courts for things which can be done by our community. We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places. An appeal in a case regarding the Sammed Sikhar is now in the Privy Council. Two other cases are pending in the Patna High Court. When we are engaged in our domestic quarrels, we are unable to do any other work. The committee has passed a resolution that every Jain should pay a rupee every year to the committee for the cost of maintaining and protecting the sacred places. The *panchayats* should take pains to collect the contributions in their places in the month of Bhadrapada and send the amount to the office of the committee.

Brethren! I believe that you have all come here with feelings of reverence for this sacred place and that you have great interest in serving the cause of our sacred Tirthas. With these words I close my speech.

---

## THE JAINA EDUCATION FUND ASSOCIATION, MYSORE.

**Report of the Secretary read at the Special Session.**

**14th March 1925.**

**B**EFORE proceeding to lay before you a brief report of the work done in the past, I wish to deal, for the information of our northern brethren, with the main objects of the Association and the principal needs of the community which they are intended to fulfil. The Association has the following aims in view, viz.,

(i) To promote general, technical and religious education among Jains through the distribution of Scholarships and in other suitable ways.

(ii) To improve and elevate the social, moral and political status of the Jaina community.

(iii) To secure, preserve and publish the sacred works of Jaina Literature with translations as far as possible.

(iv) To undertake *Jirnodhar* of the Jaina Mandirs and Tirthakshetras ; and

(v) To undertake the management of other Jaina Charitable Funds and Associations, started with similar objects in Mysore.

You are perhaps aware that the total Jaina population of the Mysore province is only 15,000 according to the latest census report ; and among them the rich and the literate are very few as compared with our brethren of Northern India. The majority of them are small traders and petty landholders who are unable to afford to meet the costly expenditure of imparting a decent education to their sons and daughters and who therefore take them into their own traditional occupations at a very early age. The poverty of the people is the main reason for the backwardness of the community in Education, and the Association is earnestly endeavouring to help the poor students financially by awarding handsome Scholarships in four grades and in other suitable ways.

Encouragement of education for women in a suitable form is also engaging the attention of the Association which has recognised its necessity and importance in view of the present appalling ignorance of our women and their conservative habits and superstitious beliefs.

The study of Jaina Religion and Philosophy is made compulsory for all students who are receiving help from the Association directly and who are reading in the several institutions subsidised and supervised by the Association. An annual religious examination is being held in Mysore, independently of the Sholapur religious examinations and the successful candidates are awarded prizes and medals.

The Association is making organised efforts to secure the hidden works of the Jaina literature and publish them with translations. It is very sad that many of our people are showing an attitude of indifference and even opposition towards publishing the invaluable works of our Acharyas, and it is most painful that a number of palm-leaf manuscripts are being eaten by worms and insects in the mofussil places. When the only visible symbols of

our great past are thus disappearing it is the duty of the community to do everything possible to secure and preserve them. The Association has organised a library for this purpose and is sending out an *Upadrasak* to collect manuscripts, going from place to place even by paying for them if necessary. It has also applied to the Government and the University of Mysore for help in this connection. It has also sent representations to the Government to add a good number of Jaina works to its libraries and prescribe Jaina Texts for the University Examinations. The Karnataka Sahitya Parishat of Mysore is doing valuable work in this direction and the Association is in close touch with their work so far as Jaina literature is concerned. It is with regret that we have to state that our attempt to secure the renowned master-piece, viz., "*Jayadhavala*" has so far not been successful and we hope that with greater pressure being brought to bear on the owners concerned, we may get the manuscript soon and be able to publish this glorious work of Jaina literature.

The Association is trying to utilize to its greatest advantage the reforms recently granted by the benign Government of His Highness the Maharaja, and has won recognition as an important representative body of the Jaina community in Mysore. It has obtained special representation in the Representative Assembly and Local Boards and is now on the way to secure a reserved seat in the Legislative Council as an important minority and a separate social unit whose interests deserve special protection.

It is now six years since the Association was started and the reports which are being issued annually will convince you that it has a substantial record of work done for the improvement of the community in several directions. It is all however very little in comparison with what it has before it still to do, and we take this opportunity of appealing to the generosity of the gentlemen assembled here for liberal subscriptions and donations so that we may have sufficient funds ready in our hands to help us to realise the larger schemes in view.

We have the pleasure to announce that Sriman Mothikhana Padmanabhaiah of Bangalore has given over to the Association a building which has cost him nearly Rs. 25,000 to run a hostel in

the name of his revered father, for Jain students who wish to take up advanced courses in Bangalore City. The hostel is now conducted under the management of the Association and is working satisfactorily.

The Jaina Brahmin Boarding Home built by Sriman Jinachandra Pandit of Mysore in memory of his respected father and creditably managed by Mr. B. Pandit Chandappa, is also under the general supervision of the Association which is giving a permanent monthly grant towards its maintenance.

The Association has also founded a Boarding Home in the Shimoga District at Karur and it is praiseworthy that the people of the district have been maintaining the institution with their contributions in kind and coin and are running the hostel in co-operation.

A Sanskrit Pathashala is newly started in Saligrama, in Mysore District under the auspices of the Association and it is called after the donor Mr. Pandit Guttappa.

The Sanskrit Pathashala in Saravana Belgola is being subsidised by the Association to the extent of Rs. 300 per year and is working well under the able management of the Palace Mahavidwan Sriman Dorbali Jinadasa Shastriar. The Association is contemplating to build a suitable Dharmasala at Sravana Belgola for the convenience of pilgrims.

With a view to remove the misunderstandings prevalent about the Jaina Religion and philosophy and to propagate correct information and as a means for the realisation of other objects of the Association a fortnightly Journal is started as an organ of the Association under the honorary Editorship of Sriman Nyayathirtha A. Shanthiraja Shastriar. The paper has received good encouragement and the work is being ably and earnestly done by the Hony. Editor with the co-operation of the students of the M.L. Jain Boarding House, Mysore. As it is found to be very useful in awakening the community and the rest of the public and is receiving good encouragement, the association intends to develop it and is awaiting a suitable opportunity.

The Association is contemplating to establish a Jaina Sanskrit College with the help of the Government and has moved the subject through Mr. Dorbali Jinadasa Shastriar who is a member of the

Special Committee appointed by the Government for re-organising Sanskrit studies. It is a matter for gratification that the Government have now thrown open the Bangalore Sanskrit College for all communities but we are afraid that the number of applicants will not be many on account of the difficulties of boarding and accommodation. The proposal is that if what the Government propose to spend for the Jaina Section of the college at Bangalore is given as a grant to us, we to contribute an equal sum or more and run the college in a suitable centre where there are sufficient facilities, under the management of a mixed committee on behalf of both the Government and the Association. We hope the proposal will meet with the approval of the Government and everything will be favourable for the early establishment of this institution, the great influence and usefulness of which are obvious.

You are fully aware of the fact that a bridge across the River Hemavati at the Mandagere Railway Station which is twelve miles from Sravana Belgola is a longfelt necessity. For the convenience of pilgrims and others a spacious Dharmasala has recently been built by Sreeman Danvira Seth Gurumukh Rai Sukhanandji of Bombay at a cost of Rs. 30,000. It is under the supervision of the Association and it is proposed to provide the choultry with first class comforts spending a few more thousands of rupees. It is also proposed to build a Mandir on the first floor of the present building. The donor with his usual generosity has readily offered to meet the cost of the proposed additions also, and the Jaina community owes a deep debt of gratitude to Sreeman Seth. for his munificent charities. The District Board of Mysore, on the representation of the Association has kindly sanctioned the opening of a road from the station to Kikkeri at a cost of Rs. 13,000 and the work is already taken in hand. From Kikkeri to Sravana Belgola a road is newly opened by Sriyutha G. P. Dhara-niah of Sravana Belgola and, as you know, it was graciously opened by His Highness the Maharaja yesterday. The Association has made repeated representations to the Government for the construction of a bridge at Mandagere offering to contribute one-third of the cost which comes to about Rs. 50,000, the total estimate for the bridge being a lakh and a half. The

Government are now in favour of sanctioning the bridge and it is our first duty to remit the contribution to Government, as unless we take early steps for this purpose there is no hope of the bridge being constructed at Mandagere in view of some opposition that exists. This is one of the first subjects for our earnest consideration at this Conference.

You will be glad to know that a Committee, on the lines of the Bharata Varsheeya Digambara Jaina Tirthakshetra Committee of Bombay has newly been constituted in Mysore for the Jirnodhar of Jaina Mandirs and Tirthakshetras. Swasti Sri Charukeerti Panditacharya Swamijee of Sravana Belgola is its president and the General Secretary of the Bombay Committee is a Member. The Committee is registered under the Mysore Regulation and is about to commence work. It is now engaged with the question of the Maddagiri Mutt which was once a very influential and highly useful mutt. It is highly gratifying that Brahmachari Dharma-sagarji, B.A., has accepted the offer of the Committee. We may be quite sure of the Mutt being restored to its past glory once again under the guidance of the learned Brahmachariji. The improvement of Gommatagiri is also taken in hand and a fund has been started for the purpose which has met with a good response.

We may be permitted to mention a few details of the administration of the fund. It is governed by a responsible body consisting of twelve members duly elected at its Annual General Conference. Mr. M. L. Vardhamaniah has been the President ever since it was founded in the year 1918. The fund has so far collected Rs. 26,000 and odd and including the value of the Bangalore Boarding House which is now a property of the Association its assets amount to Rs. 46,372-15-7.

The present financial position of the Association is not sufficient as you can well see, and it requires at least a lakh of rupees to proceed with its programme on a large scale and be of an appreciable influence and usefulness in the community. The institutions which have received your help are in a flourishing condition all over India and we also wish to lay our claims before you and appeal for your help and co-operation. It is needless to

mention that in view of the progress of the entire Jaina community in India it is the sacred duty of every Jain without any distinction to help such Samsthas contributing his best and so help the advancement of the community and the Prabhavana of Arhanthya Dharma. We earnestly pray for a ready response with your wonted generosity.

### MEMBERS OF THE MANAGING COMMITTEE 1924-25.

*President :—*

Sriyutha M. L. Vardhamaniah, Mysore.

*Vice-President :—*

Sriyutha G. K. Padmarajiah, Sravana Belgola.

*Members :—*

1. Sriyutha M. Suranna, Mysore.
2. „ M. Anantharajiah, Mysore.
3. „ T. B. Chandriah, „
4. „ Jinachandra Pandit, „
5. „ K. Chennappa, „
6. „ P. Shamanna, „
7. „ U. Nagarajiah, Saligrama.
8. „ H. Nabhirajiah, „
9. „ Gangappa, Bellur.
10. „ S. Y. Padmarajiah, Holenarasipur.
11. „ D. S. Shamarajappa, Tumkur.
12. „ Pommanna, Ramapur.
13. „ N. Dharanappa, Mandya.
14. „ U. G. Shamanna, Bangalore.

*Secretaries :—*

1. Sriyutha Shroff Padmarajiah, Saligrama.
2. „ M. C. Lakshmipathiah, Mysore.
3. „ Y. Chennappa, „
4. „ M. P. Adirajiah, „





# THE ADDRESS OF

**Danavir Rajyabhushan Sir Seth Hukumchandji, Kt.,  
President.**

***Jain Education Fund Association, Mysore,  
held at Sravana Belgola on 14th March 1925.***

Revered Sadhus, Brothers and Sisters,

I am immensely joyful for having visited the grand, unique and sacred image of Sri Gommataswami. I am unable to express my sincere thanks to you for the cordial welcome you have accorded to me. I am aware that I am not fit to occupy the chair at this anniversary of the Mysore Jain Sabha. It would have been better if you had given the place to some deserving gentleman of your province. But the warmth and kindness with which you invited me compelled me to accept the offer. This great honour you have done to a resident of Malwa is significant of the love that you, people of the distant South, have for the Jains all over this Bharat-varsha. I need not say much about your land. The ruler of your province has made it one of the foremost states in India in point of education, general welfare etc. It is but natural that the Mysore Digambar Jain Sabha, which forms an important section of His Highness's subjects, should occupy a prominent place in the state. We learn from history that many of the past kings of this province have spent large sums of money in performing *Abhishekams* to Sri Gommataswami and in repairing and maintaining the temples. They also granted lands for the performance of worship in this sacred place. The present Maharaja evinces keen interest in and shows great sympathy for this place. His Highness has taken great pains to grace this meeting and has graciously rendered much help in the performance of this Mahamasthakabhishekam. I fully hope that His Highness will continue to have great sympathy in future also. Much has been said about the ancient greatness of this place in my address yesterday and in the speech of Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee.

It will not be improper to say something about the present status of the Jains of this province. As far as I know there are about 15,000 Jains in this province. They are all descended from the ancient Digambar Jains. Now-a-days some Swetambar Jains have also come and settled here for the purpose of their trade. Which Jain would not feel sorry for the downfallen condition of his community which was once very rich in number, wealth and influence? All the Jains especially the learned and the wealthy Jains of this province should devote their attention to bring forward the community of this province. It is a happy thing to note that since some time past earnest efforts are being made to improve the condition of the Community. All honour goes to Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee, for coming forward to help his Community. First of all he established in his own place, Mysore, a Digambar Jain Boarding and Sanskrit Vidhyalaya. This boarding has been of very great help to the students. In order to help the Jain students in other places also he started 4 or 5 years ago THE MYSORE JAIN EDUCATION FUND ASSOCIATION which has been doing very good work since its formation. Religious instruction is also given to the students of the Boarding by a learned Jain Shastri. Mere secular education makes one easily act according to the dictates of his senses. Therefore religious education is very essential.

We are all ardent followers of the doctrine of Ahimsa. By preaching this doctrine in the past, we were able to stop the killing of animals in Yajna. We should continue to preach and strictly observe this great Dharma and prevent the slaughtering of animals in the name of Religion before Gods and Goddesses. It gives us immense joy to hear that in the Travancore and in Dewas (Malwa) states, the rulers have passed orders prohibiting the killing of animals for the sake of Religion. We most humbly pray to His Highness, the sun of all Kshatriyas, to kindly issue orders to stop killing animals for the sake of Religion in the Mysore State also.

Many of our Acharyas hailed from the Mysore and the Kannada provinces. They have produced many works in Prakrit, Samskrit and Kannada. Three-fourths of the Jain Literature that now exists were the productions of these Acharyas. For example

the famous *Gommatesara* was written by Sri Nemi Chandra Siddhanta Chakravarthi, who caused the consecration of the Image of Sri Gommatesvara to be performed. A Kannada commentary on this work was made by Sri Chamundaraya, the great worshipper of Sri Gommata. Sri Kesavavarni's Sanskrit commentary is based on this Kannada-vritti. Sir Chamundaraya's *Charit-rasara*, in Sanskrit, is also a very famous work. So far as I know, thousands of books in Prakrit and Samskrit, written in Kannada characters on palm leaves are still to be found in *bhandars*. There are also many prose and poetical works in Kannada, which occupy the topmost place in that Literature. The Jain Ramayana of Sri Pampa Kavi, famous like the Ramayana of Valmiki and Tulsidas, is taught in the schools and colleges of this country. This Association should take steps to translate and publish in Hindi such celebrated works from Kannada. Otherwise they would be destroyed in the *bhandars* themselves.

I think it proper to mention here that Sri Dhavala, Jaya Dhavala and Maha Dhavala the three great masterpieces on Jain Religion which are kept in the Bhandar at Mudbidri are not taught or read by any of us till now. The Acharyas who wrote these books, wrote them for the benefit of the learned and the religious minded people. But those who stand in the way of publishing these sacred books, will only attract Jnanavarniya Karma. This Association should take in hand immediately the work of publishing these books.

The rules regarding partition as laid down in the Jaina Law of Inheritance and Partition are excellent. All the Jains should try to follow them.

In this province there are a large number of temples, images and inscriptions testifying to the glory of Digambar Jain Religion. I suggest that this Association may publish full accounts of these ancient monuments and protect them from decay. I think it is necessary to build a canopy over the head of the historical image of Sri Bahubali for the sake of its protection. But if the engineers do not approve of the idea of building a canopy, then the *abhishekams* at least should be performed at shorter intervals.

I should like to suggest that this Association should watch over the regular performance of puja, maintenance and repair of the temples here.

In the end I have to say with much regret that the present status of our community is not a desirable one. There is internal strife. Some of our people say that they are fighting to live. But I say that the more our people quarrel and fight among themselves, the nearer they go to their grave. We are all followers of the doctrine of Ahimsa. But when we are not willing to be tolerant to our own brethren how can we be friendly to others ?

Gentlemen ! You are living in the distant south. You are not fully acquainted with the north Indian languages and you are not aware of the internal quarrels amongst us. There is a difference of opinion even regarding the learning of languages. Some of our people say that English education is not advisable and some others say that Samskrit education is not necessary. But I would say that both of them are quite essential now-a-days. For all worldly purposes English education is indispensable. It is the language most widely spread in the world. The teachings of our religion can be let known to a great number of people through that language throughout the world. Samskrit education is necessary for a correct and first hand knowledge of our religion.

The Jains should organise themselves into a single body or Mahasabha, with branches in every province, district and village and work in the same way as the Congress does. Before I conclude I pray to Sri Gommatesvara that the Jains may unite into a single community and work together for their advancement in the educational, social and religious matters.

# THE IMAGE OF SRI GOMMATESVARA.

**A**LLOFT, conspicuous, magnificent and mighty, on the high enchanting basis of the lofty summit of Vindiyagiri, stands serene and sublime, the colossal statue of a dignified human figure. This supremely striking, sacred and unusually majestic image marks the site of one of the most interesting and important spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian History. This place is the famous Sravana Belgola, also known as Gommatapura and Dakshinakasi, a very important place of pilgrimage for the Jains. This village lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and picturesque clasp hands so firmly as here." Both the hills are as important historically as they are sacred religiously. It is on the larger hill or Doddabetta or Vindiyagiri that the colossal image of Sri Gommatesvara, of wondrous beauty, stands carved out of a single rock which grows out of the very hill itself.

The image is nude and stands erect facing north. The face is a remarkable one with an exquisitely impressive expression at once serene and smiling, contemplative and composed. The hair is curled in short spiral ringlets all over the head, while the ears are long and large. The shoulders are very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant hills, from which emerge serpents ; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. The pedestal is designed to represent an open lotus.

This colossal image of Gommatesvara is carved in a fine-grained light-grey granite, and has not been injured by weather or violence and looks as bright and clean as if just from the chisel of

the artist. It is larger than any of the statues of Rameses in Egypt and it is more impressive both on account of its commanding position on the brow of the hill overlooking the wide stretch of plain and of its size. It attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The height of the image may be put down at 57 feet. The following dimensions are very interesting :—

		Feet.	Inches.
Total height to the bottom of the ear	...	50	0
Breadth across the shoulders	...	26	0
Length of the foot	...	9	0
do. middle finger	...	5	3
do. fourth finger	...	2	8
do. great toe	...	2	9

It is impossible to overestimate the sublimity and grandeur of the image of Sri Gommatesvara for at the height of its massive conception and perfection of art, it defies all description even as it does any imitation of it. Hence at best we can have only a flash-light view of the Image through words. Nothing short of a pious pilgrimage to the Sacred feet of Sri Gommatesvaraswami can give an adequate idea of what he is at the sanctified top of Vindhyagiri.

According to Jaina tradition, as may be seen from treatises like the *Rajavali-kathe* and *Muntvamsabhyudaya* the venerable image of Sri Gommata at Belgola was formerly worshipped by Rama and Ravana, as also by the latter's wife Mandodari. It is also said that Rama and Sita brought the image from Lanka and installed it on the larger hill. But from the inscriptions on the hill one is led to conclude that Chamunda-Raya had the statue of Gommata made. Inscriptions numbered 234 and 254 give clear expression to this statement. We have further synchronous records Nos. 175, 176 and 179 in Kannada, Tamil and Marathi languages respectively engraved at the sides of the image itself

stating the same fact. The period of the last three inscriptions is evidently that of Chamunda-Raya who was the minister of the Ganga King Rajamalla II, 974-984 A. D. From various evidences scholars have come to the conclusion that the image was consecrated in 980. Gommata was one of the names of Chamunda-Raya and hence the Image is known as Gommatesvara meaning "the Lord of Gommata."

Sri Gommateswara is none else than Sri Bahubali, the son Bhagwan Sri Rishaba deva, whose story we publish elsewhere in this issue. Sri Bahubali defeated his brother Bharata but soon renounced his kingdom and became an ascetic. Sri Bharata made a golden statue of Sri Bahubali 525 *marus* in height, at Paudanapura. Chamunda-Raya, having heard a description of the Image at Paudanapura set out with a firm desire of seeing it. In the course of the journey he stopped at Sravana Belgola. One night the goddess Padmavati appeared to him in a dream and said "Around the god at Paudanapura to a considerable distance *Kukkutasarpas* (Cockatrices) keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." Accordingly as soon as the golden shot struck the boulder, the head of Gommata revealed itself. Soon the full image was made visible with the help of a diamond chisel and a jewel hammer. Then followed the abhishekam and the granting of a large number of villages of the revenue value of 96,000 *varahas*.

Since then the Image of Sri Gommatesvara has been a proud and priceless object to the Jains, very scrupulously cared for and devoutly worshipped. Many kings and emperors have been zealous worshippers of Sri Gommata and have granted lands etc., from time to time for daily puja and the general upkeep.

Even granting that the image was only erected in 980 A.D., many, many were the changes which Sri Gommata has witnessed since then. How many Kingdoms have come into and gone out of existence in South India? How many dynasties of rulers rose and

fell, how many armies warred with success and failure? What became of the innumerable fortresses reared and raised to the ground? How many cannons had boomed to massacre men? Where are the triumphal arches of Princes and Potentates? Where are the riches of the South which made even Pliny, the Roman Historian envy the Indians? Echo answers "where"? They have all had their meteoric existence and had their day.

But still Sri Gommatesvara continues to look on the struggling world with a smile and dignity which cannot but be of great significance to the thinking souls. Is there not a voice lisping into your ears, "You know not what you do."

Go and sit at His feet and look at His divine face and figure and meditate upon the incidents of His life, His asceticism and His spiritual emancipation and realise for yourself in what spiritual ecstasy your soul gets itself enraptured. Then you hear the divine message of Sri Gommatesvara yourself, which is above all words, which is the language of the Spirit and the Soul, and yet calling to the human world, "What shall it profit a man, if he gains the whole world and loses his own soul?."

Even for the ordinary Jaina layman who is much engrossed with the affairs of the world, the colossal Image is not without a deep significance. Does it not remind you of the famous days of Chamunda-Raya and other royal patrons. When on a visit to Gommatapura (Belgola) are you not moved at what the Jains were, during the glorious days of the great emperor Chandragupta and what they are to-day. In what walk of life did the ancient Jains not occupy a distinguished place? On the other hand in what line of the present-day society the Jains have any voice at all? Are you not set about musing about all this and more? Is there not a voice emanating from the lofty summits of Vindyagiri calling for unity and education, and *daya* and *dana* among the Jains in India? Will this divine call and message go unheeded?

Victory to Sri Gommateswara !

M. K.



# COMPARATIVE RELIGION.

## Note on the Examination of the Biblical doctrine with reference to *Sannyasa*.

BY

*Champat Rai Jain, Bar-at-law.*

**M**EN to-day look upon philosophy as a subject to be accomplished in an arm-chair ; but this has not always been so. The ancients, who took a more serious view of life than ourselves, looked upon it not only as a science but also as an art, the art of life, and regarded it as necessitating a systematic and habitual training. In his interesting work "The Influence of Greek Ideas and Usages on the Christian Church" Edwin Hatch, D.D., points out that the aim of the training was to bring the passions under control. It was a sort of moral gymnastic intended for the development of the moral side of human nature.

"Just as the training of the muscle which is necessary for perfect bodily development is effected by giving them exaggerated exercise so the training of the moral power was effected, not by reading the rules and committing them to memory, but by giving them a similarly artificial and exaggerated exercise..... The aim of it was to bring the passions under the control of reason, and to bring the will into harmony with the will of God " (Loc. Cit. 147).

Dr. Hatch's conception of the harmony between individual and the divine wills is necessarily tinged with the current misconceptions of mystic origin, but the student of the Science of Religion will have no difficulty in grasping the sense of the expression to consist in the aspiration of man to acquire the nature of God. The principle of exercising the moral restraint needs no comment from me, beyond this that as in physical culture over-exertion will be productive of strain and fatigue, and under-exertion will lead to no good results, in the same way with

the training of the will one must exert one self to one's full capacity, avoiding both the over-straining of excess and the ineffectuality of shirking.

Even among the Christians of the second century this moral discipline was carried out under systematic rules.

"It was not left to a student's option. He must undergo hardships, drinking water rather than wine, sleeping on the ground rather on a bed; and sometimes even subjecting himself to austerities....." (Ibid. pp. 148-149).

This is, indeed, the ancient doctrine; it is certainly as old as Religion itself, which means nothing if not the attainment of Divine Perfection by the complete eradication of the lusts and appetites appertaining to embodied existence. This practical aspect of Religion was not kept in view as seriously and vigorously elsewhere as in India; but even in countries like Greece, which have not produced any true ascetics, philosophers tried to carry out the principle of renunciation in their lives. We learn from Dr. Hatch that Pythagoras had founded an ascetic School (Ibid. 151).\* Dr. Hatch also quotes Dio Chrysostom, who says (Ibid. 151) :—

"The life of one who practises philosophy is different from that of the mass of men; the very dress of such a one is different from that of ordinary men, and his bed and exercise and baths and all the rest of his living. A man who in none of these respects differs from the rest must be put down as one of them, though he declare and profess that he is a philosopher before all Athens or Megara or in the presence of the Lacedaemonian kings."

Askesis, the term which was in use for bodily training, was also employed to denote this special discipline of the philosopher who aimed at the voluntary repression of desire. But the emphasis in asceticism is not on mere bodily hardships.

"The true ascetic is he who disciplines himself against all the suggestions of evil desire." (Ibid. 149).

Abstinence from marriage and animal food was urged and practised as counsels of perfection (Ibid. 155). It was also distinctly recognised that the result of the practice of philosophy

---

\* See also the Encyclopaedia of Religion and Ethics Vol. IX. p. 859,

was happiness (Ibid. 153). If a temptation come in a man's way it must be resisted. He should then say to himself :—

“Wait poor soul ; do not straightway be carried off your feet by it ; consider the contest is great, the task is divine ; it is for kingship, for freedom, for calm, for undisturbedness.” (Ibid. 149).

The words ‘for Kingship, for freedom, for calm, for undisturbedness’ in this quotation are clear enough, meaning, as they do, divine perfection and freedom and joy, as taught by Religion.

In the Bible also it is said (Leviticus, xx. 7) :—

“Sanctify yourselves therefore, and be ye holy ; for I am the Lord your God.”

Man must raise himself to correspond to the type of his ideal. Hence it is stated clearly in an earlier passage in Leviticus (xix. 2) :—

“Speak unto all the congregation of the children of Israel, and say unto them : Ye shall be holy ; for I the Lord your God am holy.”

The injunction is repeated in the New Testament. 1-Peter (chap. i. 16) records :—

“Because it is written, be ye holy for I am holy.”

The messianic teaching itself most distinctly inculcates (Matt. v. 48) :—

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

The full divine Perfection of God has been held out here as the Ideal for the aspiration of man. In the Petrine Epistle we again have it (2-Peter, I. 11) :—

“Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

In Ephesians (chap. iv. 13), the desire is for becoming perfect “unto the measure of the stature of the fullness of Christ” ; and in the Epistle of James (chap. i. 4), the language is even more unambiguous, the words employed being “*that ye may be perfect*”

*and entire, wanting nothing.*" As already stated, the Godhood of the soul is rendered unmanifest in the case of the unredeemed beings by the intimacy of the association with matter, so that it is neither whole nor divine in any sense. But by the practising of asceticism it will become holy (from a root implying wholeness) and, therefore, whole and entire, to use the language of the Epistle of St. James, and shall then be wanting in nothing.

Imitation of God, that is to say, of the Ideal, is necessary for the attainment of Perfection. According to Philo Judaeus (20 B. C. to 30 A. D.), the prophetic mind, by which term he understands purest intelligence, when it has been initiated in divine things and is inspired resembles unity, and "he who cleaves to the nature of unity is said to have approached God with the intimacy as it were of a kinsman." The reason of this may be given in Philo's own words:—

"For, abandoning all mortal types, he is transferred to the divine type so that he becomes akin to God and truly divine" (Philo's Contribution to Religion, by H. A. A. Kennedy, p. 233).

What happens to such a one who is transferred into the divine type? Does he have to die and remain in subjection to the law of Transmigration? No, there is an end to his sufferings and wanderings, for he has become fully divine as a God. Philo, too, says (Ibid. p. 138):—

".....the good man does not die, but departs, that it might declare the inextinguishable and immortal nature of the fully purified soul, which shall experience a departure from this world to heaven, not that dissolution and destruction which death appears to bring."

How can there be subjection to death in the case of a fully purified Soul, who has completely separated Himself from matter and who is established, unshakably, in His own divine Unity, *i.e.*, the simplicity of Spiritual nature? Immortality is acquired, not as a gift from an outside patron, but arises only because pure Spirit is a simple and therefore indestructible substance.

But is there no simpler and less trying method of reaching the divine unity for the benefit of the easy-chair speculators of our

day? Can we not go on living and enjoying ourselves, let us say, a bit moderately, in the world, and become divine at the same time? There are some persons who actually think that the teaching of the Bible not only provides such an easier method but is actually opposed to the more austere one. Let us see what is the truth for ourselves.

According to St. Paul, not the hearers of the law, but the practisers (doers) of the law, will be justified (Romans, ii. 13). In the Epistle of James (chap. i. 22), the warning is plainly given against self-deception in this respect :—

“Be ye doers of the word, and not hearers only, deceiving your own selves.”

Still more clear rings the voice of the preceptor when he says :—

“What doeth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”

“If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give him not these things which are needful to the body, what doeth it profit?”

“Even so faith, if it hath not works, is dead, being alone” (James, ii. 14-17).

St. Paul laments man's inability to do what he should do and to refrain from what he should not do in forcible language (Romans, vi. 19-23) :—

“For the good that I would I do not: but the evil that I would not, that I do.

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

“For I delight in the law of God after the inward man :

“But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members.”

The culmination is reached in the next verse, which sums up the philosophical conclusion in a few words regarding the nature of the obstruction to right conduct and the acquisition of Soul's natural divinity. The language is remarkable and singularly

forcible and terse :—

“ O wretched man that I am ! who shall deliver me from the body of this death ? ”

Can there be anything more serious than this ? There is nothing of your arm or easy-chair speculation in the apostolic language here. The apostle is in deadly earnest.

The body, the object of so many of our fond affections, is a hindrance in the soul's path, and must be removed, because sin is associated with and centred in it. But is there any difficulty attaching to the destruction of the body ? Can it not be put an end to by something that is destructive of life, *e.g.*, by poison ? Aye ! there is the rule ; the difficulty is precisely here, and it is a very great difficulty ! For death by suicide does not effect a complete separation between the body and the soul, as it leaves two subtle inner vestments\* adhering to the spirit, which is immediately drawn into another womb by the forces of magnetic attraction operating on it, through the electric material of those inner vestments, and is reborn somewhere in due course of time with a new outer bodily cover. We must therefore distinguish this, the suicidal, form of death from the idea of death in the Pauline Epistle referred to above. This distinction consists in the cessation of sin, which is destroyed by dying in the proper way and which continues in the ordinary mode of demise. St. Paul, therefore, correctly says : —

“ For he that is dead is freed from sin ” (Romans, v. 7). We must not, of course, take it to mean death in the normal sense, what is meant is only ‘ for he that is dead to the body, etc.’ The problem, then, is how to die so as to be alive ever more thereafter,

---

\* In the Bible these inner bodies are not specifically mentioned, but the whole doctrine is briefly given in a different garb. In Thessalonicus (iv. 23) mention is made of “ spirit, soul and body ” which acquire great significance in the light of the following statement in the Epistle to Hebrews (see chap. iv. 12) :—“ For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. . . . ” It is clear from this that what St. Paul regards as soul is the inner vestment, intervening between the purity of spirit and the gross material body, and that separation between soul and spirit is possible by knowledge divine that cuts asunder more sharply than the sharpest sword.

in other words, how to die while fully alive all the time? The answer to this is given in the 10th verse of the next chapter where it is said :—

“And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.”

The idea of Christ has been explained in my other writings, and is that of the spiritual Ideal of the Soul which is a great mystery. St. Paul says of this mystery that it was kept secret since the world began (Romans, xvi. 25). In the Epistle to Ephesians (chap. iii. 3-4). We are told :—

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.”

This is repeated in the Epistle to Colossians (chap. ii. 2-3) :—

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ ;

“In whom are hid all the treasures of wisdom and knowledge.”

The Gospels, in reality, only aim at uncovering the secret in a guarded way. The apostle's hesitation is evident from his language (Ephesians, vi. 19-22) :—

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospels,

“For which I am an ambassador in bonds : that therein I may speak boldly as I ought to speak.

“But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

“Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”

I shall not dwell on the mystery of the Bible or of the Biblical teaching any longer here, as I have explained it fully in my earlier works, e.g. the ‘Key of Knowledge.’ It will be sufficient to point out here that this great mystery is centered in the life of the Soul which is its own God, but which is deprived of its

natural status and glory on account of the bondage of sin (=wrong-doing, *i.e.*, *karmas*). How may the release of this divinity be accomplished is the one theme of Religion. This great truth about the divinity of the soul was as much an astounding revelation to the unlettered and uninitiated in the past as it is to men and women of to-day, and they resented it as bitterly and as vehemently as the fanatics of our own times do, because it clashes with their vulgar conceptions of God, Nature and Soul, derived from a mis-interpretation of the letter of the Law. And so great was the frenzy of the fanatical mobs that they would proceed to stone any one who differed from their own reading of the scriptural text. The guardians of Wisdom Divine were thus forced to practise their faith in secret, and they also advised their followers to be cautious and guarded in expression.

To revert to the subject, the only way, then, of dying alive, that is to say of living out death, is to become actively conscious of the inherent Divinity of the Soul. This will fill the interior with Light and Life, and will induce the will to shun the temptations and toys of the external world, thus establishing it firmly in the principle of desirelessness. The body which is held together by the force of the magnetism of the desiring nature will be dissolved into its component parts, in the absence of desires, and purity of Spirit will be attained as the culmination of the process of Self-realization. This is how death will be conquered by 'works.' As stated by the apostle, "the last enemy that shall be destroyed is death" (1-Cor. xv. 26). This is true, because death does not exist for pure Spirit, that is a simple substance, but is an incident attaching to compounds, that is to say to embodied existence. The result is the same as described by St. Paul, though he delights here in the use of mystifying expression :—

"For I through the law am dead to the law, that I might live unto God."—

'As God,' perhaps, would have been too unambiguous to suit the language of mystics! In any case, the exhortation to the disciple is forceful and grand :—

".....Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (Ephesians, v. 14).



This is an exhortation to the individual, certainly not to the mass or masses of men. So is the one in Galatians (chap. vi. 4-5) which reads :—

“ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

“ For every man shall bear his own burden.”

The next two verses also propound the same doctrine :—

“ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

“ For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

No doubt, the man of the world, ignorant of the nature of his soul and of its high destiny, under the deluding influence of the *karmic* force, looks upon the world as a beautiful sight, capable of gratifying his senses in diverse ways ; but Religion has ever pointed out that it is the real source of corruption. Like a harlot that always runs after new admirers and throws them off when tired of them, the world is the seducer of souls, defiling and corrupting them in various ways and in different degrees, and preventing them from turning in the direction of Light which implies everlasting life. Perpetually and continually are her admirers devoured by her terrible consort, Death, and continually they are made to reappear again on the world-stage to be the plaything of this chief of whores. Notice the caustic style of the apostle when he says (James, iv. 4) :—

“ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God.”

In John's first Epistle it is said (chap. ii. 15—17) :—

“ Love not the world, neither the things that are in the world.

“ If any man love the world, the love of the Father is not in him.

“ For all that is in the world, the lust of flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world.

“ And the world passeth away, and the lust thereof ; but he that doeth the will of God abideth for ever.”

The world, then, is set in a direction diametrically opposite to the Spiritual Path, and he who wishes to pursue the latter will have to deny himself all the pleasure that its goods can afford to the senses. This is renunciation which must culminate in asceticism of the severest type, such as is described in the Jaina Scriptures. Those who seek salvation from an easy chair should know that pure pious wishes will never conquer death. Only the attainment of immortality can do this, but immortality is only possible when the body which is the compounded effect of Spirit and matter, is altogether separated from the soul. How pregnant with significance are the words of the apostle when he says (1—Cor. xv. 50—51 and 53—54) :—

“ Now this I say, brethren, flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

“ Behold, I show you a mystery ; we shall not all sleep, but we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

“ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

As already stated, all this affliction to be suffered is trifling as compared with the gain that shall be obtained. The Bible itself records (2 Cor. iv. 17—18) :—

“ For our light affliction which is but for a moment, worketh for us a far exceeding and eternal weight of glory ;

“ While we look not at the things which are seen but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal.”

Identically the same idea is expressed in the Epistle to Romans (Chap. viii. 18) :—

“ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Let the modern arm-chair critic reflect on these great sayings of serious men, which promise to the suffering humanity the attainment of the perfection that is divine and unexcelled—aye, the Perfection which people associate with their loftiest conception of Divinity and Godhood !

It will be now fully evident that the ideal in view in Christianity is identically the same as that which Jainism has been preaching all along, and that the attainment of it is also declared by these religions to be dependent on the complete separation of Spirit from Matter. The methods of the other religions have already been studied in other works by the present writer, and need not be gone into here afresh. The observations here made are to be taken as supplementing the notes on the Jewish and Christian doctrines examined in my other books, and should if possible, be read along with them.

## **JAINISM IN QUESTIONS AND ANSWERS.**

*(Continued from page 57 of the last issue).*

16. Q. What are Right Faith, Right Knowledge and Right Conduct ?

A. Right Faith is belief in the nature of things as they are (Tattvas). Right Knowledge is the detailed and correct knowledge of things. Right Conduct consists of the observance of the rules of virtuous and upright life.

17. Q. Which are the Tattvas ?

A. The Tattvas are seven in number. They are Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha. Jiva is Soul. Ajiva Non-Soul consisting of Pudgala (Matter), Dharma (Medium of Motion). Adharma (Medium of Rest), Akasa (Space) and Kala (Time). Asrava is the inflow of Karmic Matter into the Soul. Bandha is the bondage of the Soul with the Karmic matter. Samvara is the stopping the inflow of the Karmic matter into the Soul. Nirjara is the process of removing the Karmic matter already accumulated in the Soul. Moksha is the Liberation of the Soul from the Bondage of Karmas.

18. Q. How is Right Belief attained ?

A. Right Belief is attained by a soul by *Nisarga*, intuition, independently of the precept of other or by *Adhigama*, tuition by which knowledge is acquired. Really speaking Right Belief is attained as the result of subsidence or destruction-subsidence or destruction of *Karmas* which delude Right Belief and those which create in the soul passions of the highest degree. There are external causes also for Right Belief. They are *Dravya* e.g. images of Jina, *Kshetra*, e.g., Samavasarana. *Kala* i.e., Right Belief is attained by a soul only when the interval to the soul's attaining Liberation is less than half the time taken by the soul for its embodiments in all matter (araddha-pudgala-parivartana) and *Bhava*, pure thought-activity.

19. Q. By what means Adhigama or Tuition is attained ?

A. It is attained by *Pramana* and *Naya*.

20. Q. What is *Pramana* ?

*Pramana* is authority by means of which we have right knowledge of things. It is either direct (*Pratyaksha*) or indirect (*Paroksha*). It consists of *Mati Jnana* (Sensitive Knowledge) *Sruta Jnana* (Scriptural Knowledge), *Avadhi Jnana* (Clairvoyant Knowledge), *Mana-paryaya Jnana* (Telepathic Knowledge), *Kevala Jnana* (omniscience). *Mati Jnana* and *Sruta Jnana* are said to form *Paroksha Pramana* whereas *Avadhi Jnana*, *Manahparaya Jnana* and *Kevala Jnana* are forms of *Pratyaksha Pramana*.

21. Q. How is *Mati Jnana* acquired ?

A. *Mati Jnana* is acquired through the senses and the mind.

22. Q. What are the different stages of *Mati-Jnana* ?

A. Four stages of *Mati Jnana* are described in Jainism. They are *Avagraha*, *Iha*, *Avaya* and *Dharana*. *Avagraha* is the first impression that we get through our senses about an object. *Iha* is the desire to know what the object perceived is. *Avaya* is the determination of the object attended to. *Dharana* is keeping in our mind the knowledge of the object. For example, we see an animal running in the street. (*Avagraha*). We wish to know if the animal is a horse, an ass, or any other animal. (*Iha*). We find that it is a horse (*Avaya*). We remember in our mind about the horse (*Dharana*).



THE GRAND MASTAKABHISHEKAM OF SRI COMMATESVARA.



# AN AFTER LIFE.

By

H. Warren, London.

**I**N the year 1902, not very long before he died, Mr. Herbert Spencer, in his book called "Facts and Comments," page 202, writes as follows :—

"Old people must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the Spring there has arisen the thought 'Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush?' Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions.

"It is commonly supposed that those who have relinquished the creed of Christendom occupy themselves exclusively with material interests and material activities—thinking nothing of the How and the Why, of the Whence and the Whither. It may be so with some of the uncultured, but it is certainly not so with many of the cultured. In the minds of those intimately known to me, the 'riddle of existence' fills spaces far larger than the current conception fills in the minds of men in general.

"After studying primitive beliefs, and finding that there is no origin for the idea of an after-life save the conclusion which the savage draws from the notion suggested by dreams, of a wandering double which comes back on awaking and which goes away for an indefinite time at death; and after contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

“ And then the consciousness itself—what is it during the time that it continues ? And what becomes of it when it ends ? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination ; and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived.”

The main issue in the above extract is the conclusion that we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive. Obviously Mr. Spencer is not satisfied with it ; it only seems necessary, and its consequences are felt to be strange and repugnant. We may therefore think that had he known of the Jain philosophy and had believed it, he would have welcomed it, as it promises continued existence, and renders acceptable the possibility that there might be no knowledge of having existed : we have no knowledge now of any previous existence, but we do not feel any strangeness or repugnance at the ignorance.

If we wish to retain the thought that consciousness continues after death, we must have some rational basis for doing so, and this is what the Jain philosophy gives us. It asks us to believe that consciousness is not an affair of the brain, but is a quality which inheres in something conscious by nature and generally called soul. This gives us a rational basis for belief in an after-life : the unconscious body is left behind at death, and the conscious soul goes elsewhere. Sleep and other forms of ignorance are explained by the presence of a foreign element obscuring knowledge but not annihilating the capacity to become again conscious.

But it may be asked that if belief in an after-life is based on belief in a soul, what is belief in a soul based upon ? Belief in is not knowledge of the soul. Knowledge puts belief beyond doubt or dispute and is itself final ground, but before we get this knowledge we have to be content with reasoning. In two ways Mr. Spencer's own statements supply what practically amounts to evidence of the existence of soul. Before pointing these out, we will bring to mind some useful facts in support of the theory that there is a soul in living beings, or better that living beings are souls with bodies.



That a physical organization is not a conscious being can be seen in the following way. When we refer to a physical organization we say 'it', but when we refer to a conscious being we say 'he.' Obviously we cannot properly refer to the parts of a physical organization either separately or collectively as 'he,' which we could do were they conscious. And further, we cannot rationally think that the body or any part of it generates consciousness. The body generates heat, for instance, which is a mode of molecular motion, but cannot in the same way generate consciousness. Consciousness means the fact of being conscious, which is an abstract idea. Being conscious is the concrete reality, and to say that the brain generates being conscious is unmeaning language, non-sense. Obviously there must be something imbuing the body with consciousness while alive, as water gives wetness to a sponge or sugar sweetness to tea.

Again, all real things and beings are substantial. I am a real being, therefore I am substantial. Substance is indestructible, so I am indestructible and therefore must always exist. In order to exist I must be conscious, and in order always to exist I must always be conscious. I cannot exist minus consciousness potential or actual, so a substance which can exist minus consciousness cannot be me. My physical organization can (or will) exist minus consciousness, therefore my physical organization cannot be me.

A third reason for believing in soul is the fact that knowledge, sentience, or any form of consciousness is different in kind from motion of matter. Light, heat, electricity and magnetism are generally believed to be various modes of molecular or of atomic motion. But no mode of molecular or atomic motion can be regarded as an example of being conscious. Being conscious evinces something other than material structures; it evinces a conscious being, and this new discovery is generally called soul.

We may now point out the two ways in which Mr. Spencer's own remarks in effect substantiate belief in a soul.

The thought that consciousness continues after physical organization has become inactive must, he says, seemingly be relinquished. In order to be relinquished it must have been held. Why was it held? Is it not because the thought itself is a mani-

festation of a being whose nature it is to continue conscious after death? Such a being could not naturally think Otherwise. How comes, it then, that Mr. Spencer does think otherwise? The answer is in the theory of karma, there is some karma, in this case false argument, disturbing the soul's natural thought. That this natural thought is only obscured and still persists in spite of the arguments, is shown by the doubt expressed in saying we 'seem' obliged to relinquish it, and by the rising up of feelings of strangeness and repugnance at the suggestion that the soul should give up its own natural belief which was held before the intellect disturbed it. We may say, then, that the thought which Mr. Spencer proposes to relinquish is itself fair evidence of the existence of soul.

Why we cannot work the argument the other way and say that the thought that consciousness ceases at death is a manifestation of a being whose nature it is to cease to exist, I am afraid I must leave to the reader to decide for himself. Possibly the judgment of a calm mind is the only criterion as to which of two conflicting propositions is true. With the right thought there will be harmony all through the whole being; it will not clash with either the feelings or the will; it will be felt to be true, and will be chosen in the conduct of life.

The second way in which Mr. Spencer's own statements practically prove the existence of soul is seen in the final paragraph of the quoted extract. If the elements of consciousness are derived as he says from an Infinite and Eternal Energy, what is the condition of this Energy after these elements have as he says lapsed into it? Consciousness cannot consist of unconscious elements, so whatever may be meant by elements of consciousness, they must be instances of being conscious. Obviously, then, the lapsing of these elements into this Infinite and Eternal Energy would still leave it conscious. Now, we cannot think of energy without something possessing the energy, so Mr. Spencer's source of consciousness turns out to be something not different from the Jain philosophy's reality called soul whose nature it is to be conscious,—conscious being.

Now let us consider the arguments by which Mr. Spencer concludes that there is no after-life.

He calls the relation between brain and consciousness inscrutable. Nevertheless his conclusion that with the cessation of brain activity there is also cessation of consciousness, implies that consciousness is either a brain activity, or a temporary condition caused in some other thing by brain activity, as boiling is caused in water by fire. He thus tacitly assumes the relation to be either that of substantial (upadhana) cause, or else instrumental (nimitta) cause. But the brain is an unconscious substance and so cannot be the substantial cause of consciousness, and the quality (guna) of being conscious does not require an instrumental cause; it requires this only for its particular modifications which succeed each other, the quality itself being constant. Thus either of these assumptions is a false argument disturbing the soul's natural thought which it is proposed should be relinquished.

Incidentally it may be mentioned that as the conscious individual is not his physical organization, it follows that he exists as a soul during life, and does not have to wait till he is what is called dead before he becomes a soul. During life, however, our physical organization obtrudes itself so perpetually upon our attention, that we are scarcely if at all aware of our soul. We are souls with bodies, and of these two the only one we know is our body.

But the main argument by which Mr. Spencer draws his conclusion consists of two parts, one expressed, one tacit. He reasons that because we can get no evidence of the existence of consciousness without the activity of the brain, we must conclude that there is no such existence. This implies the tacit assumption that there would necessarily be evidence of it if it did exist. This, however, is a hasty assumption and cannot stand the test of reason. In view of the nature of the soul, whose infinite qualities are all non-sensuous, it would be impossible to get sensuous evidence of a conscious being who had no physical organization; he would be invisible, intangible, and inaudible. In the case of ghosts or spirits when seen, that which is seen is, of course, not the soul but his finer material body than our gross body. Again, there would be no visible evidence to us here of the continued existence of the

conscious being supposing that after leaving his unconscious body behind, he went elsewhere, perhaps to another planet, and grew another brain. But still it might be urged in answer to this, that supposing the individual were reborn among us here, he would when grown up be able to give us evidence of his continued existence by making himself known to be one of our old acquaintances. But this is generally prevented by his knowledge of his own past being obscured.

We need not deal with the remark about the origin for the idea of an after-life. It would perhaps be more reasonable to think that the idea originates from the soul itself and comes out in the course of development or manifestation of the soul's qualities.

To sum up, Mr. Spencer has given his view of what consciousness is, has stated certain premisses, drawn conclusions, and expressed himself sceptical about them. We have seen that his view of what consciousness is is not satisfactory, that his premisses do not warrant the conclusions, and that the scepticism is justifiable and is supported by other philosophy, which shows that there is rational evidence for belief in an after-life. The thought, therefore, that consciousness continues after physical organization has become inactive does not have to be given up; on the contrary, the idea which has to be given up is that it does not continue. All real being is indestructible and must always exist, and it is impossible for a conscious being to exist minus consciousness.

## JAINISM.

In Western Garb, as a Solution to Life's  
great problems.

BY

**HERBERT WARREN.**

*President, The Mahavira Jain Brotherhood, London.*

**Price Rupee One only.**

Can be had of—"THE JAINA GAZETTE" OFFICE,  
**George Town, MADRAS.**

# **“The Will to Peace”—Mrs. Rhys Davids.**

BY

**Prof. A. CHAKRAVARTI, M.A., I.E.S.**

**I**T has been the privilege of India to have, as its guiding principle, the ideal of true Swarajya, from very ancient times. She realised very early that to possess one's soul is greater than to own the sovereignty of the whole world. It was this ideal that gave birth to the Jina and the Buddha who renounced their heirship to earthly power to seek consolation in a spiritual heritage. It was the same ideal that actuated Chandragupta the Great who relinquished his empire and followed his guru, Bhadrabahu to end his days in the wilds of the Deccan. It was again the same truth that made Asoka penitent for all his conquests in Kalinga and made him marshal all his resources for the purpose of a more glorious warfare against the insidious enemies of mankind—ignorance, misery and disease. In short, India never lost her spiritual perspective. Ethical value has always been assessed as the highest value. Did not Nachiketas beg of Yama to reveal the secret of the soul in preference to the boon of earthly glory?

Did not Maitreyi beg of Yagnavalkya to bequeath to her the Eternal truth of the soul in preference to the offered heritage of worldly riches and prosperity? Yes, Indian civilisation has been established on the bed rock of this eternal truth of Ethical value.

But turn to the West! What a Spectacle in Contrast! Inspired by the Spartan ideal of military efficiency, actuated by a gross Nationalism resting on economic values to the utter exclusion of the Ethical, while paying a lip homage to the Prince of Peace, really worshipping at the altar of Mammon and Molock, Europe, to her own detriment and to the great horror of the rest of the world—succeeded in converting the paradise into a powder magazine. The great world tragedy of the last great War was the inevitable and logical combination of a soulless civilization.

Strange to say even science and philosophy have conspired to facilitate the evil career of the West. The intellectual discipline of science which undoubtedly is the greatest contribution made by Europe towards the wealth of world-knowledge has with an appalling readiness served the same political ideal. The different sciences vied with each other in proclaiming to the world that they could discern no spirit in Nature. The mechanic Principle of Explanation successfully employed by the Physical Sciences was taken up by the Naturalistic Biology of Darwin. Life and its changes were assumed to be simply a phase of the same cosmic process governed by physico-chemical principles. Natural Selection and survival of the fittest would be a sufficient explanation. The category of life was an unnecessary and superfluous luxury for science. Lifeless Biology had a willing playmate in a 'Soulless Psychology.' The climax was reached when Neitsch preached his religion of the Superman with "The will to Power." Christian morality was condemned as a 'Slave morality.' He demanded a transvaluation of all values to be consistent with the spirit of the age. The Political world thankfully accepted the theory. Bismark supplied the model of diplomacy. Trietske sang the hallelujahs of the War Spirit. The end was the Armageddon, the raining of fire and brimstone, the destruction of Sodom and Gomarrah. It appeared for the moment that Europe would turn her back on the old idea with shame and remorse. But that was not to be. The divisions of spoils revealed the same old soulless politics deep-rooted in the economic value. The frustrated humanity thus once again groans in despair.

Here it takes the form of Rachel crying for her children. It is the cry of the mother, with eyes "scorched with smoke and blurred with tears," looking back to the bitter woes of the near past, when the blackness of night came into our life, when our hope of the world was blasted, our love of the world-children was blighted."

It is the defeated love and anguish of the mother protesting with indignation against the old order of statecraft. It sobs out the protest with the burning hope that man's self will once again find its birthright in peace and good will.

It is said that war is a human instinct. War like cannibalism

may be an instinct perhaps, “but eradicable, and one that must be eradicated.” It is neither right nor wise to keep aloof, while “the old war-mongers in office in speech and in writing, in plan and in act, take the old war-attitude, speak by the old war-tradition, conform to the old war-methods ”

No woman can afford to be silent now in this matter of utmost moment. The reform must be given from the nursery. Let the tin-soldier, the cannon, and the bomb be banished from the nursery. Let the future politicians and statesmen be brought up in a new spiritual atmosphere.

In this task of educating the younger generation towards the ideal of peace, the author counts upon availing the resources of modern psychology. Just as the physical sciences have been turned to the service of war during the last century, psychology ought to be made to serve the organisation of the army of peace in the twentieth century. Its possibilities and potencies have been made evident by its therapeutic applications, by such methods as auto-suggestion of M. Cone and psycho-analysis of M. Freud. This hope is not altogether unfounded ; for it is no exaggeration to say that from the point of view of the practical application of science the twentieth century is likely to be one of psychology. The statesmen and diplomats may be consciously or unconsciously luke-warm about the ultimate ideal of World Peace. But the first entry of women into politics must be marked by the initiation of complete change in the angle of international vision. The League of Mothers must be formed as the guardians of the world-peace and the league has to look to the training of world citizens. The Will-to-War must give place to the Will to Peace. Thus the mobilisation of soul-force for realising the great dream of peace on earth, of good will among the nations, seems to be the key-note of the mother's message. “ In the possibility of betterment through mental training lies for us very largely the hope of the world. This throws a serious responsibility upon the student of mind. He has to re-construct his science of psychology on a fresh basis, making it more comprehensive, so as to include the underlying spiritual principle in civilisation and consequently to be free from the defects of the current psychology, constructed after the pattern of the dominant

principle of mechanical explanation. Instead of stopping short of positivistic analysis of the self which ends in condemning it as a mere bundle of discrepancies the student of psychology must adopt the old upanishadic ideal. "Let no man try to find out what speech is, let him come to know the speaker . . . to find out what the thing seen is, let him come to know the seer . . . to find out what sound is . . . what taste is . . . what action is, let him come to know the agent . . ." Such will be the task of the newer philosophy, whose lot it will be to educate the world towards peace. "So training, so working, we willingly enter the stream of the working of the Willer of the world and carry on the Willer's work."

To eradicate the evil of war by the Will-to-Peace, to fight the evils of inter-national politics, by the mobilisation of soul-force, to reclaim the sovereignty of the world back to the Prince of Peace, from the clutches of Satan is a message which rings quite familiar to the Indian ear ; for does not the modern prophet of Ind speak the same truth ? Let us hope Rachel's cry has not been merely a cry in the wilderness. Let us hope the Sleeping Beauty, the human soul, which is now dormant in the fortress of briar and bushes on account of the wicked fairy, international diplomacy, will once again wake up and be wedded to the Prince of Peace.

## **A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.**

BY

**HARISATYA BHATTACHARYYA, M.A., B.L.**

***An instructive book on comparative Indian Logic.***

**Price Rupee One only.**

*For copies please write to*

**The DEVENDRA PRINTING & PUBLISHING Co. Ltd.,  
21, P. V. Iyer Street, G.T., MADRAS.**



# THE ADDRESS OF

**Professor Phanibhushan Adhikari, M.A.,**

*Prof. of Philosophy, Benares Hindu University.*

*President of the 19th Annual Meeting of Shri Syadvada Maha  
Vidyalyaya, Kashi on 26-4-1925.*

Gentlemen,

Rarely does the president stand for an apology to his meeting, but proceed at once, in the usual manner, deprecating his abilities and expressing thanks for the honour. Your present chairman does nothing of the kind, not because he does not feel deeply thankful to those who have elected him, but because his feelings are of a mixed character. His mind would be uncomfortable without some words of explanation regarding his position. He is a Bengali and a Hindu, both of which would appear to be not quite in keeping with the honoured place he occupies on this occasion. We are gathered here to celebrate the anniversary of an institution established to teach the religion and philosophy of a faith about which little is known in Bengal, and with which little sympathy is felt by Hindus. There is almost total ignorance about Jainism in Bengal except for a few stray scholars in Calcutta, who have just begun its study. It has no home in Bengal, in the true sense of the term.

There are, of course, a few temples in Calcutta and other places, where devotees of the faith resort daily to worship their *Thirthankaras*. The magnificent building enclosed within a beautiful garden in a suburb of Calcutta is well-known to many a visitor as *Parswanath-mandir*. But they go there simply to enjoy the sight. They care very little to enquire who this deity is, the image of whom is installed inside the splendid building. The deity is perhaps regarded, by those of a religious turn of mind, as one of the thirty-three crores of gods and goddesses forming the Hindu Pantheon. As a student in Calcutta, my knowledge and feelings were not very different on the subject. And the great annual proces-

sion in which the image of Parasanathji is carried through the crowded parts of the city was several times witnessed and enjoyed by me with no other curiosity than the one excited by the annual car festival of our Jagannathji. This was my early attitude towards what is held sacred by our Jaina brothers. Perhaps there would have been no change in the attitude till now. But fortunately I was called away from Bengal to a place where by personal contact with real Jaina students there came a change in the attitude. I found, for the first time, that here was a faith some what different from ours. Still there was nothing like an intellectual sympathy with the faith at the time. I was then invited by some Jaina students of mine to visit Sonapat—an ancient and established home of Digambaras. The magnificent collection of manuscripts at the Jaina temple aroused my curiosity and admiration for this ancient faith of India among other faiths. The result was a strong desire in me to learn something of the literature that belonged to the cult. The desire remained unfulfilled, however, until I came over to Benares. Here, for the first time, I came into direct touch with Jainism in the person of the reverend saint, the late Acharya Vijaya Dharma Suri, who happened to be in Benares. And a heartfelt tribute is due to the memory of my friend, the late Mahamahopadhyaya Satish Chandra Vidyabhushan, who has done so much for the history of Jaina Logic, for my introduction to the venerable presence of the departed sage. Many were the happy occasions on which we met and discussed philosophical subjects, myself standing for the west and he for the east. I now feel deeply sorry that I did not make the best of these meetings by studying at his feet some literature of the faith, in which he was so vastly learned. But the inspiration I received from him was not to be lost. When he was gone, and gone for good, from Benares, I commenced what may be called real study of the literature. I am still a student of it, and the more I am studying the more interested I am becoming in the unique position of the philosophy and religion which that literature represents. This is my personal explanation. It will now be for you to judge of my fitness for the exalted position in which you are placing me.

I have already referred in a by-way to the ancience of Jainism.

Little is perhaps known definitely to many of us what that signifies Jinendra Mahavira, the reputed founder of Jainism, is the contemporary of Gautama Buddha. This is at least established by the historical researches that have been made on the subject. These researches place them both back in the sixth century before the birth of Christ—a fact which was perhaps utilised by some Western Indologists to identify the two great sages. That is no longer possible. Jainism represents a religion different from Buddhism, although there may be some points of agreement between them. And if we take into consideration the archæological discoveries that have been made recently, we have positive evidence of the existence of Jainism as a faith far earlier than Buddhism. Already the excavations made at Muthra and other places have proved this beyond doubt. Parswanathji, the 23rd Tirthankara, is no longer a mythical being but a historical personage who preached Jainism some 250 years before the birth of Mahaviraji. The latter is now recognised to be but a reformer or a fresh exponent of the tenets of the faith held to be eternal. If, again, we are to give credence to the orthodox belief which would make Mahaviraji the 24th Tirthankara, we should have simply to gape in wonder to think of the vast ancientry claimed for the doctrines preached by these comparatively modern teachers and exponents. For according to Jaina tradition, the time of the 22nd Tirthankara Neminatha is placed 84,000 years earlier. Similar large and incalculable figures are given for the still earlier series of 21 Tirthankaras by their orthodox traditions. We are not here concerned with these figures. But they at least indicate the nature of ancientry claimed, and rightly claimed, for the faith. It is no doubt much earlier than Buddhism, as is shewn by the fact that Buddha himself is represented in the Tripitakas, which are supposed to embody his own sayings, to refer to Jainas as Nigranthas whose tenets he was at pains to refute.

It is not however for its ancientry alone that Jainism is of value to us. High consideration is due to it on the part of those who would study the social history of India. No study of Indian culture would be complete without bringing in the influence which it must have exercised over the mind of Hindusthan. It is a well-

known sociological fact that no two cultures can exist side by side without influencing each other. The same is true of Buddhism as well. The mind of our ancient forefathers must have grown under the various cultural influences which have come to bear upon it from time to time. This may be put down almost as a priori truth. And the archæological researches of the present day are but confirming this truth more and more. It is now an established fact that Jainism had once an active share in the political history of India, especially in the South. It was not also without its silent influence on the social history. Some of the customary practices which have gained so much religious sanctity in our mind must have originated in the teachings of the religion of Mahavira. I may mention only one instance here, namely the doctrine of *ahimsa*. I would not say more on the subject lest my statements should appear as mere surmises in a field where still so much remains to be done by way of research. The present speaker would now rather advisedly proceed to say something on the unique position which Jainism represents among the philosophical systems of India. This is its doctrine of *syadvada* which has so high significance and attraction for him. And as the doctrine forms the speciality of Jainism, the founders of this institution have, to my mind, done the most fitting thing in prefixing the name *syadvada* to the place meant for higher instruction in its philosophy and religion.

The word Syadvada is an enigma to many, and to others a term of derision, so far as it represents the peculiar philosophical position of Jainism. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even learned Shankaracharya is not free from the charge of injustice that he has done to the doctrine. This could be excused in others of minor abilities. But in this great *savant* of India it is simply inexcusable, if I may be allowed to say so, notwithstanding the high deference with which I regard the learned sage. It seems he cared very little to study from the original sources the philosophical system which he terms, rather disparagingly, as the position of the "naked" (*Vivasanasamaya*). Yet this position, expressed so aptly by the word *syadvada*, gives a very high truth. It emphasises the fact that no single view of the

universe or of any part of it would be complete by itself. There will always remain the possibilities of viewing it from other stand-points which have as much claim to validity as the former. This is true both in regard to our mode of knowledge and to the reality known. As a matter of fact, the universe itself, is a complex of innumerable elements and aspects, and we being imperfect in our powers of knowledge, can hardly grasp the whole from our limited standpoints. It is the omniscient who can know the whole as a whole completely and perfectly. Ours are but side-views and partial lights which can never do justice to the whole. This is a simple truth. The wonder of it is that we forget it and try to set up our imperfect views as perfect, and that which is but relative we would raise into the absolute. Nay, imperfect as we are both intellectually and morally, we would fight for the position we uphold as the only true position to the total disregard of other truths that might be there. The true attitude of mind should, in such cases, be an impartial one, as is rightly emphasised by the learned Mallishena in praise of the Jinendra Mahavira.

*"Anyonyapakṣhapratipakṣabhavat yata pare matsarina pravadha :  
Nayanaseshanapiseshamichchan na pakṣhanati samayastatate ||."*

"Showing how the same thing may be viewed equally from innumerable standpoints, your position is not partial like that of those who are rancorous of each other, because their position happen to be opposed."

It is this intellectual attitude of impartiality, without which no scientific or philosophical researches can be successful, is what Syadvada stands for. But we forget that, out of our eagerness to hoist up our pet theory as the only true one, we soon find ourselves placed in irreconcilable contradictions and inconsistencies as the inevitable result of the attitude we adopt. This attitude is very aptly called by Jainism *Ekaṇṭavada*—the single view-point. The real attitude should be one of *Anekānta* the many sided, where only can lie intellectual rest. How can this universe, with so much incalculable variety in its make-up and progress in time, can be brought under a single angle of vision? The scheme of the universe is palpably pluralistic, and so it would be an inadequate way of regarding it as monistic. True, the human mind must find a unity

underlying this variety. We cannot help seeking the one in the many. But that is only an economy of labour, an intellectual "cheese paring," which may be useful to us, because we are beings with limited powers. But that which is but a useful necessity to us may not truly represent the nature of reality. Syadvada, though not directly, indirectly at least teaches this profound truth about the human ways of thinking about and regarding reality. This is the intellectual lesson of Syadvada, so valuable in itself. It has also a moral lesson to teach by implication, to which I must refer now.

The intellectual impartiality inculcated by Syadvada with regard to matters theoretical cannot but extend its influence on matters practical. At least it should do so, if we should be true to the spirit which the doctrine breathes. We are more impatient of each other in our practices than in mere speculations. And when our difference touches religion, we are apt to turn fanatics. We fight more often for the dogmas we profess than care for the religion itself. This spirit of intolerance has been found to run through life-long dissensions of man with man and has been responsible for much blood that has been shed in the name of religion. We forget, out of fanatic zeal, that all religions have a common aim and purpose, and the true spirit of religion should be one for union rather than for separation. We fight more for the shadow than for the reality. What is but a matter of doctrine, of customary rites, or for the matter of that, a historical off-shoot of the faith we profess, comes thus to be regarded as the eternal truth. Syadvada, if rightly interpreted and applied to life, must stand for religious tolerance, as it stands for intellectual impartiality. It must see an element of truth in every religion and view the wholeness of spiritual life as not covered by any single standpoint. Let all religions meet on a common platform and yield whatever truth it can offer for the fullness of the higher life. This is a lesson which Syadvada must stand for, if it does not do so already.

The present time in India is unfortunately one in which religious differences are becoming more and more prominent. We are becoming more and more irreligious in the name of religion itself. These differences are not truly spiritual but material. We are fighting here as we do for material possessions. The spiritu-

ality of our faith has almost evaporated, and we are quarrelling over the secular advantages which our professions might bring. The present-day political situation in India is but adding fuel to the fire by directing our attention to the privileges and rights which go with the different faiths. Naturally we have ceased to think that true religion is above the sphere of politics and of our usual material advantages. This madness has not, so far as I am aware, touched yet our Jaina brethren. But the atmosphere is too much infected already, and the fear is they might also catch the infection. The only hope of escaping it lies in their keeping true to the moral spirit of syadvada. My earnest appeal to them is to apply this spirit to their life, not to one side of it, but to the whole. They can remain loyal to the great sage from whom proceeds the doctrine only in this way. True worship of the Jinendra lies only in living the life he has indicated by the Syadvada. Let us now conclude with the prayer :—

*Ragadveshamukḥhadvisham cha parishat kṣhipta kṣhanat yena sā ।  
sa sriviravibhurvidhūtaḥkalushāṃ bhuḍdhim vidhattam mama ॥*

---

## THE CALL OF THE TIMES.

BY

**Hem Chandra Rai, M.A., M.R.A.S. (London),**

**F. R. E. S.**

**T**HAT our community occupies a very sorry and unenviable position in the political life of the country is an acknowledged fact. We have been evincing a sort of chronic apathy towards current politics. This attitude has already done immense harm to the community and there is little doubt that if persisted in, the process of degradation will go on with accelerated speed until at last it will be too late to retrieve the situation. To the superficial observer the low political status of our community is a queer paradox. We are not wanting in intellectual capacity. Government records mark us out as one of the richest mercantile

communities of India. The percentage of educated members of the community also ranks very high. In spite of all these advantages however we are not a compact and vigorous body, say like the Sikhs, Parsis or the Anglo-Indians. This is the humiliating position, to remedy which every patriotic Jain should earnestly strive.

In the keen struggle for existence now-a-days our complacent indifference towards politics borders on suicide. The urgent need to organize and stand for our own is either not felt or is being deliberately neglected. Either way it means the loss of prestige and power which is sapping the very foundations of our existence as a distinct community. The less a representative demand is made by the leaders of the community from all over the country, the Government of India is not going to grant us the political rights and privileges which have been conceded to other communities. The demand must be kept up to prove its sincerity and earnestness. Spasmodic efforts will hardly go far to achieve the objective. Government has rightly admitted that we are one of the "important minorities" for political purposes. This fair indication alone should serve to assure us that Government would be favourably inclined towards the legitimate political aspirations of our community. It is of course an imperative necessity for us to take a keener interest in contemporary politics rather than shun it as a bugbear. Not that we should plunge into reactionary tendencies against the Government—luckily we are too level headed a people for that—but there seems to be no good reason why we should not study our political position in its proper perspective and devise the best possible means for our advancement. At present we are simply stagnating. No extraneous force will come to our aid, unless we help ourselves. The onward march of modern civilization will continue, laggards notwithstanding.

The trouble is that the majority of us are fearfully conservative as well as egotistic. We have moved in and swayed a world of our own—a stationary world—with neither knowledge nor imagination of another just without our closed doors, a big world which swings forward through vast reaches of progress from year to year. There seems to be no political consciousness in us. This is the



one great void in the corporate life of the community. Apart from the political advantages which could be derived from Government, we are even at a discount in our dealings with the sister communities in the normal life of the country. We are slighted and ignored at every step and reckoned as of no consequence. There is no use overlooking, these hard and cruel facts, which could be supported by numberless examples. Of course the principal cause of our degradation is the utter lack of cohesion of Jain Society, *i.e.*, comprising all those one and a quarter million people who call themselves Jains, whether Digambars, Svetambars or Sthanakvasis. To the outer world we present the ridiculous appearance of a house divided among itself. Our mutual jealousies and continual bickerings have brought on a state of disintegration which precludes the possibility of united action. On the contrary our energies and wealth are being squandered over ruinous litigation or in frivolous unproductive pursuits, all this at a time when the community stands in crying need of both for constructive works. It is sad to contemplate that numbers of Jain young men with live patriotic instincts find no healthy scope for their pure impulses. In silent but helpless dismay they continue to witness the process of decay, which can yet be arrested by vigorous action.

The question would naturally arise what action is called for. To this the requisite answer is furnished by the clear call of the times, *viz.*, to organize and to carry on intensive propaganda for the sake of self-preservation. Let us now understand that these two things are absolutely essential for our survival in this age of ceaseless conflict. As matters stand at present we seem to be too much engrossed in our own petty affairs; we are extremely chary of making even small sacrifices for the common good. This careless outlook must change and that quickly. In the alternative we are before long bound to go down irrevocably before the competition of more virile organisms. It is time that we overhauled the whole gamut of our extravagant social and hollow religious practices. We are led too much by thoughts of vainglory and we have practically forsaken the true spirit of religion. The hoards of money which run to waste in holding religious fairs and car festivals, the presentation of gold and silver Bedis and embroidered curtains to temples

could be surely utilised to far greater advantage. A strange medley of religious faith, the desire for worldly show and an unmitigated conceit, these practices display ! No amount of car processions or pilgrimages can save us. Nor can the goal be reached by the mock religiosity which prompts many to assiduously observe the outward forms of religion, to the utter neglect of true *charitra* as inculcated by the Shastras. There are not wanting Jains who attend the temple regularly and abstain from taking cabbages and potatoes, but who lead dirty and mean lives. To quarrel with their own brethren and back-bite is their cherished ideal of civic existence. Naturally they would not know what honesty, manliness or self-respect is. With such types it is indeed very difficult to co-operate. Another obstacle which prevents organized work is the exhibition of inordinate conceit, with which many of us are stuffed. The noble spirit of Ahimsa again is very little observed by us in our daily conduct. While we might help a lame dog over the stile and worry enormously over a wounded rat or a bird, we would not be ashamed to harbour the basest sentiments towards our own brethren and fellow men. This is a contemptible travesty of Ahimsa and can never appeal to human intellect.

However all these defects and drawbacks, which are invariably due to an incorrect appreciation of our sublime religious teachings, can be overcome by sympathy, patience and the determination to succeed. Pessimism is the creed of cowards. A way can always be found even under difficult circumstances. The community can be successfully organized by an All-India Association of intelligent earnest workers, who would carry on ceaseless propaganda for awakening the political sense of the community. An ancient fossil like the Mahasabha cannot do it. All that it practically achieves is perhaps to wake up at a certain season in the year to hold its annual meeting, at which the formalities of an insipid and lifeless programme are gone through with ludicrous circumstance and pomp. Something more genuine and earnest is wanted, than this sort of periodical farce. The community at large has to be made to realise the gravity of the peril which confronts us. The average Jain looks askance at western education, and yet it is the educated Jains who are properly equipped for working out the

political salvation of the community under modern conditions. The parties and petty factions in which we are constantly embroiled take the bitter toll of all our surplus time, energies and money so that none is left for nobler efforts. We should now close up our ranks and propagate a true spirit of fraternal love. Unity and organized action will automatically clear the path of our political advance.

---

## Pramana-naya-tattvalokalamkara

### OF

### Sri Vadideva Suri.

*Translated by Harisatya Bhattacharya, M.A., B.L.*

*(Continued from page 53 of Vol. XXI No. 2.)*

*Sutra, 11.*

The Fallacy with regard to the Non-distinguished consists in a tendency to absolutely separate the two Attributes etc.

*Commentary.*

To consider the two Attributes in the first example, the two Substances in the second or the Substance and the Attribute in the third as absolutely separate and distinct from each other would be a fallacy so far as the Non-distinguished Naya is concerned.

*Sutra, 12.*

For instance : Existence and Consciousness inhere in the Soul, absolutely separated etc.

*Commentary.*

If it is said that Existence and Consciousness inhere in the Soul, separately, that the aspect of Modification and the aspect of Substantiality are absolutely unconnected in a Thing, that Happiness is but externally related to the Soul,—then Naigama-fallacy is committed. It is the Naiyayika and the Vaiseshika systems of philosophy which commit this fallacy.

*Sutra, 13.*

The Generic, (*Samgraha-Naya*) takes account of the Common Essence only.

*Commentary.*

The object of the Samgraha-Naya is Common Essence bereft of individual peculiarities,—e.g., Existence, Substantiality etc. Samgraha is so called because it takes the individualities in a homogeneous lump, as it were.

*Sutra, 14.*

That is of two kinds,—Ultimate and Non-ultimate.

*Commentary.*

These are described and illustrated below.

*Sutra, 15.*

The Samgraha, having for its object the ultimate Essence, consists in neglecting (for the time being) the infinity of particularities and attending to the abstract Substantiality equal to pure Being.

*Commentary.*

This is illustrated below.

*Sutra, 16.*

For instance : The Universe is one (simple) for all Being is but of one and the same nature.

*Commentary.*

Here the various modes of Being i.e., the infinity of Existent beings are (for the time being) left out of account and the Universe is considered as one from the standpoint of pure Being.

*Sutra, 17.*

The Fallacy in regard to this consists in maintaining the oneness of Being and absolutely denying the infinity of modes.

*Commentary.*

The Samgraha-Naya under consideration attends to the pure Substantiality leaving out of consideration, for the time being, the infinity of individual characteristics. If, however, we declare this abstract Substantiality to be the only Reality and deny the reality of the modes, we commit the fallacy in regard to Para-Samgraha.

*Sutra, 18.*

As for instance : Being is the only Reality, because the particular modes other than it are not (literally, are not seen).

*Commentary.*

This is exactly the position of the Advaita and the Sankhya stesyms which are thus fallacious,—the doctrine being opposed to the matter of our perception and that of our conative pursuit.

*Sutra, 19.*

The Samgraha, having for its object the Non-ultimate general property consists in attending to the minor generalities e.g., Thing-hood and neglecting (for the time being) the particular modes.

*Commentary.*

While the Para-Samgraha considers only the abstract and the most fundamental essence of things, the Apara-Samgraha deals with the general properties and essences of things, so that the object of the latter applies to a lesser number of individuals. Like the Para-Samgraha, the Apara-Samgraha also avoids (for the time being) the consideration of the particulars, as far as possible.

*Sutra, 20.*

For instance : Since Thing-hood cannot be different (in different things), all the substances viz., the Principle of Motion (*Dharma*) the Principle of Rest (*Adharma*), Space (*Akasa*), Time (*Kala*) Matter (*Pudgala*) and Soul (*Jiva*), are but of the same nature.

*Commentary.*

Here the various substances or realities are considered in regard to their common nature. Now, so far as this common nature of theirs—Thing-hood i.e., their being Things or Substances—is concerned, all the six substances may be said to be of one and the same nature. Similarly, with regard to the fact of their being Modes,—the Conscious and the Unconscious may be said to be of the same nature.

*Sutra, 21.*

The Fallacy in regard to this standpoint consists in laying exclusive emphasis on Thing-hood etc. and denying their various modes.

*Commentary.*

The fallacious Apara-Samgraha is illustrated below.

*Sutra, 22.*

As for instance : Thing-hood is the only Reality because the Things which are Modes and as such, different from it, are not (literally, are not perceived).

*Commentary.*

Here the Fallacy consists in the fact that whereas the class-idea Thing-hood is declared to be the Reality, the things themselves, —Space, Matter, Soul etc. are denied Reality.

The error in all forms of the fallacious Samgraha is that Their matter is opposed to the Pramanas i. e., facts of Perception etc,

*Sutra, 23.*

The Practical (*Vyavahara*) signifies the tendency to differentiate (i. e., divide) methodically the ideas, determined through the Generic.

*Commentary.*

The object of the Samgraha is Being etc. The Vyavahara Naya goes on dividing the subject-matter of the Samgraha.

*Sutra, 24.*

For instance : Whatever is Being is either a Substance or a Mode.

*Commentary.*

In the above example, an attempt is made to divide the idea of Being which, as we have seen, is the object of the Para-Samgraha. Instances may also be given of the division of ideas which are the subject-matter of the Aparasamgraha. Thus, whatever is a Substance may be one of the six, viz., Soul etc. ; whatever is a Mode is either of the two viz., Evolving or Co-existent ; in the same way,—Every Soul is either Emancipated or Worldly ; Whatever is Evolving consists either in Activity or in Passivity—and so on.

*Sutra, 25.*

The Fallacy of the Vyavahara consists in dividing the class ideas into imaginary Substances and Modes.

*Commentary.*

This is illustrated below.

*Sutra, 26.*

For instance : The Charvaka philosophy.

*Commentary.*

The Charvaka denies the validity of the above division into Soul etc., which is based on the Pramanas, calling it imaginary and following the way of ordinary men, supports the unreasonable division into four Elements. Hence his philosophy is attended with the fallacy in regard to the Vyavahara Naya.

---

---

**WRONG ACCOUNT OF JAINISM.**

THE following is the correspondence between Mr. Gopichand Jain, B.A., the President of Shri Atmanand Jain Sabha, Ambala city and the Director of Public Instruction, Punjab, regarding "High roads of Indian History" Second Book, in which are found wrong and objectionable accounts of Jainism.

Mr. Gopichand despatched on 10th March 1925 copies of the following letter to the Minister of Education, the Director of Public Instruction, Deputy Directress of Public Instruction, all Deputy Commissioners, Divisional and District Inspectors of Schools, Inspectresses of Schools, Headmasters of Anglo-Vernacular Board Secondary Schools, Managers of aided and unaided schools, in the Punjab and C. P., the Superintendent Borstel Institution, Lahore, and the Secretaries, Text Book Committees, Punjab and C. P.:—

Sir, or Madam :—I have the honour to bring to your kind notice the publication noted below with the criticism of that portion of the book which deals with Jainism running thus :—

"Highroads of Indian History-Second book (School Series) by H.L.O. Garret, M.A., I.E.S. and Ch : Abdul-Hamid Khan, M.A., Principals of Government Colleges, Lahore and Lyalpore respectively, published by Messrs. Uttar Chand Kapur, and Sons, Lahore."

As it was necessary the authors have devoted some three pages to Jainism also, giving therein the life of Mahavira-its founder, as they say. But this account, we can safely say, is entirely unfounded, misleading, wrong, dealt with in a tone seriously injurious to the religious feelings of the Jain Community and bound to lead the public and the students to form a wrong idea about the religion.

The following are the few points out of many which are quite wrong, objectionable and worthy of re-consideration :—

1. " We shall tell the story of Mahavira, who founded Jainism." (Page 12, lines 12, 13).
2. " He joined an order of Monks founded by Parsvanath." (Page 12, last line).
3. " He remained a member of the order for several years, but could not obtain peace of mind. So when he was about forty years of age he cut off his connection with the order and founded a religious system of his own called Jainism" (page 13, para 1st).
4. " He did not believe in God." (Page 13, line 16).
5. " That lifeless objects possess soul" (page 14, line 3).
6. " Both the sects have their own sacred books and are on very bad terms with each other." (Page 14, lines 11-12).
7. " In course of time they have begun to worship the images of their twelve Ginnas-leaders " (page 14, lines 13, 14).
8. " Their monks and nuns hang a piece of cloth over their mouths so that insects present in the air may not be breathed in and killed" (page 15, para 1).

Now we shall deal with the points seriatim :—

1. It is quite wrong according to the Jaina history as well as foreign authors. Mahavir was not the founder of Jain religion, but the 24th and the last Tirthankara. We quote below from the foreign writers :—

(a) Mrs. Sinclair Stevenson, M.A., Sc D. Dublin says in her book, " The Heart of Jainism."

" Parsvanath, the Tirthankar, who immediately preceded Mahavira, may also have been a historical person. Very probably he did something to draw together and improve the discipline of the homeless monks, who were outside the pale of Brahmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahavira being only a reformer who carried still further the work that Parswanath had begun." (Page 48, para 1).

(b) " Mahavira was not an originator, he merely carried on, with but slight changes, a system which existed before his time,



and which probably owes its most distinguishing features to a teacher named Parsva, who ranks in the succession of Jinās as the predecessor of Mahavira.”—Encyclopædia Britannica, XI, Edition, Vol. XV, page 127, first column.

But according to the Jainas the founder of their religion, in this half cycle of time, (see foot note) was Rishabhdeva, the first of their 24 lords (Tirthankaras), although their version is that their religion is eternal.

2. The Tirthankars (Jinas) do not become the disciples of any second person. They themselves obtain omniscience by meditation and then preach the same doctrines as their predecessors (previous Tirthankars) did. Parsvanath was the predecessor of Mahavira and the parents of the latter were the followers of the order of Parsvanath, hence it follows that Jainism existed even before him and Mahavira was born of a Jaina family. At the age of 30 he renounced everything and began practising penance and meditation as a Jaina Monk, on the same lines as Parswanath the 23rd Tirthankara and his 22 predecessors did.

3. It is altogether wrong and baseless. Mahavira never joined and so could never give up any order. He never founded any system of his own. But after obtaining omniscience independently preached the same tenets as were preached by his predecessors. So the question of his giving up the order at the age of 40 and founding a religious system of his own does not arise but is obvious rather that Jainism did exist here even before Mahavira, as can be seen from the two quotations given above from Mrs. Sinclair Stevenson and the Encyclopaedia Britannica.

4. Jainas do believe in God but not as the Creator or the Destroyer of the Universe. According to them any soul may obtain perfection and thus become God.

5. The lifeless objects do never possess soul. There exist two clear divisions of animate and inanimate objects in the Jaina

---

(Note).—The Jaina belief is that the world is eternal. They have divided the time into two parts, Utsarpinikal (time of progress) and Avsarpinikal (time of decline, and then have again subdivided these parts into 6 parts each called 6 Aras. In the third and fourth aras of the Utsarpinikal and Avsarpinikal respectively there happen to be 24 Jinās or Tirthankaras hence 48 in a complete cycle.

Philosophy. Inanimate objects do never possess soul. They believe as Sir J. C. Bose and other modern scientists have begun to believe.

6. Both the sects have their own sacred books, no doubt, but treating with the same philosophy and history in different languages. Swetamberas mostly in Prakrit and the Digambaras in Sanskrit and Hindi.

But the ensuing remarks of the learned authors are quite objectionably and needlessly passed. Can the authors safely quote the names of any two branches of a religion where the trifling disputes are not going on temporarily or permanently? But has any historian ever dared pass such remarks, or would one dare now when the feeling of the Hindus and the Mohammadans are rising so high against each other, especially when writing a book like this to be taught in schools, as a supplementary reader? Can they quote a word or so from the books of either of them persuading the followers of the one to find fault with the other? No and never, they can not quote any such line as in the following lines the worthy authors have contradicted their allegations themselves. They say :—

“A Jaina is careful of life in every form. He tries to respect the feelings of his neighbours in every possible way.” (Page 14, lines 18 to 20.)

“The teachings of Jainism are binding upon every person of whatsoever degree. The main principle is “Do your duty. Do it as humbly as you can.” (page 15, lines 11-14.)

On the contrary, in spite of some cases in courts regarding their sacred places, the followers of both the sects are generally on friendly terms. They partake in the religious and social affairs of each other with the least hesitation. Hence the authors are not justified in this remark of theirs.

7. The authors are wrong even in saying that the Jainas began to worship the images after Mahavira. They did such worship even before Him. Of it there can be given many instances from ancient history. This is the popular belief of all the idol-worshippers.

As to the second part of the statement this is quite a new

invention of the authors. Much and quite baseless has been said at different times against Jainism, but this is quite a new thing History, popular belief and Jaina version convey that the Jainas worship their 24 Jinas or Tirthankaras and not 12 as the authors say.

8 No doubt one sub-sect of the Jainas does so, but the other two do not, hence this is not the general practice, the idea which the words seem to give. The others keep a piece of cloth, folded like a handkerchief in hand, to put in front of their mouth when speaking.

In contradicting the statements of the learned authors we implore their indulgence to please publish an addenda corrigenda to the book to save the students and the general public from forming a wrong idea about this religion the chief aim of writing books. Any other point, which the gentlemen will please refer to us will be gladly explained to them.

Our request is that the book should not be introduced in any school and if already introduced in any school, the headmasters will please discontinue it and that the book should be struck off the list of books prescribed for use in schools, until the authors correct the above statements regarding Jainism.

(Sd.) GOPICHAND, B.A., Vakil, President.

#### REPLY.

[From Sir George Anderson, Kt. C.I.E., M.A., Director of Public Instruction, Punjab, to the Divisional Inspectors of Schools, Punjab, C. M. No. 5256-B, dated the 23rd April, 1925].

Sir, I have the honour to request you to inform the schools, in your division that in the High Roads of Indian History, Book second, published by Messrs. Uttarchand Kapur & Sons, which was recommended as a supplementary reader for use in schools—*vide* my Circular No. 1/2878-B, dated the 27th February, 1925, the Chapter on the "Founder of Jainism" (pages 12-15) should not form part of the school teaching as it contains passages to which objection has been taken by the Jains. The publishers have been asked to revise the Chapter and submit the same to the Text Book Committee for consideration before its incorporation in the next edition.

[I have the honour to be, etc., (Sd.) J. E. Parkinson, Assistant Director for Director of Public Instruction, Punjab].

No. 5257-B, copy forwarded to the President, Shri Atmanand Jain Sabha, Ambala, for information, with reference to his letter, dated the 10th March, 1925.

[(Sd.) J. E. Parkinson, Assistant Director].

## STORY OF SRI BAHUBALI.

**I**N the beginning of Krita Yuga, there lived in Ayodhya, Sri Rishaba Deva, the first Tirthankara of the Jains. He had two wives, Yasashvati and Sunanda, by whom He had hundred sons. Of the children, Bharata, the eldest son born to Yasashvati and Bahubali, born to Sunanda, were famous.

After having ruled the country for a long time and after having taught all branches of the householder's life (Grahasta Dharma), Bhagvan Sri Rishaba Deva wanted to teach mankind the way to Salvation. So He divided His vast Kingdom among His sons, renounced all attachment to the world, performed hard *tapas* and attained Omniscience, (*Kevala Jnana*).

On the day when the Lord attained omniscience, Bharata who was now a King, had, as the result of his past *punya*, the rare gift of a Chakra (disc) a divine weapon, sent to him. With the help of this wonderful weapon going forth before his huge army, Bharata conquered almost all the countries in the six continents, became a Chakravarti, an Emperor. The triumphant Emperor returned to his capital. But the Chakra, the divine discuss, would not enter the armoury. Bharata asked his *prohita* to find out the cause. He replied, "Sire, the Kingdoms of your brothers are not yet subdued and hence the Chakra is staying out. It will enter the armoury only after you make your brothers your subjects." Whereupon Bharata sent messengers to his brothers except Bahubali asking them to recognise his supremacy and send him tokens of their submission. But they were sons of the same father. They said, "Our Kingdoms were given to us by our father. If He asks us to submit to Bharata we shall gladly do so" So saying they

went to Kailas where their venerable father Bhagvan Rishabadeva was preaching and reported to Him the matter. The Lord told them in reply that all material wealth, glory, power, and happiness of this world were transient and that they should seek to inherit the Kingdom of eternal Bliss, and Power, by treading the Path of Salvation which He was teaching to mankind. On hearing this they renounced all material attachment and became ascetics. Bharata wondered at this.

Now the Emperor sent a messenger to Bahubali. Bahubali was a true brother of Bharata. He said, "If Bharata wants to become my overlord let him do so after conquering me in war." This reply provoked anger in Bharata, who now marched with his army towards Paudanapura (Taxila) the capital city of Bahubali's Kingdom. Bahubali also was ready, prepared to meet his brother on the field. Both the hosts assembled on either side and were ready to fall upon their enemies. But the ministers of both the brothers conferred among themselves, came to them and prayed, "O, Lords! One of you will become victorious after thousands of men die on either side. It is not dharma to expose thousands to death for the sake of the glory of an individual. Therefore we would request you to enter into a dual and decide by your own strength, as to which of you is entitled to victory." This suggestion was gladly approved by the brothers and they went through three kinds of feat *Drtshti-yuddha*, gazing at each other's face without winking, *Jala-yuddha*, striking at each other's face with water, and *Malla-yuddha*, wrestling. In all these feats Bharata was defeated. Each time Bahubali won, his hosts applauded. But there came a change in the mind of Bahubali. Though he was victorious, he felt that his victory was after all to retain his material wealth and power only. He thought that he should fight the enemies of his soul and gain unlimited bliss and power. So he renounced his kingdom on the battle field and became a *Muni*. For a year he was standing still deeply immersed in contemplation of his own self. Ant-hills rose up around him and creepers and snakes entwined around his legs and arms. But he did not move a little. At the end of a year he attained omniscience.

Bharata became conscious of the greatness of his brother and he now bowed down to him. He also caused an image of Bahubali to be made in gold and had it installed at Paudanapura, the capital of Bahubali.

Bahubali was a very strong and beautiful person. He was called the Kamadeva or Manmatha of his age. In his youth he was taught Kamasashtra, (Sexual Science), Nitisastra, (Law) Ayurveda (Medicine), Dhanurveda (Archery), and several other arts and sciences. He attained Nirvana on the holy summits of Kailas.

H,

---

## NOTES AND NEWS.

### THE MAHAMASTAKABISHEKA FESTIVAL OF SRI GOMMATESVARA.

Sravana Belgola is a beautiful village picturesquely laid down between two rocky hills by the magic hand of Nature. The two hills seem to vie with each other in importance and sanctity and if one is larger than the other and is proud of its name Doddapetta, the other is no less conscious of its greatness on account of the larger number of the ancient temples on it. Again if Chandragiri or the smaller hill is important and sacred on account of its association with the *Sallekhana* of the last Sruta Kevali Bhadrabahu, and the great Mauryan Emperor Chandra Gupta, the larger hill or Vindyagiri is equally interesting and sanctified since it has on its top the largest statue in the world. This is the marvellous and dignified image of Bhagwan Sri Gommatesvara about which we publish a brief essay on pages 93 to 96 in this issue.

This sacred image which according to Jaina tradition had been in existence from time immemorial was discovered by Chamunda-Raya and a grand *Mahamastakabishaka* was performed by him in 980 A. D. On account of the stupendous height special scaffoldings have to be erected whenever Mastakabishekams are to be performed. Hence such anointing ceremonies are few and far between performed only at certain conjunctions of the heavenly

bodies at intervals of several years and at a great cost. "The earliest reference to *Mastakabhisheka* is found in an inscription of 1398, which states that Panditarya had it performed seven times. The poet Panchabana refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visalaksha-pandita, the Jaina minister of the Mysore King Chikka-Deva-Raja-Odeyar, in 1677 and Santaraja-pandita, to a third caused to be performed by the Mysore King Krishna-Raja-Odeyar III in about 1825."\* Reference is made to a similar ceremony performed in 1827, to another in 1871 in the Indian Antiquary and to another still performed in 1887 at the expense of the Lakshmisena Bhattarak of Jain Mutt at Kolhapur who is said to have spent nearly Rs. 30,000 for the purpose. Within recent times there was a grand anointing ceremony on 30th March 1910. It will be interesting to note that on that occasion an aerial post was tried by one Mr. G. F. Edwards who sent a message regarding the puja by a homing pigeon which was received by the Madras Mail Office within 3 hours 40 minutes details of which we find in the Jaina Gazette, Vol. VI, No. 6.

After a lapse of a decade and a half a very grand Mahamastakabhisheka was performed on the 15th of March 1925. Months before this date a Puja Committee had been formed with His Holiness the Charukirti Panditarya-Varya Swamigal of the Jain Mutt at Sravana Belgola as President (see plate 17) and Mr. M. L. Vardhamaniah of Mysore as the Secretary (see plate 18). Bulletins were caused to be issued in various vernaculars and circulated all over India to give the widest publicity possible about the then impending great and religious function of the Jains. With great self-sacrifice, Mr. M. L. Vardhamaniah, the energetic and indefatigable Secretary of the Puja Committee, toured all over India visiting the important Jain centres, to invite the Jain Samaj and to make the necessary arrangements for the success of the festival. The news of the Mahamastakabhisheka ceremony of Sri Gommatesvara was welcomed with a thrill of joy all over the Jaina world and the one common talk of the Jains early this year was about their intending pilgrimage to Sravana Belgola.

---

\* *Inscriptions at Sravana Belgola* by R. Narasimhachar.

The Mahotsava or the festival began on the 27th February and terminated on the 15th March with the grand Mahamastakabhisheka of the colossal and majestic image of Sri Gommatesvara. Between those two dates there were various festivals including a Pancha Kalyana puja. As days passed on the influx of pilgrims increased gradually until at last towards the middle of March large crowds began to pour into the precincts of Sravana Belgola. Jains from all parts of India from Calcutta and Karachi, from Kanchi and Kashmir, from Belgaum and Benares, from Bombay and Patna, from Madras and Meerut, from Akola and Allahabad, from Lahore and Lalitpur, from Delhi and Dacca, from Puri and Peshawar, from North and South, from East and West and from far and near, Jains speaking various vernaculars, Jains of all shades of opinion and of all professions, both rich and poor, young and old, literate and illiterate, and sadhus and sravakas mustered strong to pay reverential homage to Sri Gommatesvara and to enjoy the grand and sacred sight of Mastakabhishekam. To add to the importance of the occasion, it was announced that an All-India Jain Conference would be held under the distinguished presidency of no less a personage than His Highness the Maharaja of Mysore (see plate 2). Thus the occasion attracted unprecedented numbers of the Jains and the erstwhile village of Sravana Belgola got itself metamorphosed into a typical Indian City by the middle of March 1925. The village was packed to its utmost capacity, every inch of space getting occupied. The puja committee had made elaborate arrangements for the convenience of the pilgrims and had erected a large number of sheds and tents which were also all fully engaged. His Highness the Maharaja of Mysore very graciously camped at Sravana Belgola itself for 3 days (see plate 3). All kinds of bazaars and *tamashas* and a circus added to the bustle of the place. With the beloved ruler of the State in the midst and with thousands of pilgrims and hundreds of shops, Sravana Belgola could very favourably be compared with any of the average capital cities of Native States in India.

#### THE TIRTHA KSHETRA COMMITTEE MEETING.

The Annual meeting of the Bharat Varshiya Dingambar Jain Tirtha Kshetra Committee was held on the 13th of March in the



spacious pandal erected in the midst of a large number of tents and sheds (see plate 16). The meeting began at 3-30 p.m., with devout prayer. Then Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee delivered an interesting and impressive welcome address. Thereupon Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.*, the Merchat Prince of Indore (see plate 10) was unanimously voted to the Chair. The distinguished president then read his learned address in Hindi, a translation of which we publish in this issue (see p. 77) which was listened to carefully and punctuated with applause very often. Sir Seth Hukumchandji after touching upon the sanctity of Sravana Belgola and the superiority of Jaina Dharma, observes with great point and wisdom, regarding the work of repairing ruined temples :—

“ A substantial fund should be started for this. This can be easily done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Swetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malva. They have also commenced work in the places. Our people also should copy this example.”

The distinguished president winds up his scholarly address with an appeal for unity among all Jains with a view to maintain the sanctity of the Jaina sacred places unimpaired. He says.

“ If any sect gives obstruction to the religious privileges of the other sect in the sacred places it will be doing an unrighteous thing.....”

“ We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places.”

We hope these well-thought-out words coming as they do from the mouth of a distinguished person who occupies an highly influential position in the community must be a sufficient warning to Jains of all sects against repeating actions which tend to breed *Kroda Parinama* and to drag them to courts and councils only to deprive the community of lakhs of rupees which could otherwise be well spent in starting a central Jaina College which has been a longfelt desideratum among the Jains.

Then Mr. Ratanchand Chunilal, the secretary read the report of the Committee for the last year and with this the meeting rose up for the day.

The Tirtha Kshetra Committee met again on the evening of the 14th March when a number of resolutions were passed and the Kalasas (pots containing sacred water) were put to auction. The highest bidder for the primary pot (*Kumba Kalasa*) was Mr. Chensukh Gambirmal of Calcutta. The auction sale which was again resumed in the night brought in an income of Rs. 35,000 which we understand will be given as a contribution to Mysore Government towards the expenses of constructing a bridge over the Hemavati river near Mandhagere, where Danavir Seth Gurumukhrai Sukhanandji of Bombay (Plate 20) has built a very spacious and beautiful Dharmasala at a cost of Rs. 30,000 (Plate 21).

\*

\*

\*

\*

His Highness the Maharaja of Mysore arrived at Sravana Belgola on the 13th March at 6-30 p.m. and His Highness was given a hearty and right royal reception at a special entrance to the village, where a welcome arch had been erected for the purpose. At every road side village on the way from Mysore to Saravana Belgola a special welcome arch was erected by the people who assembled in large numbers and paid their loyal respects while His Highness slowly passed through the arches. From Kikkeri, His Highness took the new route constructed by Sowcar G. P. Dharaniah of Sravana Belgola. Sir Seth Hukumchandji Kt., Mr. M. L. Vardhamaniah and Dorbali Jinadasa Sastriar, the Palace Mahavidhvan and other gentlemen of the place greeted His Highness in the orthodox manner when there was a very large gathering. His Highness very graciously camped at Sravana Belgola itself for three days to witness the festival.

#### THE ALL-INDIA JAIN CONFERENCE

The Jaina Education Fund Association, Mysore which has been doing yeoman service to the Community, under the able guidance of its Founder-President Mr. M. L. Vardhamaniah wisely enough availed themselves of this rare opportunity of the Mastakabisheka Festival at Sravana Belgola and convened an All-India Jain Conference and a special session of the Association.

It met on the 14th of March at 9 a.m. in the spacious pandal which was very tastefully decorated. The gathering was largely representative and the pandal was full even at 8-30 a.m. with the

high officials of the state, the leading members of the Jain Community and other ladies and gentlemen hailing from all parts of India. His Highness Sri Krishna Rajendra Wadiyar Bahadur, the Maharaja of Mysore (see plate 2) who graciously camped for three days at Sravana Belgola (see plate 3) arrived punctually at 9 a.m.

His Highness's arrival (see plate 4) was eagerly looked for by thousands of Jaina pilgrims from all over India who had heard of the many political and personal virtues of the Mysore "*Rajarishi*" and who therefore now wanted to have a glimpse of and pay their respects to that enlightened and universally venerated Maharaja. When His Highness was entering the conference pandal the whole audience rose up to give a warm and respectable welcome. Then His Highness took his seat on a silver throne (see plate 5) which was placed on a cloth of gold. We are glad to note that this silver throne was given as a present to His Highness by Danavir Seth Gurumukhrai Sukhanandji of Bombay as a loyal and respectful tribute from the Jaina Community (see plate 20).

The conference began with the singing of hymns of prayer to Bhagwan Sri Gommatesvara and songs of welcome to the beloved Ruler of Mysore by the girls of the Bombay Sravaki Ashram (see plate 6). Then the palace Mahavidhvan, Sriman Dorbali Jinadasa Sastriar and Nyaya Tirtha, Sriman Shantiraja Sastriar read Sanskrit verses specially composed for the occasion in praise of the benign Government of Mysore and the noble and the inherent traits of virtue and wisdom in the character of His Highness the Maharaja. A brief and beautiful address of Welcome (printed on pp. 70 and 71) on behalf of the Jaina Community of India was read and presented to His Highness the Maharaja in an exquisitely carved gold and silver casket (see plate 8) by Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee. Then His Highness was garlanded by Sir Seth Hukumchandji Kt. Thereupon His Highness rose up amidst deafening cheers to declare the conference open. In doing so His Highness delivered a very scholarly and interesting address, to which we give the place of honour which it richly

deserves in this special number by editing it as the leading article. The whole audience listened to the address with rapt attention punctuated frequently by loud and long continued applause and cheers.

After expressing the best wishes for the success of the conference His Highness left the hall at 10.30 A.M., (see plate 9) and the huge crowds of people vociferously gave vent to their loyal and loving greetings shouting "Mysore Maharaj Ki Jai" as a token of their boundless joy and gratefulness for the great honour that His Highness had very graciously conferred on the entire Jaina community by having kindly opened the conference with an unprecedented and weighty and sympathetic speech. The heart of every Jaina all over India throbs with joy, love and respect and knows no adequate measure of expressing his deep indebtedness for all His Highness the Maharaja's gracious interest in Jains and Jainism.

The conference resumed its sittings at about 11 a.m. under the distinguished presidency of Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.* A short and studied address of welcome was read (see plate 19) by Mr. M. L. Vardhamaniah, the chairman of the reception committee, (see plate 18) which is published elsewhere in this issue. Then Sir Seth Hukumchandji delivered a learned and stirring address in Hindi, a free English rendering of which we print on page 89. (see plate 11),

A report of the Jaina Education Fund Association giving a brief history and working of it was then read by Mr. Santhiraja Sastriar (see page 82). An appeal was made for donations to the fund of the Association which was responded to generously, the collections amounting to about Rs, 15,000,

The many distinguished visitors who attended the conference by invitation were all garlanded and presented with bouquets.

Among the distinguished visitors who took a keen interest were the well known Amin-ul-mulk Mr. Mirza M. Ismail, Private Secretary to H. H. The Maharaja, Mr. Humza Husein, acting Dewan of Mysore, Mr. K. R. Sreenivasa Iyengar, 1st member of Council, Mr. C. S. Balasundaram Iyer, Revenue Commissioner, Mr. H. Lingaraj Urs, Durbar Bakshi, Mr. Krishne Urs, Camp

officer, Messrs. Nanasamy Rao, and A. V. Ramanathan, the Deputy Commissioners of Hassan and Mysore, L. A. H. Winckler Executive Engineer, and Messrs. N. S. Nanjundiah, H. V. Rangaswamy of Hassan District Board and many others. Several European Gentlemen were also present by invitation and very much appreciated the proceedings. The Conference rose up for the day with hearty cheers to His Highness the Maharaja and the royal family.

The next evening the Conference met again to discuss problems relating to the welfare of the Jaina Community and many important resolutions were passed, of which mention may be made of the following :—

This Conference desires to express, on behalf of the Jaina Community in India, their grateful and most respectful thanks to His Highness the Maharaja of Mysore, for His Highness's keen interest in the affairs of the Jaina Community in having graciously opened the conference and delivered a speech which has deeply affected the community and for having shown us the great favour of camping at Sravana Belgola for three days and witnessing the puja ceremonies in detail.

This conference requests the Government of His Highness the Maharaja to kindly sanction the construction of a bridge across the Hemavati at Mandagere in view of the present great difficulties experienced by pilgrims visiting Sravana Belgola and promises to pay a suitable contribution towards the cost of the bridge.

This conference resolves that the entire funds collected by auction of “*Kalasa*” be utilized by the Tirtha Kshetra Committee for the above purpose of contributing towards the construction of a bridge at Mandagere.

This conference respectfully prays the benign Government of His Highness the Maharaja that they may be pleased to take early steps through suitable legislation to prohibit animal slaughter in the state at least on festive occasions such as Dasalakshnika days.

This conference resolves that all Jaina Educational Funds and Associations in India should give all possible encouragement

to the learning of Hindi by both the young and the old in view of the fact that Hindi bids fair to become the *lingua franca* of India

This conference requests the Muzrai Department of His Highness the Maharaja to be so good as to pay special attention to the up-keep and improvement of the famous temples at Sravana Belgola and to see their way to sanction for such Jirnodhar purposes from time to time an amount equal to the contributions that will be made by the Jaina Tirthakshetra committee of Mysore or Bombay.

This conference wishes to propose and place on record a special vote of thanks to Sriman M. L. Vardhamaniah, who is the soul of all the activities here and who has splendidly carried out the huge work of the Mastakabisheka ceremonies in so short a time that was at his disposal after the idea of holding the puja took a definite shape in the month of January 1925.

A hearty vote of thanks was unanimously passed to Sir Seth Hukumchandji for having kindly graced the occasion with his presence and for presiding over their deliberations in spite of his multifarious activities.

The Volunteer corps under the able captainship of Mr. Damodar Langade and the wise and tactful guidance of Dr. N. S. Hardikar of Hubli was of invaluable service to the pilgrims on the very important occasion. The Director, the Captain and the Volunteers were heartily thanked for all their services. Their captain was awarded a gold medal in recognition of his never-failing energy and meritorious love of service. The great services rendered by the most influential and venerable leading Swamijis viz Swastisri Charukirthi Swamiji of Sravana Belgola, Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swastisri Nemisagara Varniji were with due reverence acknowledged and the Conference came to a successful close amidst shouts of "Bhagvan Bahubali-swamiki jai" and cheers to His Highness the Maharaja and the royal family of Mysore.

There was a very grand procession of His Highness the Maharaja at about 6 p.m. on the 14th of March, when there was a large and uncontrollable gathering thronging on both sides of the road to the Sri Mutt. The procession was a grand and

glorious one, a sight which one cannot well afford to miss and which once seen cannot be easily forgotten. During the course of the procession His Highness paid a visit to His Holiness, Sri Charukirtipanditarya varya Swamigal of the Jain Mutt at Sravana Belgola where His Highness was welcomed with great honour in the orthodox manner in which the kings were greeted in ancient days, with *Poornakumbha* and others. Then His Highness the Maharaja was blessed and presented with rich shawls by His Holiness the Swamiji, which His Highness very magnanimously accepted.

### MASTAKABISHEKA FESTIVAL.

The greatest, grandest and the most sublime and memorable event took place on the 15th of March. Early in the morning people were found ascending the steep heights of Doddabetta or Vindyagiri shouting "Sri Gommatesvara Swamiki Jai" "Sri Bahubali Maharajki Jai." About 9 in the morning all available space on the hill was fully occupied. It is estimated that not less than 5,000 people were seated in and on the mantap around the image. Tens of thousands of pilgrims were found on the Chandragiri and in the shade of trees anxiously waiting to see the puja (see plates 14 and 15). Plate 1 shows Sri Gommatesvara ready for the puja as seen in the morning sun on the 15th March.

It is said that the scaffolding was built at a cost of Rs. 10,000. The first puja was performed in the name of His Highness the Maharaja of Mysore.

At about 9-30 a.m. the Mastakabishekam of Bhagwan Sri Gommatesvara began amidst the loud acclamations of bands, pipes and drums and the mingled shouts of Jai! Jai! As the colossal and majestic image was bathed with water, cocoanut meal, plantains, jaggery, ghee, sugarcane juice, almonds, dates, etc., in quick succession, the devout pilgrims found themselves transported to a land of immortality and joy. So inspiring, so grand, so purifying, so magnificent and so thought-stimulating was the highly impressive sight of the anointing ceremony of Sri Gommatesvara, a sight which recalled to the mind the gloriously memorable puja by Chamunda-Raya and the appearance of the

Goddess Kushumandini Devi in the likeness of an old woman bringing milk in a gulla kayi for anointing the colossal image. What thinking soul did not recollect with awe and devotion the austere *tapas* of Sri Bahubali Swamiji and the pious and religious minded resolve of Chamundaraya on this grand occasion ?

At about 11-30 His Highness the Maharaja arrived at the foot of the Hill by motor and walked up the Hill barefooted. A special seat had been arranged for His Highness from which he could conveniently witness the puja, (see plate 12). Then the Abhisheka or the anointment with milk took place (plate 13) which was a supremely grand and inspiring sight which almost made the spectators forget themselves and cry "Gommata Swamiki Jai" and "Bahubali Maharajki Jai". Then there was abhisheka with sandal wood saffron mixture and swarna, viz., gold and silver flowers and coins.

His Highness presented a few costly silk shawls to His Holiness Sri Charukirti Panditarya Swamiji. Then the Mastak-abhisheka came to a successful close amidst deafening shouts of Jai ! Jai !

The ward and hospital constructed by Sowcar G. K. Padmarajayya of Sravana Belgola were opened by Mr. Humza Husein, the Dewan of Mysore on the 16th March when Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swasti Sri Nemisagar Varniji delivered very interesting lectures.

Mr. Humza Husein in the course of his address touched very sympathetically the question of the Mandagere bridge and very appreciatively of the Jains and their history.

\* \* \* \* \*

On the 17th March the Samaj Puja was performed by the bidders led by Seth Chensukh Gambirmal who first emptied his pot of sacred water (Kalsa) on the head of the image when the whole Mantap resounded with shouts of *Sri Gommataswami ki jai*. As the abhisheka went on Brahmchari Sri Sital Prasadji continued chanting mantras till the end. This puja was mainly intended for and mostly attended by the Jainas from Northern India.

In the evening of the same day the Lakshmisena Bhattarakji of the Kolhapur Jain Mutt and his disciples performed a



Mastakabhishekam which was done in a very methodical manner quite in accordance with the religious rites enjoined in the shastras. Only South Indian Jains witnessed this puja.

In the afternoon there was a meeting of Jain Ladies when the titles of Dhanasila and Jain Mahila Ratna were conferred upon Srimati Kanchanbaiji and Srimati Lalitabaiji respectively.

On the 18th March a grand puja was performed by the zamindar Mr. Anigande Desai.

\* \* \* \* \*

It is worthy of special mention that among the several pious pilgrims to Sravana Belgola during the recent puja was the far famed and holy Nirgrantha Muni Maharaj Swasti Sri Shantisagara Swamiji whose piety and virtue, whose austere tapas and teachings are too well known to need repetition here. He was accompanied by his muni sanga and it is said that the whole party followed by a host of Sravakas walked the way from Shedbal to Sravana Belgola and vice versa a distance of about 800 miles. The sight of the Nirgrantha (Naked) muni is a very impressive one recalling to our minds similar incidents in the lives of the Tirthankaras.

\* \* \* \* \*

We shall not be justified in concluding the notes on the Mastakabisheka festival without expressing our heartfelt feelings of joy and thankfulness for all those who have contributed to make the whole function an unique and unqualified success.

First and foremost we take this opportunity to express our heartfelt and respectful feelings of intense gratitude and deep indebtedness for that vastly enlightened, highly talented and supremely virtuous ruler of Mysore, His Highness Sri Krishna Rajendra Wadiyar Bahadur for having very graciously camped at Sravana Belgola itself, with great personal inconvenience for three days and for having most magnanimously opened the All-India Jain Conference, in spite of His Highness's many and varied private and public activities and for thus having conferred a distinct honour on the entire Jaina Community. It is said that the wireless installation was made accessible to the Puja Committee. Besides we understand that when the Jaina pilgrims visited Mysore on their way home after the puja His Highness very graciously ordered that

for a period of three days His palace should be open to be visited by the Jaina pilgrims without any hindrance. Comment is indeed superfluous. His Highness's gracious love of the Jains is simply worthy of praise, admiration and respect. May Bhagwan Sri Gommatesvara shower upon His Highness the choicest blessings of long life, continued prosperity, health and happiness and may there be many more such unique opportunities for the Jains to be blessed with the wise and unequalled guidance of His Highness the Maharaja of Mysore is our humble prayer.

We are also highly thankful to the officers of His Highness's benign Government for efficiently and readily rendering all kinds of help such as medicine, water, light, Bandobasth, etc., etc.

Last but not the least of all we are very glad to note that the puja committee has rendered invaluable help to the large number of pilgrims. An attempt to enumerate their acts of service to the Jain Samaj is a futile and impossible one in as much as almost every thing was done by them. His Holiness Sri Charukirti Panditarya Varya Swamigal very kindly arranged for free boarding in his Mutt. Our respectful thanks for all his kindness and concern for the welfare of the Jain pilgrims cannot be adequately expressed in words.

The heart of all these activities is to be sought for at Mysore. The ardent soul who has been strenuously working for the social and educational uplift of the Jaina Community for about two decades the soul that shuns all farce and noisy demonstrations of service to the samaj, the spirit that yearns for real and tangible service to the community, the spirit that is prepared to make any sacrifice for the vindication of the Jaina Dharma Prabhavana is the one that inhabits the ever-active and energetic and imposing personality of the secretary of the puja committee, Sriman M. L. Vardhamaniah.

His services are too well known to need mention at our hands. The free M. L. Jain Boarding House at Mysore with about 50 students every year, run at his own cost has produced a decent number of graduates in arts and sciences. Considering the fact that the unemployment question is staring at the face of both the government and the ordinary graduates, it is worthy of note, that Mr. M. L. Vardhamaniah or the " Sowcar " as he is more

popularly known encourages students who take up technical courses, in all possible ways, by giving scholarships, etc. It is indeed very gratifying to note that he has understood the vital needs—educational, social and economic, uplift—of the community and has accordingly provided for them by starting a first class boarding house, the Education Fund Association and the “*Visvabandhu*” paper. In fact he has done more for the total good of the community than any Jaina in Southern India. Verily he serves as a noble and worthy example to be followed by others.

Mr. M. L. Vardhamaniah has been the soul of all activities in connection with the recent puja and he has done not a little to make the whole function what it was. At Mysore or at Sravana Belgola the common talk was, “Ask the Sowcar and he will provide for you.” We cannot improve upon this public comment. We congratulate Mr. M. L. Vardhamaniahji for the great appreciation earned by his managing capacity, power of organisation and his zeal and interest in all that pertains to the reputation of Jains and Jainism. He has the ideal of the ‘advancement of the Jaina community deep in his heart, but with a saving clause *viz.*, friendship and cordiality with all sister communities both backward and advanced.

We take this opportunity to express our heartfelt thanks for all that Mr. M. L. Vardhamaniahji has been doing for the Jains in general and for the meritorious service he has rendered in connection with the recent Mahamastakabhisheka Puja at Sravana Belgola in particular. May he live long, happy and prosperous is our sincere prayer.

#### HIS HIGHNESS THE MAHARAJA'S SPEECH.

At a time like this in the annals of India when the social, religious and political structures of our motherland are thrown in the melting pot and are in the process of reconstruction and reformation, at a time when every other community is striving its utmost to emerge successfully out of the struggle for progress, power and prestige and at a time when the Jains are complacently standing with folded arms on the road side to witness the march of others

to the goal, His Highness the Maharaja's opening speech at the All-India Jain Conference comes as a clarion call to the Jains asking them to gird up their loins and be prepared for organised action. The momentous address of His Highness delivered on that memorable occasion is a veritable rosary presented to the entire Jaina community, containing priceless pearls of practical wisdom, gems of mature guidance and the richest diamonds of weighty and loving words of advice. That the whole speech was heard with rapt attention, eagerness and joy is proof positive of the invaluable importance of that gracious utterance. It is not only the vast erudition and eloquence which gained for His Highness the ready and respectable admiration of the audience and the public but the powerful spirituality which underlies his unique pronouncement, and coming from a pure and lofty soul the speech thrilled and magnetised the audience by the magic of enthusiasm and sincerity. Verily this is an epoch making speech, a speech of which we are very proud and justly too, a speech which marks the dawn of a better era for the Jaina Community. We hope the Jains will take to their hearts the words of wisdom and inspiration which His Highness has very graciously given expression to.

What is more emphatic and thought-stimulating than the following on the services rendered by Jainism :—

" It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world ; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence,—and that it has made Power, Will, Character, in one word *Chritra*, an integral element of Perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharma and its Anekantavada."

His Highness recalls to our memory the glory and prestige enjoyed by the Jains in ancient days which automatically reminds us of our present state of affairs. It has to be sadly acknowledged that the Jains are miserably wanting in a central organisation to press their claims in social, educational and political matters. Most of the leading Jains whose duty it is to guide the Jaina public

show a deplorable and callous indifference towards the interests of the community. There are several others who spend their time, energy and money in what is known as national work at the cost of service to community. We have often harped upon this theme that, "Charity begins at home" and that the nation's prosperity and happiness is nothing else but the sum-total of the prosperity and happiness of all the communities who constitute the nation. Edmund Burke, that eminent politician and orator of the 18th century England says, "To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind. The interests of that 'portion' of social arrangement is a trust in the hands of all those who compose it." Therefore His Highness observes with great wisdom and veracity :—

"But you gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards, and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims."

Towards the end of the speech, His Highness gives utterance to one of the greatest principles of political science which is universally true. Says His Highness :—

"Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must, therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally."

Jainism has always received fresh vigour and support from royal patrons and religious teachers or *Tirthankaras* who were all alike Kshatriyas. The hours of darkness are numbered and the silver streaks of rosy dawn are already visible on the horizon. And the one distinct silver lining that unequivocally foretells a bright future for the community is the gracious and royal patronage that the Jains are fortunate enough to enjoy under His Highness Sri Krishnarajendra Wadiyar Bahadur. We are sure His Highness's speech has electrified the whole community with a new life and

will cement the different sects into a single and solid organisation, and coming as it does from the efficient and enlightened ruler of one of the ancient states of India, the weighty words of advice of His Highness merit the very careful consideration of the Jaina leaders.

In short His Highness's address is indeed a timely message delivered to the Jaina Community with the vigour of a trumpet voice, with the freshness of a soft-smiling gentle zephyr, with the sweetness of a stream of rich distilled perfumes amidst the glory and splendour of an occasion which combined in itself both the solemnity of a royal proclamation and the sublimity of a religious sermon.

Now it is the duty of the Jains to show their fitness to receive such a message by translating it into action in all their activities for the betterment of the social, religious, educational and political status of the community and thus pave the way for a happier and freer nation and motherland.

### OURSELVES

This month we are publishing a Special number of the Jaina Gazette with a number of select articles and illustrations in honour of the Mahamastakabhisheka festival and the All-India Jain Conference at Sravana Belgola. Never before was there such a huge gathering under such happy and hallowed circumstances. Therefore as befitting the grandeur and solemnity of the occasion and as a permanent record for future reference we have issued this special number. We hope our numerous readers will kindly appreciate the worth and value of this important number.

The delay in publishing this issue was entirely due to the fact that we had to prepare almost all the blocks specially for this number of the Jaina Gazette. Therefore we trust our readers will not mind this delay in consideration of the enormous time, labour and money that we were compelled to spend in getting up this special number to its present size and substance.

During its existence of 21 years only once before a special issue illustrated with five plates was published in 1914 in honour of the anniversaries of the Syadvada Mahavidyala and the All-India Jain Association at Benares. But never was there a

Jaina Journal illustrated with so many half-tone illustrations specially prepared for it and with so many important speeches and articles all printed on the best art and ivory finished paper respectively.

#### TO OUR SUBSCRIBERS.

It is a fact too well-known to the readers of our Journal that the Jaina Gazette has no permanent fund to finance the Journal. The idea of a fund for the Gazette was thought of so early as 1910 when Mr. J. L. Jaini visited Meerut as soon as he returned from England and when Mr. Mansumrat Das Jaini, Bar-at-law, promised to raise a fund of ten thousand rupees for the Gazette. But somehow the idea has not crystalised itself into anything substantial. It is not possible to over-estimate the importance and necessity of a permanent fund for a communal magazine like the Jaina Gazette. The marvellous success of the Christian institutions is very greatly due to their never failing funds.

India is passing through one of the momentous periods in her history. The Jains forming an "important minority" have their own problems, political, social and religious which are inseparably connected with the struggle for power and prestige in India and the ultimate question of Swaraj for our motherland. For the last so many years the only voice which has been upholding the cause of the Jains from time to time consistently is the Jaina Gazette. For instance, we are glad to say that the Jaina Gazette was solely responsible in getting a seat for the Jains in Madras Legislative Council. Some of the Associations and Political Conferences of the Jains exist only in name and they do no more than to wake up now and then and get up a show at the important places where the national bodies like the Congress meet and play second fiddle to what all the Congress thinks it wise to resolve. The very speeches and resolutions of such annual and aimless gatherings are vexingly dull and commonplace. We earnestly appeal to the leaders of the Community not to fritter away their energies and money in starting new institutions but to work up the All-India Jaina Association in all seriousness and sincerity. "The call of the Times" (see page 125) is also for a serious and frank hearted handling of the situation in right earnest.

The invaluable importance and indispensability of the Journal may be evident from the following few appreciations :—

Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Ex-Judge, Madras, writes " This is the true spirit in which religious magazines should be conducted in this country." The '*Swarajya*' observes, " The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature Law and Science based on up-to-date research." An English lady in Australia says, " Go to this Gazette for the analysis of man and his mist-hidden descent."

Dr. Helmuth Von Glasenapp Professor of Sanskrit, Berlin University, writes to Mr. C. S. Mallinath ; " I read this journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri Purāṇam* and publish them in the Gazette ; I found the first article very useful."

Hence it is quite necessary to strengthen the Journal by starting a permanent fund. If properly financed it may be quite easy to raise the Jaina Gazette to the first rank in the Commonwealth of Journals, a rank which it richly deserves by virtue of its age and the noble cause it advocates. A fund of Rs. 20,000 yielding a bank interest of Rs. 100 per month will be quite enough for the purpose. Thus if we can have 10 patrons paying a donation of Rs. 1000 each and 100 life-members giving Rs. 100 each we can very easily start a fund and work the Gazette very efficiently to the ultimate betterment of the social, educational, religious and political status of the Jaina Community.

Therefore we earnestly appeal to our educated and rich Jains to patronise the Jaina Gazette by becoming its life-members and patrons and thus earn the meritorious *punya* resulting from *Jaina Dharma Prabhāvana*.

### OUR SILVER JUBILEE.

We are glad to note that by a happy coincidence the publication of this special number synchronises with the Silver Jubilee of the Jaina Gazette in English in a way. It was at the rosy dawn



of this eventful 20th century that the Jaina Gazette made its first appearance in 1900 in the shape of a four page Royal Quarto as a supplement to the Hindi Jaina Gazette under the able editorship of Sriman Danaveera Babu Deva Kumar, that eminent benefactor of the Jaina Community. According to this calculation we should celebrate our Silver Jubilee this year. However since the Journal as a separate organ was only begun in 1904 we hope to celebrate Our Silver Jubilee in 1929 with the divine Grace of Bhagwan Sri Mahavira Swami.

#### GOVERNMENT ENCOURAGEMENT FOR THE JAINS.

In a speech delivered in Kanarese in the Madras Legislative Council on 6th March 1925, Mr. K. Raghuchandra Ballal said :—

As a representative of the Jain Community I cannot but touch upon their present condition. Though our community which claims its origin from eternity attained the acme of civilization its present state is most deplorable. We are very backward in respect of English education. Thus it is the prime duty of the Government to adopt necessary measures to advance the interests of this community.

In reply to my question in August last in this House the Government said that the Jains are a distinct community. Some of them are in the Police department. Such of them as are Inspectors must be promoted to be Superintendents and those of the lower ranks to be made Inspectors. Youths of lower educational qualifications but those belonging to respectable families be appointed to high posts.

Three more Jain representatives should be nominated to this Council and nominations be made to local boards and municipalities and as special Magistrates.

Scholarships must be given to Jain students proceeding to Europe for higher studies and also to those in the Government Educational institutions. Liberal grants to be granted for Jain Sanskrit Patasalas and hostels.

Jaina students of this Presidency without being able to obtain facilities for education here are going to Mysore State and pass

examinations. Such of them as return to this province should not be denied Government appointments here.

Financial help is wanted for printing presses and periodicals engaged in the propaganda of Jain philosophy and religion. Kanarese periodicals to be supplied to the library and reading room of this Council.

The organ of the All-India Jaina Association published in English in the City of Madras should be supplied to the library of this House and also to all Government Educational institutions in this Presidency.

#### ANOTHER JAIN M. L. C.

We heartily congratulate Mr. D. Manjayya Hegde of Dharmastala on the splendid success he achieved in his election to the Madras Legislative Council. How much he is loved, trusted and respected is quite evident from the fact that he secured more than a thousand votes above his next candidate.

Mr. Hegde is a generous hearted and sympathetic gentleman of very liberal and broad-minded views. In him we find the salutary and commendable effects of the fusion of western culture and eastern lore. He is very particular about the educational advancement of the Jains. His honoured name is a household word in S. Canara and he is undoubtedly an invaluable ornament to the Jain community in Southern India. The Jains should congratulate themselves on the unique success of Mr. Hegde since he is the second Jain member to take a seat in the Council. We hope to deal with his noble life and activities as soon as possible in a somewhat detailed manner.

#### MUDEIDRI MUTT,

We understand that on the 21st of April last Sri Parsvakirtiji was raised to the *Gadi* of the celebrated Jain Mutt at Mudbidri left vacant by the late Bhattarakji Sri Charukirtiji who passed away at a very advanced age. The deceased was a great Sanskrit Scholar and a very pious and good-natured soul. He led a very religious and upright life. He repaired many of the temples in his place, opened a free boarding in his Mutt for Jain students studying religion and improved the financial status of the mutt. We are glad to hear that the new Swamiji also is a pious and educated Sadhu.

# NEW REMARKABLE JAIN PUBLICATIONS

1. **Jaina Jatakas** or Lord Rishabha's Purvabhavas. Being an *English translation* of Book I Canto I of *Sri Hemachandra's Trishashtisalaka purushcharitra* and narrating the twelve previous lives of the first Tirthankara Rishabha originally translated for the first time by Prof. Amulyacharan Vidyabhushan, the same revised and edited with notes, appendix and historical introduction by Banarsi Dass Jain, M.A. "This book is useful to students of Sanskrit Literature for it is a Mahakavya and contains descriptions full of similes and metaphors, to students of Indian Archæology for it contains Jaina Jatakas some of which might be found represented on stone, to students of history for it contains the complete history of Jains and to students of religion and philosophy for the whole work of which the present vol. forms a part containing incidentally a full exposition of the Jaina doctrines with a refutation of other systems so far as they differ from Jainism." Printed on best antique paper, cloth bound with gold letters 1925 **Price Rs. 4-8-0.**

Dr., O. Pertold writes :—I have seen the sample pages of the translation of Trishashti-salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha - Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains—and serves as an introduction to the study of the Jain Agamas. **Price Rs. 3.**

3. **Introduction to Prakrit** by A. C. Woolner Esq., M.A., (oxon). This book is specially useful for English-knowing Jains. **Price Rs. 3.**

4. **Life and Stories of Jain Saviour Paracvanath** by M. Bloomfield, **Price Rs. 12.**

5. **Acharanga Sutra Ed.** by W. Schubring **Price Rs. 5.**

6. **Avasyaka** by Leumann. **Price Rs. 2-4-0.**

7. **Mahanishi** by Schubring. **Price Rs. 7.**

8. **Aupapatika** by Dr. Leumann. **Price Rs. 8**

*Big Catalogue sent free on application with 1 anna stamp for postage.*

**Please apply to :—**

**MOTI LAL BANARSI DASS,**

**Prop. Punjab Sanskrit Book Depot,**

**Lahore (India).**

# Magical Power of Indian herb & roots

## SARP-NASHAK

A wonderful medicine to drive away snakes without killing them and to save lives of bitten persons and animals. It acts like a charm. The rainy season is coming. Do not delay. Write at once. Keep always debb in your house and save lives of the poor. Price nothing from the poor and from gentlemen only our cost price large debbi Rupee One ; small as 9. special rate for generous men to distribute free to the poor. 12 large debbies Rs. 9 or 24 small Rs. 10-2. Postage free.

**Rai Saheb K. L. Sharma & Co.**

**BOX, No. 2.**

**JAGADHRI (Punjab)**

---

### ASIATIC GOVERNMENT SECURITY LIFE ASSURANCE Co. Ltd.

*Delay in Insurance is always very dangerous. Thousands of widows and orphans have been saved from rack and ruin only by timely insurance.*

#### **Our Company Offers Unique Benefits.**

1. Guaranteed profits 25 per cent per year.
2. Covers the risk of life at the lowest possible rates.
3. Makes a provision for Land or House purchase by Life Insurance automatically discharged.
4. Female Lives insured under ordinary Table at 5% extra
5. Loans without interest, Repayable in 25 years Advanced to Bond holders.

#### **Personal Investment Scheme.**

Grants Loans of Rs. 1000 without interest on Personal Security to its Bond holders as decided by the drawing held for granting such loans every year on 31st Jan and 31st July.

Apply for terms quoting this Journal Wanted Agents for our province.

*Please enquire from :—*

**Messrs : B. P. SINGHI & SONS.**

**Chief Agents,**

**Sirohi (RAJPUTANA.)**

# POSTAL COURSES

STANDING 18 YEARS

1. BOOK KEEPING

2. ACCOUNTANCY

*Apply for Prospectus with one anna stamp.*

C. C. EDUCATION OFFICE,

*Junnar, (POONA).*

---

**B. LITT., Ps. D.**

**DEGREES. THESIS EXAMINATION.**

*Send stamps for literature.*

**THE EDUCATIONAL INSTITUTE,**

*Allahabad, (INDIA).*

---

**Buy Silk Cloth.**

Silk Sahree flowered most beautiful  $5 \times 1\frac{1}{4}$  yds. Rs. 7-8 ;  
 $6 \times 1\frac{1}{4}$  yds. Rs. 9 each.

Silk Turbans Benarsi fashioned with beautiful golden  
pallus 7 yds. at Rs. 7 each. Silk Mufflers, Assorted colours  
at Rs. 1-12 each. Silk Azarband Rs. 3-12 per dozen.

*Note :—Please return at once if the goods do not give  
you entire satisfaction.*

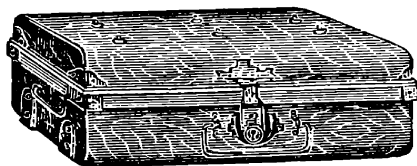
*Apply to :—THE MANAGER,*

**Prem Kutia House,**

*No. 9, Ludhiana (PUNJAB).*

# Famous Negapatam Steel Trunks

Gold and  
Silver  
Medals.



Diploma  
of  
Honours.

Steel Brief-bags, Portmanteaus, Office Requisites, Suit Cases, Uniform Cases, Despatch Boxes, Cash Boxes, Jewel Cases, &c, are made of the Best Steel fitted with handmade 4 lever brass locks of OUR OWN MAKE, painted and stoved with SUPERIOR ENAMELS. Second to none and are very reliable.

Can be had from important dealers in all places.

Note  
Trade Mark.



Avoid  
Imitations.

Liberal Terms to Trade.

Apply to : The NEGAPATAM INDIAN STEEL TRUNK FACTORY.  
Holland Road, Opposite to Railway Station,  
NEGAPATAM. (S. INDIA).

Sale !

Sale !!

Sale !!!



## Grand Reduction Sale

Cheapest Rates Possible !!!

Every home of India knows what the World Renowned "B" Time Piece is. Every part of the machinery is guaranteed to be strong and fine. 36 Hour's winding. Guaranteed for 3 years. Buyers Beware of Imitation "B" Time Pieces. When Buying one please see that it is made in Germany and the "B" mark carefully. Re. 1-12 each. Alarm Time Pieces Rs. 2-8. Postage etc. extra.

The Time Piece Seller,

30, Garanhata Street, CALCUTTA.

# The Volunteer's Union High School Prize Fund.

( Sanctioned by the Gondal state. )

**Dhoraji-Kathiawar.**

To be positively opened on the 19th July 1925, Rs. 80100 to be Distributed as Prizes on the Total Collection of Two Lacs. Each Number contains Five Coupons, Each Worth Re. one. Five Nos. at a time can be had for Rs. 22-8-0 only.

This Prize fund is for the benefit of the V. U. High School, Dhoraji, an institution working on national lines, managed by a committee of forty-seven renowned and respectable persons of Kathiawar.

	Rs.		Rs.		Rs.
1st Prize ...	25,000	2nd Prize ...	10,000	3rd Prize ...	2,000
2 Prizes of ...	500	4 Prizes of ...	250	12 of ...	100

Drawing will take place positively on the 19th July 1925

## Special Instructions.

1. The form appearing below will be a coupon (1/5th part of a whole No.), if accompanied by a remittance of Re. 1-0-0 and will be a whole number if accompanied by a remittance of Rs. 4-13-0 only.

2. Each whole number contains five coupons. Buyer of a whole winning number will get the full prize and holder of a coupon (1/5th part) will get one fifth prize.

3. Please send the remittances by m. o. and the forms by ordinary post, clearly noting down the m. o. No. and the full address as required in the forms. The subscribers will be supplied with their Nos. for the drawing after the due receipt of their remittances and forms.

4. Honest and hard-working agents wanted on good terms everywhere.

5. Please address all correspondence in English in clean and legible hands to " The Hon. Secretaries, V. U. H. S. Prize fund, Dhoraji " with no further mention.

Please note that 19th July 1925 is the last day of payment.

Rates of Subscription.	Dhoraji V. U. H. S. Prize Fund Drawing date 19th July 1925.		Rates of Subscription.
One Number Rs. 4-13-0 only.	Quote here m.o. No.	Leave this space blank. No.	One Number Rs. 4-13-0 only
Five Numbers Rs. 22-8-0 only.	Name _____ Address _____		Five Numbers Rs. 22-8-0 only.

**Free !**

**Free !!**

**Absolutely Free !!!**

Mr. C. R. Jain, Bar-at-law has kindly consented to present 25 copies of his famous book, "The Practical Path" priced at Rs. 2 each to such of those who enlist two new full subscribers or three student subscribers to "The Jaina Gazette". As soon as the addresses and the amount of the subscriptions are received by us we shall send the book free of postage. This is a very good opportunity to get this very valuable book free of all cost.

All subscriptions and names should be addressed to,

**The Jaina Gazette Office,  
9, Ammen Koil Street,  
G. T., MADAAS.**

---

**The Best Ink Manufactured at  
Government Industrial Institute, Madras.**

**Wanted Agents** to canvass orders for our Inks which are in daily use in Government, Railway & Banking offices. We undertake to supply (Moral and Religious) School books and Exercise books and to represent book-sellers and stationers at Madras as their agents.

**Apply to :—**

**N. S. Narayanaswami Ayyar & Sons,  
55, Muthumari Chetty Street,  
G. T. MADRAS.**

---

**New and important publications with a  
liberal discount of 12½ per cent.      Rs. A.**

- |   |     |
|---|-----|
| 1. Sravana Belgola.   | 0 8 |
| 2. A Comparative Study of the Indian Science<br>of thought from the Jaina stand point by<br>Mr. Harisatya Bhattacharya M.A., B.L. | 1 0 |
| 3. Divinity in Jainism by the same Author.  | 0 8 |

If all these three books are ordered for together at a time a discount of 12½ per cent will be given.

**Apply sharp to :**

**The Devendra Printing and Publishing Co., Ltd.,  
9, Ammen Koil Street,  
G.T., MADRAS.**



## FREE TO ALL

Be a free Associate of the **All-India Occult House** by subscribing the monthly **All-India Occult and Spiritualistic Journal**.

**"Spiritual Recorder."**—Wonderful Mystic and next-World revelations of perennial interest, a monthly Mind and Soul tonic.

Join for **Self-Culture Enlightenment, and Benefit**. Privileges—Free Associationship, Diploma and other rights. Remit Annual Subscription Rs 3-8. Foreign Rs. 4-8. **Sample copy As. 8.**

**Special Offer**—Some choicest, tried, invaluable **Yogic & Mystic Secret Lessons** of Health, Happiness and Success, etc., sold for Rs. 2-8 will, for this year, be given away absolutely free to our 5,000 new subscribers, who will remit their fee at once.

*Apply to Secretary,*

## ALL-INDIA OCCULT HOUSE, DACCA.

**Ghost-Mirror-Box**—A wonder of wonders. See the appearance of your departed friends and relatives. Get your difficulties solved. Know your stolen objects. Get enlightened about your past, present and future. Develop clairvoyance and exalted vision. Make the Ghost Box your constant joy and adviser. Price with directions Rs. 2-8 only.

True and sweet echoes of the **Planchette**. Hold communication with your beloved dead. Seek their aid and advice in all your difficulties. Price of an instrument with directions, Rs. 3-4 only.

**A Sure, Safe, Simple and an immediate Venomous Specific.**

**Complete Cure in 2 seconds as if by magic.** As. 4 a box.

**Agents**

**Wanted.**



**Reward of**

**Rs. 50.**

Postage As. 6 extra upto 4 boxes or Rs. 2 for  $\frac{1}{2}$  doz and Rs 3-5 a doz. post paid Please mention "The Jaina Gazette" while ordering.

**JAIN'S INK DEPOT, 55, Brigade Road, BANGALORE.**

Send only 3 As. to cover postage and use.

## — Free Q'RODYNE Sample —

internally or externally in 2 drop doses for all sorts of extremely painful affections, e.g. diarrhoea, colic, dysentary, toothache, sorethroat etc. Single dose relieves and a few more doses effect complete cure. Absolutely harmless and free from opium. 4 dr. phial for Rs. 2 only.

Buy a phial now and always keep a supply handy for Cholera, acidity headache etc.

**ASHRAY & Co.,**

(Dep. J.)

**PABNA. (BENGAL).**

A very beautiful and inspiring  
Coloured Picture of  
**Bhagwan Sri Parsvanatha.**

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head. *Nagendra* is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce tiger and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus pond in which are found two-milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

**Size 14 × 10 inches. Price One Dozen Rs. 3.**

Please note that orders of less than a dozen copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 percent will be allowed.

*For copies write at once to :*

**J. CHANDRAN,**  
**9, Ammen Koil Street,**  
**G. T. MADRAS.**

# AMRUTANJAN

A Boon to Thousands of Sufferers.

*When you suffer from bodily pains such as*

Headache

Rheumatism

Lumbago

Stiff Joints

Sprains



Neuralgia

Toothache

Swellings

Cough, Cold

Cuts,

*And other aches and pains you have a safe  
cure in Amrutanjan*

**TRIAL WILL CONVINCE YOU**

**Price per Bottle As. 10 only**

**Sold in all shops or can be had from**

**MANAGER,**

**Amrutanjan Depot,**

**7, Thumbu Chetty Street, Madras.**

AWARDED 3 GOLD AND SILVER MEDALS.

## T. Sammi's

World-famed and Wonderful Indian Remedies.

**T**HESE valuable preparations obtaining publicity and commendation throughout India for more than 30 years and enjoying a unique reputation are well appreciated both by native and European Doctors and thousands of improved patients. Further puff is unnecessary.

**Hindu Cashaya**—An infallible Specific for Bellyache, Colic, Indigestion, Nausea, Diarrhoea, Dysentery, Dyspepsia, Cholera, Cramps, Fits, Dysmenorrhoea. Sore-mouth, Spongy Gums, Toothache, Piles, Fainting, Hysteria, Scorpion-stings. Price Rs. 0-10-0, 1-2-0, 2-0-0.

**Hindu Ointment**—Acts as a charm for Neuralgia, Sprains, Pains, Bruises, Scalds, Burns, Ringworm, Sciatica, Lumbago, Stiff joints, Rheumatism, Piles, Itch, Headache, Mumps, Colds, Bronchitis and all pains. Small Tin As. 8. Big Tin, Rs. 2-8.

**Jvara Nivirthy**—Unrivalled remedy for Simple or Continued, Remittent or Intermittent, Malarious or Jungle Fever, Influenza &c. Price As. 8 and 15.

**Oil for Deafness**—Radically cures defective hearing, incessant humming sounds in the ear, any other disorder, of the ear, Bottle, Re. 1.

**Blood Purifier**—The best cure for Scrofula, Leprosy, Ulcers, Sores, Blotches, Pimples and Skin diseases of every description as it clears the blood of all impure matter. Price per bottle Re. 1.

**Savukiana**—This is an excellent tonic for all kinds of debility. Thoroughly restores the vital, mental, physical functions and gives vigour. Price Re. 1.

**Cough Syrup**—An excellent expectorant for Cough, Whooping Cough, Bronchitis, Tightness of Chest, Hoarseness, Loss of Voice and all Lungs diseases. Price per bottle, Re. 1-8.

**Specific Drops in Oil**—Cures in 3 days urinary troubles with or without inflammation irritation, in both sexes. Small bottle, Rs. 2. Big bottle Rs. 4-0-0.

**T. Sammi's Wonderful Medicine Co.,**

*Sowcarpet, Madras.*

## SOVEREIGN REMEDY FOR RINGWORM DISEASES WONDERFUL CURE.

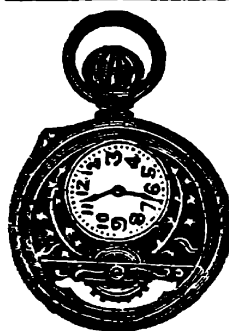
**Is guaranteed** :—No burning sensations, Only three applications. One bottle **As. 8.** One Tin **As. 6.**

**Royal purgative Sweets** :—Produces free and mild motions removing all sorts of bad waters from the body. One Dose **As. 6.**

**Renewer of Health** :—**Elixir and Balm** :—This valuable Alwa will give vital strength and restore the old to their youthful stage. One Tin **Rs. 2—4.**

**Wonderful Tooth Powder** :—To apply only for seven days making it decoction. Removes all sorts of diseases in the gum and teeth and bad smell from the mouth strengthening the teeth, One Tin **As. 8.** Postage 2 annas.

*Apply to* :—*The Manager, R. C. COMPANY,*  
*35, Vaithyanatha Mudali St., G. T., MADRAS.*



## WEEKLY WINDING WATCHES

THESE WATCHES ARE HIGHLY  
REMARKABLE FOR THEIR MERIT  
AND WORKMANSHIP, FITTED IN  
HEAVY SILVER CASE, LEVER  
MOVEMENT, JEWELLED IN 7  
HOLES MEDIUM SIZE, ENA-  
MELLED CUT DIAL, CORRECT  
TIME KEEPER.

Silver, Open face, engine turned case	Price	Rs. 14 0 0	each.
" Hunting "	"	Rs. 17 0 0	"
Nickle, Open face, polished case	Price	Rs. 10 0 0	"
No. 1 Nickle round wristlet Watch		Rs. 5 8 0	"
No. 2 Gold gilt case, gilt dial		Rs. 6 8 0	"
No. 3 Rolled gold case 5 years guarantee		Rs. 9 8 0	"
No. 5 Nickle Octagon or Square Wrist Watch		Rs. 6 8 0	"
No. 6 Same as above, but gold gilt case		Rs. 7 0 0	"
No. 7 Pure Rolled gold case 5 years guarantee		Rs. 11 0 0	"

*Catalogues will be sent freely on application.*

**THE UNIVERSAL WATCH CO.,**

**No. 47, 48, Ramakoti Building, Rattan Bazaar Road,**  
**PARK TOWN P. O. MADRAS.**

# DEAFNESS

NOISES IN THE HEAD  
AND NASAL CATARRH

## CAN BE CURED.

The new Continental Remedy called  
**"LARMALINE" (Regd.)**

is a simple harmless home-treatment which absolutely cures deafness, noises in the head, etc. NO EXPENSIVE APPLIANCES NEEDED for this new Ointment, instantly operates upon the affected parts with complete and permanent success. **SCORES OF WONDERFUL CURES REPORTED.**

### RELIABLE TESTIMONY.

Mrs. E. Crowe, of Whitehorse Road, Croydon, writes :—

"I am pleased to tell you that the small tin of ointment you sent to me at Ventnor, has proved a complete success, my hearing is now quite normal, and the horrible head noises have ceased. The action of this new remedy must be very remarkable, for I have been troubled with these complaints for nearly ten years, and have had some of the very best medical advice together with other expensive ear instruments all to no purpose. I need hardly say how very grateful I am, for my life has undergone an entire change."

Try one box to-day, which can be forwarded to any address on receipt of money order for Rs. 4.

**THERE IS NOTHING BETTER AT ANY PRICE.**

*Address orders to*

**Manager : "Larmalene" Co., "Woodlands,"  
Stone-woods, Dartford, Kent, England.**

*Please Circulate this among your friends.*

# THE JAINA GAZETTE.

THE MONTHLY ORGAN OF

## The All-India Jaina Association.

---

It was just at the rosy dawn of this eventful XX Century that the Jaina Gazette made its first appearance (in 1900) in the shape of a four page royal quarto as a supplement to the Hindi Jaina Gazette, under the distinguished editorship of the late Danveera Babu Deva Kumar Saheb, that eminent benefactor of the Jaina community. Babu Dharma Kumar and Jaina Dharma Bhushana Brahmachari Sri Sitala Prasadji fostered the growth of the journal by rendering substantial assistance in the editorial work.

It appeared as a separate Journal in 1904 under the able editorship of Mr. J. L. Jaini, M.A. Since then it has been successively conducted by Messrs. J. L. Jaini, B. Maneck Chand, A. B. Lathe, Sultan Singh, again by Messrs. J. L. Jaini and Ajit Prasada and now by Mr. C. S. Mallinath.

To-day it is the only English Jaina Journal which is the mouthpiece of all the Jains in India. Since it is edited in English it has a wide circulation not only in India but also in Europe and America.

It treats about all topics regarding Jains and Jainism. It contains learned articles by eminent scholars on Jaina philosophy, Religion, Ethics, History, Literature, Law, Architecture, etc., etc. every month. It always fights for the political rights of the community and has succeeded on several occasions. It stands for the unity and solidarity of the entire community : it acts as a cementing agent among all the Jains who live in the various provinces of India. India is passing through one of the momentous periods in her history. The political, economic and social status of the country are in the process of reconstruction

and reformation. And every Jaina must know as to what the Jains in general are doing and where they are drifting under these changing circumstances. Therefore the Jaina Gazette is the most authoritative newspaper for all the Jains and it is the religious duty of every English educated Jaina to subscribe to the Jaina Gazette. Its invaluable importance and indispensability may be evident from the following few appreciations sent to us by its readers from different parts of the world. Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Ex-Judge, Madras, writes :—"This is the true spirit in which religious magazines should be conducted in this country." The 'Swarajya' observes, "The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research." An English lady in Australia says, "Go to this Gazette for the analysis of man and his mist-hidden descent."

By publishing from time to time articles based on recent researches in Jaina History and Philosophy, the Gazette not only dispels the already existing wrong notions about Jainism but also propagates true information about the religion. It shall continue to live and do more splendid work if it shall only be nourished properly. The Jaina Gazette, as the journal of a people who have been for several millenniums preaching and actually putting into practice the sublime truth *Ahimsa-Paramo-Dharmah*, has a significant part to play in the future history of the human race. *Ahimsa* or non-violence as taught by the Jainas is brought into world politics for the solution of serious race or class problems, economic or otherwise.

**Please register your name at once as a subscriber with a remittance of Rs. 3/- only, the subscription per year, and thus patronise this noble cause.**

Address all communications to—

**THE MANAGER.**

**The Jaina Gazette Office,**

**G. T. Madras.**

**The Rampaul Press, Madras.**



# Nothing Great was Ever

**Achieved without Enthusiasm**

To win all the battles of your life, without the least cause to fear of failure, the only weapon that you should have in your ammunition stock, is *Enthusiasm*

**But**

how is it possible to have this, in the presence of weakness of mind? If you have a weak mind, better use our **Atank Nigrah Pills**, which besides, are unrivalled in their efficacy to cure Brainfag, Indigestion, Constipation, etc.

A tin with 32 Pills, costs only a Rupee.

*For particulars please write to :—*

**Atank Nigrah Pharmacy**

26, Broadway, Madras.

---

## NAVARASA LEGHYAM.

**THE PRINCE OF TONICS  
PREPARED**

**OUT OF**

**THE JUICE OF NINE FRUITS.**

**PRICE PER SEER Rs. 3.**

**WRITE TO :—**

**Sri Pujoyapada Pharmacy,  
George Town, Madras.**

# Malabar Ayurvedic Stores.

The best house for the most reliable and genuine Ayurvedic  
Sastric Medicines and Specifics.

FOUNDED BY

Ayurvedacharya N. MADHAVA MENON, A.M.A.C.,

*First Lecturer of Ayurveda, The Government School of  
Indian Medicine, Madras.*

*Desciple of the late Vaidya Ratna Pandit,*

D. GOPALACHARLU, A. V. S. & A. M. B.

OUR

1. MADANA KAMESWARA LEHYAM, the world  
renowned nervine tonic. Price per lb. **Rs. 10.**
2. PRANA SUDHA, a real Sudha (*nectar*), no exaggera-  
tion : Try and convince yourselves. Price per bottle.  
**Rs. 2-8.**
3. RAJAMALAKA THAILAM, the best brain cooling  
bathing oil. Price per bottle. **Re. 1.**
4. PHIRANGARI-GHRITHAM, a sure remedy for all  
skin diseases of any origin at any stage. Price per  
bottle. (sufficient for one month's use) **Rs. 8.**
5. SIDDHA MAKARADWAJA, genuine.  
Price per 24 Pills. **Rs. 3.**

**Catalogue free on application.**

Tel : Address :—"HEALTHOME."  
**MADRAS.**

Address :—  
1/40, Broadway.  
**G. T. MADRAS.**

**Most urgent and important.**

# **The Jaina Gazette**

## **(Special Supplement)**

EDITED BY

**AJIT PRASADA, M.A., LL.B.,**  
*Judge, High Court, Bikaner.*

**C. S. MALLINATH, Madras.**



OFFICE :

**436, Mint Street,**  
**Madras.**



# **The Jaina Gazette**

## ***(Special Supplement)***

---

### **Suggestions for the Amelioration of The All-India Jain Association.**

The following is sent to us by Mr. Adishwar Lal Jain, Chandni Chowk, Delhi, for publication :—

With reference to a notice appearing in the Press by Mr. Chaitan Dass, B.A. Secretary of the All India Jain Association or the Bharat Jain Mahamandal for the amelioration of the said Association and asking for opinions towards the same end, the following suggestions are submitted for favour of minute consideration by those interested in it.

#### **Suggestions :**

The All India Jain Association to break up into two separate Associations, the one to be known as The All India Jain Political Association, with its aims and objects as follows :—

1. To attain full Dominion Status for India.
2. To safeguard the interests of the Jain Community by securing special representation for the Jains in all Legislative, District, Municipal, Educational and other public bodies.
3. To secure due representation of the Jain Community in the public services of the country.

4. To safeguard the interests of the Jain Community in economic, religious, social, and other inter-communal matters.

This Association is to be free from the Control of other Political Associations of the country, and is to frame its own programme, as far as the interests of the Jain Community are concerned.

The other Association is to be known as THE JAIN LITERATURE SOCIETY OF INDIA with its sole aim 'Promulgation of Jain Literature.'

Both these Associations are to have, in course of time, provincial and district branches as well.

The Jaina Gazette (English) to be issued in two parts:—

Part I. An organ of the All India Jain Political Association, to be edited by Mr. A.B. etc.

Part II. An organ of the All India Jain Literature Society, to be edited by Mr. C. D. etc.

### **Cause of Changes.**

The chief characteristic of the All-India Jain Association has been in the past to be representative of the three sects of the Jain Community and in pursuance of this aim it has stood for:—

- (1) Union and Reform of the Jain Community.
- (2) Propagation of Jainism.

The main cause of its failure is that it has included such objects in its programme as propagation of religion, religious and educational reforms on which unity of the three sects is impossible, and so it could not achieve any success even in those objects on which unity of the three sects is possible which are (a) safeguarding political rights of the Jain Community (b) promulgation of the Jain Literature.

Hence the above proposal for two separate organisations for both, so that whilst the Government servants may not be able to join the Jain Political Association, they may be able freely to join the Jain Literature Society.

### **Need for a Separate Political Association.**

Without taking its proper share in the public life of the country, the Jain Community is bound to lose its entity.

The Jain Community has been neglected by the Congress. The working committee of the Congress issued invitations to a good many Associations all over the country to meet in the All-parties conference last year. But they did not issue any invitation to a single Jain Association. But they are not to blame for this. The Jains have not a single representative Association of their own worth the name to whom such an invitation might be issued.

The Jain Community made several representations to the Government during the past regarding its political rights as a minority, but now with the demise of the one able Leader Mr. J. L. Jaini, it has fallen in such a lethargy that it could not see its way to make a single representation to the Indian Statutory Commission, and as such there is no likelihood of any provision being made for the Jains, as that for other minorities in the future constitution of the country.

A Jain political conference was also established by P. Ajit Pershad about ten years ago, but it held only one session first and last. It did nothing to advance the political rights of the Jain Community or of the country at large. Hence it failed for want of the sympathy of those on whose behalf it purported to act, and is now as good as dead.

Here it must be clear that political advancement is as much necessary for the uplift of a Community as religious, social and educational reforms are, and that without political advancement the Jain Community cannot be treated with

any consideration by other communities, nor can it effectively safeguard its interests in other spheres of activity.

It is therefore, necessary that the more thoughtful among the Jains should meet in a body to decide the future political programme of the Jain Community to suit its particular needs, so that it may have its proper place in the body politic of the country. The aims and objects given above are but a rough sketch and open to amendment in accordance with the considered views of the Leaders of the three sects of the Jain Community.

### **Political rights of the Jain Community as a minority.**

The question arises as to the special rights of the Jain Community in pursuance of the above objects. Such a weighty question can be answered on its merits by some sober and enlightened representative body of the Jains sitting together to find out its solution, but a little close consideration will show that the following demands may not be exorbitant.

No. 1 is intended to unite the Jains with the rest of the country in the attainment of a common goal, without which all their efforts in safeguarding their Communal rights would avail nothing.

For No. (2) two seats for the Jain Community in all legislative, district, municipal, educational and other public bodies to be filled up by *nomination* in case their number in *general elections* fall short.

Past experience shows that the Jains had no member in the Council of State, nor in the Provincial Councils of Bengal, Burmah, Assam, probably in Bihar and Orissa also, and except on one occasion even in Punjab. Had there not been a special representation for them in Madras, most probably they would get no representation there also.



Many Municipal and District Boards have also not a single Jain Member. The courts, Syndicates and Text-book Committees of Universities are almost all devoid of Jains with the result that histories containing wrong information about the origin and tenets of Jainism find an easy way in the curriculum of schools and colleges. Communal elections are not possible for the Jains. Hence it is best to follow the policy of the Congress to contest in general elections, but to ensure representation of Jain Community, there should be a provision in the statute, that if their number falls short of the prescribed minimum, it is to be filled up by nomination.

For No. (3) to give special facilities for appointments to the Jains in such ranks and in such departments in which their number is at present nil.

If the Jains claim any share in public services on a population basis, they are sure to be losers, but still there are hundreds of departments in which not a single Jain is employed, and as such their claim for appointments in those departments is but reasonable, and by this process they may succeed in getting more jobs in these days of keenest competition in every department of Government.

For No. (4) necessity will arise only at certain intervals such as grant of Jain Holidays under the Negotiable Instruments Act.

A recent instance of this sort deserves special notice. There has lately been a move among certain Hindu Leaders that the separate column for Jains should be eliminated from the next census report, and that they should be included among Hindus. This is to debar the Jains from ascertaining their statistics in regard to population, education, etc. It ought to be the work of a representative Jain political Association like the aforesaid one, to checkmate such mischievous propaganda.

### Apprehensions.

The following apprehensions are likely to arise in this connection.

1. Will not the Jains lose the sympathy of the Hindus in demanding separate rights. The reply is 'No,' if they interpret their motives judiciously. Whilst the Leaders of the country have failed to make the Mohamadans give up their demands of separate communal representation, the only way to achieve this lies in making the various factions of the Hindu Community (*viz.*—Sikhs, Jains, Untouchables, Non-Brahmans etc.) demand special representation for them separately like Sikhs in the Punjab, so that the Mohammadans may not be able to claim a representation far in excess of their numerical strength, and be ultimately forced to surrender their claim for it.

2. Will communal representation be maintained in the future constitution of the country? Most probably so. The protection of the claims of *religious and linguistic* minorities has been recognised by the *League of Nations* as an obligation of international concern and the League of Nations has also made it a condition of the admission to its membership of a State that it should satisfy the League on the subject of minority protection. Britain, as a member of the League, is bound to safeguard the rights of all *religious and linguistic* minorities which may seek such protection.

3. Will each of the three sects of the Jain Community claim separate representation for itself? Certainly, not. Such sectarian exclusiveness becomes manifest in those spheres where sectarian interests are involved, such as propagation of religion according to the beliefs and scriptures of the one sect or the other. But in legislative and other public bodies the Jain representatives will look to the interests of the entire Jain Community, and not of any one particular sect. Hence there need be no fear of any disunion on this point.

## How to Achieve the object.

The most appropriate time for such a political Association and its branches was to put forth its demands somewhat like those enumerated in items 2 and 3 above before the Indian Statutory Commission, and at the All-parties conference. But though that time is gone, the work can now be taken up in hand, for its need will remain as long as the Jain Community will live.

Those having the welfare of the community at heart can still do something by inviting a session of the All India Jain Association, issuing personal letters to sober Jain thinkers all over the country to attend that session, frame their demands in it somewhat like the above ones, and request the Viceroy to nominate two representatives of the Jain Community to press those demands. Many Co-workers and Sympathisers who are silent now owing to lack of organisation among the Jainas, are likely to help in such a noble work. This work may require some immediate efforts, but it will more than repay the labours.

Now something about the proposed '*Jain Literature Society of India*':—

It has been said above that safeguarding political rights and promulgation of Jain Scripture are the only two objects, by retaining which the All India Jain Association can maintain its genuine character of being representative of the three sects of the Jain Community. Hence the two separate Associations for both of them as stated above.

Now it will be briefly shown how propagation of religion and such other items in its programme as educational, social and economic reforms stand in the way of the Unity of the three sects and so they ought to be excluded from its programme, if the Association is to be representative of three sects.

### 1. Propagation of Jainism.

Propagation of religion involves not only the preliminary function of promulgating the truths of religion, but it also

carries with it the additional functions of claiming new converts and prescribing the kind of worship and the scriptures that are to be taught, to them and on these two points unity of the three sects is impossible. On the other hand, Promulgation of Jain Literature is an object on which not only Jains of all sects, but all lovers of learning, of whatever creed they may be, may be interested to encourage.

As religious education is to be a part of every system of education, unity of the three sects is impossible in any system of educational reform, as each sect would like to have the religious instruction imparted according to its beliefs and scriptures.

As social matters are subject to the will of the local Panchayats, an influential sectarian Association can exert greater influence upon them in achieving any tangible results than an All Jain Association can do. If the Association takes up such controversial matters as widow re-marriage, Intercaste marriage, shudhi, Achutoddhar, it can never be representative of the three sects, nor will it be able to enlist the co-operation of the cultured intelligensia of the Jain Community, owing to these causes, the Svetambar and Sthanakwasis have all along kept quite aloof, and the Association has run only nominally as a defacto Digambar Society with Digambar office-bearers, President, Secretary and Editors etc. If it be the aim of those interested in the Association to keep it alive, the only way to achieve this object is to exclude the items of propagation of religious educational, and social reforms and keep such objects only on which unity of the three sects is possible and they are

- (1) Safeguarding political rights.
- (2) Propagation of Jain Literature.

Hence the above proposal to break the Association into two separate Associations for the aforesaid proposals.

## **Editorial Comments.**

### **1. All-India Jain Political Association.**

There is no meaning in saying that the All-India Jain Association can be split up into two Associations one for the purpose of acquiring political rights and the other for the publication of Jain Literature. The Association, as it is at present, has only two aims. 1. Union and Progress of the Jain Community. 2. Propagation of Jainism. There is nothing to show that fighting for political freedom was ever regarded as one of the aims of the association. If that were so there would have been no necessity for the formation of the Jain Political Conference ten years ago. It is absolutely necessary that the Jains should unite and work strenuously for the acquisition of political privileges for their community. And this can be done only through an All-India Jain Organisation. We can have such an association either by reviving the old Jain Political Conference or by starting a new one by the name of the All-India Jain Political Association with well-defined political aims.

It is high time that the Jains gird up their loins, come forward and fight for the political emancipation of their community. They have as much right and as many claims as any other community in India for recognition and for participating in the political privileges that may be granted to the Indian Nation. We give below some of the points that stand in favour of the Jains' demand for political amelioration.

1. The Jains are a very ancient and important community. They have been the inhabitants in India from time immemorial.

2. From the very ancient days they have been contributing to and influencing the thought, culture and art of the Indian people. They have contributed in large measure to every branch of the Indian literature. Some of the excellent masterpieces in every Indian language are from the pen of Jain authors.

3. Their religion is entirely different from any other Indian Religion. It is a great blunder to call the Jains Hindus. The Jains do not recognise the Vedas or any of the Hindu Scriptures and do not believe in the teachings of any of the Hindu Rishis or Acharyas. How then can the Jains be called Hindus ? The Jains are as distinct from the Hindus as the Mahommedans and the Christians are. We were under the impression that misconceptions regarding the Jains and Jainism were fast dying out. But we regret to find that the giant among them has not yet died. It is ruling the minds of certain Hindu leaders who seem to think that the separate column for Jains should be eliminated from the next Census Report and that they should be included among the Hindus.

4. There have been many Emperors, Kings, able statesmen and administrators among the Jains. Chandragupta, Kumarapala, Kharavela, and Amogavarsha are some of the names known to history. Their reigns are known to have been glorious and beneficial to all.

5. The Jains have contributed no insignificant share to the civilisation of India and the progress of the Indian Nation. The Jain Community is like an indispensable limb in the body of the Indian Nation. As such in the interests of the Jain Community and the Indian Nation as well it is very necessary that the rights of the Jains should be protected.

6. The Jains form an important minority community. As such their rights and privileges deserve to be protected and preserved.

7. There is a general animosity between the Jains and the Hindus. If the Jains will have no representation in the governing bodies of the country there will be no hope that their interests will be safeguarded.

We endorse the claims and suggestions for the acquisition of political privileges mentioned above. But we wish to suggest that the association should be formed in the immediate future and a working Committee consisting of energetic

members representing all the provinces should be created and the work begun. In the first instance the Committee members representing the different provinces should visit every Jain centre in their respective provinces, educate the people on the aims and ideals of the association and enrol members. The association should also have substantial fund, so that the work may go on regularly and without difficulty.

## II. The All-India Jain Association.

We are not for changing the name of the Association into the Jain Literature Society and confine the work of the association only to the publication of the Jain Literature. This work is already being carried on in several places by several individuals and institutions belonging to the three sects of the Jains. Every Jain knows that our late lamented leader Mr. J. L. Jaini has left by will his property for the preservation and publication of Jain Literature especially in English. And we are glad to note that the Central Jain Publishing House at Lucknow has taken up this work under the supervision of Pandit Ajit Prasadji. So there is no necessity for having a separate Association exclusively for publishing Jain Literature. This work can be kept as one of the items in the programme of the All-India Jain Association.

We refuse to believe that the failure of the All-India Jain Association to work properly was due to its programme which contained such items as the propagation of religion, educational and social reforms. Since we are as much interested in the welfare and progress of the Jain Community and propagation of Jain Religion, as anybody else, we hope to be excused for being frank and straightforward in expressing our views. We would attribute the failure to the following causes:—

- 1 The office of the Association was no where.
2. The office-bearers were so only in name.
3. The aims and objects of the Association were not clear and well-defined.

4. There was no practical programme of work.
5. There was not enough publicity about the Association.
6. There was no sufficient fund.

#### THE CONDITION OF THE PRESENT-DAY JAINS.

1. They are decreasing in number day by day. From a calculation of the figures obtained in the Census Reports during the past years it is clear that 19 Jains die away every day. If the mortality should go on at this rate there will be not even a single Jain 155 years hence, i.e., in the year 2085 A. D., Jainism and Jains will be things of the past. What will be the use of our fight for political emancipation and our labours for the preservation and propagation of Jain literature if there will be none to be profited by them.

2. The Community is torn to pieces by schisms, sects and sub-sects.

3. In certain provinces the Jains are still backward in education.

4. Social evils such as child-marriages, old men marrying young girls and caste-prejudices ruin several families.

5. Economic distress sometimes brings disaster to families.

6. Much money is wasted on religious litigation.

#### THE ONLY REMEDY.

The only remedy for the above evils is to have in the first place an All-India Jain Association having as its members

1. Representatives from all the sects of the Jains and
2. Representatives from all the provinces where the Jains live.

The Association should have the following objects.

1. To increase the numerical strength of the Jains.
2. To unite all the sects of the Jains.
3. To provide facilities for the education of the Jain boys and girls in all the provinces.



4. To study the social customs among the Jains and remove all social evils that stand in the way of the progress of the Community.

5. To provide relief to the distressed Jain families.

6. To propagate Jain Religion.

It is true that all the Jains will not be one with us in our views. But it is a fact that there are some at least in every sect who will co-operate with us whole-heartedly for the common good of the Community. It is no reason why the vital items in the programme should be wiped off simply because some members or even many members will not join us. It is enough if we have, in the beginning, some members representing each sect. Let us go on with the work and we can be sure of success in the long run. What is the use of repairing and decorating an inside room when the whole house is surrounded by flames. Let our leaders calmly think. Let us care for the educational, social, and economic progress of our Community as a whole. Sectarian Panchayats are good in their own way for certain matters. But let us make the All-India Jain Association the biggest Jain Panchayat to discuss matters affecting the whole Jain Community.

If the Jains of the three sects should unite and work for a common cause, their views should be liberal. They should care for the whole Jain Community first and then for their own sect.

#### HOW TO WORK.

1. *Propagation of Religion.* The Association should have equal regard for the scriptures of the three sects of the Jains. It should publish with English Translations all the important religious books of the three sects. Let the public read them and follow whichever teaching they think to be the best.

2. *The Converts.* The Association should recognise the converts as equal to born Jains and admit them as members. The converts should be allowed to follow the teachings of any of the three sects.

3. *Religious instruction.* The Association should publish books on Jainism giving the views of all the sects side by side. Such books only should be recommended for study by the students. Thus a student, to whichever sect he might belong, will know the teachings of the other sects also.

4. *Removal of social evils.* The Association should educate the Jains on their present deplorable condition and try to improve their position by removing as rapidly as possible the social evils which have crept into the Jain Society either by association with the other communities or through ignorance. The Jains should have before their minds, eye the society of Lord Mahavira's days as the ideal society.

5. *Promotion of Education.* The Association should give scholarships to deserving poor students of any Jain sect.

6. *Economic relief.* Jain banks should be started on co-operative system for giving help to the poor Jain families to enable them to do some business and earn their livelihood. Industries can also be started to give work to the unemployed.

7. *Religious Litigation.* The Association should prevail upon the leaders of the Digambara and the Svetambara communities to put an end to the religious litigation as early as possible since it is against the very spirit of Jainism.

### III. The Jaina Gazette

The Jaina Gazette can be issued in two parts Part I as the organ of the All-India Jain Political Association exclusively for Politics.

Part II as the organ of the All-India Jain Association to discuss all other matters concerning the Jain Community.

#### WHAT WE NEED.

Paper circulars and platform speeches alone cannot help us to achieve our objects. We are urgently in need of money and men.

*Money.* Every member of the Association should pay at least one per cent of his income every month. A substantial

fund should also be created. Donations should be collected every year in every Jaina locality on all festival occasions. Every contribution of Rs. 100 or more should be added to the Permanent Fund and the remaining amounts should be used for meeting the expenses during the year.

*Men.* We want representatives and real workers in every Jaina village and town. The representatives should send to the central office of the Association once at least in a year (a) Notifications of the Births and Deaths among the Jains; (b) Accounts of the social and economic condition of the people; (c) The number of the school-going children; (d) Subscriptions and donations that they may collect and all other informations that the Association may require.

*Note:—*We are glad to learn that Rai Bahadur Sahu Jagmandar Dass of Nijibabad, Rai Bahadur Chotey Lal, O. B. E. of Moradabad, Rai Saheb Tek Chand Jain of Jandiala-guru and Rai Bahadur Sultan Singh of Delhi have expressed their views in favour of establishing an All-India Jain Political Association.

We request all readers and subscribers to communicate, at the earliest possible time, their opinions on the above subjects to Mr. Adishwarlal Jain, S/o Mr. Piyaarelal, Ex-M. L. A., Advocate, Chandni Chowk, Delhi.

C. S. MALLINATH.





**Ready for despatch.****Post Free.****Standard Works on Jaina Philosophy.  
The Sacred Books of the Jainas Series.****Translated into English with exhaustive  
commentaries.**

		Rs.	A.	P.
Vol. I.	Dravya Samgraha by S. C. Ghoshal ...	5	8	0
II.	Tattwartha Sutra by J. L. Jaini ...	4	8	0
III.	Panchastikaya by A. Chakravarti ...	4	8	0
IV.	Purushartha Sidhyu- paya by Ajit Prasada (In Press) ...	4	8	0
V.	Gommatsara Jiva Kanda by J. L. Jaini	10	0	0
VI.	„ Karma Kanda Pt. I. ...	7	8	0
VII.	Atmanushasana ...	4	8	0

**Works by C. R. JAIN.**

Key of Knowledge	...	10	0	0
Jaina Law	...	7	8	0
What is Jainism	...	2	0	0
Confluence of Opposites	...	2	0	0
Sannyas Dharma	...	1	8	0

**The Central Jaina Publishing House,  
Ajitashram, Lucknow (INDIA).****The Rampaul Press, Washermanpet, Madras.**

