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દાદાસાહેબ, ભાવનગર.

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THE JAINA GAZETTE

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THE ALL-INDIA JAINA ASSOCIATION.

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The Jaina Gazette.



Miss Subhadra Devi, Ph. D.



THE JAINA GAZETTE

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MISS SUBHADRA DEVI, Ph. D.

SISTER Subhadra Devi *alias* Dr. Charlotte Krause the only daughter of Mrs. Anne Krause and Mr. Herman Krause—a wholesale merchant, was born on 18th May, 1895, in Halle on the river Saale (in Central Germany). She joined the elementary school at the age of six at Dobriluck. In her later life she learnt French, English, German, Latin, higher Mathematics, Science, etc. She also studied Greek and the elements of Hebrew privately. She went to Marbing (in Hessen) and took up Chemistry, German Literature and Philosophy as her subjects. In 1917 she devoted herself to the study of Sanskrit under Prof. Dr. Richard Garbe—an expert in Sankhya and Yoga systems of Philosophy. After having grasped the elements of Sanskrit, Miss Krause gave off the scientific studies and confined herself completely to Philological Researches. She passed her Ph. D. Examination, after submitting a thesis on Middle High German literature.

She studied some of the master pieces of Vedic and Sanskrit literature such as important hymns of the Vedas, Upanishads, Brahmanas and great epics and several pieces of Maha Kavyas and dramatical literature.

Dr. Hertel's enthusiasm for Jain literature inspired Dr. Krause and directed her attention and sympathy towards Jainism and its vast literature. Hence she began to study some of the excellent works of Kalikalsarvagna Sri Hem Chandracharya, poetical and prose Kathavakas and Charitras of

Shri Jinkirti and others and Jain philosophical works like Vachakavarya, Sri Umasvati's Tattvartha-dhyansam, etc. To better understand and follow the books she studied Gujrati, Hindi and Rajasthan languages.

Amongst other publications she contributed an article in German concerning a new and interesting old Gujarati Jain version of Panchatatva.

In 1925 Dr. Krause was invited by Mr. Jamsedji E. Saklatwala—a friend of Prof. Hertal and the Krause family to accompany him to India where they landed in October, 1925. During her stay at Bombay, she studied Zoroastrian Literature and Pehlavi religion.

She went to Gujarat and Central Provinces with a view to visit various centres of Jain religion. She first went to Mount Abu to pay her tribute of respect to Itihastattva Mahodadhi Jainacharya Shri Vijay Indra Suri. Here she came in contact with Nyaya Tirtha Nyaya Vi-harad Upadhyaya Shri Mangal Vijay, an erudite scholar and an author of various works such as Jaina Tattva Pradip, Tattavakhyana, etc. At Shivapuri, she got an ample opportunity of studying Jainism under the guidance of Muniraj Sri Vidyavijay. She also studied Jain Nyaya, she was struck so much with the excellence, elegance, and truth of the doctrines of Jainism that she determined to adopt some of the vows of Jaina laymen and expressed her desire to Sri Vidyavijay and Shri Vijaya Indra Suri. In a large audience of 5,000 the Vrata-Grahain ceremony was performed and Miss Krause adopted Jainism. Henceforth she took up the study of Jain Dogmatics, Metaphysics, Ethics and Psychology and read the "Oghaniryukt" under Upadhyaya Sri Mangalvijaya.

She undertook a long journey of 600 miles in the company of Jaina Sadhus, and during her tour she took boiled water and vegetarian diet having completely given up eggs, etc., observing fasts and such other practices in accordance with the spirit of Jainism.

Aged 32, she has been taking keen interest in Oriental religion and culture for the last ten years. She has delivered public lectures in Vernacular on the value of Jain religion and has

written many articles in Gujrati and Hindi in various magazines and speaks very highly of the Jain Institutions. She has recently composed a small pamphlet entitled "Jangal—main—Mangal" which has been published under the name of Subhadra Devi the name given to her by Suriji at Abu.

She is regularly pursuing her studies under the guidance of her Guru, can discuss with steadiness the comparative value of several religions. She is at present doing research work in Gujrati Rasa-literature, and compiling a dictionary of old rare Gujrati words—both works of inestimable value to literature.

Miss Subhadra Devi possesses charming manners, a broad outlook, a clear foresight, a keen perception, a perspicacity of genius, a bold comprehension and unexhausting capacity for hard work in which she takes delight.

An article published in the Indian National Herald of 14th August, 1927, entitled "German Lady's Life as a Jain" which throws light on her views about Indian life, women, Music, etc., deserves to be read by those who wish to be acquainted with her detailed life—a life at once inspiring, pure and exemplary.

—(*The Jaina Hostel Magazine.*)

SAMARA, THE GOVERNOR OF TELLINGANA.

BY

Umrao Singh Tank.

AMONG the Great Jainas of the fourteenth century, Samara occupies an eminent position. He was distinguished for his selfless devotion to *dharma* and unbounded love for his country. So long as what is good and beautiful in human nature continues commanding our admiration, his name will always be mentioned with love and reverence.

He came of an influential family of the Oswals that claimed many chiefs and princes among its patrons. His father Desala had three sons by his loyal and devoted wife, Bholi; Samara being the youngest. While the other two Sahajapala and Sahana lived separate from their father—one at Devagiri and

the other at Cambay—the young Samara stayed at home with his father at Patan and assisted him in the management of the family business. Luck brought Samara in touch with Alp Khan, the governor of Gujarat, who then resided at Patan. The Khan was highly pleased by his charming manners and intelligent demeanour and appointed him as his court jeweller.

In those days Ala-ud-din (A.D. 1295–1315) occupied the throne of Delhi. He was a bigoted monarch. He had not learnt to separate politics from religion. Image-breaking was an integral part of his policy and consequently his officers never hesitated to desecrate and destroy the temples and *Muths* whenever they got an opportunity to do so. In A.D. 1312, an iconoclastic outrage was perpetuated on the holy Mount Satrunjaya near Palitana. The temples were damaged, the idols were mutilated and the chief image of Lord Rishabha, which was established by Jawada was made away with. When Samara learnt of this, his heart was filled with grief and indignation. He vowed not to sit quiet until he had seen the great *tirtha* restored to its pristine beauty and purity. With this determination, he went straight to the residence of the governor and sought an interview with him. Admitted into his presence, he with tears in his eyes, told him his tale of woe and misery and implored him to allow him to 'restore' the 'haj' of the Jainas. The Khan moved by the sincerity and earnestness of Samara acceded to his prayer and issued necessary *firmans*. The greatest obstacle which was in his way was now conquered. His next move was to obtain the permission of the *Sangha*. It was a formal affair. Having got it, he started building operations and it took two years to repair the damage. When everything was ready, Samara led a grand *Sangha* headed by his father to the holy Satrunjaya and had the chief image of Rishabha installed and consecrated by his venerable guru, the great Siddhasuri of the Upakesa-gachchha.

In A.D. 1318, his father died and shortly after he was called by the king of Delhi, Qutub-ud-din Mubarak (A.D. 1316–1320) who had heard of his great deeds. He was received with every mark of distinction worthy of his position and was honoured with

the title of 'the chief merchant of India.' Under Ghiyas-ud-din Tughlak (A.D. 1320-1325) he became an influential personality in the Imperial court and enjoyed the king's confidence. It was through his intervention that Vira-Balla, the king of Pandu-desha was liberated and sent back to his kingdom. In A.D. 1321, the king sent his eldest son Ulugh Khan with an army against Warangal and Tellingana. The prince whose acquaintance with Samara had ripened into deep friendship took him with him and after the conquest, when time came to arrange for the government of the country, appointed him as governor of Tellingana. On this occasion Samara gave another proof of his kindly and philanthropic nature by purchasing the freedom of his 1,100,000 fellow human beings who had been taken as prisoners by the victorious army. As governor, he took his residence at Warangal where he built a magnificent Jaina temple. Under him, the trade of the country made such a rapid progress that many merchants from outside made Telingana their home. He proved himself such a just and sympathetic administrator that he was actually adored by his people who characterised his rule as *Rama-rajya*.

“THE ATTRIBUTES OF THE SOUL.”

Mr. Mani Lal Vadi Lal, has, in the Jaina Gazette for August 1927, raised some objections to my answer published in the January issue. He says that my answer, in the effort at elucidation, rather creates more confusion by the contradictory assertions it contains. But my answer when looked at from different points of view, contains no contradictory assertions. The wedlock of Soul and matter, when reviewed from Samanya standpoint, is of course from eternity, but when reviewed from Vishesh standpoint, it certainly is not so and I never admitted it to be so. Or I might put it thus :—any particular bondage in itself is non-eternal, but the succession or the series of the bondages in the past is eternal, just as any particular birth of a

man is non-eternal, but the succession or series of his births in the past is eternal. The succession or series of Mohan's parentage in the past is eternal, but as Mohan has got no progeny, the succession comes to an end. The seed comes from the tree and the tree comes from the seed and thus this succession in the past is eternal, but if a seed is burnt in the fire, it does not grow into a tree and the succession comes to an end. Thus we see that to think that whatsoever is from eternity, cannot come to an end, is not correct; a succession of things or events although eternal, can certainly come to an end.

Then Mr. Mani Lal Vadi Lal says: "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 stand-points. How is an eternal state or condition to be annulled?" But it is a mistake to call this state a state or condition of the Soul, it is rather a combined state of Soul and matter both; it is not natural state or condition of the Soul, it might be called (Vibhavik) an unnatural or artificial state—caused by a foreign element—of the Soul, which must necessarily come to an end when that foreign element goes off. When the association—although eternal with respect to its successive series—of that foreign element with the Soul, disappears, the unnatural condition caused by that association must be annulled.

Mr. Mani Lal Vadi Lal asks why I speak of "matter in bondage with Soul" instead of Soul in bondage with matter. It is because it is matter which is attracted towards, and flows into Soul, and because it is matter—Karma which is every moment changing—at every Samaya (moment) some matter—Karma is falling off, and some other matter—Karma is entering into bondage—while the Soul is not changing its identity, it remains the very same Soul. Then he says: "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." But this intermingling, although eternal, is not the part and parcel of their natural existence,

hence it can be annulled without annulling their natural existence,—by the annulment of this intermingling, the natural existence of Soul, far from being annulled, is shown out in its Full Effulgence. Then further on Mr. Mani Lal Vadi Lal observes: “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.” Now the non-eternal bondage which begins and falls off at particular points in time, the combination and separation of the various matter—Karmas which is taking place every moment—is never characterised as Moksha. But when entire eradication of all the matter—Karma takes place and there remains no tinge of any passion or desire left within the Soul, then there is no room for the bondage eternal to stare in the face even for a moment—the eternal succession of the bondage of matter—Karma comes to an end, and the Soul shines out in its Pure, Unadulterated Natural Existence—this is what is called Moksha.

The above is my brief reply to his objections. Now there are two theories about Samsara—the embodied and transmigratory condition of the Soul. One is that Soul and matter—Karma are intermingled from eternity—the bondage is from ever—there was no time when the Soul was without bondage in its Pure Natural State. The matter—Karma produces in the Soul love, hatred and other diverse passions, affections, and desires which in their turn attract new matter—Karma for the bondage towards the Soul. The old matter—Karma having given its fruits, is detaching itself and the new one in subjection to the various passions, affections, and desires, is attaching itself to the embodied Soul. This process of attaching and detaching is going on from eternity and the Soul does not experience and realize its Pure Natural Existence, it rather identifies itself with matter—the physical body. When the Soul receives the True Teaching, it begins to experience and realize its Pure Natural State, and when, after following the right conduct with right faith and right knowledge, it becomes immersed in its Pure.

Natural Life, then the entire matter—Karma falls off and the Soul gets full Freedom from the bondage and goes unto Nirvana, Moksha, or the Godhead. This is the miracle—rather the scientific and systematic process by which the eternal bondage (eternal with respect to the continuous successive process) is broken off and annulled. This is the Jain theory. The other theory is that the Soul was in Pure, Natural State before; and at some particular time, it got bondage of the Prakriti or matter. Then the question arises: How the Soul got the bondage? In the Jain theory of eternal bondage, this question cannot arise, because the Jains do not admit that the Soul and matter were mixed together at any particular time. They hold that these are in a combined state from eternity hence such questions as—when, how, and by whom the Soul and matter were combined—cannot be put to the Jains. But in case of the other theory, such questions are quite legitimate and we have to hold that Soul and matter were combined by Ishwara,—the God; and in that case all the defects and blemishes of the worldly Soul become applicable to the God, and He having lost the Status of Pure Divinity, becomes like an embodied worldly Soul. Thus we have two theories:—One, that of eternal bondage of Soul and matter—although somewhat difficult to understand on the face—is better and nobler. The other, that of bondage taking place at some particular time through the agency of God—although very simple and easy for the lay man—is not so good and noble as it lowers and damages the Supreme Divinity and does not afford full freedom to the embodied Soul. We have to choose between the two and see which stands more to reason.

—*Rickhab Dass.*

SOME MISCONCEPTIONS REGARDING JAINISM.

(To the Editor, Simla Times.)

SIR,

I have read in the columns of the *Simla Times* the concluding portion of an article entitled "Jainism" from the pen of a contributor who subscribes himself 'A. S. P.' I shall feel obliged if you will permit me to remove some of the misconceptions that abound in that composition?

It is a mistake to suppose that the Jainas are Hindu dissenters or that Jainism arose with Mahavira. Had that been so the Hindus would have never said about it that it was founded by Rishabha Deva, the son of Nabhiraja, who was the third Manu. The Hindu teaching about the Manus is that there are fourteen of them, and they appear at the commencement of creation. This is simply fatal to the notion that Jainism was founded by Mahavira, or by Parasvanath who preceded Mahavira by 250 years within the historical times. The Hindu conceptions of creation, Manus and the like may or may not be correct, scientific or adequate, but the fact remains—and it is an important fact—that the Hindus know of no other personage than Rishabha Devaji as the founder of Jainism. Had Jainism been established by Mahavira, they would be sure to know it, and, instead of confirming the Jaina tradition about the origin of their religion, would have flatly contradicted it as untrue. As Stevenson says in his "Kalpa Sutra and Nava Tattva," the Hindus and Jainas agree so rarely that we cannot afford to refuse credence to their agreement when one is actually reached on any point.

The next point is about the Jaina practice of non-injury. As to this A. S. P., could not restrain himself from having a fling at the whole of the Jaina community. He writes: "Devout Jainas have been known to have placed them (the vermin) on a separate bedstead and then to have paid some one to sleep on

it, so that the vermin might have nourishment ! ” I can only say as to this that it is a malicious libel propounded or repeated by A. S. P., quite gratuitously. It is contrary to the Jaina rule to cause pain to one living being to placate or provide nourishment for another. There is no question of buying off the consent of the victim either. Pain is pain and the causing of it cannot be justified under any circumstances under the Jaina doctrine. No true Sravaka will ever act in the way as the devout Jainas are said to have done by A. S. P. If there be a story like that current in some cheap literature which he has read, that must be the outcome of the lively imagination of an easy-going ‘penny-a-liner.’ I should have thought that a responsible writer would never seek to make capital out of a wretched yarn like that at any time, even though hard put to it to find something funny to say to his readers.

A. S. P., is really amusing when he says that in Hinduism escape from re-birth was open only to the Brahmans. What about Janak who was a Kshatriya, and the innumerable other Kshatriyas? If the Upanisads are to be believed some of these illustrious Kshatriyas were noted for their *jnana* and many a Brahman wended his way to their courts to learn wisdom divine from them !

We next have the accusation that Jainism encourages suicide. If A. S. P. had only read what is written in bold letters and clear language in one of the Jaina Shastras on the subject, he would have found ample food for reflection there. This is how the passage (rendered in English) runs :—

“ *Bhaktapratyakhya marana* is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by an incurable disease, and who is not faced by any sudden cause of death. Whoever desires to put an end to his life while still able, with his body, to observe the rules of the *dharma* and of the order properly he falls from the true path ! ” (See the Bhagwati Aradhana).

There is no question here of a recommendation to commit suicide or of putting an end to one’s life at one’s sweet will and

pleasure when it appears burdensome or not to hold any charm worth living for. The true idea of *sallekḥana* is only this that when death does appear at last one should know how to die, that is one should die like a *man*, not like a beast, bellowing and panting and making vain efforts to avoid the unavoidable ! Had A. S. P. read anything of the true science of Religion he would have known that the soul is a simple substance and as such immortal. Death is only for compounds, whose dissolution is termed disintegration, and death, when it has reference to a living organism, that is a compound of spirit and matter. By dying in the proper way will is developed, and it is a great asset for the future life of the soul, which, as a simple substance, will survive the bodily dissolution and death. If A. S. P. had taken the trouble to enquire into the nature of the numerous *samadhis* (small shrines) which are still to be found in different parts of the country, he would have discovered that all kinds of *sadhus* have tried to attain to the higher form of death. In Hinduism, too, the injunction is clearly given in the Manu Smṛiti where one may read:—

“On the appearance of some incurable disease and the like, facing north-east and maintaining himself only on water and air, and established firmly in *yogic* contemplation, he should move steadily onwards till the body falls down. This mode of dying termed *mahaprasthana*, is the one enjoined in the scripture. Therefore, it is forbidden to die in contravention of the prescribed form ! ”

I will now take up only one further point. A. S. P. thus expresses himself towards the end of his article :—

“Although the teachings of Jainism appear to aim at great perfection, it can very aptly be called ‘the pathos of an empty heart.’ ”

No doubt to a man who will not take the trouble of studying the subject on which he is going to discourse or write, Jainism might appear as the ‘pathos of an empty heart,’ but A. S. P. should be charitable enough to accord me the privilege of saying that to the Jainas his article appears more as the tragedy of an empty head than anything else ! If A. S. P. would only

take the trouble of reading the proper kind of books on Jainism and comparative religion, and study the whole subject as a science should be studied, he would not, I am sure, be long in arriving at proper estimates of the different problems connected with religion which the generality of the 'learned' men of our day are prone to dispose of too readily and flippantly as the outpourings of the baby mind of the race.

JAINA SABHA,
SIMLA,
31st August, 1927. }

Yours, etc.,
CHAMPAT RAI JAIN,
VIDYA VARIDHI,
Barrister-at-law.

Note.—This letter was sent by Mr. C R. Jain to the Editor of the *Simla Times* as an answer to the misrepresenting article on Jainism published in that paper. It is surprising to note that the Editor had not the kindness to give place to it in the columns of his esteemed paper. Faithful representation of facts and Impartiality should be the mottoes guiding true journalism. These two characteristics seem to be significantly absent in the case of our contemporary at Simla. [Ed. J. G.]

LORD MAHAVIRA.

(A great witness to Ahimsa.)*

THERE is a fourth great witness to the great truth. That is Mahavira whose name is held in great reverence by the Jains. Mahavira the Blessed One, Baghavan Mahavira was born in a palace. His father was a king; but as he grows in years there comes to him a consciousness of the high mission of his life. All his wealth he distributed to the poor and he went out. After twelve years he returned. At the age of 29 or 30 he stands before the people not as a king but as a teacher, a teacher of wisdom. He was a great organiser, and Mahavira

* An extract from the lecture on "Witnesses to Ahimsa" delivered by Sadhu T. L. Vaswani on the 13th January 1928 at the Gokhale Hall, Madras.

going from place to place, preached this message of Ahimsa. The way in which he preaches it is significant to my mind. Let me ask you to remember one of his sayings. He says in one place— 'Ahimsa is the condition of Knowledge.' That is a wonderfully beautiful way of expressing the philosophy of mercy. Mahavira indicates an important aspect of Ahimsa in the words 'Ahimsa is the condition of knowledge.' That is perfectly true and lets you the secret of Nature. If you will not feel your unity with Nature, Nature will not show any love of hers to you. Nature's laws are revealed to those who love her. So remember, love is the foundation of knowledge. To-day in schools and colleges young men think that in order to acquire knowledge they have only to study certain books. This external study will not give you true knowledge, I remember a beautiful saying of a Master of Natural Science, a beautiful saying of Huxley. He says if you would discover the laws of Nature you may sit before Nature as a child with reverence in your hearts; then will Nature reveal her secrets to you. So, if you want to know something of those laws of human evolution, and to make a proper study of humanity you must learn to love humanity. I know you young men, for to you specially do I speak, desire to know something of the ancient Indian Culture. Then put love in your practical daily life as the ideal. If you want to know the secret of the treasures of Aryavartha, if you want to live a life of wisdom, a life according to the ancient ideal, then try to live that ideal life. The knowledge of India will not come to you through the study of merely of books; the condition of knowledge is Ahimsa. That to my mind is a very great truth, and certainly it is remarkably so with regard to higher knowledge or Tapasya too, as Patanjali points out. He points out that love is essential to Tapagnana. This truth was then preached by Mahavira. Another saying of his is also beautiful which to my mind gives us another aspect of the doctrine of Ahimsa. Mahavira says in one other place. 'Regard all creatures as thyself and harm no one.' I do not know if the whole philosophy, if the entire metaphysics of Ahimsa, can be expressed in better words than these. Harm no creatures because the creatures are thyself.

How had Mahavira in these wonderful words interpreted the ancient truth 'Tatvamasi' Thou art that, there is but one self, but one spirit, the eternal one. And you and I and everyone of us, every human being every creature is a limb of the whole imperishable body of the eternal Purusha.

VARDHAMANA PURANA.*

BY

(Prof. R. Tattacharya, M.A., L. T.)

Introduction.

The following summary is written from the Kannada poem of Achanna or Achiraja. The work begins with salutation to Sri Vardhamana Jinendra, Siddhas, Acharyas, Upadhyayas and Sadhus, Sarasvati. Siddhayini Yakshi and Gajendra Yaksha are next invoked. Praise of Gautama the Ganadhara, Bhutabali, Pushpadanta, Griddha Pinchacharya, Samantabhadraswami, Pujiyapadaswami and Akalanka-deva are next honourably praised. Next as authors of Jinendrapuranas the following Kannada poets are mentioned. Sri Vijaya, Gajankusa, Gunavarma, Nagavarma, Asaga, Pampa, Ponna (endearingly Honniga), Ranna (Ranniga), Aggala and Boppa. Rechana (Rechiraja—a military chieftain under the Kalachurya ruler Ahavamalla—was a devout Jain. He ordered the completion of the Virajinesvara Kavya begun by Kesiraja in collaboration with Tikkana and Chavana. The author Achanna is (a Jaina Brahman) of Bharadvaja Gotra, son of Kesiraja and Mattamba, of pure conduct, a disciple of Sri Nandi-Yogindra, and famous as Vani-vallabha. The narration here is in accordance with the history described by the Ganadharas and the learned.

Previous Births of the Soul of Lord Vardhamana Mahavira.

South of the Meru Mount in Bharata Khanda Jambudvipa lies the country of Magadha with its capital Rajagriha.

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Visvabhuti ruled the country, Jaini was his queen. He had a brother Visakhabhuti who was the Yuvaraja. Visvabhuti's son was Visvanandi, and Visakhabhuti's son was Visakhanandi by his wife Sundari. Disgusted with the world, Visvabhuti crowned his brother Visakhabhuti as Adhi-raj, his own son Visvanandi as Yuva-raj, renounced the world, took *diksha* under Sridharacharya, and became a *tapasvi*.

Now Visakhabhuti was ruling the kingdom peacefully, and Visvanandi the Yuva-raj made for himself a splendid pleasure garden. One day the king having heard of a revolt of the chief of Kamarupa, Visvanandi was permitted to march against him with a large army and put down the revolt. Visvanandi was triumphant, but he was also merciful to the vanquished. The rebellion was quelled and Visvanandi returned to the capital in all pomp and glory.

His cousin Visakhanandi took advantage of his absence and made his pleasure garden his own. Visvanandi's first thought on return home was his garden. Finding Visakhanandi there, the two fought a deadly fight, and Visvanandi struck his rival with a stone pillar. Visakhabhuti fled to a *Kapitha* tree, Visvanandi uprooted it, and was about to strike him dead on the spot, when the offender fell at his feet and implored for mercy. Moved by the piteous cry and the shouts of the mob that had gathered there, Visvanandi resigned the park in favour of his cousin, and went out to *tapas*. Visakhabhuti failing to persuade him to stay followed him with a thousand princes, took the *diksha* under Sambhuta-muni, and went to *tapas*.

Visakhabhuti in due course went to Satara Kalpa.

Visvanandi observed all the rules of an ascetic and travelled over several places. Once he came to North Madhura and was in his midday walk for *parana* (meal following fasting). Just then there came a fierce bull, trampling and destroying everything that came in its way and scaring away men, women and children who ran away in fright. The Muni Visvanandi was pierced through by the bull and left on the ground staggering, bleeding and dying.

Under Visakhanandi the kingdom of Magadha fell an easy

prey to the chief of Kamarupa who had now enslaved Visakhanandi and employed him as a letter-carrier or an errandsman. Having just then delivered a message to the ruler of Magadha, Visakhanandi appeared on the scene, and quite enjoyed the sad plight of his former enemy, whom he taunted in diverse derisive language. Excited by the contemptuous laughter of his enemy, Visvanandi muni thought that he should kill him in the next birth. With this *roudra-dhyana* he died, and entered the Satara Kalpa.

Their term of life in the Satara Kalpa having run out, Visakhabhuti-chara and Visvanandi-chara were born on earth as Vijaya (i.e. Balabhadra) and Triprishta (i.e. Vasudeva) respectively, sons of Prajapati Maharaja of Poudanapura in Suramya by his wives Jayavati and Mrigavati. Achyuta (Tripishta) distinguished himself by several feats of valour. He married Svayamprabha daughter of Jvalanajati King of Rathanapura Chakravala. This marriage brought him an enemy in Asvagriva (the Visakhanandhi of a former birth) whom he fought and killed. To Achyuta came the *Chakra Sudarsana*, and other emblems of *Chakravartis*.

One day King Prajapati heard that Jvalanajati renounced the kingdom in favour of his son Arkakirti and took the *Jinadiksha* under the famous sage Pihitasrava. So he also renounced, became a disciple of Pihitasrava Swami and took to *tapas*.

Vijaya was ruling the kingdom of Magadha and Achyuta became the Lord of Trikhanda. The latter got a son named Sri Vijaya and a daughter named Jyotihprabha. When Jyotihprabha attained a marriageable age, a *Svayamvara* was announced, which was attended by princes from Panchala, Andhra, Chola, Malava, Magadha and other countries. Jyotihprabha however chose as her husband Amitateja, son of Arkakirti, her maternal uncle. Arkakirti's daughter married Sri Vijaya.

One morn before day break Triprishta passed away while in bed, loud was the lamentation in the palace. Vijaya mourned the loss deeply, made over the kingdom to Sri Vijaya, took to

tapas under Pihitasravaswami, and in due course passed away and reached the eighth Kalpa.

Triprishta went to the seventh *naraṇa*, and after undergoing the term of 33 *sagaras* came back to this world as a lion in Simhagiri forest. Here he was the terror of the forest. One day the lion had the good fortune to see the *charanas* Arinjaya and Amitaguna. The *charanas* took pity on the soul of the lion and narrated to him the story of his former births thus :—

“Long long ago in the forest of Madhukara there lived a hunter Pururava by name. He sighted at a distance Dharma-sagara Sara muni and his followers travelling from Pundarikini-pura. Taking the sage for a peculiar animal the hunter aimed an arrow at him, but his wife Kali prevented him. When the sage came near, the hunter threw down his bow and arrow. fell at his feet and begged for mercy. The sage blessed him, taught him the vow of abstinence from flesh eating, and moved on towards another town. As a result of his abstinence, the hunter died and became a *deva* in the Soudharma Kalpa.

“The term of one *sagara* year being over in the first Kalpa, you came back to this earth as Marichi son of Bharata the first Chakravarti by his wife Anantasene, and grandson of Purudeva the first Tirthamkara. Now Marichi started a religious school of his own different from that established by his grandfather. In the Samavasarana of Adiswami, the Ganadhara foretold Bharata that his son Marichi would, after a long course across the ocean of *Samsara*, become the last Tirthamkara. Marichi was delighted at this news. But elated with his own intelligence he soon forgot the lessons of wisdom and truth preached by the Jina and the Ganadharas, and became the originator of a *Mithya* school of religion. He invented the *tarka sutras* called *Sankhya*, taught Kapila and other disciples and assumed the robes of a monk. On his death he reached the Brahma Kalpa where he spent ten *sagara* years.

“He was next born on earth in Ayodhya as Jatila, son of Kapila the Brahman and his wife Kapile. He took to *tapas* even

as a child and attained the first Kalpa where he spent one sagara year.

“Thereafter he was born as Pushpamitra, son of Bharadvaja and his wife Pushpadante in the town of Sthunagara, became a *tapasvi* immediately after *upanayana*, and died. He reached the first Kalpa again.

“From the first Kalpa he again came down and was born as Agnisakha son of Agnibhuti and Gautami of the town called Svetaka. Here again after *upanayana* and study of the Vedas, Puranas, Nyaya and other Sastras he took to *tapas*, died, and passed away to Sanatkumara Kalpa.

“There, after a term of seven sagara years he came down again to the town called Mandira—as Agnimitra, son of Gautama and Kousike.

“Again on death after *tapas* he went to Mahendra Kalpa where his term was seven sagara years.

“Again he came down to Mandira as Bharadvaja son of Salakyana and Madire. Here again after studying the Srutis, Smritis and Puranas, he became a recluse, passed away on death to Mahendra Kalpa.

“Then, on the expiry of his term in the Mahendra Kalpa, for having set up false doctrines he had to go through several *trasa sthavara* births. You had to suffer all this for having preached against the Jaina religion. Thus after a long period of sorrow and misery you were born as Sthavara son of Soundilya and Parasari in Rajagriha. Sthavara became a *bhikshu* and dying, went to Mahendra Kalpa.

“Once again on the expiry of the term of life in the Mahendra Kalpa you were born as Visvanandi son of King Visvabhuti of Rajagriha and his wife Jaine. As Visvanandi you became a *tapasvi*, and pierced by the bull you died and went to Satara Kalpa.

“After the period in Satara Kalpa, you were born as the first Vasudeva called Triprishta son of Prajapati Maharaja of Poudanapura and his wife Mrigavati. There after enjoying all the pleasures of a Chakravarti, fondly attached to your Queen

Svayamprabha for whom you slew Asvagriva, you died with your last thoughts of hatred of Asvagriva.

"Now we have just returned from the *samavasarana* of Sri Vimalanatha Tirthamkara, when the Ganadhara, on being questioned as to the present state of Marichi the future Tirthamkara, said that he is now a lion in this mountain."

The *charana* Arinjaya went on describing the horrors of the seven narakas, and advised the lion, that had by now recollected his previous births, to cease grieving over the past but to contemplate on Dharma that would promote happiness. The lion regretted very much his present inability to praise, worship and do all acts of devotion proper to the *charana*. The sage by his insight saw at a glance all the former births of the soul before him and the future births also beginning from Pururava the hunter and ending with the last Tirthamkara. He laid special emphasis on Samyaktva which brings peace and happiness, whereas its opposite brings misery. He then explained briefly yet clearly Samyaktva, the Vratas, Apta, Agama, and Rules of conduct for the Sagara and the Anagara, and blessed that the lion may never again lose the Samyaktva which he had then attained. Seeing that the lion was deeply sorry for the parting, the *charana* foretold that they would meet again in a month, when as a *deva* the lion would go to worship Jina Chaityalaya.

The lion from that moment took to a course of austere discipline and *tapas*, and dying passed on to the Simha-vimana in the Soudharma Kalpa.

On the expiry of his term in the first Kalpa the Simha-chara came down to Kanakapura in East Videha, South of the Sita River in Dhevaki-Shanda, and was born as Kanakadhvaja, son of the Khechara King Kanakaprabha and his Queen Kanakamale. Kanakadhvaja married Kanakaprabhe, and to them was born Kanakaratha. Kanakaprabha crowned his son Kanakadhvaja as king and took the *diksha* under the sage Sumati. Kanakadhvaja in his turn made over the kingdom to his son Kanakaratha became a disciple of Sumatiswami, and after due penance passed on to Kapitha Kalpa.

From Kapitha Kalpa in due course he came down as Harishena son of Vajrasena (and his wife Susila), ruler of Ujjayini in Malava. Vajrasena after a glorious reign took the *diksha* under Srutasagara-muni. Harishena in his turn took the *diksha* under the famous sage—Supratishtha, and after due *tapas* passed on to—Mahasukra Kalpa where he became known as Pritimkara in the Pritivardhana-vimana.

Finishing his term of ten Sagara years in Mahasukra Kalpa, Pritimkara-chara came down as Priyamitra—son of Sumitra of Pundarikinipura in Pushkalavati country—East Videha-Dhataki-Shanda.

One day Sumitra attended the *Samavasarana* of Kshemamkara Jina, and became an ascetic. Priyamitra became the king and the *Chakra-ratna* came to him. He ruled with all the splendour of a Chakravati for 83 pubba yeara. Once becoming aware of his old age by looking in a mirror, he got tired of the world, made over the kingship to his son Sarvamitra Chakravarti, took the Jina *diksha* under Kshemamkara Tirthamkara, and performed the austere rites of a muni.

In due course he went to Sahasrara Kalpa, and spent in the Ruchaka Vimana the term of 18 Sagara years with the appellation Suryaprabha.

Thereafter he was born as Nandana son of King Nandivardhana and Viravati of Sitachcha City in Purvadesa in Bharatakhanda Jambudvipa. This Nandana married Priyamkari. One day King Nandivardhana witnessed the several changes a cloud underwent in the sky, grew disgusted with *Samsara*, resigned the kingdom to his son Nandana, took *digambara diksha* under sage Pihitasrava. Now Nandana begat Nanda to whom he made over the kingdom. He became in his turn a disciple of Pihitasrava Guru, took to *tapas*, retired to the Vindhya mountains, took to *prayopagamana* and passed away in a month.

Nandana-muni attained the sixteenth Kalpa called the Achyuta Kalpa. He was spending his term of 22 sagara years there in the Pushpottara Vimana.

(To be continued.)

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 127, No. 4, Vol. XXIII.)

Q 92. Describe Dharma.

A. Dharma or observance is of ten kinds. They are Forgiveness, Humility, Honesty, Contentment, Truth, Restraint, Austerities, Renunciation, non-attachment, and chastity. All these are of the highest degree (*uttama*).

Q. 93. What are Anuprekshas ?

A. Anupreksha is repeated reflection in mind on the nature of things. A man on the right path should repeatedly think of (1) the transitoriness of worldly things, (2) unprotectiveness of the soul, (3) mundaneness, (4) Loneliness, (5) separateness, (6) the impure nature of the body and other worldly things, (7) inflow of karmic matter into the soul, (8) stoppage of karmic matter, (9) shedding of karmic matter, (10) the nature of the Universe and its constituent elements, (11) the difficulty of attaining right faith, right knowledge and right conduct, and (12) the nature of the Right Path to Moksha.

Q. 94. What is meant by Parishaha-Jaya ?

A. Parishaha-Jaya is the subduai of sufferings that may come to a person on the path of Liberation.

Q. 95. What are those sufferings ?

A. The sufferings are twenty-two and arise from hunger, thirst, cold, heat, insect bites, nakedness, languor, women, walking too much, sitting, sleeping, abuse, beating, begging, failure to get alms, disease, contact with thorny shrubs, discomfort from dust, respect or disrespect, conceit of knowledge, lack of knowledge, and from slack belief.

Of these 22 sufferings only 19 can be possible to a saint at one and the same time ; because heat and cold cannot co-exist in the same way as the saint cannot be sitting, walking and sleeping at the same time.

Q. 96. What are these sufferings due to ?

A. Conceit and lack of knowledge are caused by the operation of knowledge-obscuring Karmas ; slack belief by right-belief-deluding Karma ; failure to get alms by obstructive Karma ; sufferings arising from nakedness, languor, women, sitting, abuse, begging, respect and disrespect are due to right conduct deluding Karma ; and the rest are caused by Vedaniya Karmas.

Q. 97. What is Right conduct ?

A. Right conduct consists of Equanimity, Recovery of Equanimity after a fall from it, pure and absolute non-injury, all but entire freedom from passion and ideal and passionless conduct.

Q. 98. What are austerities.

A. Austerities are of two kinds, external and internal. External austerities are six. They are (1) Fasting; (2) Eating less than one has appetite for; (3) Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow; (4) Daily renunciation of one or more of the six kinds of *rasas*, viz. ghee, milk, curd, sugar, salt, and oil; (5) Sitting and sleeping in a lonely place devoid of animate beings; (6) Mortification of the body so long as the mind is not disturbed.

The internal austerities are also six. They are (1) Expiation; (2) Reverence; (3) Service to the saints or worthy people; (4) Study of scriptures; (5) Giving up attachment to the body; (6) Concentration.

Expiation are of nine kinds :—Full and voluntary confession to the head of the order; Self-analysis and repentance for faults; Doing both confession and self-analysis; Giving up a much-beloved object such as a particular food or drink; Giving up attachment to the body; Penance; Cutting short the standing of a saint by way of degradation; Rustication for some time and Fresh re-admission into the order.

Reverence is of four kinds :—Reverence for Right Knowledge; Reverence for Right Belief; Reverence for Right Conduct and Reverence in worship.

Service is of ten kinds as it relates to the Head of an order of saints, Preceptor, Student saint, Invalid saints, Brothers of the same order, Fellow-disciples of the same *guru*, Sangha, Sadhus, and popular saints.

Study is of five kinds :—Reading, Questioning, Reflection on what is read, Memorising and Delivering sermons.

Giving up attachment to worldly objects is of two kinds :—of external things and of internal passions.

Concentration is confining one's thought to one particular object. It is of four kinds :—Painful concentration, Wicked concentration on unrighteous gain, Righteous concentration and Pure concentration. The last two are the causes of Liberation while the first two lead to bondage in Samsara.

(To be continued.)

NOTES AND NEWS.

A Happy New Year.

We wish all our donors, contributors, subscribers and readers a happy and prosperous new year and we thank them for the support they accorded to us during the past years. We believe they will continue to help us this year also.

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We acknowledge with heartfelt thanks the following donations very kindly sent to the Jaina Gazette :—

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Dr. H. Von Glasenapp of Berlin in India.

Professor Dr. Helmuth Von Glasenapp of the University of Berlin, has been touring in India since November last. While he was in Madras he had a long interview with our Editor, Mr. C. S. Mallinath, concerning several topics relating to Jainism. He said that the chief reason of his visit to India was to gain first hand information about Jainism by visiting some of the famous Jaina centres and sacred places and by making personal acquaintance with the Jaina leaders. From Madras he went to Bangalore, Mysore and then to Sravana Belgola, the stronghold of the Jains in South India. After seeing several cities in the Deccan he went to the North and visited Delhi on the 17th January.

He was received at the Railway Station by over a hundred representative members of the Jain Community of Delhi, prominent among whom were Rai Bahadur Lala Sultan Singh, Banker and Honorary Magistrate, and Lala Rala Ram Sahib, Judge Civil Court. He was accommodated in the palatial house of Rai Bahadur Lala Sultan Singh. In the afternoon he visited Harsukhdas Jain Temple, in Dharmapura, and library of Jain manuscripts attached thereto. He highly appreciated the exquisite workmanship on the altar. Pandit Jagrup Sahai, Vakil and Babu Mahabir Prasada, Advocate were with him at the time, along with a number of other Jain worthies. The elaborate and learned commentary called Shri Sarvartha Siddhi on the first Chapter of Tatwartha Sutra Edited by Pandit Jagrup Sahai, and Vrihat Jain Shabdarnava Kosha were presented to him there.

To meet the learned Professor, a tea party was also held on the lawns of Lala Sultan Singh's house which proved to be a very pleasant and successful function. Among those present were notice : Professors Harish Chandra, Chablani Lakshmidhar, Kalyan Chandra, Dr. Amrit Rai, Miss Gmenor, Lala Jagat-prasada, M.A., R. B. Nand Kishore, Superintending Engineer, Ratnalal, M.A., and Chandra Shekhar Shastri.

In the evening Dr. Glasenapp delivered a lecture at the Hindu College on some problems of Eastern Philosophy and Religion. During the course of his lecture he pointed out the great and special interest in the study of Jain religion which has of late arisen among Western Scholars; and suggested that it was now the duty of Jains in India to help in the stimulation and acceleration of that interest.

Dr. Glasenapp left Delhi at night for Alwar and was given a hearty send off at the Railway Station.

It is understood that the learned Doctor has been recommended for appointment as a Reader of the Calcutta University to deliver a series of lectures on "Jainism" and "Influence of Indian Thought on German Philosophers."

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LORD MAHAVIRA.

BY

U. S. Tank

(Continued from page 182)

WE have already referred to Gosala.* He met Mahavira in the second year of the latter's preparatory period at Nalanda near Rajgriha, and having become his disciple † towards the end of the same year, lived with him for six years and then after a quarrel deserted him. Dr. Jacobi perceives the traces of the influence which Gosala exerted over Mahavira during the period of companionship in the system which the latter gave to the world. 'With regard to the rules of conduct,' says he 'the collective evidence obtainable is such as to amount nearly to prove that Mahavira borrowed the more rigid rules from Gosala.' He then began to wander about alone and after two years at last settled down in Sravasti, where he founded a new order of ascetics called Ajivakas. This order of ascetics, during the life-time of its founder, and for some centuries after him, was

* For the life and teachings of Gosala see Dr. Hoernle's edition of Uvasagadasas. For his stricture on Mahavira see Dr. Jacobi's S. B. E. Vol. 45, p. 409—414, and for his influence on Mahavira see introduction to S. B. E. Vol. 45. pp. XXIX—XXXII.

† The Lord did not give Gosala, *diksha*, initiation into the life of an ascetic. He followed the Lord of his own accord, after having plucked out his hair. He was not a real disciple. The Svetambara scriptures call him a pseudo-disciple. See Muni Atmaramji's *Tatvanirnayaprasad* p. 560.

very important. The Ajivakas are mentioned on Asoka's inscription on the Delhi pillar (about 234 B. C.) together with Brahmins and Nirgranthas (Jainas). Unlike Mahavira, Gosala denied free will and moral responsibility to man. All our acts, according to him are foreordained. They are the results of the natural environments we are placed in. In the 16th year of Gosala's period of teaching, Mahavira visited Sravasti. Here several Ajivakas became followers of the Arhat. Filled with rage and envy at the Lord's success, Gosala began to insult him publicly. His audacity grew so much that he came where Mahavira was staying and began to abuse him grossly. When rebuked by two of his (Mahavira's) disciples for his rude conduct towards his old master, Gosala destroyed them on the spot with his psychic power of destruction. At this time Mahavira reproached him for his inhuman act. Upon this, he shot forth this psychic power of destruction against the Lord Himself, but it harmlessly rebounding from him struck Gosala. He then went mad and died broken-hearted after six months.†

After these events, Lord Mahavira left Sravasti and at last arrived in the vicinity of Midhyagama, where, soon after his arrival, He got a very severe attack of bilious fever. His condition became so critical that all his disciples were alarmed. But in the end, He recovered from His illness and lived 16 years more to work for His mission. The missionary activity of the Lord extended over a period of thirty years during which He worked hard day and night for His self imposed task. In this noble work, as we have already seen. He had the co-operation and countenance of His relative, the Kings of Videha, Magadha and Anga. He travelled all the year round preaching and teaching with His disciples, except during the rainy season, in which period He settled down in one place for four months. In the towns and places which lay in north and south Bihar, He spent almost all the rainy seasons during His spiritual career,

† Whether the details given by the Jaina writers about Gosala and his tragic end are truly historical or the result of sect-hatred cannot be ascertained.

though He sometimes made long journeys to Sravasti near the Nepalese frontier in the north, and to the Parasnath hills in the south. He stayed 1 rainy season in Asthikagrama, 3 in Champa and Pristichampa, 12 in Vaishali and Vanigagrama, 14 in Rajgriha and the suburb of Nalanda, 6 in Mithila, 2 in Bhadraka, 1 in Sravasti, 1 in Bajrabhumi among the wild tribes, 1 in Pava. He used to stay one night in a village and five nights in a town. As to His mode of travelling, He always travelled on foot; when He had to cross any river, he took a boat.

The rainy season of the last year of His life, Lord Mahavira passed at Pava* where He took His lodgings in the office of King Hastipala's writers. Here His Nirvana took place 526 B. C. at the age of 72 years. In his last hours, He spoke to those present (we should not omit to mention that Anand and Kamdeva among Sravaks and Sulasa and Revati among Sravikas were very prominent) many words of spiritual advice and comfort. On this occasion, Gautama who was sent by the Master on a mission to convert somebody, was absent. When the Lord had breathed His last, His body was washed with water and wrapped in cloth. It was, then, burnt on a sandal pyre.

On the spot where the body of the blessed Lord was cremated, a stupa was erected. On the day the Lord died, there appeared a great Graha on the sky which Stevenson supposes to have been the same comet that appeared at the time of the battle of Salamis. (480 B. C.) To mark the day of Nirvana of their departed Master the eighteen confederate Kings of Kashi and Koshala, the nine Mallakis and nine Likkhavis (the latter were tributary to Chetaka, King of Vaisali and maternal uncle of Mahavira) met together and instituted an illumination on the day of the new moon: for they said "since

* Pava is a small town situated in the Patna district. In the midst of a tank, there stands a temple which contains two very old foot prints sacred to Mahavira. Can we infer from this that the practice of erecting foot prints to the memory of Tirthankaras is earlier than that of making their statues?

the light of intelligence is gone, let us make an illumination of material matter." *

While Indrabhuti Gautama was returning from his mission, he learnt on his way that the master was dead. His grief knew no bounds. He, however, checked his passion and became a 'perfected saint.' He survived his master twelve years and died at Rajgriha at an advanced age of ninety-two, having lived forty-two years as a monk. Out of the eleven chief disciples of Lord Mahavira, only two, namely, Gautama and Sudharman, outlived him; the rest died during his life-time. Why Sudharman and not Gautama (the eldest disciple) succeeded the Lord is a problem. The supposition of Colebrooke, Stevenson and Cunningham which made Indrabhuti Gautama a rebel disciple of Lord Mahavira and confounded him with Gautama Sakya Muni the reputed founder of Buddhism, is no longer tenable. The Jaina theologians account for this fact in this way. They say that whatever knowledge a Kevalin (a perfected saint) imparts to his disciples, he calls it as the result of his own thinking and not as something heard from the teacher. For this reason Sudharman who was not a perfected saint at the time of Mahavira's demise, succeeded to the headship of the church.

The nirvana or demise of Lord Mahavira was immediately followed by a split in the church caused by Tisya Gupta. The reference to this schism is made by an unfriendly Buddhist writer in an old book of the Singalese canon, the Samagama sutta. "Thus I heard it," says he "once the Venerable one lived in Samagama in the land of the Sakyas. At that time, however certainly the Nigantha Nataputta (Lord Mahavira) had died in Pava. After His death the Niganthas wandered about disunited, separate, quarrelling, fighting, wounding each other with words." Here we have complete confirmation of the statement of the Jaina canon as to the place where Vardhamana entered *Nirvana*, as well as of the statement that a schism occurred immediately after His death (Buhler). Mahavira must have been a great man in his way and an eminent leader among

his contemporaries (Jacobi). Like His great rival Buddha, he must have been an eminently impressive personality (Hoernle). From Buddhist accounts in their canonical works as well as in other books, it may be seen that this rival was a dangerous and influential one and that even in Buddha's time his teaching had spread considerably (Buhler). The followers of Mahavira called Nirgranthas are described in an old Buddhist sutra as "heads of companies of disciples and students, teachers of students, well-known and renowned founders of schools of doctrine, esteemed as good men by the multitude."* (Quoted by Dr. Buhler in his essay on the Jainas.)

Lord Mahavir, like his predecessors, preached the doctrine of Universal love and brotherhood. The object of his church was to lead all persons to salvation and it opened its arms, to quote the words of Dr. Buhler, 'not only to the noble Aryan but also to the low-born sudra and even to the alien, deeply despised in India, the Mlechha.' †

* The Mahaparinibbana Sutta in S. B. E. Vol. XI. p. 106.

† "In the stereotyped introductions to the sermons of Jina it is always pointed out that they are addressed to the Aryan and non-Aryan. Thus in the *Anupāṭika Sūtra* § 56, (Leumann) it runs as follows:—*tesim sarvesim ariyananariyanam agilae dhamman aikkhai* "to all these, Aryans and non-Aryans, he taught the law untiringly". In accordance with this principle, conversions of people of low caste, such as gardeners, dyers, etc. are not uncommon even at the present day. Muhammadans too regarded as Mlechha, are still received among the Jaina communities. Some cases of the kind were communicated to me in Ahmedabad in the year 1876, as great triumphs of the Jainas. Tales of the conversion of the emperor Akbar, through the patriarch Hiravijaya (Ind. Antiq. Vol. XI. p. 256), and of the spread of Digambara sect in an island Jainabadri, in the Indian Ocean (Ind. Antiq. Vol. VII, p. 28) and in Arabia, show that the Jainas are familiar with the idea of the conversion of non-Indians. Hiuen Tsiang's note on the appearance of the Nirgrantha or Digambara in Kiapishi (Beal, Siyuki, Vol. I, p. 55), points apparently to the fact that they had, in the north-west at least, spread their missionary activity beyond the borders of India." (Dr. Buhler). Some Jaina scriptures are to be found in Chinese translations. Jainism was taken into Tibet by the patriarch Kamasila in the 8th century (Jaina Itihas series No. 1). Bhadrabahu, the well-known Jaina patriarch, spent several rainy seasons in Nepal. Jainism also spread in Ceylon in

In the Uttaradhyayana sutra, we are told that birth is of no value. † The same sutra says else-where " One does not become a Sramana by the tonsure nor a Brahmana by the sacred symbol *om*, nor a Muni by living in the woods, nor a Tapasa by wearing (clothes of) Kusa-grass and bark. One becomes a Sramana by equanimity, Brahmana by chastity, a Muni by knowledge and a Tapasa by penance. By one's actions one becomes a Brahman, or a Kshattriya, or a Vaisya or a Sudra, (Sec. XXV. 31, 32, 33.) A man of such lofty ideas and catholic views as Mahavira was could not possibly use Sanskrit in his discourses as that language was understood only in the limited circle of the learned priests. Mahavira's object like that of Buddha was to raise the moral and spiritual condition of the non-Brahman community. He therefore addressed the people in their own provincial dialect and

the early centuries of Christ. The ruins which most probably are of Jaina temples are discovered in Java. Modern Jains are almost devoid of missionary spirit. The Jaina laity has adopted caste system. Some years ago, when the late Muni Atmaramji asked them to take in their midst some new converts, he met with strong opposition. The Jaina ecclesiastics still receive among them persons from all castes. The Sthanakbasi Jaina monks are doing good work in this direction. It was Muni Atmaramji (a Jaina ecclesiastic) who sent the late Mr. Virchand Raghavaji to preach Jainism in America. The conversion of a Parsi gentleman at the hands of Mr. F. K. Lalan is a recent event. Muni Shanti Vijayji, a very learned Jaina monk, is said to have converted some Mohamedans to Jainism but the laity has refused to receive them in caste. Among the Mahomedan converts to Jainism, Jinabuksh who lived and wrote some centuries back is very notable.

† Compare also the Sutrakritanga Sutra: 'Now we treat of the ninth kind of committing sins viz., through pride. This is the case, when a man drunk (as it were) with pride of caste, family, beauty, piety, knowledge, success, power, intelligence, or any other kind of pride, slights, blames, abuses, reviles, despises somebody else and extoles himself, (thinking) 'he is my inferior, I am of better caste or family and possess greater power and other advantages. When he leaves this body and is only accompanied by his Darman, he, without a will of his own, goes forth from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, stubborn, fickle and proud. Thereby the bad Karman accrues to him. This is the ninth kind of committing sin, viz., through pride. (17) (Book 2, Lec. 2, Jacobi's translation).

enforced his words by dialogues, parables, fables, reiterations and repetitions. Here is a parable for example. 'Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital and the third merchant came home after having lost his capital. This parable is taken from common life; learn to apply it to the Law. The capital is human life, the gain is heaven &c. (The Uttaradhyayana * Lec. VII) In short Lord Mahavira will always occupy a foremost place among the benefactors of humanity. Perhaps he was the first thinker to recognise the many sidedness of truth and to emphasise the necessity of studying it from all standpoints.

JIVA

BY

Harisatya Bhattacharya, M.A, B.L.

(Continued from page 195.)

The Jiva of Eight Kinds.

With reference to the eight attributes of the Soul, it is said to be of eight modes. The eight kinds of the *Karma* also, account for the eight modifications of the Soul.

The eight natural attributes of the soul are as follows. (1) The Soul has 'knowledge' (*Jnana*). (2) It has the power of 'perception' (*Darsana*). (3) It is possessed of 'power' (*Virya*). (4) It is 'minute' (*Sukshmatva*). (5) 'Interpenetrability' (*Avagahana*) is another attribute of Souls. (6) The Soul is 'neither heavy nor light' (*Agaralaghutva*). (7) 'Right Faith' (*Samyaktva*) is an essential attribute of the Jiva. (8) It is also possessed of 'equanimity' (*Avyavahsa*). Although, however, these are natural attributes of the soul, they are not always explicit in it because it has been perverted by the dirt of Karma since the beginningless time; these qualities become manifest

* Dr Jacobi in a foot-note to his translation (S. B. E. Vol. 45) says that this Parable closely corresponds to Matth XXV. 14. Luke XIX. 11. and that this coincidence gives rise to some problems

in the *Siddha* (the perfected Soul). It is thus that (1) the *Siddha* is possessed of Infinite Knowledge (*Ananta Jnana*); there is nothing in the *Lokakasa* (filled space) or the *Alokakasa* (void space) beyond it which is beyond the cognition of the *Siddha*. (2) The Infinite power of Perception (*Ananta-Darsana*) is another attribute of the *Siddha*. (3) The perfected Soul is said to be possessed of Infinite Power (*Ananta-Virya*), as it is never tired of holding in consciousness all the things of the world with their infinite modes. (4) Minuteness (*Sukshmatva*) is an attribute of the *Siddha* in as much as it can never be an object of sensuous perception. (5) The perfected Soul has no attribute in common with *Pudgala* or matter; hence it is possible for many such Souls to exist in one and the same place; this extra-ordinary attribute of the Soul is called Interpenetrability (*Avagahana*). (6) The *Siddha* is neither heavy nor light (*Agurulaghu*). (7) Pure Faith (*Samyaktva*) is another attribute of the *Siddha*. (8) Infinite, interminable and unchangeable joy (*Aavyavadha*) inheres in the Perfected Soul.

As said before,—the eight modes (*Praṁriti*) of Karma also which are opposed to the nature of the *Jiva* account for its being regarded as of eight modifications. The eight forms of Karma are :—(1) *Jnanavaraniya*; this envelopes the cognising power of the Soul. (2) *Darsanavaraniya*; this envelopes the natural power of perception. (3) *Mohaniya*; this destroys the pure faith and the right conduct of the Soul. (4) *Antaraya*; this Karma is an obstacle to the Soul's power of gaining (*Labha*). (5) *Vedaniya*; this Karma brings in objects of worldly pleasure and pain. (6) *Gotra*; on account of the inflow of the Gotra-Karma, the *Jiva* is born in high or low families. (7) *Ayus*; this Karma accounts for the varied ages (periods of living) of the Souls. (8) *Nama*; owing to the inflow of this Karma, the Soul gets the various status (*Gati*) of an infernal being etc., birth (*Jati*) of an one-sensed animal etc.

The Jiva of Nine Kinds.

The Jiva or the Soul involves the nine *Tattvas* (categories) viz., ' *Jiva* ' ' *Ajiva*,' ' *Asrava* ' ' *Bandha*,' ' *Samvara* ' ' *Nirjara*,'

'*Moksha*' 'Punya' and *Papa*.' In consideration of these nine Tattvas or categories, the Jaina thinkers talk of the nine subdivisions of the Soul.

That which is characterised by its attribute of consciousness, is the Jiva or Soul.

What is other than the Jiva is the Ajiva or Non-soul. It has five modes viz., 'Pudgala,' 'Kala,' 'Akasa,' 'Dharma' and 'Adharma' 'Varna' (colour), 'Gandha' (smell), 'Rasa' (taste), and 'Sparsa' (touch) are the four Gunas or attributes of Pudgala and 'Sabda' (sound), 'Samsthana' (form), 'Sukshma' (minute), 'Sthula' (gross), 'Bandha' (unity), 'Tamas' (darkness), 'chhaya' (shade), 'Atapa' (heat), 'Udyota' (revealing without being hot) and 'Bheda' (separateness).—are the various modes or states of Pudgala. 'Kala' or Time itself is inactive; but it is on account of it that things are variously *modified* i.e., (1) do acts of moving from place to place. (2) move from one state to another. (3) and (4) are considered 'great' or 'small' etc., in relation to one another. The mutation of things is due to Time. What reveals all things, is self-revealed and gives space to all substances e.g. Soul etc., is Akasa or space. 'Dharma' is what helps the motion of a soul or a matter,—just as water does that of a moving fish. 'Adharma,' on the contrary, helps a stopping soul or matter in its stoppage, just as ground does a stopping cow.

'Asrava' means a 'door-way' or a 'channel.' The passage through which water finds its way into a tank is called 'Asrava'; in the same way, the principle through which Pudgala flows into the Jiva has been called Asrava in Jaina philosophy. Jiva and Pudgala are mixed up from the beginningless time. Pudgala comes and goes; it is always unstable; and hence the body which is made up of Pudgala is also unstable. Like the Body, the Mind and the Words are always wanting in stability. These unstabilities viz., of the Body, the Mind and the words are called in Jaina philosophy, *Kaya Yoga* 'Mano-Yoga' and 'Vachana-Yoga,' respectively. On account of these three forms of the Yoga or Torpor, Karma flows into the soul. 'Yoga' is thus Asrava. The Jainas consider two forms of the Asrava, called the *Karmasrava* and *Bhavasrava*. The water which comes into the pond through

a channel is also called Asrava ; and similarly the Karma which is essentially opposed to the nature of the Jiva and which flows into it through the three channels of the Yoga, is called Karmasrava. The three forms of the Yoga which serve as channels for the in-flow of Karma constitute what has been called Bhavasrava.

Asrava leads to Bandha or Bondage of the soul. On account of Yoga, there is Karmasrava i.e., Karma begins to collect in the soul, bringing about its Bondage. These Karma-Pudgala's inform every *Pradesa* (part) of the soul, operate in accordance with their *Prakṛiti* (nature) give rise to varied *Anubhaga* (intense or low feelings) and thus persist in their *Sthiti* (stay) in the Soul. Hence the Bandha or Bondage is considered with reference to 'Pradesa,' 'Prakṛiti,' 'Anubhaga' and 'Sthiti.' It is to be noted that along with the Karmasrava or in-flow of Karma into the Soul, *Kashayas* or Passions make their appearance and as a consequence of that, the Jiva goes straight to the path of its own Bondage, by continuing to take in the Karma-Pudgala ; there arise in it '*Mithya.va*' or false faith, '*Asamyama*' or non-restraint, and '*Pramada*' or delusion, and thus the Bondage of the soul becomes complete. Accordingly, Yoga, Kashaya, Mithyatva Asamyama and Pramada are said to be the five-fold causes of the Bandha of a Jiva.

Bondage of the soul consists in its subjection to the Karma. Hence the Soul that wants Salvation must first try to break the Karma-fetters. Ordinarily, it is very difficult to break them off all on a sudden. It is for this reason that the activity of the soul is first directed to the stoppage of the Karma-flow. *Samvara* consists in the stoppage of the Asrava. Samvara prevents the further inflow of Karma. The Jainas maintain that Samvara is effected by *Gupti* (preservation), *Samiti* (carefulness), *Dharma* (piety), *Parishaha-jaya* (suffering of privations), *Tapas-chana* (penance), *Anupreksha* (contemplation of the unsatisfactory nature of the world) and *Charitra* (good conduct).

Samvara stops the inflow of the fresh Karmas. But it is also necessary that the already collected Karmas are destroyed ; for, Salvation is impossible as long as there is any Karma, in the

Soul. *Nirjara* consists in the annihilation of the already introduced Karmas. '*Savipaka*' and '*Avipaka*' are the two forms of the *Nirjara*. The former consists in the annihilation of the Karmas because of their fruits being all enjoyed. *Avipaka Nirjara* is the destruction of the Karmas through penance etc.

The Blissful *Moksha* is attained when *Asrava* is stopped on account of the want of *Yoga*, *Bandha* becomes loosened owing to the annihilation of *Kashaya* etc., the already collected Karmas are destroyed by *Nirjara*,—and thus when all the Karmas subside from the Soul altogether. In the state of Salvation, there is no Bondage nor the possibility of a future one. *Moksha* consists in an endless and unchangeable state of knowledge, perception, power and joy. It is attained through Right Faith, Right Knowledge and Right Conduct,—“the three Jewels”, as they are called.

Jiva, *Ajiva*, *Asrava*, *Bandha*, *Samvara*, *Nirjara* and *Moksha* are the seven primary and principal *Tattvas* or categories. *Punya* and *Papa* are not separate categories; they are included in *Asrava*. It has already been stated that the three forms of the *Yoga* effect *Karmasrava*. Some *Asrava* may generate pleasure, some again produces misery. The former is called *Punya* (*Punyasrava* i.e., good in-flow) and the latter, *Papa* (*Papasrava* i.e., bad in-flow). A *Yoga* which is *Subha* or good causes *Punyasrava* and the *Yoga* which is *Asubha* or bad, causes *Papasrava*. *Ahimsa* (non-injury), *Achaurya* (non-stealing), *Brahmacharyya* (strict celibacy) etc., are instances of *Subha-kaya-yoga*; *Satya-vachana* (telling the truth), *Hita-vachana* (telling words which are useful to another) etc., are *Subha-vachana-yoga*; *Arhat-Bhakti* (regard for the Lord), *Sastra Bhakti* (regard for the Scripture) etc., are *Subha-Manoyoga*. *Himsa* (injury), *Maithuna* (sexual connection), etc., are instances of *Asubha-kaya-yoga*; *Asatya-Bhashana* (telling a lie) etc., are *Asubha-vachana-yoga*; *Vadha chinta* (determination to kill), *Irsha* (malice) etc., are *Asubha-Manoyoga*. The Karmas also that flow into the Soul on account of the *Subha* and the *Asubha* *Yogas* are respectively called the *Punya* and the *Papa*. The three *Ayuh-Karmas* viz., the *Deva-Ayuh* (the life-period of a heavenly

being), the *Manushya-Ayuh* (the life-period of a human being) and the *Tiryak-Ayuh* (the life-period of a lower animal), the thirty-seven *Nama-Karmas* e.g., the *Deva-Gati* (the status of a heavenly being) etc., *Uchcha-Gotra-Karma* (the Karma that accounts for one's birth in a high family) and *Sata-Vedaniya-Karma* (Karma that accounts for a pleasurable feeling)—these forty-seven are the *Punya-Karmas*.

The remaining eighty-two *Karmas* are *Asubha* and *Papa Karmas*.

The Jiva of Ten Kinds.

Ten *Pranas* (or life-energies) account for the ten modes of a Soul. The five *Indriyas* (senses), *Vachana* (speech), *Manas* (Mind), *Sarira-bala* (bodily energy), *Pranapana* (inhalation and exhalation) and *Ayuh* (life-period) constitute the ten *Pranas*.

Paryapti is the cause of getting Life ; a Soul is *Paryapta* or 'fully capable' in that respect in which he attains *Paryapti* and gets the particular mode of Life accordingly. *Paryapti* is of six forms—*Ahara-Paryapti*, *Sarira-Paryapti*, *Indriya-Paryapti*, *Pranapana-Paryapti*, *Vachana Paryapti* and *Manas-Paryapti*. The one-sensed animal is never possessed of *Vachana-Paryapti* and *Manas-Paryapti*; hence it is devoid of *Manas* (Mind) and *Vachana* (power of speech). In the same way, the two-sensed, the three-sensed, the four-sensed and the non-minded five-sensed animals are devoid of Mind as they never have the *Manas-Paryapti*. All the six forms of the *Paryapti* are found in a minded (*Sanijni*) animal.

As soon as the Soul is possessed of the *Ahara-Paryapti*, it becomes capable of taking in *Pudgala* which is competent to form the Body and thus is generated the Life, called the '*Ayuh*.' The Soul which has thus the *Ahara-Paryapti* is called the *Aharaka*; when it is stripped off this *Paryapti*, it is called the *Anaharaka*. The Soul which has reached the fourteenth i.e., the last *Gunasthana* is called the *Ayoga-Kevali*; it is an *Anaharaka*. The *Siddhas* are *Anaharakas*. A Soul remains in the state of the *Anaharaka*, after it has left one body and before it assumes a fresh one; this state is called the *Vigraha-Gati*. The

Soul, as was pointed out before, is of the same extent as the Body; but when for some reasons, the Soul expands itself beyond the dimensions of the Body and then contracts itself into the form of the Body again, it is said to have *Samudghata*. At the time of the Samudghata, the Jiva is said to be in the state of Anaharaka.

When the Soul has Sarira-Paryapti it gets the Body, becomes capable of doing the bodily functions e.g., moving from place to place etc., and is possessed of the Life, called Sarira-bala. The Body is of five kinds viz.,—Oudarika, Vaikriyika, Aharaka, Taijasa and Karmana. The last two bodies have no sense-organs; these two are attached to the Soul from the beginningless time. The other three bodies are sometimes joined to the Soul and some times they fall off. Beside the Karmana and the Taijasa, the human beings and the lower animals have the Oudarika body. The celestial and the infernal beings have the Vaikriyika body in addition to the Karmana and the Taijasa bodies. The body which some sages assume for some particular purposes in addition to the Karmana, the Taijasa and the Oudarika bodies, is called the Aharaka.

The Jiva is possessed of the Life, called the Indriya when the Indriya-Paryapti is complete. Senses are five in number,—and hence the corresponding sense-Life also is of five modes.

On the completion of the Vachana-Paryapti, the Soul gets the Life which is called Vachana-Bala, enabling it to speak.

When the Soul has the Pranapana-Paryapti, it attains the Pranapana-Life i.e., it becomes capable of breathing.

On the attainment of Manah-Paryapti the Jiva is possessed of the Life, called the Manas or Mind.

Every Samsari Soul has the above Lives. The expression of a temporal soul in and through those avenues, has been called the *Margana*. The Marganas are fourteen in number,—*Gati*, *Indriya*, *Kaya*, *Yoga*, *Veda*, *Kashaya*, *Jnana*, *Samyama*, *Darsanopayoga*, *Lesya*, *Bhavyatva*, *Samyak-Darsana*, *Samjnitva* and *Ahara-katva*. Gati is a Karma which accounts for a soul's varied status as a celestial being etc. Indriya or sense is the organ of Indra, the soul. A Samsari Jiva has a Kaya or body e.g. the earth-

body etc. Yoga is a Torpor in a Pradesa or part of the soul. Veda consists in the sexual feelings of a male, a female and an eunuch. Anger, conceit, deceit and greed are the four Kashayas which are inimical to Right Conduct. Jnana is the knowledge of truths. Samyama is the spirit of restraint which arises when the conduct deluding Karma (*Charitra-Moha*) is stayed, annihilated or partially stayed and annihilated. Darsana consists in the apprehension of the generality of an object. The psychical tendency due to Yoga tinged with Kashaya is the Bhava-Lesya or subjective Tinge and the complexion of the Body is the Dravya-Lesya or material Tinge. The soul which is capable of attaining Salvation is Bhavya and one which is not so, is Abhavya. Samyak-Darsana is the Right Faith in the verities. The soul which is capable of taking instructions, imitating others, understanding what others say, is a Samjñi Jiva. The soul which is capable of attaining Sarira and Paryapti is called Aharaka.

The nature and the classifications (rather, modifications) of the Souls, according to the principles of the Jaina philosophy are briefly described above. In the above Jaina account, many new matters will be seen which are not met with in the theories of the other schools of Indian philosophy. Some modern biological doctrines may be seen to be foreshadowed in the Jaina conception of the one-sensed animal etc. It must be admitted that there are some philosophical and scientific truths of priceless value, in the Jaina doctrine of the Soul,—notwithstanding the fact that accounts of many supernatural phenomena are ordinarily mixed up with it.

(Concluded).

WHICH INTERNATIONALISM ?

BY

T. L. Vaswani.

TWO of the greatest men in German literature to-day are Emil Ludwig and Count Keyserling, Emil Ludwig is the great biographer of genius. Count Keyserling is the great thinker, with swift intuitions and strong powers of interpretation. His recent book on "The European Spectrum" published in English under the simple title "Europe" should be read carefully by young men who still feel the fascination of Europe and who turn to one European state or another as a "model" for India. I have urged again and again that India must be Herself. She must understand the modern socio-economic forces; she must profit by the experiences and experiments of Europe. But she must not expect a solution of her problems along the easy paths of imitation. For India to imitate would be to surrender her individuality, the law of her own genius, the *dharma* of her own life, the mission to which the World-Spirit calls her. In being true to herself, her deeper self, will she solve the problems of her life. European civilisation, I have repeatedly urged, lies exhausted. Count Keyserling's survey of "Europe" supports this view.

Significant, too, is this great thinker's estimate of England's aims in the East. These have been glorified by British apologists. Even so able a man as Prof. Keith writes in his preface to "Speeches and Documents on Indian policy" that "as in Egypt so in British India the aims of the British Government have been directed to producing in India the measure of political capacity among its people which would render it possible to entrust them with their own Government." And this, we know, is untrue. The empire-cult is not based on truth; the empire cult is a cult of pride and greed. Count Keyserling frankly says

that England has not kept a single one of her pre-war and post-war promises to India.

Some of my esteemed countrymen who would see India imitate this European country or that invoke the name of "internationalism." But "internationalism" are not all desirable. There are admirers of the "empire" who would have us regard "imperialism" as a form of "internationalism." Count Keyserling points out rightly that the "international" which seeks to suppress the individuality or genius of a people is an evil thing. The politics that would suppress the "individuality" of India and eliminate from her life the "*dharma*" to which her seers and sages have borne witness through the ages are not the "politics." I humbly submit, which can take root in the Indian soil.

The "internationalism" that would truly help at once Europe and India is Humanism. It is the vision of Divine Humanity which is the nation's piteous need. This vision is antagonised by British imperialism. For lack of this vision, the nation-cults and empire-cults of to-day worship *power*, not the Moral Law. And I know not how civilisation which lies bleeding to-day can be saved if the nations will not acknowledge supremacy of the Moral Law and place Humanity above the State. In a book named "The Principles of International Morality" the author says :—"Stable peace in Europe can only be secured by bringing international relations under the Moral Law, that is to say, by insisting on States keeping the Law of God in their dealings with one another."

Not in imitating Europe but in drawing upon an inner *shakti*,—a creative *shakti* of the spirit,—a new constructive energy achieving a synthesis of modern science and the wisdom of the Rishis, is the hope of India's advance and achievement.

MAHAVIR AND THE COWHERD.

MOTIONLESS by the side of a bush in a wild and a lonely place stood the Great Lord performing his penances. Silent—nay rapt in Silence was he standing there absorbed and lost in one eternal meditation, and with a mind hidden deep under fold upon fold of thought. Nothing in the world—not Kingship, nor father-hood nor wealth nor power—could for a moment tempt him to awake from his meditation. One desire, and one alone had He, to destroy the ignorance of the Soul, and to become perfect.

The forest stood as if painted on air. No breeze stirred a single leaf. The birds remained on the boughs, with throats opened to sing, but no sound came forth. Suddenly the silence of the forest was broken. A cowherd comes with his cow, and asks the Lord of Ahimsa to take care of her. The Lord does not hear him. The Cowherd leaves the cow in the care of Mahavir and disappears. The cow stands by the side of the bush for a while, and disappears too. All this while, the Lord had been absorbed in one meditation. The cowherd returns and finding no cow there, asks the Lord about her. The Lord is silent ! The Lord is silent ! The Cowherd becomes furious, and starts in search of the Cow. He searches every bush and ~~even~~ cave, but no cow is to be found. More ~~furious~~ of the side of with the intention of killing, ~~he~~ open thy mouth, and confess To his great ~~surprise~~ says the Cowherd. The Lord is silent ! "Open, ~~the~~ or see this hand of mine which will make thy end," says the Cowherd. The Lord is silent. Full of anger he takes the cord from the neck of the cow in his hand, and whips the Lord. The Lord is silent ! The Cowherd becomes furious and beats the Lord even severely than before, but the Lord is silent ! Indra the God of gods could not see this sight. He descends from heaven to the help of the Lord. The Lord wakes up and

tells Indra, "I do not want thy help, let me kill my Karma myself, let me stand up on my own feet." How many there are in India to day who dare speak these words, "let me stand up on my own feet." These were the words taught by Mahavir twenty-five hundred years ago. These are the words that can save us today. Then let us be brave. Let us know the "spirit within the heart." We have slept long. We have stood on other's legs for long. Now, "Let us stand on our own feet". And if we will hear the call of our Lord, Aryavarta will again become a mighty nation in the world. It will renew the life of Hindustan, will rejuvenate Her, will make Her mighty again, mighty and young with immortal youth.

BEHARILAL BORDIA, B.A.,

DEOGARH KSHETRA.

IT is a famous and holy place 19 miles off from Lalitpur and 7 miles off from Jakhlone village. It is a very small village where Saharias and Ahirs live. There is no Jain house, except a Jain Pujari who daily goes to worship the idols situated on the said hill, the range of the Bindhya mountain. The village of Deogarh is situated on the bank of the Betwa river. The hill of Deogarh is 3 hundred feet high from the level ground on which there is built a fort of Karnali made by the Bundela The work of Yerma Chandel. There are 16 Jain temples a unique one. On the west side of condition others are not. named the Raj Ghati and the Nahar Ghati for the oldest type and the hill. These ways are made of a solid rock. In the west of the hill there is a cave named Sidha Gupha carved out of a solid rock. From the centre of the hill the stairs are led to it. Down the hill in the plain there is a Dak Bungalow, where the forest officers and other visitors take rest. In the north of this Bungalow there is a temple of Dashabtar or Sagar more. Dashabtar, Sidha Gupha and Nahar Ghati all these seem to have been built by the Gupta Kings. In front of Dashabtar there is a pillar of

stone called the *elephant Bandha*. The elephants were tied to it in all times. But the real purpose for which it was posted, is not known at all. The top-most part of the temple has fallen down worn out by weather. The door of it is adorned with a beautiful specimen of architecture. The rain water of this hill goes to the river Betwa down through these ways. The inscriptions of the Gupta time are found everywhere. The name of the ruling king of that time is not known at all. Outside of the Sidha Gupha there is a small inscription. The great grand father of the Bundelas of Jakhone took rest here and died here. At that time the village of Deogarh was very very famous. The Bundela raja of Deogarh also made the fort of Datia. The Jain temples that are in the east are of different times. In the middle of these temples there is a great temple made of 6 lines of pillars. There is an open veranda. In the veranda there is a platform on which there are many Jain idols. In front of it and at the distance of 16½ feet there is a Kshatra situated on the four pillars. On one of these pillars there is an inscription 919 A. D. of Raja Bhoj Deva. At the end of the Raj Ghati there is an inscription of eight lines which shows that it is made of Batra Raja, the prime minister of Kirtiverma Chandel. After the name of this raja the fort of Deogarh is called Kirti Giri Durg. It is at 1097 A. D. The wall of the fort, whether it might be made by the Chand king or some other king, is 15 feet in thickness and made of stone without cement and lime. The other Jain temples are less famous. In one of these temples there is an inscription in which it is written that this temple is made by Singhai Nanhen Lal in A. D. 1436.

There is no Dharmshala or a Jain house to dwell in. For the very reason Dharmshala is being built there. But on account of a lack of money the work of it is going on very slowly. I appeal to all my Jain brothers for the pecuniary help which is badly needed.

LALITPUR, }
17-11-28. }

NATHU RAM SINGHAL.

NOTES AND NEWS.

Mr. B. M. Maudgala writes from Ambala city :—

Gyan Panchmi Celebrations. As usual the Gyan Panchmi day was celebrated this year on the 17th November, 1928 in the Jain Dharamsala, under the presidentship of Lala Hans Raj Bhalla. B.A., LL.B., P.C.S., Sub-Judge, Ambala. The students of the two branches of the Shri Atmanand Jain High School, entertained the audience, consisting of the gentry of the locality, with songs, poems and a short drama to show the evils of sins. The drama met with general appreciation from the public.

One important feature of the anniversary was that some laymen and laywomen of Ambala performed the necessary ceremony to conclude their penances in connection with the lyyan. They had been observing fast on the 15th day of the bright half of every month for the last 6 years. They gave the following by way of donations to commemorate this happy conclusion of the penances :—

B. Gopi Chand, Advocate Rs. 500, Mrs. Gopi Chand Rs. 250, Mrs. Dip Chand Rs. 250.

This amount Rs. 1000 has been ear-marked for Shri Atmanand Jain Gurukul, Punjab, (Gujranwala) towards the Food Fund of the students. The following amount has been given away in addition to various articles :—

The Jain Gazette, Madras Rs. 5, The Jain Pardip, Deoband Rs. 2, The Jain Parcharak, Sarsawa Rs. 2, The Jain Aftab, Lahore Rs. 2, The Desh Bhagat Meerut, Rs. 5.

Shrimati Gauranbai gave Rs. 100 to Shri Atmanand Jain High School, Rs. 50 to Shri Atmanand Jain Tract Society, Rs. 50 and some articles to Shri Jain Swetamber Temple Bhera, Shrimati Champobai gave Rs. 451 to Shri Atmanand Jain High School Rs. 50 and some other articles to Shri Atmanand Jain Tract Society Rs. 50. Mrs. Puranchand gave Rs. 150 and some books to Shri Atmanand Jain High School, Mrs. Lachhmi Chand gave Rs. 25 to S. A. Jain High School, Mrs. Atmanand Bhabu and some articles to S. A. Jain High School.

Some 25 brothers and sisters have taken a similar vow for future. The success of the function is due to the presence of Shri Sumati Vijayaji Maharaj and other Sadhus who had been here to pass the rainy season

Diksha Mahotsava. Pujya Indar Rekhji of Patti, Lahore had been desiring to renounce the world and adopt asceticism. He has regularly taken on 28-11-28 the necessary vows, after undergoing all the ceremonies and Muni Shri Vihar Vijayaji Maharaj have been pleased to make him his disciple, as Vinaya Vijayaji Maharaj.

He disbursed all his movable and immovable property for public use :—Rs. 60 to Shri Atmanand Jain Gurukul, Punjab, Rs. 100 to Shri Jain Tract Society Ambala, Rs. 50 to the shrine of his Guru at Patti and so on. An upasaraya with Rs. 4000 has been handed over to the brothers at Patti to be used as an Upasaray for the stay of the Sadhus visiting the locality.

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The S. I. Humanitarian League, Madras.

The first Annual Report of the South Indian Humanitarian League, which is now published is a record of splendid work done in the cause of Ahimsa. The League is adopting the following method of work. 1. The Lecturers and the Bhajana party go out daily in the different parts of the city and preach. 2. The people are persuaded individually by the League propagandists to give up flesh-eating, drink and animal sacrifice. Pledges are taken on the forms printed for the purpose. 3. The League does wide and intensive propaganda on occasions of feast and festivities, when much flesh-eating and animal sacrifice are resorted to. 4. Public lectures and magic lantern demonstrations by prominent humanitarian workers are arranged now and then in the various parts of the city. 5. Essay competitions with attractive prizes are arranged for the college and High School Students. 6. Propaganda tracts and wall posters are printed on a large scale in different languages. 7. Cases of cruelty to animals are detected and reported to proper authorities. The League has Rs. 29,962 in the Permanent Fund

and Rs. 909 in the Jiv mukti Fund. In the year under report the League had an income of Rs. 10,090-13-3 of which Rs. 7919-15-2 were spent. The Excess of Income carried to the Balance sheet is Rs. 2170-14-1. Since the field for humanitarian work is so vast and the items so varied, the fund of the League is quite inadequate to the work before it. We believe that the organisers of the League and all those who are interested in the humanitarian work will contribute amply to the Fund of the League.

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Shri Jain Chandraprabha Library, Madras.

Mr. S. Rajmull Hon. Secretary writes :—

There was a public meeting held under the auspices of the library in the Jain Upashraya, Choolai, Madras on the 20th December under the distinguished presidency of His Holiness Muni Maharaj Shri Gambir Vijayaji. Several members present spoke on various topics. Mr. Ram Sharma and Mr. C. S. Mallinathji gave interesting lectures on "The value and importance of Education" and on "Moksha marga" respectively. The Muni Maharaj appealed to the audience to help the propagation of Jainism far and wide by publishing tracts in different languages.

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Moon may Crash into Earth.

Sir Oliver Lodge, speaking at Morley College, Westminster Bridge, London, on "The History of the Moon" recently, visualised the possibility that, millions of years hence, the moon may collide with the earth destroying all life on the planet.

He said forces are working on the moon, which was once part of the earth, to make it return to its parent body.

In a few thousand years the moon of the planet Mars, affected by similar causes, may crash on to the surface of Mars.

Sir Oliver explained that the moon caused the tides, the effect of which was to make the moon follow a path which took it in spirals ever farther from the earth.

"It was once part of the earth," he said "and was split from it. It was pulled away from it. It has been asked; Would there not be a scar on the earth where it broke away?"

"Some people have suggested it broke away in the region of the Pacific Ocean, which is the lowest part of the earth, and in that way the area now filled with water was scooped out.

"The other view is that there would not be a depression left, but a protuberance and that the scar is more likely to be the Himalayas. We don't know, and I have no opinion on the subject.

Earth's Pull on Moon.

"What we can say is that the action which broke it away will tend to push it farther and farther away from the earth for a time, but the solar tides, which are produced by the sun, will gradually pull it back again and make it approach the earth.

"There are many such instances of this reverse action and it is conceivable that the earth's moon may, millions and millions of years hence, perhaps return to its parent body. It may be said that that is fanciful but it is occurring in the planet Mars.

"Mars has got a moon very near it, so near that the month on Mars is shorter than the day. Mars's day is like ours, of 24 hours, but the moon goes round it in seven hours. That is, the month is only seven hours long.

"The moon is being pulled in by the tides and hurried along in its rotation. Some day, it may be a few thousand years hence, it must come so close that it will graze the planet and come crashing down on the surface.

"That will be a fine sight for those who are alive on this not a very small planet. It will be the end of any inhabitants on Mars. It is the Isle of Man—but it's ~~the~~ the size of the Isle of Wight or you think of it in tons. ~~It is not going to happen here while we are alive, so you need not worry about that. It may be going to happen on Mars. I don't know whether they are uneasy.~~

"It is not going to happen here while we are alive, so you need not worry about that. It may be going to happen on Mars. I don't know whether they are uneasy.

Output of Diamonds.

Despite the fact that only few days ago the largest diamond ever found in alluvial diggings was discovered in Kimberley, the South African diamond fields may soon lose their monopoly of the world market. The Belgian Congo, especially the Kasai district, has become a most serious competitor since the War.

In 1913 the output of the Kasai mines scarcely totalled 15,000 carats. Ten years later the output reached 415,000 carats. In 1924 the production totalled 548,000 carats; in 1925, 886,000, and in 1926 the million mark was surpassed with an output of 1,108,000 carats. This already represents one fifth of the total world's production.

These results have been achieved mainly by modernisation of the plants. The pick and other primitive instruments are methodically being superseded by excavators, steam trammels and washing machines of the latest type.

The Kasai diamonds, like all alluvian diamonds discovered so far, are of a small size and in this respect the South African fields yielding large stones still retain an unrivalled position.

The Hottest Spot On Earth.

The hottest region on the earth's surface is to be found on the south-western coast of Persia, on the borders of the Persian Gulf. For forty consecutive days in the months of July and August, the mercury has been known to stand above one hundred degrees in the shade, night and day, and to run up as high as one hundred and thirty degrees in the middle of the afternoon. In Bahrein Island, which is situated in the centre of this most torrid belt, water is something unknown. Great shafts have been sunk to a depth of five hundred feet in the endeavour to find wells, but always with the same result—no water.

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THE NIRVANA OF LORD MAHAVIRA.

OF the Five Great Acquisitions* which the Soul of an Arhat attains, the ascension to Moksha or the attainment of Liberation or Pari-Nirvana is the last and the most important ; for it is now that the soul puts an end for ever to its mundane existence and begins the life as a *Siddha*, a Pure and Perfect Soul in that Domicile of Bliss, a region far beyond the horizon of human understanding, where there is undisturbed Peace, infinite Power and undefiled Purity.

Our Sacred Books give us interesting accounts of the *Nirvana* of our Great Thirthankaras and numerous other *Munis* of the ancient days. And let us describe here somewhat in detail the Salvation of Lord Mahavira and the glories of that glorious morning when He entered into Nirvana.

It was in the year 527 B.C. the Lord having preached the *Dharma*, the Way and the Goal for about thirty years, in many countries, to all people without any distinction of caste or sect or any other social status, to *Aryans* and *Mlechchas* alike, reached the lovely precincts of Pava-puri, which was perhaps the capital city of King Hastipala, who was one of the royal disciples of the Great Teacher.

* These are called Pancha Kalyanas in the Sastras. They are 1. Garbhavadharana or the Birth ; 2. Janmabbhisheka or the Anointment by the Deves soon after the Birth ; 3. Pari Nishkrimana or the absolute renunciation ; 4. Kevala Jnana, or the Omniscient Knowledge ; 5. Pari-Nirvana or Salvation.

The King who was longing to receive the Jina in his capital, gave order that his town should keep high festival ; therefore the ways were swept, rose odours sprinkled in the street, and the trees were hung with lamps and flags. The people in the city with their rich dress and ornaments on and taking with them flowers and frankincense went in crowds to pay their obeisance to the Thirthankara. In the middle of a tank there was a nice grove where the Lord preached to His Assembly, which consisted of Devas, men, beasts and birds. The spiritual radiance of the Blessed Jina shone round Him over a radius of considerable distance, and as a consequence of which all living beings felt whole and happy. The lame walked ; the blind saw ; the dumb spoke ; the deaf heard ; and the sick men leaped laughing from beds of pain. There was friendship also among the animals and birds ;

“ spotted deer

Broused fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks ;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing ;
The snake sunned all his jewels in the beam
With deadly fangs in sheath ; the shrike let pass
The nestling-finch ; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch ; the spirit of our Lord
Lay potent upon man and bird and beast.”

And Nature herself responded to the psychic attraction from the Lord. The sky was clear and bright in all directions ; the conscious earth worshipped with waving grass and sudden flush of flowers at His feet ; mild and fragrant breezes blew all around ; space resounded with shouts of *Jai ! Jai !*, “ Victory ! Victory ! ” and all living beings became joyous. In short Pava-puri with its lovely gardens and merry crowds of people became a paradise, and our Lord continued preaching for about a month when He understood that His career in this world was approach-

ing its close. So in order to attain the *Siddhaship* He had to free Himself from the four *Aghati* Karmas which though did not prevent Him from enjoying all glory in this temporal world, yet barred His soul from eternal Freedom and Bliss ; and hence Mahavira destroyed the remaining Karmas and as a result of that the Lord attained Liberation.

The Nirvana took place in the 4th part of the night on the 14th day of the dark half of the month of Kartika, of 527 B. C. The pure bright soul of the Arhat released from its Karmic bondage flew straight up to the top of the Universe, where is believed to be the Seat of the Liberated Souls. The Ascension of the Soul of Mahavira did not occur unnoticed. The time being night, though most of the people in the Assembly were asleep, there were some at least awake, whose eyes were dazzled by a bright light which suddenly spread over the earth. It is also said that a great (*graha*), comet in the shape of a heap of ashes appeared in the sky, as a sign perhaps of the Nirvana of the Blessed Jina. Not only this : wonderful phenomena, they say, occurred throughout the universe announcing the event to the different inhabitants of the higher, middle, and the lower regions. The ocean made a tremendous noise ; the earth shook a little ; the huge bells hanging in the celestial worlds rang of their own accord ; in the shining spheres a sound similar to the roar of a lion was heard ; the gods in the air beat their drums and the *Bhava* *devas* blew their conches. The devas rejoicing at these signs came down to the Earth to perform *pūja* to the holy remains of their Lord.

The Angels of the air showered rain of flowers ; there was cool fragrant breeze blowing ; and the gods walked free with men that day, though men knew not. They all bowed down before the holy body of the Blessed Jina and then cremated the holy remains in a magnificent and reverent way.

On the spot where the body of the Blessed Lord was cremated, they erected a stupa and to commemorate the day of Nirvana of their Master the eighteen confederate Kings of Kashi and Koshala, the nine Mallakies, and the nine Licchavis and the other royal disciples of the Jina met together and instituted an

illumination on that day for they said, "Since the Light of Intelligence is gone, let us make an illumination of material matter."

The people arranged rows (*avali*) of lamps (*deepa*) all round the Hall where our Lord Mahavira was preaching to His Audience ; not only the Hall, the whole of Pavapuri, the sylvan Capital of King Hastipala was also illuminated. Every palace, mansion, house and hut had its own myriads of lights shining bright There was mirth and gaiety in every home. The Nirvana of the Lord was celebrated with brightness ; pleasure, and purity, This festival of brightness or Illumination, called *Deepavali* was first instituted in 527 B.C. about $24\frac{1}{2}$ centuries, ago on the day when the Thirthankara Mahavira ascended to Heaven.

The *Devali* which the people in India celebrate every year in the month of Kartika, is only an imitation of the Grand Illumination at Pavapuri. They have forgotten the great event which gave rise to this national festival but they have tenaciously stuck to it through so many centuries.

Deepavali and Pavapuri are two names which are very dear to the heart of every Jaina. The former reminds him of the day when his Lord attained Salvation and the latter tells him of the place where his Lord left His material body.

To those who have not visited Pavapuri the following description of the place by our Bro. the late J. L. Jaini will be interesting:—

"A small hamlet of moderate dimensions, and of mud-houses mostly, Pavapuriji is a place lovely in its simple surroundings and lovelier still in its sacred traditions. There are several *dharma-shalas* (resting-places) for Jaina pilgrims. There are about half a dozen temples, erected by the Svetambaras and Digambaras. Many pilgrims of both sexes proceed to the place, chiefly on the Dewali occasion, the day on which Lord Mahavira attained Nirvana and then up to the month of March, when the attendance begins to fall. The main temple, which contains the *charanas*, sacred-foot-impressions, of Lord Mahavira, stand in the middle of a tank, covered with lotus leaves and other aquatic plants of various kinds. Many fish float in the water and make a very funny sight by their incessant flitting. Sometimes a bigger fish would attack a shoal of smaller fish and make them dart down

into the water in great confusion. At present no lotuses are blooming in the tank but it is easy to imagine how charming the tank must look when white and red lotuses dot its surface and the fish dance in its pellucid depths through the mazes of the lotus-stems. The sun also may then be imagined as converting every stray drop of water that the ever-busy tails of the fish have cast on to a lotus, into a pearl of the most beautiful pink colour. The insulated temple of our last Lord is reached by a bridge of stone. In the temple itself is a low chamber, facing the east are 3 niches ; the central one, the largest of the three, contains the foot-impressions of Lord Mahavira ; the niche on the right of it, of His disciple Gautama Swami ; and that on the left those of Sudharma-charya. Both these saints flourished in the time of Mahavira and attained Nirvana within 62 years of His death, at Pava. How tranquillizing and purifying the effect of a visit to the hallowed Feet is, can be best known by actual experience."

".....We hope that our educated brethren, would not throw the opportunity when it arises of paying a visit to Pavapuri and sitting at the visible-in-visible Feet of the Great Master, whose bright finger points still to the eternal path and whose charming voice still allures the weary pilgrim to the regions of Peace of Joy and Truth !"

Indeed, the simple beauty of Pavapuri is inspiring ; there is a sort of purity and bliss about the sylvan retreats which can be felt only by the spiritually advanced ; the *nir-aksherivani* or the letterless voice of the Arhat, though melted into stillness and silence is yet audible to the spiritual ear ; from the tank cool wafts of wind laden with lotus-scents breathed by the water-gods sigh over the surrounding land.

Sitting at the Blessed Feet of the Lord which truly unlock the gate-ways to Heaven, is in itself a celestial blessing. The Place where the Feet rest is sanctified and

Lo ! thou who comest thither, bare thy feet
And bow thy head ! for all this spacious earth
Hath not a spot more dear and hallowed.

WHOM DO THE JAINS WORSHIP ?

BY

Rickhab Dass Jain, B.A., Meerut.

THE Jains worship Sarvagya Vitraga, that is, an All-knowing God who is free from the defilements of Raga (love), Dvesha (hatred) and Moha (ignorance). The Jains adore and do obeisance to that condition of Chaitan Atman (conscious self) in which the Atman attains infinite knowledge, infinite seeing, infinite happiness, and infinite power. The Jains revere that Perfect status of Atman where it is free from eighteen blemishes, namely, chhuda (hunger) trishna (thirst), janma (birth), jara (old age,) maran (death), roga (disease,) shoka (sorrow), bhaya (fear), vismaya (wonder), raga (love), dvesha (hatred), nidra (sleep) suvaid (perspiration), mada (pride), moha (ignorance or illusion), chinta (care or anxiety), khaid (pain), and rati (desire), and is in its own svabhava (True Nature).

The Perfect Condition is existing from eternity and will continue to exist for ever ; it has no beginning, no end. The worldly soul is from eternity attaining this condition and will for ever continue to do so. But Atman when once arrived at this Perfect status, never descends to the defective, limited mundane condition. Here it might be questioned that when Atman is always becoming Parmatman and Parmatman never becomes Atman, the world will some day or the other, become void of the Atman. The answer to this is that Atman in the world is infinite in number and that what is infinite and without limit, can never be exhausted.

The real aim of the Jain religion is to let the jiva attain unto the Paramatmic condition. The chief Updesha (teaching of Jainism is to show the way by which Atman can become Parmatman. In this painful mundane condition, the Atman being involved in love, hatred, and ignorance, experiences various kinds of pleasures and pains. When the Atman is

purged of love, hatred and ignorance, its Svabhava (true nature),—infinite knowledge, infinite seeing, infinite happiness and infinite power—becomes manifest and it acquires Godhood. If you look into the Jain scriptures, you will find that this religion teaches the worship,—not of any object or of any particular soul,—but of Paramatman Svarup,—of infinite knowledge, infinite seeing, infinite happiness, infinite power and Vitragta (passionlessness). The Jains attach the greatest importance to Vitragta, because without it, the other attributes of Paramatman cannot exist.

There have always been spiritually advanced persons who, having abandoned Raga (love) Dvesha (hatred) and Moha (ignorance) have manifested in themselves the above-named attributes and have obtained the Parama Pada—(Perfect Status of Divinity.) It is these Deified Personages to whom the Jains pay their reverence and homage. In every cycle, twenty-four out of such Personages, become eminent; they show the path of Dharma to the worldly souls and are consequently called Tirthankaras. The Jain temples contain the images of these Tirthankaras; and the Jains worship these Tirthankaras through their images. Some people include the Jains among the worshippers of stocks and stones and assert that it is through the Jains that idolatry prevailed among the Hindus. They impute all the evils of the system prevalent among the Hindus to the Jains; but, if they give up prejudice and consider over the matter dispassionately they will find that the Jain idea and way of worshipping the images of their Tirthankaras can in no way bear the imputation of stone-worship or of other phases of idolatry.

Now the first argument which these persons adduce, is that the image is made of dead matter; man himself has made it; and that man can derive no benefit from the worship of a thing which is dead matter and which the man himself has made. In the first place, the objection that a material thing made by man himself cannot benefit or harm man, is wrong. The mere fact of a thing being material and being made by man is no argument for the proposition that it cannot affect man. Observation shows that such a thing does injure or benefit man according to the

circumstances of the man and the nature of the thing. When you look at the picture of a prostitute, it is likely to produce voluptuous and lascivious thoughts within you. On the other hand, if you look at the image of some spiritually advanced person, a spectacle of sanctity and holiness will present itself to your eyes which will purify your whole self. Thus no body can deny that a material thing made by the hand of man produces good or bad effect upon man. Even words are nothing but images of certain thoughts. When you hear a speech, it always produces a good or bad effect upon you. Now speech in its turn, is a collection of words which are the images of the thoughts of the speaker. If those words be reduced to writing and any body were to read that writing, it will certainly create within him those very thoughts of which the words are the images.

Images are of three kinds ;—First, those the shape of which is not similar to that of the original but which are assumed to represent the original, as the word horse written on paper or spoken by word of mouth. Second, those the shape of which is similar to that of the original but which cannot be touched like the original thing itself, as the picture of a horse drawn upon a piece of paper. Third, those the shape of which is similar to that of the original and which is also tangible, as a solid image of a horse. Now all these pictures represent a horse and produce the idea of a horse within one's mind. All men use such images or pictures ; it is, in fact, inevitable for man to use them. No worldly affair can be carried on without the use of images or pictures.

Jiva (soul or spirit) in this world is surrounded on all sides by matter. The Svabhava of Jiva is Jnana ; but as it is, like milk and water, intermingled with, and surrounded on all sides by matter, it has, to a great extent, lost its Svabhava, the Jnana. It can of course gain its full Jnana by being separated from matter but this cannot be accomplished all at once. In this mundane condition, Jiva can, on all its sides, find nothing save matter : it cannot think but of matter, and it cannot do anything without the help of matter. Until it is very highly advanced

and developed, it must do all its work through matter. It cannot even think of itself but through matter. So long as it is in this degenerate condition, it must acquire Jnana through matter. You repeat the name of God and meditate upon His attributes through words representing those attributes. If you consider over the matter without any prejudice, you will agree that it is nothing but using a certain kind of image. Words are nothing but a sort of subtle matter. You write the word Brahma or Om on a piece of paper. What is this word Brahma or Om written on that piece of paper? It is also a kind of image. In short, so long as you are in the worldly condition, you cannot avoid the use of image in your works whether they be worldly or religious.

The Jains, moreover, do not worship an image as the very God Himself. They do not, properly speaking, worship the image or the stone or metal of which the image is made; they rather worship the attribute of Vitragta which is represented in that image. According to Jain principles, Parmatman is Vitrag and without this attribute Parmatman cannot be all-knowing, all-seeing, all-powerful and all-happy. When the Atman first manifests Vitragta in himself, it is only then that the other above-named attributes become manifest and the Atma is turned into Parmatman. It is very essential for the former to contemplate upon Vitragta. Hence, in order to show the excellence of Vitragta to the worldly soul and to instruct it in this all-important principle, Vitrag images of Tirthankara are placed in the Jaina temples. From eternity the worldly soul is involved in love, hatred and illusion, or ignorance and the attraction towards, and the repulsion from the worldly objects, do not let it see its true and real nature which is, Pure and Perfect Intelligence. The wine of illusion does not allow it to contemplate upon Paramatman Svarup. Hence, in order to purge the worldly Jiva of love, hatred and illusion and to create Vitragta therein, these are placed, in the Jain temples, the images of the Maha Rishis who have abandoned worldly pomp and grandeur,—having forsaken love and hatred from the good and bad objects of the world,—having given up even the love

of their own bodies,—and having adopted a state of nudity like innocent children, have obtained the Perfect, Imperishable status. The very sight of such images purifies one's thoughts because our thoughts are generally liable to change according to the nature of the objects we look at. When we look at a picture in which two armed persons are fighting with each other, our thoughts take the tinge of excitement and bravery and our whole nature acquires as it were, a fresh vigour. If we look at a voluptuous picture our thoughts are likely to take the same direction. On the contrary, if we behold the statue of some spiritually-advanced person, our thoughts are sure to become pure and holy. In short, as the nature of the image we look at is, so will our thoughts become. When we have a look at a Shant (calm), and Vitrag (free from love, hatred and other passions) image, the same attributes will have their play in our thoughts. Such images are placed in the Jain temples, and worshipped to create calmness and passionlessness in the worldly souls. In Jainism, it is not the collection of the material atoms that is worshipped, it is rather the attributes,—Shantta and Vitrag of Parmatman—that are contemplated upon and worshipped through the images which eminently put forth such attributes before the view.

Besides, the objection that to worship an image is useless, because an image can give nothing to man, cannot be applicable to the worship of Jain images. According to the Jain belief, God also from a real point of view, does not give anything to man. According to Jainism, Parmatman is Vitrag, does not create, or afford pleasures and pains to soul, does not send soul to heaven or hell, or confer the bliss of *moksha* on it. As regards Vitragta, Parmatman and His image stand on the same footing. According to the Jain principles, what to say of His image with respect to these things, even the Parmatman Himself does not give anything to or snatch anything away from anybody. He does not become pleased or displeased with anybody, neither does He provide one with ease and comfort, nor does He render another wretched and miserable.

Jiva itself makes these conditions. The primary cause

of all these conditions is the Jiva itself, the other things being only the Nimit Karan (secondary cause). In reality, Atman and Parmatman are one, the real nature of Atman being the Parmatman Svarup (Godhead). But in Samsar, Atman is from eternity intermingled with matter and hence its real nature is hidden and Atman is forgetful of its own nature, that is, of Parmatman Svarup. The curtain of ignorance is dropped over its eyes. The Atman considers the external objects as its own. It loves one thing and hates the other. This Raga Dvesha (love and hatred) is Bhava Karma on account of which subtle matter of various kinds called Dravya Karma, is attracted towards and becomes attached to the soul, and the previous Dravya Karma having fructified itself, becomes detached from it. And in enjoying the fruits of previous karma, the soul entertains the feelings of love or hatred towards the objects of enjoyment and this newly-created Raga Dvesha attracts new Dravya Karma towards the soul which becomes attached to it. The most prominent teaching of Jainism is that one, while enjoying pleasures or suffering pains afforded by previous karmas, should not indulge in love and hatred. He should rather taste the fruits, whether good or bad, of his previous karmas with Shant Parnama (calmness) Vitragta (having no love and hatred towards the objects) and Samabhava (equanimity). In adversity, you ought not let sorrow take hold of your mind. You must rather reason in this way, "I have, in my previous life, done some bad deed which has caused me this pain. But this pain can do me no harm. I am Chaitan Atman (conscious soul or pure intelligence) my Svabhava (real nature) is to know all things,—within and without, of all times and of all places. The sword cannot kill me, nor can fire burn me. Worldly pains, if they can injure at all, can injure matter only. But matter though intermingled with me, is not myself. My essential nature consists in Parmatman Svarup. Worldly pains and sorrows cannot touch me." In like manner, when you meet with success and good-fortune, do not be elated. When you get some good object, do not entertain too much love for it, but think in this way. "I have, in past times, done some good work on account of which I have got this desired object. But my nature and the nature of this object are quite

distinct. I and this object cannot be one, nor can this object remain with me for ever. So long as my previous good karma is fructifying, I am enjoying this object." Thus, by indulging in such thoughts, you must avoid being engrossed in that object. You must rather absorb yourself in your essential nature, that is, in the attributes of Parmatman, so that the power of your Atman be developed and the attributes of parmatman be manifested therein.

Thus what Jainism principally propounds is the eradication of love, hatred, and illusion, but it is not an easy task to eradicate them. Nothing in the world can be more difficult and arduous than this. Men of valour fight the enemies, conquer the countries but to conquer the self is a mightier deed. This task cannot be accomplished all at once. It is done gradually and by the aid of practice. Hence, Jainism in order to eradicate Raga, Dvesha and Moha and to teach Vitragta and Shantta, lays down various ways for the souls on various planes and in different stages of development; and for laymen to look at a Vitrag image is also one of those ways. When we, having stood up before a Vitrag image, contemplate upon the attributes of Parmatman, the Vitrag image helps us a great deal. The Vitragta and Shantta of image have a great influence over the Atman, at least for the time being they are reproduced in the Atman. The image serves the same purpose as do the religious books which contain the description of Parmatman. In the religious books, you read the attributes of Parmatman; in the image, you directly see the attributes of Vitragta and Shantta pertaining to Parmatman. Thus, in Jainism, image-worship is intended not to teach stone-worship, but to eradicate Raga, Dvesha and Moha from, and to infuse Vitragta and Shantta into Atman. Jainism cannot hold matter as the Parmatman, it gives a very elaborate description of matter, Atman, and Parmatman. Soul and matter are quite distinct, they cannot be one. Jiva should not assume his identity with matter. Now when such are the principles of Jainism, can it justly and rightly be said that it inculcates stone-worship?

In my opinion, no man except savages and barbarians, can

hold stone to be God. Those who worship images, do not regard the collection of material atoms to be the God, they rather worship God through the images. I cannot, however, say anything more relating to other religions who use images in worship, but among the Jains, image-worship is based upon a very noble principle and deep philosophy, and to impute stone-worship to them cannot be other than the result of either ignorance or of the meanest sort of bigotry.

LORD MAHAVIRA.

BY

Umrao Singh Tank, B.A., LL.B.

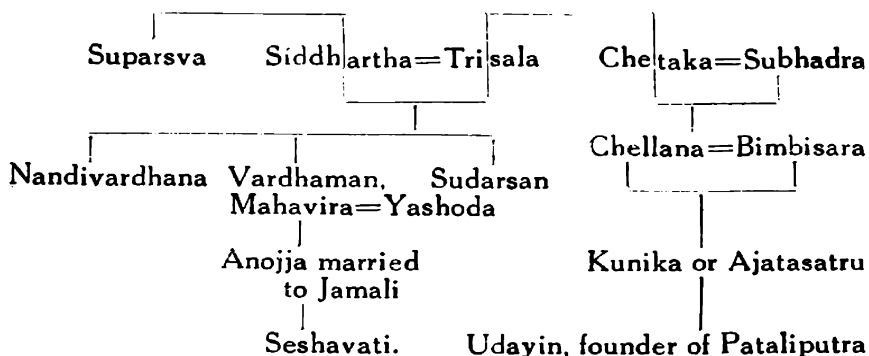
LORD Mahavira, the last Arhat * of the Jainas and a great saviour of the world was born in 598 B.C. in Kundagrama in the territory of Videha. His father Siddhartha was the ruling chief of that place and his mother Trishala was a sister of Chetaka ¹ who may be called the constitutional king of Vaisali, † the capital of Videha as the Government of Vaisali was vested in a senate of which he was the hereditary president. Through his mother, Lord Mahavira was connected with the ruling dynasty of Magadha, as his cousin (Chetaka's daughter) had married Seniya Bimbisara. The following table constructed by Dr. Jacobi gives the names of the relations of Lord Vardhamana Mahavira or Gnatriputra :—

Thus we see that Lord Mahavira was a highly-connected personage and consequently, his religious movement was chiefly patronized by his influential relations.

* Jina is a generic term applied to those persons who have fully developed their spiritual self. The Jinas who become the spiritual leaders of the people are called Arhats.

† "Vaisali is the modern Besarh about 27 miles north of Patna" (Hoernle).

1. The Digambaras say that Trishala or Priyakarini the mother of Lord Mahavira was the daughter of King Chetaka. [Ed. J G.]



His early life is wrapped up in mystery. The legends show that he was a man of heroic courage and perseverance. Even on the most dangerous occasions he never lost his presence of mind and ever remained calm and composed. He is said to have taken great interest in out-door games and martial exercises. He had a handsome and symmetrical body and a magnetic personality. As to his education, we know nothing. The Jaina shastras assert that he had brought with him a highly (though not fully) developed spiritual nature from his previous births and therefore he was wiser than the wisest of the age. He was perhaps educated in his father's own palace. When he had attained puberty, he was ² married to a charming princess named Yashoda. He loved his wife dearly and passed many happy years of conjugal life in her society. A girl was born to him who was afterwards married to his sister's son named Jamali. Mahavira was an obedient son. He was greatly attached to his parents and did all that was in his power to please them. He had a thoughtful and contemplative disposition and was desirous of leading a contemplative life and thus developing his spiritual nature. Several times, he thought of renouncing the world, but his devotion to his old parents and young wife stood in the way. Several years after when his parents and wife had died he asked his elder brother's ³ permission to renounce the world. *

2. According to the Digambara Tradition Lord Mahavira remained a bachelor. [Ed. J. G.]

3. According to the Digambara Version Lord Mahavira was the only son of His Parents. It is said that the Tirthankara's Mother gives birth to only one son. [Ed. J. G.]

* At this time, Mahavira was 28 years of age.

His elder brother would not allow him to do it. "Vira," said he "the deaths of our parents are still fresh in our memories; your leaving us this time would simply render our bereavement more unbearable and painful." Lord Mahavira obeyed his brother's commands and lived two years more with him. He then, with the consent of his elder brother entered upon his spiritual career.

He entered the order of Lord Parsva, but to his great disappointment he found that the monks had grown lax in their performance of religious duties and many other abuses had found their way among them.† He however, soon separated himself from them and began to practise yoga. Once it happened that a certain cowherd with his cows came to the place where he was sitting all absorbed in his meditation and calling upon Mahavira to look after his cows that he left to graze there, himself went away to the village. Mahavira being engaged in his meditation, could not hear him and the cows went astray. The cowherd, when he came back from the village, did not find the cows there and began to reproach Mahavira and actually dealt two or three blows to him.

Happily, some acquaintances of Lord Mahavira came there. They rebuked the cowherd very much and informed him of the real character of the saint. In order to gain mastery over his passions, Mahavira, now and then, practised austerities. The Jaina writers relate several stories pertaining to this period of his life which beautifully symbolize the life-and-death struggle which he had to maintain against temptations and the final victory which he achieved over his lower nature thus setting his nobler qualities free to act wherever he might find himself. He

† Lord Parsva who lived and preached in the 8th century B.C. was one of the chief leaders of this ancient order of monks (modern Jinas), who had grown loose in their discipline at the time of Mahavira's advent into their midst. Mahavira's first task, after He had become a Jina, was to reform this religious order. To do this, he introduced a very strict system of discipline among the monks, thinking that it would be a safeguard against all sorts of irregularities and temptations in the future. This fact clearly accounts for the hard and harsh rules of conduct found among the Jaina monks of to-day. The ancient Jaina monks or Nirgranthas knew nothing of these hard rules of conduct.

travelled from place to place and thus acquired vast experience of the moral and spiritual condition of the people.

In his travels, he came in contact with one Gosala (of whom we shall hear more hereafter) who charmed with the sanctity of his life became his disciple. He lived with the future Arhat for 6 years. He had, it is said, a mischievous nature and when once he was admonished for his evil behaviour he quarrelled with his master and deserted him. He is called the Judas of the Jaina church.

In the thirteenth year of his Renunciation, full knowledge flashed forth in Shri Mahavira's mind, as he was sitting in meditation under a Sal tree on the bank of the Rajubalaka (modern Barakar) not very far from Parasnath hills. His spiritual nature had now fully developed. He had cast off the bonds of ignorance and had become a Master, as a Theosophist would say.

When the blessed Lord had discovered the Great Truth, out of compassion for the world. He decided to preach it to all persons without any distinction of caste colour or creed. He delivered His first Sermon on the very spot where illumination had come upon Him. He said "samsara (mundane existence) is full of misery. None are completely happy except those who have attained perfection. The cause of suffering is Karma. Good thoughts, words and deeds lead one to a higher state of existence ; evil thoughts, words and deeds lead one to a lower state of existence. Do not injure living beings. As it would be unto thee, so it is with him whom thou intendest to kill. * Do not tell a lie. Do not take that which is not given. Adopt Brahamcharya. Lead a pure and chaste life." The persons heard the first sermon of the sage with rapt attention but no one was converted. He, then, went to Apapa where He stayed in a park and began to preach His doctrines. In the city there lived a very rich Brahman who was celebrating a yaga or a great animal sacrifice. He had invited several of his learned co-religionists on that occasion among whom Indrabhuti Gautama and his ten brotress were most distinguished for their vast learning

* Acharangasutra S. B. E. Vol XXII

and great asceticism. When they heard the people admire Mahavira's teachings, they could not bear it, and all started, attended with their disciples, to expose the jugglery of the new Teacher." When they came to Mahavira and heard him, their resolution was quite changed. They were satisfied with his teachings and became his disciples. Indrabhuti Gautama and his ten brothers were all ordained chief-disciples. Chandana, a princess, who had come to hear the Lord also entered the order. She became the head of the female section of the order. A few persons who were unable to enter the order took the vow of a Sravak or a layman.† The Lord gave them all His blessings and spoke a few words of spiritual advice. He said :—

"A saint, with right intuition, who cherishes compassion for the world * * * should preach, spread and praise the faith, knowing the sacred lore. He should proclaim it among those who exert themselves and who do not. * * * Not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness and freedom from worldly cares, one should with due consideration, preach the law of the mendicants to all sorts of creatures, * * one should do no injury to one's self nor to anybody else * * A great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures even as an island, which is never covered with water." Such was the beginning of Mahavira's church or the *sanga*.

The fame of the Great Teacher has spread all over the Magadha country. Mahavira visited Rajgrih where He was most cordially welcomed. The king Srenik Bimbisara (see the Table) himself came and paid the highest respect to Him. He took some vows and ever after remained a great parton of Jainism. His queen Chelana, with true womanly instinct became a devoted Sravaki or lay-sister.

Meghakumar, a son of Srenika was ordained a member of the Order. Prince Nandikshena was also an important convert. He after a few days, fell in love with a prostitute and was expelled from the Order, but he soon discovered his folly. He

† Acharangasutra S. B. E. Vol. XXII.

one day came to the Lord and began to weep. He was very sorry for his past conduct. Mahavira was convinced of his sincerity and he was readmitted into the Order.

(To be continued).

JIVA

BY

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

(Continued from page 132)

The Jiva of Four Kinds.

IN accordance with the differences in the Becoming or Status (*Gati*), Souls are divided into four classes viz., (1) the Celestial (*Deva*), the Infernal (*Naraka*), (3) the Human (*Manushya*) and (4) the Sub-human (*Tiryak*).

According to the Jainas, the Devas are either (a) *Bhavana-vasi* i.e., home-living or (b) *Vyantara* i.e., beings living in various places or (c) *Jyotishka* i.e., luminaries or (d) *Vaimanika* i.e., moving in high heavens. The Bhavana-vasi deities are of 10 kinds viz., *Naga-kumara*, *Asura-kumara*, *Suparna-kumara*, *Agnikumara*, *Dik-kumara*, *Vata-kumara*, *Stanita-kumara*, *Udadhi-kumara*, *Dvipa-kumara* and *Vidyut-kumara*. The Vyantara Devas are of 8 modes viz., *Kinnara*, *Kimpurusha*, *Gandharva*, *Mahoraga*, *Yaksha*, *Rakshasa*, *Bhuta* and *Pisacha*. The Jyotishka Devas are of 5 classes viz., *Suryya*, *Chandra*, *Graha*, *Naksha'ra* and *Taraka*. The *Kalpotpanna* and the *Kalpatita* are the two subdivisions of the Vaimanika gods. These Devas are not emancipated souls, they enjoy heavenly pleasures as results of meritorious deeds, done in their previous lives. They have births and deaths and in some respects are not better off than the human beings. Like ourselves, they also want pleasant things and avoid unpleasant ones.

The Infernal Beings live in the various hells. They are endowed with the power of assuming any shape or form but this power is only a source of trouble and pain to them. There is

nothing like the miseries and pains of the hellish beings. On account of vicious acts, done in their previous incarnations, they become denizens of the hells and suffer untold and unbearable pains for a very long time. In some of the hells, there are Devils who excite the Narakas one against the other; these unfortunate infernal beings constantly fight against and smite one another and thus enhance their own pains.

The Manushyas or human souls are divided into two classes viz., the *Aryas* and the *Mlechchhas*. The Aryas are born in that part of the world which is called the *Arya-khanda*. The *Sakas*, the *Bhilas* etc., although they are found in *Arya-khanda* are *Mlechchhas*. These inhabit the *Mlechchha-khanda* and the *Antar-dvipas* ('inner islands') of the universe. The people who are born in sacred places e.g. *Kasi* etc., are *Kshetrarya* i.e., Aryas, on account of the *Place*. Those who come of such noble families as *Ikshvaku* etc., are *Jatyarya* i.e., Aryas by *Birth*. The Aryas who earn their livelihood by trade etc., are called *Savadya-karmarya* i.e., Aryas whose acts are *not pure*. Those again who are house-holders and believers as well with a partial self-control, are *Alpa-savadya-karmarya* i.e., Aryas whose acts are *slightly impure*. The Aryas who are pious persons with perfect self-control are called *Asavadya-karmarya* i.e., Aryas whose acts are *never impure*. The holy persons who practise Right Conduct and are on the way to final Emancipation, *Moksha*,—are *Charitrarya* i.e., Aryas by *Conduct*. He who is possessed of Right Faith is *Darsanarya* i.e., an Arya by *Faith*. Besides, people who have a highly developed *Buddhi*, *Kriya*, *Tapas*, *Bala*, *Aushadha*, *Rasa*, *Khetra* and *Vikriya* are also Aryas.

All animals other than the human beings, who are found in the world, are called *Tiryak* or lower animals. These sub-human souls are variously subdivided into One-sensed Beings etc., which will be described hereafter.

The Jiva of Five Kinds.

The philosophers of the Jaina school point out five *Bhavas* or conditions of the Soul. These are technically called the

Parinamika, the *Oudayika*, the *Oupasamika*, the *Kshayopasamika* and the *Kshayika*.

The condition of the Jiva which is not dependent on anything or mode other than the Jiva itself is its *Parinamika Bhava*. The Jaina philosophers describe three such Bhavas viz., *Jivatva*, *Bhavyatva* and *Abhavyatva*. *Jivatva* means Life; a Soul is always living; it can never be an *Ajiva* or non-living. Ordinarily, Life consists in such acts as inhalation and exhalation etc., but truly speaking, Life or *Jivatva* means 'being attended with psychical qualities e.g., knowledge etc.' Hence the Jiva may be defined as a being which is never separated from the psychical qualities e.g., knowledge etc. As long as a Jiva does not assume a fresh body after leaving one body, it is called 'dead'. It is admitted of course that a disembodied Soul has not the attributes of perception, cognition etc. But the 'capacity' (*Yogyata*) for knowledge exists in the Soul even then; in other words, perception, cognition etc., although not explicitly present then, inhere in the Soul in an implicit form; it is for this reason that the Soul,—when dead and disembodied—cannot be said to be devoid of cognition etc.

'*Bhavyatva*' and '*Abhavyatva*' are opposed to each other; accordingly, only one of these two essentialities can be found in a Jiva. The Jiva which is a *Bhavya* cannot be an *Abhavya* and one which is an *Abhavya* cannot be a *Bhavya*. The word *Bhavya* technically means 'one who is capable of attaining Salvation.' The Soul which is capable of attaining *Moksha* is a *Bhavya* and one which shall never attain it is an *Abhavya*. Life or *Jivatva* inheres in a *Bhavya* as well as in an *Abhavya*; so far as the principle of Life is concerned both the *Bhavya* and the *Abhavya* Souls are similar. The *Kevala-jnana* or omniscience again is present in the *Bhavya* as well as in the *Abhavya* in a potential form; in this respect also, the two kinds of the Jiva are not different from each other. This omniscience-in-potentiality becomes explicit and manifest in a *Bhavya* soul, on account of the lapse of the usual time or on account of penance etc., practised by the soul but it remains an eternal potentiality (without ever being explicit and an actual fact) in the *Abhavya*.

Consequently, the Bhavya attains Salvation and the Abhavya can never get it. No doubt there are many among the Bhavya Souls which have turned away from the path of Moksha and are moving in the Round of Samsara just like an Abhavya being. These may be called '*Ati-dura*' (literally, 'very distant') Bhavyas,—still there is a fundamental difference between the nature of such Bhavyas and that of the Abhavyas. The difference between an *Ati-dura* Bhavya and an Abhavya may be likened to that between a chaste widow and a barren lady. Although she has the 'capacity' for giving birth to a child, a widow cannot do so on account of the want of any sexual connection with a male person. A barren woman, on the contrary, cannot give birth to a child inspite of her contact with a male person as her nature does not permit her to bear the child. An *Ati-dura* Bhavya remains unemancipated as it does not get the opportunity or the motive for emancipating itself; but the Abhavya would not tread the path to Moksha, although it gets the opportunity of doing so. This is the difference between an *Ati-dura* Bhavya and an Abhavya.

Karma is essentially opposed to the nature of the soul. The Oudayika Bhava of the Soul is that condition of it which is brought about by the *Udaya* or rise of Karma. This Oudayika Bhava is of 21 kinds, which are as follows :—Four *Gatis* or Status viz., (1) *Deva*, (2) *Manushya*, (3) *Naraka* and (4) *Tiryancha*; Six *Lesyas* or Paints viz., (5) *Krishna* or black, (6) *Nila* or blue, (7) *Kapota* or pigeon-coloured, (8) *Pita* or yellow, (9) *Padma* or lotus-coloured and (10) *Sukla* or white; Four *Kashayas* or Passions viz., (11) *Krodha* or anger, (12) *Mana* or conceit, (13) *Maya* or deceit and (14) *Lobha* or greed; Three *Vedas* or Sexual Feelings viz., (15) *Stri-veda* or feelings peculiar to a female, (16) *Purusha-veda* or feelings peculiar to a male person and (17) *Napumsaka-veda* or feeling peculiar to a eunuch; (18) *Mithyatva* or wrong belief; (19) *Ajnana* or ignorance; (20) *Asiddhi* or imperfection; and (21) *Asamyama* or non-restraint. When there is an influx of the Karma named Gati, the Jiva gets one of the Status e.g. *Deva* etc. Kashaya Karma is included in the class of *Charitra-Moha* or Conduct-

deluding Karma; at the influx of the Kashaya Karma, the four Kashayas or Passions are generated in the soul. Veda-Karma is also included within the Charitra-Moha. The influx of the Veda-Karma accounts for the three kinds of the Sexual feeling, found in a soul. Mithyatva or false faith is due to the influx of the Mithyatva Karma, included in the *Darsana-Moha* or Faith-deluding Karma. Ajnana (*Oudayika*) * * is want of knowledge. This is generated in the soul by the rise of *Jnanavaraniya* or Knowledge-obscuring Karma. Asamyama (*Oudayika*) is the strong inclination which is found in the soul, due to the rise of the Kashaya or Passions. Perfection is impossible, if there is even the slightest taint of Karma in the Soul; hence it goes without saying that Asiddhi or Imperfection must be attached to the Soul, as long as there is influx of Karma into it. Lesya or Paint has been defined as "that condition which is due to the psychical Torpor (*Yoga*), tinged with Passions (Kashaya)." It has already been said that the Passions viz., Anger, Greed etc., arise in the soul when the Kashaya Karma flows into it. Yoga is a sort of Torpor, generated into the Soul, when the *Sarira*, the *Nirmana* etc., (i.e., the Body making etc.) Karmas flow into it. Lesya or Paint is that condition of the soul which is accounted for by the Passion (Kashaya) and the Torpor (*Yoga*), described above. It is needless to point out that the six Lesyas or colours of the soul, mentioned above are all due to the influx of Karma.

The Oupasamika Bhava is attained by the soul when the Karmas that destroy Right Faith and Right Conduct do not flow into it but are mitigated (*Upasama*). It is of two sorts in as much as it is concerned with Right Faith and Right Conduct respectively. It is to be noted here that Right Faith may be found in all the *Gunasthanas* or stages of development, described before, from the fourth to the eleventh and that Right Conduct is met with in the eleventh stage alone.

Karma injures the natural attributes of the Soul. The Karma which envelopes the attributes of the Soul fully, is called

* This is different from *Kshayopasamika Ajnana* which means False Knowledge.

Sarva-ghati or complete destroyer and that which envelopes only a part of them, is called *Desa-ghati* or partial destroyer. When for some time Karma is found not to yield its natural fruits, it is to be understood to have its *Upasama-Bhava* or condition of mitigation and when Karma is radically rooted out, it is said to have its *Kshaya-Bhava* or state of annihilation. When the Jiva has the *Kshayopasamika Bhava*, (a) the *Sarva-ghati* Karma which is capable of coming into the Soul at the given time must have been annihilated; (b) the *Desa-ghati* and the *Sarva-ghati* Karmas which would be capable of flowing into the Soul in future are for the time being in a state of mitigation and (c) the *Desa-ghati* Karma, capable of flowing into the Soul at that particular time is in force or active. Let us take the example of *Mati-jnana* or Sensuous Knowledge which is due to the *Kshayopasamika* condition of the Soul. When *Mati-jnana* arises in the Soul, (a) the *Sarva-ghati* Karma which envelopes *Mati-jnana* completely, must have been annihilated; (b) it may be that in future that *Mati-jnana* will be fully destroyed or a part of it will be enveloped; but when the Soul is in possession of *Mati-jnana*, such *Sarva-ghati* Karma or *Desa-ghati* Karma as would envelope it fully or partially in future, must be understood to be inactive for the time being; (c) at the time when the Soul has *Mati-jnana*—such *Desa-Ghati* Karma as envelopes *Mati-jnana* partially must be active. The *Kshayopasamika Bhava* thus depends on the *Kshaya* (annihilation), *Upasama* (mitigation) and *Udaya* (activity or in-flow),—all these three conditions of Karma. The *Kshayopasamika Bhava* of the soul has the following 18 modes *i.e.*, gives rise to the following 18 psychoses:—Three forms of *Ajnana* or false knowledge *viz.*, (1) *Kumati* or false sensuous knowledge, (2) *Kusruta* or false scriptural knowledge, (3) *Bibhanga* or false clairvoyance; Four forms of *Samyak-jnana* or right knowledge *viz.*, (4) *Samyak-Mati* or right sensuous knowledge, (5) *Samyak-sruta* or right scriptural knowledge, (6) *Avadhi* or clairvoyant cognition and (7) *Manah-paryaya* or telepathy; Five kinds of *Labdhi* or attainments *viz.*, (8) *Dana* or power of giving, (9) *Labha* or power of gaining, (10) *Bhoga* or power of enjoying consumable things, (11) *Upabhoga* or power of enjoying non-

consumable things, (12) *Virya* or energising; (13) *Desasamyama* or partial restraint; (14) *Samyak-darsana* or right faith; (15) *Charitra* or right conduct; (16) *Chakshur-darsana* or visual perception; (17) *Achakshusha-darsana* or non-visual perception; and (18) *Avadhi-darsana* or clairvoyant perception. It may be noted here incidentally that the *Antaraya* or the Obstructive karmas may have *Kshaya* (annihilation) or *Kshayopasama* (partial annihilation and partial mitigation) but they cannot have pure *Upasama* (mitigation). Every *Kshayopasamika* and *Kshayika* Bhava in the soul must be preceded by either *Kshayopasama* or *Kshaya* of the *Antaraya* Karmas. The *Oupasamika* Bhava of the soul also involves the *Kshayopasama* of the *Antaraya* Karmas.

When Karma is radically rooted out the Jiva attains the *Kshayika* Bhava. It has nine modes viz.,—(1) *Samyak-darsana* or right faith. (2) *Jnana* or right knowledge. (3) *Charitra* or right conduct. (4) *Virya* or power. (5) *Dana* or giving. (6) *Darsanopayoga* or pure intuition. (7) *Bhoga* or enjoying. (8) *Upabhoga* or enjoying non-consumable things and (9) *Labha* or gain. One may attain the *Kshayika* *Samyak Darsana* between the fourth and the seventh *Gunasthanas*. The *Kshayika* *Charitra* is manifested when the Soul is in the twelfth *Gunasthana*. The remaining seven *Kshayika* Bhavas appear in the thirteenth stage when the Soul attains the *Kevala-jnana* or omniscience. One characteristic of every *Kshayika* Bhava is that it remains attached to the Soul, even in its state of Emancipation. This is also true of the *Oupasamika* Bhavas. Of the *Kshayopasamika* Bhavas, this can be said of *Samyak-darsana* only.

The Jiva Of Six Kinds.

Souls are divided into six classes in accordance with the number of organs of their knowledge, viz., (1) *Ekindriya* or one-sensed, (2) *Dvindriya* or two-sensed, (3) *Trindriya* or three-sensed, (4) *Chaturindriya* or four-sensed, (5) *Amanaska Panchendriya* or mindless five-sensed and (6) *Samanaska Panchendriya* or minded five-sensed.

The word, *Indra* means 'one who has excellent wealth'; it thus means the soul which is possessed of incomparable attainments. '*Indriya*' is that which is a mark, a sign or an instrument of Indra, the soul. The Indriyas are thus the organs of knowledge, the instruments, that is to say by means of which the soul acquires knowledge. The Indriyas are primarily divided into two classes viz., *Dravyendriya* or material organ and *Bhavendriya* or subjective organ. *Nirvritti* and *Upakarana* are the two sub-classes of the former; each of these two again has two parts or aspects respectively called the *Vahya* or external and *Antara* or internal. *Nirvritti* is that part of the sense-organ which is operative in the matter of the generation of knowledge and *Upakarana* is that which protects *Nirvritti*, the main or the principal part of the sense-organ. When on account of the annihilation or the mitigation of knowledge-enveloping Karma, a part (*Pradesa*) of the Soul is purified, it (i.e., the purified part of the soul) assumes the shape of the sense-organs e.g., the Eye etc. This purified part of the soul which thus assumes the form of the sense-organ, is the *Antara-Nirvritti*. The limb or the part of the physical body in which is located the *Antara-Nirvritti* is called the *Vahya-Nirvritti*. The substance called the *Upakarana* which exists inside and protects the *Nirvritti* aspect of the *Indriya*, is the *Antara Upakarana*; the black, the white fields etc. which are within the eyes are, for example, the *Antara-Upakarana*. The *Vahya-Upakarana* is those parts of the sense-organ which exist outside and protect it for example, the Eye-hairs, the Eye-lids etc. The *Antara-Nirvritti*, the *Vahya-Nirvritti*, the *Antara-Upakarana* and the *Vahya-Upakarana* are all modes of the *Dravyendriya* or material sense-organ; for, these are but the modes of the soul (*Atma*) and Matter (*Pudgala*). *Labdhi* and *Upayoga* are the two aspects of the *Bhavendriya* or the subjective sense-organ. *Labdhi* is the gain, on the part of the soul, consisting in the annihilation and the mitigation of the knowledge-obscuring Karma. *Upayoga* consists in the soul's modification into consciousness or attention. When the knowledge-enveloping Karma is annihilated and mitigated, the soul is possessed of *Labdhi*; on account of this *Labdhi*, the soul

attends to the Dravya-Nirvritti aspect of the Indriya ; this attention is Upayoga. Labdhi is due to the annihilation and the mitigation of the knowledge-enveloping Karma ; the knowledge by the sense-organs is impossible without Labdhi. Sensuous knowledge is impossible, again, until and unless there is Upayoga,—unless and until, that is to say, there is some subjective effort (*attention*) to have the sensuous knowledge. Labdhi and Upayoga are the aspects of the soul and means to its knowledge ; hence these are called the Bhavendriyas or subjective senses.

The organs of 'touch', 'taste', 'smell', 'vision' and 'hearing' are the five sense-organs. Like these sense organs, the Mind (*Manas*) also is an instrument of knowledge ; it is known as the '*No-Indriya*' or '*Anindriya*, Touch, taste, odour, colour and sound are the objects of the five sense-organs respectively. The object of the Mind is Scriptural knowledge. Besides this, Mind is an assistant to all the senses. The philosophers of the Vaiseshika, the Nyaya, the Mimansa and the Sankhya schools maintain that the perceptions of objects take place when the sense-organs come in contact with those objects, according to them, all the five sense-organs are thus *Prapyakari* or 'capable of coming in contact with objects.' The Buddhist thinkers contend, on the contrary, that the organs of vision and hearing cannot be Prapyakari. The Jaina theory, however, is that all the sense-organs save and except the Eyes are capable of coming in contact with their objects. *Manasa-jnana* or Mental Perception arises without the Mind coming in contact with the external objects.

The one-sensed soul has the organ of touch only ; the two-sensed animal can touch and taste ; the three-sensed creature is possessed of the powers of touching, tasting and smelling ; a four-sensed soul's organs are those of touch, taste, smell and vision ; mindless five-sensed animal has the organ of hearing in addition to the above four sense-organs ; the minded five-sensed soul is possessed of the five sense-organs and the mind.

The one-sensed animals are divided into two kinds viz., the *Badara* (i.e., gross) and *Sukshma* (i.e., minute). Besides this division, the one-sensed souls have another division which

groups them into five classes viz., —*Prithivi-kaya* (earth-bodied), *Jala-kaya* (water-bodied), *Agni-kaya* (fire-bodied), *Vayu-kaya* (air-bodied) and *Vanaspati* (Vegetable). The philosophers of the Jaina school recognise thirty-six kinds of earth; the earth-bodied animals are accordingly of the following thirty-six modes, —(1) *Mrit*. (2) *Baluḥa*. (3) *Sarkara*. (4) *Upala*. (5) *Sita*. (6) *Lavana*. (7) *Louha*. (8) *Tamra*. (9) *Trapu*. (10) *Sisaka*. (11) *Roupya*. (12) *Suvarna*. (13) *Vajra*. (14) *Haritala*. (15) *Hingula*. (16) *Manah-Sila*. (17) *Tuttha*. (18) *Anjana*. (19) *Pravala*. (20) *Krirolaka*. (21) *Abhruka*. (22) *Gomeda*. (23) *Quchakamka*. (24) *Sphatika*. (25) *Lohitaprabha*. (26) *Vaidurya*. (27) *Chandrakanta*. (28) *Jala-kanta*. (29) *Surya-kanta*. (30) *Gairika*. (31) *Chandana*. (32) *Varchura*. (33) *Ruchaka*. (34) *Motha*. (35) *Masara* and (36) *Galla*. Water is of various sorts viz., *Avasyaya*, *Hima-vidu*, *Suddhodaka*, *Ghnodaka*, *Sitaka* etc., and the water-bodied animals also are of various sorts accordingly. *Jvata*, *Angara*, *Archchis*, *Murmura*, *Suddha*, *Agni* etc., are the various modes of fire and the fire-bodied souls are of varied kinds accordingly. Air also has many modes viz., *Maha-vayu*, *Ghana-vayu*, *Tanu-vayu*, *Gunja-mandali*, *Utḱali*, *Vata* etc., and the air-bodied animals are of many modes accordingly. The Vanaspatis are divided into *Mulaja*, *Agraja*, *Parvaja*, *Kandaja*, *Skandha-ruha*, *Vija-ruha*, *Sanmurchchi*, *Trina*, *Pratyeka* and *Ananta-kaya*.

The one-sensed animals have only one sense. The two-sensed animals e.g., Snails, Oysters, conch-shells etc., have two senses. Ants, Scorpions, Leeches etc., are three-sensed animals. Bees, Worms, Gnats, Mosquitos, Flies etc., are four-sensed creatures. Snakes and all four-footed animals are five-sensed animals. Man, celestial Beings and Infernal Beings are five-sensed animals with minds. An animal who has Mind is distinguished by his powers of learning, of imitating and of understanding talks etc., of other people. A minded soul is called *Samjni* and a mindless creature, *Asamjni*.

The above six kinds of the Jiva take their birth in three ways. The way in which the Devas and the Narakas are born is called *Upapada*. Sometimes, atoms collect from all directions and many small animals are produced in an unexpected place,—

this form of genesis is called *Sammurchchhana*. *Potas*, *Jarayujas* and *Andajas* are produced from wombs. The creatures that can move to and fro, as soon as they are born are *Potas*, e.g. the cub of a lioness; they have no sac or shell over them when they are born. The creatures who are born with such sacs or shells are called *Jarayujas* e.g., the human infants. *Andajas* are creatures, produced from eggs e.g., the birds.

The Jiva of Seven Kinds.

In accordance with the principles of the *Syadvada* or the theory of Possibility, the Jainas draw attention to the seven standpoints from which the Jiva may be viewed.

To give an idea of the nature of a substance, its attribute is to be stated and the substance, in relation to it. The Jaina philosophers maintain that to show the relation of a substance to its attribute, no less than seven statements are necessary. These seven statements are called the seven *Bhingas* and the Jaina consideration of reality is based on the *Sapta-Bhanga-Naya* or the theory of Sevenfold Possibility.

Jiva or soul is a substance and *Astitva* or Existence, say, is one of its attributes. To understand the nature of the Soul, we must understand its attributes e.g. Existence etc. But, then, all is not said when it is said, 'Soul *exists*'; rather, in saying so we make only a partial, imperfect, one-sided and consequently, incorrect statement of truth. Hence, it is necessary to enquire into the true significance of the statement, *Soul exists*.

By the expression, soul exists, we do not mean that the soul exists, absolutely in all its forms and modes simultaneously. The soul *exists* only in so far as its *Sva-dravya* (own substance), *Sva-kshetra* (own place), *Sva-kala* (own time) and *Sva-bhava* (own modification) are concerned. Thus, a Jiva exists in its own substance; it exists, that is to say, as 'cognising *psychical substance*'. Similarly, a Jiva may be said to exist with reference to its own place; the soul which is in Pataliputra must be understood as a soul, '*existing in Pataliputra*' only. In the same way, the time also is to be considered in connection with the existence of a soul; one would be mistaken in not considering

the soul which exists in winter, as '*existing in winter*'. The particular *modification* or state of the soul is to be considered also for the same reason; full truth is not correctly stated if the soul which is angry at a particular time is not described as '*an angry soul*'. It is for this reason that the Jaina philosophers in explaining the fact of a soul's existence, say that the soul *exists* only with reference to its own *substance*, own *place*, own *time* and own *mode*. According to them, it is philosophically more correct to say, *Syat Jivah Asti* ('in some respects, the soul exists') than to say simply *Jivah Asti* ('the soul exists'). In determining the nature of a substance, they thus use the expression *Syat* ('in some respects') and hence their theory has been well known as *Syat-vada* (Theory of Possibility).

In the doctrine that *Syat i.e.*, in some respects only the soul is existent, it is implied that *Syat i.e.*, in some respects again, the soul does not exist. Accordingly to understand how the soul exists it is also necessary to see in what respects it does not exist. The Jaina thinkers maintain that with reference to *Para-dravya* (the substance of another thing), *Para-kshetra* (the place of another thing), *Para-kala* (the time of another thing) and *Para-bhava* (the state of another thing), the Jiva is non-existent. '*Rasa*' (liquidity) is an attribute of Pudgala (matter), a kind of Ajiva or non-psychical substance, '*Rasa*' is not an attribute of the soul. Hence with reference to Pudgala with its attribute '*Rasa*', the Jiva may be said to be non-existent. The soul which is in Pataliputra again, is non-existent in the place of another thing e.g., *Avanti*. The soul whose existence has been admitted in winter must be said to be non-existent at the time of another thing e.g., in *Spring*. The soul to which has been attributed the state of anger may be said to be non-existent, so far as the state of another substance e.g., *calmness* is concerned. This is the second Bhanga of the Sapta Bhanga. '*Syat Asti Jivah*' i.e., 'in some respects, the soul exists' is the first Bhanga or statement; the second is '*Syat Nasti Jivah*' i.e., 'in some respects the soul is non-existent'.

It is accordingly as much true to say that the soul exists as to say that it does not. Now, if in one and the same statement,

it is desired to express simultaneously the facts that *the soul exists* and *the soul does not exist*, the nature of the soul becomes *Avakṭavya* i.e., inexpressible; for, in language, there is no such word which can express simultaneously two such mutually contradictory qualities, states or modes as Existence and Non-existence. Hence the third Bhanga or statement of the Sapta Bhanga,—*Syat Avakṭavyah Jivah* i.e., some respects, the soul is inexpressible '—is to be admitted.

Human language may be unable to express simultaneously the facts, 'the soul exists' and 'the soul does not exist' but there is no inconsistency in making two such successive statements as 'the soul exists' and 'the soul does not exist.' This is the fourth Bhanga of the Sapta Bhanga with respect to the *Jiva*,—*Syat Asti Cha Jivah, Syat Nasti Cha Jivah* i.e., 'in some respects the soul exists and in some respects, the soul does not exist.'

In the same way, we may combine the first and the third Bhangas and say *Syat Asti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects the soul is existent and in some respects, the soul is inexpressible.' This is the fifth Bhanga.

Again, according to the second Bhanga, 'the soul is non-existent' and according to the third Bhanga, 'the soul is inexpressible.' Combining these two, we get the sixth Bhanga, *Syat Nasti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects, the soul is non-existent and in some respects, the soul is inexpressible.'

The last Bhanga of the Sapta Bhanga is the combination of the third and the fourth Bhangas, *Syat Asti Cha Jivah, Syat Nasti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects, the soul exists, in some respects, the soul does not exist and in some respects, the soul is inexpressible.

The Jaina philosophers contend that the Syatvada or the theory of Possibility is the only guide to a true determination of the Reals (*Tattvas*) e.g., Jiva etc. To express the nature of an object, all the above seven statements, marked by Syat i.e., in some respects, should be used. The fact that 'Jiva exists' is true but not absolutely so; for, in some respects, 'the Jiva does

not exist ' just as in some respects, it may be said to exist. Hence the fact is to be admitted as well that ' Jiva does not exist.' Again, although the fact that the soul is non-existent is true, it is not absolutely so; hence the statement ' the soul is non-existent ' does not fully express the true nature of the Jiva. The Jaina theory is that all the seven statements taken together reveal the true nature of a thing. Hence those thinkers who have given out only such theories as ' the soul exists,' ' the soul does not exist,' ' the soul is inexpressible ' are guilty of stating partial truths, according to the Jaina thinkers.

The Jainas as shown above, thus assert that the soul exists and that it does not exist. Failing to understand the true position of the Jaina thinkers, some philosophers look upon the *Syadvada* as *Samsaya-vada* or doctrine of Indefiniteness. A little consideration, however, would show that there is no doubt, indecisiveness or indefiniteness in the Jaina theory. Soul has been said to be existent with regard to its own Substance, own Place, own Time and own Mode ; if at the time it were said that the Soul is non-existent in those very respects i.e., respect of its own Substance, own Place, own Time and own Mode, there arises a reasonable doubt regarding the nature of the soul and the *Syadvada* becomes of course the *Samsaya-vada*. It would be seen however, that the propounders of the *Syadvada* regard the soul as non-existent only in respect of the *Para-dravya* (other substance), *Para-kshetra* (other place), *Para-kala* (other time) and *Para-bhava* (other mode) i.e., they do not say that the soul is non-existent in those very respects in which it is existent. Hence there cannot be any question of doubt with reference to the *Syadvada*.

According to the *Sapta Bhanga*, the soul may be viewed from seven standpoints and has accordingly been said to be of seven modes.

(To be continued).

NOTES AND NEWS.

An Irreparable Loss.

IN the death of Lala Lajpat Rai, India has lost one her greatest, bravest and truest sons. From the days of his youth Lalaji dedicated his life to the service of his country and countrymen. He was perhaps the first to come to the front to fight for the freedom of his country when it was considered seditious even to talk anything about the Government or even to say "Vande Mataram." His life was one of untold sufferings and sacrifices for the sake of his country. We may say that he began his life of service for the country with a suffering and ended it with one at the hands of the Government. Truly did the Panjabees call him "The Lion of the Punjab," for he was ever undaunted in spite of the many threats and hardships from the Government. He was a friend of the poor and the depressed people and he devoted much of his time for social reform. However much he may differ in his political views from the other leaders, he was always ready and willing to co-operate with them in their fight for the country's freedom. To his very end Lalaji stood by his words. He inspired others with something of his own courage, of his own straight-forwardness, and of his hatred of all hypocrisy. In the words of Dr. Besant "The one lesson to be learnt from Lalaji is that action is always stronger than words and that words without action are meaningless." We offer our sincere condolences to the bereaved family and pray that his spirit may create many more Lalajis amidst us.

* * * *

Sir J. C. Bose's Birthday Message.

On the occasion of his seventieth birthday, Sir Jagadish Chandra Bose has issued the following message to his countrymen and to the people of the West through the Associated Press :—

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JIVA.

BY

Harisatya Bhattacharya, M.A., B.L.,

IT has been said that according to the Jaina philosophers, "Jiva is possessed of cognition; is formless; is a doer; is of the same extent as its body; is an enjoyer; migrates (in its state of Bondage) in the *Samsara* or the series of existences; is free (in its essence); and has an upward motion." 2. *Dravya-Samgraha*.

The Jivas of such a nature are infinite in number and are divided by the Jaina philosophers in the following way.—

"With reference to its common essence, the Jiva is of one kind. It is of two kinds in as much as it may be in Bondage or Emancipated. The Jiva may be Imperfect or Nearly-perfect or Perfect and thus be of three modes. With respect to its state of existence, the Jiva may be divided into four classes viz., Celestial Beings, Infernal Beings. Human Beings and Sub-human Beings. In consideration of its five-fold conditions, viz., Mitigation, Annihilation, Partial-Annihilation-and-Partial-Mitigation, Modification and genesis or Rising, the Jiva is of five kinds. The six modes of cognition divide the Jiva into six classes. The seven ways of Predication make seven classes of the Jiva. In consideration of the eight essential attributes of the Soul or of the eight modes of Karma, the Jiva may be divided into eight classes. Nine categories make the Jiva nine. Ten kinds of life divide the Jiva into ten classes." 234-237 *Tattvartha-Sara*.

To understand the true nature of the Soul, a clear conception of these divisions and of many allied things is necessary.

The Jiva of One Kind.

If we confine our attention to the common essence of all the Souls, we may maintain that all of them are but of one and the same kind. This common essence is *Upayoga* or consciousness. Every Soul is possessed of consciousness. *Upayoga* is of two sorts viz., *Darsana* and *Jnana*. *Darsana* is the consciousness of the abstract *Being* of an object without the consciousness of any of its details. *Jnana* is the cognition of an object with its details. *Jnana* or cognition is divided into two modes viz., *Pramana* and *Naya*. *Pramana* is valid knowledge of an object in all its aspects viz., an object taken as a whole while *Naya* is right apprehension of a part or a particular aspect of it. *Pratyaksha* or direct apprehension and *Paroksha* or indirect knowledge are the two subdivisions of the *Pramana*. The former is clearer and more vivid than the latter. *Avadhi* or clairvoyance, *Manah-paryaya* or telepathy and *Kevala* or omniscience are the *Pratyaksha* *Pramanas*. The *Avadhi*-knowledge is the knowledge of an object having a *form*, which is obtained without the help of the Senses and the Mind. The cognition of the matter of another man's mind which is independent of the operations of the Senses etc., is called the *Manah-paryaya-Jnana*. The *Kevala-Jnana* or omniscience is the direct apprehension of all the objects of the universe with all their modes and aspects.

The *Paroksha* or indirect knowledge is of two kinds viz., *Mati* and *Sruta*. *Mati-jnana* is cognition which is dependent on the operation of the *Indriya* (senses) and the *Anindriya* (mind). Sensuous-apprehension (*Indriya jnana*). Self-apprehension (*Sva-samvedana*). Recollection (*Smarana*), Conception (*Pratyabhijna*), Induction (*Uha*) Deduction (*Anumana*) are included in *Mati-jnana*. In *Darsana*, we have no apprehension of the form or the shape of the object; in *Mati-jnana* or Sensuous knowledge, we have it. The *Mati-jnana* has four modes, rather four stages of development; these are called *Avagraha*, *Iha*, *Avaya* and *Dharana*. *Avagraha* is the lowest stage in *Mati-*

jñāna; it is the perception of the lesser generality (*Avantara-samānya*),—as distinguished from the formless abstract generality, (*Maha samānya*) which is the object of Darsana. Iha is the inclination to know the details of an object, apprehended through Avagraha. The preception of the details is *Āvaya* and the retention of it is *Dharana*. Indriya-jñāna or sensuous knowledge, as shown before, is knowledge obtained through the operation of the senses and the mind. The internal feelings e. g. of pleasure or of pain etc., which are independent of the operation of our sense-organs are the *Anindriya-jñāna* or *Sva-Samvedana* (self-apprehension). Smarana is recollection of an object perceived before. Pratyabhijñāna or conception is knowledge obtained through a comparison of similar or dissimilar objects. The knowledge of universal application such as, 'wherever there is smoke, there is fire,' which is generalised from observations of particular instances is Uha or Tarka (induction). Anumana or deduction is the knowledge of the form, 'that hill is fiery,' which is deduced from the general truth, established by Tarka. The Sruta-jñāna is included in the Paroksha Pramāna; the Sruta-jñāna consists of the sayings of an Authoritative Person.

Naya, as distinguished from Pramāna, is the knowledge of a part, or mode or aspect of a thing under observation. *Dravyarthika* and *Paryayarthika* are the two modes of the Naya. *Dravya* or substance is the object of the former and *Paryaya* or mode is that of the latter Naya. *Naigama-naya*, *Samgraha-naya* and *Vyavahara-naya* are included in the Dravyarthika-naya. The Naigama-naya indicates a thing by its purpose. The Samgrahanaya-considers only the general essence of an object while the Vyavahara-naya takes into consideration only its particular modification. The Paryayarthika-naya is of four kinds viz—*Riju-sutra*, *Sabda*, *Samabhirudha* and *Evambhuta*. The Riju-sutra is confined to the particular aspect of a thing *for the time being*. According to the Sabda-naya, all the synonyms express but one and the *same object* Samabhirudha-naya, on the contrary, contends that the synonyms express *different* objects, in as much as they differ in genders, derivative roots etc., etc.

According to the Evambhuta-naya, every word signifies some *action* or *activity*, so that as soon as an object is deprived of the *activity*, signified by the word the word cannot be applied to it.

Thus, the Pratyaksha and the Paroksha are the two modes of the Pramana. The Pramana and Naya are included in the Jnana. The Jnana and the Darsana are the subdivisions of the Upayoga. The Jaina theory is that in consideration of the Upayoga, the Jiva or soul may be said to *be of one sort* only.

The Jiva of two Kinds.

The Mundane (*Samsarastha*) and the Liberated (*Mukta*) are the two kinds of the Jiva. The soul which is bound in Karma is Mundane and the soul which is free from it is Liberated.

Although the Mundane souls are bound in Karma all of them do not belong to the one and the same class; there are differences in stages or modifications among them. The Jaina philosophers describe fourteen "stages of development" (*Gunasthanas*) to show these differences. The Gunasthanas are states or stages through which a *Bhavya* Jiva (i.e., a soul capable of attaining Perfection) advances on his way to Liberation. A Mundane soul must necessarily be in one of these fourteen states. The fourteen Gunasthanas are :—(1) *Mithyadrishhti*, (2) *Sasadana*, (3) *Misra*, (4) *Asamyata* (5) *Desa-samyata*, (6) *Pramatta*, (7) *Apramatta*, (8) *Apurva-karana*, (9) *Anivriti-karana*, (10) *Sukshma-Kashaya*, (11) *Upasanta-kashaya*, (12) *Samkshina-kashaya*, (13) *Sayoga-kevali* and (14) *Ay ga-kevali*.

When the karma called the *Mithya-darsana* finds its way to the soul and makes it repudiate the truth and believe in what is untruth, the Jiva has the first Gunasthana,—the *Mithyadrishhti*. The soul is in the stage of *Sasadana* when its True Faith is destroyed because of the rise not of the *Mithyadarsana* but of the karma, called the *Anantanubandhi*. The third stage is called the *Misra* i.e., the Mixed; the soul is in this stage when on account of the rise of the *Samyakmithyatva-karma*, its faculty of True Faith is partly purified and partly stained. When the *kashaya* called the *Apratyakhyanavarana* arises in the soul, the Jiva although it is possessed of True Faith then, becomes unres-

trained ;—this is the fourth stage of the soul, called the Asamyata. When the Apratyakhyanavarana Kashaya ceases to rise, the Jiva finds itself in the fifth state, called the Desasamyata ; it is then partly restrained and partly unrestrained. When again the kashaya, called the *Pratyakhyana-varana* ceases to be virulent, the soul becomes fully restrained ; but the *Pramada* continues to exist in it ; this state of the soul is called the Pramatta-Samyata. Next, the soul finds itself in the seventh Gunasthana, called the Apramatta, when on account of the annihilation of the kashaya, called the *Samjvalana*, the fully restrained Jiva extricates itself from the *Pramada*. The soul, advancing on the way to Emacipation, gradually attains the curious white contemplation (*Sukladhyana*) and consequent Purity—this is its stage of Apurva-karana. When the gross parts of the sage's Moha-karma become powerless, on account of the great increase of the aforesaid white contemplation in him, the Jiva comes to the ninth Gunasthana, called the Anivrittikarana. When the powerless kashayas remain only in a subtle state, the Jiva finds itself in the stage of Sukshma-kashaya. When these are absolutely annihilated, the Jiva attains the twelfth stage, called the kshinakashaya. After this, the four kinds of Ghati-karmas are absolutely destroyed and the soul is possessed of the pure kevalajnana or omniscience ; this is the thirteenth Gunasthana called the Sayoga-kevali. The fourteenth or the last stage has the duration of a few moments only ; it is the state of the soul immediately before all its karmas are annihilated and is called the Ayoga-kevali ; when this state is attained, the soul leaves all connections with all kinds of the karma.

Every mundane soul must be in any one of those fourteen Gunasthanas.

The liberated state is beyond these fourteen stages and is one of uninterrupted joy,—an inexpressible state of glory. The *Siddhas* or the Liberated Beings are unconnected with all kinds of the karma ; they live in the *Siddha-sila* at the summit of *Lakakasa* or 'filled space' ; they have transcended the Samsara, the series of mundane existences and are emancipated, free souls.

The Jiva of Three kinds.

The souls may also be divided into three classes viz., *Samsari* or Mundane (otherwise called the *Asiddha*). *Jivanmukta* or Liberated-in-life (otherwise called the *No-Siddha*) and *Siddha* or Liberated. The Mundane Soul is one which is attached to the karma. The karma is of two kinds, *Ghatiya* or destructive or *Aghatiya* or non-destructive. The soul advancing on the way to salvation goes on breaking the ties of Karma, one after the other. At that auspicious moment when the soul, struggling towards the Emancipation, renounces the world and perfectly annihilates the four forms of the Ghatiya-karma, it reaches the thirteenth Gunasthana, a state in which it is Liberated although still alive or belonging to this world. It is then called the Jivanmukta or Liberated-in-life, the Sayoga-kevali or Omniscient-with-attachment (for it is still attached to the Aghatiya or non-destructive karmas), and the No-siddha or Not-fully-perfect (because it is not yet completely emancipated). The physical body is still attached to the Jivanmukta, although for all intents and purposes such a soul is an Emancipated soul. Owing to the destruction of the Ghatiya Karmas, it attains the Kevala-jnana i.e., pure knowledge or omniscience and is possessed of Infinite Perception, Infinite Joy, Infinite knowledge and Infinite Power. The Omniscient soul which is Liberated-in-life is of two kinds viz., the Ordinary-Omniscient-soul (*Samanya Kevali*) and the Venerable (*Arhat*). The Samanya-kevalins effect their own salvation only. The Arhat on the contrary, teaches the way to the salvation of all the mundane souls. The Arhat is otherwise called the *Tirthankara*; because through his instructions, he makes the *Tirtha* (landing steps) for all beings who are afraid of the Samsara. He is called the Tirthankara, also because he addresses the *Tirtha* or the congregation of the four orders viz., the monks (*Sadhu*), the nuns (*Aryika*), the house-holders, men (*Sravaka*) and the house-holders, women (*Sravika*). The Arhat is so called because the gods with their lords offer him *Arha* or worship with great pomp and ceremony at the times, (1) when he enters the mother's womb, (2) when he is born, (3) when he renounces the world, (4) when

he attains omniscience and (5) when he attains final emancipation. Although he has not the least concern for his body, the body in which he dwells is perfectly pure and is "brilliant like a combination of one thousand suns"; it is free from the seven 'constituents' (*Dhatu's*) and is devoid of the eighteen 'faults' (*Doshas*) e.g. sweat etc. The Tirthankara is possessed of the four *Atisaya's* or Excellences viz., (1) *Apayapagama*,—He is not touched by grief etc. (2) *Jnana*,—He is the knower of all the phenomena in the world, (3) *Puja*,—He is worshipped by all beings and (4) *Vachana*,—His instructions are sweet, efficacious and intelligible to all. The Arhat is thus the visible God Himself; thirty-four 'uncommon phenomena' (*Vaibhavas*) are found with him.

Then when the four Aghatiya Karmas are destroyed as well, the already Omniscient soul leaves off this miserable prison of the Samsara or mundane existence where the Karma reigns with an iron hand and goes to the Siddha-Sila, the ever peaceful abode of the Perfect Beings at the summit of the worldly space. This is the final Emancipation of the soul. Absolutely free from the dirt of Karma, the Perfected soul exists in its own pure state,—possessed of its eight essential attributes (*Avya-Vadha*) etc., which will be described hereafter.

The Jaina doctrine of Emancipation may be shortly noticed here. Emancipation is that state, according to the Jaina thinkers, in which the soul exists in and to itself, in a state of bliss. The Buddhist philosophers, on the contrary, look upon *Nirvana*, as extinction or annihilation of 'the conscious Series' (*Santana*). The Jainas who uphold the theory of the real existence of the soul, necessarily reject the extinction-theory of Emancipation. The thinkers of the Vedanta school contend that when emancipated, the soul exists as 'pure existence,' 'pure consciousness' and 'pure bliss'; no attributes remain attached to it. The theory of the Nyaya school is that in its state of Emancipation, the soul becomes devoid of its nine attributes e.g. Intelligence (*Buddhi*) etc. The Jaina doctrine is essentially opposed to both the Vedanta and the Nyaya contentions in as much as according to it, the essential attributes of the soul become fully manifest

and explicit only when it is emancipated. The Jainas point out that there is no reason why the psychical attributes would be severed from the soul in its state of emancipation. The Nyaya philosophers refuse to admit that Moksha is a state of *bliss*; they describe it as a state in which there is *no misery*. Their contention is that pleasure or bliss is impossible without pain or misery; hence if Moksha be supposed to be a state of bliss, it must presuppose the existence of pain in it. It is safer accordingly to think of it as a state in which there is no misery. The Naiyayikas urge further that if Moksha be supposed to be a state of pleasure, it becomes unattainable; for people striving after it would be striving after the attainment of pleasure; this is *Raga* which blocks the way to Saivation. To all these objections, the Jaina reply is that the state of an emancipated soul, as conceived by the Nyaya school is no better than that of an unfeeling stone. Unless Moksha be a blissful state, no body would feel tempted to strive after its realisation. The Jainas point out that to be a state of bliss, there need not be pain in Moksha. It is Karma which brings pain to the soul which is *essentially* blissful; in the state of Moksha, Karma is destroyed and joy becomes explicit in the soul, as a matter of course. Lastly, the Jaina philosophers urge that the Raga for Moksha or Emancipation,—a state of bliss—is nothing wrong. Raga is harmful when it is for the transitory pleasures of the world. The Jainas turn the Nyaya line of argument against the Nyaya thinkers themselves. If Moksha consists in want of misery, people striving after it would be actuated by *Dvesha* of misery,—Dvesha, which is as much an impediment to the attainment of Moksha, as Raga itself. The fact is that there is no inconsistency in regarding Emancipation as a state of joy. Indeed, in the state of Moksha,—the Jainas contend—all the psychical attributes e.g. joy, knowledge etc. etc., become fully explicit in the soul,—and not “up-rooted,” as the Naiyayikas and the Vedantins contend.

(To be continued)

CONQUER THYSELF : A PARABLE.

BY

T. L. Vaswani.

THERE is a story of a rich and prosperous man ; and this man has built a beautiful house and married a beautiful girl : and he thinks that he is happy. But suddenly he makes a discovery, an awful discovery, a tragic discovery. Suddenly he finds that his own dear wife, his beloved one, she on whom he had lavished all the love of his heart,—he finds that this girl has gone and lived with his brother ; and so the rich man's heart is broken. He says to himself :— ‘ I kept her happy in every way, and I lavished all the love of my heart upon her, and she has been faithless to me ! I must leave her, and I must wander from place to place,—until I discover happiness. Where is the kingdom of happiness ? ’ And so he distributes his wealth amongst the poor and goes out,—loneliness eating into his heart and with a deep longing for happiness. “ Somewhere ” he says to himself, “ perchance, perchance. I may find somewhere, somewhere perchance I may know, the secret of Happiness.” And so he leaves Athens for Rome. In Rome he meets a number of eminent thinkers ; he goes and lives with them ; he finds that these thinkers write learned things in their books, but in their own lives are unhappy, and so he is disappointed. He says to himself :—“ What shall I do with a thinker who writes books, but who has not the spring of joy in his heart ? ” He leaves Rome ; and from Rome he passes on to other lands until he comes to Egypt. Egypt was rich in Philosophical thought and tradition. Egypt was the land of the Pyramids. In Egypt they say to him, the thinkers, the philosophers—they say to him :—“ Look at our Pyramids Look at the huge gigantic structure the skill of Egypt has built and from the Pyramids, get the message you need.” The man sees the Pyramids but finds no peace in his heart. This man says to himself :—“ The Pyramids are mighty but have no message for me. They are

big even as certain men are big ; and the bigger the man, the more unhappy he is." He finds no one in Egypt to give him a clue to Happiness. Then he passes on to other lands, until he comes to India India was in those days the holy land of Humanity. And this man says to himself :—"Perchance, perchance, what I have missed in other lands—that I may find in India,—the holy Land of Humanity." He wanders in India from town to town still in quest of the Kingdom of Happiness. He goes from place to place untill he comes to a river bank ; and there he finds a man,—a sadhu, in meditation—in what we call 'Samadhi.' Something there is in the face of the sadhu which deeply impresses the traveller. The sadhu's face is radiant with joy. Some influence, some magnetism goes out of him. So is it ever with holy men ; they have a spiritual magnetism. The traveller gazes and gazes at the face of the *sadhu* and says to himself :—"This man looks like one advanced in age ; but how beautiful his face ! His hair is grey, but a light seems to emanate from him ; he is old yet young in face. Young with the youth of life " The traveller sits down quietly. After sometime this Sadhu opens his eyes, and sees in front of himself a stranger. The sadhu smiles and asks ;—"Who are you ? " And even as these few words fall from the lips of this holy man, the traveller's heart is ravished ; he says to himself, "Perchance, perchance here is the man who may give me a clue to the Kingdom of Happiness." There is a power, a magic, in the words of holy men. There is a spiritual magnetism in the words of servants of God. The traveller who has learnt a number of languages says to the Sadhu :—"I have been out in quest of Happiness. I have been in India for sometime after visiting a number of other countries. I have come here ; I have seen you ; I have gazed at your face and a mysterious something within me, says :—"You are the master whom I have searched so long. You will show me the way to the Kingdom of Happiness ! Now tell me master ! Where and how may I find happiness ? " The Sadhu says :—"Give me the story of your life." And the traveller gives the story of his life, mentioning the incident of his wife's faithlessness and how

he had loved her and how she had betrayed him ; and the traveller sheds tears of sorrow and says .—"Master ! Master ! My heart is breaking. Master ! tell me where is Happiness ? What is the way to 'Happiness ?' " The sage smiles like a child and says :—"My son ! the secret of Happiness is in one *mantra*, is in one '*Sadhana*'—" *Conquer thyself.*" And I have little more to say. They blunder badly who think that life is meant for *bhoga* ! Think of India, think of the Mother. Your Mother and my Mother—she is in chains—she is held in bondage. How can you have the heart for *bhoga* ? Over and over have I meditated upon the words of Jesus. He said on one occasion to his disciples. "Blessed are the pure in heart, for they shall see God." And I say unto you ;—"Blessed are they who conquer the senses such men will be true servants of the mother. Such men will build the Temple of Freedom. For in *tapasa* is a *shakti* greater even than the power of the gods.

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A boarding house having 35 boards is also attached to the school. The management is quite up to date.

The school has got a maintenance fund of Rs. 31,000 only. This cannot be considered satisfactory at all. To meet the annual expenditure of Rs. 20,000 we have to depend upon this fund, as the average annual income amounts to Rs. 12,000 only and there is no other provision to meet the balance until and unless the high school department is also recognised and aided.

The school has not got its own building, and its recognition and grant-in-aid depends wholly and solely on its erection. The management is quite alive to the fact but the financial stringency is blocking our way. The plans and estimates of the proposed school and Boarding house buildings are all ready. The total cost is estimated at Rs. 97,000. The school has got only 30 thousand in its building fund, in addition to the plot of land. The building operation cannot and must not be taken on hand unless we get at least 25,000 more. On the other hand we are being compelled by and have therefore given a promise to the Education department to begin the work in the middle of October, 28. Hence we must raise this amount of Rs. 25,000 within this short period of a month and a half.

The readers will be well-informed about the financial condition of the Punjab Jains. They are not rich enough to bear the whole burden on their feeble shoulders. They have done their best and depend for the rest on the sympathy and encouragement of their brothers and friends in other provinces.

To make a public appeal for funds will certainly harm the reputation, renown and honour of the community, hence we must appeal only to our brethren. To raise a fund of Rs. 25,000

matters nothing for the Jains, who are so widely known for their philanthropy. Even one man may do this.

But for the facility of the donors we have chalked out the following scheme. The value of different rooms has been estimated at Rs. 1000, 750; and 250 according to position and sizes. A tablet will be placed on each room showing the donor and the donation.

A very large amount is likely to be spent everywhere for the cause of the sacred Jainism. It shall not be out of place to generous hearts to devote some part for educational purposes also. This institution is doing its might to dispel intellectual and moral ignorance from the most backward province of the Punjab.

We shall very anxiously await the response to our appeal in this hour of need.

Donations will be received with thanks by,

Gopichand Jain, Advocate,
Manager, S.A., JAIN HIGH SCHOOL.
Ambala city (Pb)

Shri Jain Bala Vishram, Arrah.

This institution was founded 6 years ago and it has been steadily making an all round progress.

It has 5 classes—1. Primary class 2. Praveshika, 3. Madhiyama 4. Uttama 5. Pathika. The subjects taught are Hindi literature, Mathematics, Dharma, History, Fine Arts, Geography, Sanscrit, Grammar and domestic work.

This year 33 candidates from this institution sat for examination; out of them 26 were declared successful. This proves beyond doubt the fact that the teachers are very efficient and pains taking.

A debate is held twice a month in which discussions take place on various subjects. The interest that is shown clearly indicates the extent to which the inmates are familiar with the social and economic problems of the country.

This institution is situated in an excellent garden and is an

unmistakable manifestation of the love which Digambar Jain Phillanthropists have for the advancement of education. It symbolises their zeal and passionate love for progress on right cultured lines.

There are facilities for accomodation for all the inmates and particularly those who are widows. It will be no exaggeration if the institution is called Shanti Niketan.

Special awards are made to those who exhibit general proficiency. The Shashtra Sabha is held every evening at 7 P.M. under the presidentship of Pandita Chandabai. The subtilties of religion are explained, mistaken notions removed, and doubts clarified. The attendance this year was 56 (all residential). Besides Jain girls, those belonging to Sanatan Dharma are also enjoying advantages of the institution. Mahatma Gandhi paid a tribute to the work done here when he visited the institution. There have been many other distinguished personages who recorded their very favourable impressions.

The needs of the institution are that it should have 5 lacs of rupees for its maintenance for carrying on its work on a large scale and saving the workers from financial difficulties as pecuniary considerations have checked the growth of the institution.

The second need is that some retired educationalists should take up the work and organize the institution.

Shri Dhanendra Dass Ji and Babu Nirmal Kumar Ji. both Raises of Arrah and Shrimati Pandita Chandabai Ji deserve the gratitude of the entire Jain community for their sacrifice and their missionary spirit for removing the sufferings of their sisters.

I hope and trust that this appeal of mine which is modest, reasonable and legitimate will not fall on deaf ears, and get a speedy and adequate response from those who are prepared to contribute their mite to make this institution worthy of its name and leave a lasting monument of their public spirit.

Dated the 3-9-28. }
MUTHIGANG-ALLAHABAD.

THAKUR PRASAD.
Chaturvedi.

AGE OF CONSENT BILL.

(Answers given by the Jain Mittra Mandal to the questions put by the Age of Consent Committee).

DARIBA KALAN,
Delhi 29th August 1928.

To

M. D. SAGANE, ESQR, M.A., LL.B.,
Secretary, Age of Consent Committee.

'Beverly' SIMLA.

SIR,

We are in receipt of your letter dated 27th July 1928 and in compliance therewith here are the detailed answers to the questionnaire prepared by your Committee.

The answers have been considered by the body, and there is a general consensus about the principles on which they are based. This body, consisting of more than 300 members, is strongly against any measure which proposes to regulate or interfere with the relations of a married couple. The raising of the Consent of Age in marital cases by force of penal law would not do much good, though it may do harm. Of course it will welcome legislation fixing the minimum age of marriage, keeping in tact the sanctity of marriage once performed. Besides, Legislation like one of Mr. Sarda's bill will make such a measure as proposed quite unnecessary.

As regards oral examination, if you think necessary, you can send for the President of this Sabha for the elucidation of any point.

We have the honour to be

SIR,

Your most obedient servants,

MAHABIR PRASAD, ADVOCATE,

President.

PANNALAL JAIN AGRAWAL,

Secretary.

ANSWERS.

No. of Question. 1. No. In fact, not many persons know the existing state of law as to the age of Consent.

2. A. So far as raising the age of Consent of married girl is concerned, in our view public opinion does not warrant any advancement in the present law. The existing law about the age of Consent between a married couple has not grown obsolete, exigencies of the time having not gone beyond it. It is sufficient to meet the present requirements of affairs and should be retained. Our reasons being the following :—

i. There is not much difference between 13 and 14 years—neither in physical fitness nor in mental equipment. Instances are there where some girls of 13 are more developed than others of 14. It is the physical development rather than the age that is to be regarded. We shall have to leave it after all to the good sense of the parents of the couple to look to the physical fitness of the children before allowing them a chance to cohabit. A statute and its forcible bringing into action in this concern may simply breed mischief.

ii. Outside interference should be allowed to have as little to do with the relations of the married couple as possible. Else it may mean giving chances to enemies, bad-meaning neighbours and unscrupulous police-men to disturb the sanctity and peace of the home.

iii. After raising in general the marriageable age by legislation, there should not be left much necessity of this raising of the Consent-age beside.

(iv). There do not seem any adequate arrangements whereby such statute may be properly enforced in practice. Police is always defective, and too impious an agent to be given authority in such matters. Public vigilance is neither so alert, nor so convinced.

(v). Sentencing away the husband to jails for such quite human faults may only mean, in majority of cases, taking away

the only shelter and protection the girl-wife has. Thus the law may only serve to defeat its own purpose.

(vi). No sudden change is affected in the constitution of girls, just on the completion of the 365th day of the 14th year, that may forthwith reveal to the medical man the exact age of the girl. Thus it may breed bribery to procure concocted witnesses and false affidavits.

(vii). Infact, any law fixing the age of consent in case of married girls is quite unnecessary, genuine cases always remain concealed, while enemies will take undue advantage of troubling the husbands and their guardians by unscrupulously reporting cases. As yet such cases did not come to court, the age fixed having been 12 upto 1925, and increasing the age to 14, will increase chances for such mischief.

2. B. The raising of age in case of unmarried girls is surely necessary for the following reasons :—

- i. It would have altogether a salutary effect.
- ii. It would tend to decrease crimes of seduction and rape.
- iii. It would help to decrease the number of prostitutes, Note should be taken to make special provisions in case of prostitutes. It should be made punishable for a girl below the age of 16 to offer herself for prostitution. It does not always look possible for a man addicted to such evil habits to judge the age of the girl, who is there offering herself to him, from her very face. It should be pity that in such cases the dupe is convinced and the girl let free. It would still be better if legislation is made allowing only such prostitutes to ply their trade as have obtained licence, and no licence to be given to girls below the age of 16.

3. Number of rape cases are very rare. Those of seduction are not infrequent, but are generally to be met with in lower strata of society only. The amendment of 1925, has not materially reduced such cases. Only raising of the age is not expected to do much though in itself it is desirable. The real remedy lies in meeting out the most vigorous punishment possible under the law to such offenders.

4. The Amendment of 1925, was useful so far as it created the public opinion in raising the age of marriage but not the least in protecting girl-wives against cohabitation. Neither pressure of public opinion nor any legislation can serve to regulate the relations of married couple and keep them off from consummation of marriage-rites. What would do is to make a legislation fixing the minimum age for marriage, on the lines of Sarda Bill as amended by the Select Committee.

5. Generally the age of attaining puberty is between 12 and 13 years. If it does differ at all in communities, castes, or classes of society, the difference is negligible.

6. Cohabitation is rare before puberty, though not uncommon in cases (2) and (3). Such cases generally do not come to court.

7. The Jain religion does not enjoin anything regarding the age or time of consummation of marriage. There are neither any notions prevalent among the community attributable to religious doctrines. There is no consummation of marriage before puberty.

8. Yes, it generally coincides with the consummation of marriage. It is generally performed after a short time of attainment of puberty and not before puberty.

9. This question can best be replied by medical men. Probably physical development sufficient to justify consummation does not take place until a year or two after the attainment of puberty.

10. Not before 16 years.

11. Such cases are sadly too many to quote.

12. Yes, *to a very great extent.*

13. No, if any, it is restricted to educated classes and even among them to the forward section.

14. The opinion is divided, but it is tending to be against rather than for it.

15. Yes. Such difficulties are often met. We cannot suggest any remedies except that the birth-day registration entries be made more complete, witnesses and doctors made

more honest, the science made more exact and the judges more shrewd.

16. Raising of the age of Consent does not materially reduce the difficulty or margin of error.

17. Yes. In case of marital offences, the punishment prescribed should simply be fine, or simple imprisonment for six months or both in case the age of the girl is below 12, and only fine in case it is above 12. The law requires to be amended in this respect. In cases of extra-marital offences sentence provided in section 376 I.P.C. should be retained.

18. In case of marital offences summons should be issued in the first instance and not warrant; otherwise the present procedure may be kept.

19. In case of marital offences police should not have authority or power to investigate, without a written order, to that effect of a District or Presidency Magistrate made on the private complaint lodged with him, within a month of the alleged offence, and after a preliminary enquiry by himself or through a magistrate of 1st. class. It is the only safeguard we can suggest against improper prosecution or extortion.

20. No. In our opinion Legislation fixing the minimum age of marriage will be more effective and in consonance with public opinion.

21. We should never like to strengthen or embolden the penal law, so far as preventing the marital offences are concerned. It would only serve to create mischief. We will rather rely on the progress of social reform by means of education and social propaganda.

(Sd). MAHABIR PRASAD,

B.A., LL B., Advocate.

President.

(Sd). PANNALAL JAIN AGARWAL,

Secretary.

VAJJABHUMI.

VAJJABHUMI, the other division of Ladha mentioned in the *Acaranga-sutra*, is evidently a corruption.

Vajjabhumi or Vijaya-bhumi, which means the "country of conquest," that is where Mahavira, the 24th Tirthankara of the Jinas, made a "conquest of his passions" and became a "Jina" or conqueror and where he was called "Mahavira" or the Great Hero. His great Renunciation took place at a "Vijaya Muhurttā" and he attained the Kevaliship at a "Vijaya Mahurttā" The *Acaranga-sutra*, which mentions the names of Vajjabhumi and Subbbhabhumi as two divisions of Ladha, was composed in the 4th century B.C., that is, about two hundred years after Mahavira's death, when it is very probable, the word *Vijaya-bhumi* had been corrupted into *Vajja-bhumi*. Its commentaries which were written not earlier than 876 A.C., that is, 1500 years after Mahavira's death, restored Vajja-bhumi into Vajra-bhumi. But it should be stated here that in Magadhi-Prakṛta, in which language the *Acaranga-Sutra* is written, *Vajra* assumes the form *Vayara*, and in Pali Vajira. In the enumeration of countries in the *Matsya Purana*, which is one of the oldest of the Puranas, we find the name of a country called "Pra-Vijaya on the north of Suhma" (Suhmottarah Pravijayah). Some of the Puranas have "Brahmottarah" instead of "Suhmottarah" but "Brahmottarah" is an obvious mistake for "Suhmottarah." The prefix Pra of Pra-Vijaya has evidently been used either for the sake of the metre or for emphasising the word Vijaya. There can be no doubt that this Vijayabhumi comprised the modern districts of Manbhum and Singbhum in the Chota Nagpur Division of the Province of Behar and Orissa. Manbhum is evidently a corruption of *Manya-bhumi* which means the "venerable country" and evidently derived its name from Mahavira, who was called the "Venerable Ascetic Mahavira" on the attainment of Kevaliship in this district, as we shall show. The Paresnath Hill, the eastern metropolis of Jaina worship, Abu in Rajputana being the

western, is situated in this district. It was the scene of Nirvana of no less than twenty Tirthankaras out of the twenty-four Tirthankaras of the Jainas, including Parsvanatha, the twenty-third Tirthankara. It contains their cenotaphs or *Samadhi*-mandirs, for which reason the Hill is called by the Jainas *Samet-sikhara* which is a corruption of Samadhisekhara. Singbhum is a corruption of *Simha-bhumi*, which means "the country of the Lion". It also derived its name from Mahavira who was compared to a Lion and whose symbol was the Lion (Kesari-simha). The Kalpa Sutra, which was written by Bhadrabahu, the Jaina patriarch, who flourished during the reign of Maurya Candragupta and died in 357 B.C., says "on the day called Suvrata, in the Muhurttā called Vijaya, outside the town of Jrmbhikagrama on the bank of the river Rjupalika, Mahavira performed asceticism and became a Kevalin." The river Rjupalika, or Rjupaluka as mentioned by Dr. Buhler, was also called Rjuvkula or Rjualika, and it appears to be the ancient name of the river Barakar which rises in the central plateau of Chota Nagpur, and after flowing through the district of Hazaribagh, enters the district of Manbhum, and falls into the Damodar on the boundary of the district near Sankhtoria. From an inscription in a temple, about eight miles away from Giridih, dedicated to Mahavira, it appears that the name of the river, on which the original temple was situated but which is in a different locality, was Rjupalika, the present temple being erected with the materials of the old removed to this place. Hence it is very probable that the river Rjupalika is the modern river Barakar. Jrmbhikagrama means the "village of Jrmbhika." All circumstances indicate that the ancient Jrmbhika of the 6th century B.C., is the modern Jharia. Mrs. Sinclair Stevenson in her *Heart of Jainism* says "Mahavira stayed in a place not very far from the Parasnath hills called Jrmbhakagrama" which was also called Jrmbhila." Jharia is situated at a distance of 25 or 30 miles to the south of the Paresnath Hill in the district of Manbhum. It is celebrated for its coal fields. If the weather be fair, Paresnath Hill can be very clearly and distinctly seen from Jharia. Jharia is most probably the corruption of Jrmbhila. The

religious sentiments of Mahavira, whose parents were the followers of Parsvanatha, as well as his own earnest desire for the welfare of mankind, evidently prompted him to select a spot for asceticism not very far from the Parsvanatha Hill, hallowed by the memory of the holy saints whose doctrines he had imbibed almost with his mother's milk, as the proximity and association of the sacred mountain would prove a source of constant inspiration and encouragement to him to save his fellow-creatures from the evils of existence which human beings are heir to. He selected a spot on the bank of the Rjupalika outside the village of Jrmbhika where without hindrance or molestation, to which he was subjected during his twelve years' wanderings, he could perform his austerities and pursue his contemplation. It is very probable that the river Barakar, the ancient Rjupalika or Rjuvalika, which means the "river with coarse sand", was much nearer to Jharia in the 6th century B.C. than it is now, as the rivers which are liable to sudden freshets, as the Barakar is, generally change their course through the breaks caused in their banks. The river Barakar is now about twenty miles away from Jharia. It is related in the *Kalpa Sutra* that Mahavira spent one Pajjusan or rainy Season in Panitabhumi, which according to the commentators was in Vajjabhumi. This has not yet been identified.

(The above is an extract from an article on "Radha or the Ancient Ganga Rastra" by Nundolal Dey, M.A., B.L., published in The Indian Historical Quarterly Vol. IV. No 1.)

Outlines of Jainism

BY

J. L. Jaini.

An Excellent Handbook on Jainism

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THE TOMB OF JESUS CHRIST.

THE discovery of the tomb at Sirinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yus Asaf who was known as a Nabi (prophet) and as Shahzada (prince) who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azami an historical work written some two hundred years ago, says referring to this tomb on page 82: "The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf." (3) The Ikmal-ud-Din, an Arabic work, a thousand years old, says: "He (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacoba also states on the authority of a very old version of the story of Jus Asaf that he (Joasaph) at last reached Cashmere and there died. (Barllam and Josphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz.: Arabic and Hebrew, and no Indian saint could be called a Nabi. But the only Nabi in Arabia was the Holy Prophet Muhammad, peace and blessings of Allah be on him and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to Yus Asaf is the time of the prophet Jesus. (d) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus.

(e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a Nabi, Yus Asaf is called Shahzada or a prince, and this also identifies him with Jesus. (g) The teachings of Yus Asaf have striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that prophet Yus Asaf gives the name of Bushra (Hebrew and Arabic for Gospel) to the word he preached as in the following passage from the Ikmal-ud-Din : " Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great honour. Even a Church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Budha, asserting that the word is a corruption of Budhisatva, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Budha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that

such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one ; it is as old as the race itself. (2) In their physical features the Afghans and Cashmeries bear no resemblance to their neighbours, but their resemblance with the Jews is most striking (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the Afghans and Cashmeries are clearly Israelite in origin, such as the names of certain tribes of Afghans and names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities, etc., bore in their ancient home. For instance, the modern names Kabul, Punach, Zailda, Himis, Gilgit, Laddykh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia, Zidou, or Sidon, Hams, Golgotha, Laddak, Lehi, Shur, and Succoth, of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect. (*Extracts from the Holy Quran pp. 121 to 124*).

RESPECT MOTHERS.

1.—Because they as guardians and preservers of the children are *the backbone of a society*.

2.—Because they as moulders of our future rulers and citizens are *the true makers of a country* or nation. Hence the looking after the welfare of the child, of the girl, and of the mother should be the first duty of the patriotic public. For, the healthy child to-day means a strong mother to-morrow.

3.—Because you cannot rise up by keeping them down. If you would help yourselves, then help them to work their way up out of the degrading conditions into which some of our Hindu customs have cast them. *No nation can rise above the level of its women.*

4.—Because they as being much more zealous in living lives of purity and devotion to religion are by nature *the better half of the race*.

5.—Because all men whether rich or poor, great or small, have been brought up by dear mothers; and none of us can repay his or her mother *even for a single day's love*.

6.—Because the great Seers of the world say : “ *Heaven lies at the feet of thy mother.* ”

7.—Because they as ministering angels in the home are the *embodiments of love and kindness* to their children. We often remember our dear mothers' love even in old age. It is therefore through their sacred influence that India must be regenerated so that love and kindness may become the predominant principles here in our land.

But one cannot see such regard for Hindu Mothers in general, under the following conditions :

1.—If we do not realize the importance and possibilities of the above truths.

2.—If our talents are being spent mostly for the welfare of men only.

3.—If our speakers and editors in general are still overlooking in their programmes the vital and fundamental needs of Indian womanhood.

4.—If we have still many laws so unjust, so unreasonable, as to keep the males free to do every thing they would like, and to suppress and subjugate the female sex at every step or turn in life.

5.—If we do not allow a woman her birthright of self-determination and self-expression.

6.—If we do not allow freedom of conscience to the wife even to perform her religious rites apart from her husband.

7.—If we are still compelling the wife to look upon her husband always blindly as a veritable God, no matter however depraved and cruel the latter may turn out to be.

8. If we compel a woman to remain throughout her life as a dependent creature, always at the mercy of her male relative—whether good, bad or indifferent.

9.—If we cry for Swaraj without first doing something to purge our society of evil customs—such as, too early marriages,

ill-assorted marriages, marriages by purchase or exchange, Devadasis, child widows, and an uneducated motherhood.

Please think for a few moments. There is no society in the world where the status of women is so inferior, and consequently there is no country where infant mortality is so fearfully high. Such a state of things should make us ponder seriously.

Now, this is *a question which concerns men and women alike*. We therefore ask every thoughtful woman, and every man who cares for truth and justice, to reflect on this question. There are other big questions for Hindu Sabhas and Conferences but attention to this great question of questions will remove real grievances which hinder our advancement. To work for this cause is to work for the very salvation of our society.

BHAGAT RAM,

Jiv Daya Parcharak, Ferozepore Cantt.

NOTES AND NEWS.

An Example for the Jains.

WE are glad to learn that Sir Annamalai Chettiar has made an unprecedented gift of 20 lakhs of Rupees to establish an University which is to be named after himself. Besides, Sri Meenakshi College and its other auxiliary institutions which are veritable monuments of his generosity worth about 17 lakhs are to constitute the nucleus of the University. We heartily congratulate the philanthropic knight for his munificent and well directed gift of 37 lakhs in the cause of Vidya.

We commend this noble example to our rich Seths, Bankers, Zamindars and Merchant Princes. How often we have reiterated the need of a central Jaina College to form the nucleus of a Jaina University must be too well-known to the readers of the Jaina Gazette. The Jains, from time immemorial, have been the pioneers in Indian Culture and thought as is very amply evidenced by the celebrated Masterpieces in Sanskrit, Prakrit, Tamil, Telugu, Kannada, Gujarati etc., which are still extant to-day, not to speak of the several great works which have been

set fire to or otherwise destroyed by bigoted non-Jains. In spite of ages of acrimony and antagonism on the part of non-Jains, the Jaina works are still unequalled in point of literary grace, dignity of style, wealth of beauty, philosophic grandeur, and sublimity of thought. The scions of such an advanced and cultured community are now passing their days quite calmly like pigmies in a land in which they once lived Anteus-like.

It needs no mention that education is the root cause of all progress, communal or national. Again, once a community or a nation has a thorough and well-organised system of education to be worked out as the first principle in its regeneration, its social, political and economic progress is sure and certain though its course may in some cases be retarded on account of unforeseen or unavoidable circumstances. Educational progress should always precede social reorganisation. And any leader that strives to eradicate alleged social-evils before the mass is fairly educated to assimilate his principles and act upon them, is verily attempting to kill the patient with an overdose of prescription. Therefore we would earnestly request all our leaders to work for the educational progress of the entire Jaina community. Once they achieve fair success in this direction all other progress will follow in due course.

To be brief we want more educational institutions, more secondary schools and colleges and above all we want a University of our own, which will be a Jain institution in every sense of the term. While we do not disparage donations to non-Jaina institutions we only want to emphasize on the proverb, "Charity begins at home." Therefore we would earnestly appeal to our leaders to convene a conference of the Jains of all sects to meet at Calcutta during the Christmas week this year, and draft a scheme for a Jain University.

* * * * *

The following is an extract from the Journal of the Bombay Historical Society Vol. I No. 2 :—

Did Jaina bastis serve as educational institutions? If so, what was the method followed in teaching? What were the subjects taught, etc?

There is apparently no positive information about this question, but several undeniable facts seem to point to the bastis as centres of education for the Jaina community. An inscription in the Hosa Basti at Mudbidri, South Kanara, speaks of the Jain community of that place in the following terms : " Even the children were enthusiastic in the practice of sastras, found enjoyment in worship and charity. The women were all devoted to their husbands." (12th Annual Report of Karnatak Sahitya Sammelana, p. 152). There is no reason to suppose that there is any exaggeration in this eulogy. The Jainas were a highly cultured community and their society was guided by high ethical ideals. But how and where were these ideals and culture inculcated among the Jainas ?

Another epigraph at the same place alludes to " the gift of sastras " (*Sastra-dana*) on the fifth day of each month. (Ibid., p. 157). It is natural to suppose that these gifts were made to persons of merit. How was this merit ascertained ?

We hear of intellectual and religio-philosophical contests held at the courts of kings where Jaina scholars and teachers distinguished themselves by their logic and learning. (Cf. Ep. Cam., VIII, Sa, 163, 154; Nr, 46, etc.) Where did these scholars receive their training ?

The large collections of MSS. on a variety of subjects still found in the Jaina bastis seem to indicate that they were the real centres of all this education and culture. Bastis must originally have been ' dwelling places ' of the yatis or ascetic teachers. Their disciples (sravakas or hearers) included among them lay men and women, who came to them for spiritual as well as secular enlightenment. That the culture of these gurus was not one sided is proved by the large number of secular books found in their libraries, and also by the fact that some among them (e.g. Simhanandacharya) took active part in political affairs. Pujiyapada wrote on medicine and grammar. An analysis of the list of MSS. in each Jaina library will indicate the subjects of study ; whereas the predominance of a certain kind of literature (e.g. Puranas), as indicated by duplicates found invariably in almost all Jaina libraries will show the popularity of a particular

subject. The large number of vernacular versions of ancient Sanskrit and Prakrit texts, as well as the practice of copying original texts in the local script is undoubted evidence of the medium of instruction.

The paintings of the walls of the math at Sravana Belgola illustrating classical themes, also show how fine arts were exploited as handmaids to popular instruction. (Cf. Mysore Archaeological Report, 1912-13, p. 7; Ibid 1914-15; pp. 31-32 and plate XVII).

Finally the end of all Jaina idealism being Moksha, practical discipline was inculcated on Jaina laymen by a sort of spiritual apprenticeship as in the case of Poshadka Vrata, by which grihastas or house-holders occasionally adopted the harder life of the ascetics. Thus Jaina education in the past was all-sided, theoretical and practical, religious as well as secular, imparted mostly in the vernaculars and inspired most of all by the exemplary life of their gurus.

* * * * *

The Jains and Politics.

It is to be highly deplored that the Jains are not alive to their rights and responsibilities. Their political rights can well be described to be next to nothing. The Government is kept busy by the agitators. It is an old saying whose verity needs no proof viz. "Ask and it shall be given and knock and it shall be opened." The entire political structure of India is in the melting pot. Communities are vying with one another as to their share of rights in the government of the country. The situation is so critical that even communications which have been always speaking for the Congress Creed have now begun to ask and appeal for themselves as a community, provoked by instinct of self preservation.

But what about the Jains. Where is the Jaina political conference and what is it doing? The Jains should awake and arise at least now lest they should be for ever fallen and trodden down in the race of communities.

One chief reason why the Jains cannot afford to be negligent of their rights and duties is that they form an important mercan-

tile community. Lord Curzon had said on one occasion that half the mercantile wealth of India passes through the hands of the Jains. With such a large stake in the country it would be nothing short of madness to allow ourselves to be deprived of all voice in the government of our country. Hence we hope that our leaders would rise up to the occasion, sink their differences, formulate definite proposals and place them before the Government. We may just suggest in passing that the Jains will do well to ask for an electorate of their own, so that they may elect a certain number of members to the provincial and central legislatures.

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Our Gazette.

It was Edmund Burke who once said that the Press represented the fourth estate of the Realm. In these days of improved means of communication and speedy methods of publication nothing can possibly be more useful to the Jains than an up-to-date journal to ventilate their views and come to a common understanding. Living as they do scattered all over the country and speaking several languages it goes without saying that an English periodical is bound to be of invaluable service to the community. It was in recognition of this indispensable need that "The Jaina Gazette" was started four and twenty years ago. During the past years it has been striving its best to propagate the divine message of Universal Love as preached by Jaina Tirthankaras and has also been working for the social, educational and political amelioration of the community. The Journal has been successively edited and published by illustrious and selfless gentlemen whose sacrifices to this noble cause deserve all praise. From 1919 onwards the Jaina Gazette has been very ably edited from Madras. Its work has been very highly commanded by eminent persons both Jain and non-Jain, Indian and Foreign. But we are very sorry to observe that its onward course and career has been often checked by financial difficulties. That the only English journal of a proverbially rich community should thus struggle for its very existence is a paradox indeed. To bring home to the minds of our readers we

may just point out that what is expected of our educated brethren is just a trifling sum of 4 Annas a month. It is simply discouraging to see that even at this rate there are several subscribers who are in arrears of their subscriptions for even five years and more.

It is needless for us to point out how wonderfully we can improve the journal with some more co-operation on the part of our subscribers. Therefore in the name of the blessed cause of our Religion we would earnestly appeal to our subscribers to pay their subscriptions regularly every year, to enlist as many new subscribers as possible and to help the journal with literary and pecuniary contributions whenever possible.

* * * * *

It may be just noted that the Journal has had to be irregular from its very start owing to the lack of the whole-hearted support of the community. Its financial status may best be judged from the fact that once in 1911 a joint issue had to be published for 5 months together. During the last few years every effort is being taken to run the journal more regularly but the amount of the Subscriptions realised is hardly sufficient to cover the expenses of bringing out 12 issues a year and hence all this irregularity. Therefore we request our subscribers to overlook all these unavoidable irregularities and to extend their wonted generous patronage to the journal hereafter.

* * * * *

An useful charity.

A correspondent writes :—

Seth Gopal Ambadas Chavre has apportioned the sum of Rs. 25000 Twenty Five Thousand for the publication of the Jain Ancient literature under the Secretaryship of Prof. Hiralal. He has done excellent work in cataloguing the old manuscripts of Apabhransha literature at Karanja. The book is a Government publication. The first book of the Series called Ambadas Gangasa Digambar Granthamala named after the father of Mr. Chavre is expected to appear in December.

We are obliged for this useful charity to Seth Gopal Ambadas to whom the idea was first suggested by Shri Virsena

Swami, Bhattarak of Karanja who is a deep scholar in Jain philosophical literature.

* * * * *

Does Cremation Hurt ?

The question of whether cremation produces suffering for the person whose body is cremated was discussed in mail week by M. R. Montandon, at the International Spiritualist Congress' at Queen's Gate Hall, Kensington.

In many districts, said M. Montandon, there were crematoriums, and the number of people who demanded the purification of fire after death was increasing. Many scientists favoured cremation. Were they right or wrong ?

The question had to be considered from the sentimental and hygienic standpoints, and hitherto doctors had neglected the occult side of the problem. They reasoned from a materialistic point of view, ignoring all the things of the soul and of the after-life. Man was both spirit and matter, immortal and mortal, divine and earthly.

Spiritualists admitted that the physical body, which was the only one officially known to science had subtle bodies which interpenetrated the material body. After the adventure of death, decomposition and disintegration of the material element^s occurred. What were the advantages or dangers of cremation ?

Cremation should be avoided during the first three days after death, because it caused disintegration of the vital body, and if destruction of the body of fire was carried out too soon after death the spirit, which had just been liberated, might suffer.

Except in cases in which the body was absolutely dead cremation, as practised in Europe, in a sealed vessel and a short time after the appearance of the first symptoms of death occurred might cause suffering. It was wiser to avoid the means of destroying the physical body unless a number of days had elapsed after death.

M. Montandon said it was a greater shock to the soul if death was accidental instead of natural. The time necessary for the physical dissolution varied according to the evolution of the individual.

[According to Jainism the dead body should be cremated within an hour and a half after the person is dead since decomposition sets in after that period. When the body begins to decompose innumerable lives are born in the flesh and the blood and it will be committing *himsa* injury to cremate a body after decomposition has began. But it is also enjoined that no person should be pronounced to be dead till he is definitely known to be dead by *Prana-Sodana* examination of the life principles.]

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Right to take Life.

The following article was contributed by W. J. Brittain to the "Sunday Chronicle."

In Czecho-Slovakia they are introducing a decidedly new social code. It will make legal, under proper safe-guards Painless death for people with incurable diseases ; Immunity from blame for people who help a person to commit suicide ; Ante-natal operations if parents cannot afford a baby, and Incurable disease as a ground for divorce. These are four of the revolutionary measures that are coming.

Ever since a broad-faced Czech took me through his country, showed me new concrete bridges—like America's—great new factories, and scientifically kept forests, I have realised the zeal of this mixture of peoples, who have decided to become an European power.

Now modernity is spreading to their ethics. Is this new, striving country showing the way to the older countries who are already world powers ? Will Britain some day kill its incurable, ignore suicide, murder unborn babies whose lives might become a burden to them, and stretch its divorce laws ?

We are right in not being too precipitate in accepting the first of the new laws. Even though two doctors were to give their written approval before a person with an "incurable" disease was put painlessly to death, as will be necessary in Czecho Slovakia, we could not be sure that the disease was incurable.

How many people who have been pronounced incurable are healthily living to-day ?

Until medical science has gone further we cannot tell definitely whether a person will die. And then when science has gone perhaps still further we shall have enough knowledge to cure the disease.

If doctors could end the sufferings of people by killing them a certain incentive to medical progress would go.

When it is realised how many sane people have been shut in asylums, danger can be seen in the knowledge that two people have power to sign a death sentence.

An even graver danger, from its risk of potential crime, is the proposal that people who help a person to commit suicide shall not be held to have committed a punishable offence. Who will be able to prove that the supposed suicide's act was wilful ?

Whether operations should be carried out on prospective mothers whose health would be endangered by the birth of a child, who already have three children, or who prove that they and their husbands have not the means to support a child, is a problem deserving long consideration.

In Soviet Russia, already the prospective mother can come before a small committee and if her evidence is convincing receive a permit to place herself under the appropriate hospital specialists.

In America hundreds of such operations are carried out every year for huge fee under the disguise of appendicitis. And anyone whose duties take him to the criminal courts of this country knows what surprising number of women risk their lives and other people, their freedom to prevent the coming of a child.

Because life has begun, should a child necessarily be brought into the world to neglect and misery ?—that is the question. And should children already living have to share their meagre food or scarce parental love with another ?

Whether incurable disease should be a ground for divorce is another question that had often forced itself upon the minds of people of this country.

Just because one partner is afflicted it seems hard that the

other partner's joy also should be ended, despite the promise "for better, for worse."

It is equally bad that because of the affliction—especially if it is no fault of the sufferer's—one should be left uncared for and unprotected and left unprovided while the other partner goes off and marries some one else.

I believe that these proposed new laws in Czcho Slovakia represent the change of thought which is gradually coming over the civilised world. They are part of a march against sentiments which preserves archaic and unjust laws that fetter the progress of humanity.

We have increased our comforts and, allowed our minds to become comfortable. Now we find there is something wrong. For a few people our comfort is worse than the old crudity.

Mothers of ancient Sparta used to put their very young children on a roof, and if they were not strong enough to hold on they had not to go on with the torment of living a weakling's life. Although the trial was ridiculous the principle was sensible.

One great fault can be found, however, with all this insistence on bodily health. To-day the intellect rules : a man with a sound brain and a poor body can be happy and powerful.

Some of your greatest figures—politicians, writers, and business men are hopeless cripples. If it were still a case of hunting for food and fighting for life, history's list of leaders would be very different.

When brain is so important then, we must use our brain in setting problems like the acute ones just set before the world by this enterprising post-war State.

Feeling must take a poor third plane, for what we feel seldom that being felt by the victim. Sentiment must be forgotten and the doors opened to the reforms which complex civilisation has obviously made necessary.

But all the right to decide in every case, must be reserved very strictly to the person concerned.

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PAMPA'S ADI PURANA: (Summary).

BY

Prof. R. Tatacharya, M.A., L.T.

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THE poet Pampa : The ancestors of the poet were residents of a village near Vengi town in Vengi country. They were brahmans of *Vatsa gotra*. Madhava Somayaji, one of the ancestors had made several *yagas*, and was famous among the brahmans of Vasanta Kotturu, Nidugundi and Vikramapura. His son Abhinava chandra was famous for his liberal *danas*. His son Komarayya was celebrated as having mastered the *Vedas* and *Vedangas*. To him was born Abhirama. This Abhirama adopted the Jaina religion as the best dharma for the exalted brahman community. His son was the famous Pampa—called Indra on Earth, the ornament of the *vatsa vamsa*, the sweet lark of the forest of Konda Kunda-anvaya. The flag of the Brahman community he became by writing the Adi Purana—so says Ranna.

Ranna says that Pampa flourished in the Ratta country. But Pampa, in his Vikramarjuna Vijayam, after a glowing description of Banavase, exclaims "How can I ever forget the Southern country !" Therefore, he belonged to Banavase, and for some reason, probably military service, under Arikesari had to live far away from his native land. No doubt, he wrote his works while at Puligere.

The Adi Purana was written in Saka year 863 Plava i.e., 941 A. D.; and as Pampa was born in the year Dundubhi, he was about 39 years old when he wrote this famous work. Pampa was evidently a disciple of Devendramuni. There is reason to suppose that he was in his time the only learned disciple of the Konda Kunda genealogy.

Pampa must have been a famous warrior under Arikesari of the Chalukya line at Puligere. Arikesari rewarded him amply for his poems which perpetuated the king's fame, and gave him—a gift of Saram-Dharmapura in Bacche sasira as *agraharam*. With these honours, Pampa got the titles—Sukavijana mano mana-sottamsa hamsam, Kavitagunarnavam, Samsarasarodayam, Sarasvati maniharam, and Puranakavi. 'Kavitagunarnavam' pleased him most.

Almost all Kannada poets praise Pampa. The dialect is the pure Kannada dialect of Puligere. Writers of Grammar, Rhetoric, and Anthologies have largely drawn from his works.]

[Incantation : Vrishabhasvami, Siddhas, Acharyas, Upadhayayas, Sarvasadhus, Yakshi Chakresvari, Yaksha Vrishabha ; Sarasvati, Sruta-Skandha Vana, Samantabhadra, Kavi Parameshti, Pujiyapadasvami, Griddha Pinchacharya, Jatacharya, Srutakirtyacharya,—the heirarchy of acharyas ; Maladhari Siddhanta, Devendramuni, Jayanandimuni, and Akalankadeva.

The account is traditional having come down regularly from Purudeva, Ganadhara down to Virasena, Jinasenacharya. It was narrated by Vrishabhasena Ganadhara at the request of Bharata the first Chakravarti. The same came down by tradition and was narrated to (Srenika) the King of Magadha by Gautama Ganadhara in the presence of Sri Vardhamana Jinendra in Vipulachala (Mount).]

In Alakapura East Videha there reigned King Atibala. His queen was Manohare, and their son was Mahabala. The king resigned his kingship to his son, and took the Jina diksha under Gunadhara Kevali, and went to *tapas*.

King Mahabala, and his queen Soundari were holding *Durbar*. At the *durbar*, were discussed the several religious faiths and Svayambuddha the chief councillor succeeded in establishing the supremacy of the Jaina *darsana* (faith). Illustration was given of Dandaka, a former king of his family (his queen Sundari, their son Manimale) who was fond of wealth, became a serpent on death guarding the treasured wealth for his son. One day Manimale met a sage named Aticharana, and learning the life's history from him of the serpent, advised him on the right path. The serpent died, and entered Soudharma Kalpa. From thence he came down, and in return for the good done to him by his son presented him many jewels which the present king still wears.

Again Sahasrabala the great grandfather of this king Mahabala tired of *Samsara* made over the kingdom to his son Satabala, and he in his turn to his son Atibala, who in his turn made over to the present king Mahabala. Satabala who after *tapas* went to Mahendra Kalpa met the king Mahabala one day at the Holy Chaityalaya and advised him as his grandson to hold fast in Jain faith, the faith of the family, which the king can well recollect.

By such illustrations and other arguments Svayambuddha was able to prove the supremacy of the Jaina Dharma

Once Svayambuddha went to Chaitya *pūja* and meeting the Charanas Adityagati and Arinjaya asked them, if at all Mahabala would become a *bhavya* (faithful follower), merged as he was in *samsaric* pleasures.

The Charana replied : " He is a *bhavya*, and his *diksha* is nearing. In Jambudvipa, W. Videha-Gandhila country, town Simhapura, King Srishena ruled. Soundari was his queen, Jayavarma and Srivarma were their sons. Srishena, while renouncing, placed the younger son Srivarma on the throne. Jayavarma thus enraged, took to *tapas* with intent to become king in the next birth. Bitten by a serpent he died. Just then a Vidyadhara appearing in the scene in all splendour, Jayavarma passed away desiring to become a Vidyadhara. Thus sacrificing

the nobler fruits of *tapas* for the baser comforts of a king, he became your king Mahabala.

"To-day, after a bad dream, he will be eagerly expecting your return. He has only a month more to live. Narrate to him his dream; he will believe you and follow your advice towards the Right Path; and then—Mahabala duly taking to *tapas* will be born in order as Lalitanga, Vajrajangha, Bhogabhumija, Sridharadeva, King Suvidhi, Achyutendra, Vajranabhi, and then going to Sarvarthasiddhi, will become Adi-Tirthankara.

You too will be quite rid of Samsara in the next third birth."

Svayambuddha came back and narrated to Mahabala all that he had learnt from the charana. Mahabala, with full faith in him, celebrated with pomp the *mahamahā*, left the kingdom in charge of his son Atibala, and took to *tapas*, Svayambuddha officiating as high priest.

Passing away, Mahabala went to Isana Kalpa and became Lalitangadeva with four devis Svayamprabha, Kanakalate, Kanakamale, and Vidyullate.

His term of life spent there, he was born as Vajrajangha son of King Vajrabahu and Queen Vasundhare of Utpalakheta.

Svayamprabha too, pining for her lover Lalitangadeva, on the expiry of her term in the Isana Kalpa came down as Srimati, daughter of King Vajradanta and Queen Lakshmimati of the town Pundarikini in E. Videha Jambudvipa.

Once reminded of her former birth and recollecting her lover Lalitangadeva, srimati fell into a swoon; and recovering, wrote down her former history.—"The third birth before this, in Patali town—Gandhila country, W. Videha, north of the River Sita, Dhataki Shanda—E Mandara; Nagadatta the merchant and his wife Vasudatte had five sons Nanda, Nandimitra, Nandishena, Varishena, and Jayasena; two daughters Madanakante and Srikante. Before I was born, my parents, and brothers and sisters had passed away; the house was plundered by robbers. I had to be brought up out of the remnants of the offerings in the cremation ground and having

no name I was known as Nirnamike. Now mother's mother too died. I went to a forest called *Avaharita charita*. There on the top of a hill called Ambaratilaka, I sighted the sage Pihitasravamuni. On bending my knees before him, the sage said, 'Here in Palalakutagrama, you were born as Dhanasri daughter of Devila and his wife Vasumati. One day you threw some dregs into the sacred study of the sage—Samadhigupta. The sage remarked immediately that you entangled thereby in Samsaric bonds by your unworthy act. But on begging his pardon and repenting for the sin, you were able to get this human birth, and now you have to wash away your sins by the water of Jinendra Dharma.' Thereupon at the holy feet of Pihitasravacharya I took to tapas, and passing away became Svayamprabhe the wife of Lalitangadeva in Isvarakalpa in the Sriprabhavimana. Then, in company with Lalitangadeva, I paid respects to Pihitasravacharya out of gratitude. When my lover passed away, I performed the Jinendra *mahime* and was born here. Now I cannot live unless I am again united with my lover, who is born somewhere on earth. His image is still before my eyes. As it is difficult to get at him, I shall spend away my time as a virgin worshipping this portrait of him that I have drawn "

Pandite, the girl's maid resolved to go in search of the man corresponding to the picture. She reached the sacred Chaityala, and hung the picture in the hall, expecting the consummation of her desire.

Meanwhile Vajradanta proclaimed Svayamvara for his daughter. He said to her, 'Listen, from our holy guru Yasodharacharya I learnt that in the fifth birth before this, I was Chandrakirti son of king Kesava of Pundarikinipura. In company with my friend Jayakirti, I took to tapas under Chandrasenacharya in the forest of Pritivardhana, and passing away, I went to Mahendrakalpa, Jayakirti following. Thereupon, our term being over in that Kalpa, we came down to Ratna-samchayapura—Mangalavati—E. Videha—Pushkaravaradvipa as sons Srivarma and Vibhishana to king Sridhara and his queen Manohare.

When we came of age, our father took to tapas. My mother took the *Vratas*, and passing away, was born as Lalitangadeva in Isvarakalpa. Then Vibhishana died; and when Lalitanga came to advise me against fond Samsaric attachment, I took to tapas under Yugandharasvami. Passing away I went to Achyuta kalpa, I met Lalitangadeva. On the expiry of his term in Isvarakalpa, he was born as Mahidhara son of Vasava and Prabhavati of Gandharvapura—Mangalavati country—E. Videha—Vasava left the kingdom to his son Mahidhara and took to tapas. Prabhavati took to tapas under Aryika Padmavati, and attained to Pratindra state in Achyuta kalpa. Here Mahidhara after making *pūja* to Vinayamdharma Yogi who attained Nirvana in Pratibaddhapura—Vatsaka—E. Videha north of Pushkardha Mountains, went to CHAITYALAYA.

There I met him and advised him towards the Dharma. Mahindra thereupon made over the country to his son Mahikalpa, took dikshe under Jagannandana Guru, and in time went to Pranata kalpa. His period over there, he came down as Ajitanjaya son of Jayavarma and Suprabha of Ayodhya—Gandhila—W. Videha—E Mandara—Dhatakishanda. Jayavarma renounced, placing his son Ajitanjaya on the throne, took diksha under Abhinandana guru. Suprabha, taking to tapas under the Ganini Sudarsana reached Achyutakalpa. Ajitanjaya came by his acts and conduct to be known as—Pihitasrava. One day I met him and brought him to his senses against Samsara. Then he took to tapas under guru Mandasthavira. While he was resting with several charanas in Ambaratilaka, you were then Nirnamike, my mother became also your guru, and following the precept, you took to tapas, and became Svayamprabhe the consort of Lalitangadeva. You must be aware of my praise of the Lalitanga and 22 other Lalitangadevas.

Now for the history of Yugandhara. Minister Amitagati (his wife Satyabhava) to king Ajitanjaya of Susimanagara—Vatsakavati—South of R. Sita—E. Videha—Jambudvipa; his son was Prahasita, his friend Vikasita. These were very intimate friends. One day they went to the sage Matisagara,

with Ajitanjaya. Their pride broke down, they became the disciples of the guru, took to tapas and went to Mahesvarakalpa.

(To be continued.)

OUR AHIMSA AND NON-VIOLENCE IN NON-CO-OPERATION.

A HIMSA,—non-killing as is broadly understood by this term is our creed. This is the main principle of our religion, the pivot on which the whole structure rests. This word does not only mean non-killing as is commonly interpreted, but has a very wide application, when properly analysed. To kill a bird, any breathing creature voluntarily is, of course, what we forbid, yet there are people in our community who imagine themselves the great followers of the great light, simply because, they don't kill any living creatures or do not eat flesh. Yet they are essentially violating the main teachings of our religion, either consciously or unconsciously. To suppress your inferiors, to cause them misery and agony, to inflict hardships upon them whom it is your duty to protect, to afflict the aged and the poor are more aggravated forms of Himsa than the main, wide sense stated before which is generally held to be the only form of Himsa. Ahimsa demands purity not only in deed, but in thought and words. An unkind word injudiciously spoken is often the cause of more disaster and pain than the severest blade of an assassin's dagger. So, it is to be clearly noted that the word ahimsa according to our sacred scriptures is a very wide word including all sorts of 'Zoobums' which persons in power commit upon those under them.

It is not uncommon to observe people calling our great religion a religion of cowardice and weakness. In their opinion, an exhibition of weakness by not resisting the blows of an enemy and paying him in his own coin is the greatest form of cowardice which deserves all hate and contempt. According to them the present times will only allow 'the survival of the

fittest ' and there is no place for weaklings and cowards. Such people do not understand the central truth and ignore the facts as they are. By preaching the doctrine of Ahimsa, Jainism does not aim at making weak generations but has for its objects a greater virtue.

Our religion lays all stress on life of abstinence and simplicity and the observance of Brahmacharya. The source of both physical and mental vigour, which in their co-ordination bring spiritual illumination and realisation of a higher and more perfect self. A religion of this type abhors all weakness and cultivation of strength and energy is the chief object. But what is meant is that this strength and spirit of youth should not be used for suppressing others or crushing the inner life of a man but for winning him over by the great forces of love and soul the outcome of conservation of energy and spirits. An opponent who is overcome by force is only half won; but one who is once forced to arrive at a point where all his animal spirits and desires give way and do not assist him in gaining his laurels, thus rendering him to a miserable state of utter helplessness and ruin by the great combative magnetic force of one's soul, the soul which is illuminated by the great lights of love and truth, is completely submerged and conquered and once subdued can never lift his head again. According to our religion it is a sign of weakness to follow the common dictum of 'tit for tat' as it is a kind of wild justice. Even the greatest rogues who have darkened their very souls by their dark deeds can be easily overcome by the application of these spiritual forces which can not be resisted by the application of any material measures. This is the true essence of our religion the non use of material and ordinary measures of violence although one possesses them and is at the same time conscious of their possession. The story of the snake and our great Lord is amply illustrative of this great truth. This is what constitutes Jainism and is its main circumventing truth.

Now what was non-violence in non Co-operation and what it denoted? not that Mahatma Gandhi wanted his countrymen

to become weak and sheepish and to submit to all kinds of repression and hard measures of the government because of our helplessness and weak state to combat them. But because he wanted to bring down the Government to its knees by fighting with it in place of a battle of bombs and machine guns—a more elevated battle—in which the chief opposing forces are truth and a lofty soul. Contempt for the material forces of the world was the chief ideal and if people had realized its power the position this day would have been entirely different. Violence being the common weapon of nations living in this material age, he wanted to set an example to the West of the renunciation of all such material factors by the East and still becoming victorious in the face of it. But this was not to be. People failed to grasp the inner and educative principles involved in the programme. Now his conception of non-violence is entirely the same as ours. It is not cowardice which induces it but excess of strength which breeds contempt for the use of violence. It is the same spirit which prevents a tiger from taking any note of an ant which creeps all over his body. If this fact were to be realized and carefully grasped it would solve many difficulties of the day.

Let our young men on whom the motherland looks for the alleviation of its sufferings conserve energy and virility shakti as it is called but use it not for combating with others physically but to learn how to suffer, how to repel physical force by the magnetic virtues of spiritual enlightenment. And this is what our Lord Mahavira (the greatest strength) propounded. They say "*Jo marna janta hai vahi maarna janta hai*" one who knows to die knows to kill and let us know how to die cheerfully and without groans for the sake of our country and truth. This and Eternal faith in our power will in due course of time bring us all that we desire. India will not be free by paper resolutions and council debates but by the spirit of youth the cultivation of strength and shakti. Let this be the message from door to door and you will see the miracle. So, essentially people are coming to the same principles for the mitigation of the sufferings which were propounded thousands

of years ago by our Lord and they only will bring them salvation.

It is a curious and painful sight to see the descendants of those great leaders of thought and action interpreting the words of their gurus in a frenzy of enthusiasm and thus being led away far from their goal. What is required is calm and cool thinking in peaceful circumstances and, not the waste of heaps of the community's wealth in useless strife and unnecessary litigation.

MEERUT,
29th December, 1928. }

PADAMSINGH JAINI, B.A., L.L.B.
Vakil, High Court.

‘RIGHT FAITH.’¹

BY

(A. N. Upadhyaya B.A.)

“I must launch out my boat. The languid hours pass by on the shore—Alas for me !”—Gitanjali.

Moksha, Mukti, Nirvana, Kaivalya, Salvation—these words are of frequent occurrence in the sacred literature of all religions. All these words may be taken as synonymous. The aim of every religionist is to attain that Highest state signified by these words. This Highest state, its conception and definition differ from religion to religion. With some it means the annihilation of the individual entity and with others the absorption of the individual by the Universal entity and with some others it means the attainment of the position of the Universal entity by the individual one, according to *sane* set path. This final condition—whatever may be its significance—has been the aim of all religions both in the East and West. Just as the significance differs so also the paths leading thereto do differ in their various details.

Jainism, an ancient religion of India, now quite famous for its independent metaphysical insight and Logical flight, has also

1. *Sanyagdarsana.*

recognised *Moksha* as the aim for its votaries. And with them *Moksha* means the liberation "from all *Karmic* matter, owing to the non-existence of the cause of bondage and to the shedding (of all the *Karmas*)" ¹ Meaning thereby, the soul must be free from all *Karmas*, the fresh passage of them must be stopped and the already deposited ones should be completely destroyed. The above explanation is rather technical. "Jainism with such a clear cut definition, stands beyond the reach of the difficulties with which the Dualists and the Non-dualists are generally charged." It is the Spiritual *Swarga* of the soul from the *Karmic* fetters whether of iron or of gold."²

With Sankhyas the path leading to salvation consists in the knowledge of twenty-five principles and thereby separating the *Prakṛiti* from *Purusha*; with the Yoga school it consists in the meditational absorption after going through a series of steps of physical, moral and mental training; with Bhakti-marga it consists in Faith based on neither reason nor intuition—and it reaches the bank of what is called Blind-faith. With the Jains the path of Salvation consists in *Samyagdarsana*, *Samyagjnana* and *Samyakcharitra*—³ all taken together. For the sake of convenience we may translate them as Right-faith, Right-knowledge and Right-conduct. In this article we propose to deal with the first.

Ancient *Acharyas* have given greater importance to *Samyagdarsana* and they have spoken of it in glorious terms. This is considered to be the root of all *Dharma* and it is the first step of the ladder leading to Salvation. Let me quote in translation some original passages where it is described. "In whose heart there is going on forever the flow of the water of *Samyakta*, the *Karmic*-sandy cover of his, though binding, is destroyed"⁴ "Those whose hearts have been purified by Right-faith become the lords of splendour, energy, wisdom, prowess, fame, wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals, [*Dharma*

1. T. Sutra X. 2.

2. Samayasara 146.

3. T. S. I.,

4. Darsan Pahuda 7.

(religion) *Arth* (wealth), *Kama* (enjoyment) and *Moksha* (salvation)] of life ; they are the best of men.”¹ Those who have followed these quotations may very well understand the significance of *Samyagdarsana* from the point of view of this world and the other world.

Here it would not be out of place to discuss the English equivalents of *Samyagdarsana*. Many sacred works of Jainism are translated into English and many essays too have been written and this word is adapted in various ways :— ‘ True Insight ’² ‘ Right conviction ’³ ‘ Right Belief ’⁴ ‘ Right cognition ’⁵ ‘ Perfect Faith ’⁶ ‘ Right faith. ’⁷ This lack of unity of translation is due to various reasons. Philology has taught people to take always the etymological meaning of words. But to me it appears that this principle cannot be followed without difficulty. And one instance I might point out here. Many Orientalists, both Indian and European have stumbled over the meaning of the word *Dharma*, one of the queer words of Sanskrit vocabulary, as used in Jaina Physics where it means the fulcrum or principle of Motion’ while the scholars took it as Merit’; nothing can be more absurd than this. Many words such as *Padarth* and *Dravya* are common to both Nyaya school and Jainism but in details there is a great difference and hence we cannot say that the *Padarth* or the *Dravya* of the Jains is the same as that of the Naiyayikas. The word *Samyagdarsana* is also met with in Sankhya Philosophy of Maha Bharata⁸ and to me it appears that the meaning of the word there, is quite plain. If we consider only the root-meaning, it may be translated as Right Sight but this has not the significance given in Jain works. The meaning of the word has been a puzzle to many. *Tatvarth Slokavartika* ⁹

1. *Ratnakarandaka*, 36 Translation by C. R. Jain.

2. ‘ Introduction to Jainism ’ by J. B. Latthe.

3. ‘ Outlines of Jainism ’ by G. L. Jaini

4. ‘ Practical Path ’ by C. R. Jain.

5. By somebody.

6. S. B. J. I.

7. Householder’s Dharma.

8. *Santiparvan*, Ch. 311 ; 45.

9. Page 83, Bombay Edition.

has dealt this point at length and the conclusion is that the root *Dris* has many meanings, to see, to cognise, to have faith in (*Sraddhana*) and only the last word is the meaning of the above root in the Jain sense. The author has discussed and avoided all the *Avyapti* and *Ativyapti* faults. When we are expounding the meaning of *Samyagdarsana* according to Jains we are not justified in discarding the traditional meaning handed down through scriptures unless they contradict each other. Properly it must be translated as 'Right Faith.' But the word Faith is sometimes offensive to the so called Rationalists and Independent thinkers. Is the rationalist devoid of 'faith'? Can he do without the 'Laws of thought'? If *Sraddhana* means conviction I have no objection to the term Right conviction and who ever thinks that faith is always blind, may safely adopt this word. Conviction is subjective. Conviction with regard to a thing may differ from person to person but such is not the case with Faith. My conviction with regard to the Political future of India may not be the same as that of my friend, though both of us equally claim the possession of Right conviction. The words sight, Insight, cognition are used only to avoid the word Faith which in their eyes is identical with Blind Faith. The Jain Faith is not blind; it is not forced through the agency of any super-human being. Even though Right Faith precedes Right knowledge, ordinary knowledge consisting of reasoning, doubting, argumentation does precede Right Faith. What is known as Right knowledge is far superior to this one. As an authority for my above statement I may quote *Gatha* 307 from *Kattigeyanuppekkha* where the author says '*Nani pavai Sammattam*'—a learned man attains Right Faith.' Note the word '*Nani* and tell me whether Jain Faith is blind. And also note the *Gatha* 18 of *Samyasa* where the author says "*Evam hi Jivaraya nadavoo taha ya saddahedavoo | Anucharidavoo ya puno so cheva du Mokkhakamena*" "And in this way the Lord-Soul is to be understood (known) and so to be believed and again is to be acted upto, by him who is desirous of Salvation," Know, believe and act—this is the key of success.

(To be continued.)

ADDRESS TO BRAHMACHARI SITAL PRASADJI

(Copy of the Address presented by the members of the Jain Graduates Association, Rohtak, to Jain Dharma Bhushan Dharma Divakar Brahmachari Sital Prasadji on 11-11-28.)

We, the members of the Jain Graduates Association, Rohtak, on the eve of your departure, humbly and dutifully render you our most cordial thanks for your kindly agreeing to spend the rainy season this year at Rohtak and for all the benefit-religious and secular that we have been able to derive from your readings of the Shastras and from your frequent discourses on subjects, religious, social and philosophical, which have commanded the admiration of us all.

We fully appreciate the many and various qualities of head and heart which you possess. Your clarity of thought, keen and deep insight, into religious and secular matters, firmness of purpose and above all your spirit of toleration have not only stifled all opposition, but given a great impetus to the spirit of enquiry. Your example will serve as a beacon light to the future workers for a long time to come.

In the field of religious literature, you have not only written several original books of great merit and translated others into simple and beautiful Hindi, but you have also encouraged and guided others in the work of English translation of several ancient scriptures such as Gomat Sara and Samaya Sara etc. The Jain Mitra owes its present reputation and popularity to your long connection herewith and to your learned and thoughtful contribution thereto, which have aroused a wide spread awakening in the Samaj.

While occupied in the study and teaching of religion, you have found time to study the social needs of a modern community, placed as we are, and you have carried on a relentless

war against those social evils which are eating into the very vitals of our social fabric. By your writings, speeches and examples you have laid the firm foundation of the social reform movement among the Jains on sound lines. In this connection your admirable work for the education and general uplift of women needs particular mention.

In collaboration with the late revered Seth Manak Chand, Hira Chand of Bombay you founded, besides several Sharavak Ashrams, many hostels which, besides catering to the secular needs of the Jaina students provided for their religious instruction as well. You were generally his right-hand in the many charitable and educational activities which he founded. Your work as Principal of the Syadvad Maha Vidyalaya Kashi is too well known to need any particular mention here.

We had long heard of the busy and crowded life you led, your presence here has enabled us to visualise it. You have greatly inspired all young and old, and instilled fresh life and vigour into our various institutions and all other activities.

We have felt that your very existence is a real blessing to the Samaj and your work for our spiritual and secular uplift will serve as an immortal monument of bold and clear thinking, spirit of sacrifice, and toleration of differences.

In the end we bid you good-bye and offer you our sincere thanks for all that you have done for us and assure you that you will always have an abiding place in the hearts of the Jains of this district.



THE MARRIAGEABLE AGE OF BOYS AND GIRLS IN INDIA.

MARRIAGE is a divine institution and has been held as indispensable for the health and well-being of mankind in all ages and in all climes. Statistics show that married people live longer than single. An extensive census taken in England for the purpose of comparing the ages of a specified number of married persons of both sexes with the same number of those who were single, shows that 78 married men attain the age of forty, while only 41 bachelors reach the same age. The difference is still more striking as age advances. At 60, there are 98 married men alive to only 22 unmarried. At 70, there are only 11 bachelors alive to 27 married men; whilst at 90, there are 9 married men to 3 bachelors. The same rule holds good with regard to the female sex. Married women at the age of thirty on an average, may expect to live 36 years longer, but the unmarried only thirty. Of those, who reach the age of 45, there are 72 married women alive for 52 single ones. These statistics have further proved that not only does marriage promote health but health promotes marriage. There is no doubt that bachelors take less care of their health than married men, having no partner in life to keep, so to speak, a strict eye upon them. They also, generally speaking, have no one with whom they can share their trials and sorrows, so making the burden of them greater, to bear. Sometimes, too, single men, especially in middle life, give way to drink, gambling and other vices which result in mental and physical degeneration. Likewise in the case of maids, who, happily are rare in India, helplessness, loneliness and lack of powerful restraint over their fickle minds, not to mention association with loose characters and bad environments, may lead them to gradual dissipation and early decay. Furthermore, the essence of marriage is that it puts social pressure on the man to protect and support his wife and children

in every society that is not far gone towards dissolution and death. Bacon says "In youth, wives are our mistresses, companions in middle ages and nurses when we get old, so that a man has always reasons in favour of matrimony." But the Hindu conception of marriage is something higher, something loftier than this ideal. Here marriage is regarded not as an end in itself but only as a means to an end. As Count Tolstoy puts it, "One will never succeed if one marries merely to ensure a pleasant life. It is a great mistake to place marriage, that is, union with the person one loves, as one's chief purpose in life, superseding everything else. Marriage as an end? Well, one marries, and what then? If there is no other purpose in life before, then, afterwards for the two together, it will be terribly difficult almost impossible to find another. It is even certain that in the absence of a common purpose before marriage, one cannot possibly converge after it but only diverge. Marriage brings happiness only when purpose in life of both is one and the same." This represents the spiritual side of marriage whose aim consists not in mere procreation and multiplication of the race in which case, human beings, endowed with highest gifts, the vision and faculty divine, are no better than brutes, but in the attainment of moral and mental perfection and the realization of true-love i.e., love to God and love to fellow-beings.

Having thus established the need for and the utility and sanctity of marriage, from social, health and religious viewpoints, we shall proceed to discuss the age at which marriage should be solemnized. In determining the marriageable age of a boy, three fundamental factors must be considered viz., (1) whether the boy has passed the student stage—the stage, as Shakespeare describes it, of 'the whining school-boy, with his satchel and shining morning face, creeping like snail, unwillingly to school; (2) whether he has attained sexual maturity and is physically strong, hale and healthy and fit to enter into marital relations and (3) whether he is in a position to earn his bread and bear the family burden. We have already pointed out in a previous article that a boy under modern conditions can only complete his student's career in his twentyfifth year and that during this

period, he should dismiss all thought of matrimony from his mind. (1) "A Brahmin, having lived the first quarter of his life with a Guru, (here life's span is a hundred years), should live having taken a wife, the second quarter of his life in his own house." (2) "The course of study of the three Vedas (Atharvana Veda excepted) to be gone through in the house of a Guru is for thirtysix years, the half of that, or a quarter or only until mastery." (3) Let a twice-born dismissed by (his) Guru, having bathed according to rule, marry a wife of the same caste endowed with good marks.' From the above texts of Manu, it is apparent, that a student, commencing his studies in his eighth year, continued it for 36 years or 18 years or 9 years or until mastery in the hermitage of his Guru, and thereafter entered the duties of a householder. Even in the time of Buddha, students practised juvenile chastity (Brahmacharya) for 37 years. Magesthenes had recorded (B.C. 300) that Brahmins were under the care of learned men and lived for thirty seven years as philosophers before becoming householders. Thus, the minimum marriageable age fixed by Manu in the Vedic period, was 17 years and the maximum 44, the intervening age being 26. The age of 18 now fixed by the Select committee of the Legislative Assembly for the marriage of a boy, judged from the standpoint of a student is neither unjust nor arbitrary. —(Health).

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NOTES AND NEWS.

Happy New Year.

While wishing a happy and prosperous new year to all our Subscribers, Contributors, Correspondents and Readers, we offer our sincere thanks to them for the help they have been giving to the Gazette in the past years and request them to continue their patronage in the future also.

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How to help the Gazette.

We wish to suggest to our Brethren the following ways of helping the Gazette.

1. By enlisting new subscribers to the Gazette.
2. By sending articles and Notes for publication in the Gazette. The articles may be on religious, political or social problems relating to the Jaina Community. Lives of Jaina Acharyas and Jaina leaders and accounts of Jaina sacred places, Jaina institutions and Jaina festivals are also welcome.
3. By sending photos or blocks of photos of Jaina Tirthas, Jaina leaders and institutions for publication.
4. By sending donations to the Gazette whenever possible.

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Arrears of Subscription.

It is regrettable to note that some of our Subscribers have not yet paid their subscriptions for 3 or 4 years. Since it will be difficult to publish the Gazette without adequate funds, we request the Subscribers to remit to us as early as possible their arrears together with the subscription for the current year.

Those who have paid till December 1928, may send their subscription for the current year per M. O. since a V. P. P. will cost them three annas more.

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To every Reader of the Jaina Gazette.

The Hon. Secretary of the Jain Mittra Mandal, Delhi writes :—

It is a pleasure to us to inform you that the Vir Jayanti celebration this year comes off on the 21st April. It is now 2527 since Lord Mahavir came into the world. He was the last, the 24th Tirthankara of Jainism, one of the most ancient religions.

The Jains form an influential and respected community in India. The Jain Mittra Mandal belongs to this community and represents it. The Mandal celebrates the holy occasion of the Great Lord's birth with solemn eclat and rejoicing. Scholars of repute, from far and wide, of all faiths and religions participate in it, and the occasion is fully availed of to propagate the teachings of the Lord. Articles from scholars of great repute have been solicited and are expected.

We know of your love and interest for Jainism and therefore we take the liberty of approaching you with the request that you will write something for us to be read on the occasion. We shall greatly value anything received from you bearing on the life of Lord Mahavir, or on any of the following subjects :—

- (i) Spirituality,
- (ii) Duties of man,
- (iii) The Five minor vows in Jainism,
- (iv) Lord Mahavir and his times.

Let us thank you in anticipation as we know that your sympathies and good wishes are with us. Please do note to send us something, if only a few lines by way of encouraging us on our undertaking.

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An Anomalous and Unjust Ruling.

The Secretary, Jain Mittra Mandal, Delhi, writes :—

As a result of repeated requests and representations made to the authorities of B.B. & C.I.Ry., to stop Express Trains at Patunda Mahabir Road Station,—a place where, according to

the reply given by the Hon., Member to an interpellation in the Legislative Assembly in September 28 asked by Mr. Sarabhai Nem Chand Haji, about 6,000 persons go every year for pilgrimage, the authorities have persistently adopted an adverse mood.

The Bombay Peshawar Express hauls at Hindeun City,—Gangapur City Malarna, Indargarh, Lakheri, which is only 7 miles from Indargarh and which place seems to be of no special importance. Then again she stops at Raotha Road, Darah, Morak, Suket Road, Shri Chatrapur, Bhawani Mandi, Garoth, Suvasra, Chaumahla, Gadguchaalot, Luni Richa, Mehidpur Road, Khachraud, and Bangrod, namely at 14 places within a distance of 138 miles. The anxiety of the Railway administration to reduce stoppages in respect of 19 Down and 20 Up Bombay Peshawar Express has therefore been proved to demonstration to be a mere excuse without any substance and based on obstinacy and coupled with a woeful disregard of the convenience of an overwhelmingly large numbers of Jain Pilgrims, whose interest and convenience it should be the duty of the Railway Authorities to adequately safe-guard and provide for.

By the negative reply of the Railway authorities the Sentiments of the Jains all over India have been cruelly hurt. We again make an appeal to the Authorities concerned to revise their decision.

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New Terrors for War in Skies.

A piece of metal, twice the strength of steel but only half the weight of aluminium, was tossed up into the air by Dr. Hilton I. Jones, the well-known research chemist, as he discoursed to the Executives' Club at Chicago recently.

This new metal and a new poison-gas, he said, would destroy the world.

He talked reluctantly of the new gas, cacodyl isocyanide, which, he said, was known to all world Powers, who, however, would hesitate to use it, so terrible and destructive was it in its effect on life.

"It will destroy armies as man snuffs out a candle,"

remarked Dr. Jones, "but I don't believe the nations of the world would use it for warfare because they are seeking a gas which will incapacitate, not kill men."

Then he produced a little piece of metal and smiled, saying, "Here is another discovery."

"This metal is called beryllium, and it will revolutionise the aeroplane industry.

"It is twice the tensile strength of steel and only a fraction of its weight. It is so hard that it will cut glass, but you cannot scratch it.

"Build a 400-h.p. aeroplane engine with this metal and it would be so light that a man could easily carry it away.

"Imagine a nation building aeroplanes of new bakelite metal called aldur, which is practically invisible. Such planes equipped with engine made of beryllium and carrying bombs containing the new gas would destroy armies."

The chemist showed the listeners two types of tear-gas guns which, he said, would be the average man's best protection against burglary. He picked up one which looked like a fountain-pen, saying. I can take this fountain-pen gun and discharge it at a man 20 ft. away, and in a twinkling of an eye he will be blinded for half an hour. You can't miss, and it is not against the law."

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Doing without Sleep.

Michael McCarthy, of Kinsale, is certainly the Record Septuagenarian. "This is what he told me," writes a "Daily Express" correspondent.

The ordinary man sleeps as much in a week as I do a year. I have slept as any man in my time, but I found out that sleep was a waste of time and I gave it up.

At first it was difficult, but I gradually brought myself to go without sleep. I take a short nap now and again, of course—that is, when I cannot find anything else to do.

Mr. McCarthy devotes the time saved from sleep to enjoy-

ing himself. He is a baker, and works from eight o'clock at night to seven in the morning.

As soon as he has finished work he takes out his hounds and goes hunting. When the hunting season is over he spends his days on the banks of the rivers about Kinsale.

"Sleeping is only a habit, and at the most I sleep only five or six hours a month," he added. "I never yawn, and I forget when I was last tired. Life is too short for sleep. I have never been seriously ill in my life."

Mr. McCarthy owns more than twenty fox hounds, and claims that some of the leading followers of hounds in England have hunted with him. "When the British soldiers were in Kinsale the officers frequently hunted with my pack, and many a good day's sport we had," he said. "Of course, I could not afford a horse, but my knowledge of the country allowed me to keep up with the pack."

Kinsale is eighteen miles from Cork city, but Mr. McCarthy frequently walks there and back in the same day.

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New Method to Purify Water.

Ordinary city water is, of course, supposed to be potable, which means that it is free from B. Coli and dangerous bacteria, although the bacteria count may be as high as 1000 per cubic centimeter. Treatment with ozone is said to eliminate practically all bacteria. Usually the only ones to be found are a few of the more hardy spores which are not at all dangerous, such as the hay bacilli. In addition to this ozone treatment will remove any foreign tastes or odours such as that contributed by chlorine and will also oxidize a high percentage of any organic matter which may be carried in solution in the water. This organic matter is picked up from leaf mold and other discoloration, as the water travels through the earth. The treatment with ozone delivers a water of crystal clearness from bacteria and with a very low organic content.

There are many methods of producing ozone but only a few have any commercial value. Competent authorities agree that

the most practical means for ozone production is from the action of an electric brush discharge which occurs when a current is passing between two electrodes through an air gap and a solid dielectric. The brush discharge is characterized by its peculiar noise, its blueviolet colour, its gentle flow, the production of the so called electric wind, and above all by its remarkable property of converting oxygen into ozone.

The apparatus illustrated uses this method of producing this extremely active gas which is then bubbled through a column of the water to be treated. The same apparatus has been adapted to the purification and deodorization of air and for the purification of water in swimming pools. Manufacturers of bottled beverages are turning to this method of insuring the purity of the water they use.—“Forward.”

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Looking for the Ark.

A search of Mount Ararat by aeroplane in order to bring Noah's Ark to Chicago as an exhibit during the proposed 1933 World's Fair is suggested by Mr. William Strong, a former President of the Chicago Chapter of American Engineers, who offers to form a corporation to finance the expedition.

“If Noah's Ark was built it may be in existence to-day”, said Mr. Strong. “It grounded on a mountain, where the rareness of the air would check decay.”

The possibility of the Ark having resisted the action of the elements since it went aground is good according to Mr. Strong, who is a well-known flyer and a member of the Moody Bible Institute Alumni Association.

“If Noah's Ark could be brought to Chicago would it not prove a drawing card?” asked Mr. Strong.

“Wooden chariot wheels have recently been unearthed in Mesopotamia and they are estimated to be 5,000 years old. That being the case it is safe to say that only fire or earthquake, or an avalanche could have destroyed the Ark.”

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Further Elucidations from the Lost Apocrypha of the Old Testament.

SOME light has been thrown on Jewish allegories already in some of my works (the Key of Knowledge, the Confluence of Opposites, etc.) I shall now pursue the line of elucidating thought in the same region still further. The observations here made are to be treated as an addition to the above-named works, and are intended to be incorporated, in their appropriate places, in them, in their next editions, whenever they pass through the press again.

It is said, with reference to the Jewish law-giver that two Moses were seen, "one alive in the spirit, the other dead in the body." The explanation of the mystery is furnished by the Lost Apocrypha of the Old Testament (see the Fragments : 'Seth') : "Wherein of course this is indicated that if thou look at the bare letter of the law, empty of all the things that we have mentioned, that is Moses dead in the body ; but if thou canst take away the veil of the law, and understand that the law is spiritual, that is Moses who liveth in the spirit."

The relation between spirit and matter has been beautifully allegorized in the following fable :—

"A certain king had all the men in his kingdom enrolled in the army and had no 'pagan' ('civilian' we should say), but two only, one lame and one blind, and each abode

separately and dwelt apart. And the king made marriage-feast for his own son and invited all that were in his kingdom, but neglected the two *pagani*, the lame man and the blind. And they were angry in themselves and set about contriving a design against the king. Now the king had a garden, and the blind man called out from a distance to the lame man and said, 'How much would the breaking of our bread have been (what would have been the extra cost of entertaining us) with the multitudes that are invited to the merry-making? Come, then, and as he hath done to us, let us requite him.' The other asked—'In what way?' and he said, 'Let us go into his garden and destroy the things there.' But he said, 'How can I, whom am lame and cannot walk?' And the blind man said, 'What can I myself do, who cannot see whither I am going? but let us devise means.' (Then the lame man) plucked the grass that was near him and plaited a rope and threw it to the blindman and said, 'Catch hold of it and come along the rope hither to me.' And when he had done he was told and was come to the place, the lame man said, 'Come, be feet to me and carry me, and I will be eyes to thee from above and guide thee to the right and to the left.' And so they did, and went down to the garden. Then, for the rest, whether they spoiled it or not, at all events their tracks were to be seen in the garden. And when the feasters dispersed from the marriage, they went into the garden and were enraged at finding the tracks there, and reported it to the king, saying,—'We are soldiers in thy kingdom, and there is no *paganus*. Whence, then, are the tracks of the *pagani* in the garden?' But the story says that the king sent for the lame and the blind man, and asked the lame man and the blind man, 'Didst thou go down into the garden?' And he said, 'Alas Lord! thou seest our infirmity: thou knowest that I cannot see when I walk.' Then he came to the lame man and asked him, 'Didst thou go down into my garden?' And he answered and said, 'O Lord, wouldst thou afflict my soul in respect

of my infirmity ?' And then the judgment was at a stand still. What, then, does the just judge do? Having discerned in what manner the two men yoked together, he sets the lame man on the blind man's back, and examines both of them with scourges, and they cannot deny the fact. Each convicts the other, the lame man saying to the blind, 'Didst thou not bear me and carry me off?' And the blind to the lame, 'Didst not thou thyself become eyes to me?'

The above is given *verbatim* from the Apocryphal Book of Ezekiel (see the Lost Apocrypha of the Old Testament, by M. Rhodes James, pp. 64-67). Its explanation is obvious to the thoughtful allegorist, but for the benefit of others it may be given in the words of Epiphanius who was writing against the Origenists (see the work quoted):—"God cannot separate the soul from the body for the final judgment. For immediately the judgment will be found at a standstill. For if the soul be found all by itself, it would reply when judged, 'The cause of sin is not of me, but of that contemptible and earthly body, in fornication, adultery, lasciviousness. For since it left me I have done none of these things,' and it will have a good defence and will paralyse the judgement of God.....The body cannot be judged apart from the soul: for it also could reply, saying, 'It was not I that sinned, it was the soul: have I, since it departed from me, committed adultery, fornication or worshipped idols?' and the body will be withstanding the judgment of God, and with reason. On this account therefore...God.....brings our dead bodies and our souls to a second birth....."

We are not concerned here with the quarrels of Origen and Epiphanius; but the story gives us a true insight into the nature of both spirit and matter. For pure Spirit is absolutely sinless, and matter is dead and unconscious; separately from each other, they are incapable of sinning. On page 67 of "The Lost Apocrypha of The Old Testament," the subject is again referred to in the following striking terms:—

"The soul will say, 'I have not sinned; it is the body. Since I came out from it I have been like a pure bird that flies in the air.'

The body says, 'I have not sinned; it is the soul. Since it went forth from me I have been like a stone that is thrown on the ground.' "

Freedom from the clutches of matter is thus tantamount to sinlessness, divinity, eternal life and glory for the soul.

Matter it is that is described as the Devil in the ancient Hebrew literature. We read in the "Lost Apocrypha," already referred to (see page 46): "For the devil resisted, trying to deceive, saying, 'The body is mine, for I am the lord of Matter.' He was snubbed (see the work quoted, p. 46) with, 'The Lord rebuke thee, that is the Lord who is Master of all spirits.' The contrast is true to nature, and constitutes one of the basic principles of Religion. Accordingly, it has been said (Loc. Cit. 54):—

"But the saints of the Lord shall inherit the Glory of God and His power."

This means nothing if not the becoming of God which is the end in view, as will be clear with a reference to the following verses:—

1. ".....be ye holy for I am holy" (1 Peter i. 16.)
2. "Be ye therefore perfect, even as your father which is in heaven is perfect."—Matt. v. 48.

It was for this reason that Seth whose name signified resurrection was also called God (Ibid. p. 9). This is, indeed, the old Indian teaching, which maintains that the *atman* (soul) itself becomes the *Paramatman* (the Supreme Soul, hence God) on deification, that is by ridding Himself of the companionship of matter. In the Hebrew apocryphal thought, the promise to the devotee is significant:

".....I.....will raise you out of your coffins" (Ibid. 88).

This surely did not signify the raising of the dead on a specified judgment day at the end of the world-cycle. Its true (allegorical) interpretation only is the conquest of death by attaining to immortality, so that the soul who is really divine in its real nature may on the cessation of the evil influence of matter—coffin signifying the body of flesh—attain to its inherent natural godhood. Accordingly the apocryphal doctrine puts it:

"Behold, I make the latter things as the first" (Ibid. 88).

We may compare this with the Hindu teaching, as embodied in the hymn to Yama :—

"All imperfections leave behind:
Assume thy ancient frame once more—
Each limb and sense thou hadst before,
From every earthly taint refined!"

The attainment of the inherent Divinity is possible by means of *tapascharana*, that is to say, asceticism. In the Apocryphal language *tapascharana* becomes the Intelligent Fire.

"...a fire which distinguishes between the good and the bad,".....destroying the worse and preserving the better, for which reason this fire is called in the Prophets intelligent."—Ibid. 90.

The "Pistis Sophia" speaks of 'a very great, very vehement wise fire which will burn up sins' (Ibid. 90). It is to be distinguished from the ordinary fire which can only burn up the flesh.

"We say that the fire sanctifies not the flesh but the sinful soul; we do not mean the all-devouring ordinary fire, but the intelligent, that penetrates the soul that passes through the fire" (Ibid. 90).

The baptism of fire of the Christian creed, in reality, only bears reference to this Intelligent Fire. The Holy Ghost, again, is just another form of this elegant personification.

The evil to be destroyed is described as evil spirits or giants, they arise from the association of spirit and matter and the lustful actions of embodied being :—

"And now, the giants, who are produced from the spirit and flesh, shall be called evil spirits upon the earth, and on the earth shall be their living."

"And the spirit of the giants afflict, oppress, destroy, attack, do battle, and cause destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them."—The Book of Enoch, p. 43.

It is these forces of evil, termed *karma-prakṛitis* in the Jaina Siddhanta, which resist the onward march of the aspiring soul. They will be destroyed completely, by individual effort, prior to the obtainment of *nirvana*. The divine powers of the soul which lie dormant now shall be revived into activity again, or, to use the poetical language of the Hebrew Mysticism,

"And in those days shall the earth also give back that which has been entrusted to it. And sheol also shall give back that which it has received. And hell shall give back that which it owes. For in those days the Elect One shall arise."—Ibid. p. 69.

On page 38 of the work quoted is given a somewhat graphic account of the final processes :—

"And then shall the whole earth be tilled in righteousness, and shall be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it : and the vine which they plant thereon shall yield wine in abundance, and as for all the seed that is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness : and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever."

The term earth signifies the soul-substance, which prior to its entry into *nirvana* must be purified and dressed up, like a bride, in all the most elegant and charming of 'raiments,' for it is said :

"And in those days I will open...the store chamber of blessings which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together

throughout all the days of the world and throughout all the generations of men " (Ibid. 38).

The Saved Ones, we learn from the Book of Enoch (page 34) "shall all live and never again sin." They shall spend in "eternal gladness and peace all the days of their life" (Ibid.) And they shall not again transgress. Nor shall they sin all the days of their life. Nor shall they die of (the divine) anger or wrath " (Ibid. 34.)

"And from henceforth there will be nothing corruptible : for the Son of Man has appeared ; and has seated himself on the throne of his glory. And all evil shall pass away before his face. And the world of that Son of Man shall go forth, and be strong before the Lord of spirits " he third Parable of Enoch, see the work quoted, p. 92).

We learn from "The Ascension of Isaiah " (see p. 32) that

"[Those] who believed in the ascension into heaven, withdrew and settled on the mountain. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them, but were naked."

This is but only the description of the Digambara (Jaina) saint who has only his skin (the garment of hair) for his covering, who possesses nothing and who is absolutely naked ! Only when a worldflight of such a type is attained does the flesh leave the soul unmolested and depart from it for ever ! Then only can the soul attain to full continuity of consciousness and to knowledge that remains unbenumbed and unclouded by the stupor of somnolence and sleep. Those who have already attained to the supreme Status have, accordingly, been described in "The Book of Enoch " as those who sleep not.

"And here my eyes saw all those who sleep not....." (p. 59.)

A very large number of men have attained to the Supreme Status already. In mystic language, (*Vide* as for instance, the description of a similar spectacle in the 4th and the 5th chapters of the Book of Revelation in the New Testament of the Holy Bible), They are described as standing or seated round the

Throne of LIFE and engaged, unremittingly, in (appreciating, that is to say, enjoying, and, therefore) praising its Divinity.

"Those who sleep not bless thee : they stand before Thy glory and bless, praise and extol, saying, 'Holy, Holy, Holy is the Lord of Spirits'."—The Book of Enoch p. 59.

"And here my eyes saw those who sleep not : they stand before him and bless and say : 'Blessed be Thou, and blessed be the name of the Lord for ever and for ever'."—Ibid. 59.

"And the Great Glory sat there on the Throne.

"And the Most Holy Ones who were nigh to Him did not leave by night nor depart from Him."—Ibid. 42.

The Divinity of Life is revealed but with great caution in the mystic work known as "the Ascension of Isaiah" :—

"Worship neither throne nor angel which belongeth to the six heavens—for this cause was I sent to conduct thee—until I tell thee [in the seventh heaven]. For above all the heavens and their angels hath thy throne been placed, and thy garments and thy crown which thou shalt see."—The Ascension of Isaiah, 47.

Isaiah is, no doubt, speaking of his own self here in his vision ; but all souls are alike and there is no difference among them as regards their nature, that is to say, as regards their natural qualities and traits. We cannot even attribute the language exclusively to any particular individual, e.g., a saviour or a Christ.

"I have therefore been empowered and sent to raise thee here and thou mayest see this glory. And that thou mayest see the Lord of all those heavens and those thrones undergoing (successive) transformation until he resemblenth your form and likeness."

This is surely not applicable to any external Saviour or Christ, by any stretch of imagination : the lord undergoing transformations to resemble the spectator or devotee's form and likeness ! The seer is, however, promised in clear language :—

"Then thou wilt become equal to the angels of the seventh heaven."—Ibid. 50.

In the sixth heaven Isaiah saw no thrones ; but was able to 'praise' on terms of equality with those who were there.

"And there were no angels on the left, nor throne in the midst, but all had one appearance and their (power of) praise was equal. And (power) was given to me also, and I also praised along with them and that angel also and our praise was like theirs And then they all named the primal Father and His beloved, and Christ and the Holy Spirit, all with one voice."—Ibid. 50.

Isaiah is also informed :—

"...and he who permitted thee is thy Lord God, the Lord Christ who will be called Jesus, ;but this name thou canst not hear till thou hast ascended out of thy body."—Ibid. 52.

The reference here is clearly not to a Christ, or a Jesus, who are plainly named, but to the aspirant himself who cannot attain to Christhood so long as he remains ensouled in the body of flesh, that is to say till he separates himself *completely* from the harmful association with matter, inasmuch as salvation only signifies attainment of the purity of spiritual nature, by the elimination of every particle of the foreign substance—matter—from it.

This is made clear in the imagery of the highest heaven the seventh.

"And he raised me up unto the seventh heaven, and I saw there a wonderful light and angels innumerable.—Ibid. 52.

All the Saved Ones dwell in the seventh heaven :—

"And there I saw Enoch and all who were with him stript of the garments of flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory."—Ibid. 52.

We are also told about these Holy Ones :—

"There is nothing hidden from the thrones and from those who dwell in the heavens and from the angels" (Ibid. 48).

The heavenly Guide does not claim any superiority for himself above his companion. The latter's style of address as "my

Lord" immediately elicits the gentle but clear disclaimer of superiority : "I am not thy lord, but thy, fellow-servant." The idea is simply that of a 'co-worker,' of one who has by his own work attained to a position which qualifies him to guide others, who have still to work out their destiny.

This is to be consummated in the last generations along with the end of the world ; for we are told :

"Both the ends of this world and all this vision will be consummated in the last generations " (Ibid. 61).

In vain shall we search for an external Christ to appear into the world towards its end and to fulfil the vision ; what is meant by the end of the world is the end of the wandering of the soul in transmigration, while the last generations imply nothing more or less than the last few incarnations prior to one's entering *nirvana*. The inner Divinity has already appeared as Christ in the life of innumerable souls, towards the end of their *samsara* (the end of individual transmigration) in the last two or three generations (lives or incarnations) ; and they became Gods. They are Those who sleep not, who know all things, and who have the best reasons for praising the blessed and blissful nature of Life. They enjoy sleepless bliss, and are above the trouble and turmoil of the world ! These Holy Ones are termed Siddhas in Jainism ; but four and twenty out of Them who attain to the utmost as Divine Teachers are termed Tirthamkaras. They are the same as are referred to as the four and twenty Elders in the last book of the New Testament. They are also to be found in the lost Apocrypha of the Old Testament. It is said in "The Ladder of Jacob" :—

"And the top of the ladder was the face as of a man, hewn out of fire. Now it had twelve steps upto the top of the ladder, and upon each step upto the top were two human faces on the right and on the left—twenty four faces seen to the breast, on the ladder. But the middle face was higher than them all, which I saw made of fire, to the shoulder and the arm, very terribly, more than the twenty four faces....."

The explanation given is this :—

“ The ladder which thou sawest, having twelve steps having two human faces which changed their appearance— now this ladder is this age, and the twenty four faces are the kings of the lawless heathen of this age. Under these kings will be tried (thy children's children and the line) of thy sons...” (The Lost Apocrypha of the Old Testament : The Ladder of Jacob, pp. 96, 98 and 99).

The allusion, though not complete in all respects, undoubtedly points, in the above account, to the four and twenty Tirthamkaras, who are described as the kings of the lawless heathen, under whom the line of Jacob will be judged. The significance of these terms is as follows : the lawless heathen are the non-Israelites who have attained to Self-Realization (risen above the law, whence the description lawless). The full significance of the term lawless will become clear at once, if a reference be made to the amusing, and at times also bitterly tantalising, controversy between the *zahids* (strictly pious followers of ritualism, i.e., the dead letter of the law) and *rinds* (who have shaken themselves free from chilling ritualism) in Islam. The unbounded contempt in which the latter held their rivals will be evident from a single couplet of a Persian gnostic which runs as follows :—

* Zahid-i gumgashta ka mujh rind se itna hai fark :
Woh kahe Alla hu, main kahun Allah hun !

Translated into English it reads : the difference between the *zahid* who has lost his way and the free-thinking me (*rind*) is only this : he says ' Alla hu ' (there is God ; I say ' Allah hun ' I am God) ! Hence, those who have realized the Self are the lawless, and their four and twenty Kings are the twenty four Tirthamkaras, under whom will be judged the children and descendants (followers) of Israel, that is to say, by whose standard will judge themselves all those who seek to attain to Spiritual Perfection.



PAMPA'S ADI PURANA

BY

Prof. R. Tatacharya, M.A., L T.,

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(Continued from page 35 of the last issue).

THE Charana said, " The tiger was formerly Ugrasena, son of Dhanadatta and Dhanadatte of Hastinapura. Anger was his fault. He was a menace to the guards of the palace. He was imprisoned, but broke loose from his captivity, was beaten to death; and dying, became a tiger. The pig was formerly Harikanti, son of king Ananda and queen Vasantasena of Vijayapura of this country. He was disobedient to his father; he dashed his head against stone and died, and became a pig. This monkey was formerly Nagadatta son of the merchant Kuberadatta and Vasudatte of Dhanyapura. He cheated his sister, turned a thief, and a liar, and suffered for his vices, and dying became a monkey. The mongoose was the greedy Dravyalolupa of Supratishapura. Among the bricks brought for the construction of a Chaityalaya under the orders of the king, he saw a gold brick and took it to himself. On another occasion, as he was going out of the town, he told his son to mind the purchase of bricks, but the son heeded not. So on returning home, he took a club and beat his son to death, but fell on his knees afraid of being handed over to the king's justice, broke his own legs too. The king punished him, and he dying became the mongoose.

Now these four have come to know their past history. They will go to the Bhogabhumi, and in due course when you become Adi Tirthamkara, they will become yours sons—Ananta Vira-Achyutavira etc "

The king and queen (Vajrajangha and Srimati) were thankful to the charanas for the information. They reached Pundarikinipura, restored peace and order in the kingdom and comforted Lakshmatidevi. They came back to their capital Utpalakheta,

and were happy. Many years went by, when one night they forgot to open the windows in their bedroom, and the smoke of the lamps filled the chamber and they died of suffocation.

At dawn they were found dead. The funeral was performed. The four councillor friends placed Srimati's son Vajrabahu on the throne and went to *tapas*. In due course they became Ahamindras in the lower Graiveyakas.

Vajrajangha and Srimati, as a consequence of the *Uttama-dana* (Supreme offering of food to the holy sages) were born in Bhogabhumi N. Kuru—N. of Mandara, Jambudvipa. The four denizens also were born there. One day as the lovely pair were enjoying the delightful garden they sighted a pair of *charanas*, whom they received with due respects. On being asked why they were happy to see the *charanas*, the Elder of the *charanas* said, "I was Svayambuddha the minister when you were Mahabala the Khechara king. I took to *tapas*, attained the first *svarga* as Manichula. Thereafter I got to Pundarikinipura—Pushkalavati—E. Videha—Jambudvipa, where I was born as Pritimkara, son of King Priyasena and Queen Soundari. My younger brother then was Pritideva, now this *charana*. Knowing by *Avadhi* that you are born here, we came to teach you (Dharma). From the time you became Jayavarma you are mad after worldly enjoyment; you do not incline even slightly to *Samyaktva* (Righteousness). Now is the time for you to take truly to *Samyaktva*."

They took to *vratas*, and *tapas*. Vajrajangha-arya went to Isana Kalpa, and became Sridhara-deva. Srimati-arye became Svayamprabha, a common deva; the tiger-arya became Chitrangada; the pig-arya-Manikundala; the monkey-arya-Manohara; the Mongoose-Manoratha.

Sridhara-deva learnt of the attainment of Kevalajnana by Pritimkara-arya, offered Kevalipuja, and desired to know the fates of the other ministers when he was Mahabala. He was told, 'Sambhinnamati merged in darkness is still suffering, not being able to cross the ocean of *Samsara*. Satamati for his false faith was undergoing punishment in the second *naraka*. Leaving this *naraka*, he was born as Jayasena son of King Mahidhara and

Queen Soundari of Ratnasamchayapura of Mangalavati-E, Videha-Pushkaradvipa, Prompted by Sridharadeva, he took *dikshe* under Yamadhara muni at the time of his marriage, died, and became Brahmendra in *Brahma Kalpa*."

Sridhara deva in due course came down as Suvidhi son of King Sudrishti and Queen Sunanda-devi of Susimanagara-Vatsa-E. Videha-Jambudvipa. He married Manorame, daughter of Abhayaghosha chakravarti. To them was born Srimati-chara-Svayamprabhadeva, as son named Kesava. Chitrangadeva was born as Varadatta son of Vibhishana and Priyadatte; Manikundala was born Varasena son of Nandishena and Anantamati; Manoharadeva was born as Chitrangada son of Ratishena and Chandramati; Manoratha-deva was born as Santamadana, son of Prabhaiyana and Chitramale.

One day when Abhayaghosha Chakravarti went to worship Vimalavahana jina, Suvidhi also went with his son Kesava and his four friends-Varadatta, Varasena, Chitrangada and Santamadana. Abhayaghosha after hearing the Dharma took Jinadiksha with a thousand wives, 5000 sons, 18,000 famous princes. Suvidhi also became an *upasaka*, took to *tapas*; and passing away, became Achyutendra in the 16th Kalpa, Kesava also renounced the kingdom, took to *tapas*, and was born as Pratindra in the same Achyutakalpa.

Leaving in due course the Achyutakalpa, the Achyutendra came down to Pratibaddha Pundarikinipura—Pushkalavati-N. of the river Sita, E. Videha-Jambudvipa, and was born as Vajranabhi son of King Vajrasena and Queen Srikante. Of the same parents were born as sons named Vijaya, Vaijayanta, Jayanta, and Aparajita the same four Samanica devas, the tiger etc. of a former birth.

The four ministers of the time of Vajrajangha were born in the lower Graiveyakas, and thereafter, came down as Subahu, Mahabahu, Vira and Mahavira, and so became brothers of Vajranabhi. Kesava-the Pratindra-was born as Dhanadeva son of the leading merchant Kuberadatta and his wife Anantamati.

Vajrasena renounced the kingship and became in due course of *tapas* a Kevali. Vajrabahu also renounced, placing his

son Vajradanta on the throne, and performing the Tirathmkara tapas, went to Sarvarthasiddhi when he became Ahamindra. Dhanadeva and the eight brothers also became as a result of their virtuous conduct Ahamindras.

THE QUEST OF LIFE

BY

T. L. Vaswani

(From the address at the Dayal Bagh, Agra)

I come to this beautiful spot in the spirit of a pilgrim. Your great Leader's love has blessed me: your reflected love has blessed me: I have not deserved it: When was love ever deserved? You all look so cheerful; your faces beam with joy: you are here in an atmosphere that vibrates with love. One of the dreams of my life is to see a spiritual family. Their dream, perhaps, is partly realised here. The Dayal Bagh! What little I have seen of it impresses me much. The Dayal Bagh is a happy family.

I said I was here in the spirit of a pilgrim. In one way or another are we not all pilgrims? All in search of the solution of life's problem? What is life? Its meaning and value? Its plan and purpose? As I survey the story of man from the dawn of history, I find that there have been developed different conceptions of life. One of them is the conception that life is a conquest. Out of it grows the view so popular with young men to-day that knowledge is power. Is this a satisfying conception? Has it not been the root-cause of strife and violence? Of class-conflicts and aggressive nationalism? Of violence and wars? The world has, again and again, been dominated by this aggressive conception of life. Another conception interprets life in terms of multiplication of desires. It is thought by many that the secret of progress or civilisation is in complexity. May I submit that to multiply desires is to dissipate life's energies? What is needed is concentration. And the secret of concentration is simplicity. Simplify! I say

to the young. To convert life into a dance of desires is to miss the very purpose of life. To organise experiences into *shakti*, is the essential purpose of life. Buddha's great message to his disciples was:—"Go! and quench the flames!" And when they asked him to explain what he meant he said:—"Look around you! Behold the flames! The flames of passion and anger and greed and attachment and egoism! The flames of desires! "Go and put out these flames!" Men suffer because they are victims to desires. In the overcoming of desires is the secret of happiness.

There be other imperfect conceptions of life. Of these I have not the time to speak. I have only time to speak of one more conception. A noble conception of life. Life is meant to radiate light. In the ancient asramas, the word for the teacher was guru. He was not merely an instructor. He was also, a trainer; he trained his pupil's body and mind and will and heart. The Guru was an instructor, yes. He was a trainer, yes. He was more. The Guru was a transmitter of light. Great is the world's agony. The piteous need of humanity is light, more light. So the *rishi* of the Upanishad prayed:—"Lead me from darkness into light!" And that ancient prayer, so pure in aspiration, so rich in wisdom, let me repeat as I close :--

*"Asato ma sadgamaya !
Tamaso ma jyotirgamaya !
mrityer mritam gamaya !*

*"Lead me from the unreal to the Real,
Lead me from darkness to Light !
From death lead me to Immortality !"*

RIGHT FAITH.

BY

A. N. Upadhya, B.A.

(Continued from page 39 of the last issue.)

FROM another stand-point Right Faith is of ten kinds. The technical names are as follows—*Agna, Marga, Upadesa, Sutra, Biga, Sankshepa, vistara, Artha, Avagadha* and *Paramavagadha*. It should be noted that these ten serve as causes which give rise to respective kind of Right Faith. *Agna Samyaktva* is due to the belief that the words of the Omniscient Teacher are infalliable as He is free from all kinds of defects and in those words there is no space for anything other than Truth. These words alone are the authority. ii. *Marga Samyaktva* is characterised by the mental condition that the path of *Nirgranthas* is the only path and no one can attain salvation without completely discarding both internal and external attachments. iii. *Upadesa* Faith is given rise to, by the advice of some spiritually authoritative personage or of an Omniscient teacher or by hearing the scriptures dealing with the lives of *Salaka Parushas*. iv. *Sutra* Faith is due to the study of scriptural *Sutras* either included in *Angas* or outside them. v. *Biga* Faith is due to the study of *Karananuyoga* (mathematical sciences including astronomy and geography) after the subsidence of adversory *karmic* forces; his knowledge spreads like a drop of oil in water. vi. *Sankshepa* Faith is due to an undetailed study of Realities as described in *Siddhanta* vii. and that which is due to the detailed study is known as *vistara* Faith. viii. Without studying any scriptures at all when by some accidental incident Right Faith developes in Man, really happy is he—this is known as *Artha* Faith. ix. *Avagadha* Faith is born after the study of various sciences inside and outside the *Angas*. x. That man is said to have attained the *Paramavagadha* Faith. when he gains Right faith after seeing things through his

Omniscience. Though the number of varieties is big all of them are characterised by the belief in things ascertained as they are. 1

Now the characteristic equipments of Right Faith should be seen. Right Faith must be full with eight limbs ; it must be free from three errors and eight kinds of pride and six *Anayatanas*.

The first limb of Right Faith is known as *Nissankā* or Doubtlessness. Doubt is a defect of Right Faith but the absence of the same goes to perfect Right Faith and it is known as a limb of it, on the analogy that a man's body cannot be called perfect if it is wanting in any one of the limbs. The nature of the substance is so and is exactly so and not otherwise—such mental attitude is demanded by this. It is useless to raise doubts with regard to the truth or otherwise of the words which have been stated with due deference to the different standpoints by the Omniscient Teacher. The very Omniscience is a Certificate of Truth. As the teacher is free from the defects which ordinarily give rise to bias and prejudice there is no scope for anything shorter than Truth. Mere destructive doubting will not bring anybody to valid knowledge ; you may doubt with a desire to know more. Be sure that the highest religion consists in harmlessness. Be sure that the highest happiness is inside. Be sure that you will be happy by discarding all the wants. This doubtlessness should be “steady like the unwavering lustre of the sharp edge of a sword.” 2

The second limb of Right Faith is known as *Niskankṣhitanga* or desirelessness. A householder or an ascetic of Faith will have to undertake many ritualistic or meditational activities, but either of them should have any desire for the fruit of their respective activities either in this or the other world. Contemplation of the self is meant only to develop the dormant and obscured qualities there in and not for entertaining *Nidana* (hope for the enjoyment of the fruit). Even *Punya* becomes a stumbling

1 See Srutasagara's commentary on 12 of *Darsana-prabhṛta* ; *Saṣṭrasarasamuchchaya* III 5 ; *Uttaradhyana Sutra* Chā. XXVIII ; *Moksha Marga prakāśa* page 476 & 477 (Bombay edition) and *Atmanusasana*. Srutasagara has quoted verses from *Atmanusasana* on this section in his commentary.

2 *Ratnakaranda*.

block on the path of spiritual progress when it is accompanied by the desire for the fruit. The defect in this limb is very dangerous; a man wanting in this limb will have always desire for the fruit which again involves fresh *Karmas* which will be the renewed cause of endless transmigration. Desire for fruit denotes the lack of concentration on the work at hand and automatically the work shall be imperfect.

The third limb of Right Faith is known as *Niroichi Kitsu* or Disgust lessness. This world abounds in things of dirty constitution by nature. It is their nature and to feel disgusted at them is against the law of nature. What is naturally dirty cannot be made pure by artificial attempts. We must pitch high the strain of our mental attitude as to tune with the merits in nature and to look with a compassionate eye upon what is dirty therein. This limb consists in loving "virtues for their qualities" and not "feeling disgust with their bodies which though impure by nature in all cases are purified in their case by Triple jewel." ¹ When both stand as the same level of dirtiness why laugh and feel disgusted at the dirtiness of others. When we feel disgusted with others our mental attitude is proportionately soiled and thus it becomes subjectively harmful. If purity of mentality is to be maintained every kind of disgust must be banished out completely.

The fourth limb is known as *Amudha Drshitva* or wise angle of vision. This consists in the "non recognition of the authority of false creeds which can only lead to pain, and of those who are established therein by thought, deed or word." ² A man of Faith should not be like weather-cock, having nothing as settled in his convictions. He is not to believe in things which are apparently true and really false. He must apply the true angle of vision and have the things tested for himself. False conceptions and ideals should not be entertained. In spite of the external force he is not to subscribe to any false creed. Neither greed of wealth nor fear from public, should mislead one from the Right Path.

1. *Ratnakaranda*, 13.

2. *Ratnakaranda*, 14.

Reviews of Books and Periodicals.

An album of the Atank Nigrah Pharmacy and its all, 1928.

This beautiful album which has gone through the 3rd edition bears excellent testimony to what even a single soul through self-exertion, honest labour and single minded devotion to a purpose can achieve in due course of time. The reasons for the development of the Pharmacy from a small room into a world-famous institution within half a century are not far to seek. The excellent quality of the medicines, their curing powers and their cheapness are too well known. Vaidya Sastri Manishankar Govindji was truly a great benefactor of mankind. We wish his successors the present proprietors of the Pharmacy all success and increasing prosperity. The album is printed on very fine art paper and contains the photos of the Head office, the various Branch offices, buildings of the Proprietor, of the staff engaged at the Head office and at the various branches.

The World's Religions Against War.

This is a Report of the Preliminary Conference of 191 members of the World's Living Religions held in Geneva from September, 12-14th 1928 to prepare for the holding of a Universal Religious Peace Conference in 1930.

This book, just published by the Church Peace Union of America (at 2, from 41 Parliament St, London. S. W. 1) contains the minutes of the sessions and of the public meeting with addresses by Dr. Fridtjof Nansen, Sir Francis Younghusband, the Maharajah of Burdwan, Mr. Yusuf Ali, the Indian delegate to the League of Nations Assembly, Mr. C. F. Andrews, Dr. Hertz, the Chief Rabbi of the British Empire, Dr. Parkes Cadman, Prof. Tomoeda of Japan, Dr. Chen Chang of China and others. The statement of Purpose, prepared by Mr. Wickham

Steed and adopted by the Conference, the Programme of Joint Worship and a list of Members with their religion are included.

The Universal Religious Peace Conference designs, not to set up a formal League of religions but specifically :—

1. to state the highest teaching of each religion on peace and cause of war; 2. to record the efforts of religious bodies in furtherance of peace; 3. to devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace; 4. to seek opportunities for concerted action among adherents of all religions against the spirit of violence and the things that make for strife.

Prabuddha Bharata.

Prabuddha Bharata, an English monthly started by Swami Vivekananda has entered into its 34th year and come out in enlarged form and with much improved get-up. At present it is in 52 pages of royal size and contains matter almost one-third more of what was in the last year. The February number of the magazine contains many interesting and readable articles. The opening article is an unpublished letter of Swami Vivekananda in which he dwells on some of the essentials of his faith. The thought provoking editorial contains an answer to the vexed question whether religion is to be shelved, if the country is to be freed from foreign dominance; the article is however likely to arouse much controversy. Notes of Conversations with Swami Turiyananda are profound and soul stirring. Sanskrit Culture in Modern India is the insertion of a speech delivered by M. M. Haraprasad Sashtri, M.A., C.I.E., Hon. D. Litt as the President of the Oriental Conference held in Lahore last November. New Light on Dream Psychology deals with dream problem from Upanishadic standpoint. The Practice of Religion contains practical suggestion for the guidance of those who want to build their religious life. Persons interested in scriptures will find the English translation of Ashtavakra Samhita, that powerful

and yet simple Sanskrit treatise on Advaita Vedanta a profitable reading.

The paper is published by the Advaita Ashrama, 182A, Mukhtaram Babu Street, Calcutta, and its annual subscription is Rs. 4.

J. L. JAINI'S CHARITY.

Opinion asked for utilising Mr. Jaini's Charitable Fund.

With the generous endeavours of Lala Johry Lal Mital Jain M.A., L.L.B., Law Member Indore state and of his assistant Mr, Shilchand Jain all the accounts of Mr. J. L. Jaini are now cleared. We have got nearly Rs. 70,000 cash in the Imperial Bank of India. Its income will come to Rs. 200 a month. According to the will of Mr. Jaini his unpublished translations of Gomatsara and Atmanushashana are now published and Samayasara is in the press. We are grateful to Pandit Ajit Prasad, Vakil, Lucknow for taking the publishing work in his hand. Mr. Jaini has laid down in his will as follows :—

"All this property after the deductions and charges given below is to be employed by my executors in the preservation and propagation of Jainism for the good of mankind. I especially wish them to publish my unpublished works and to help the Jain literature society and Mahavira brotherhood, London in consultation with my friends Dr. F. W. Thomas of the India Office, and Mr. H. Warren, 84, Shelgate Road, Battersea, London."

I ask the opinions of the lovers of Jainisim what best means should be adopted for carrying out Mr. Jaini's will in Rs. 200 a month. Opinions must be sent to Lala Johry Lal Mital Jain M.A., L.L.B., Shital Mata Road, Indore within a month.

BRAHMACHARI SITAL PRASAD,

One of the trustees of Mr. Jaini.

OUR SUGGESTIONS.

We beg to offer our suggestions below.

1. The unpublished works of the late Mr. Jaini should be published first.

2. The yearly income from the funds amounts to Rs. 2400. Out of this sum, an yearly contribution of Rs. 300 may be paid to the Jain Literature Society, London.

3. An yearly contribution of Rs. 300 may be paid to the Mahavira Jain Brotherhood, London.

4. An yearly contribution of not less than Rs. 300 be paid to The Jaina Gazette for the following reasons.

(a) It was started by Mr. Jaini and edited by him till his death.

(b) It was in his own words " his darling child."

(c) It works for the preservation and propagation of Jainism.

(d) It is the only Journal that carries the teachings of Jainism to the different countries in the world.

(e) It is very much in need of financial help since its income is lesser than the expenses.

5. From the balance of Rs. 1500, Rupess three-hundred may be spent for publishing leaflets and pamphlets on Jainism for free distribution.

6. The remaining Rs. 1200 may be spent for publishing one Volume of Jaina Literature every year.

7. Since Mr. Jaini has laid down that his money should be spent for *the preservation and propagation of Jainism for the good of mankind* we beg to suggest that the Volumes published out of his money *should be sold only for the actual cost price.*

8. Standard works on Jain philosophy. history etc. should be published in their chronological order. The works of Sri Kundakunda Acharya and of Sri Umaswami may be taken up first.

We hope the Trustees of the Fund will give effect to the above suggestions as early as possible, since they are, we believe, fully in accordance with the intentions of the late Mr. Jaini.

NOTES AND NEWS.

A Piece of the "Cross."

The problem of the "Martese Treasure," which has created a great deal of excitement in Russian emigre circles appears to be solved,

The Martese Treasure consists of two golden caskets, in which the most costly rubies and sapphires are inlaid. The one contains, it is claimed, a piece of the cross on which Christ was crucified. The other contains a golden icon alleged to have been painted by St. Luke, the Evangelist, and also other sacred objects, including the remains of a supposed finger of John the Baptist.

This treasure, which for centuries had been in the possession of the Knights of St. John of Malta was handed over by them to Paul I, of Russia, who at the time was their Grand Master, after the island had been grabbed away from them deceitfully by Napoleon in 1798.

The Maltese Treasure then remained in the possession of the Imperial Russian Family until the Bolshevik Revolution. The Queen Mother, Maria, Feodorovna, who died recently in Denmark, when she escaped to Copenhagen, managed to take the treasure with her. At her death the Metropolitan Antonius was entrusted with the treasure, which, it is said, was to be transported to Balgrade for safe custody. He, however, brought it to his newly built Russian Orthodox Church in Berlin.

Then came the trouble. The first party to claim the treasure were the Bolshevik, who declared that it was State property stolen from Russia. Another claim was made by the Order of St. John of Malta. Antonius, for his part, attempted to find justification for keeping the Maltese treasure in Berlin.

Bishop Tichon, the head of the new Russian Orthodox Church declares that negotiations with Belgrade have come to a successful conclusion; and that King Alexander is willing to place the Maltese Treasure in his royal palaces until the time comes when a new regime is established in Russia.

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THE JAINA DOCTRINE OF SOUL

BY

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WHAT is other than Matter, Space etc., in the universe is called *Jiva* or Soul by the Jaina philosophers. Roughly speaking,—what is '*Purusha*' in the Sankhya and the Yoga systems of philosophy, '*Atma*' in the Nyaya, the Vaiseshika and the Vedanta thoughts, is *Jiva* in the Jaina philosophy. Yet there is difference between the *Purusha* of the Sankhya and the Yoga and the *Jiva* of the Jaina; the *Atma* of the Nyaya and the Vaiseshika philosophy is not quite the same as the *Jiva* of the Jaina philosophy; the *Atma* of the Vedanta, again, is different from the *Jiva* of the Jaina system. The Jainas repudiate the Soul-denying position (*Niratma-vada*) of the Charvakas and criticise the Buddhist theory of the Conscious Series (*Vijnana-vada*, *Santana-vada*) as well. What, then, are the characteristics of the *Jiva*, according to the Jainas? Sri Nemichandra Siddhanta Chakravarti says :—

"*Jiva* is existent; is conscious; has cognition; is formless; is a doer; is of the same extent as its body; is an enjoyer; migrates (in its state of Bondage) in the *Samsara* or the series of existences; is free (in its essence); and has an upward motion." 2. *Dravya-samgraha*.

Vadi-deva, a thinker of the Svetambara sect of the Jainas says,—

"*Jiva* is essentially conscious; undergoes modifications; is a doer; is a direct enjoyer; is of the same extent as its body; is different in each individual; has transmigrations owing to its being attached to *Pudgala* or Matter."

VII, 56—*Pramana-naya-tattvalokalamkara*.

The above quotations would show that according to the Jains, there is a real substance called the *Jiva* which is different from the unconscious matter and that this *Jiva* is conscious, formless, subject to the influence of *Karma* in its mundane state, is an active agent and enjoyer of the fruits of its acts and is of the same extent as its body, and so on.

The Charvakas do not admit the reality of any substance besides Matter. According to them, the elements of Earth, Water, Air and Fire are the four fundamental realities; there is no other reality besides them; all the things of the world are but the combinations of these four primal substances. It cannot of course be denied that Man etc. are *conscious*; but the fact of their having *consciousness* need not necessarily prove that they have *Souls*. The theory of the Charvakas is that just as intoxicating substance is the effect of the fermentation of rice, molasses etc., consciousness is a peculiar effect of the combination of the four primordial material Elements. The materialists of the present day argue in a similar way. According to them, consciousness produced by the brain in the same manner as bile is secreted by the liver; hence there is no necessity for admitting the reality of the Soul.

One of the answers to the above materialist contention is that the intoxicating substance originating from rice, molasses etc., is a material substance after all, and that the bile secreted by the liver is nothing other than material in nature. Matter only can come out of Matter;—What is produced by the brain is but something material like the brain itself. But how can *Consciousness* which is different from *Matter* be regarded as the effect of material substances like the brain etc.? The idealist thinkers of modern times accordingly repudiate the materialist theory and admit the separate reality of consciousness. The Buddhist philosophers of India also could not look upon conscious-

ness as nothing but a product of **Matter**; in enunciating the momentary reality of sensations etc., they rather rejected the materialist contention. The Jainas attributed consciousness to the soul as a quality; and like the Buddhists, they repudiated the theory of the materialist Charvakas.

In criticising the Charvaka position, the Jaina philosophers point out that if consciousness were an outcome of the physical body, it would have continued to persist in a dead body. For, the body remains as usual even when the animal dies; rather, on account of the subsidence of fever etc., the body of a dead animal may be said to be in a healthier state. The physical body cannot be said to be the cause of consciousness. If you look upon the body as the *Attendant cause* (*Sahakārikāraṇa* or accompanying condition) of consciousness, you are led to admit the reality of a non-physical, non-material substance as the *Material cause* (*Upādāna-kāraṇa* or substantial cause) of consciousness,—which is against the Charvaka theory. Nor can you say that the physical body is the Material cause of consciousness. For, in that case, every modification in the body would have been followed by a corresponding modification of consciousness. On the other hand, no modifications are found in the body, corresponding to such modifications of consciousness, as Gladness, Sorrow, Sleep, Unconsciousness, Fear, Grief etc. Animals having huge bodies are often found to be possessed of very little intelligence and small animals are sometimes found to be remarkably intelligent. Besides, Self consciousness,—the consciousness of '*I*'—which is embedded in every series of consciousness, cannot be said to originate from the body. For, every one feels, '*it is my body*'; hence the fact that this '*I*' or the self is separate from the body must be admitted as a matter of direct perception.

Although there is general agreement between the Jainas and the Buddhists in this that consciousness is not a modification of Matter, the Buddhists deny the real existence of the Soul. They contend that a sensation comes into existence every moment and it perishes immediately after it; there is no permanent persistent reality, underlying the series of momentary sen-

sations. The sensation of one moment perishes leaving a tendency or trace (*Samskara*) and is in this way, the cause of the sensation of the next moment. This sensation of the next moment which is thus an effect is again the cause of the sensation of the following moment. These sensations although different and separate from each other are linked together in a chain, as it were through the law of *causality*. For this reason, the momentary sensations following one another are conceived as a stream of consciousness and the Buddhist philosophers call this stream, the Series of Sensations (*Vijnana-santana*). According to them, there is no necessity for admitting the *Atma* or the Soul besides this stream of consciousness, this Series of Sensations. There are many philosophers e.g., Hume, Mill etc., in modern times, who like the Buddhists are the advocates of the sensationist theory and who deny the real existence of the Soul. Their conception of '*the flow*' or '*the continuum*' of consciousness is very similar to the Buddhist conception of the Series of Sensations.

The objection against the sensationist theory is that if there be not any persisting reality underlying the momentary sensations, these become disconnected with each other and the 'Stream' or '*Santana*' becomes impossible. Without the Soul as the principle of connection, there cannot be any link between a sensation and a sensation; and without this linking. Recollection and conception are impossible and Self-consciousness or the consciousness of the '*I*', referred to before, becomes inexplicable. For these reasons, the Vedanta philosophy in India has always criticised the *Vijnana-vada* of the Buddhists. The Jaina philosophers also have rejected the sensationist position of the Buddhists by admitting the super-material reality of the *Jiva* and by attributing real existence to it.

In criticism of the nihilist doctrine of the Buddhist thinkers, the Jainas point out that *Smriti* or Recollection is impossible, if the Soul be denied. Sensations according to the Buddhists, are absolutely self-identical or particularistic (*Svalakshna*), so that if it were possible for one such sensation to revive another, it should also be possible for the perceptions of one man to be recollected by another man. The Buddhists no doubt urge

here that Recollection is possible only where the reviving sensation and the revived sensation are causally connected and thus belong to one and the same Series or *Santana*. But the Jainas contend that since according to the Buddhists themselves, the Sensations are *Svalakṣhana* or absolutely different from each other, they cannot urge that one Sensation can in any case revive another. Besides, there is no rule that where the two ideas are causally related, one must revive the other and that where the two ideas are not causally related, one cannot revive the other. Further, the Jainas point out that if Sensations are absolutely self-identical and there be no Soul underlying, connecting and persisting in and through them, two fallacies viz. 'Fruition of what was not done' (*Akṛitabhṅgama*) and 'Annihilation of what was done' (*Kṛitaprasa*) become irresistible. Worship of the Shrine is a pious act according to the Buddhists and they say that one, worshipping the Shrine, gets Happiness as the effect of his pious act. Now, the cognition that worshipped the Shrine perishes, for all sensations are momentary according to the Buddhists; the question then is, who or what is it that enjoys the fruit of the Shrine-worship? This is *Kṛita-prasa* or annihilation of what was done. On the other hand, the Cognition consisting in the enjoyment of the alleged happy effect of the Shrine-worship is in no way connected with the Cognition of the Shrine-worship itself; how, then, can it be said to enjoy the fruit of Shrine-worship? This is *Akṛitabhṅgama* or fruition of what was not done. The Jains point out that the Soul-denying theory of the Buddhists, practically contradicts the doctrine of *Karma*,—the theory that every act is sure to be followed by an effect and that no effect can come out which was not preceded by an act.

Although the Jaina system agrees with the Vedānta in refusing the nihilistic theory of the Buddhists, there are, however, very material differences between the two systems. In the Vedānta, the real existence of the *Jivatma*'s or the finite Souls is denied; the *Atma* is said to be 'one and Second-less,'—the non-dual *Brahman*. The Vedānta theory is that the infinite number of finite Souls are but the modifications (*Parī-*

nama) or the aspects (*Vivarta*) of the non-dual Brahman which is the only reality. The thinkers of this *Advaita-vada* school contend that that one *Paramatman* is present in, permeates and informs all the finite Souls and that there is no other Soul or reality besides it. The Vedanta philosophy is somewhat similar in this respect to the pantheistic systems of the West.

The Jaina philosophy, on the contrary, does not subscribe to the extreme monism of the Vedanta. According to the Jaina thinkers, the *Jivas* or the Souls are infinite in number and every Soul is different from the other in some respects. If the Souls were not mutually exclusive and different and were but one and the same, one might have expected to find the happiness, the misery, the bondage or the emancipation of all the Souls with the happiness, the misery, the bondage or the emancipation of one Soul respectively. The varied conditions of the Souls have led the Sankhya philosophers to reject the monistic position of the Vedanta and admit the reality of *many* Souls. The Jainas also maintain that 'the soul is different in each body' and thus agree with the thinkers of the Sankhya school in upholding the doctrine of the multiplicity of the Souls.

With regard to the *Advaita* contention, the Jaina philosophers point out that on examination, a group of attributes e.g., existence, consciousness, joy etc., will be discovered which are found in all the Souls. If we fix our attention to this group of common attributes, all the Souls or *Jiva's* may be said to be one and identical in nature; for, this group of qualities is inherent in every Soul. The Vedanta position is true up to this point. But the above common attributes do not make up the whole of a *Jiva*; every Soul has its peculiarity as well. This peculiarity or individuality of a Soul differentiates it from another. If there were not this principle of separateness, all the Souls would have been emancipated as soon as one Soul attained salvation. It is because there is this element of particularity in each Soul, that the theory of the multiplicity of the Souls is to be admitted.

The Sankhya and the Jaina philosophical systems, similar as they are so far as the doctrine of the plurality of Souls is concerned, differ, however, with respect to the theories of 'agent-hood'

and 'enjoyer-hood' of the Soul. According to the Sankhya, the *Purusha* or the Soul is 'eternal, absolutely pure, intelligent and free.' It is absolutely unattached to anything; is desireless; self-identical; and is never a doer or agent. It has no interest in or connection with the cosmic course. It is the *Prakṛiti* which on account of its proximity to the Soul evolves the universe; the *Purusha*, on the contrary, never does any act; nor enjoys the fruit of any action. It is absolutely passive (*Niskriya*) and a strict non-enjoyer (*Abhokta*). Just as the *Noumenal* Self of Kant has no connection with the *Phenomenal* psychical course, the *Purusha* of the Sankhya is absolutely unrelated to the phenomenal course of the world.

But the question that arises in connection with the above Sankhya position is: If the Soul is not an active agent, what is it that gets Bondage and what is it that is Emancipated? What is it that strives after salvation? If the Soul does not enjoy pleasure or pain, how is the evolution or course of the world possible? To avoid these difficulties, the philosophers of the Nyaya school reject the doctrines of the Soul's non-agent-hood and non-enjoyer-hood and attribute to it the qualities of joy, activity etc. In this respect, the Jaina system may be said to agree with the Nyaya; they both repudiate the doctrine of the Soul's absolute indifference.

In criticism of the Sankhya theory, the Jainas point out that if the Soul be held to be absolutely inactive, the act of perception also would be impossible for it. 'I hear,'—'I smell,' everyone has got such feelings; this shows that the theory of the Soul's absolute inactivity is opposed to the experience and feeling of all men. It cannot be said that the feeling of 'I hear,' 'I smell' etc., are due to *Ahamkāra* or the principle of Egoism; for, then, the act of perception which the Sankhya philosophers themselves attribute to the Soul, may also be said to be due to *Ahamkāra*. It is accordingly to be admitted that the Soul is an *active agent*. Another contention of the Sankhya is that the Soul in itself does not enjoy anything but that the fact of enjoyment is foisted upon it, so to say. Pleasure and pain are grasped by *Buddhi* or the principle of Intelligence and *Buddhi* is an evolute

of *Prakṛiti*. Hence the Sankhya contention is that the fact of the Puruṣa's enjoying pleasure or pain is imaginary only. It is *Buddhi*, an evolute of *Prakṛiti*, which appropriates pleasure or pain: pleasure or pain is merely reflected in the *Puruṣa* which is absolutely pure and incorruptible. The Jainas maintain, on the contrary, that unless you admit some sort of modification of a thing, even a reflection in it is impossible. A piece of glass may be said to be modified in some way, when things are reflected in it. Accordingly, if it is conceded that pleasure and pain are reflected in the Soul, you are bound to admit that the Soul undergoes modification,—in other words, that it is an *enjoyer*. This fact of modification, again, proves that the Soul is an *active agent* too. For these reasons, the Jaina philosophers look upon the Soul as a *doer* and an *enjoyer*.

Yet although the Nyaya and the Jaina systems think that the Soul is possessed of attributes, there are differences between them. The Naiyayikas contend that the Soul is essentially (1) unconscious (*jarasvabhava*), (2) absolutely immutable (*Kuṭasthānitya*) and (3) all pervasive (*Sarvagata*); the Jainas repudiate these doctrines.

According to the thinkers of the Nyaya school, Desire, Repulsion, Activity, Cognition, Joy etc., are the attributes (*guṇa*) of the Soul. Attributes are said to be connected with the Substance in 'intimate' (*samavaya*) relationship: in other words although the attributes e.g. Cognition etc., are related to the Soul, the Soul in its essence is without any attributes (*nirguṇa*). For this reason, the Naiyayika contention is that Cognition or Consciousness is not inherent in the nature of the Soul. In its freed state i.e., when it exists purely in and to itself, the Soul is devoid of all attributes. It is because 'knowledge' is not essential to the Soul that the Soul, according to the Nyaya philosophers is non-cognising and unconscious essentially. Just as the Greek philosopher Plato absolutely separated the *Idea* from the *Phenomenon* at places,—although at many places he connected them,—the Naiyayikas considered the Soul to be essentially 'unconscious,' although they connected it with 'consciousness' in 'intimate' relationship. The second contention of the

Nyaya philosophers, as noted above, is that just as the Soul in its essential nature is devoid of all attributes, it continues unchanged in its apparent modifications (*Paryaya*). No matter whether it is connected with 'cognition' or not, the Soul is always immutable and unmodified. The last contention of the Naiyayikas with regard to the nature of the Soul is that it is, 'all-pervasive,' and 'all-in-forming.' As the Soul is essentially unconscious, it must be supposed to permeate all things; otherwise, its connection with the things and phenomena of the world becomes impossible. If it were not all-pervading, its simultaneous connection with the atoms of all directions would not be possible; and if the Soul could not connect itself simultaneously with those atoms, Body etc., could not be formed. Hence the Soul is looked upon as all-pervading by the Naiyayikas.

It is only reasonable to think that all the philosophers would not subscribe to the Nyaya theories. Consciousness is not merely an *attribute* of the Soul but it is the very *nature* of the Soul,———in other words, the Soul in its essence is not unconscious but consists in consciousness,———well, this is the doctrine of the Sankhya, and the Vedanta also. If the Soul is essentially unconscious, how can it know the objects? And if it is absolutely unchangeable, how can it cognise them? And lastly, if the Soul be held to be all-pervasive, one need not admit the reality of many Souls; one and the Second less Soul of the Vedanta school would be enough. For these reasons, the Jaina philosophy rejects the doctrine of the Nyaya system and maintains that the Soul (1) consists in consciousness, (2) undergoes modifications and (3) is of the form of the Body.

(To be Continued.)

PAMPA'S ADI PURANA.

BY

Prof. R. Tatacharya.

(Continued from page 63).

(Here follows an account of the fourteen *manus* also called Kuladharas). The fourteenth Manu was at this time Nabhi; his wife was Marudevi. Indra knowing by avadhi that the great Tirthamkara will be born of them, came down with his hosts and set the city in order. As it was unconquerable by the enemies the city was called *Ayodhya*; as it was decorated with a number of flags, it was called *Saketa*, as the residents were good natured, it was called *Vinite*; and in expectation of the coming prosperity it was called *Sukausala*. Indra celebrated with grandeur the Coronation Ceremony of Nabhiraja with his queen Marudevi, presented them with precious jewels, and robes, worshipped them, and went to his residence in expectation of the advent of the Lord.

By now the Ahamindra's term in Sarvarthasiddhi was coming to a close, and at Indra's bidding, in Ayodhya Kubera was raining showers of gold and precious stones. The deva damsels came down to attend on Marudevi. One night after the ritusnana (the monthly course) Marudevi dreamt the sixteen auspicious dreams, and the Ahamindra entered Marudevi's body on ashadha dark second—Star Uttarashadha—day-break. Indra celebrated the first Kalyana—Garbhavatarana of the Tirthamkara.

In time Marudevi brought forth the son Saviour of the World on Chaitra dark ninth—Uttarashadha-Brahma Yoga. Indra came down immediately with his hosts; after alighting from his elephant Iyravata, he entered the apartment where the Infant Jina was born, placed another child there, and handed over the Holy Infant to his wife Sachi-devi, the royal household being kept in illusion all the while. The hosts then marched on to Pundarika-

vana, the Infant Jina was placed in the Panduka Sila in Sachi's laps, and the second Kalyana—Janmabhisheka Kalyana—was celebrated according to the Sastras.

Indra returned with his hosts after the Holy Bathing (Abhisheka) and seated the Infant in the beautiful *mantapa* built for the purpose. Great was the joy of the parents at the sight of the Infant, and the honour done to him. Indra paid homage to the parents also, narrated to them the details of the Janmabhisheka and celebrated the Jatakarma and danced the *ananda* dance, and gave him the name Vrishabhasvami, (Vrisha=Dharma) as He will promote Dharma amongst the believers; also because He appeared in the form of a white Bull in the dreams dreamt by Marudevi (Vrisha=Bull),

The Prince was brought up in company with other princes of his age, and became a youth possessed of all learning. Nabhiraja influenced Him to marry though He was reluctant, Yasasvati Mahadevi and Sunanda-Mahadevi, sisters of the Kachcha and Mahakachcha Kings were the chosen brides, and the marriage was celebrated with great eclat, Indra and Indrani attending to all the arrangements.

The Prince Vrishabhasvami was happy with his wives. Yasasvati Mahadevi begat Bharata the first Chakravarti (the Tiger-chara, Divakara prabhakara etc. of a former birth; next was born Vrishabhasena the Purohit etc. of a former birth, then Anantavijaya—the Financier etc. of a former birth, then Ananta virya—the Sardularya etc. of a former birth, then Achyuta—the Varaha-arya etc. then Vira—the Vanara-arya, and then Suvira—the Nakula-arya etc. There were a hundred sons including Bharata and the seven above named. After them was born the daughter Brahmi.

Sunanda-Mahadevi begat Bahubali—the Akampana of a former birth, and Sundari—the Sundari that was sister of Vajrajangha of a former birth.

One day Sri Vrishabhaswami was seated on His throne—in *darbhasana*, ready to teach all Arts and Sciences. Brahmi and Sundari came and prostrated before Him. The Father

called them to Him, seated them on His laps, and 'after due *puja* to Sarasvati began to teach them, Brahmi to His right side and Sundari to the left side.

First was taught the holy ominous incantation—Siddham namah, and then the letters of the alphabet from *a* to *ha*, vowels, consonants etc. to Brahmi; to Sundari was taught—arithmetic, numbers and their places.

Then the Self-Made One taught glossory, study of words, Prosody, Alamkara, Literature and all the Fine Arts to the daughters, who became experts.

Thereafter Bharata learnt the science of Dramaturgy, (Bharata Sastra) and Economics; Vrishabhasena learnt Music, Ananta-virya—Fine Art, and Astrology; Bahubali learnt Kama-tantra (Art of Love) Palmistry, Archery, Ayurveda, expert knowledge of Elephants, Horses and Precious stones; and He taught all the other useful material sciences to all His sons.

Twenty purva periods of time passed away in this *Kaumara-
kala* of Vrishabhasvami.

About this time, instructed by Nabhiraja, the people came to Him complaining against the scanty yield of fruits, juice and other necessities, which the Kalpa trees used to supply in abundance in former times, and praying for help. Promising them help, the Lord intended to fix their duties in these days of Karmabhumi, and thought of Indra, who came immediately and built in the heart of the city Jina temples, with parlours, halls etc. durgs or forts; divided the world into Kasi, Kausala, Vanga, Kashmira, Karahata, Karnata, Chola, Kerala, Panchala, Malava, Maharashtra, Sourashtra, Banavase, Andhra, Kambhoja,and other countries infested by hunters, wildmen etc.; in the middle of the countries capitals were built fortified by ramparts, battlements etc. tanks, sources of water supply; fertile tracts or Kshetras, Maha-gramas, and gardens, towns, hill stations, and Kharvadas, Madambas (= 500 gramas or villages) seaports, river ports; Samvahanas, cattle stations. The duties of owning, managing, taxing, working, executing, growing and exchanging and consuming were clearly defined. Since at the Lord's bidding Indra built towns (*puras*), he came to be called Puranadar.

Then followed the assignment of good works fit for social service, and national welfare ; letters, agriculture, sastraic learning, commercial training, arts and sculpture. The Lord defined the duties of the three *varnas*. (The creation of the varna called Brahmana was the work of Bharata Chakravarti).

(1) Kshatriyas—to mind Sastraic Karmas, and wield weapons of war ; (2) *Vaniks* to mind cattle, cultivation, and exchange.

(3) Sudras were of two classes (a) touchable and (b) untouchable. Both were to do service of all sorts for the others.

The Lord did not authorise or allow Varna Samskara (or the mixing of the *varnas*) fixed regulations relating to marriages, and protected against inter-marriages among the *varnas*.

The money (tax or revenue) received from the people was returned to them in some shape or other.

On Ashadha dark Padyami, the world was arranged in the manner above described ; and done by the Lord, the period is known as Kritayuga—the age of making (of the world).

Indra now desired to crown our Lord Adi Brahma, and the celebration of the coronation was in no way less in grandeur than Indra's celebration of the Second Kalyana or the Janmabhisheka Kalyana.

Brahma pointed to the mouth, arms, thighs, and feet—to indicate that the four castes should live by their use. Foolish men however interpreted this as meaning that the four castes were born in those four places, and establishing an order of superiority among them. Fools, they know not truth from falsehood.

To the Brahman was assigned the Shatkarmas *i.e.* Learning and teaching of the Sastras, giving and Receiving of Gifts, and offering of Sacrifices and officiating as Priests. (sacrifice here does not mean animal sacrifice).

To the Kshatriya—Truthfulness, Charity, care of the subjects, Protection of those that needed protection, Punishing the Wrongdoer, and Patience.

To the *Vanik*—Travelling on land and water, and dealing in money.

To the *Sudra*—Service to the above three classes and other works.

To ensure that such class discharged its duties properly without encroachment, the Master devised a system of punishment. To guard against encroachments, and the oppression of the strong over the weak, He appointed *mandalīkas* (or provl. governors) from the Kuru, Natha, Hari, and Ugra families. The Kuru chief was Somaprabha, Hari chief was Hari, Akampana was the Natha chief, and Kasyapa the Ugra chief; also Kaccha and Mahakaccha chiefs, and placed His sons well over each country and family.

The reign of Vrishabhaswami (Adi Brahma) lasted for sixty *pubba lakka* years.

Vrishabhaswami was in *durbar* one day. Nabhiraja, Kaccha, Mahakaccha, Somaprabha of Somavamsa, Harikanti of Harivamsa, Akampana of Nathavamsa, Kasyapa of Ugravamsa and other famous chiefs were present. Indra knowing by *Avadhi* that the *Parinishkramana Kalyana* (Renunciation) was approaching, came down with his hosts to give a musical entertainment. Permission being granted to display the dance and music, the programme commenced. The famous Nilanjane entered and displayed with great skill and charm all the styles and all the *rasas*, and all the thirty-two dances, and the one hundred and eight gamuts of the *Bharata Sastra*. The audience was in raptures, and was captivated. Suddenly (her term of that life was run out), she vanished. The *rasa* was gone. Indra managed to put in a similar dance, the *devas* and men assembled being unable to notice the difference. But the great Lord knew at once, and wondered at the instability of the body. Feeling disgusted of *Samsara*, He was accosted by the *Lokantika devas*, who indicated that it was time for the great Renunciation. Indra came again as in duty bound to celebrate this third *Kalyana*—along with the coronation of Bharata as *Adhiraja*, and Bahubali as *Yuvaraja*, and apportioning to the other sons their due share of the Empire.

The great Renunciation was on *Chaitra dark navami*—*Uttarashadha* at the third *Jama*. Indra after worshipping the

Munindra Vrishabhaswami went his way. Then Bharata paid homage with his retinue. Now Kaccha and Mahakaccha, and Marichi—son of Bharata, and others altogether 4,000 feudatory chiefs, not inclined to worship the Munindra—as feudatory chiefs do homage to the Sovereign, renounced, and sat around the Sage.

When the Munindra was in deep meditation, Nami and Vinami sons of Kaccha and Mahakaccha, being youthful and worldly, came fully armed, fell at the feet of the great Sage, and without further ceremony asked, "Lord ; you have well provided for your sons and relations. Are we foreign to you ? who could be more closely related to you than we ? Grant us our due share !" The Sage would not be disturbed. Dharanendra by avadhi knew the interference, came to the scene, duly worshipped the great Guru, and turning to the young princes said "Why do you trouble Him that has renounced ? If you are keen on your share, beg of Bharata as good fellows and get what you want !" Enraged at this, they said, "Old dotard ! we have no time to talk to you. Mind your business. While we ask in all humility the Lord that can give, who are you to interfere. We seek no favour from you !" Dharanendra was glad to see their fervour and devotion to Adi Deva, and showing his natural shape said 'I am Dharanendra—the Lord's servant. The great Guru has already instructed me to give you your share. Come along and do as I tell you,' "Thanks, but we pray we hear the order from the Lord Himself," they said. Thereupon Dharanendra caused by Vikriya, the Lord to speak ; and taking leave of the Guru, he led them to the Rajata Mt.—Vijayardha. "This is Vijayardha, encompassed on both sides by Karmabhumi. The Khecharas of this country in the best time attain a height of from seven cubits to 500 bows. They neither grow nor stint. At their service are Prajnapti and other arts. These arts are learned by practice in the pure surroundings here, on the island the sea side etc. The Siddhayatana Kutas also are within their reach." So saying, Dharanendra installed them there, and called together all the Khechara chiefs on both sides of the Meru Mt, gave to

Nami and Vinami the country containing 110 towns including the capitals of Gaganavallabha and Rathanupura Chakravala, taught them the vidyas of Gandharvas and Nagas, and in right ceremonious manner, installed them there, and said to the chiefs assembled. "These are the commands of Lord Purudeva. These two kings Nami and Vinami shall be your over-lords, and you shall serve them loyally."

The Holy Sage after six months of austere tapas, went on *charya* to serve as a model for the world. He travelled through grama, nagara, Kheda, Kharwada, madamba,.....Some fools on seeing the Sage offered presents of earthly jewels and clothes, some carried dishes of delicious food as offering, some offered fair damsels and asked the Lord to marry them in the *pandals* erected for the purpose; some princes offered elephants and horses. Some with pity fell at His feet. and begged of Him to bathe, eat and depart. Thus the *charya* was obstructed, and another six months of tapas had to pass away.

Now Somaprabha of Kuruvamsa was ruling in Hastinapura. His brother was Sreyamsa—the Svayamprabhe of a former birth come down from Sarvarthasiddhi. He had dreamt early morning a dream which foretold that Adi Brahma would be on *charya* there on that day. The Sage arrived, and Somaprabha and Sreyamsa both went to receive Him. Sreyamsa was of course reminded of the great *annadana* made to the *charana yugala* in the Sarpasarovar in a past birth when he was Srimati and the Sage was Vajrajangha. Both the brothers poured the juice of sugar-cane into the hands of the Sage. The five wonders followed. The brothers gratefully fell at the Holy Feet, and said, "We are blessed by your kindness in coming here to bless us, to give us the satisfaction of having done our duty, to purify our home, and to sanctify our kuru-gotra in the world." The Lord said, 'Akshaya is your *dana*' (Everlasting is the gift). From that day on, this Holy day is celebrated as *Akshaya tritiya*.

The brothers followed the Sage for some distance, on His way back unwilling to part from Him. Reluctantly they came back, saw the heaps of pearls and rubies showered down from

heaven, proclaimed to the people of Hastinapura the immense wealth which they could take. Bharata with Akampana and other kings came and worshipped Sreyamsa, the *Mahadani*. Bharata asked Sreyamsa how he could divine the mind of Adinatha. Sreyamsa replied, "In the eighth birth before this, Sri Vrishabhanatha was Vajrajangha, son of Vajrabahu and Vasundhare of Utpalakheta—Pushkalavati—E. Videha—Jambudvipa, and I was his wife Srimati, daughter of Vajradanta and Lakshmi-mati of Pundarikinipura same Videha. Then we gave *annadana* to *charanayugala* near the lake Sarpasarovara, where we were then camping. Now at the sight of Sri Adinathaswami I recollected the incident of the past birth." Sreyamsa described to Bharata the details of *dana* according to the Sastras. Bharata thanked him for the lesson, and worshipped him saying, "You are my overlord now," and took leave of him.

HOUSE-HOLDER'S LIFE.

(Deviations and Differences of opinion)

BY

Champat Rai Jain, Bar-at-Law, Vidya Varidhi.

It is worth noting that there are slight differences of opinion amongst the authors of the various works on the Jaina householder's conduct.* These are, however, concerned with the earlier stages of the householder's path and disappear before the seventh *pratima*. In many instances they would also appear to be due to mere classification. The very first subject of controversy is the nature and number of the *mula gunas*. Sri Amrita Chandra Suri does not mention the *mula gunas* separately at all in his *Purusartha Siddhopaya* ; but enumerates them under the

* I am much indebted to my friend Pt. Jugal Kishoreji for his in forming little pamphlet entitled "Jainacharyon ka sasana-bheda," from which I have drawn much material and assistance in the preparation of this article.

first vow, namely, the *ahimsa anu vrata*. Somadeva Suri (see the Yasastilaka Champu) and Sri Devasenacharya (see the Bhava Sangraha) only mention the refraining from five kinds of 'udambara' fruits and the three *makaras* (things beginning with the letter m), namely, *mansa* (flesh), *madya* (wine) and *madhu* (honey), as constituting the 8 *mula gunas*. This is also the view of Kavi Raja Malla (see the Panchadhyayi and the Lati Sangraha). Sri Amitgati Acharya mentions in his Upasakachara, the 3 *makaras*, the 5 *udambaras* and the refraining from food at night as the *mula gunas*. The number in this case comes to 9. Pt. Ashadharji gives the refraining from 1, stale (foul) butter, 2, food at night, 3, unstrained water, 4-8 the five *udambaras*, and 9-11 the three *makaras* as the *mula gunas* in one place, and in another mentions 1-5 the five *udambaras* 6 *stuti* (daily worship), 7 mercy (*ahimsa*), 8 straining water, and 9-11 the avoidance of the three *makaras* in their place (see the Sagara Dharmamrita). Both Sri Samantabhadracharya (the author of the Ratnakaranda Sravakachara) and Sri Sivakoti Acharya (see the Ratnamala) hold the 8 *mula gunas* to comprise the 5 *anu vratas* and the 3 *makaras*. Sri Jinasenacharya, the author of the Adi Purana, takes the same view of the *mula gunas*, except that he omits *madhu* (honey), but substitutes gambling in its place. All this was probably due to the exigencies of the time and place, and also to the temperaments of the different men.

The Svetambara works know nothing about the *mula gunas*. In the description of their second *guna vrata*, the *bhogopabhoga parimana* vow, they have enumerated the *mula gunas* (as they are known to the Digambaris). The Sravaka Prajnapati, ascribed to Sri Umasvati Acharya, does not even once refer to the *mula gunas*; but the commentator (Sri Haribhadra Suri), has dealt with them in his explanations. According to Hemchandracharya (see the Yogasara), the pious house-holder should refrain from and give up the following:—the three *makaras*, stale butter, the five *udambaras*, things that are the abode of more souls than one, food at night, preparations of pulses (and milk products), edible flowers, foul curds, rotting grain, and the like.

The next point of divergence is the subject of what may, for brevity's sake, be termed food at night. We have already seen that some of the authors of the works on the house-holder's conduct (Amitgati Acharya and Pt. Ashadharji) have counted it under the *mula gunas*. According to Sri Basunandi Acharya. (See his Sravakachara) food at night should be given up before attaining to the first *pratima*. He is supported by Vamadeva (the Bhavasangraha), and, as already stated, by Saint Amitgati (the Upasakachara). Pt. Ashadharji (the Sagara Dharmamrita) is of opinion that ereals should be given up first, and other kinds of food gradually as the aspirant advances further ; but in any case it should be completely given up by the time the second *pratima* is reached. For this reason he calls the giving up of food at night as the sixth *anu vrata* of the house-holder. The author of the Charitrasara, St. Chamundarai, insists on the abandoning of the habit in the second *Pratima*. He also, regards it as if it constituted the sixth minor vow. Sri Virananda acharya also describes the observance as the sixth minor vow, but his language has reference to a saint's conduct and not to a house-holder's, which is somewhat misleading. The saint, according to him, should refrain from taking food at night to protect his vows (*ahimsa* and the rest) ; and for this reason the giving up of food at night is the sixth *anu vrata*.

All the above writers regard the sixth *pratima* of the householder as concerned with the giving up of sexual indulgence during the day, limiting it to the night time. On the other hand, Swami Samnatabhadracharya (see the Ratna Karanda Sravakachara). Br. Nemi Datta (see Dharmopadesa Pyusavarsa) and Kavi Raja Malla (see the Lati Sanhita), who do not count the giving up of food at night either among the *mula gunas* or as the sixth *anu vrata*, hold the sixth *pratima* to consist in the giving up of food, that is to say, refraining from eating all kinds of foods at night. They do not seem to limit the sex function to the night time at any stage prior to the seventh *pratima*, where, however, it is totally eliminated. According to Viranandi Acharya, only the giving up of (foods prepared from) cereals is implied in the sixth *anu vrata* ; but food at night should be given

up completely in the sixth *pratima*, which is accordingly only concerned with the question of food at night. Nemi Datta, who has already been referred to, distinctly states that upto the sixth *pratima* one can take water, betel leaf and medicine at night ; but the giving up is unqualified in that stage.

Refraining from food at night for the householder, is not specifically dealt with by the Svetambara writers, except by Hemachandracharya, who describes it under the heading of *Bhogopbhoga Parimana vrata* ; but there is no mention of it in the Sravaka *prajnapati* or in its commentary by Sri Haribhadra suri. Their principal work on the house-holder's rules, the *Upasakadasanga Sutra*, too, is silent on the point. On the other hand, the giving up of food is clearly counted, as the sixth *vrata* after the five great vows of asceticism, among the 27 *mula gunas* of saints, in the Svetambrian Works.

Differences of opinion are noticeable about the enumeration and also the characteristics of the last seven out of the twelve vows of the house-holder, which are collectively termed *Sila vratas*, and divided into three *guna* and four *siksha* vows. According to Sri Kundakundacharya Saint (see the Charitra Pahuda) the *Guna vratas* are, the *Dig*, the *Anarathadanda* and the *Bhogopabhoga Parimana*, while the *Siksha vratas* are the *Samayika*, the *Prosadhopavasa*, the *atithipujana* and the *Sallekhana*. Sri Devasenacharya (see the Bhava Sangraha) and St. Sivakoti Acharya (see the Ratna Mala) have taken the same view. The author of the Tattvarthadigama Sutra, St. Umasvati, regards the *Dig*, the *Desh* and the *Anarthadanda* vows as *guna vratas*, and the *Samayika*, the *Parosadhopavasa*, the *Bhogopabhoga Parimana* and the *Atithisamoibhaga* as the *Siksha vratas*. His view is shared by Sri Pujiyapada (see the Sarvartha Siddhi), by St. Somadeva (see the Yasastilaka Champu), by Sri Chamundarai (see the Charitrasara), by St. Amitgati (see the Subhasita Ratna Sandoha and Dharma Pariksha), and by Sri Hari Chandra (see the Dharma Sarmabhyudaya). Sallekhana is not counted among the vows of the house-holder either by St. Umasvati and those other *acharyas* who share his view, or by Vidyanandi who is responsible for a commentary on Umasvati's Sutra. This is one

of the points of difference between the two views; the other is that while St. Kundakundacharya includes the *Bhogopabhoga Parimana* in the *guna vratas*, and omits the *desavakasika* altogether, Umasvati counts the *Desavakasika* as the second *guna vrata*, and transfers the *Bhogopabhoga Parimana* to the second category of *Siksha* vows, eliminating therefrom the *Sallekhana* vow, as already pointed out. A third set of authorities on the Householder's path go back to the enumeration of the *guna vratas* as given by Sri Kundakundacharya, namely, the *Dig*, the *Anarthadanda* and the *Bhogopabhoga Parimana vratas*—but place the *Desavakasika*, the *Samayika*, the *Prosadhopavasa*, and the *Vaiyavritiya* as the four *Siksha* vows. This class is represented by Swami Samantabhadracharya and Pt. Ashadharji (see the *Sagara Dharmamrita*).

Swami Kartikeya (see the *Anupreksha*) transfers the *Desavakasika* to the fourth place among the *Siksha vratas*, from the first, as given in the enumeration according to Samantabhadracharya, and extends its scope to include the imposing of restraints in regard to sense-gratification, which overlaps the functions and scope of the *Bhogopabhoga Parimana* vow.

According to Sri Jinasenacharya, the author of the *Adi Purana*, the *guna vratas* are three the *Dig*, the *Desavakasika*, and the *Anarthadanda*. The *Bhogopabhoga Parimana* is also a *guna vrata*. The *Siksha Vratas* are the *Samayika*, the *Prosadhopavasa*, the *Atithi Sangraha puja*, i. e., worship of saints and *Sannyasa*. This gives us not three but four *guna vratas*; but probably the saint understood the *Dig* and the *Desavakasika* vows to constitute but one *vrata*, inasmuch as the *Desavakasika* is only an enlargement of the scope of the *Dig vrata*. The inclusion of *Sannyasa* (*Sallekhana*) in the list of the *Siksha* vows refers back to the enumeration of St Kundakundacharya.

Vasunandi (see the *Sravakachara*) leaves out the *Samayika* and the *Prosadhopavasa* from the category of the *Sila* vows. According to him the *Dig*, the *Desavakasika* and the *Anarthadanda* are the *guna vratas*, and *Bhoga Virati*, *Paribhoga Nivritti* the *Atithi Samvibhaga* and the *Sallekhana* are the *Siksha* vows. No doubt, this also gives us the number of the *Sila vratas* as seven;

but *Bhoga Virati* and *Paribhoga Nivritti* are merely two parts of the old *Bhogopabhoga Parimana vrata*. The inclusion of *Sallek-hana* among the *Siksha vratas* is also to be noted. Probably the saint has left out the *Samayika* and the *Prosadhopavasa* vows from the category of *Sila vratas* because of their being subjects of special *pratimas*, the *Samayika* being covered by the third and the *Prosadhopavasa* by the fourth *pratimas* respectively.

According to the Swetambaris 1. the *Dig*, 2. the *Upabhoga Parimana*, 3. the *Anarthadanda*, 4. the *Samayika*, 5. the *Desavakasiika*, 6. the *Prosadhopavasa*, and 7. the *Atithi Samvibhaga* are the seven *Siksha Vratas*. They are termed *Siksha Vratas en bloc* in their *Upasakadasa*. Hemchandracharya (see the *Yoga Shashtra*), Siddhasena and Yashobhadraji have termed the first three of these vows *guna vratas* and the remaining four as *Siksha vratas*.

Such are the differences of opinion among the Jaina authorities and authors, as regards the rules to be observed by the House-holders generally. As stated before, these differences do not amount to anything like real divergencies, and are mostly due to different classifications, in as much as the line of demarcation between the *guna* and *Siksha vratas* may be seen to overlap when the subject is approached from different stand-points. For instance, the *desavakasiika*, vow which is intended to narrow down the field, and, therefore, to enlarge the scope of the *Dig Vrata*, may well be classed as a *guna vrata* since the narrowing down of the field of activity is calculated to increase the merit of *ahimsa* and the other vows, while from the point of view that it is mostly helpful in study and meditation, it is clearly one that falls within the category of *Siksha* vows. According to Sri Vasunanadi Acharya, the *Desavakasiika* vow consists in refraining from visiting a country where causes that interfere with the observance of the five principal vows are found to be existing ; but this is only his view. He has also taken a somewhat peculiar view of the *anarthadanada* vow which he defines as including the use of false weights and measures. This however would appear to be the subject of the third principal vow that relates

to stealing. Probably the error is due to hasty diction or copying.

As already stated, these differences do not mean any real splits. They merely mark the limits of the latitude allowed on the path of Renunciation to the aspiring soul. The things to be given up are the same ; at best only the order of their giving up varies. Finally, in the seventh *pratima* all the deviating lines become merged in one path, which is common for all thereafter.

DISCONNECTED NOTIONS.

ABOUT a hundred years ago there lived in Germany a thinker named Arthur Schopenhauer. He wrote essays, and also a big book called "Die Welt als Wille und " Vorstellung" which has been translated into English as The World as Will and Idea, London, 1886, in three volumes. Although there is in his writings a great deal which differs from the Jain doctrines, it seems to me that in the main he expresses at least one aspect of them, namely, that this world (the sansara) is full of misery and the best thing to do is to get out of it.

Referring to the same author but dealing with another subject, we find on page 432 of the third volume in the chapter headed "On the Doctrine of The Denial of the Will to Live," "the following statement : Theism, calculated with reference to " the capacity of the multitude, places the source of existence " without us, as an object. All mysticism, and so also Sufism, " according to the various degrees of its initiation, draws it " gradually back within us, as the subject, and the adept recog- " nises at last with wonder and delight that he is it himself. " This procedure.....we find.....expressed by Meister " Eckhard.....in the form of a precept for the ascetic, that he " seek God not outside himself."

This confirms the idea that people make themselves what they are ; that their maker is not outside themselves. We make ourselves what we are by doing what we do, students by studying, liars by lying, teachers by teaching.

Abhigraha mithyatva is not English, but it may be convenient to use these words ; they mean sticking to a false belief, and are concerned with the kind of being we make ourselves when all our thoughts, words, and deeds are preceded by this condition of the mind. In order that we may not be sticking to false beliefs about life and the universe we must examine the beliefs into which we were born ; if we do not do this and see whether or not they are reasonable, we may be sticking to false beliefs without even suspecting that they are false.

The belief that God is man's maker must therefore be examined to see if it is a reasonable belief. And the above ideas help us to see the truth of the matter. We do our own deeds and our deeds make us what we are ; in doing we are existing, our existence is our doing, if my doing does not exist then I do not exist. It is obviously quite impossible for one being to put another being's deeds into the universe ; volitions cannot be imparted ; volition is exercised not imparted.

We are what we ought not to be ; and it is not likely that supposing God made us he would make us what we ought not to be ; so it is obvious that we make ourselves.

If God made man, and man is a doer of evil deeds, it follows that the theory implies that God made doers of evil deeds, which is absurd ; it is more reasonable to see that man makes himself what he is by doing what he does.

If we say that man could not do deeds if he did not already exist, and that someone must have brought him into existence or he could not do deeds, we shall make a statement which looks as though it were true, But perhaps it will not look so true if we can say that man could not exist if he did not do deeds, where there are no deeds there is no existence, and the existence of a doer previous to his doing is never found in the universe,— at least this appears to be so without going into the detail of it.

We know that our own volitions are not brought into us by an outsider, the impossibility of our abilities being given to us by an outsider is particularly clear in the case of our volitions, our own doing is something which we do not get from outsiders, whether the outsider be called God or by any other name.

Volition is exercised not imparted. Volitions do not come from outside into an empty container; deeds and doers are distinctions but not differences, are not things different from each other which can be separated in space or exist at different times.

Any gift must be known as something which is not one's self. Things which are given to another person are things which are not that person, and as volition is the person in operation, the person active, volition is not something given by another being.

It would appear at first sight, without examining it, that what is true of our volition is also true of our whole psychological outfit, perception by the senses, imagination, memory, ideas, conceptions, judgments, reasoning, feeling, beliefs, convictions, sympathy, knowledge; and if this is true it disproves the theory of creation.

If we ask the question, where do our ideas come from the answer must be that they do not come from outside, but must be regarded as the activity of the conscious entity himself. Man is the source of his own ideas; some of these ideas have correlates in reality and some do not. Ideas do not come from outside into an empty head. The words of another being, whether written or spoken, release what was already latent and now comes out into consciousness. I am inclined to think that this is also true of perceptions of things through the senses; a tree is not the source of man's conception of a tree; man himself is the source of his conception of the tree. The tree allows the play in the man of what was already there potentially, the vibrations from the tree release the latent idea of tree; the vibrations from the external object, acting upon the eye and thence upon the nerves and brain are the circumstance which releases the otherwise obscured knowledge of the object.

If this is the case, then what is the source of false ideas? They are disturbed or distorted on the way out, they are twisted as they arise in consciousness, the twister being the person himself who for some reason of his own wishes to distort. It pleases him so to do.

Referring again to the above named author Schopenhauer and his third volume of his *World as Will and Idea*, he says in

his chapter on the metaphysics of the love of the sexes, that intellectual qualities are inherited from the mother, and that the qualities of the heart and character are inherited from the father. But just as one's abilities cannot be given by God, so also they cannot be given by parents; any gift must be known as something which is not one's self. The parents truly are the birth-place of the child, but the cause of the child and his qualities of intellect and will is the same child in his previous condition before he arrived where his parents are. And here comes in the important Jain doctrine of 'nayas' or ways of looking at things. To speak of the being as a child is only one way of looking at him, he is the permanent entity the subject of conditions which come and go.

If there is a main idea running through these disconnected notions, perhaps it is the fact of doer and deed (karta-karma) being identical, and the consequent proof of the falsity of the belief that God is man's maker, which is the belief that many people are born into. And incidentally here we might ask the question, do we respect our parents by disbelieving what they teach us, for instance, that God is man's maker?

Still continuing with the subject of volition and the fact that we make ourselves what we are by doing what we do, thieves by thieving for instance, a very important idea arises in connection with this and with time as defined by the above named author Schopenhauer on page 481 of the same third volume, where he says that time may be defined as the possibility of mutually exclusive conditions of the same thing. This is the same idea as the Jain idea of origination, destruction, and permanence, a man by his doing makes himself a thief for instance; the thief is thus in existence. Later on the man decides that he will give up thieving and gives it up. The thief has gone out of existence.

All the above notions though expressed in categorical propositions must be regarded as questions which require to be examined and tested, and if found unreasonable rejected.

London, April, 1929.

H. WARREN,

RIGHT FAITH.

BY

A. N. Upadhya.

(Continued from page 67).

THE fifth limb is known as *Upaguhana*. This consists in "removing the ridicule raised by ignorant and incompetent men on the naturally pure 'faith'" Time and circumstances are not conditioned by human will. Who knows when the Right path will be eclipsed by scandals of ignorant and incompetent men! When such a moment comes and when the progress of true Religion is being retarded, a man of Right Faith must come forth and without contradicting the scriptures, he must preach the right path, to his ability and thus remove the scandal and make the way clear. A man of faith must understand that merits and defects are the resultants of *Karmic* forces, and hence he should not make much of his merits and ridicule the defects found in others. If time demands conceal the defects of others and when opportunity is at hand try to remove them. This limb has both positive and negative aspects. One should attempt, with a calm and composed mental attitude, to make *Atma-Dharma* flourish and prosper and to hide the defects of others.

The sixth limb is known as *Sthitīkaraṇa* which consists in "re-establishing therein, on the part of the lovers of Truth, of those who are wavering in Right Faith or Conduct." By the rise of adverse *Karmic* forces people leave the true path and their ultimate ideal. To such unfortunate creatures men of Right Faith must give advice and if necessary pecuniary assistance and thus, without violating the scriptures reestablish them on the right path. Hard circumstances have forced people

away from Truth; at this juncture men of Faith must come forth and with courage re-convert them to Faith. Fall from Right Faith either in one's or other's case should not be allowed. Men of Faith are the pillars of Religion both from social and spiritual points of view and in this light the limb of *Sthitīkarana* should be considered.

The seventh limb is known as *Vatsalya*. It consists in "entertaining love and proper respect for one's co-religionists with mental purity and not from crooked motives." One should feel respect for the religion which is the cause of emancipation and for the highest principle of Harmless-ness and for his other co-religionists. Love your co-religionist as a cow does its calf. The cow will die in the Jaws of the carnivorous beast in order to save its calf. 'Let me be lost but my brother be saved,' such should be the mental attitude. A Jain house holder will feel respect for his Guru and speak sweet words to a brother-Jain. I am sure the readers will not fail to understand the social significance of these limbs as applied to the contemporary social conditions, though nowhere such a thing is directly attempted in this essay.

The eighth limb is known as *Prabhavana* which consists in "establishing the glory of Jain *Siddhanta*, by removing in all suitable ways, the dense clouds of ignorance." Propagation of Jainism must take place—and for inspiration the great *Acharyas* like Samantabhadra and Aklanka Deva should be daily remembered. Propagation work can be accomplished by different people in different spheres by various methods. A *Sravaṇa* can do this by carefully accomplishing his daily duties; an ascetic by his daily *Kriyas* and penances. In these days men of Faith must come forth to preach and publish the Jain principles of Metaphysics, ethics and many other branches of knowledge which go to elevate the individuality in every being, spiritually, morally, mentally and physically. People may take advantage of these and enlighten themselves by discarding their gross ignorance. It is a great sin, I say, not to allow people to take light from Jainism. The glory of Jainism must be brought before public by various methods—by publishing litera-

ture on various branches of Jainology. A taste for the study of Jain works must be created.¹

Ancient and modern writers generally illustrate these limbs by naming famous persons of antiquity that were prominent for some limb. From this we are not to infer that they were wanting in other limbs but their Right Faith was particularly prominent in one limb. Samantabhadracharya has given these names; generally these very ones are adopted by succeeding writers. Brahmadeva adds one or two fresh illustrations from *Puranas*, on each *Anga*.²

Then there are three *Mudhas* or errors from which Right Faith must be free.

The first *Mudha* is known as *Devata Mudha*. This consists in "worshiping, with desire, to obtain favour, of deities whose minds are full of personal likes and dislikes." Every man must place before himself the highest ideal of the most perfect soul conceivable. Jain theology does not admit the ascription of human passions and emotions to Divinity. We must see therein something nobler and higher, something enlightening and elevating. Ignorant men, when they are suffering from worldly troubles, throw off their individual responsibility and fall at the feet of false gods or rather deities who, they think might fulfil their desires. To ask favour from deities is to betray one's own nature—every embodied soul is potentially perfect. If worship and favour are exchangeable in the case of gods they are no gods but mere dealers in exchange. Fierce nature of these false gods evokes only fierceness in man and hence even non-Jain writers have exclaimed in worship "when shall I be like a Jina." The

1. On this section, the limbs of Right Faith, see House holder's Dharma Pages 6-13; *Purusarthasiddhyupaya* 23-30; *Kattigeyanuppekha* 413-422 and the commentary of Brahmadeva on *Gatha* 41 of *Dravya-sangraha*. In this section I have described the limbs only from *Vyavahara* stand-point. Readers may consult *Samayasara* Page 321-330 for the description of these *Angas* from *Nischaya Naya*.

2. These stories have been published in different vernaculars. In karnatic, as far as I know, these stories are rather famous in family circles and priestly preachings, of Jain community.

very idea of anthropomorphism lowers the nature of Divinity and thereby retards spiritual progress.

The second is known as *Loka Mudha* which consists in "bathing in (the so-called sacred) rivers and oceans, setting up heaps of sands and stones (as objects of worship), immolating oneself by falling from a precipice or by being burnt up in fire (as in *Sati*)."
A man of Faith will have to discard such superstitious conventions which are nothing but the effects of false knowledge which is a stumbling block on the path of spiritualism. It would be a defect in Faith if we have any attachment to false sanctity with a false belief that it would acquire merit for us. Jains are against the practice of *Sati* which is also denounced by some non-Jain writers. If we analyse the mental conditions of a girl falling in the burning flames of her husband we will find that *Sati* is in no way short of suicide which deserves discouragement both from social and spiritual points of view.

The third is known as *Pakhandi Mudha* "which consists in the worshipping of false ascetics revolving in the wheel of *Samsar* [births and deaths], who have neither renounced worldly goods, nor occupations, nor *himsa* (causing injury to others)."
Many of us come across 'ascetics' who are not real ascetics but mere dealers in various miraculous commodities; the poor are deluded and often times deprived of their possessions. A man of faith is warned to be careful about these spiritually-robed rogues. Ascetics must be free from worldly attachments and then alone they deserve respect from their devotees. No one who is in touch with newspapers is ignorant of such false ascetics who deceive the poor mass in the name of divine gifts; and many of them see prisons for their criminal offences.

Further Right Faith must be free from eight kinds of vanity or pride. Feeling of pride is mere delusion as it results from extra-valuing of things. Pride about a thing, be it internal or external is due to not understanding the real value of the thing in itself and in relation with other things. Is then false valuing guaranteed for a man of Faith? Generally eight causes of pride are mentioned by *Acharyas*. "*Mada* or pride is the intoxication of the self in respect of eight particulars; i. learning

ii. worship iii. family iv. tribe v. power vi. affluence or accomplishments vii. religious austerity viii. person. "1 A person of faith must be free from pride due to these attachments which are foreign to soul-nature. 2

Again it is said that a man of Right Faith must be free from intimate association of six *Anayatanas* which are, false Gods, false devotees, false penance, false ascetics and men well versed in false scriptures. Intimate association with these becomes the cause of disturbing Right Faith. It is natural that constant association with false things will weaken a man in his adherence to true things. There are many other remote causes which undermine Right Faith and all these must be plucked out at the proper season. 3

According to *Tatvarthasutra* Right Faith must be from free five *Aticharas* or violations of Faith by the rise of adverse

1. *Ratnakaranda*, 26.

2. On the section of three errors ' and eight prides ' see Householder's Dharma pages 14-17 and the commentary of Brahmadeva on 41 *Dravyasangraha*.

3. It appears that *Anayatanas* overlap the *Mudhas*. But there is some difference. *Mudha* denotes actual regard towards false God and so on but *Anayatana* means intimate association with false Gods and worshippers. Intimate association may or may not produce regard. Though subtle, the difference is important. Samantabhadracharya has not included *Anayatana* in the equipments of Right Faith. But the oft quoted verse about Right Faith does include it. Some might doubt that this is an addition by later writers after Samantabhadra (2nd century A.D.); but this doubt is not well grounded as Kundakunda who lived more than hundred years before Samantabhadra has mentioned *Anayatana* with many other equipments of Right Faith in the seventh *Gatha* of his *Rayanasar*. The difference about details is explained in this way. In *Rayanasar* the *Gatha* does not refer to the fourth stage of *Gunasthana* but it refers to the fifth stage of *Gunasthana* and *Darsana Pratima*. [This has been pointed out to me by Br. Sital Prasadaji in a private letter dated 1-5-1927. I am much indebted to the learned scholar in this connection]. The details given in *Rayanasar* are as below; eight *Mada*, three *Mudha*, six *Anayatana*, eight limbs, seven *vyasana*, seven fears, and five *Atichara*. *Aticharas* have been considered in the body of the article. For the details about 'Fears and *vyasanas*' see *Sastrasarasamuchchya* commentary in Kanarese.

kinds of *Karmic* forces. The first *Atichar* is known as *Sanka* i.e. Doubt which consists in scepticism with regard to *Jina* and other principles or with regard to the path of Salvation consisting of Triple-jewel or with regard to scriptures which lay down this path or with regard to the Omniscient teacher who is the source of these scriptures. The second is known as *Kanksha* which consists in the desire for the enjoyment of the fruit of Faith either here or in the next world. The third which is known as *vichikitsa* consists in feeling disgust with regard to *Apta*, scripture and the principles there-in and self-controlled ascetics. The last two which are known as *Anyadrstiprasamsa* and *Samstava* consists in thinking admiringly of and in praising false faith and false believers.¹ Right Faith whether of a householder or of an ascetic must be free from these *Aticharas*. A discussion has been raised in *Slokavartika* as to the propriety of laying down these *Aticharas* (some of which are common to *Angas*) when there are already the limbs of Right Faith. The answer given there is something like this. Three are common to both; the abandonment of the first three *Aticharas* implies the fulfilment of the first three limbs. The negations of *Vatsalya* and other limbs can be included in the last two *Aticharas* the abandoning of which fulfils the remaining *Angas*. Moreover for the sake of symmetry the numbers five of *Aticharas* has been laid down for *Samyagdarsana vrta* and *Sila*. Presence of *Atichara* does not completely annihilate Faith but only soils the ideal purity of it; the latter is sufficiently harmful.²

A man of Right Faith is not a dry and destructive rationalist. His angle of rational vision is free from materialistic tinge; he sees something beyond the grave and what is called the riddle of the universe he has to solve. He adopts religion as his means which had been adopted and thereby the aim attained by thousands of souls from hoary antiquity. He has curbed his

1. The difference between *Prasamsa* and *Samstava* should be noted—one is admiration mentally and the other is the expression of the same in words.

2. This section on *Atichara* is almost adopted from *Slokavartika* Page 468 (Bombay Edition.)

intense passions ; and though living in this world he stands above it. He feels respect for people of spiritual tendencies and compassion for all beings. He does not give any importance to his merits and always reflects upon and repents for his sins. His mind is ever balanced and he entertains fear for his wanderings in the wheel of *Samsara*, (births and deaths.).

Thus we see what a high standard of Right conviction amounting to Right Faith, Jainism has placed before its followers. Some might ask 'Is such a faith possible for all'? It is not possible, I admit. For the present we must consider the practical aspects of Right Faith as viewed from the standpoint of the householder only. Jain spiritual progress is not single leap from the bottom to the top. There are fourteen stages on the path.¹ In the third stage Jiva is characterised by a "hovering between certainty and doubt as to the word of Faith." In the fourth stage convictions are quite certain and faith is acquired. When a man enters the fifth stage he begins to observe the rules of Right conduct. In the fifth stage there are eleven steps. When a man enters the first step he is known as *Darsanika* householder and before that he is called a *Pakshika Sravaka*. There is a difference in the purity of the Faith of these two types of householders. *Darsanika* does observe Right Faith in all its details—*Aticharas*, limbs, errors and so on, while a *Pakshika* does not look to these details at all and his Right Faith is without limbs and so on. Faith of a *Pakshika Sravaka* consists in the certainty of conviction with regard to true God, Scripture and Preceptor and the nature of realities and substances ; he does not observe the *Dosas* of Right Faith.

1. For a detailed study of these stages see Practical Path Chapter IX.

St. SIMEON STYLITES.

THE following story of Christian asceticism is not unlikely to interest the reader of the *Jaina Gazette*. It is given in *Lecky's History of European morals*. The saint named at the top had bound a rope around him so that it became embedded in his flesh, which putrefied around it. "A horrible stench, intolerable to the by-standers, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said, by demons. He built successively three pillars, the last being sixty feet high and scarcely two cubits in circumference; and on this pillar, during thirty years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted 1,244. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioner to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worm, 'Eat what God has given you.' From every quarter pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave;.....the general voice of mankind pronounced him to be the highest model of a Christian saint; and several other anchorites imitated or emulated his penances."

—C. R. JAIN.



A Word on the Killing of Wild Animals.

By Muniraj Shree Vidyavijaya.

*(Translated from the original Gujarati by Chunilal Shirol Gandhi
from " Dharmadhvaj " No. 6 Vira 2445 p. 66).*

AN Indian Raja had ordered his Shikaris to kill all the dogs found in his town, without distinction whether it be in a religious place or in the bazaar, in Hindu or in Musalman quarters. When late Vijaya Dharma Suri, by way of religious instruction, told the Raja to cancel that cruel order, the latter gave a very strange reply, which I cannot forget even now, after eleven years have elapsed. "Dogs should never be kept near men," he said, "by their barking, they disturb my and my subjects' sleep at night". Although his residence was situated about four miles away from the town, still the dogs of the town disturbed him! The same dogs which his subjects did not only tolerate, but even fed with bread and sweets! Finally, after hearing number of irrefutable remonstrations, the Raja said: "and if I do go to Hell, it does not matter!". But the Acharya replied. "No, that shall not be! By enlightening you, I will stop you on your way to Hell!"

Now it is strange that whatsoever trouble has been taken to extirpate the specious of dogs, still these endeavours never proved successful. Since generations, such endeavours have been made, still even now, the same number, or even a larger number of dogs do exist.

Once during a discussion, a royal hunter was asked, "Why do you hunt those antelopes and hares and other innocent and beautiful animals? In which way do they harm you?" Though he used to hunt only for pleasure's sake, still, afraid of being defeated, he replied: "Antelopes do much harm to agriculture, therefore they must be extirpated."

It is easy to refute this opinion. There are, and there have always been, numerous hunters in India, still antelopes have not

decreased in number in any district whatsoever. Moreover, can anybody say that there are richer crops in countries where antelopes are hunted, than in such where they are left in peace? Or were, the inhabitants of Jodhpur poorer in former years, when antelope killing was prohibited, than they are now? Was there a poorer crop of corn there as well as in all the other states where hunting was prohibited formerly than there is now? Nobody can say so. Just on the contrary, there are no longer any such crops as there were at that time, there is no longer such wealth as there was before. Those hunters who, by killing antelopes, tried to secure rich harvests, just achieved the contrary effect.

Now let us proceed further. There are people who believe that tigers, leopards, snakes, scorpions, and other such animals which tear and eat man, and, by stinging, make him suffer formidable pains, or kill him, must be killed and extirpated.

The number of people who are of this opinion, is considerable, and amongst them, there are even persons who abstain from flesh eating and hunting, and who call themselves champions of non-violence. Amongst them, there are Kshatriyas, Brahmins, and Vaishyas too, who condemn hunting and claim to be called true devotees of God. And if, perhaps, they do not kill such dangerous animals themselves, still they do not believe it sinful to make others kill them, or to comply with their being killed, under the pretext that the existence of such animals is dangerous for mankind. In their eyes, those animals are criminals, and to punish crime, they believe to be their duty.

Now it is worth trying to answer the following questions :

1. Does this kind of violence share the sinfulness of common violence ?
2. Has man a right to commit such violence ?
3. Are the advantages indeed secured which people think to derive from this kind of violence ?

The definition of violence is as follows : "To cause pain to another creature in an inimical spirit is called violence."

Now man reflects like this : Those creatures are our enemies, they do harm to our property or to our own species, they

take our lives. Thus they manifest their enmity. And if it is violence to make them suffer pain out of inimical intentions, then what to say about taking their very lives? That is not only violence, but cruelty. It is the climax of that activity of mind called "Raudra Dhyān." If, owing to it, man sinks deeply into sin, it is no wonder.

Now let us examine the second definition of violence. "To destroy life out of carelessness is called violence." In doing harm to the aforesaid animals, selfishness is clearly the underlying motive. And if people kill innocent animals out of selfish motives, then their carelessness is obvious. Because selfishness creates passion, and passion is one of the five forms of carelessness. Thus, it is clear, also from the stand-point of this definition, that this violence shares the sinfulness of common violence.

Now, we have to examine whether we have a right to commit violence. Mankind is a superior species, because man is distinguished, in contradistinction to other creatures, by number of prerogatives.

But it would be an arbitrary conclusion to infer that this superiority gives him the right to kill creatures inferior to him. For within the human species itself, there are likewise individuals gifted with superior power, and if these individuals gifted with superior power would make it a point to kill the individuals of inferior power, then nobody would be able to live in this world. Even mankind itself would be reduced in this way. Thus, to proclaim the battle cry: "We are superior, accordingly let us kill the others," would mean nothing but an invitation for the destruction of one's own species and life too.

Other people argue like this: "Those animals injure us, therefore we are entitled to kill them." Under this pretext, lions, tigers, snakes and scorpions, and, finally, also bugs etc. are being killed.

But people very well acquainted with the nature of animals know that even such cruel animals as lions and tigers regard man as the most dangerous of all creatures, and man is indeed such a fearful creature, which fills all other creatures with terror. Human beings are accustomed to dwell together that

is why they are not afraid of one another. But those animals, which are living in forests and caves, in holes and under rocks, in all peacefulness, begin to tremble for their lives, if they see a man approaching their quarters. People are scarcely aware of this fact. Indeed, as long as those poisonous and ferocious animals are not getting upset by such fear, they will never attack a human being. We know of thousands of people who day and night stroll about in the forests and jungles, and who have met tigers and leopards hundreds of times, and many cases of people could be quoted on whose bodies snakes and scorpions were crawling, without doing the least harm. People who allow scorpions to walk on their body, are sometimes believed to have destroyed the poison of the scorpion's sting by a magic spell. This is, of course, superstition. In fact, the scorpion has the peculiarity to sting as soon as its back, is touched and to remain passive as long as it is left in peace. This is why one can allow the scorpion to walk on one's body, without suffering any harm. In the same way, snakes and other animals do not bite as long as they are not teased or frightened.

After all, our belief that those animals injure us, and are after our lives, is quite unjustified. It is, therefore, an unpardonable sin to kill, or to wish to kill, only out of selfishness, or for sport's sake, those innocent creatures which live without doing any harm to mankind, and which are unable to express their pains and sorrow.

Indeed, those people who believe these wild animals to be their enemies, are badly mistaken. Without being frightened, they never attack man, and, by-the-bye, tigers and leopards and other wild beasts always do live far from human habitations. How unjustified, to take them, who run away from us and hide themselves from man, for criminals !

Antelopes and other animals only feed on the grass of the fields and forests, by which no human being is being injured. To eat grass, means nothing but to proclaim one's peacefulness and innocence. For if a Raja, after having slaughtered thousands of men, and after having done damage of Lakhs and crores of rupees, if he approaches his adversary with a blade of grass in

his mouth, then he is pardoned, inspite of all his crimes, and granted security and protection. If even the cruel enemy who approaches us in the roll of an animal with grass in his mouth, is spared, how preposterous is it after all to believe ourselves privileged to kill creatures which always feed on grass before our very eyes, and which run frightened away from us into the wildness !

Now the next problem to be considered, is how far men do secure the advantages which they aim at when killing wild beasts.

In destroying wild animals, man has chiefly the aim in view that they will become less in number, and that less people will be killed by animals accordingly.

This practice of trying to reduce the number of human deaths by persecuting wild beasts, is not a new one. It is not a new idea to kill snakes, scorpions, tigers, lions and other such creatures. It has always been practised since the memory of man. Still, up-till now, these wild beasts have not been extirpated, nor their dangers been abolished by this practice.

Moreover, the followers of this policy ought to know that "there is no greater and more fatal error than to believe that one can be happier by harming others." Thus, trying to make mankind happier by destroying wild animals, means to try to escape from light into darkness.

Perhaps it might not be generally known that Government, even by offering considerable rewards, has been trying to extirpate wild animals, in order to lessen the number of human deaths. How unfruitful these endeavours have been, shows the statement of the Secretary to the Government of India in the Gazette of India.

In 1927 A.D., Government spent Rs. 139000 as rewards for killing wild beasts. Rs. 1250 were spent as rewards for killing snakes, the consequence was that 25500 wild beasts and 57000 snakes were killed in that year.

What was the result of spending so much money, and of destroying so much animal life? Let us see ! In 1927, the same year in which Rs. 140250 had been spent for the destruction of

beasts and snakes, 21354 men died through animals and snakes (2285 being killed by tigers etc. and 19069 by snake-bite). The most striking fact is that in 1925, 1962 people were eaten by tigers etc. in 1926, 1985 people whereas in the year in which, by spending one lakh and thirty-nine thousand Rupees, 25500 wild beasts were destroyed, 2285 people were eaten by beasts and 19069 killed by snakes.

From the above statistics, the reader may easily infer that the more the wild animals are being destroyed every year, the more the people are being killed by them.

That means, the more the animals are being killed, the more their number increases. Africa abounds in lions and other wild beasts. But inspite of a great part of its population being hunters, and inspite of hunting going on there uninterruptedly, still Africa has remained a haunt of lions and other beasts, the number of which has not yet decreased.

Can there be imagined a greater fiasco than this one which the practice of violence has suffered? It is superfluous to state that indeed, the more creatures of a certain kind are being killed, the more of the latter are being produced. It is a well-known fact that in the houses of people who do not kill bugs, bugs are found only here and there, whereas people who do kill them, can scarcely save themselves from them. In districts where many such people live who do not refrain from violence and killing, we can observe a greater number of obnoxious animals being born, and a greater number of people being killed than elsewhere.

I may just quote my own experiences made in Shivpuri. Shivpuri is haunted by snakes in the rainy season, and by scorpions in summer. Now the place where the Memorial Temple of the Late Vijaya Dharma Suri stands, was even some years ago, a fearful jungle, to which tigers and leopards used to pay their visits. The Temple was erected. Houses were built. The place began to be populated more and more and now, such wild beasts are not even heard of in a circumference of two miles round about. Still, the danger of snakes and scorpions had remained unchecked till some years ago. When I was per-

forming the Pratikraman at night with my students, we used to see, not rarely, about five to six scorpions appearing at the same time. Without attempting any violent action, the students used to catch them carefully, carry them away, and deposit them at some distant place. The same happened to snakes. By means of a pair of wooden tongs, they were carried away into the distant jungle. This was the only hardship they were made to undergo. The result is that to-day, scorpions and snakes are scarcely ever to be seen here. And the few scorpions who do appear seem to have become quite good friends with the boys, who catch them with their mere hands. Whereas in the town itself, the mischief played by snakes and scorpions has not diminished to-day. The reason is that, except Jains and few other people, scarcely anybody takes the trouble to spare their lives, so that the produce of these creatures has increased so much the more.

It is not difficult to infer from what I said that it is quite erroneous to believe that, by destroying individuals, the species of the respective creatures must become extirpated. But that just on the contrary, the more species is being persecuted, the more it appears to increase.

That is why mankind should strictly abstain from any kind of violence whatsoever, whether towards wild beasts or any other species of living beings.

GLORY OF AHIMSA.

A Lecture.

(From a Correspondent). Ootacamund, May. 27.

ON the occasion of the anniversary of Sri Narayanaguruswami celebrated yesterday at the central maidan at Ootacamund, Sriji C. S. Mallinathji, the Secretary of the South Indian Humanitarian League, Madras, delivered a very learned and interesting lecture on "The Glory of Ahimsa." The following is a brief summary of the lecture :

Ahimsa means the absence of Himsa or injury. Hurting any

of the vitalities (pranas) of a living being through anger, pride, deceit, or greed is defined as Himsa. Prana is said to be that which shows the existence of life in a body. The five senses, the three forces of mind, speech and body, respiration and duration of life, are said to be the ten pranas. Man has all the ten pranas. But plants have only four pranas, viz., the sense of touch, the force of body, respiration and duration of life. The number of pranas increases according to the number of senses possessed by a living being. Worldly souls are either immobile, or mobile. The immobile beings are the earth-bodied, fire-bodied, water-bodied, air-bodied, and plants, trees, etc. These have only one sense, viz., the sense of touch. They cannot move from one place to another of their own accord. The mobile beings are those that can move from one place to another and they have two senses or more. For example worms, ants, bees and men have two, three, four, and five senses respectively. To kill a one-sensed being is lesser himsa than to kill a two-sensed being. Similarly the volume of sin increases in proportion to the number of the senses possessed by the being put to death. A layman is ordained not to kill anything except plants and vegetables and an ascetic should on no account kill any kind of life, vegetable or non-vegetable.

Himsa is said to be of four kinds, intentional himsa, himsa done to protect oneself, himsa committed in the discharge of our daily duties, and himsa caused during the conduct of one's business. Of these four the layman should abstain from the first kind of Himsa at all costs. The ascetic should be free from all.

Four Main Essentials.

A person who desires to practise Ahimsa should in the first place cultivate in himself, friendliness for all the living beings, delight at the sight of the learned and the more advanced in spiritual life, mercy for the afflicted, and tolerance towards those who are perversely inclined.

He should also abstain from acts which are causes of Himsa for instance flesh-eating, hunting, killing animals and birds for the sake of their skins and feathers, killing insects and birds and

animals for the sake of scientific research and offering animals and birds as sacrifices to deities.

A follower of Ahimsa should also practice restraint in speech and mind, walking carefully, lifting and laying down things carefully, and examining carefully one's food and drink before taking them.

Ahimsa is said to be the highest Dharma because all the other four virtues, viz, speaking the truth, non-stealing, chastity and contentment are included in it. By speaking falsehood, by stealing a thing, by committing unchastity and by having too much attachment for worldly things one does injury to his own self in the first place and to those who are concerned.

Swami Samantabhadra Acharya says "Ahimsa Bhutanam Jagti Vidhitam Brahma Paramam". One who practises Ahimsa rises to the status of Paramatma. He is worshipped by all. All the living beings gather around him forgetting their enmities and listen to his teachings. Miracles will be experienced wherever he may go. Even gods like Indra come down to the earth to do service to him. Such is the glory of Ahimsa.

SWARAJYA. 30-5-29

Jainism and the Self-Respect Movement.

(By "Self-Respector").

EVER since I became a follower of the Self-respect movement, I was thinking if there existed any movement in ancient India which advocated the principles for which the movement stands at present. I am a student of philosophy and religion and I take pleasure in studying books on comparative religion. For nearly a year I have been studying some books on Jainism. While I was going through those books I was extremely glad and very much surprised to find the Jaina teachings to be the same as those of the Self-respect movement. For the information of the readers I give below some of the grand and sublime teachings of Jainism.

1. The Jaina thinkers do not believe in an anthropomorphic God who creates, rules and destroys the world.

2. God according to Jainism is any perfect soul that has realised the Divinity in itself. You and I can become God by our own efforts.

3. Every man is the architect of his own life. He is alone responsible for his happiness or misery.

4. Every man is endowed with infinite energy which he is at liberty to use.

5. Social, economic, political or even spiritual emancipation of a nation or community is in the hands of its members.

6. The world is eternal and matter is indestructible.

7. Jainism does not believe in any of the superstitious beliefs of Hinduism.

8. The Jains do not believe in *Piturloka* or *Shraddas*.

9. They have no caste among them. They hold that even the son of a "Pariah" should be respected as god if he has right perception.

10. They do not seek the help of the Brahmins for performing any ceremony.

11. They do not accept the Vedas, Puranas, Smritis or any of the Brahminical Books.

12. They lay much stress on individual exertion. "If you want to be happy, you must work. Neither Rama, Krishna nor Christ can help you".

13. Their first teaching is, "Be kind to all beings, respectful to those that are righteous, merciful to those that are perversely inclined."

The teachings of Jainism are in short, based upon Common-sense, Reason and Logic.

23-6-29.

REVOLT.

A belief in Religion is a necessary ingredient for the uplift of humanity.*

BY

(Miss Joyce Siraj-ud-din).

I shall arrange my remarks under three heads.

Firstly, the definition of the terms used in the proposition under discussion to show that in the very nature of things, a belief in religion is necessary for human uplift.

Secondly the negative value of religion in human life and progress.

Thirdly its positive value as an agency which supplies the greatest incentive to social service and human welfare.

Firstly, religion in the right sense may be defined as a belief in, and dependence upon some being or power for good, which is outside of oneself and above the limitations and defects of self.

* Under the auspices of Mahavira Jain Association, L. Nathu Mal Jaini Inter-Collegiate Declamation Contest, was held under the presidency of Rev. Dr. E. D. Lucas, Principal, Forman Christian College, Lahore.

The Judges were R. B. Moti Sagar, Vice-Chancellor, Delhi University; Mr. Justice Kanwar Dalip Singh and Miss Porter, Principal Kinnaird College.

Seven Colleges including the Law College, the Medical College and the Hindu Sabha College, Amritsar, were represented by the speakers. The subjects for the declamation were, "The necessity of Religion for the uplift of humanity," "the Influence of Mahavira on Indian thought and literature," "They say, what do they say? Let them say."

The attendance was very large and the speeches were of high order. Sustained interest was kept throughout. There were 12 contestants. Two Gold Medals were given by Lala Tribhawan Nath Jain Kapurthala in the sacred memory of his father, late L. Nathu Mal Jain, first of which was awarded to Miss Joyce Siraj Din of Forman Christian College and the second Gold Medal to Mr. Kul Bhushan of the D. A. V. Collège, both the winners took up the first subject i.e. "Religion is a necessary ingredient for the uplift of humanity."

The relation between such a belief and life is the most intimate one.

As a man thinks, so he is.

Just as the whole mechanical world depends upon ideas for their formal causes, so the whole realm of human conduct is the product of ideas.

Belief and conduct are twin sisters. Sow a thought, reap an act; sow an act, reap a habit; sow a habit reap a character; sow a character and reap an eternal destiny.

The uplift of humanity depends on the strong and the mighty serving and lifting up the weak and the down-trodden and not upon the big fish swallowing up the small fry.

During the years of the Great War when Germany's star was in the ascendant, there appeared a picture of Kaiser William standing on the top of a ladder of gigantic size, the rungs of which were composed of piled up human corpses, and with the picture were the words "See how high I have risen."

If this were the true picture of any man, it would be the picture of a man without religion, a man living in and for himself. The incessant cry and watchword of self is "Take, grab and slay." Religion supplies one with the belief in the not self whose underlying motto is "Give, spend and sacrifice."

Secondly, the negative value of religion is so obvious that only a few words will suffice here. This negative value is not at all to be considered a negligible factor in human life. Religion is the most potent known influence in human life, in performing that destructive work against the forces of evil both inside ourselves and outside, which are arrayed to carry on an incessant warfare, not only to minimize and dwarf all efforts towards progress but even to make life itself impossible.

If it were not for a belief in some sort of religion, how many more hospitals and orphanages, prisons and lunatic asylums would have to be filled with the sick and the suffering, the murderers and robbers and male factors of all descriptions.

Thirdly the positive value of religion is twofold. It gives a sense of personal peace and contentment.

Godliness is the health of the soul and without it there is no contentment.

But if religion stops at the personal contentment it makes itself liable to the charge of the Bolshevik that "Religion is an opiate which puts men to sleep."

To answer this charge and to show that instead of being merely a passive and a pacifying factor, religion has proved itself to be the greatest dynamic force in the world's history, we have only to cast a momentary glance on the positive achievements of some of the well-known religions of the world.

For example how the great religion of Buddha delivered the masses from caste oppression, and lifted the outcast pariah to sit by the side of the high caste Brahmin.

How the religion of Islam changed the savage and idolatrous Arabs into humane worshippers of the one true God, and made them the torch-bearers of civilization to mediaeval world.

How the religion of the meek and lowly Christ made the mighty Roman Empire lay down her arms before it and how in our own day it has transformed the blood-thirsty cannibals of the South Sea islands into the servants of humanity.

Time does not permit speaking of the softening and mellowing influences of Hinduism and the law of sacredness of life taught by the great Mahavira in Jainism, which have an exceeding great value in these days of wars and rumours of wars.

Thus did the Parliament of Religions, which has just closed its sessions in Calcutta, express itself :—

"The greatest force in the world to-day for the establishment of peace is religion and the only hope for security against war, lies in the mobilization of all the religious forces in the world, against that evil."

Says Bernard Shaw, 'This much I know looking at life at seventy, men without religion are moral cowards and mostly physical cowards too when they are sober. Civilization cannot survive without religion. It matters not what name we bestow upon our Divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a concate-

nation of accidents. I can conceive of salvation without a god but I cannot conceive of it without a religion.

So says H. G. Wells, "Religion is the first thing and the last thing, and until a man has found God and been found God, he begins at no beginning he works to no end. He may have his friendships, his partial loyalties, his scraps of honour, but all these things fall into place and life falls into place only with God."

The poet Cowper, in his "Soliloquy of Alexander Selkirk" when he was marooned on desert island, says

"Religion ! What treasure untold
Resides in that heavenly word,
More precious than silver and gold,
Or all that this earth can afford.
But the sound of the church-going bell
These valleys and rocks never heard
Never sighed at the sound of a knell
Nor smiled when the Sabbath appeared."

Such were the sentiments of Alexander Selkirk, and such would be the condition of the human race without this all important ingredient of religion which supplies both consolation and that incentive for good living, which are

"More precious than silver and gold
Or all that this earth can afford."

Mr. J. L. JAINI'S FUND.

WITH reference to a notice by Brahmchari Sital Pershadji appearing on page 70 of the Jain Gazette (English) for March 1929, asking for opinions for the best means for utilizing the late Mr. J. L. Jaini's Charitable Fund, I beg to submit the following proposals for favour of consideration by the Executors of the said Trust :—

1. I am in complete accord with the first four out of the six suggestions made on page 71 of the said issue.

2. In order to carry out the 6th suggestion, I am of opinion that a regular society, like the one noted below, should be established, with the sole object of carrying on research work and publishing tracts, and a sum of about Rs. 30,000 should be earmarked for this purpose.

Name :—Jain Research Society.

Object :—To make research in Ancient Indian Literature, both Jain and Non-Jain.

Programme :—Its first work should be to bring out :—

1 *An authentic History of India*. This book should be intended for use in Secondary Schools and Colleges, and should give authentic accounts of the events, Jain and Hindu Kings Warriors, Poets, Authors, Ancient Civilization, Culture etc.

2 *Ancient India*. This book should be intended to give a detailed account of the Pre-Mohamadan period and should be meant for use by advanced students, as the former one cannot be expected to give any lengthy account of the said period

Explanations.

1. By the term 'Non Jain Ancient Indian Literature,' I refer only to references and allusions for the purposes of research; the research work, being of a more important nature than mere translation of Jain Sacred books, necessitates comparative study of other religions to some extent.

2. In outlining this programme, my aim is not only to begin the work with the compilation of History and end it there, but to push on research in all branches of learning viz :—Karnanu-yoga or Mathematics, Geography, Astronomy—Dravyanuyoga or Logic, Philosophy, Theology etc.—My only suggestion here is that Pratamanuyoga or History may be taken up first, and other branches of learning, afterwards.

Reasons.

1. Modern Histories give no account of the Jain Kinga Authors, Poets, Heroes, who played so conspicuous a part in the early History of India.

2. Facts about the origin and tenets of Jainism have been grossly misrepresented.

3. Facts about Hindu Culture and events have also been misrepresented in many cases.

4. An authentic History, like the aforesaid one, would preserve the glory of Jainism in by-gone ages, and would be for the good of man-kind, as desired by the donor.

Estimates of Expenses.

The expenses of the society in a city like Delhi where every sort of information on educational matters can be had easily will come to about Rs. 5000 a year, as shown below :—

House rent	Rs. 50 a month.
A clerk, typist and copyist	... 50 a month.
One servant and one cook	... 30 ..
Correspondence, postage & stationery	... 20 ..
Other misc. charges of the workers	... 100 ..
Total. Rs. 250 a month or	
3000 a year.	

Purchase of books, & travelling expenses
in search of old Manuscripts, epigrams etc. Rs. 2000 a year.

Total. Rs. 5000 a year.

The publication of the afore-said two works is likely to take two years.

This expense cannot be defrayed merely from the interest and a portion of the principal will have to be exhausted. This deficiency is likely to be made good by the profits accruing from the sale proceeds of books of the society and by fresh donations.

In case my proposal gets the approval of the Trustees, crudite scholars like Vidyavaridhi Mr. C. R. Jaina, Bar-at-Law, may kindly be requested to start the work.

DHARAMPURA, }
Delhi.

INDERLAL,
Auditor.

SOME OBSERVATIONS ON JAINA GOTRAS.

BY

A. N. Upadhya, B.A.

THE list of Gotras published in Jaina Gazette (XXIII, 8, 229.) with its supplement (Ibid 9, 259) has not failed to attract the attention of critical readers, as can be seen from Mr. K. P. Jain's note thereon (Ibid 10, 11 and 12; 293). No doubt the list is interesting in various ways and as Mr. Kampta Prasada remarks, it needs further elucidation. It is a moderate ambition of these following paragraphs to shed some side-light on the literary constituents, if not the sources, of that list.

The present writer could get another Ms. of this list, copied for him from an old Ms. in Devanagari Characters. As the list stands it is a self-sufficient booklet with an interesting Colophon :—" *Iti Gotra-sutra-pravara-Sakha-mani-nikara samapta.*" Comparison of this Ms. with the list published in J. G. had proved really fruitful. The Printed Text (P. T.) gives seventy-four Gotras with their Pravaras &c. While this Ms. gives eighty-four. Only seventy-one Gotras with their Pravaras &c. are common to both; the last three of the P.T. are not found in the Ms. and the last thirteen from the Ms. are not found in the P.T. The numbering in the Ms. is different: 1-32 of the P.T. are numbered in the Ms. as 40-71 and 33-71 as 1-39. The Gotra 26th of the Ms. is not found in the P.T. of which the 66th is a blank. Looking to the usual method in the list of assigning two Gotras to each Sakha one expects from the list itself that one Gotra is missing between 57 and 58 (P.T.) and its Sakha must be the same as that of 57. The Gotra 26th of the Ms. fulfils the condition. The numbering in the P.T. appears to be more genuine, from the fact that the names of Sutras and Pravaras whose literary sources have been traced below, are found in this

very order. The beginning of Sakhas with *Paryaya* evidences the same conclusion. The 13 additional Gotras &c. of the Ms. not found in P.T. are given below.

	Gotra	Pravara	Sutra	Sakha
72	Sushena	Garishthagih	Yasobhadra	Samkrama
73	Bhanudatta	Visvabhrit	Yasobahu	Do
74	Dhanapati	Visvasrit	Lokachara * (Lohacharya ?)	Karma Lesaya
75	Surendradatta	Visvet	Jayabhadra	Do
76	Surakirti	Visvabhuk	Vinayandhara	Dravya Lesya
77	Sarvadeva	Visvanayaka	Sridatta	Do
78	Padmasya	Visvasih	Do (?)	Parinama Lesya
79	Vinuti (?) kirti	Visvajit	Arha?datta	Do
80	Kshemankara	Vijitantaka	Jinasena	Bhanu Lesya
81	Vimalakirti	Vibhava	Arhadbali	Do
82	Varadharma	Do (?) (Vibhaya ?)	Maghanandi	Sata
83	Narmada	Visokha (?) (°ka ?)	Dharasena	..
84	Matisagara	Virajah	Pushpadanta	Asata Sakha.

Both the texts are corrupt: many mistakes have crept in due to scribal negligence. When it is possible to build a fairly correct text in the light of literary sources noted below, it would be vain to tire out readers by giving *VARIÆ LECTIONES*. But these differences in readings, in some cases, point to one fact that the list of Gotras has travelled different provinces of different dialects as can be inferred from phonetic changes. There are some cases where *Kha* and *gha*, *tha* and *dha*, *da* and *ta* are interchanged. Names of some Gotras are altogether different in this Ms. In the absence of some more genuine Mss., I have refrained myself from giving the details of textual discussions. However a printed list in *Devanagari* Characters—which would be of use to our Sastri friends also—is a desideratum.

Some remarks can be made on this list in comparison with the Brahmanic list; but at this stage it would be really a rash step when even our text is not definite.

Leaving out slight errors and differences in both the lists it is possible to have some general statements on the list of Sakhas. These errors can be checked in the light of original

sources from which the names of Sakhas are drawn. (For instance the Sakha of *Hariketu* Gotra should be 'Paryaya-Samasa'). Each Sakha claims two Gotras and this rule is observed throughout the list with the only one exception between numbers 57 and 58 as noted above. What are these *Paryaya* and *Paryaya Samasa*. According to Gommatasara (316-17 Natharangaji edition.) there are twenty kinds of Sruta-knowledge—10 original and 10 more derived by the suffix of the word *Samasa*. Certainly these are not the names of Books like Acharanga and though now lost according to Digambara tradition. Thus forty Gotras have been covered by these twenty *Prakaras* of Sruta-knowledge. Further on twelve Angas cover twenty-four Gotras. The names of remaining 10 Sakhas of the P. T. have been drawn from the names of two *Upangas*, namely, *Parikarma* (with its five sub-divisions) and *Sutra*. But the 13 additional Sakhas of the Ms. (just given above) can hardly be explained on any literary ground. It is difficult to understand how *Lesya* has encroached upon the list of Sakhas. Some of these names are found in Gommatasara, under *Lesyadhikara* (490-91, N. E.)

It is more than once remarked that the text as it exists is corrupt in many places. The names of Sutras from *Kumbha* to *Sarvavijaya* (1-30 P.T.) are the same as the names of *Ganadharas* of Lord Vrishabha—*Kumbha* is the second *Ganadhara* and the series continues. (See *Punyohavachana*, Pujapatha Kolhapur p. 32.) Sutras from *Vrishabhasena* to *Gautama* (31-52 P. T.) are the names of *Ganadharamukhyas* of twenty-four Tirthankaras. Sutras, *Meru* and *Muniyajna* (jaya Ms) I have not been able to trace anywhere. Sutras 54-57 (Nos. in P. T.) are the names of first four *Srutakevalins* (the ms. gives the proper order): 58-69 are the names of Mahavira's *Ganadharas*. Sutra-Names of numbers 63 and 64 are not correct in the P.T.. the ms. reads *Maundi* and *Putra* respectively—thus dividing the name of 6th *Ganadhara* (*Maundiputra*) for two Gotras (Nos. 63 and 64.) Name of the 9th *Ganadhara* is altogether left. Sutras 70 to 74 are the names of the first five *Dasapurvadharsins*. Now coming to the additional 13 Sutras of the Ms. (given above) the first three are the names of the 2nd, 3rd and 4th *Acharangadharins*. Every

one of us is acquainted with the last five names but I have not been able to trace the sources of 74-79.

All the seventyone Pravaras have been taken from the twelve verses of the 1st *Sata* and two verses of the 2nd *Sata* of the *Sahasranama* * composed by Jinasena; the additional 13 Pravara-names are found in the first three verses of *Sthavishtha Sata*.

Of the eighty four names of Gotras, I have been able to trace the source of some about thirty names only. They are found in the lists of names of *Yakshas*, of Fathers of Tirthankaras, of *Kuladharas*, of *Chakravartins*, of *Baladevas*, of *Vasudevas* and of *Rudras*. Sometimes the same name is present in more than one place. Many of the names of Gotras sound like the names of *Vidyadharas* and I think many of them can be found in *Mahapurana* of Jinasena.

To conclude, the materials, and of which the list of Gotras with their Pravaras, Sutras and Sakhas is made, have a close relation with, if not their sources in, Prathamamanuyoga and Ritualistic literature. So far as our knowledge of history of Jaina literature goes, we do not know whether the Anga works were ever treated as the special properties of this or that family as the list of Sakhas seems to indicate.

Translation of The Deva, Sastra and Guru Puja.

BY

(C. R. Jain, Vidya-Varidhi).

Aum ! Victory ! Victory ! Victory to the Jinendra ! I salute Thee ! I salute Thee ! I salute Thee.

Salutation to the Arhanta ! Salutation to the Siddha !
Salutation to the *Acharya* ! Salutation to the *Upadhyaya* !
Salutation to the *sadhus* all !

* So far as I know there are three *Sahasranams*, one (a part of *Mahapurana*) by Jinasena, another by Asadhara and a third one—*Laghu sahasranama* of some unknown author.

Aum ! Salutation to the Eternal Root Mantram !

There are but four auspicious objects: the Arhant is auspicious ! the Siddha is auspicious ! the Sadhu is auspicious ! the Dharma propounded by the Omniscient Arhant is auspicious.

There are but four most excellent objects: the Arhant is the most excellent ! the Siddha is the most excellent ! the Dharma propounded by the Omniscient *Arhant* is the most excellent.

There are but four Refuges : the Arhant is the refuge ! the Siddha is the refuge ! the Sadhu is the refuge ! the Dharma propounded by the Omniscient Arhant is the refuge !

Aum ! Salutation to the Arhant ! Svaha !

Whoso reflects on the five-fold obeisance *mantram* has all his sins destroyed, whether he be clean or unclean, happy or miserable !

Whatever the condition of the body, whether it be pure or impure, whosoever thinks of the Supreme Souls, is pure !

This five-fold obeisance *mantram* is uncontestably supreme it is the destroyer of all kinds of troubles ! amongst auspicious things it is the most auspicious !

This afore-said Obeisance *mantram* is the destroyer of all sins ; in good actions as well as in all other actions it leads to good results !

The word Arhan is expressive of the Supreme Divinity and the seed that will produce Siddhahood ; it is the most excellent : I salute the Word !

I salute the Group of Siddhas who have freed Themselves from the eight kinds of *karmas*, who are the abode of the Goddess of Moksha (Salvation) and who are endowed with Right Faith and the other Divine qualifications !

O Lord of Conquerors ! Thine adoration destroys all kinds of troubles, exorcises gnomes, sprites and all kinds of goblins, and renders harmless even a poison !

With water, sandalwood-paste, rice, flowers, sweets, light, incense and fruits I worship the Lord Jina (Conqueror) in the Temple of the Jina, resounding with thought-purifying meritorious chanting' (of worshippers) ?

Aum ! Rhim ! I offer an arghyam to the worshipful God of a thousand names ! svaha !

The Glorious Lord of the Conquerors, who is worshipped by the worlds, the author of the *Syadvada* and endowed with the fourfold Infinities (of Knowledge, Perception, Happiness and Power); I shall salute and worship such a Lord in the manner which has been laid down by the Mula Sangha for the increase of merit of the Right Believers.

May Peace prevail for the sake of the

Teacher of the three Worlds !

May Peace prevail for the sake of the

Glory of Spiritual Purity !

May Peace prevail for the sake of the

Great Light of all-embracing Perception !

May Peace prevail for the sake of the

Glory that is joyous, captivating and wonderful !

May there be Peace for the sake of the Omniscient Lord !

May there be Peace for the sake of the Propounder of the
Self and not-self natures !

May there be Peace for the sake of the Lord

Whose consciousness embraces the three Worlds !

May there be Peace for the sake of the

Knower of all that exists in the three (periods) of Times !

Taking pure articles, according to customs of the time and place and desirous of attaining to the impassibility in passion through the increasing purity of the inner feelings, I worship the worshipful One ; sustaining myself on the various forms of ritual-adoration, chanting, contemplation and the like !

‘O Thou Arhant ! Who art the Greatest among the Great Ones of the world, I worship Thee, by offering, with one-pointed mind, into the fire of Full Knowledge, all the pure articles, which have been appointed for this purpose !

May there be Peace for the sake of Sri Risabha Deva !

For Sri Ajitnath’s sake Peace !

Peace for the sake of Sri Sambhavanathji !

For the sake of Sri Abhinandannathji Peace !

Peace for the sake of Sri Sumatinathji !

For the sake of Sri Padmaprabhaji Peace !

Peace for the sake of Sri Suparsvanathji !

For Sri Chandra Prabhuji's sake Peace !

Peace for the sake of Sri Puspadantaji !

For Sri Sitalnathji's sake Peace !

Peace for the sake of Sri Sreyansanathji !

For Sri Baspujyaji's sake Peace !

Peace for the sake of Sri Vimalanathji !

For Sri Anantanathji's sake Peace !

Peace for the sake of Sri Dharmanathji !

For the sake of Sri Santinathji Peace !

Peace for the sake of Sri Kunthunathji !

For the sake of Aranathji Peace !

Peace for the sake of Sri Mallinathji !

For the sake of Sri Munisuvratanathji Peace !

Peace for the sake of Sri Naminathji Peace !

For the sake of Sri Neminathji Peace !

Peace for the sake of Sri Parsvanathji !

May there be Peace for the sake of Sri Vardhamanaji !

May those great saints help us who are endowed with indestructible, immutable and unequalled omniscience and those with the pure effulgent Manahparyaya-jnana and possess Avadhi-jnana !

May those great saints help us, who are endowed with the *Kosthastha-dhanyopama*, the *ekabija*, the *Sambhinna-sansroti* and the *padanusari riddhis* !

(Note.—The *Kosthasthadhanyopama riddhi* is the power to retain quite distinctly the contents of knowledge. The *ekabija* is the power to comprehend a whole work by the barest acquaintance with one of its fundamental sentences. The *Sambhinna-sansroti* is the power to grasp the speech of a crowd of living beings at once ; and the *padanusari* is the power to understand the contents of a whole book if only a sentence from the beginning, middle or end of it be known.

May those great saints help us, who have attained to the transcendence of the five senses as the means of knowledge (that is to say who can see hear, touch, taste and smell things from a much greater distance than is possible with the normal senses.)

May those great saints help us, who are endowed with the *pragna-sraman*, the *pratyeka-buddhi* and the *pravada riddhis*; who know the ten *purvas* and the fourteen *purvakara*, and who possessed the knowledge known as the *Nimitta jnana*!

(Note.—The *prajna-sraman riddhi* is the power to know extremely subtle matters, which none but the knower of the whole of the Teaching of the Omniscient One can know. The *pratyeka-buddhi* is the ability to understand the nature of the Truth without instruction from anyone. The *dasapurvi* is the attainment of the extraordinary powers (vidyas) such as the *Maharohini*. The knowledge of the scriptural lore is the *chaturdasapurvi riddhi*. The faculty of conquering another in a disputation is the *Vada-riddhi*. The *Nimitta-jnana* is of eight kinds.

May those great saints protect us, who are endowed with the *anima*, the *mahima*, the *laghima* and the *garima riddhis*, and who possess the extraordinary powers of the mind, speech and the body !

(Note.—The *anima* is the power to make one's body small as an atom; the *mahima* is the reverse of this, when the body can become very very big, as a huge mountain; the *laghima* is the power to make the body very very light and the *garima* enables one to make the body abnormally heavy. The supreme type of the *manobala* is in operation, when one can in less than 48 minutes mentally go through the entirety of the field of knowledge described in all the 12 *Angas*. The corresponding power of extraordinary speech implies the power to recite the entirety of the aforesaid knowledge in the same period of time. The extraordinary type of bodily strength is displayed, when one can go without food and water for as much as six months or a year without losing the glow and vigour of the body.)

May those great saints protect us, who possess the *Kamarupitva*, the *vasitva*, the *esvarya*, the *prakomya*, the *antarddhi*, the *apti* and the *apratighata riddhis* !

(Note. The power to change one's form is termed the *Kamarupitva* ; the *vasitva* is the power to make all beings love one ; the lordship of the world is the *esvarya* ; to walk over water and to penetrate into earth arise from the *prakomya* ; to become invisible is the function of the *antarddhi* ; the ability to touch the sun and the moon with one's fingure is the *apti* ; and to pass through walls, mountains etc. is termed the *apratighata riddhi*.

May those great saints help us, who are endowed with the *Jangha-charana*, the *charan* and the *akasagamini riddhis*.

(Note. To walk two inches above the ground by moving the legs is the *Janghacharana riddhi* ; to move in the air without hurting leaves, flowers etc. is the *charan-riddhi* ; and to glide in the air in a sitting or standing posture without the aid of one's legs is the *akasagamini riddhi*.

May those great saints help us, who are endowed with the *dipta-tapa*, the *tapta-tapa*, the *mahatapa*, the *ugra-tapa*, the *ghore-tapa*, the *ghora paraṅkrama* and the *ghora brahmacharya riddhis* !

(Note.—These are the special powers developed under *tapa* (asceticism). In detail, the *diptatapa* is the power that increases the vigour and makes the body shine ; the power that prevents the formation of faeces, excreta etc. from the food eaten, is the *tapta-tapa* ; the endurance of death without flinching in the midst of a fast is the *ugra-tapa* ; maintaining a fast even when unwell, also the staying in forests infested with wild beasts is the *ghora-tapa* ; persevering in asceticism in uninhabited awesome places though unwell is the *ghora paraṅkrama* ; and the observance of a rule of celibacy that remains undefiled even in dreams is the *ghora brahmacharya riddhi*).

May those great saints help us who are endowed with the *amarasodhi*, the *sarvosodhi*, the *asibisa*, the *dristibisa*, the *ṅhilausodhi*.

(Note.—The riddhis enumerated here are all medicinal, that is curative : the *amarasodhi* signifies cure effected by the saint's

touch; the *sarvasadhi* cures by the contact of the air that has touched the saint's body; when poison loses its destructive properties in the saint's mouth, or when his word is effective in removing the trouble of another due to poison, that is the *asibisa*; when poison is deprived of its effect by the mere sight of the saint, it is the case of the *dristibisa*; and the *khilausadhi*, the *bitosadhi*, the *jalosadhi* and the *malosadhi* signify respectively cure by the wind that has passed over the phlegm, the excrement, the sweat and the stuff from the ear, the nose or the teeth).

May those great saints help us, who are endowed with the *Kshirasravi*, the *ghritasravi*, the *madhvasravi*, the *amritasravi*, the *akshinasamvasa*, and the *akshinamahansa riddhis* !

(Note.—The *kshirasravi*, the *ghritasravi*, the *madhvasravi* and the *amritasravi riddhis* bear reference respectively to milk, ghee (clarified butter), honey and ambrosia. They signify power, which is able to impart their respective properties to the plainest food placed in the hand of the saint. The *akshinasamasa* signifies extraordinary amplification of a place to accomodate even large armies-and the last named i.e., the *akshinamahansa* denotes the increase of food with which whole crowds may be fed).

The Worship of God, the Scripture and the Preceptor!

Victory to the Great Conqueror, who is the well-wisher of all living-beings, who is the all-knowing Lord, who removes the pain and affliction of all that breathe, whose goodness is known all over the universe, who has destroyed the enemy of Karma who is wedded to the Goddess of Immortality, whose neck is encircled by the sovereign Lady Nirvan, and whose feet are worshipped by the lords of celestials of beautiful necks !

O Goddess Saraswati ! O worshipful Lady ! like a bee that loves flowers, I approach Thy lotus Feet ! O thou that arose from the mouth of Lord Jinendra ! respectfully do I pray Thee : be pleased with me and abide in my mind eternally and endow-

ing with Right Faith, protect me from transmigration! I shall now worship Thee!

I worship the Feet of the Guru, who has attained to fame for the saintly asceticism, who is revered and great !

(To be Continued.)

An Appeal for a Jain Dharamsala in Simla.

To

All Jains in India.

BRETHREN, Is it not deplorable, and highly too, that Simla, the Summer Capital of India, should so miserably lack in facilities of suitable accommodation for orthodox visitors—Jains in particular and Hindus of other creeds in general who come up annually in no small numbers. The unorthodox visitors have plenty of hotels and restaurants which cater most satisfactorily for their comforts and convenience during their sojourn to this "QUEEN OF THE HILLS." The Jain visitor has, on the other hand, to suffer in no small measure for his board and lodging. He knocks about with his luggage following close on his heels, enquiring at every step, for a Dharamsala or some suitable place of abode. His consternation and disappointment at the non-existence of such an institution in the capital where he finds himself a total stranger, can very well be imagined. He has therefore, to make the best of what he gets, and considers himself most fortunate if he succeeds in securing a lodging, even of the lowest order, which can in no way be termed desirable or even satisfactory from the point of view of our religious susceptibilities. THE PROVISION OF A JAIN DHARMA-SALA IN SIMLA IS THEREFORE A MOST URGENT AND PRESSING NEED WHICH CANNOT BE DENIED BY ANY ONE WHO COMES TO SIMLA OR IGNORED BY US.

The acuteness of the situation has for some time past been seriously engaging the attention of the Jain Sabha, Simla. The

Sabha has already made a move in the matter and resolved not to spare any pains in accomplishing the erection of a Dharamsala where the orthodox visitors can conveniently be accommodated and the performance of their worship, etc., conducted without any compunction or sense of uncongenial surrounding or atmosphere. A site adjoining the Jain temple has already been acquired for the purpose at a cost of Rs. 20,500,

At a general meeting held recently, the Jain Sabha has approved of the plan of the proposed Dharamsala, prepared by Mr. D. A. Mande, F.I.A.A., a well known architect of Simla. This plan has been submitted to the Simla Municipality for sanction.

The construction of the Dharamsala is estimated to cost Rs. 50,000 approximately. The donations and subscriptions so far realized and promised amount to about Rs. 20,000 which leaves a balance of Rs. 30,000 still to be raised.

Much as it desires, the Jain community in Simla being circumscribed cannot however, possibly finance the scheme without the generous support and hearty co-operation of its mofussil brethren, who we feel sure, will not hesitate to open out their purse towards an object so noble and laudable in itself as not to need any word of explanation in its justification. Further, the Scriptures of Jain religion enjoin on its followers that they should congregate for worship in Jain temples, and build Dharamsalas in order that the unification of their community may be encouraged, developed and perpetuated. There is, therefore no important or big town in India where one does not find our temples and Dharamsalas. Indeed, there is no reason why the existing deficiency in such an important station as Simla be not made up by the addition of a Dharamsala to the Jain temple.

"UNITY IS STRENGTH" and there is nothing which a united effort cannot accomplish. The whole record of the Jain community is a standing proof of this dictum. Let us then rise up to the occasion so that the task already taken in hand be brought to a successful close.

We earnestly hope that this humble appeal will evoke

generous response from our brethren who should not be long in sending in their donations and subscriptions in order that this noble task be completed with the least possible delay.

Incidentally, we would mention that, with a view to commemorate the names of the donors, it has been decided that :—

(i) the names of the gentlemen subscribing Rs. 1500 to Rs. 2000, which represent the approximate cost of one room, be inscribed on the slab affixed to the room built out of his donation;

(ii) the names of all gentlemen subscribing Rs. 250 or more be inscribed on a big tablet to be erected at a conspicuous place within the Dharamsala.

Note.—Subscriptions and donations may kindly be sent to the Imperial Bank of India, Simla, for credit to Jain Dharamsala account, or the Secretary, Digambar Jain Sabha, Simla, who will issue proper receipts.

We are,

Yours brotherly,

SIMLA,

Members of the Digambar Jain Sabha.

Reviews of books and periodicals.

Hindi.

Jaina Inscriptions Parts II and III collected, compiled and published by Puran Chand Nahar, M.A., B.L., M.R.A.S. Calcutta. Size Demy Quarto.

Part II price Rupees 5 only. This volume contains 1111 inscriptions found in several places such as Sammed Shikar, Rajagriha, Pavapuri, Kshatriakund, Madhuban, Calcutta, Azimganj, Lucknow, Agra, Jaipur, Udaipur, Hyderabad, Madras etc. Index of places, the names of Kings, the names of Acharyas with their Gachchas and dates, the different sub-castes among the Shravakas and their gotras are of great help to the reader of these inscriptions. There are eleven plates in this volume. The Inscriptions are all printed in Devnagri characters.

Part III Price Rupees 8 only. This volume contains 479 inscriptions and is entirely devoted to Jaisalmer and its adjoining villages. Jaisalmer is a place of unique importance as a great centre of the activities of the Svetambara Jains and as a place where a large collection of Jaina sacred books is carefully preserved. Mr. Nahar has visited this place and collected the inscriptions in person. Some of the inscriptions are very interesting and useful to students of history. Three of them are referred to in the Introduction. They are 1. Tapapattika Inscription which gives an account of the austerities and penances as laid down in the Jain Agamas and an account of the Five Kalyanas of the Tirthankaras 2. The Prasasti in the Parsvanatha temple at Lodarva written in verse within Satadala Padma Yantra, and 3. The inscription of Pattawali which enumerates the names of teachers from Lord Mahavira to Devardhi Gani Kshamashramana under whose supervision the then existing Jaina Canons were reduced to writing at the Council of Vallabhi in Gujerat. The volume contains five appendices giving the dates, names of sovereigns and ruling princes, list of clans and gotras, names of Gachchas with Acharyas and places of consecration found in the inscriptions. These appendices will be found very useful for reference. The elaborate introduction in Hindi is very interesting and useful. Twenty-one plates of the inscriptions and eleven plates of some of the beautiful views of temples adorn this volume.

Both the volumes are nicely got up. The volumes are bound to be of immense help to students of Indian History and especially of Jainism. To do justice to the comprehensive nature of the title "Jaina Inscriptions," we think that inscriptions of the Digambar Jains also should have been included in the volumes. It is impossible to have a correct account of Jainism purely from the information furnished by one sect only. A critical introduction in English based on the inscriptions will greatly enhance the value and usefulness of the volumes. We congratulate Mr. Nahar for his excellent volumes which must have cost him much labour and money.

Sraddha-Vidhi-prakaran or Sravaka-Vidhi translated into Hindi by Sriyut Tilak Vijayaji Punjabee and published by Sri Atmatilak Grantha Society, 95 Ravivarpur, Poona city. Size Cr. Octavo. Price Rs. 4 only.

This is a unique publication in Hindi giving full accounts of Sravaka's duties according to the Svetambara sect. The author Sri Ratnasankhar Suri is said to have belonged to the lineage of Sri Sudharma Swami. He lived from 1401 to 1471 A.D. He was a great scholar in Sanskrit and Prakrit and well versed in Svetambar Jain Scriptures. His vast learning even attracted the attention of non-Jains who conferred on him the title of "Bala-Saraswati." At first he composed 17 gathas in Prakrit giving the Sraddha-vidhi. Then he himself wrote a commentary on them called Sraddha-vidhi-kaumudi in 6761 Sanskrit slokas. The meaning of the word Sravak, different kinds of Sravakas, the daily duties of Sravakas, how to perform them, duties to be performed at the different periods of one's life, ways of worshipping God and Guru, what to eat and what not to eat, and several other things connected with the life of a Sravaka are all fully explained, and illustrated with stories from ancient puranas. The Hindi translation is very simple and clear. The Hindi-reading public is greatly indebted to Sriyut Tilak-Vijayaji for translating this very important work on house-holder's life. There is nothing wanting in the printing and get up of the book.

NOTES AND NEWS.

A Great Jain Acharya in Madras.

ITIHASA Tattva Mahodadhi Jainacharya Shri Vijaya Indra Suriswarji Maharaj, the illustrious successor of the late Shastravisharada Jainacharya Vijaya Dharma Suri, and Nyaya-tirtha Nyayavisharada Upadhyaya Mangal Vijayaji and two other Munirajas arrived in Madras on the morning of the 16th June last. They have come from Akola, walking the whole distance of about a thousand miles. The Jains of Madras gave them a grand and respectful welcome. They will be staying

in Madras till the end of this year. Both the Jains and the Non-Jains visit the venerable Acharya and the learned Upadhyayaji every day to receive religious instruction and to have their doubts cleared. They are staying in the Swetambar Jain Upashraya at 107, Mint Street, Madras.

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The Sholapur Dt. Jain Youth Conference.

A correspondent writes :—

The Second Session of the conference was held on the 4th June 1929 at Aland in the Nizam's Dominions, under the able and distinguished president-ship of Shrijut Gulabchand Hirachand Doshi, Merchant, Banker and Municipal Councillor at Sholapur. Mr. Gulabchand is a son of Danavir Seth Hirachand Nemchand Doshi, whose liberal donations to numerous Jain and other educational institutions have earned for him undying fame. The conference was a complete success from the beginning till end. Besides the large number of youths many gentlemen from Aland and Sholapur graced the conference with presence and evinced great interest in its proceedings. Prominent among them were Shriman Dharamvir Sheth Raoji Sakharam Doshi, Shri Hirachand Sakharam Kothari, Mr. Ratanchand Hirachand Doshi, B.A., Dr. R. Vora, M.B.B.S., Mr. V. P. Kothari B A., LL.B. Mr. Jivraj Hirachand Shah and Mr. Bharmanna Shastri.

The presidential address, which was delivered orally, touched on all problems concerning the welfare of the Jain community. The president advised the Jain youths to take active part in movements striving for the salvation of the Indian Nation. He also spoke on the necessity of female education, the desirability of removing untouchability, and the harmlessness of adopting such customs and manners, which are not against our time-honoured religious traditions and tenets, for the social amelioration of the Jaina community. He also advocated the use of Swadeshi things. Some important resolutions were passed and an executive Board consisting of 9 members was formed.

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Jain Dharmasala in Simla.

We have published elsewhere an appeal from the members of the Digambar Jain Sabha, Simla, for funds to erect a Dharmasala, in the summer capital of the Government of India. The advantages of a Dharmasala are too many to be enumerated here. The difficulties which people undergo in a strange place for want of a convenient place of stay and rest can better be imagined than told. The Jains, Digambar as well as Svetambar, will be doing a charity of permanent worth and in no way less meritorious than any other kind of charity by contributing liberally to the fund of the Dharmasala.

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Jain procession stopped in Bayana.

The Secretary of B. B. & O. Digambar Jain Sabha, Calcutta, writes :—

The Jains of Bayana (a town in Bharatpur State) applied with the previous consent of other communities for permission of Jain procession to the Superintendent of Police Bharatpur who, recommended the application after careful investigations to the Judicial Secretary with the remarks that no other community had any objection to this procession. Thereupon the Judicial Secretary granted permission.

When, however, all arrangements in connection with the procession were complete, some interested Hindus, all of a sudden, approached the Dewan Saheb to stop the procession ; at the same time they began to threaten the Jains who are in a great minority with violence. On the attitude adopted by these mischievous Hindus at the eleventh hour, the Jains in order to avoid a communal disturbance thought it prudent to postpone the procession temporarily.

Now it has been ordered that any one who has objection against the Jain procession being allowed on the public road should file such objection by the 27th August 1929. The question as it concerns the entire Jain Community of India has attracted the attention of the Hindu leaders who have unanimously condemned the attitude of Bayana Hindus in obstructing the Jain procession and questioning their legitimate right,

Important personalities like Raja Sir Rampal Singh M.L.A. Dr. B. S. Moonje M.L.A. & Mr. K. B. Ranga Iyer M.L.A. have supported the claims of the Jain Community

The All India Hindu Mahasabha has also passed the following resolution in its last Surat session (31st March 1929).

" That the Mahasabha learns with extreme regret that the religious procession of the Jains was stopped by the Sanatanist Hindus owing to a misunderstanding at Bayana and calls upon the Local Hindus to settle the dispute and help the Jains in observing their religious ceremonies."

The letter from the Secretary Hindu Mahasabha addressed to the State authorities in this connection, reproduced below speaks for itself.

To the Dewan Saheb; The Judicial Secretary; The Supt. of Police, *Bharatpur*.

Sir,

I beg to enclose herewith a copy of the resolution which was passed by the 12th Session of the Hindu Mahasabha, held at Surat on the 31st March 1929, under the presidentship of Babu Ramanand Chatterji, Editor, Modern Review, Calcutta.

In accordance with this resolution the Hindu Mahasabha deputed a representative to enquire into the real conditions prevailing at Bayana. He has now submitted his report to the Hindu Mahasabha from which it appears that the general bulk of the Sanatanist Hindus is not hostile to the procession of the Jain Hindus. Only a few mischief makers had given out that they would create a disturbance if the procession was taken out. On this the local authorities seem to have approached the Jain Hindus who agreed to postpone the taking out of the procession. Our representative is of opinion that if the authorities had taken a firm stand to protect the unquestioned right of the Jain Hindus to take out their procession and had warned those very few Sanatanists who were opposed to their taking out the procession, the bulk of the Hindus would have stood by the authorities. As the last year's incident has created unpleasantness among our Jain brethren and as it is the duty of the Execu-

tive Authorities to protect the rights of all sections of the community, the Hindu Mahasabha requests that adequate steps be taken this year to enable our Jain brethren to celebrate their festival and take out their procession in peace. The objecting Sanatanist Hindus may be warned of the consequences of their illegitimate desire of standing in the way of other Hindus in celebrating their Utsava. It may be noted that Jain processions are allowed in all towns of British India where the Jain Hindus reside and decide to take out processions when ever occasion arises for them to do so, and there is no reason why they should not enjoy the same privilege in a Hindu State like Bharatpur.

Yours Faithfully,
Sd. D. R. SHARMA,
Secretary, Hindu Mahasabha.

Delhi : 8th June 1929.

Head Office, Delhi.

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Breaking of Jain idols.

A correspondent writes :—

On Monday the 17th June 1929—the Khattal Day—at about 11 or 12 o'clock at midnight some local muslims of Kudachi, Taluka Athani, Dist. Belgaum, entering the Jain Mandir broke into pieces the ancient Jain idols. Muslims are disturbing the Jains in various ways—by touching the women while bringing water from the river, which act is discarded by our Religion. They ask washermen, wood-cutters, boatmen and barbers to boycott the Jains. They throw stones on the houses at night and steal the fodder. Moreover, they advise the public to continue the disturbance towards the Jains.

The majority of the Muslims give them scope to cause the disturbance against the minority of the Jains. In case the Jains do not withdraw the applications made to higher authorities against the violence caused by the muslims, they threaten to continue the trouble as long as the Jains do not leave their native-place. The minority is, thus, suffering from the outrage of the Muslims.

It is the bounden duty of all the Jains and Hindus to try their best to prevent such a brutal violence.

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Well has the Lord Christ said, "A house divided against itself cannot stand." Can our Hindu and Muslim brethren hope to get Swaraj as long as they are bent upon disturbing the religious life of other sister communities by obstructing their religious processions and by breaking the objects of their worship? Let them remember the universal and never-failing Law—"As you sow, you will reap."

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In a lecture at the Essex Hall, London, held under the auspices of the Mahabodhi Society, Sir Hari Singh Gour, referring to a book of his "the Spirit of Buddhism," said that religion was a prime necessity, and that there can be no world peace without a world religion; the world required a League of religions as it had a League of nations. A universal peace based upon a universal religious tolerance, he added, would be far more enduring than any compact in favour of disarmament, or treaty for the prevention of War.

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Religion must therefore have for its basis universal tolerance in the highest sense of the expression. Live and let live should be the guiding principle of Religion. Enjoying life so as to cause the least possible harm to the susceptibilities of other sentient beings must be the sine-qua-non of a truly religious life. Might and Power, Conquest and Subjugation, Fire and Steel, Arms and Ammunition, Tanks and Projectiles, Mines and Poison Gases, are emblems of Irreligion, and have no place or purpose in a world of Religion.

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Righteous war is a phrase without meaning. War can never be righteous. It always means Aggression, Empire Building, Desire for Sovereignty over weaker people. Self-defence can never lead to war.

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Religious quarrels, Crusades, sacking of temples, and bombing of mosques, churches, and other places of worship, always signify greed, love for pelf and power, intolerance of other peoples, and hence irreligion.

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IN 2029

"We, at present, are escaping from the most personal and subjective era in the world's history an age when personality has been glorified and exalted above all else. I believe that by reaction and through the ever-growing importance of scientific method and results, the declining years of the twentieth century will be distinguished by an insistence on the objective in all departments of human activity," writes Lord Birkenhead in the "Century Magazine."

Thus by 2,029 men and women will seem, judged by our standards harsh and unemotional. They will have recaptured and transformed into new fashions, the precision, lucid sense and keen criticism which distinguished the small educated world of the eighteenth century.

Wit rather than humour, comedy rather than farce, reason rather than sentiment, polish rather than naivete, ingenuity rather than ingeniousness will be valued. It will be an age in which Caesar or Voltaire might repeat his famous triumphs, but where Garibaldi would lack his meed of glory and Dickens would sob in vain."

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Clairvoyance and Crime.

Sir Arthur Conan Doyle, the famous writer and spiritualist, urges the employment of clairvoyants on the staff of the detective departments to be used in every baffling case, because he says, they will find clues where the police fail. He illustrates the help a medium is capable of giving, as follows :—" A blood-stained knife is found. A clairvoyant inspects also the scene of the crime, and says to the detective. I have a strong impression

of a man with a long black moustache, in a brown suit. After that the detective have something concrete to go on."

Sir Arthur says that a clairvoyant should have been used in the Croydon arsenic mystery, but he admits that this case would be difficult. Germany, he says, have already adopted the system.

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Sheets of Milk.

The latest form in which milk is to be available is that of sheets like paper, according to the "Gazette des Messageries Maritimes" (Paris).

A Danish manufacturer has devised a process intended to remove completely the water contained in fresh milk, leaving only the solid matter, which issues from the machine in the form of a kind of sheet-like thick paper. The inventor declares that in this form the milk can be kept for years, and that all that is necessary is the addition of water to dissolve the leaves and obtain at once a fluid having all the properties of fresh milk. A factory is to be built shortly for the manufacture of the sheets of milk. We may look forward to the day when our breakfast milk may be delivered at our houses in this form.

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Charge for Sun Bathing.

Australian sun-bathers will be less critical of the restrictions on their own beaches when they learn Scheveningen, the famous Dutches seaside resort, has broken the record for holiday extortions by demanding an extra ten pence for sun bathing. It costs ten pence to have a dip in the sea, but this only entitles the bather to undress in his cabin, have swim, and return and dress immediately. If he is found sunbathing an inspector demands. "Have you paid for the sun?" Unless the bather produces a ticket or pays, he is ordered back to his cabin to dress.

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PAMPA'S ADI PURANA.

BY

Prof. R. Tatacharya, M.A., L.T.

(Continued from page 81 of the last Issue.)

Sri Vrishabha Yogindra after *vihara* for 1000 years reached the town Purimahala, and under a *vata* tree in the park outside the town, on a broad pure stone slab, free from living creatures facing east, sat in *palyankasana* posture, and took to *self-lapas*. He attained Kevalagnana on Phalguna dark ekadasi-uttara-shadha. Indra came with Indrani and his hosts, saw the *samavasarana* already constructed by Kubera at his bidding. This fourth Kalyana—the Kevalagnanodaya Kalyana was celebrated with due splendour and the ten peculiarities of Jina were manifested. Vrishabhasena Lord of Purimahala and younger next to Bharata, came to the *samavasarana*, and after due *puja*, at *darsan* took *Jinadiksha*, and instantly became the first Ganadhara.

Meanwhile, as Bharata was holding court at Ayodhya, he learnt through his servants of (1) the Kevalagnanodaya of Sri Purudeva, (2) the appearance of the *chakra* in his armoury, and (3) the birth of a son to his queen. He questioned to himself 'which shall I attend to first?' of course he decided on Dharma first. So he came to the *Samavasarana* and after due worship and song of praise sat in the place allotted to him. At his request was heard the Divine Voice. The Lord explained the Dharma.

Then Somaprabha of Kuruvamsa and his brother Sreyamsa, and Anantavirya, Bharata's brother took diksha at the Feet of the Lord, and became Ganadharas; Brahmi and Soundari and other princesses took *diksha* and became Ganinis; Srutakirti became the chief Sravaka, Priyavrata became Sraviki. Marichi Bharata's son, was an exception. The Kaccha and Mahakacchas took the *arhat* form. Anantavirya became a Kevali.

Bharata Chakravarti and Bahubali returned to their capitals. Indra by *avadhi* knew it was now time for *Vihara*, and so said, "The plants of fervour have withered; pray water them by raining Dharmamrita."

Then the Samavasarana travelled through Saka, Kashmira Andhra, Karnataka, Magadha, Yava, Avanti, Panchala, Saurashtra, Kalinga, Abhira, Sanvira, Kuru, Karahata, Anga, Gandhara, Vanga, Stomaka, Bahlika, and other countries. On return, the Samavasarana settled on Mount Kailasa.

King Bharata after leaving the Samavasarana, returned to his capital, and worshipped the chakra. After this *pūja*, the fourteen *ratnas* gems, guarded by a thousand yakshas came to him:—(1) umbrella—Suryaprabha; (2) Sword—Sounandaka, (3) Sceptre—Chandavega; (4) Skin—Vajramaya; (5) Jewel—Chudamani (6) Kakini—Chintajanani (7) householder—Kamavrishti; (8) general—ayodhya; (9) Takshaka—Bhadramukha; (10) Purohit—Buddhisagara; (11) Elephant—Vijayardha; (12) Horse—Pavanamjaya; (13) Minister— (14) Sri-ratna (woman). These he worshipped, and then began the celebration of his son's birth, which was done with great *eclat*.

Then the Chakravarti in consultation with the astrologers proclaimed a Triumphal March over the World on an auspicious day. The camp moved towards the Ganges. Along the bank the army marched up to the sea. The feudatory chiefs of the Eastern side paid homage to him. The army was soon at the entrance to the sea called the Gangadvara. After a *vrata* of 3 days and nights, they entered the salt sea and reached the land of Magadha: Bharata sent an arrow with the inscription, "Bharata Chakravarti, son of Sri Purupamesvara is come. All men should pay homage to him." The arrow fell into Magadha's

palace ; the ladies of the palace were frightened, and Magadha's men were unmanned, but the chief burst into a rage, "While I am your king, who dares to send this arrogant message. "I shall break the arrow and the villain's pride !" The eldest lady said, "Patience, O King ! There are men taller than the tallest. Do not be hasty. Find out who sent this, and then do the needful. Moreover, while we were in the Videhas for Jinapuja, we have heard it said several times by the holy sages there that now in this age in Bharatakshetra there will be Tirthamkaras and Chakravartis. This is no common arrow, nor the sender a common fellow. Do not the letters indicate that he is the Chakravarti ? Now, Magadha, you will do well to make peace with him. Treat the arrow with respect. Go forthwith and kneel before the Chakravarti's feet. It is foolish to go against the tide. The son of Purupamesvara, in his final birth, Chakravarti—is Bharata. Who can equal him ?" Magadha's pride was quelled. He worshipped the arrow, put it in an ornamental plate, and went up to Bharata in all pomp and humility, and prostrating before him, asked his forgiveness. He presented to him all the precious things of his country. Rejoiced at such respect, Bharata took leave of him kindly and returned to the camp followed by his own hosts and those of the subdued.

Thereafter the army moved to the Southern Sea and encamped near the entrance called the Vaijayanti-dvara, entered the salt sea, and brought tribute from those on the banks of the Sindhu, the Chakravarti having had tough work with, Prabhasamara.

The victorious army afterwards marched towards Vijayardha. There the Chakravarti sat in a fine garden by the mountain Vijayardha Kumara came to him and paid homage ; and said, "I live here in the central kuta, according to your orders. It is my duty to do the Vijayabhisheka to the Chakravarti that arrives here." So he celebrated the Vijayabhisheka. Thence the army reached the silver mount where they camped for some days. The tributary princes of the tracts between the rivers Ganga and Sindhu came and paid homage.

North Vijayardha remained to be visited, when Kritamala

appeared before Bharata and said, "I am Kritamala at your service. I live in Tamisra guha kuta. There is no mountainous tract that I do not know." So the tract west of the Sindhu was reached through the Torana gate and on to Mlecha Khanda the army marched and over-running thrice this country, they subdued and subjugated it. Encamped at the entrance to the N. Vijayardha, through Tamisra guha, where on the walls at each yojana, the victorious king recorded in inscriptions his victorious march prefaced by the moon and the sun. Then at the confluence of the rivers he erected pillars of victory. The army thereupon crossed the Vijayardha mountain, and conquered the Western continent. Two Mlechcha Kings Balaka and Avarta prepared for an attack. Their ministers said, "We shall cause disturbance in the enemy's camp. We shall break his pride with the help of our family gods—Meghamukha and Nagaraja." Somaprabha's son Jayakumara fought against them and defeated them. Thus subdued the Balaka-Avartas surrendered, and prostrated before the Chakravarti. Following the course of the Sindhu river, the army marched up to the Himalayas. South of it they saw the Vrishabhachala Mt. It was one yojana in circumference, 1 yojana in length; half in extent 125 in depth etc. There as the king desired to inscribe his victory, he saw the inscriptions of several ages of Chakris, his pride was humbled, and then defacing one of them, he recorded his victory.

To the N. E. towards Gangakuta the army marched southward, and camped near the Meru *Rajata* Mt. Then Mlechchakhanda lay to the east. The Vidyadharas Nami and Vinami came and paid homage, and gave their sister Subhadra to the king. Proceeding thence, they met Natyamalamara, who paid homage. Then towards Kailasa Mt. Bharata marched, and kneeled down before Adi Tirthesvara.

Bharata Chakravarti returned to his capital after having spent 60 thousand years over the conquest of the World (digvijaya). But his Chakra would not enter the capital; outside it stood in all fury. The wise men asked Bharata, "Who could your rival be, that the Chakra cannot enter the capital?"

Bharata in turn asked the Purohit," who said, "The Chakra-ratna could easily pass through the ghats of Meru Mt., why does it not pass through the gates of Ayodhya ? This implies there must be an enemy. Who could this be, awaiting death at your hands ?" You are master of all the four royal arts. There is nothing you do not know. Yes, now I see there is at least one rival in your brother Bahubali. He should be subdued."

Bharata thereupon issued the following order to all his brothers—"This Empire of the World is not for me alone. The Lord Purudeva has distributed it among all of us. As I am Chakravarti and your eldest brother, you have to regard me as your father and kneel before me." A hundred of the younger brothers would not bow to anyone having kneeled before Sri Adinatha Jinendra. Straightway they went to the Samavasarana, and laid before the Lord the complaint that a distinction had now been made by Bharata as subject and sovereign, which never was contemplated before, that he insisted on being regarded as their father, and that they were unwilling to submit to any after their submission to Sri Adinatha. They accordingly prayed for that *diksha*, which would make even Bharata to prostrate bodily before them. So they took to *tapas* then and there.

Bharata heard of this incident in the Samavasarana, and felt more diffident of his ability to subjugate Bahubali. All the same, he sent a message to him—Bahubali would not acknowledge his superiority, and found fault with his ambition, folly and arrogance. Bharata moved with his army again and appeared before the walls of Paudanapura.

Bahubali agreed upon a decisive single combat and not war killing or injuring hosts of men. The brothers stood for open fair fight (*dharma yuddha*). At first Bharata Raja was defeated in the drishti yuddha (fight by sight); then in the jalayuddha (water-fight), Bahubali being 25 bows taller than Bharata who was only 500 bows tall, the Chakravarti was again defeated, Enraged at the victorious drums of Bahubali, Bharata entered into malla yuddha (wrestling); Bahubali had got his brother well in his grasp, held him in his arms up in the air, but would not

throw him down on the ground, out of pity, and regard as Bharata was king, elder brother, Chakravarti, and of vast power. So he brought him down gently to the ground where he placed him erect. Bahubali's trumpets sounded victory. Baffled thus, Bharata ordered his Chakra to cut down Bahubali. The disc unable to carry out the order came to Bahubali and rested there. Bahubali saw the sad plight of Bharata, was moved deeply by the situation, and regretted very much the disgrace wrought upon Bharata of the Manuvamsa. He gave away the Chakra saying to his brother, "Why should I aspire for your kingdom which you love? Rule the Shad-khanda yourself; May your Empire prosper and your glory live for ever! Forgive my disobedience in acting against you. I shall wash down this sin by *tapas*." Bharata tried to reconcile his brother saying "You are the only scion of Manuvamsa left. Do not renounce and take to *tapas*." While Bahubali's feet were watered by Bharata's tears, as Bharata spoke, Bahubali himself shed streams of tears which seemed to be the sacred waters of the coronation ceremony of Bharata.

Bahubali however succeeded in leaving Bharata without a rival in his kingdom, placed his own son Mahabali as Yuvaraja in Paudanapura, and marched to the Samavasarana. He begged the Lord, "Pleased as you were to make me Yuvaraja on earth, kindly favour me with the status of Yuvaraja in Renunciation." So he took to *tapas*, learnt the twelve *angas* and the purvanganas, went on *ekavihara* (solitary travel) for a year, and took to more austere *tapas*. But he did not attain—Kevalabodha. Bharata asked Lord Sri Vrishabhasvami as to the cause. "The muni feels it is still on your land that he stands. This is his only trouble. If you go and kneel before him, and disown your right, he will attain Kevalabodha," was the reply.

Thus instructed Bharata went, made *pūja*, and said, "It is your gift, Sage, this land that has come to me. Think not otherwise. Think of your self." Then disburdened of the one trouble, the muni attained Kevalabodha. Instantly came the *devas*, came the umbrella, the *chamaras*, the throne, and all. The *devas* worshipped the Kevali, and went their ways. Bahubali

after several *viharas* came to Kailasa and rested in the Presence of Sri Adi Natha, Bharata also performed Kevalipuja, and returned to his capital Sakata.

The Creation of the Brahmana Sect

Bharata the Emperor ruled in all glory. He celebrated the Mahamahima and wished to discern the deserving men for receiving gifts. He caused fresh green crops to be spread on the ground all around the palace. Then he invited all to come in. The uninitiated walked over trampling the tendrils. Others initiated stood where they were unwilling to tread the tender ones. Seeing them Bharata asked them to come by a separate path, and when they came asked them why they did not take the path the others had taken. They replied that on parva and other holy days, they had heard it told by the ganadharas that there were fine living organisms in those tendrils, which they should not destroy. Satisfied with their righteousness, Bharata got for them the sacred thread to consecrate them, and rewarded them amply. The uninitiated also now desired to take the *vratas*.

The king defined their duties. The Brahmins had to do their six duties. It is by these duties that the Brahmins are distinguished from the others; they were not exalted and become Brahmins for no reason. Of course, all humankind is one caste

By *vrata* and conduct have the Brahmins come to be such. Those devoid of *vrata* and duties proper to them are Brahmins, only in name, they are not real Brahmins. The Brahmana (community) class or caste is famous because it was inaugurated by Bharata the Emperor of Shatkhanda, and praised by all as born of Paramabrahma, best of *dvij*sas (twice born), best of the castes, respected by the world, fit for the respect of kings, of excellent virtue, of pure conduct, *devas* on earth. Such was the praise of the Brahmin by Bharata.

Delighted at his creation of the Brahmana class, one day early at dawn, Bharata had mysterious unpleasant dreams which foreboded disaster at some future date. Bharata went to the Samavasarana, did *puja*, and attained *avadhi* knowledge.

He reported to the Lord that in addition to the three castes instituted by Him, he had since formed a class called the Brahmana. He asked "Is this *advisable*? Will it remain pure? I dreamt sixteen dreams, which I vaguely think forebode disaster. Kindly enlighten me as to the details and advise me how to avert the evil."

The Lord of the three Worlds says, 'The Brahmana caste which you have instituted will behave as ordered in this Kritayuga, thereafter, bereft of right conduct, away from the right path, greedy of wealth, inclined towards other unreal faiths, cruel, fond of wine and honey, and flesh, uncharitable, seeking after others' wives, worst of mankind, intent on murder or slaughter, sinful, rich in falsehood—such will be the Brahmana in Kaliyuga.

But as they are now of good conduct, you will be blamed if they are allowed to drift away.

Now for the dreams and their import :—

(1) As you saw 24 lions, know there will be only Twenty-four Tirthamkaras.

(2) As you saw others round the lion, know there will be other religions rising and falling.

(3) The *yatis* in *dusshama* time will decay being unable to maintain their virtue.

(4) Instead of *ekavihara*, the *viharis* will travel with their followers.

(5) The sun of kevalajnana is dim, overclouded in *dusshama* time.

(6) Men and women will be wanting in Truth and chastity

(7) Even the faithful (*bhavya*) will swerve from right conduct in *dusshama kala*.

(8) As the monkey was seen seated on the elephant, wild men, lowcaste men and wicked men will become kings and they will rule unjustly.

(9) Owls surrounded by crows.—Men will go to other religious faiths in stead of gathering round those learned in Jaina Sastras.

(10) Fools will praise the *vyantaras*, who have no abode.

(11) The centre of the lake being dry, Dharma will not flourish in the heart of the country, but will go far away from it to other lands.

(12) The sages cannot attain *Riddhi*.

(13) The guests for *annadana* will be those void of *vrata*, opposed to the right path, addicted to vice and sinful.

(14) Only the young folk will take the Jinadiksha, the aged men will not be so inclined.

(15) The *munis* will not attain *manahparyaya* or *avadhi*.

(16) The grain will become insipid, yet men have to live on it.

These are remote results. Be not disheartened or disgusted. May Jina Dharma protect you against such calamities."

Returning to Ayodhya, Bharata performed all *santi* ceremonies and built many Jaina temples throughout his empire.

In the *chaityalayas* constructed, Bharata installed the images of all the Tirthamkaras, Sri Adinatha being the first; and made proper arrangements for their regular worship and *pūja*. The people also followed his ways, according to the proverb 'like sovereign, like subject.'

Eightyfour pubba years Sri Adinatha spent in the Dharma-varsha with His eightyfour ganadharas, 4750 Sakala purvadharas, 4750 Sikshakas (teachers), 9000 avadhijnanis, 24000 Kevalajnanis, 26000 those attained vikriyariddhi, 12750 that attained manahparyaya, as many *vadis* (disputants), altogether 84,084 munis, 3,50,000—aryikas including Brahmi the first; 3,00,000 Sravakas; 5,00,000 Sravakis, suvrata being the first; 5,00,000 devas of four kinds, birds, quadrupeds, creepers and other lower animals—were benefitted by the Dharma-amrita-varsha.

When but fourteen days remained, in the Kailasa Siddha kuta, on Paushya Full moon day, in Yoga palyamkasana, facing east sat the Lord.

Just then the King of the Earth Bharata, dreamt unpleasant dreams. The purohit interpreted them as "This tells us that Sri Adi Deva will depart from this world to the Everlasting One with a number of munis." One Ananda brought news to

Bharata of the critical stage. Bharata forthwith marched, and coming to the Lord, made 3 pradakshinams, celebrated the mahamaha puja for fourteen days unceasingly, when on Magha dark Chaturdasi day break, the Lord attained Nirvana. Indra came down with all his hosts to celebrate this fifth Kalyana—the Parinirvana Kalyana. To the right of the *homakunda* for the Bhagavan's body, was placed the *homakunda* for Ganadhara's body, and to the left the *homakunda* for the anagara kevali. The three *agnis* (fire) of the kundas were garhapatya, dakshinagni, and ahavaniya. Their ashes were smeared by the devas over the faces, neck and shoulders. Indra danced the ananda dance and went his away.

Bharata's grief was intense. Vrishabhasena the ganadhara advised him to participate in Indra's celebration of this fifth Kalyana, inasmuch as the Lord after conquest of all Karma went to Everlasting Happiness. Till now the Lord was present to the eye : now He will be in the heart. Is not this nearer? We too shall go to the Abode of Eternal Bliss to which He has gone if we tread the path He trod.

The Ganadhara also traced back the history of the life of Sri Adideva and of others. Bharata thus consoled, went to Ayodhya, gave away the Kingdom to Arkakirti, celebrated the maham for eight days, went to Kailasa Mt., worshipped the Chaityalayas there, sat on the stone slab whence Sri Adisvami had attained Nirvana, facing north, with Siddhabhakti, took to *dhyana*, attained instantaneously Manahparyaya on taking to Jina dikshe. Kevalabodha came to him the next moment. For one pubba years he was busy spreading Dharma, then returned to Kailas and attained Nirvana.

After sage Bharata, Vrishabhasena Ganadhara leading, all the sons of Purudeva attained Nirvana in succession.

Pravachanasara of Shri Kundakunda. (A summary)

BY

A. N. Upadhyaya, B.A.

FOREWORD.

[Oriental scholars are not, in any way, unacquainted with *Pravachanasara*, one of the three famous works of Shri Kundakundacharya of immortal fame. Portions of it were published by the late Dr. Bhandarkar in his Reports on the search for Sanskrit Mss. (1883-84) and translated too in the same volume. Dr. Pischel has taken a grammatical notice of these extracts and has come to the conclusion, that the Prakrit dialect, in which *Pravachanasara* is written can be designated as Jaina Souraseni (Grammatik Der Prakrit-Sprachen p. 20). No doubt there is ample material for the philologist interested in Prakrit dialects in relation to modern vernaculars, but so far as I know, no critical text of *Pravachanasara* has been prepared by collating Mss. from different parts of India. Many various readings important from the point of Prakrit dialect have been preserved in the commentary of Jayasena who very often enters into textual criticism.

Pravachanasara is a popular book. Amritachandra has written, on this work, a commentary in a dignified style and flowing fluency and some times studded with gemlike verses in Sanskrit. Jayasena also has written a lucid commentary on this work—both these Sanskrit commentaries have been published, along with the original text in the *Rayachandra Jaina-sastramata*. From an editorial note on page 117 of the above edition, we learn that there is a commentary by Prabhachandra. Pandita Bahubali Sarma tells me that he remembers to have seen a Sanskrit commentary, on all the three works of Kundakunda, by Mallishena. There is a Kanarese commentary by Balachandra-deva on *Pravachanasara* and so far as I know, it is not published

as yet. There is a Hindi Commentary by Pande Hemaraja (about the middle of the seventeenth century) mainly based on that of Amritachandra (published in the above edition). It is really a credit to the Jaina Hindi literature that there is, in Hindi, a metrical version of *Pravachanasara* by Vrindavana (first quarter of the 19th century). Brahmachari Sitalaprasadaji has written a lucid commentary in easy Hindi mainly based on the commentary of Jayasena. It is a practical edition in three handy volumes. Thus we see what a huge mass of literature has grown only about *Pravachanasara*, not to mention other works of Kundakunda.*

Without a critical text the study of *Pravachanasara* will always remain imperfect. All philological conclusions must remain tentative until a critical text is built up based on many Mss.

In the following paragraphs I have attempted to give a consistent summary of *Pravachanasara*. Generally I have confined myself to the contents of the text even though on many occasions I have incorporated, in the summary, some of the suggestions of the commentators.†]

BOOK I

The unruffled equanimity of the soul is *Dharma* itself. When the soul has developed *Dharma*, maintenance of its pure and essential consciousness is *Charitra* which when accompanied by Right Faith and Knowledge leads one to Liberation.

The very existence of a substance implies its having been endowed with qualities and modificatory developments. The soul develops itself with auspicious or inauspicious or pure modifications. The inauspicious modificatory manifestation leads the soul into wretched births, the auspicious one to happy births, while the pure one leads it to liberation where super-

* I remember to have read somewhere that an English translation of *Pravachanasara* is being printed by the Jaina Literature Society London.

† A complete English translation of *Pravachanasara* is ready with the writer.

sensuous and unparalleled happiness is supreme and which is a state of disciplinary equanimity and transparent Omniscience.

The soul with pure manifestation, becoming free from *Ghalta* or destructive Karmas attains Omniscience realizing its own nature and is known as *Svayambhu*. Phenomenally no substance is free from production, permanence and destruction, while these in the case of an Omniscient are abnormal, that is to say, there is origination without destruction and destruction without origination. It is here that infinite supersensuous happiness—without physical pain or pleasure—and knowledge are developed. In the state of Omniscience everything is directly perceived without sensational stages.

Having physical and superphysical space for its objectivity knowledge is co-extensive with the soul; in case it is more wide it cannot know, being itself insentient and in case it is less in extent how can the whole of the soul be capable of knowledge? All objects are pervaded by knowledge like the milk, lit up by a gem in it. The Omniscient Jina comprehends everything being all-knowledge himself. The Omniscient soul surpasses space and can comprehend the whole of the objectivity even without physical contact as the eye, the colour. The whole world is reflected in the knowledge of the Omniscient. The knowledge acquired through material words instructed by Jinās helps us to know the self; but the Omniscience itself is more comprehensive than this. The Omniscient soul comprehends instantaneously the objective world in all its varieties, with all its past, present and future modifications unlike the indirect knowledge of senses.

The physical and spiritual activities (such as knowing &c.) of the Omniscient Lord, in whom the Karmas are already destroyed, do not lead to fresh bondage, since they are the spontaneous results of the functioning of karmas and since there is the absence of passions which, when they influence the soul, become the cause of Samsara. *Ksayika* knowledge is capable of simultaneous comprehension of the whole world, nay every object with its modifications of all times without sensational stages. Great is its glory! The Omniscient soul though seeing

everything does not suffer any accretion or depletion or any additional development.

The physical form of the soul is after all foreign and the knowledge that the senses derive is limited and never simultaneous. The senses being only a separable accident of the soul what they perceive is indirect and it is the Omniscient perception alone that is direct. It is all embracing Omniscience that constitutes real happiness. There is not a grain of misery in it because of the annihilation of *Ghatiya* karmas. It is the auspicious souls that believe in the dignity of this happiness. Vain are sensual pleasures which give rise to further infatuation involving additional misery. It is the soul, and not the physical body even though it is heavenly, that is the seat of happiness. Folly it is to run after senses when the potentially perfect soul is knowledge and happiness.

Auspicious manifestation consists in the worship of God, ascetic and preceptor, in offering gifts to men of character and in observing, fasts &c.; this leads to births in three higher grades of life where there is plenty of sense-pleasure. Even this pleasure enjoyed by gods is not eternal; they enjoy it only to satisfy the physical itch and as such it is destined to be transformed into misery. They feed their bodies feasting on pleasures only to enhance further desires. Baffled with anxieties, they enjoy pleasures and come to suffer life-long miseries. The happiness derived from senses is momentary, limited, dependant—it is misery in disguise. Merit and demerit both lead to repeated births: there is little to choose between them. This physical misery which is so patent in *Samsara*, can be avoided by right knowledge of reality, by avoiding passions and by adopting pure Equanimity.

Passions, like delusion are great hindrances on the path of self-realization—no discipline is of any avail in their presence. Destruction of delusion enlightens on as to the nature of reality of one's self and of one's ideal. The path of *Nirvana* can be paved only by the annihilation of the delusive karmic forces. A soul infatuated with worldly objects incurs delusive karmas and muffled therein develops fresh delusion and further bondage.

false knowledge and cruelty unto beings. It is by scriptural study that one is enlightened and the bond of karmic forces is loosened.

Substance, qualities and their modifications are known as *Artha* and the soul is a substance endowed with these. He, who realizes himself as constituted of knowledge and others as only related accessories—still all the while distinct—effects absolute liberation from misery. Belief in the nature of Reality is a qualification of a *Sramana*. Sramana is he who has put an end to delusion, who is skilled in scriptures and who has established himself in discipline.

BOOK II

The range of knowability is constituted of substances endowed with qualities and modifications—those who leave the substance and run after modifications are false-believers. The substance, endowed as it is with qualities and modifications, ever undergoes production, permanence and destruction without abandoning its initial nature—this constitutes its natural existence and is known as existential entity. Of the modifications which constitute a substance, there can be no production, permanence and destruction one without the other—so the substance is made of all these three. All the three are present in a substance at one and the same moment. One modification vanishes, other originates—the initial one is the same all the while. Similar is the case with qualitative modifications. (Here the author explains the meanings *Prithakṭva*, *Anyatva* and *Abhava*). There can be no qualities, nor modifications without the substance which is a substratum thereof. So a substance may be permanent or otherwise as we look at it from *Dravyarthika* or *Paryarthika Naya*. The soul undergoes different births and assumes for the time being a different shape &c. still the soul-essence is the same. This gives rise to the famous-sevenfold-predicate-system of *Syadvada*.

There is no absolute permanence as such; every activity has its fruit. It is the fruition of *Namakarman* which gives various shapes of body that do not really belong to the nature of

the soul. In this world there is neither absolute origination nor absolute destruction—both of them are simultaneous. After all *Samsara* is only an activity of the soul-substance moving through the four modes of life. The karma-tinted soul develops further modifications which give rise to fresh karmic energy. The soul manifests consciousness which results into knowledge, manifold karmas and fruit which is either happiness or misery.

The substance is either living or non-living, the former characterised by manifestation of consciousness and the latter constituted out of insentient matter. The sphere of vacuum is full with six kinds of substances and it is known as physical space where the whole objectivity endowed with the trio of origination, permanence and destruction, undergoes modifications collectively or individually. Some substances are perceptible while the others are not. From atom to the gross lump, matter is endowed with sense-qualities and the sound which is only a form of matter is of various kinds. Of the formless—the sky gives space, *Dharma* and *Adharma* function as the fulcrums of motion and rest respectively. Time effects change : the soul is all sentiency. All the five substances have innumerable spacial points while the time has nil. The sky pervades both physical and superphysical worlds. The physical world is full with the rest of the substances, time taking resort to soul and matter. All substances have spacial points while the atom which is a unit has none. *Samaya* is a duration of time required for crossing from one to other spacial point and itself has no spacial point. *Pradesa* is that much portion of the sky which is occupied by an atom. All substances have one to infinite space-points while *kala* possesses only *Samaya*. *Kalanu* though endowed with the trio, preserves its initial nature. A substance without a space-point is mere void.

The knowing agent of this objectivity is the being endowed with four life-essentials, namely, senses, trio of activities, period of life and respiration, which are the results of karmas, being bound with which the soul enjoys the fruits there of and incurs fresh karmic bondage. Harm to beings through infatuation and hatred entails fresh bondage. Attachment to worldly objects

taints the soul with karma and brings newer births. One escapes from the clutches of karmas and of life-essentials by subduing senses and meditating on the nature of the soul.

The soul's manifestation of consciousness may be either towards knowledge or towards cognition which in turn may be (pure or impure) auspicious or inauspicious. Auspicious one brings merit and the inauspicious one demerit—in the absence of both there is no bondage. The auspicious manifestation consists in piety, devotion and compassion ; the inauspicious one otherwise. One should meditate on the nature of the soul without confounding oneself with material objects and ideas of agency.

The atom which is a space unit, being dry or cohesive multiplies itself. It is said, because of modification, the aridness or the cohesion of the atoms increasing in number from one onwards attains infinity. Atomic modifications, whether cohesive or arid, whether odd or even bind mutually when they are *Adiparihina* and when there is the difference of two *Amsas* between the uniting party-units. An atom which has two *Amsas* of cohesion binds itself with another having four *Amsas* and an atom which has three *Amsas* of aridness binds itself with another having five *Amsas* while *Skandhas* come to have different gross forms according to their capacity. The *Loka* is thickly filled with material bodies both subtle and gross, capable of being received by the soul or not. The *Skandhas* capable of becoming karmas develop themselves into eight kinds of karmas because of the impure manifestation of the soul. But nevertheless the soul is in a sense their direct agent. They give rise to future births and further bodies. All the five kinds of bodies (79) are material while the soul is supersensuous, beyond inferential mark, without shape and all knowledge itself. Just as the supersensuous soul perceives material objects and qualities so it is bound by them. The sentient soul, coming in contact with different objects develops infatuation, love and hatred and so bondage is effected. When passions are developed the material bodies occupy the space points of the soul. Passion means bondage and the absence of the same means release—so

goes the doctrine. Of the passions *Raga* is both auspicious and inauspicious. The individual soul and the living bodies are different from each other. One who fails to understand this falls a victim to false attachment. Though placed in material surroundings the soul neither accepts anything from outside nor leaves off its own nature. But the soul, in this transmigratory state, being an agent of impure modificatory developments due to external objects, is sometimes bound up with or released from karmic dust which is usually of eight kinds. This interpenetration of matter into the soul is known as bondage. From ordinary standpoint this may be looked at differently. The eternality and the all-consciousness of the soul must be realized: every thing else is momentary—it is this awakening that cuts the knot of delusion. Then the soul is realized and eternal happiness attained as the passions are destroyed and senses controlled, friends and foes become equal. At this stage being free from every hindrance, rich in every kind of happiness and knowledge, being beyond the reach of senses and having no sense activities at all, the *kevalin* meditates on the highest happiness.

BOOK III

Taking leave of his relatives and being intent on faith, knowledge, penance and strength, one should approach a merited monk; then becoming indifferent to the world, being determined and assuming the form in which one is born he should be initiated into the order of ascetics. The highest emblem of Jaina asceticism consists in nakedness, pulling out hair, purity, ceasing from harming others, in becoming a proof against karmas, abstaining from sinful intentions, entertaining concentration of mind, in manifestation of pure consciousness and in independence. Accepting such an emblem one should practise his course of asceticism.

He should adopt the primary qualities which are twenty-eight in number to wit:—five *vrilas*, five *Samitis*, controls of five senses, pulling out hair, six essential duties (*Avasyakas*), nakedness, not-taking-bath, sleeping on the ground, not cleansing teeth, taking meals in standing posture, taking meals only once a

day. If he commits any mistake in the practice of this course he should correct and reestablish the practice. (That teacher who gives *Dikṣa* is *Pravṛjyadayaka* and who helps to reestablish the right conduct is known as *Niryapaka*). If there is any flaw in the observance of vow he should go through repentance in the presence of another monk. He should be always careful not to break his rules of conduct by falling a victim to attachments. He should have attachment neither for food nor for fast, neither for residence nor for travelling nor for any other material paraphernalia. Careless activity in walking, in sleeping &c. involves a lot of harm to beings. Whether the loss of life is involved or not, harm unto beings is sure in the case of him who is careless ; there is no bondage unto him who is careful with regard to items of carefulness. By being careful one remains untainted like a lotus in water.

It is always better and safe that a monk should give up all attachment and without that, the absolute annihilation of karma is an impossibility, since attachment involves infatuation, initial harm to beings and failure in maintaining control.

Having in view the necessities of time and place, a *Sramana* may accept only such things which do not check his highest development. But on no account there should be any attachment, not even for the body, then of what avail are other things. The natural form of the body, the words of a *guru*, disciplinary action such as humility before the teacher, and study of *Sutras*—these are the acceptable paraphernalia of a Jaina monk. He should not have any attachment either for this or the other world. His food should be proper (as prescribed in scriptures) and his passions controlled. Since the *Sramanas* have no attachment for food and since their soul does not eat, even if they eat pure food they may be said in effect not to eat. Only a half-stomach meal, that too begged and by day, not specially sought, not juicy and without flesh—this is the nature of the proper food. In case of physical debility he should practise his course of conduct in such a way as not to break the initial vow. When practising one's conduct with due deference to time, place, condition, ability and intention, very little sin is incurred.

He should study scriptures whereby the nature of reality is understood and the karmas are destroyed. *Agama* is his eye and guide. Faith originates from scriptural study and so does moral discipline. Neither mere scriptural knowledge without faith nor mere faith without moral discipline leads one to final liberation. A well controlled and learned ascetic can destroy the karmas very quickly. Even in the case of a learned monk a particle of attachment towards worldly objects works like a brake on the way to liberation.

Moral discipline consists in five fold carefulness, three-fold control, subjugation of senses and passions, acquisition of faith and knowledge, equal disposition towards friend or foe, equal attitude towards happiness and misery, and life and death. Perfect asceticism consists in absolute concentration on the triple-jewel. A monk annihilates his karmas by giving up all his attitudes towards external things.

There is no karmic influx in the case of *Suddhopayoga* while there is in the case of *Subhopayoga*. The characteristics of *Subhopayoga* are, piety towards Arhats, brotherly feeling towards the learned, humility before the preceptor, acceptance of religious instruction and imparting the same to other pupils and feeding them.

In times of illness etc. one monk may help the other without doing any initial harm unto beings. Initial harm is unavoidable in the case of householders when they are rendering help to monks. In abnormal cases a monk may hold conversation with ordinary people it is subha for him. What is merely *Subha* in the case a monk may prove as a *Dharma* in the case of a householder.

Even auspicious attitude may fruition otherwise according to the nature of things with which it is related. Practice of vows as prescribed by false and ignorant teachers will never lead to salvation—at the most that may bestow heavenly bliss. Men given to passions should never be respected. That man who is free from sin, who regards all religionists alike, and who has acquired a store of merits becomes a sharer of the path of salvation. It is pure and auspicious—souled men that lead us to liberation. Men of merits should properly be respected.

A non-believer cannot be a *Sramana* though endowed with penance and scriptural knowledge. The meritless who demand respect from the meretorious wander long in this limitless *Samsar*. Men of merit should not humiliate themselves meanly in the company of the demerited.

In order to maintain *Samyama* intercourse with common people should be abandoned, otherwise one is sure to fall off from the spirit of asceticism though keeping up the form. An ascetic should always dwell with an equal or with a superior.

False comprehension of reality brings endless transmigration. Proper discipline accompanied with Faith and peace leads one to salvation. Pure are they who know well the reality and who have given up all attachments. The pure one is a *Sramana*, of him are faith and knowledge ; he alone attains Nirvana ; he is perfect : Bow unto him.*

Influence of Jainism on Mahometanism.

Dr. Helmuth von Glasenapp writes as follows in his article on "Jainism, its historical importance and its relations to other religions of the world" contributed to "*The Calcutta Review*" May, 1929.

"Possibly the influence of Jainism on Mahometanism went further. Baron Kremer has told us in an exhaustive essay on the Arabian poet and philosopher, Abu-l-'Ala (973-1058), generally called after his native town of Maarrat an Numan Abu-l-Ala al Ma'rri. He has evolved his peculiar ethical teaching perhaps under Jaina influence. The strange, quite un-Mahometan way of life of this man is described by Kremer as follows : "Abu-l-Ala only lived on a vegetable diet and he also refused milk, because he regarded it as sinful to take away their mother's milk from young animals, he would have gone without nourishment altogether, if he could have done it, even honey he would not eat because he thought it wrong to rob the bees of their honey,

* In some portions of the summary, for some words and phrases I am indebted to late Dr. Bhandarakar's translation of some of the gathas of Pravachanasara. (Reports for 1883-84.)

which they had collected so busily and industriously. For the same reason he avoided eggs. In food and clothing he lived as true world-despiser. "My garments are of (undyed) wool, neither green nor yellow, nor reddish brown." Only wooden shoes he wears, for those made of leather are acquired by bad practices, because it is a sin to kill animals to use their skins. In another place he recommends total nakedness when he says: "Summer gives you a complete garment." How strictly he followed the law of the Ahimsa is made clear by his saying: "It is better to let a flea live than to give a beggar a dirhem."

This predilection for nakedness, the forbearance towards vermin, the vegetarianism, above all the warning against the eating of honey, show the influence of Jainism, especially of the Digambaras. That a great commercial centre like Bagdad, where Adu-l-Ala spent most of his life, was visited by Jaina merchants is easily credible, and that the poet came into touch with them. It is seen from his writings that Abu-l-Ala had knowledge of many Indian customs. He mentions the habit of Indian ascetics not to cut their nails. He commends the custom of burning the dead, when he says: Behold, how the Indian burn their dead; that is better than long torments. If I am burned, then one needs not trouble about the hyenas, that crawl at night towards the corpse, and is safe from maltreatment and desecration. Fire is better than camphor, with which we bestrew the dead and better takes away the evil smells. Abu-l-Ala admired the Indian ascetics, who flung themselves into burning funeral piles. This way of attaining death is regarded by the Jainas as a "usual silly sort of asceticism" committed by heretics, whilst the intentional beath by hunger is praised. The saying of Abu-l-Ala's that he would like to forego all nourishment, if he could, lets us suppose that he had knowledge also of the "Samlekha," but was too weak to follow it. According to all I have said it is possible that Abu-l-Ala has been in touch with Jainas and has partly adopted their ethical ideas. His metaphysical conceptions, however, on which his poems are based, show that he cannot have had closer relations with Jainism, which is shown by his not-believing in the transmigration of souls."

Whether a Belief in God is Essential for Good Conduct?

The question is answered in the affirmative for the following reasons.

1. In the ordinary world a superior power or a higher authority than one self is essential to prevent one from doing wrong and to punish one when one goes wrong. The presence of laws and regulations for good conduct has a deterring effect on the human psychology not to disobey such laws and regulations and the certainty of getting a punishment for wrong-doing and the consequent fear of such punishment effectively prevent most people from committing a crime.

2. Every man in his childhood is controlled, punished and directed by his parents. The sort of fear mixed with love and reverence has a healthy influence over the child's conduct. One should not confound this gentle fear with dread or care which no doubt spoils one. Extreme fear and dread have turned black hair grey in a single night as in the case of Cordelia in King Lear and the late Czar.

Great fear may turn one mad and may even cost one's own life but such a fear is not present in the minds of children or even grown up men who refrain from wrong-doing.

This gentle fear which may even be called respect for higher authority is a very good training master which shapes, moulds and fixes the good conduct of children and women.

3. The influence of teachers during the life of a student is the next great force which also binds over the student for good behaviour.

4. The influence of relatives and friends and of the public next have a potent power over the conduct of all men and women.

Punishment is meted out to one only when one's crime is detected. It is possible to do several wrongs on various occasions without being detected. Still there are many who do not commit wrongs though several opportunities present themselves to them for so committing. What is it that prevents such people

from wrong-doing? One may say that early training and bringing up have checked such people from sinning. Let us grant it to be so at this stage.

There are several persons whose crimes are yet undetected and who are yet unpunished and who still commit sins after sins with impunity. These licensed (so to say) sinners also had all the training and good influence of their parents, teachers, relatives, friends and the country's laws.

And there are also these who still commit sins even after they are punished several times by the King's or Country's laws.

But these people who commit sin as a habit meet with some calamity and catastrophe and in their agony of sorrow, pain or fear and dread feel that they have been punished adequately by some unknown power and this punishment is called a retribution; and remorse and penitence fill the minds of such habitual offenders.

And there are others who had not training and who had no education of any kind and who had no opportunity of being under any good influence, and who had many an occasion to commit wrong still following the path of righteousness. What is that that made such people good and sober?

An open door tempts a saint. But even closed doors are broken open by lesser saints and false saints. But all saints are not tempted by open doors. The percentage of offenders in any society or country after all form a small minority. The majority do not sin. Then what is that influence which checks people from doing wrong and makes them walk in the straight path of righteousness?

All men and women that have been born before us since creation, have affirmed in unmistakable terms out of their individual experience that a superior, unknown, beneficent power or something there is and that this something is either granted or supposed or understood or known by one's conscience, intelligence or instinct.

I leave to the readers to realise what the words conscience, intelligence and instinct denote. But I call, as so many have called, this something as God and that God always watches,

punishes and corrects the erring humanity. Hence a belief in God is essential for good conduct.

Also by strict logic just as several tangible influences in this world are necessary for good conduct, so also in the unknown, unseen and intangible life of one in this same world God is essential for good conduct. I have opened this subject with the hope of getting from our readers further, better and scientific reasons for and against the subject.

J. N. RAMANATHAN.

A PROBLEM IN JAIN BIOLOGY.

IN the joint-issue of "Jain Jagat" for July and August the learned editor of the paper raised a momentous question in connection of Jain theories of reproduction in lower creatures. According to the latter there does not exist any physiological differentiation between males and females in the order of animals which possess less than five senses of perception nor do they function as such. In the most authoritative works on Jain metaphysics it is mentioned that creatures, beginning from the lowest order upto the four-sensed beings (viz., those possessing skin, nose, tongue, and eyes but not ears) are asexual and possess no diffentiative organs of reproduction. Now, on the authority of a Sanskrit verse occurring in Padmapurana Chap. XV. the editor of Jain Jagat has rightly challenged the above views. The verse referred to describes in explicit terms the amorous dalliance between a male and a female black-bee. A black-bee (Bhramara) is an animal with four-senses, according to Jain philosophers. Ravishenacharya, the author of Padmapurana, is one of the standard authorities in Jainism and therefore his words cannot be taken lightly. It cannot be granted that the learned Acharya wrote it merely out of poetic fancy for thereby he would be running against one of the most vital principles of Jain Siddhant of which he could not be ignorant.

It was in this connection that I contributed an article in the columns of Jain Jagat dated the 16th Sept. '29. At the request of one of the Editors of Jain Gazette I am translating into English language the same views of mine on the subject of reproduction in lower creatures. I have used this term "lower creatures" for all beings except the five-sensed ones. The mode of reproduction in lower creatures has been termed "Sammurchhan mode of reproduction," the meaning of the word "Sammurchhan" being some what mysterious. The Jain Pundits explain it as spontaneous generation as if out of nothing. This explanation is untenable because something coming out of nothing is an absurdity recognised by all Jain thinkers. Again the Sammurchhan mode of reproduction has been sub-divided into a number of classes such as sprouting of plants, reproduction from sweat, spittle etc. In other words it would mean that something living is generated out of non-living. Jain metaphysics recognises life and matter as two separate entities and it would be a glaring breach of principles to suppose life coming from non-life. Life from life is the cry of the modern biologist and appears to be a well-established fact. The experiments by zoologists have proved beyond the shadow of a doubt that even in the lowest strata of organic evolution there is a sexual differentiation and in some cases there are separate organs of reproduction. But in one important respect the mode of reproduction differs with what is usually met with in higher animals possessing all the five senses. In the higher animals the sperm of the male and the ovum of the female unite within the female genital apparatus for the sperm is directly discharged there whereas in the lower order it is not so. The male and the female conjugate, thereby get stimulated and then leave behind their sacred libations in the medium in which they move. It is here outside the female body that the male gamete fertilizes the ovum and it is only after fertilization that the development of life begins. This fact has been demonstrated not only in the case of the lowest beings but the scientists have gone so far as to indicate sex differentiation even in certain species of lifeless crystals. Thus writes Dr. Manotlov—a Russian scientist,

"I found in the case of the eleven most typical mineral pyrites that the cubic-shaped crystals gave typical male reaction (no pigmentation) upon the substance in which they had been submerged, while the octagonic-shaped crystals give typical female reaction (pigmentation). This result I obtained in all cases." The following quotations are from "Outlines of Evolutionary Biology". Dr. A. Dendy aptly describes the sexual functioning in unicellular organisms: "As a case of complete morphological as well as physiological differentiation between male and female gametes in a unicellular organism, we may take that of *coccidium schubergi*—a parasite in the intestine of centipede. Spherical ovum and spermatozoa are produced. The spermatozoa is a flagellate monad actively swimming about. It seeks out the ovum and exercises a peculiar attraction upon it and the two conjugate, the spermatozoon boring its way into the ovum and their nuclei fusing to form the zygote nucleus. The only trace of activity which the ovum exhibits is the protrusion of a small 'cone of reception' from the cell towards the approaching spermatozoon, which seems to indicate that the attraction is mutual. This is a complete differentiation of gametes as we meet with in any of the most highly organised plants and animals."

"In the case of *spirogyra* (a fresh water plant) the male and female gametes are of different shape.....The gamete from one cellchamber creeps through the canal into the other chamber and conjugates with the gamete which there awaits itone entire filament may produce nothing but male gametes and may therefore be regarded as a male plant, while the other may produce only female gametes and therefore be regarded as a female plant."

"In *Fucus vesiculosus* (sea-weed) distinct male and female plants exist. Certain branches contain the sexual organs, male antheridia and female oogonia....."

"In many cases complete sexual differentiation is manifested by the entire flowers themselves, some having stamens without carpels and others carpels without stamen,....." But one thing worthy of notice is the following.

" Although as a general rule an egg does not develop unless fertilized by a spermatozoon, this is by no means always the case and many instances are known of Parthenogenesis or development of unfertilized eggs."

In certain insects of the rotifera class the male insect has not been so far detected. The females of this class lay eggs in favourable season which develop without fertilization. This we can consider to be the nearest approach to Sammurchhan. The present conception of Sammurchhan appears to be erroneous and the general rule indicating all the lower animals to be sexless fails to withstand the acid test of experiment. In some organisms like amoeba the reproduction takes place by multiple fission of the body. Such cases can be included in Sammurchhan. The learned adepts are invited to contribute their views on the subject.

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THE JAINA DOCTRINE OF SOUL.

BY

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(Continued from page 81.)

THE Jains point out that if the soul be essentially unconscious, knowledge would not be possible in it. The sky is unconscious ; so that if it is impossible for the sky to know anything, how can knowledge be possible in the essentially unconscious soul ? The Naiyayikas contend that although the soul is essentially unconscious, knowledge is possible for it, as consciousness is 'intimately' related to it ; but the sky is absolutely unconscious and knowledge is never possible in it. But the question is,—the soul and the sky are both essentially unconscious ; yet, how is it that consciousness becomes 'intimately' connected with the former and never with the latter ? This rather proves that consciousness forms the nature of the soul. The Nyaya thinkers here point out that the soul is possessed of 'soul-hood' ; this 'soul-hood' is established

by the fact of 'self-consciousness,'—the consciousness of the 'I'. It is because the soul is possessed of this 'soul-hood' that consciousness becomes 'intimately' attached to it. The sky has no 'soul-hood' and therefore consciousness cannot be attached to it. In answer to this contention of the Naiyayikas, the Jainas point out that according to the Nyaya thinkers themselves, the 'soul-hood' being a genus, it is but 'intimately' related to the soul. The Nyaya position thus involves the fallacy of '*Anyonya-samsraya*' or mutual dependence. It is in this way. It is because 'soul-hood' is perceived in the soul that we conclude that 'soul-hood'—and not 'sky-hood'—is intimately connected with the soul; and it is because 'sky-hood' is perceived in the sky that 'sky-hood'—and not 'soul-hood'—is said to be 'intimately' related to the sky. Hence the 'intimate' connection of a genus with its individuals is determined by our perception. On the other hand, this perception is accounted for by the Naiyayikas by a reference to the 'intimate' relationship itself. In other words it is said that we perceive 'soul-hood'—and not 'sky-hood' in the soul because 'soul-hood' is 'intimately' related to the soul and that we perceive 'sky-hood'—and not 'soul-hood'—in the sky because 'sky-hood' is 'intimately' related to the sky. The Jainas argue that the perception of 'soul-hood' in the soul proves that consciousness pertains to the very essence of the soul. It is impossible to satisfactorily account for such perception without identifying to some extent consciousness with the soul. The Nyaya thinkers urge that it is the common experience of all people that consciousness is but 'intimately' related to the soul. The answer of the Jainas to this is that if the common experience of all people is to be relied on as a source of valid knowledge, then it is proved that consciousness is inherent in the nature of the soul for such is exactly what is commonly felt. No one perceives, "I am essentially unconscious; I become conscious when consciousness is joined to me" or "consciousness becomes 'intimately' attached to me who am unconscious in nature." The common feeling of all people is "I am essentially a knower." Just as the knowledge, "I am a knower" is impossible in

unconscious objects e.g., a pitcher etc., the knowledge, "I am a knower" would have been equally impossible in the soul, if it were essentially unconscious. It is in this way that the Jaina philosophers show how knowledge of objects would be impossible for the soul, if it be held to be essentially unconscious. Another argument, advanced by the Naiyayikas is as follows : "I am a knower,"—such a perception shows that the "I" and the "knowledge or consciousness" are separate ; for, if the perception, "I am a knower" proved that the "I" and "knowledge" were identical, the perception, "I am wealthy" would have proved also the identity of the "I" and "wealth." The Jainas contend that the perception, "I am a knower" does prove the identity of the "I" and "knowledge" ; for, if the soul were not identified with consciousness, the perception, "I am a knower," would have been impossible for itself. If the Naiyayikas contend that the soul, although essentially unconscious, becomes a knower, the Nyaya position itself is weakened thereby. The 'soul' is the substantive (*Viseshya*) and 'knowledge' is the Adjective (*Viseshana*) ; when both the substantive and the adjective are perceived, we have the perception. "I am a knower ;"—this is the Nyaya theory. But how is this knowledge of the "I" and "knowledge" to be explained by the Naiyayika ? The soul cannot have such perception, for according to the Nyaya theory, the soul cannot directly know itself. If it be held that the "I" and the "knowledge" are perceived by another piece of knowledge, the fallacy of Infinite Regression (*Anavastha*) becomes irresistible ; for, this another piece of knowledge is possible only when its Adjective "knowledge-hood" is perceived along with it ;—this again supposes a third piece of knowledge,—and so on. It is in this way that the cognition, "I am a knower" becomes impossible if the soul be not identified with consciousness. For this reason, the Jainas reject the theory of the Nyaya philosophy that the soul is essentially unconscious.

The second Nyaya doctrine with regard to the soul is that it is eternally unchangeable i.e., absolutely immutable. The Jainas criticise this doctrine also and hold that the soul is subject

to modification. They ask ; If the soul remain the same at the time (or rather, *state*) of cognition as it was before the time (or, rather, *state*) of cognition,—how can it evolve knowledge ? Immutability or *Kutastha-bhava* consists in eternal self-identity. Before knowledge arises in it, the soul is non-cognising ; but at the time of the origin of knowledge in it, it is the knower,—the cogniser of objects,—so that a sort of a difference in the soul is undeniable between its state of non-cognising and its state of cognising. And if there be a difference in the status of the soul, you cannot call it absolutely immutable.

By regarding the soul as "of the same extent as the Body," the Jaina philosophers have attacked the theory of the Nyaya school that the soul is 'pervasive' (*Vyapaṅka*). They point out that if the soul be held to be all-pervasive, one need not maintain the doctrine of the plurality of souls. 'Minds' (*Manas*) are admittedly many ; souls are inferred to be many as they are attached to these Minds. But if the soul be an all-permeating pervasive substance, its contact with many Minds at one and the same time may be possible like that of the one, all-pervasive sky with the many Pitchers. If the soul be all-informing, its contact with varied Bodies and senses at one and the same time would be similarly possible. There would thus be no necessity for admitting the multiplicity of the souls. If it be contended that the contact of the one soul with the varied Bodies etc., at one and the same time is impossible on the ground that in that case there would arise in the soul such contradictory feelings as Pleasure and Pain, which cannot be possible,—the answer is that that line of argument is faulty in as much as it would show that varied sounds of musical instruments, would not be possible in the sky at one and the same time. It may be said that the sounds of the musical instruments, although different from each other, are possible in one and the same sky, because the cause of one sound is different from the cause of another. But the answer to this is that the cause of one psychical phenomenon (e.g., pleasure or pain) is different from the cause of another, so that contradictory psychical phenomena may be simultaneously possible in the all-pervasive soul and the one, all-pervasive soul

may simultaneously come in contact with varied Bodies etc. If the Nyaya thinker contend that the variedness in the psychical series points to the multiplicity of souls, the Jaina urges that the same line of argument would point to the multiplicity of skies. If it be held that the sky is one, although it gives space to many objects,—it may similarly be said that the all-pervasive soul is but one and that the various Bodies etc., touch only its different parts. The Naiyayika says that the varied phenomena e.g., one man is dying, another is being born, a third is actively engaged etc., etc., show that the souls are many. The Jainas contend that if you maintain the doctrine of the all-pervasive soul, the mutually opposed phenomena of death, birth and so on, may prove the one-ness of the soul as well. One piece of sky is being generated in one Pitcher, when another piece of sky is being destroyed in another Pitcher and a third piece of sky continues to exist ;—just as these phenomena do not prove the multiplicity of the sky, the phenomena of birth, death etc., need not prove the multiplicity of the souls ; these are possible even if the soul be one. If it be contended that the Bondage and the Emancipation of the soul would be impossible without the multiplicity of the souls on the ground that in one and the same thing mutually contradictory phenomena are not simultaneously possible, the answer is that a similar line of argument may be put forward to the effect that if sky be confined in one Pitcher, there cannot be any free sky outside it and that if there be free sky anywhere, there cannot be any confined sky anywhere. If it be said that confinement and no-confinement are simultaneously possible in the case of sky because it has parts, we may say that there is no harm in considering the one all-pervasive soul as constituted of different parts and thus attributing Bondage and Emancipation simultaneously to it. The Jaina philosophers show in this way that if the soul be supposed to be all-permeating and all-pervading, one need not admit its multiplicity.

The Nyaya thinkers contend that if the soul were not all-pervasive, it could not come in contact with the proper Atoms lying in infinite directions, with the result that no Body

could be produced. The Jainas point out that in order that the Atoms may be drawn towards it and joined, the soul need not be all-pervasive. Magnet draws Iron; but Magnet is not an all-pervasive substance. It may be contended that if all the Atoms of infinite directions be supposed to be attracted towards the soul, the form and the magnitude of the Body becomes indefinite. The Jainas point out that the same difficulty may arise if you suppose the soul to pervade and thereby draw all the atoms. If it be said that owing to '*Adrishta*' only those atoms are drawn towards the soul which are competent to form the Body, the Jainas answer that the very same thing may be urged by those who deny that the soul is all-pervasive.

According to the Jaina philosophers, the soul is of the same extent as the Body. The Naiyayikas say that if the soul be supposed to be confined within the Body, the soul like the Body must be said to have *parts*; if the soul be supposed to have parts, it is to be looked upon as an *effect*; if it be an effect, what is its *cause*? The soul cannot have anything which is not of the same nature with it (*Vijatiya*) as its cause; because it is impossible for the soul to be generated from the non-soul. Nor can we think that the soul generates from substances which are of the same nature with it (*Sajatiya*); for, these causes must have 'soul-hood' (must themselves be souls) in order that they may be of the same nature with the soul; it then comes to this that the soul generates from the souls,—which according to the Nyaya thinkers is an unreasonable theory. For, how can more than one soul operate in one and the same body? Even admitting it to be possible, how can the *effect* of one *cause-soul* be combined with the *effect* of another *cause-soul*? A pitcher has parts; when the parts separate, the pitcher is destroyed. In the same way, if the soul be supposed to be constituted of *parts*, the soul must be said to be subject to destruction.

In reply to the above Nyaya criticism, the Jainas put forth their theory that in some respects the soul may be supposed to have *parts* and be an *effect*,—although it has neither *parts* nor is an *effect* in other respects. A pitcher is made up of limbs, all of the same nature; but the soul is not an *effect* like that. It is

undoubtedly an *effect*. But what is the meaning of an *Effect*? A substance is an effect which assumes a new form by giving up the old. The effect-hood of the soul consists in its undergoing varied modifications. Viewed from this point, the soul appears to be impermanent in some sense. It, however, continues to be *substantially* unchanged, although it undergoes constant modifications. For this reason, the soul is undivided and eternal and a homo-geneous whole,—although looked through its modifications it has parts (*i.e.*, varied modes) and is an effect.

Another objection of the Naiyayikas to the Jaina doctrine that the soul is of the same extent as the Body is that in that case, the soul becomes a substance having a *form* (*Murta*); now, if the soul have a form, it cannot enter into the Body; for how can a thing having form enter into another having form? The Jaina theory,—contends the Nyaya thinker,—thus leads to the position that the Body is devoid of the soul. Secondly, if the soul is of the same extent as the Body, how can the *Jiva* of a child-Body assume the bigger form of adult-Body in future? If it be said that when the soul assumes the bigger form of the adult-Body, it leaves aside the smaller form of the child-Body,—then you must admit that the soul is non-eternal like the Body. If, on the contrary, it be contended that in assuming the bigger form, the soul does not leave aside the smaller form of the child-Body, it must be said that something impossible happens; for, how can another form be taken without giving up the existing form? The last argument of the Naiyayikas is that if you say that the soul is of the form of the Body, you must admit that the soul is cut in parts when the Body is cut.

In reply to the above criticism, the Jaina philosophers ask: What is meant by the soul, having a form? If you mean that the soul does not permeate all the things of the world but is confined within one single body, you thereby support the Jaina theory. But if you mean that the soul has a visible shape etc. the Jainas object to the contention. If the soul be not all-permeating *i.e.*, be of the same extent as the Body, it need not have a visible shape etc. Mind, for example, is not all-permeating; but it is not a thing, having a visible shape, on

that account. The soul has no Shape ; accordingly, it enters into the Body just as the Mind does so. The Jainas point out that Water etc., which are grossly *en-shaped* matter can easily enter into ashes etc., why, then, would it be, impossible for the soul which has no shape to enter into the Body ? Next,—when the soul assumes the bigger form of an adult-body, it must be understood to have left aside the smaller form of the child-body. There is no inconsistency here. It is possible for the soul to assume different forms by means of expansion or contraction just as a snake may expand itself and assume a bigger form by leaving aside the quiescent and smaller form and *vice versa*. If you view the soul through its varied states and modifications, it must be admitted that the soul undergoes change and is non-eternal in that respect. But *substantially*, it is immutable and eternal. As regards the objection that the soul is cut when the Body is cut, the Jaina theory is that when a portion of the Body is cut off, a portion of the soul does extend to the sundered part of the Body. Tremors etc., are often found in such sundered parts of the Body ; these are inexplicable unless you admit the existence of a part of the soul in these separated parts of the Body. Of course, no new soul comes into these parts ; what persists there is nothing but a part of the soul, which dwells within the Body and is of the same extent with it. The soul continues to be one, although the Body is divided into two. It is possible for one and the same soul to exist in the two separated parts of the Body just as one and the same soul permeates the varied parts of one Series of knowledge. The soul is not *really* cut in two ; it simply extends itself to the sundered parts of the Body. It is for this reason that the whole soul is once more found in the living portion of the maimed Body. The philosophers of the Jaina school establish in this way that there can be no valid objection to their doctrine that the soul is of the same extent as the Body.

After setting aside the Nyaya objections in the above manner, the Jainas advance the following positive argument. 'The soul is not all-pervasive ; because it is conscious ; whatever is all-pervasive is not conscious ; as for instance, the Sky ; the

soul is conscious; hence, it is not all-pervasive.' If the soul is not all-pervasive, it must be of the same extent as the Body because the existence of the soul is perceived within the Body only.

It has already been said that according to the Jainas, the Jiva is "joined with Karma" or "undergoes transmigrations owing to its being attached to *Pudgala* or Matter." The Nastikas (nihilists) do not believe in the doctrine of Transmigration, Re-birth or Next World; they do not believe that every Act is sure to be followed by its Fruit. The theory that the soul undergoes transmigrations refutes the position of the nihilistic thinkers. It was pointed out before that if one's Act be not held to be indissolubly connected with its Fruit, the fallacies of 'annihilation of what is done (*Krita-pranasa*)' and of 'fruition of what is not done (*Akṛitabhyagama*)' become irresistible. For this reason, the Transmigration or Rebirth is to be admitted. If it be said that the Next World is not a matter of perception, the answer is that you cannot deny the Next World on the ground that it is not perceived. One's grand-father, great-grand-father etc., are not seen by one but their existence at some past time is never denied. Besides, the nihilist is not justified in saying that no body has ever perceived the Next World; for, the nihilist is not omniscient. There are thinkers e.g., the Jainas who, on the contrary, do believe that there are omniscient beings who see the next world. The Nastikas may urge: If there be a next world, it must have a cause; but what is this cause? If it be said that the Next World, Rebirth or Re-incarnation is due to *Adrishta* (fruition of one's *Karma* or Act), the position involves 'Infinite Regression (*Anavastha*)'. If, on the contrary, Re-incarnation be said to be due to one's feeling of Attachment (*Raga*) or Envy (*Dvesha*), then, a state of Emancipation becomes impossible; for, all the people of the world are more or less subject to these feelings. If lastly, it be contended that Reincarnation is determined by such acts e.g., of injury done to others, the position becomes contrary to common experience. For, it is often found that such acts are not followed by their alleged definite effects. A vicious and

man is often found to be prosperous while an honest and virtuous man leads a life of terrible misery. This shows that there is no *invariable* effect of an effect and hence re-incarnation need not be believed in. To these three objections, the Jainas reply as follows :—In some respect, we admit all the three positions, involved in these objections, but the *Adrishta* or the Next Life is not contradicted thereby. The Jainas admit that the *Jiva* is attached to the *Karma* from the beginningless time; 'Infinite regression (*Anavasatha*)' is no fallacy here. Secondly, if Attachment and Envy be held to lead to re-incarnation, Emancipation from the *Karma* has been urged to be impossible; the Jainas point out that Emancipation may or may not be possible but that re-incarnation of the soul is proved. The Jaina theory is that so long as Salvation is not attained, the *Jiva* remains subjected to Attachment and Envy and continues to run between *Karma* (temporal act) and its Fruit, consequently. Lastly, the certainty of the Fruit following the Act is not disproved by the prosperity of the wicked and the misery of the honest people. The prosperity of a wicked man is to be attributed to the meritorious acts of his previous life and the misery of a good man, to the impious acts of his past incarnation. But the future misery of the bad man and the future blessedness of the pious man are inevitable. To the argument based on the alleged variation of the *Karma* from its Fruit does not disprove the *Adrishta* or the Next Life.

The Jainas point out there are Authoritative Sayings (*Agama*) in support of the doctrine of Re-incarnation 'Blessed effects of a good act,' 'Bad effects of a bad act'—these are found in the Jaina Scriptures which (the Jainas contend) are Revelations of absolutely true things.

Anumana or Inference also proves the reality of the *Adrishta*. At one and the same moment, a chaste lady gives birth to two sons; but as time goes on, the two sons are found to differ considerably from each other in respect of their strength, knowledge etc. Nothing but *Adrishta* (pre-existence) can explain this difference.

According to the Jainas, the Adrishta is *Material* (i.e., due to attachment of the soul to Pudgala). The Body etc., of the soul in its future incarnation are determined by the Karma-atoms which flow into it owing to the peculiar acts and tendencies of the soul in its present life. The soul is ruled by Adrishta i.e., bound in the fetters of Karma. The Naiyayikas, on the contrary, look upon the Adrishta as a special attribute of the soul; the philosophers of the Sankhya school regard it as a mode of the *Prakṛiti*; according to the Buddhists, Adrishta is *Vasana* i.e., a peculiar psychical tendency; the Vedantists maintain that it is *Avidya* or nescience. By regarding the Adrishta as Material the Jainas mean to oppose all these theories.

The Jaina conception of the soul has been indicated above. With the theories of the Sankhya and other schools of Indian philosophy, it has points of similarity; it is different from them as well. This shows that the Jaina philosophy is one of the oldest philosophical systems of India. We cannot admit that the Jaina system is a new system, developed after the Buddhistic period; nor even can we suppose that it evolved during the life-time of Gautama Buddha. If the Jaina theory is in some respect similar to the Nyaya, the Vedanta etc., and in some respect different from them as well, it may safely be concluded that the Jaina doctrine was developed in those forgotten ages of the past when the Nyaya systems etc., were developed. History and antiquarian researches point to the same conclusion.

[Concluded].

Translation of the Deva, Shastra and Guru Puja.

BY

Champat Rai Jain, Vidya Varidhi.

(Continued from page 133).

MAY that Jinendra be eternally victorious who is like extreme Felicity for all Living Beings, who is the knower of all the objects of the three periods of times, who is the Destroyer of the affliction of Evil Deeds of all beings, whose pure fame is known all over in the three Regions of Space (the Universe), who has overthrown Cupid's power and destroyed the four kinds of inimical Karmas, who is endowed with matchless unperishing Glory, round whose throat are thrown, so to speak, the arms of the goddess Mukti (Salvation), whose Feet are worshipped by Indras of handsome necks, and whose worship is performed by Devas on the occasion of the Kalyanakas.

O Thou endowed with extraordinary Glory and Grace ! O Lord of the Universe ! May You be ever victorious ; ever victorious ! Thou art the sole Protector of the souls that are floundering in the ocean of life (birth and death) ; hence, may Thou be ever attaining Victory ! attaining Victory ! Victory ! Victory (to the Jinendra) Breaking through the darkness of deep ignorance I worship Thee to attain to Light ! Be Thou pleased with me !

Om, Rhim, O Worshipful Jinendra ! Do Thou come hither, come hither

Om, Rhim, O Worshipful Jinendra ! Be Thou seated here, be Thou seated here.

Om, Rhim, O Worshipful Jinendra ! Do Thou come near me, near me.

O Goddess ! O Goddess Wisdom ! O Worshipful One ! I am the adorer of the pair of Thine lotus feet ; with devotion do

I pray Thee that Thou, born from the mouth of the Jinendra, O Mother ! be pleased with me and ever dwell in my heart and granting me Right Faith, protect me. I now proceed to worship Thee !

Om, Rhim, The twelve-fold Sruta-jnana (Wisdom Divine) ! Come hither ! Come hither !

Om, Rhim, The twelve-fold Sruta-jnana. Stay here, Stay here.

Om, Rhim, The twelve-fold Sruta-jnana ! be connected with me ! be connected with me.

He who is worshipped by all Jivas for the excellence of his conduct, who has attained to greatness on account of his faultless austerities in the world, who is the senior to (greater than) all other living beings, by reason of his uncommon virtues: I shall worship the pair of lotus feet of such a great Preceptor !

Om Rhim, The Acharya, the Upadhyaya and the community of all saints come hither ; come hither !

Om Rhim, The Acharya, the Upadhyaya and the community of all saints, be seated here ; be seated here !

Om Rhim, The Acharya, Upadhyaya and the community of all saints, be connected with me, be connected with me !

I worship with a stream of water which is as pure and sacred as the water from the ocean of milk Lord Jinendra at whose feet, the king of the gods of the heaven, the Ruler of the gods of the Naga Loka (below the Earth) and the Emperors of men bow their heads : also (I offer worship) to the Word of the sacred Law as well as the Saints.

Om Rhim, With water, I worship the Arhat Parameshtin, who is endowed with all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions) birth, death and the rest and who is possessed of six and forty divine attributes.

Accomplished !

Om Rhim, To eradicate the afflictions of embodied life, (birth, decay and death), I worship, with water, the word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, and which is composed in the Syadvada-naya style (or expression), and which comprises the twelve Angas, i.e., departments of Knowledge of Divine !

Accomplished !

Om Rhim, With the desire to destroy the misery of birth, old age and death, I worship with water, the Acharya (Head or leader of Saints), the Upadhyaya (the philosopher-saint) and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct as well as all other saintly virtue !

Accomplished !

With that superb kind of sandal paste that has attracted the bees by the excellence of its fragrance, I worship Lord Jinendra, the Word of the Sacred Law and the saints whose Teaching removes the miseries of all living beings, who are breathing hard under the multifarious worries of the world !

Om Rhim, To eradicate the affliction of embodied life, with sandal-wood paste I worship the Arhat Parameshti, who is endowed with the all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions) birth, death and the rest, and who is possessed of six and forty Divine attributes !

Accomplished.

Om Rhim, To eradicate the affliction of embodied life, I worship with sandal-wood paste, the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, and which is composed in the Syadvada naya style (of expression) and which comprises the twelve angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim, With the desire to destroy the misery of birth, old-age and death, with sandal-wood paste I worship the Acharya, the Upadhyaya and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues !

Accomplished.

With unbroken glistening rice, I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like a ship to cross the shoreless sea of Samsara (transmigration) !

Om Rhim, To attain to the indestructible state, I worship with rice, the Arhat Parameshtin endowed with the all-embracing infinite knowledge, devoid of the eighteen doshes (afflictions) birth, death and the rest and possessed of six and forty divine attributes !

Accomplished.

Om Rhim, To attain to the indestructible state, with rice I worship the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, which is composed in the syadvadana style (relativity of expression) and which comprises the twelve angas, i.e., departments of Knowledge Divine !

Accomplished.

Om Rhim ! To attain to the indestructible stage I worship with rice, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues !

Accomplished.

With *kunda* and lotus flowers I worship Lord Jinendra, the Word of the Sacred Law and the Saints, who are like the Sun in enlivening the lotus-like hearts of the bhavya souls, and the fore-most amongst those who have described the best and the purest charitra (life) !

Om Rhim ! To eradicate the sexual urge I worship with flowers the Arhat Parameshtin, endowed with the all-embracing infinite knowledge devoid of the eighteen doshas (afflictions) and possessed of six and forty attributes !

Accomplished.

Om Rhim ! To eradicate the sexual urge I worship with flowers the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvadana style of expression and which comprises the twelve angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim ! To eradicate the sexual urge I worship with

flowers the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities.

With the best of naivedyam (foods) I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able, like the (bird) garuda, to destroy the proud and the terrible serpent of Kama (sexual urge) !

Om Rhim, To destroy the affliction of hunger I worship, with naivedyam (eatables), the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attributes !

Accomplished.

Om Rhim, To destroy the affliction of hunger I worship with naivedyam, the Word of the Sacred Law which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style and which comprises the twelve angas, i.e., departments of knowledge Divine !

Accomplished.

Om Rhim! To destroy the affliction of hunger, I worship, with naivedyam, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities !

With brightly burning golden lamps do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able to destroy, as light destroys darkness, the deluding darkness of Mohaniya karma that has deceived the whole world and cancelled the beneficial function (of self-knowing) of the soul.

Om Rhim! To destroy the deluding darkness of the Mohaniya Karma, with light, I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas afflictions) and possessed of the six and forty divine attributes !

Accomplished.

Om Rhim ! To destroy the deluding darkness of the mohaniya karma with light, I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra,

which is composed in the syadvada-naya style of expression and which comprises the twelve angas i.e., departments of knowledge divine.

Accomplished.

Om Rhim ! To destroy the deluding darkness of the mohaniya karma, with light, I worship the Acharya, the Upadhyaya and all the Saints, who are endowed with Right Faith, Right Knowledge and Right Conduct and all other saintly qualities.

Accomplished.

With an incense whose fragrance has surpassed in excellence all other saints, do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like a bright fire to burn up the stores of the eight kinds of Karmas !

Om Rhim, To destroy the eight (kinds of) Karmas, with incense do I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attributes !

Accomplished.

Om Rhim, To destroy the eight (kinds of) karmas, with incense do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve Angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim, To destroy the eight (kinds of) karmas, with incense do I worship the Acharya, the Upadhyaya and all the saints who are endowed with the Right Faith, Right Knowledge, Right Conduct and all other saintly qualities.

Accomplished.

To obtain the Moksha fruit, with the best of fruits do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are not obtained by those hopelessly given to desire and passion, and who are unconquerable by the false debaters !

On Rhim, To obtain the Moksha fruit (phalam) with fruits do I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions) and possessed of the six and forty divine qualities !

Accomplished.

Om Rhim. To obtain the Moksha fruit, with fruits do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., departments of knowledge divine.

Accomplished.

Om Rhim, To obtain the Moksha fruit, with fruits do I worship the Acharya, the Upadhyaya, and the Saints who are endowed with Right Faith, Right Knowledge, Right Conduct and all the saintly qualities !

Accomplished.

With pure water, sandal-wood paste, rice, flowers, naivedyam, fragrance-emitting incense and with diverse kinds of fruits, do I worship the Lord Jinendra, the word of the Sacred Law and the Saints who are the source of all merit !

Om Rhim, To obtain the indestructible status, with an argha do I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attributes.

Accomplished.

Om Rhim, To obtain the indestructible status, with an argha do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim, To obtain the indestructible status, with an argha do I worship the Acharya, the Upadhyaya and the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as all the saintly qualities.

Accomplished.

SHRI ANTARIKSHA PARSVANATH CASE.

PRIVY COUNCIL JUDGMENT.

Privy Council Appeal No. 69 of 1927.

Honasa Ramasa Lad Dhakad and others ... *Appellants.*

v

Kalyanchand Lalchand Patni Gujrathi and
others *Respondents.*

From

THE COURT OF THE JUDICIAL COMMISSIONER
OF THE CENTRAL PROVINCES.

JUDGMENT OF THE LORDS OF THE JUDICIAL
COMMITTEE OF THE PRIVY COUNCIL,

DELIVERED THE 9TH JULY, 1929.

Present at the Hearing :

LORD BLANESBURGH.

LORD TOMLIN.

SIR LANCELOT SANDERSON.

[*Delivered by* LORD BLANESBURGH.]

AT Shirpur, in the District of Akola, there has stood for five hundred years, and it may be for much longer, the Jain Temple of Antariksha Parasnath. The Jains are roughly ranged into two main divisions-the Digambaris, represented in this suit by the appellants, and the Swetambaris, represented by the respondents. One of the essential religious differences between the two is that Digambari idols are worshipped in a state of complete nudity, while the idols of the Swetambaris are revered draped and decorated with jewellery and ornaments. This deep-seated doctrinal or liturgical difference between these influential sections of the Jain community lies at the root of the dispute which has ripened into this portentous litigation.

In the temple at Shirpur there is an ancient idol, "Shri Antariksha Parasnathji Maharaj," believed by the Svetambaris to be self-existent. The deity is held in deep veneration by them, also by the Digambaris. It has apparently been a subject of controversy time out of mind whether it is a Svetambari or a Digambari idol, and whether as originally existent it was covered at the waist by a tie or band carved out of the stone or sand of which it is composed—as the Svetambaris assert—or whether, it being apparently agreed that the private parts are not visible to the worshipper, this resulted not from any tie or band or other physical covering but from the actual posture of the idol itself, as is the contention of the Digambaris. The Svetambaris had been used from time to time to plaster the idol's body as a result of which that which was alleged by them to be a self-existent waist band had in the Digambari view been produced and the immediate occasion of the suit was that on the 13th February, 1908, the defendants 1 to 7, with other Digambaris acting in the interests of that sect, chiselled, as the plaintiffs alleged, by means of iron instruments, the alleged self-existent tie and waistband from the body of the idol and removed the plaster and erased the lines on its hands and ears, outraging thereby the religious feelings of the Svetambaris. For all this the plaintiffs claimed Rs. 15,003 as damages. But the scope of the suit was not limited to that claim. It became the medium for vindicating Svetambari pretensions ranging far beyond its immediate occasion. By their plaint the plaintiffs asserted that the property in and right of management of the entire temple was and always had been exclusively in the Svetambaris. On that footing they claimed substantive relief against the defendants as representing the Digambaris. And the defendants were not slow to take up the challenge so thrown down, for although from time to time objecting to the regularity of the suit during its progress in India, they joined, without regret apparently, in this prolonged conflict, which, after nearly 23 years of litigation in India, has at length been brought before His Majesty in Council for final adjudication.

The Svetambari case as put forward by them can be

shortly stated. Both the Temple of Shri Antariksha Parasnath at Shirpur and that idol therein belong to their sect of the Jain community. It had been the uninterrupted privilege of the sect from time immemorial to worship the idol with the part showing the male organ covered up by a waist-tie and band and jewels and pastings on the body. The Svetambaris alone had uninterruptedly managed the affairs of the temple and of this idol, the Digambaris having no part or lot therein, until 1905, when, with due consideration, as it is put, for the desire of the Digambaris to worship the sacred deity in their own way, some members of the Svetambari sect disinterestedly effected an arrangement whereby the Digambaris were permitted to worship the idol at specified times without ornaments and under certain rules which safe-guarded the religious beliefs and the customs of the Svetambaris. But after two years' co-operation the Svetambari followers had become convinced that the continuance of the association with the Digambaris was detrimental to the religious sentiments, rights and management of the Svetambaris, and on the 13th February, 1908, matters came to a head, when the idol was mutilated by defendants 1-7 in the manner already referred to. Since then the defendants had been obstructing the Svetambaris in placing upon the deity its accustomed ornaments and in restoring it to its self-existent form. And the plaintiffs claimed damages: injunctions restraining the defendants and other Digambari followers from raising any obstacle to the management of the Samsthan by the Svetambaris or the restoration of the image to its original form by them. Declarations were asked for, framed so as to obtain a decision from the Court that the Svetambari management of the temple and idol was absolute and uncontrolled; that no worship of the deity except in its self-existent condition and covered as required by the religious principles of the Svetambaris should take place, and injunctions were sought to make these declarations effective at the instance of the Svetambari.

The answering case of the Digambaris may not inadequately be described as a complete repudiation of the claims of

the Svetambaris, with the counter-assertion, by themselves, of rights over the temple and the idol as extensive and as absolute as those put forward by the Svetambaris. Their case is to be found in the written statement of defendant No. 8, which was adopted as their own by the other defendants.

In the course of that statement the charges of the plaintiffs with reference to the alleged mutilation of the idol by defendants are repudiated, and the views of the Digambaris with reference to the original form of the idol are put forward. With reference to these charges it may at once be stated that the plaintiffs' allegations as to the defendants' responsibility were not established at the trial, and their claim for damages, which was resisted by the defendants on the technical as well as on substantial grounds, has failed and is no longer persisted in.

For the rest, the case presented by the written statement referred to was that the temple in question originally and absolutely belonged to the Digambari Jains, the Digambaris at Shirpur doing all the management, with the help and advice of other followers at Khamgaon and Karanja. The association between the two sects referred to in the plaint was stated to have been brought about by an invitation from the Digambaris to some respectable gentlemen from among the Svetambaris to join in a committee of management under an arrangement which continued until 1908, when the Treasurer and Vice-President of the Committee, both Svetambaris, with a view of withholding the entire wealth of this Digambari temple, had kept back the accounts which, when called upon, they had agreed to present; in consequence of which conduct, as appears to be implied in the written statement, the association, itself originated by the Digambaris, came to an end at their instance. In confirmation of the assertion that the temple and the idol were Digambari, it was pointed out in the statement that the Deity in question was Digambari in its position, having been installed by a Jain Digambari King in a temple of Digambari style and construction, and that, itself a principal idol, it was surrounded by Digambari idols worshipped only by Digambaris. The Svetambari had never worshipped this deity with the *chakṣu* and

tika and ornaments, and they had never been permitted by the Digambari so to do.

No conflict could be more complete or elaborate. Each of the two sects asserted an exclusive property in the temple and idol, with a right of management entirely uncontrolled. Joint control imposed by the one sect upon the other was a suggestion foreign to the cases of both. It was the common position as pleaded that the period of association, so vaguely referred to by both contestants, in no way infringed upon the absolute and exclusive rights claimed by each of them. The association as put forward on both sides was no more than a temporary arrangement that could at any time be brought to an end by those who by invitation had brought it into being. The vital importance of these identical pretensions will emerge in the sequel.

The cases so put forward were litigated at a great length and over many years, first in the Court of the Additional District Judge of Akola, and on appeal before the learned Judicial Commissioner of the Central Provinces. At the trial, many witnesses were called on both sides and many exhibits produced; 600 of these were put in on the plaintiffs' side alone. In the result, on the cases so made, the findings of both Courts are concurrent and are expressed in judgments of great elaboration and meticulous care. Broadly, the findings are in favour of the Swetambaris. These had all along been in actual management of the temple and idol; their title and right of management had been exclusive, and they had been worshipping the image with jewels, ornaments and paintings, the male organ of the deity being covered with the waist-tie and band for a period which could not be definitely ascertained, but at any rate from 1847-48. The Digambaris had also been allowed to worship in their own way in the temple; but the witnesses of the Digambaris on the point of the ownership of the temple and its management were not believed.

As the result, however, of the evidence taken, the period of association, guardedly dealt with by both disputants, assumed a significance more decisive than either of them had been prepared to acknowledge. It was disclosed that, at the com-

mencement of the present century, the management of the temple, although nominally in the hands of the Svetambaris, had been in fact usurped by the servants of the temple, known as Polkars, who for many years had exercised independent control and had become "perfect masters of the situation," as the learned Trial Judge expressed it. They set their employers at defiance, and, to consolidate their own position, tried to play off the Digambaris against the Svetambaris. They also maltreated and plundered the pilgrims. The two sects united to face a common enemy, and in order to deprive the Polkars of the powers they had usurped, the Digambaris, at the instance of the Svetambaris, agreed to co-operate, with the result that in May, 1901, a joint committee of equal numbers of Svetambaris and Digambaris was formed to undertake the management of all affairs, the prime mover in the arrangement on behalf of the Svetambaris having apparently been Kalyanchand Lalchand, one of the present respondents.

This committee, acting on behalf of both sects, joined in instituting criminal proceedings against the Polkars, who, as a result, were reduced to the position of servants of both. It was clearly the view of the learned Trial Judge, not dissented from on appeal, that but for the aid of the Digambaris then rendered, and but for the monetary assistance then provided by them, the temple and all control over it would have been lost to both sects.

This made all the more significant the proceedings at a general meeting of the Jains in 1905, at which, the Joint Committee still being in management, there was framed a scheme whereby the worship of the idol was to be performed by both sects in turns according to a regular time-table, which allocated precisely the same length of time for worship to each sect. The result, as held by both Courts, was that for the further period between the ejectment of the Polkars and the quarrel over the plastering of the idol in 1908, the two sects managed the temple through their committee, and worship was carried on by each sect in accordance with its own ceremonies and observances as prescribed by the time-table propounded in 1905. And, in the view of the learned Trial Judge, these

arrangements set at rest all disputes as to worship and as to the management of the Samsthan so far as the peculiarities of their worship and devotion went, and they practically set a seal upon the recognised privileges of each party. Giving effect, therefore, to a plea of estoppel set up by the defendants, he held that the plaintiff Swetambaris could no longer deny the right of the Digambaris to the joint management of the temple and to the worship of the idol in their own way as both of these matters were left in the year 1905.

The learned Judge's decree is dated the 27th March, 1918. Naturally no declaration that the Swetambaris are entitled to any exclusive right of management is made, while the claims of the Swetambaris to exclusive privileges of worship are disallowed. The parties are to adhere to the time table of 1905 and to obey the time regulations and procedure of worship in their own time as settled then. The collections of money and offerings are to be made by the two sects as hitherto from the time of the separation of their *gadis* and cash. The Swetambaris are to be entitled to worship the image with the ornaments *chaksu*, *tika* and the like, according to their forms of worship, but only in their own time: no injunction is to restrain the Digambaris from insisting upon their right to worship the image without ornaments, and in their own way and in their own time according to the time-table. Each party is therefore directed strictly to adhere to the time-table and the time limit imposed therein.

Finally, an injunction is granted against the defendants and all other Digambaris restraining them from interfering with the Swetambaris in the plastering of the idol so as to show the configuration on it of a waist-band and waist-tie and certain marks on the ears and palms, but the order directs that "these marks shall not be so bold and prominent so as to be offensive in any way, and that they shall be shown with as light a touch of plaster and as faintly as possible."

Both parties were dissatisfied, and the surviving plaintiff Swetambaris by notice of appeal and the defendant Digambaris by cross-objections to the decree, set up again before the Court

of the Judicial Commissioner, Central Provinces, their respective cases as originally pleaded. Before that Court, however, as stated in its judgment, the Swetambari appellants no longer contested the right of the Digambaris, as declared by the decree of the Trial Judge, to worship in their own way and in their own time, according to the time-table, to which must be added the statement of their Counsel before the Board that they now make no claim to the collections of money and offerings made by worshippers during the periods of worship assigned to the Digambaris. The cross-objections of the Digambaris having failed to impress the Court, the issue there, at the end of the day, resolved itself into the question whether the Subordinate Judge was wrong in refusing to grant to the Swetambaris a declaration of their exclusive right of management, Counsel for the Digambaris finally contending only for the retention of the joint management as decreed by the Subordinate Judge. In the result the Appellate Court declared and held that the Swetambaris were, on the facts found, entitled to the exclusive management of the temple, and that the plea of estoppel set up by the written statement had no reference to that position.

The conclusions of the Court are embodied in its decree of the 1st October, 1923. It is from that decree that the present appeal is brought.

On full consideration of the whole case their Lordships have reached the conclusion that the decree is right.

The plea of estoppel contained in the written statement is perfectly general in its terms, and the defendants, when asked, refused to give any particulars of its meaning. In the absence of such particulars it seems to their Lordships impossible for the appellants to contend with success that it was thereby intended to set up against the plaintiffs' claim to exclusive management an estoppel which would at once be fatal to the same claim then being substantively put forward by themselves.

But the question is not only one of form or of pleading. It is also one of substance. The appellants' case forcibly presented to the Board was that the facts found by the learned Trial

Judge imported an agreement between the two sects as definite and permanent in the matter of joint management, as the time-table in the matter of worship was now admitted to be. No such agreement, however, is pleaded even in the alternative. No issue with regard to it was directed. No such issue could have been directed as the existence of such an agreement was entirely contrary to the only pleaded case either of the plaintiffs or of the defendants. Moreover the evidence taken was not pointed to any such issue, and, as it stands, is in all its prolixity on this issue, incomplete. In saying this, their Lordships have specially in mind the absence of Kalyanchand from the witnessbox—an absence only justifiable by the fact that this matter on which his evidence must have been so direct was not in issue at the trial. Lastly, the concession of the time-table now made by the respondents does not, as it seems to their Lordships, carry with it any admission of a right 'on the part of the Digambaris to participate in the management. No one has, in fact, suggested that the time-table without management is valueless. On the contrary, the evidence shows that this has been the prevailing order since the final rupture between the parties took place in 1908.

Their Lordships need hardly affirm that what they may call the Digambari right to the time-table as now declared, with all its implications, is in no sense a matter of favour. It is a matter of right of being enforced in execution. The Svetambaris will understand that any interference with the full enjoyment of that right by the Digambaris will bring them into conflict with the Courts. Nor will they forget that, by the admission of their learned Counsel before the Board, they make no claim to the collections of money and offerings made by worshippers during the Digambari periods of worship. With these matters kept fully in mind by the Svetambaris there seems to their Lordships to be no reason why under this arrangement the relations between the two sects should not in this matter be in the future entirely harmonious.

In the result, therefore, the appeal fails and their Lordships will humbly advise His Majesty that it be dismissed with costs.

Their Lordships will further humbly advise His Majesty that a petition lodged by the appellants for a stay of execution of the decree of Judicial Commissioner be also dismissed with costs.

Religion of Mahatma Gandhi.

BY

J. K. Mehta, M.A.

THE personality and principles of Mahatma Gandhi have attracted so much world-wide interest that the question as to what is the exact religious belief of this unique figure in the present-day world would prove interesting.

Mahatma was born of parents who were Vaishnavas (a Hindu Sect following Shri Krishna) and were orthodox. He himself never appears to have been orthodox and even at an early age manifested that love for abstract truth which in later life was to serve the purpose of religion. Beyond this love of truth and a rigid vegetarianism Mr. Gandhi had not any of the distinguishing signs of an orthodox Hindu when he was in London studying for the bar.

He began to study the Bhagvadgita in fact at that very time. His keenly analytical mind and his ruthless self-introspection were not a fit preparatory ground for evolving a religious or a mystical personality.

He remained in India and practised as a Barrister for a few years, after which he went to South Africa and settled there.

Throughout all this period he remained a devoted lover of truth, but in religious matters was more or less eclectic. In South Africa he came under the influence of Christian missionaries and friends, and the Message of the Man of Sorrows must have struck some responsive chord in his heart as he himself admits he was on the point of being converted to Christianity.

One thing with Mahatma Gandhi always is his transparent, reckless and courageous honesty, and the defects and deficiencies

cies of Hinduism, as he saw it, could not be glossed over nor hidden away from sight even before his own inner self.

Having knocked, however, at the gates of Christianity, he retraced his steps towards his ancestral religion and took to Hinduism albeit with a tinge of Christianity.

His correspondence with Tolstoy must have also influenced his religious beliefs, specially when he realised that Christianity, as Tolstoy interpreted it, had room for the Passive Resistance^{*} movement as he conceived it for the relief of sufferings of his countrymen in South Africa. Probably what led to his final decision against Christianity was his extreme vegetarianism, which did not find a sufficient satisfaction in the Christian doctrines and precepts.

Only a few years back when I had occasion to point out to him the incomparable excellence of the Message of Christ, he remarked that even so far as the New Testament was concerned there was no prohibition or disapproval of the slaughter of animals. To him the animal life is so very important and precious that he cannot approve even of the silence of the New Testament (sometimes the silence even turns into approval), with regard to this question.

What moulded his mind and temperament with regard to such questions and religious beliefs in general was more than anything else teachings of a Jain merchant named Rajchandra, whose writings evinced a very deep study of Jain Philosophy and Religion. These books are intensely ethical and have earned from the Jains his reputation almost of a later-day Saint.

Jainism like Buddhism is mainly an ethical religion and is more or less materialism in its outlook. It does not recognise God^{*} but sees of the Universe as a system of Law and Order without beginning and without end. Though it does not recognise any one Prophet, it recognises several *Tirthankars*—great men who by their power of mind and religious exercises have been a powerful force for good in the world.

^{*} Jainism believes in God as the Most Perfect and Supreme Being but not as the creator and ruler of the World. Ed. J. G.

Mahatma Gandhi calls himself a Sanatani Hindu, that is, an orthodox Hindu believing not in castes and sub-castes but only in four principal castes. He does not, however, believe in untouchability nor in restrictions on interdining.

His love of truth has led him to write on not a few occasions in scathing terms regarding some of the evils of Hinduism and he has many a time several defects under his powerful and unflinching searchlight.

Though he styles himself as an orthodox Hindu, he is not recognised as such by the orthodox pandits, many of whom are opposed to him because of his fight for the untouchables and his radical views regarding social reforms.

His interpretations even of the religious Scriptures are all his own, and sometimes novel and original. Thus he reads even in the Bhagvat Gita (The Song of Songs) support to his favourite doctrine of Non-Violence, though this Gospel was preached by Shri Krishna to Arjun on the field of battle, and the Message was to cheer up the drooping spirits of the latter, who was entirely unnerved on seeing opposed to him in serial ranks his friends, his preceptors and his intimate relations.

Shri Krishna asked him on various reasons put forward one after another with the skill of a dialectician and the logic of a statesman to take up arms and fight.

Similarly the views of Mahatma Gandhi on Brahmacharya (rigorous chastity), though they find an echo in Hindu Scriptures, get their support from some Jain doctrines and beliefs. Mahatma Gandhi would ask husbands and wives to observe Brahmacharya and maintain brotherly and sisterly relations to each other. This is not a message of Hinduism but the doctrine of Non-Violence in its extreme form he enjoins is also not a product of Hindu Religion but a direct emanation of Jain teachings and writings.

There are public prayers held in Mahatma Gandhi's Ashram twice a day, one at 4 a.m. and one at 6 p.m. There are religious songs sung on such occasions, but no passion or fervour is introduced in such songs on these occasions as is the case with Hindu religious songs generally.

The atmosphere at 4 a.m. is peaceful, quiet and calm and under the light of the Stars peaceful and soft singing is followed by a few words generally explanatory of the songs from Mahatma Gandhi himself. His speech is chaste but incisive and the general tenor of worship is theistic. Members of any religion can take part in these morning and evening worships.

Mahatma Gandhi cannot be said to belong to any definite religious creed, and, as he reiterates often, his religion is the Religion of Truth and Non-Violence.

What has affected most, however, his beliefs and principles is Jainism and he may, therefore, be more of a Jain than of anything else.

[*The Mumbai Mitra*]

14—7—29.

Reviews of Books and Periodicals.

Namaskar:—This is Book I of the Health Propaganda Series (Arogya-Samvardhaka-mala by Vaidya Ganesh Pandurang Paranjape, Sangli, Price Annas 6 only.

The writer of this small book, Vaidya G. P. Paranjape, is himself a great expert and instructor in physical exercises. He has already published ten books in Marathi all of which have been heartily received by the Marathi reading public. The book under review is a translation in English of the 5th book of this Series and treats about Namaskar. It was a practice of the ancient Indians, men, women and children to bow down to the Sun God every morning according to the rules specially laid down in the Shastras. The aim of this religious practice was threefold physical, intellectual and spiritual. The author has clearly and fully described with half-tone illustrations the twelve postures that constitute the exercise of Namaskar, which if performed daily would give one sound health and vitality. A sound body will have a sound mind; and a sound mind is quite essential for spiritual progress. This exercise can be taken by all and it requires no paraphernalia. Its simple and scientific movements

lead to the symmetrical development of the body and strengthen external as well as internal organs. The concentration of mind during exercise makes it pure and strong. The exercise produces maximum of benefit with the minimum loss of time and money.

The book will be found to be extremely useful, and instructive to all those who are interested in physical culture. We congratulate the author for writing this book on a subject which is of vital importance and practical use to the young generation of the present. We hope that his other books also will be equally useful and interesting.

The System of Plotinus by the Editors of the "Shrine of Wisdom" published by the Shrine of Wisdom. Price 3sh. This manual presents a systematic exposition of the Plotinian Religious Mysticism. Those who have neither the time nor the opportunity to study the Enneads themselves may thus have a glimpse of the Plotinian Teachings in a synthetical form, whilst those who desire to go more thoroughly into the various treatises may approach the Enneads. Synthesis has been aimed at rather than Analysis, with the endeavour to reveal the foundation of the Plotinian Philosophy upon the triple rock of the Divine Hypostases and the pathway to the Mysticism of Plotinus in the threefold quest for the Good, the True and the Beautiful.

Plotinus was born in the year 205 A.D., at Lycopolis, in Egypt, and died near Rome in 270 A.D. The exact dates of his birth and death are not known. He early began his search for Truth, but it was not until 28 years of age that he found what he sought when he met the great, but little known, Ammonius Saccas, "the God-taught Philosopher." He became the disciple of Ammonius subsequently performing the same work for his master as Plato had done for Socrates. Plato is the Master Philosopher and Idealist, while Plotinus is the Master of Philosophic Religious Mysticism. Many ideals of Plato are given practical expression and application in the System of Plotinus. The predominant personal characteristics of Plotinus were his honesty, sincerity, indifference to public opinion, gentleness, humility and fiery zeal for the cause of Truth.

He was pre-eminently distinguished for the strength and

profundity of his intellect and the purity and elevation of his life. He lived the life of an ascetic, austere simple in his habits. By his gentle and affectionate nature and his sympathy with all that is good and beautiful in the world, he won all hearts. His countenance, naturally, handsome, seemed—so Porphyry tells us—to radiate light and love when he discoursed with his friends. He was a great mystic. He not only knew the *truth* of what he taught but also the reality of it. The world of Sense held no attractions for him save in so far as it could express the world of Spirit.

He began writing in the year 252 A.D., but apparently without any intention of developing a comprehensive System. Altogether he produced 54 treatises which later were arranged by his disciple Porphyry into six sets of nine each, hence the six Enneads. Humanity owes much to the genius and untiring labours of the learned Porphyry, for without his work it is doubtful whether the Teaching of Plotinus would have been transmitted to posterity.

According to Plotinus soul is a centre. It is a focussing point for manifestation. It is a Unity and a Plural-Unity. It produces form. It is a Self-Motive Principle and a Self-Vital Principle. It is also a self-subsisting formative principle of essence. It is universal, essentially pure, perpetually active, incorporeal, infinite, indivisible, and indestructible. All souls are equal in essence but not in activity. When it is divine, it is truly itself, no longer a thing among things. It abandons beings in order to become a Beyond-being. He who knows himself to have become such, knows himself now as an Image of the Supreme, and when the Image has returned to the original, the journey is achieved.

The Plotinian Path to Liberation is threefold, viz., via the True, the Good and the Beautiful. In the Truth the intelligible unity of all things is revealed: in the Good the harmony and order of all life is manifested; but in the Beautiful is the final perfection and consummation of all. All ideals are latent within the soul. Hence it rejoices when it beholds Truth, and is happy when it is in harmony with the Good: but its

highest experiences are those wherein it glimpses the Supreme Beauty.

The Divine Pymander of Hermes Trismegistus by the Editors of the Shrine of Wisdom, published by The Shrine of Wisdom. Price Rs. 2/3. This Manual endeavours to systematize and to unfold something of the significance of the writings attributed to Hermes Trismegistus. The numerous profound truths, which the Corpus Hermeticum contains, are not easily recognizable from a general perusal of them in the form in which they are usually presented. Many of the early Church fathers accepted the Trismegistic writings as being both ancient and authoritative, sometimes utilizing them to support Christian doctrines; while the Philosophers, in whose works they appear, did not question their authenticity. Some of those who quoted from them were: Iamblichus, Justin Martyr, Tertullian, St. Cyprian, Eusebius Pamphilus, Clement of Alexandria, Suidas and Julian the Emperor. And nearly all the Spiritual Humanists of the Middle Ages ranked them, especially the Pymander, in the very first list of religious literature.

The Extracts contained in this Manual are not from any one particular version, but are the result of a comparison of three English Translations.

It was believed that the Supreme Lord appeared as the Divine Pymander, "Shepherd of men" to Hermes Trismegistus, the mighty Egyptian Hierophant, called also Mercurius Termaximus, and revealed to Hermes truths about God, Cosmos and Man.

According to the Pymander, God is the Father, the First Principle and Idea, Who produces and contains all things. Nous is full of God, and as the Mind of God, it is not only the Image of God, but also the Archetype of all things which are expressed in the Cosmos.

The Perfect Cosmos gives expression to what is in the Mind or Nous of God and in that of all His Ministering Intelligences. It is a mighty System of Orders superimposed upon orders, of orders within orders, of worlds within worlds. Thus, in the Cosmic sense, it truly embraces all things and all the seven primal conditions of existence.

Archetypal Man, as Nous, is full of God, and reflects His image in the Cosmos. Since Nous is in Soul, and since all things are full of Soul, Man, as Soul and Nous, embraces the whole Cosmos,—but in this subjective sense only.

The last chapter in the book speaks about Regeneration. When the Soul of man becomes truly self-conscious, he realizes his inherent immortality, rises above the laws of natural generation, and enters upon his supernatural Regeneration.

The Simple Way of Lao Tsze by the Editors of the Shrine of Wisdom. Price 3. This Manual gives a beautiful analysis of the Tao-Teh Canon, with comments. Lao Tsze was a great Chinese Teacher and was born in the year 604 B.C. His name means "old-young," and he has been called "The Old Philosopher." He was himself a symbol of that Mysterious Virtue and Supernal Simplicity belonging to the Servant of Tao, of which his writings speak. He was a Messenger of Peace, of Simplicity, of Humility; a Herald of the Inner Kingdom which is so inexplicably interwoven with the Outer Kingdom, but which passes not away. The Teaching of Lao Tsze, though so ancient, is still quite new, and even modern. In it are solutions to almost all the principal problems of the present day. The wonderful freshness of the ideas propounded by the Old Philosopher is a striking testimony that they are founded upon unchanging Truth; for, although twenty-five centuries have elapsed since they first held the minds of men, they are still to-day regarded as a corpus of thoughts of the highest excellence and profoundest significance. When, at the end of his mission, Lao Tsze was on his way to the Western Haven, his disciple Yin Hsi urged him to leave some evidence of his teaching and the result was Tao-Teh Canon. The complete work contained 81 short chapters divided into two sections. In the present edition they are re-arranged under four headings of Tao (the Unmanifested one); Yang and Yin (existence and non-existence); Teh (the Manifested One); and Wu Wei (non-action and action). Every chapter of the book presents a sublime teaching in simple and beautiful words. In its original form it is said to possess a peculiar and distinctive charm, a rhythm of its

own, which cannot be reproduced by a literal translation into English. It is only possible to catch glimpses of this spirit—this rhythm of life—by reflection on the words which veil and yet at the same time partially reveal it.

The printing and get up of all the Manuals of the Shrine of Wisdom are excellent.

NOTES AND NEWS.

Dr. Charlotte Krause.

Dr. Charlotte Krause of the Leipzig University accompanied by 21 students of the Vir Tattva Prakashak Institution of Shivpuri arrived in Madras on the 15th August. She was given a very cordial and grand reception at the Central Station by the Jains of Madras. On alighting from the train she was profusely garlanded by several gentlemen and by the secretaries of several institutions in Madras. Then she was taken in a grand procession to the Jain temple and then to the house of Messrs. Nagjee Purshottam & Co. in Mint Street where good arrangements were made for her stay. She was presented with addresses by the Jaina Young Men's Association, the Vir Vachanalaya, the Jain Chandraprabha Library and the South Indian Humanitarian League. She visited Mahabalipuram, Conjeeveram, Arni and Tirumalai. At Arni, the Jains gave her a very hearty and enthusiastic reception and presented to her a welcome address. She delivered a very interesting lecture on "Comparative Religion" to an audience of nearly thousand persons. In the city of Madras itself she delivered several lectures in Hindi and Gujarati and three lectures in English on "Correlations between the Veda and the Avesta," "The Kaleidoscope of Indian Wisdom" and on "An Interpretation of Jain Ethics." She and her students left Madras for Shivpuri on the 13th September 1929.

The Pioneer of August 4 publishes the story of a boy of six who snatched a knife from his father's shop, and fatally stabbed a lad of 17 who had been teasing him.

This tragic quarrel occurred on the road between Baghdad west and Kazimain.

The elder boy died within five minutes of the wound being inflicted. "Is he dead" he is alleged to have said, when arrested, "because if he is not dead I'll kill him the next time I see him."

This is an illustration of the worst type of vindictiveness, developed so early. Jainism calls it Anantanubandhi Kashaya. It may possibly be the result of the influences of his previous life; but in all likelihood it is due to his present surroundings. How vitally necessary it is to keep children among mentally and morally healthy, sober, peaceful, and tolerant surroundings.

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We have much pleasure in recording the Establishment of Shri Samant Bhadra Ashram at Delhi in July last.

Lala Makhan Lal Sahib has placed his spacious double-storied house situated at Karol Bagh at the disposal of the Ashram. The founder and Governor of the Ashram is Pandit Jugalkishore, a true and devout follower of Shri Samant Bhadra Acharya, an erudite research scholar, a pious shrawak, and a selfless gentleman, who has been for the last ten or twelve years devoting his time, in his retreat at Sardhana, in the study of the scriptures. It is a matter for congratulation to the Jain community that he has emerged from his cloister, and has decided to work for the upliftment of humanity.

The Jain community has already failed to take advantage of the opportunities, which have several times in the past, offered themselves; and if they lose this opportunity, they may never have it again for decades to come.

Pandit Arjunlal Seth's Jain Shiksha Pracharak Samiti was the earliest beneficial institution which was starved to death. The next to suffer was the Rishabha Brahmacharya Ashram of Hastinapur. The Jain Political Conference was smothered out

of existence. Little attention is being paid to the Bharata Jain Mahamandal. These were institutions, which had a liberal catholic outlook, and which could rightly and truly be called All India Jain Institutions. The Jaina Gazette, the only effective organ of the Jaina community, which is capable of the promulgation of Jainism far and wide is in a precarious condition, ailing at Madras. Though neglected, it has a wonderful vitality, and we hope that it shall yet live down, and survive the ill-treatment which is being accorded to it,

Men and money are both needed. The rich people should help with all the money they can spare, and capable workers should come forward with an earnest desire to work, to serve. Work is worship, and service is religion.

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In an assembly of six thousand people, on August 6, at Ommen, in Holland, at the camp of the Star in the East, J. Krishnamurti dissolved the Order of the Star in the East and declared that it was useless to try to re-establish order and harmony in the world through groups and organisations, while individuals themselves were chaotic, unharmonious, and disturbed.

The transformation of the individual must come first, "man being entirely responsible to self, creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory of self-fulfilment."

In one of his lectures he said : " I do not want you to believe in a world Teacher."

Mrs. Annie Besant, interviewed by Reuter, expressed the opinion that the dissolution of the Star in the East was quite logical in view of Krishnamurti's stress on individual judgment and liberty. "My fundamental belief in Krishnamurti as a world teacher" she stated, "makes me more inclined to observe and study rather than express an opinion on the method chosen by one whom I consider far my superior."

"The fundamental belief" of Ms. Besant is the Samyak Darsan of Jaina Siddhant. This is what is needed; and this is to come to us from Example and precept, or from within ourselves. An example is a rarity and precepts have been distorted or misinterpreted. We must therefore draw upon our own instruction for guidance, and this is what Krishnamurti has very rightly emphasised upon.

In this connection, Mr. George Lansbury, a member of the British Cabinet, told an interviewer: "We are at present taught to swear by Socialist, Bolshevik, Tory, or Liberal parties. Individual conscience is swamped in organisation. I rejoice that Mr. Krishnamurti has broken the bondage of mere organisation."

Organisation is power, is force; but mere organisation is a drag, a groove. Organisation with self-determination, working in co-operation with others but not in subservience to them, free independent thinking combined with concerted action, lead to success.

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What is Humour ?

Searching for an explanation of humour is much like searching for an explanation of life. We can see when it is present, and can classify its manifestations in a rough way; but explain we cannot. A very old definition identifies it with the unexpected, which is inadequate. There are stories which tickle hugely on the first hearing, and are dead ever afterwards; there are others which delight at the twentieth hearing. An authority in England has just offered a classification of the ludicrous under seventeen heads, which ought to satisfy the most critical. These are its varieties :—1 humour; 2, wit; 3, satire; 4, parody; 5, irony; 6, butts; 7, puns; 8, practical joking; 9, banter; 10, caricature; 11, sarcasm; 12, buffoonery; 13, the comical; 14, mimicry; 15, the farcical; 16, the grotesque; 17, the burlesque. With seventeen varieties to choose from we ought to be able to spend our lives in a continuous round of hilarity.

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Powers Of The Press

The population of continental United States is 120,000,000. Every morning of the year except Sunday, publishers lay before this population more than 13,000,000 newspapers; on Sunday morning, circulation is more than 25,000,00; every afternoon save Sunday 26,000,000 papers are put in the hands of the people.

Morning and afternoon circulations together total approximately 40,000,000 or one for every three persons, men, women and children.

President Hoover, speaking of the power of the press, said :

"It is almost final in its potency to arouse the interest and consciousness of our people. It can destroy their finer sensibilities or it can invigorate them."

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A Wonderful invention.

A young man has invented an aerial eye which can reveal territory over a range of 400 miles. The television set is installed in an aeroplane with a hole in the cabin floor through which images picked up are transmitted to a receiving station below. This development of radio vision will enable army commanders to obtain a continuous moving picture of enemy fortifications, troop movements, gun embacements and supply depots.

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After an Earthquake.

A survey by the Public Works Department of New Zealand of the district affected by the recent earthquake reveals great changes in the level of the land. An area eighteen miles long and about fifty broad has been raised. The maximum elevation is 16ft. compared with a maximum of 9ft. in the earthquake of 1885. The site of Murchison village has been lifted 4ft.

The earthquake which occurred on June 17, was the worst in New Zealand since 1855. Its effects were most damaging in

the Nelson and Westland Provinces in south Island. The township of Murchison in the valley of the Buffer River, where the shock was most severe was evacuated. Landslides blocked roads and communications and dammed rivers. Fifteen persons were killed.

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City Buried in Jungle.

The veil of centuries of oblivion is at last to be torn from the ancient city of Gedi, which for 300 years has lain crumbling to ruin in the dense African jungle only fifty miles from modern Mombass.

Professor Fleure, of the University College of Wales, who has been visiting Kenya Colony with the members of the British Association, believes that Gedi, known in Kenya as the "buried city", is of Persian origin and at least 600 years old. The ruins disclose a fine Arabic writing, especially in the mosques and tombs.

Professor Fleure thinks that Gedi would well repay investigations by archaeological and ethnological experts. He does not believe these would be difficult in view of the profusion of evidence provided by the ruins. The town was known to the tribes on the coast for many years, but it was shunned by them, because they regarded it as being haunted by the spirits of the dead, who wreak special vengeance on intruders. The lighting of a fire in the precincts of the ruins was considered particularly dangerous by the negroes, even if the fire was only a cigarette.

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Museum for Watches.

Herologists will be interested in the new building, which is being considered by the Herological Institute of America as the educational centre of the craft of watchmaking. It is to contain, a vast technical library and the finest masterpieces of the art. The estate of James Ward Packard, engineer and inventor, includes thirty watches of a value of \$30,000 has provided the nucleus for this venture.

One of these watches is a small universe in itself. On the back is the replica of the sky, with gold stars that change with the seasons. The mechanism is automatic; it accounts for leap year and the varying number of days in the months. It shows sunrise and sunset, mean solar time and apparent solar time. Comets and meteors alone are not represented.

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Aluminium Tram-Car.

Pittsburgh Pennsylvania, has what is supposed to be the first aluminium street car in the world. The car is built for vision—for the passengers. It has windows without the usual panelled obstructions, and they can be raised or lowered with facility. The vehicle was built with special attention to speed, comfort and safety. The seats are comfortable and one can recline at ease in them. The floor is made of flexylith, a non kid composition. The lights are subdued and arranged in such a way as to give their rays almost indirectly.

The colour scheme of the car is elaborate. The entire body and fittings are of aluminium. It is not much more than half as heavy as a car of the same size built of steel. Because of this light weight it can easily travel at forty five miles an hour and ride smoothly.

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A New Comet.

Unusual interest attaches to the discovery of a new comet by Mr. Forbes, an amateur astronomer at Rondebosch, a suburb of Cape Town, who has notified Dr. Wood, the Union Government Astronomer at Johannesburg Observatory. As it happened, Dr. Wood was entertaining a party consisting of Sir Frank Dysen, the Astronomer Royal, and eighty-two other scientists when the message was received from Mr. Forbes. Telescopes were immediately turned on the portion of the sky in which the comet was reported to have been found. Photographs confirm that it is a new comet.

Hunt For King Solomon's Mines.

Toiling under the scorching sun of Southern Rhodesia, three English girls are now carrying out the most romantic job of work that ever fell to the lot of English women.

They are searching for King Solomon's Mines!

The leader of the colourful little party is Mrs. Gertrude Caton Thompson, the explorer and archaeologist, and she has as her assistants Miss Norie, a professional architect, and Miss K. Kenyon, daughter of Sir Frederic Kenyon, Director of the British Museum.

The girls are well armed in case of emergencies and they have a specially chartered aeroplane to facilitate their moving speedily from place to place over the wide stretch of country where their work lies.

Miss Caton Thompson, who is a cool, self possessed young woman and who has her instructions from the British Association, left London in December.

She spent some time in Egypt arranging for her equipment for her adventurous quest, and she was joined by her companions in Southern Rhodesia at the end of the rainy season in the late spring.

The scene of the great work, now well under way, is the legendary site of King Solomon's Mines. Here stand the famous Zimbabwe ruins, consisting of large circular walls with fortified gateways, which are generally supposed to be fortresses and temples.

According to legends, King Solomon and the Queen of Sheba were associated with an older civilisation here and the late Sir Rider Haggard, the great novelist, has perpetuated them in his books.

Miss Caton Thompson is wary enough not to commit herself to any definite opinion on the possible truth of such legends, until her excavations have been completed.

"We know, however" she says, "that the Queen of Sheba and King Solomon had very large dealings in gold and that Rhodesia is a gold mining country but we have so far no tangible evidence."

Cure For Paralysis.

Successful experiments in curing paralysis by a simple and painless operation have been carried out in a famous London hospital. The treatment is the discovery of Dr. Ferdinand Assero a Spanish doctor of San Sebastian.

His operation was performed with a small steel rod fitted with a projecting ring. Dr. Assero made himself a second rod fitted with an electrical resistance unit for use in cases where heat is required.

"My operation is simple" he said to a pressman. "I insert the instrument in the nose and adjust it until my discovery of a sensitive spot causes the patient to swallow or shed tears.

"I then apply momentary pressure. In some rebellious cases I apply the pressure a number of times in the first treatment, and if that fails I apply heat.

Dr. Assero stated that these treatments cured rheumatism, and providing that there were no organic complications, almost immediate cure of paralysis followed.

The operations in London were carried out under the supervision of a foreign doctor resident in England. Further tests will be made before any official announcement is issued.

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The "Camelious Hump".

"One of my correspondents," writes W. P. Pycraft in the "Illustrated London News," wrote the other day to ask me whether the camel really does store water for his long desert journeys in his hump, or humps. There is a widespread belief that this is indeed the case. But it must share the fate of many other popular beliefs whose origins are untraceable.

The hump is really a reserve store of food, which takes the form of liquid fat, filling out a mesh work of tendinous, elastic tissue, comparable to the fat cushion on the head of the bottle

nosed whale. As the animals march under the blazing sun, for days on end, this store is drawn upon until at least the hump assumes a flabby condition, a mere bag of skin and fibres.

And what is true of the Arabian or one-humped camel, is true also of the Bastrian, or two-humped camel in Atis.

What was the predisposing cause which brought about the storage of oil on the back, in humps, instead of the more usual form of fat on some other part of the body, as in other animals is at present beyond us.

As touching the ability to store water attributed to the camels—they can indeed do this for times of stress; at it is caried not in the hump, but in special cells or cavities of the stomach. These take the form of numerous chambers opening into the stomach, and attached to its under-surface in the form of a semi-circular belt. Most of these chambers open into the "romen" or "paunch," but some into the "recticulum," or honeycomb." For the stomach of the camels—which are ruminants—is composed of several inter communicating chambers. In these animals, however, the compartment of the stomach known as the "psalterium" or "many plies," is reduced to a mere vestige.

In the course of rumination, in the camels, the water swallowed is strained off from the solid food, and stored up for future use in these water-cells, which, when filled, can be closed by the contraction of muscles surrounding the aperture of each. As the march proceeds, the store, which amounts to nearly two gallons, is slowly drawn upon; but until these and the "emergency rations" of the hump are consumed, the animal can run along without undue discomfort, although lasting, or with very little food. It does not seem to be generally realized that the stomach of the elephant is capable of storing a considerable quantity of water although the elephant itself is not only well aware of the fact, but makes good use of it.

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THE JAINA GAZETTE

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Vastupala, the Great Minister of Gujarat.

BY

Umrao Singh Tank.

IN the long range of the Jaina ministers and generals, Vastupala is perhaps the most interesting figure. His wonderful personality stands forth unrivalled in all its glory and greatness evoking admiration of every one who cares to go through the record of his life. He appears to have been a wise statesman, a valiant soldier, an ardent lover of art and an enthusiastic adorer of the divine muse. His charity knew no limit and his generosity recognised no distinction. Though himself a Jaina, he favoured all sects and creeds and even built mosques for the Mahomedans the much-despised *Mlechchhas* of the thirteenth century¹.

Vastupala came of a distinguished Pragvata (Porward) family of Anhilwad-Patan. His ancestors had been councillors to the Kings of Gujarat. His father Asvaraja married a young beautiful widow named Kumaradevi who bore him four sons Luniga² Malladeva, Vastupala and Tejahpala and seven daugh-

1 Dalal and Shastry, Naranarayananda, Introd. p. 1.

2. Luniga died in infancy. Malladeva also seems to have died young.

ters. Asvaraja was a devoted husband, a loving father and a dutiful son. He took his aged mother seven times in a palanquin to the holy Mts. Satrunjaya and Girnar and there is epigraphic evidence to show that during two of his pilgrimages he made one in A.D. 1193 (Vik. Sam. 1249) and the other in A.D. 1194 Vastupala was also with the party. He evinced deep interest in the works of public utility and sank wells, excavated tanks and built temples. On his death, Kumaradevi removed to a petty village, Mandli, where with motherly care she looked after the training and education of her children, the future support of the family.

Vastupala was married to Lalitadevi¹ while Tejahpala had Anupama² to wife. According to Merutunga, Anupama, though a plain-looking damsel was possessed of great virtues of the head and the heart and exercised considerable influence over her husband.

The Vaghela Kingdom was built on the ruins of the Chaulukya empire. Bhima II, (A. D. 1178-1241) proved an imbecile ruler. Under him, the Chaulukya government which had lost its old vigour and power of cohesion was rapidly going down to pieces. It was a period of disruption. The authority of the king was disputed by his over-powerful vassals and his word carried no weight. He no doubt enjoyed the semblance of royalty but the actual power had long departed from his sceptre. While Bhima was struggling to restore his supremacy in the north, Lavanaprasada established himself practically as an independent ruler at Dholka extending his sway over the country between the Sabarmati and the Narbada in the south as well as over the districts of Dholka and Dhandhuka. The usurper, so far as we know always professed to be a viceregent of his liege lord and sovereign, the emperor of Anhilwad-Pattan and was never in open rebellion against him. As a prudent man, he cared more for the substance than for the shadow. His attitude towards Bhima may be compared to that of the British

1. She survived her husband. 2. Died during the life-time of her husband.

Dewan—the East India Company—towards the Mughal Emperor, Shah Alam.

After the death of their mother, the brothers emerged out of their seclusion in search of employment. They were successful in their quest and as Vastupala himself puts it accepted the dependence of Bhima's minister. Later on their services were put at the disposal of Viradhavala and consequently, the brothers took their residence at Dholka. In A.D. 1220 (Vik. Sam. 1276) they were appointed as chief ministers. They proved themselves able administrators and prudent statesmen. "This power and confidence" observes the late Mr. Dalal "were not ill-placed. The contributions of these two brothers, who were valiant warriors and who possessed statesmanship of a very high order, to the expansion of the Kingdom and power of Viradhavala were very great. It was a great fortune of the Vaghelas that they got two such able statesmen to lay the foundation of their Kingdom which, however, came to a very early end, mainly on account of narrow-minded selfish ministers devoid of the love of the motherland."¹

"Under Vastupala" says one of his contemporaries "low people ceased to earn money by base means; the wicked turned pale; the righteous prospered. All honestly and securely plied their calling. Vastupala put down piracy and by building platforms stopped the mingling of castes in milk shops. He repaired old buildings, planted trees, sank wells, laid out parks and rebuilt the city. All castes and creeds, he treated alike."

In those days, Cambay was the chief port of Gujarat. It was wrested by Viradhavala from the chiefs of Latadesa and Vastupala was sent as its governor. Under his sympathetic and enlightened rule, the port rapidly regained its lost splendour and the people were happy and prosperous. While Viradhavala was engaged in quelling the insurrection of the Marwar chiefs Sankha, the chief of Baroach, made an attempt to recapture the lost port but his forces were totally routed by Vastupala who personally took part in the combat.

¹ Dalal, Vasantavilasa, introd. XV.

As a statesman, Vastupala was endowed with a rare gift of foresight and prudence. Altmash, (A. D. 1211-36) the then King of Delhi had chalked out an ambitious scheme of establishing Mahomedan superemacy all over India. One day Vastupala received information that the armies of the King of Delhi were on their march to invade Mewar, Marwar and Gujarat. At the same time news came that Viradhavala's old enemy Simhana (A. D. 1169-1247) the King of Deogiri contemplated an invasion of Southern Gujarat and that with this end in view, he had entered into an alliance with Sankha who was anxious to get back Cambay. It was a critical situation full of anxiety for the young power of Viradhavala. By a deep diplomatic move Vastupala won over Sankha to his side and Simhana had to abandon his contemplated invasion. Having thus made his position secure, he formed a coalition with the chiefs of Marwar against the approaching Mahomedan menace. Jaitrasimha, the chief of Mewar, however, refused to join the confederacy. The allies took their position near Mt. Abu anticipating the approach of the invading army. It is not certain whether the invaders came into actual conflict with the allies. Probably the invaders who had a bad time in Mewar did not deem it prudent to measure sword with the allies and returned to Delhi.¹

Though a great crisis in the history of Gujarat had passed away, yet Vastupala was not free from anxiety. He was fully aware of the resources of Altmash and also of his ambitious project and was therefore anxious to win his good-will and friendship. An opportunity soon presented itself which enabled him to realise his heart's desire. It so happened that once the spiritual teacher of the Delhi King was going from Cambay to Mecca. The vessels in which the pilgrimage was to be made were plundered by the pirates. On hearing this, Vastupala had the pirates arrested and property restored to the owner. On his

1. Hammera-Mada-Mardana introd. VI and also Ojha History of Rajputana (Hindi) Udayapura p. 4678. Is it possible to identify Khappar Khan of the H. with Changez Khan of Indian History ?

return, the grateful man spoke very highly of Vastupala to the king who invited the latter to Delhi¹ and agreed to regard Viradhavala henceforward as his friend and ally.

In A. D. 1221, Vastupala earned the much-coveted distinction of the *Sanghapati* or 'the Master of the Order' by conducting his memorable pilgrimage to Shatrunjay and Girnar. In response to a general invitation issued by him to his co-religionists², hundreds of intending pilgrims—men and women—flocked to him and marched on under his protection. As a leader of the pilgrimage, he provided them with conveyances, food and, in case of sickness, with medicines and physicians. According to Merutunga, the religious caravan consisted of twenty-one thousand Svetambaras and three hundred Digambaras and was guarded by a thousand horsemen and seven hundred riders on red she-camels and four military officers of high rank. When the foot of Shatrunjay was reached, Vastupala made a great encampment.³ 'The ascent of the mountain took place in the morning after his arrival. The first sanctuary that the pilgrims visited was that of the *yaksha* Kapardin. Vastupala worshipped the *yaksha* and sang a hymn in his praise. Then he hastened to the temple of Adinatha (Rishabha), whither the majority of the pilgrims followed him in dense crowds. Vastupala, still covered with the dust of the journey, fell down before the lord of the Jinas and adored him with a hymn of praise.⁴ Then, and not till then, did he indulge in ablutions, whereupon the pilgrims followed his example and he and they approached the *Chaitya* with dancing and song. Then he washed the image, in accordance with due prescription, with saffron-water and anointed it with musk and hung garlands round it. The pilgrims, at the same time, burned so much incense, that the temple was completely darkened by the fumes and finally the

1. Vastupala is stated to have stayed with his friend and co-religionist Punada at Delhi.

2 Jinadatta suri, the famous author of the *Viveka-vilasa*, was with the party.

3 Tawney, *Prabandhachintamani* introd. p, XVI.

4 It was specially composed by Vastupala for the great occasion. It has been printed as an appendix to the *Naranarayananda*.

Aratrika was performed by the waiving of lights in front of the image." After a brief stay on the hill, during which he kept visiting each and every shrine there and indulging in various acts of religious piety, he followed by other pilgrims, returned to his encampment. Thence the party proceeded to Girnar. When they arrived at the base of the holy mountain, a general halt was ordered. Next morning, the pilgrims ascended the hill and offered their adorations to the holy foot-prints of Neminatha. Having stayed there full three days, the pilgrims returned to their lodgings. From Girnar, the party moved on to Prabhasapattana and thence returned to Dholka. The great pilgrimage was over. The responsibility of the leader came to an end. The congregation then got dispersed—every one went home, praising the liberality of Vastupala,

As pious Jainas, he and his brother Tejahpala built temples, Paushadashalas, Upasaras and other public buildings. They lavishly expended money on their building operations engaging the services of well-known master-masons. Perhaps the greatest architect in their employ was Sobhanadeva who built for them their famous temple on Mount Abu. It stands close to that of Vimala-shah and was completed in A. D. 1230.¹ The temple which is popularly ascribed to both the brothers was in fact erected by Tejahpala in memory of his brother, Luniga, and was dedicated to Neminatha. It is a fine example of what is known as the Jaina style of architecture and in the words of Fergusson for minute delicacy of carving and beauty of detail stands almost unrivalled even in the land of patient and lavish labour. In the year following, Vastupala built a triple temple dedicated to Neminatha on Mount Girnar and another temple dedicated to the same Tirthankara on Mount Shatrunjaya.

Vastupala was a poet of no mean order. His poetic name was Vasantapala. Someshvara testifies to his great literary attainments by calling him 'the godson of the goddess of learning.' Merutunga pays his tribute to his poetic genius by describing him as a 'great poet.' His famous poem, the

¹ History of Ind. and East. Architecture, ed. Burgess, II 36.

Naranarayananda, which describes the friendship of Arjuna and Krishna, their rambles on Mount Girnar and the consequent abduction of Subhadra by Arjuna is a composition of great literary merit. The genius of the poet shines forth with all its brilliancy and lustre as he depicts with consummate skill the great works of nature and art and the various passions of the human mind. The new poem was hailed by the poetic world with great delight and won for him the praise and admiration of his learned contemporaries. Vastupala being a man of opulence and position, men of letters found in him a generous patron and discerning friend. Someshvara,¹ Arisinha and many others enjoyed his patronage and shared in his bounty. Being himself a poet, he could appreciate and enjoy good poetry. It was solely due to this circumstance that in spite of the jealousy of Someshvara, Harihara was received with great honour at the court of Dholka. He not only himself cultivated the divine muse but also persuaded others to follow his example. At his request, Narachandra-suri composed the *Katharatnasagara* while his pupil Narendraprabha wrote the *Alankaramahodadhi*. Another author named Udayaprabha composed the *Dharmabhyudaya* in his honour. He founded at least three big libraries at an enormous cost and spared no pains in enriching them with good manuscripts.²

Viradhavala died in A.D. 1239³—six years after his father's retirement from the business of the government. Each and every body regretted his death and went into mourning. So great was the devotion of his followers that one hundred and twenty of them preferred to share the funeral pyre with him.

1. He composed his Kirtikaumudi in honour of Vastupala while Arisingh immortalised his patron in his Sukritasanakirtana. *Vide*—also B. R. 1904-5 and 1905-6, pp. 14-24.

2. Dalal and Shastry, *Naranarayananda*, *introd.*; Ratnamandira, *Upadesha tarangini*.

3. Bhandarkar is inclined to place his death in about Vik. Sam. 1292. *Vide* Duff, *Chronology of India* p. 185; Bhandarkar, *History of Deccan* (Bom. Gaz. I, II, 243).

Even in the hour of their deepest sorrow and grief ¹, the brothers did not allow the sentiment to overpower their reason. Tejahpala placed a guard round the cremation-place and forcibly prevented what would have proved a terrible waste of precious lives.

On the death of Viradhavala, there arose a dispute for succession between his two sons, Virama and Visala. With the support of Vastupala. Visala succeeded in securing the *gadi* for himself; thereupon Virama fled to Jabalipura (Jalor) and sought refuge with his father-in-law, Udayasingh, by whom he was treacherously murdered. ²

It is stated by Rajasekhara who finished his Prabhandha-Kosa at Delhi in A. D. 1348 (Vik. Sam. 1405) that the reign of Visaladeva witnessed the fall of the brothers' ministry. According to him, it was due to one of the brothers having picked a quarrel with Simha, the maternal uncle of the chief. On one occasion, continues the writer, Simha committed a cowardly assault on the person of an inoffensive Jaina monk. When Vastupala came to know of the outrage, he was beside himself with rage and in the heat of passion had the finger of the offender mutilated. Simha made a complaint to Visaladeva who took away the seal of ministry from the brothers and handed it over to one Nagada, a Brahman. The story of the overthrow of the brothers' ministry which is not even alluded to by the earlier writers (Balachandra, Jinaprabha, Merutunga) has not been borne out by the modern research. "It is not possible that Visaladeva who got the throne in Samvat 1295, simply through Vastupala's favour and whose Kingdom was firmly established by him should have wrested the ministerial seal from Tejahpala and given it to Nagada. Visaladeva could not have done this even if he had thought so, as his position could not have been firm and secure

1. Vastupala gives expression to his feeling of grief in the following sweet sad *sloka* :—

Other seasons come and go in succession.

But these two seasons have become perpetual.

Now that men are deprived of the hero Viradhavala.

The rainy season in their two eyes, and in their heart the hot season of anguish.—(Tawney).

2. B.R. 1883-4, p. 156; Duff. Chronology of India ; Bom. Gaz., 1, 1, 203

for the short period of one year, and the ministers were so powerful and firmly established. In an inscription on Mt. Abu dated 1296 (Vaisakha sudi 3 Tejahpala is called Mahamatya.) The change in the ministry, I suppose, was effected after the death of Tejahpala, which took place according to Jinaharsha ten years after that of Vastupala. In the colophon of a palm-leaf mss. dated Sam. 1303 Tejahpala is called a Mahamatya in power at Anahillapura."¹ ¶

In A.D. 1230, the health of Vastupala began to give way. He was laid up with fever. Probably a change of environments was considered advisable. Accordingly, he started on a pilgrimage to Satrunjaya but on the way, when the object of his journey was within sight, he suddenly got worse and had to be removed to the hamlet of Akevaliya where he was accommodated in a country hovel. His only son Jaitra-simha, his brother Tejahpala and others were in attendance upon him. His life was then despaired of. The great minister was fast sinking. The spiritual teacher was at once sent for, in whose presence he made a confession of the faith and repeated the name of Lord Rishabha with the following couplet :—

I have done no good action worthy of being commemorated
by the virtuous,
My only substantial merit has been aspiration ;
in this way my life has passed.

Then a silence followed, ' Reverence to the Arhats ' uttered the dying minister and with these sacred syllables on his lips, he passed away to the next world. It was the Monday morning, the 5th day of the bright half of Magha Vik. Sam. 1296 (A. D. 1240). The dead body was taken up on Mt. Satrunjaya where it was reverently and sorrowfully consigned to flames. Later on, to mark the site where the body was cremated, Tejahpala raised a magnificent temple dedicated to Risabha. Tejahpala continued exercising ministerial powers until his death which took place at Chandronmanapura in A. D. 1348.

¹ Dalal Vasanta-vilasa, introd. viii (G.D.S.).

Why are the Bahubali Colossi called 'Gommata' ? *

THERE are three¹ Digambara Jaina colossi in South India, all of which were raised to the memory of Bahubali, the son of the first Tirthankara Sri Rsabhanatha, by his second wife, Sunanda Devi. These represent him as standing upright in pratimayoga just before his attainment of perfection. The striking thing about these colossi is that all the three are universally known by the name of 'Gommata', 'Gomata', 'Gomatta', 'Gummata',² or with an affix 'Isvara' added in honour of the divinity of Bahubali, thus, 'Gommatesvara' etc., amongst Jainas as well as non-Jainas, as if they were the images, not of Bahubali but of some other perfected being of the Jaina mythology known only as 'Gommata' etc. (or Gommatesvara etc.). It is the purpose of this paper to investigate the reasons why and how these colossi of Bahubali came to be known by the novel appellation which Bahubali certainly did not have.

It may be noted here that Bahubali had no such name for himself as Gommata etc., nor, in fact, any other name, for none of the other names 'Bhujabali', 'Dorabali' etc., by which he has been called, is any distinct *alter nomen*. They are identical in sense with one another, the words 'Bahu', 'Bhuja', 'Doh' etc. signifying one and the same thing (bahu = bhuja = doh = arm). It may also be noted here that the *earliest* of the three colossi, viz., the one installed by Camunda Raya (or Cavunda Raya) at

* Reprint of the article which appeared in the "Indian Historical Quarterly" of Calcutta, June 1928.

1. The three colossi stand at the three following places: (1) 'Sravana Belgola' in Mysore State, installed in 981 A.C.: height 57 ft.; (2) 'Karkala' in South Kanara district, installed in 1432 A.C.: height 42½ ft.; and (3) 'Venur' in South Kanara district, installed in 1603 A.C.: height 35 ft. All these colossi belong to the 'Digambara' sect of the Jainas.

2. Gommata, Gomata, Gomatta, Gummata are variants of the same name, of which the first seems to be the earliest form.

Sravana Belgola, first came to be popularly called by the name 'Gommata' etc. (or 'Gommatesvara' etc); and when in course of time, similar colossi were installed at Karkala and Venur, they also were called alike after their great archetype at Sravana Belgola. Therefore it will suffice for our purpose to enquire only the reasons why the original colossus at Sravana Belgola came to be so called.

Elsewhere¹ I have tried to prove that the installation of the Sravana Belgola colossus by Camunda Raya must have taken place in 981 A.C. It is a settled fact that Camunda Raya could not have installed it before 978 A.C.; for had it been installed before that date, he would never have failed to mention the fact in the narration of his various deeds (and the enumeration of his various titles he secured thereby), which he has so faithfully recounted in his great Kanarese prose work, the "Trisasti-lakshana-mahapurana," otherwise called as the "Camunda-roya-purana" after himself. This work, as recorded in itself, was finished on the 18th of February, 978 A.C. No less settled is the fact that the colossus had been installed before 993 A.C., as the great Kanarese poet 'Ratna' or 'Ranna' refers in his Kanarese poem 'Ajita-tirthankara-purana-tilaka' (or 'Ajita-purana'), which he finished in October, 993 A.C., to a pilgrimage made by his patroness 'Attimabbe' to the 'Jinesvara' (known as) the lofty Kukkutesvara² (Ajita-purana, I, 61) which is none other than the Gommatesvara colossus of Bahubali at Sravana Belgola. This reference in the 'Ajita-purana' of Ranna is of great importance in that the poet, who was himself a protegee of Camunda Raya

1. See the Kanarese monthly journal, the 'Karnataka Kesari' of Puttur (South Kanara), vol. I, August and September, 1927,

2. That the Sravana Belgola colossus is known both as 'Kukkutesvara' and 'Daksina Kukkutesvara' (Kukkutesvara of the South) is amply borne out by the following inscriptions at Sravana Belgail ('Epigraphia Carnatica', vol. II, Revised Ed.):

- (1) No. 234 (circa 1183 A.C.)
- (3) No. 335 (1195 A.C.)
- (4) No. 349 (1159 A.C.)
- (5) No. 397 (1118 A.C.)

also,¹ speaks of the Sravana Belgola colossus by its mythological name Kukkutesvara (Ajita-purana, I, 61), and not by the actual and popular name it has had for centuries thereafter, i.e., 'Gommata' or 'Gommatesvara'. The significance of this non-feasance (if at all it could be such) is enhanced by the fact that both the words Kukkuta and Gommata (or Gomata or Gummata) being alike dactyls ('Bha'-gana), the name Gommata suits the metre as precisely and exactly as Kukkuta and therefore "unnata Gommatesvara Jinesvaranam" fits in with the verse as correctly *metri causa* as "unnata Kukkutesvara Jinesvaranam" which is found in it. Hence the irresistible conclusion is that the colossus at Sravana Belgola had not become famous as 'Gommatesvara' till at least 993 A.C., when Ranna finished his poem 'Ajita-purana'.

Now all the Jains in these parts and in Karnataka as well as the Jaina and non-Jaina scholars who have dealt with the subject of the Sravana Belgola colossus are of one opinion that Camunda Raya, who installed it, had also another name 'Gommata' or 'Gommata Raya'—by which name he has been addressed in the 'Gommatasara' of Nemichandra—wherefore the image installed by him came *ipso facto* to be called after him as 'Gommatesvara' and this name is explained as 'Gomatasya

It is said that, though Bahubali became 'world-victor's victor, on his victory over his elder brother, Bharata, in the aggressive war the latter had waged against him. He took the victory with remorse and felt disgust for the world, the effect being a total renouncement on his part. He stood in penance in 'pramimayoga' for one full year when strange venomous creatures called 'Kukkuta-sarpa' (i.e., fowls with hoods of serpents) coiled all around his body, in consequence whereof he came to be known as 'Kukkutesvara'. When, long after, the colossus at Sravana Belgola was raised to him, it also generally came to be known as 'Kukkutesvara' and specially as 'Daksina Kukkutesvara' to be distinguished from the original (mythological) colossus believed to have been raised to him at 'Paudanapura' by his brother, the emperor Bharata as an act of penitence for his unrighteous war; and it is said that the Paudanapura colossus also was infested with the same hooded fowls, and therefore came to be called Kukkutesvara: the 1st quotation above (No. 234 Sravana Belgola Inscription) refers to that Paudanapura colossus.

1. Ranna says that Camunda Raya was 'very great alike in rectitude, benevolence and piety' (Ajita-purana, XII, 9), and speaks of him as 'the lord of indomitable prowess, who was his (Ranna's) benefactor' ('Ajita-purana', XII, 48); moreover the poet named his own son as 'Raya' after the title 'Raya' which Camunda Raya deservedly received from his king Racamalla IV.—(Ajita-purana, XII, 53).

(Camundarayasya) + Isvarah', i.e., 'the God of (i.e., the God installed and worshipped by) Gommata (Camunda Raya). But the several facts that have been set forth below will suffice, I hope, to indicate that this opinion is not correct.

Neither in the eulogy of himself inscribed on the north face of the 'Brahmadeva Pillar' at Sravana Belgola (No. 281, Sravana Belgola Inscriptions), nor in his Trisastilakshan-mahapurana' (or Camundaraya-purana) nor in the colophon of his Sanskrit prose work, the 'Caritrasara', does Camunda Raya seem to have had the name 'Gommata' or 'Gommata Raya' either as an additional name of himself or as a supplementary title; nor does his protege, the poet Ranna, anywhere in his 'Ajita-purana' call his patron 'Gommata' or 'Gommata Raya'. It may not therefore be unreasonable nor inaccurate to conclude that Camunda Raya could not have had any such name till at least 993 A.C.

The poet 'Doddayya' of Piriya-pattana in his Sanskrit work 'Bhujabali-sataka' written in 1550 A.C., says that when at Sravana Belgola, Camunda Raya stood on the smaller hill, 'Candragiri', and shot arrows at the bigger one, 'Indragiri' or 'Vindygiri', the Gommata of Paudanapura manifested himself on the latter hill, whereupon the said Camunda Raya granted a large number of villages for the daily worship of that god. On hearing this munificence his king Racamalla or Rajamalla bestowed upon him the exalted title of Raya'.¹ Now the fact that in this 'Bhujabali-sataka' the original and pre-historic (though more or less mythological) colossus raised at Paudanapura by the emperor Bharata to his brother Bahubali is called the 'Gommata of Paudanapura', and the fact that Camunda Raya is not called by that name, is evidence enough to prove that the colossus at Sravana Belgola could not have derived its name 'Gommata' from its installer Camunda Raya, but on the contrary, it was Camunda Raya that must have acquired his new name 'Gommata' or 'Gommata Raya' only because of his having installed a 'Gommata' colossus at Sravana Belgola. Thus it is

1. 'Sravana Belgola Inscriptions' (Epigr. Carnat., vol. II, Introd. pp. 14, 15).

patent that the image of Bahubali (at Sravana Belgola) itself must have first acquired the new name, whence and whereafter Camunda Raya got his new name as a reflex.

That Camunda Raya had the special name or title 'Raya' bestowed upon him by his king is amply borne out by the following references, each of which is of an earlier date than the 'Bhujavali-sataka'.

(1) The poet Ranna named his son 'Raya' after Camunda Raya (Ajita-purna, XII, 51, 53).

(2) Another protege of Camunda Raya, the Kanarese poet Nagavarman says in the 'Chandombudhi', a treatise on Kanarese prosody, that "his protector (i.e., patron) is one (who is called) 'Nrpa' and 'Anna', both of which are the titles of Camunda Raya, and of which the former is but a synonym of Raya, meaning 'a king,' and the latter 'an elder brother.'

(3) Inscriptions Nos. 73, 125 and 251 (all of 1118 A.C.) at Sravana Belgola have the following: "Is not Gangaraja¹ a hundredfold more fortunate than the Raya of the Gangas (= kings of the Ganga dynasty) of yore?" Here 'Raya' of course is Camunda Raya, who was the minister as well as general of three kings of the Ganga dynasty (i.e., the Western Gangas of Talakad), viz., Marasimha, Racamalla IV and Rakkasa Ganga.

(4) Inscription no. 345 (1159 A.C.) at Sravana Belgola also says: "If it be asked who at first were the promoters of the immutable Jina doctrine, only Raya (i.e., Camunda Raya), the excellent minister of king Racamalla....."

Moreover, Camunda Raya does not call himself 'Gommata' or 'Gommata Raya' in the three inscriptions on the colossus itself, which must have been, without doubt, engraved at his own instance, and which are as follows:

(i) No. 175.—"Sri Camunda Raya caused to be made—" what and when is not stated (this inscription is in old Kanarese language and alphabet).

(ii) No. 176.—"Sri Camunda Raya caused to be made—"

1. This Gangaraja was the commander-in-chief of king Visnuvardhana of the 'Hosala' dynasty, and also the builder of the enclosure around the colossus at Sravana Belgola.

what and when is not stated (the language of this inscription is Tamil, but as regards the script, the first two words are in what is called 'Grantha' characters, and the last one is in the 'Vatteluttu' characters).

(iii) No. 179.—“Sri Camunda Raya caused to be made—” what and when is not stated. (This inscription is in Marathi language and Nagari script).

These three inscriptions, which record the earliest references to the installation, clearly show that neither was the colossus called 'Gommata' (or 'Gommatesvara') nor could Camunda Raya have any such name at the time of the installation.

If therefore the colossus or for matter of that Camunda Raya was called 'Gommata' (or 'Gommatesvara') neither at the time of the installation, nor perhaps till at least 993 A.C.,¹ when did the colossus then come to be called 'Gommata' (or 'Gommatesvara') and Camunda Raya 'Gommata' (or 'Gommata Raya')?

A glance at the index of the Sravana Belgola inscriptions, (*Epigraphia Carnatica*, vol. II, Index, p. 13) will show in how many of them, has the colossus been called Gomata, Gomata-deva, Gomatesa, Gomatesvara, Gommata-jina, Gommata-natha, etc. Of these Nos. 73 and 125 (1118 A.C.) which are the earliest to contain this name, have Gommata-deva, and the same mention Camunda Raya as the Raya of the Gangas (i.e., the king of the Ganga dynasty) of yore, and not at all as 'Gommata Raya', though, be it noted, 'Gommata Raya' instead suits the metre exactly. From this I am tempted to conclude that the colossus had already become famous as 'Gommata' (or Gomata-deva), whereas Camunda Raya was not known to have had any such name, or if he had, the fact was quite forgotten. No. 234 of Sravana Belgola inscriptions (1180 A.C.) which calls the image by such name as Gommata-jina, Gommata-deva, Gommata-natha, Gommatesvara and also simply as Gommata, names Camunda Raya also as Gommata.²

1. Vide Supra.

2. (1) Gommata (i.e., Camunda Raya) thus caused this god (i.e., the image of the god Bahubali) to be made; (2) 'Was it not Camunda Raya, alias Gommata, who is an equal of Manu, that thus caused this god (i.e., this image of the god Bahubali) to be made with (great) effort?'

But as all these inscriptions are much posterior in date to Camunda Raya as well as to his installation of the colossus, we shall see if still earlier and contemporary references are available.

The earliest mention of Camunda Raya as 'Gommata' or 'Gommata Raya' is in the Prakrit work called 'Pancasamgraha, or 'Gommatasara' which Nemicandra Siddhanta Cakrabarti wrote expressly for and addressed to Camunda Raya himself.¹

Though the date of the composition of this 'Gommatasara' is not known, it is an indubitable fact that it could not have been composed by Nemicandra before he became acquainted with and was accepted as a guru by Camunda Raya. The commentary written upon it by Abhayacandra says that the work was composed by Nemicandra for the reading and enlightenment of, as well as in response to the questions raised by Camunda Raya himself.² As however neither the poet Ranna, nor Nagavarman mention Camunda Raya by the name of Gommata (or Gommata Raya), it may not be unfair to conclude that Nemicandra must have composed his 'Gommatasara' only after 993 A.C. Again in the 'Trilokasara', another work in Prakrit by Nemicandra, which also, as said in the commentary written thereon by Madhvacandra, a direct disciple of Nemicandra, and therefore a contemporary both of Camunda Raya and Nemicandra, seems to have been composed for the enlightenment of Camunda Raya,³ he is not called by the name of 'Gommata' (or 'Gommata Raya'. It is therefore not unreasonable to conclude that Nemicandra wrote his 'Trilokasara' prior to his writing of the Gommatasara. The opening verse of the 'Trilokasara' also corroborates this fact. Madhvacandra, contemporary of both Nemicandra and Camunda Raya, in commenting upon this verse, says that one of the several meanings of this verse suggests Camunda Raya's supplication to his preceptor Nemicandra; and 'what sort of Nemicandra?—he, at whose feet both Camunda

1. Gommatasara, Karmakanda, verses 968, 969, 971 and 972.

2 Vide the Introduction (p. 40) to the 'Dravyasamgraha' ('Sacred Books of the Jaina's, vol. 1.)

3. Trilokasara, p. 2.

Raya and his king Racamalla bowed down.' This statement of a contemporary suffices to prove that Nemicaandra was the preceptor not only of Camunda Raya, but also of his king Racamalla; and the further fact that this opening verse refers to the prostration of king Racamalla at the feet of Nemicaandra will no less suffice to prove that Nemicaandra must have written the 'Trilokasara, while the king was yet alive, i.e., before 984 A.C. (as Racamalla IV reigned from 974 A.C. to 984 A.C.) As Camunda Raya has nowhere been called in the 'Trilokasara' by the name of 'Gommata' (or 'Gommata Raya'), it goes without saying that he could have received that name only after 984 A.C. (when Racamalla died.)

Now, when could Nemicaandra have come into contact with Camunda Raya and become his 'guru'? Before discussing this question, we have to turn our attention to another and earlier 'guru' of both Camunda Raya and king Racamalla, who was none other than the famous 'Ajitasena' of Bankapura; ¹ for it was he, who officiated at the ceremony of the installation of the Sravana Belgola colossus, and not Nemicaandra.

(1) This Ajitasena was the preceptor of Marasimha, Racamalla and Rakkasa Ganga, the three successive kings of the Ganga dynasty, of whom Marasimha is said to have died by penance at the feet of Ajitasena at Bankapura.

(2) The poet Ranna also speaks of him in his Ajita-purana as his own as well as the Ganga kings' 'guru' (I, 7); and further down in the same poem, he couples the name of Ajitasena with that of Camunda Raya, whom he calls his benefactor (XIII, 48). In the colophon to every canto of the same poem, he calls himself as Ajitasena's disciple.

1 This place is in the Dharwar district of the Bombay Presidency. It seems to have been a very sacred centre of the Digambara Jainas, especially of the 'Sena' section, for it was there that the great Jinasena and his disciple Gunabhadra lived and wrote their 'Adipurana' and 'Uttarapurana'. There seems to have been a large number of Jaina temples at Bankapura, some of which 'Hulla', the great general of king Narasimha I of the 'Hoysala' dynasty, had repaired or renovated (Sravana Belgola Inscription, no. 345 of 1159 A.C.)

2 Inscription, no. 59 (974 A.C.) at Sravana Belgola.

(3) Ajitasena was also the preceptor of another protege of Camunda Raya, viz., the Kanarese poet Nagavarman, who says in his 'Chandombudhi': 'My king is king Rakkasa Ganga, the famous Ajitasena is my preceptor and Camunda Raya is my benevolent patron'.

(4) In the colophon to his Kanarese work, the 'Camunda-rayapurana,' Camunda Raya calls himself the disciple of Ajitasena.¹

(5) According to Sravana Belgola inscription no. 121 (circa 995 A.C.), Ajitasena seems to have been also the 'guru' of Jinadevana, the son of Camunda Raya.

(6) Nemicandra himself says in his 'Gommatasara' that Ajitasena was the 'guru' of Camunda Raya (Jivakanda 733 and Karmakanda 966).

(7) The 'Pattavali' of the 'sena' section of the Digambara Jainas describes Ajitasena as the 'guru' of Camunda Raya (Jainasiddhantabhaskara, Prathamakirana, p. 38).²

All these facts, as also the tradition, found in the various works written on the colossus and its installation afford at least enough of circumstantial evidences in support of the conclusion that it was Ajitasena, and not Nemicandra, who officiated for Camunda Raya at the installation of the Sravana Belgola colossus; whence it is obvious that Camunda Raya could have become acquainted with Nemicandra only after the installation, or at most at the time of it; for it is reasonable to believe that,

1 The colophon to Camunda Raya's Sanskrit work, the Caritrasara (p. 123), also mentions Ajitasena as his 'guru'.

2 There are palpable discrepancies in this passage. For Camunda Raya was not the king of southern Telugu country and Karnataka, but was the minister and general of the kings of the Ganga dynasty, who ruled in the southern Karnataka; and the rank assigned to Ajitasena, placing him eight places above Gunabhadra is untenable because of the fact that Ajitasena having been a contemporary of Camunda Raya lived in the latter half of the 10th century A.C., whereas Gunabhadra lived at the end of the 9th cent. as is evidenced from the verse in his 'Uttarapurana'. Therefore Ajitasena who was the perceptor of Camunda Raya and the installer of the Sravana Belgola colossus could never have preceded Gunabhadra, and thus the order of succession as given in this 'Pattavali' is anything but corrects. This, however, cannot affect the fact of the installation of the colossus by Ajitasena on behalf of Camunda. It is interesting to note that in this pattavali it is clearly said that the image of Bahubali is called 'Gommatta' and not 'Bahubali'.

that unusually grand and imposing religious ceremony must have attracted a very large concourse of people, both lay men and Jaina clergy, and Nemicaandra also might have taken some part in the service of course, as subordinate to Ajitasena).

Only three inscriptions of Sravana Belgola (Nos. 59, 67 and 121) mention Ajitasena, and none of them says anything of his stay at the place. He therefore seems not to have made any permanent or even a sufficiently prolonged stay at Sravana Belgola, but must have gone back to Bankapura soon after the ceremony at Sravana Belgola was over, and continued to remain at Bankapura till the end of his life. When therefore Ajitasena had returned to Bankapura, Camunda Raya, who, in the meantime, had become acquainted with Nemicaandra, must have accepted the latter as his second 'guru'; and king Racamalla too must have accepted Nemicaandra as his 'guru' at this time. If therefore my date 981 A.C. for the Sravana Belgola installation is correct, Nemicaandra became the 'guru' of both Racamalla and Camunda Raya between 981 A.C. and 984 A.C. : (for, king Racamalla died in 984 A.C.), in which interval he must have composed his 'Trilokasara,' in the opening verse of which he alludes to both of these disciples of his. As, however, there is no mention in the 'Trilokasara' of Camunda Raya's other name 'Gommata' (or 'Gommata Raya'), Camunda Raya could not have obtained that name till 984 A.C. : and as Nemicaandra's later work the 'Gommatasara', which contains the earliest mention of Gommata (or Gommata Raya), does not mention king Racamalla, it is clear that 'Gommatasara' must have been composed after the king's death i.e., after 984 A.C. These facts are convincing enough for the conclusion that it was Nemicaandra himself who first gave the name 'Gommata' (or 'Gommata Raya') to his disciple Camunda Raya, that Camunda Raya got this new name at least three (if not more¹) years after he had installed the colossus, and that he had done it not before the composition of the 'Gommatasara' by Nemicaandra. Let us now see why Nemicaandra gave that new name to Camunda Raya.

1 If Ranna's non-mention of this name be taken as a negative evidence, Camunda Raya could not have that name before 993 A.C., or in other words, the 'Gommatasara' could not have been composed before 993 A.C.

(1) The word 'Gommata' is also found in Kanarese as an adjective, meaning 'pleasing, beautiful'¹ wherefore some hold that Nemicandra may have called Camunda Raya 'Gommata' or 'Gommata Raya', meaning 'a beautiful person,' 'of a pleasing appearance' or 'the Raya of a pleasing appearance.' But it is not probable that Camunda Raya could be below 50 (if not 60) years of age at the time of the installation (981 A.C.), as his exploits he has himself recounted in his 'Camundarayapurana' (978 A.C.) sufficiently bear out the fact that he must have been already on the wrong side of fifty when he finished it; if so, it is quite unusual that anyone that has left the youth pretty far behind him, and has consecrated the evening of his life to religion and solemn deeds of religion would be addressed as beautiful. Moreover, Camunda Raya was a man of arms, a great hero, every moment of whose life (till he took exclusively to religion) was occupied with some heroic action, and every inch of whose body must, consequently, have been blurred by the scars, commemorative of his victorious exploits; nor was he less devoted to his religion: he was a man of extraordinary piety, as is undeniably evidenced by his several works in letters and stone; wherefore the term 'beautiful' or 'pleasing', which would very well suit a young gallant, would surely be quite out of place when applied to him, nor would the scholarly and saintly Nemicandra ever stoop to give him such a name, as could not but savour of sensuality, be it innocent enough to mean but 'pleasing to the eye' or 'beautiful to look at.' If, on the other hand, the word Gommata, be interpreted to mean 'of a pleasing nature', its application to Camunda Raya would not be inappropriate; but the derivation of the word, as will be discussed below, does not seem to warrant any sense other than sensual, and it can therefore only mean 'pleasing to the eye.' Besides, why should Nemicandra give one more name or title to Camunda Raya, who already had other names (such as

1 Vide Sravana Belgola inscriptions—(1) no. 234 (circa, 1113 A.C.) 'The general Hulla caused this excellent temple of Jina to be built, so that the people said it was beautiful as an ornament to Gommatapura' ('beautiful'—'gommata').

'Raya,' 'Anna' etc.), and not a few titles, unless the new one had its *raison d'être* in history, religion or tradition?

(2) S. A. Santiraja Sastri, Nyayatirtha says, in his letter of the 14th August 1926 to me; that, as the name Camunda is associated with the fierce goddess Kali and is consequently repulsive to the feelings of the Jainas, Nemicandra might have changed it to 'Gommata' (or 'Gommata Raya').¹ But I beg to differ. For the Digambara Jainas need not be told, that² 'Camundi' is the name of the 'Yaksini'³ (i.e., the female attendant spirit) of the 21st Tirthankara, Sri Neminatha. Without doubt, therefore, after the said 'Yaksini' was Camunda Raya so named, and not after the 'fierce Kali.' Camunda Raya built a temple called 'Camunda Raya Basadi' after him on the smaller hill, 'Candragiri' at Sravana Belgola, where he installed an image of the 23rd Tirthankara, Sri Neminatha, in the doorway of which shrine he installed an image of 'Kusmandini' also, the 'Yaksini' of the said Tirthankara. This name 'Kusmandini' is no less dismal; yet Camunda Raya placed her image within the shrine of this favourite Tirthankara, and Nemicandra too did not discountenance his disciple's action. So the association of the name 'Camunda' with the 'fierce Kali,' could not be the reason of Nemicandra's changing the name to 'Gommata.'⁴

(3) Some, though few, hold that the name 'Gomata' applies to Bahubali himself. He is said to have travelled far and wide, between his renunciation and attainment of perfection. According to them 'Gommata' is 'one who rambles over the earth' (*gam atatiti gomatah*). But it is needless to say that, the compound and its analysis are hopelessly muddled, for whence could the augment 'm' which is so prominent in the word 'Gomata' come then?

Now before presenting my own theory regarding the origin of the name 'Gommata', let me explain how and why Camunda

1 I publish his opinion with his express approval.

2 But according to the Svetambaras, she is called 'Gandhari.'

3 Cf. Hemacandra, 'Abhidhanacintamani,' verses 44-46.

4 It is to be noted that most of the female attendant spirits of the Jaina Tirthankaras bear the names of the Hindu goddess Durga,

Raya could never be the first recipient of that name and it was the colossus itself which first came to be known by that name.

(1) Inscriptions nos. 242 (1175 A.C.), 333 (1206 A.C.), 345 (1159 A.C.), 349 (1159 A.C.) and 397 (1129 A.C.) call Sravana Belgola by the name of 'Gommatapura', i.e., the city of Gommata. The name clearly shows that it means the city of God Gommata, i.e., the colossus of Bahubali, and has had nothing to do with Camunda Raya.

(2) Verse 968 of Nemicaandra's 'Gommatasara' has "the Jina called Gommata standing on the Gommata peak." Would it not be far more likely and reasonable to believe that the peak at Sravana Belgola, on which the colossus stands, must have been so called after the name 'Gommata' of the colossus rather than after that of Camunda Raya? This colossus stands on the larger hill, 'Vindhyagiri' or 'Indragiri.' If the larger hill could have been called 'Gommata' peak on account of Camunda Raya's name being 'Gommata,' why could not the smaller hill 'Candragiri' too be called by the same or some similar name, as it also contains a temple built by him? Would it not be reasonable, therefore, to conclude that the colossus itself came to be called 'Gommata' earlier? A similar case is Karkala (in South Kanara district). The rocky hillock there, on which another Gommata colossus stands, is also called 'Gommata betta,' i.e., the hill of Gommata, after the name 'Gommata' of the colossus itself, and not after the king Vira Pandya or 'Pandya Raja' who installed it.

(3) Nemicaandra has not called Camundra Raya by the name of Gommata in the 'Trilokasara,' composed between 981 A.C. and 984 A.C., but only in his later work, the 'Gommatasara. This shows that the colossus must have acquired the name, 'Gommata' (or 'Gommatesvara') in the interval, it perhaps being given by the crowds of pilgrims pouring in, year after year.

(4) The two other colossi, raised to Bahubali, the one at Karkala and the other at Venur (both in South Kanara district), are also called by the name, 'Gummata,' in their respective inscriptions. The inscription at the left side of the Karkala

colossus (1432 A.C.) has this—'Let it grant you every wish—the beautiful and holy image of the Lord Jina, named Gummata, which was caused to be made with great delight by the glorious king Pandya Raja, the son of Bhairavendra, who was praised by the wise.'

The left side of the Venur colossus (1603 A.C.) reads thus—'Tikka, the chief among kings, who was ruling over the kingdom of Punjalike, consecrated the image of the blessed Jina, called Gummata, the son of Adi Jina (i.e., the first Thirthankara, Sri Rsabhanatha).'

The fact, that the installers of the Karkala and Venur colossi have preferred to preserve the old name 'Gummata' intact, proves that the said name 'Gommata' (or 'Gummata') of the original colossus at Sravana Belgola could never have been derived from that of its installer.

These reasons constrain me to discountenance the theory or the wide-spread belief that it was Camunda Raya himself, who was the original possessor of the name or the title 'Gommata', and it was from him that the name was transferred and applied second-hand to the colossus by reason of its being installed by him. I therefore conclude that it was the Sravana Belgola colossus itself that first came to be popularly called and widely known as 'Gommata,' by virtue of the fact that it was the image of Bahubali, who again, in the fitness of things, was called 'Gommata', and that Nemicandra gave this new name 'Gommata' (or 'Gommata Raya') to his disciple Camunda Raya, for his having installed it. Now what does 'Gommata' mean?

In the Prakrtamanjari of Katyayana, the rule governing the change that the double sound 'nm' undergoes is laid down as 'nmo mah' (III, 42),¹ wherefore the Sanskrit word 'Manmatha', meaning 'cupid', becomes 'Gammaha' in Prakrit.

(1) The sounds of the dental class, when final in a Sanskrit word, change into cerebrals in Kanarese² —e.g., S. Granthi (a knot)=K. 'Ganti' (or Gantu); S. Sraddha (confidence, trust, faith)=K. Sadde; S. tana (in music)=K. tana; S. pattana (a city)=K. pattana; S. 'patha' (path)=K. 'batte' etc.; therefore

1 Nirnayasagara Press edition, p 41.

2 See below.

the final 'th' of the word 'Manmatha' would not retain in Kanarese the final 'h' sound it has in the Prakrit (Gammaha), but would naturally change into a 't', and thus the S. 'Manmatha' = Pkt. 'Gammaha' would become, in its Kanarese 'Tadbhava' form, 'Gommata'.

(2) In Kanarese words, the initial 'a' sound alternates with the short 'o' (as in the English word 'not') sound—e.g., (1) magu (a child) = mogu; mammaga (grandson) = mommaga; magacu (to subvert) = mogacu; tappalu (valley) = toppalu; daddi (cowshed) = doddi; sappu (dry leaves) = soppu; mala (a cubit) = mola etc. Therefore it is an easy and inevitable passage from Gammata to Gommata.¹

(3) It is to be noted that the short 'e' sound (as in the English words 'net', etc.) as well as the short 'o' sound as in the English words 'not', 'rod', 'sob' etc.) is conspicuous by their absence in Sanskrit, and though the said sounds are found in the Prakrit, it has no separate letters to denote the same. Now in the word Gommata, the initial sound is that of the short 'o' and though the same is metrically lengthened by the following double consonant, it never changes into the sound of the long 'o'. So it is but natural, that, when this word has had to be employed in Sanskrit, its initial short 'o' sound would be lengthened into that of a long 'o', to suit the phonetic exigencies of Sanskrit, and thus 'Gommata' would become 'Gomata'; this explains why in Prakrit we find the form 'Gommata' employed in preference, and in Sanskrit the form 'Gomata'.

(4) It has already been said above that the Sanskrit word 'patha' (path) becomes 'batte' in its Kanarese 'Tadbhava' form. It will be seen that the final dental aspirate 'th' of the Sanskrit word changes into a double unaspirated tenuis of the cerebral class; similarly 'Manmatha' would become 'Gommatta' (with an initial short 'o') or 'Gomatta' (with an initial long 'o').

(5) As regards the form Gummata, however, it is only a variant of Gommata, the initial short 'o' sound of Gommata having been changed into or displaced by the short 'u' sound. Examples of the interchangeability of these two allied vowel

¹ The form Gammata is nowhere to be found.

sounds are not uncommon in Kanarese—as in kodu (to give)= kudu; 'todu' (to put on) = 'tudu'; mogge (a bud) = mugge; more to hum, to buzz)=mure; moradu (roughness, unevenness) = muradu; bogari (a spinning top) = bugari etc. Gommata, Gummata are therefore merely variants and interchangeable forms.

So it is quite clear on phonological grounds that Gommata (short 'o'), Gomata (long 'o'), Gommatta (short 'o'), Gomatta (long 'o') and Gummata (short 'u') are all merely the 'Tadbhava' forms of the Sanskrit word Manmatha, meaning Cupid or Kamadeva.

Now, how could the colossus of Bahubali come to be called by the name Manmatha or Kamadeva? Was ever Bahubali known as Kamadeva or Manmatha? Had he any such name?

(1) Yes. In all the works, whether in Sanskrit, Prakrit or Kanarese, Bahubali, the son of the first Tirthankara by his second wife, has been called the Kamadeva (Cupid) of his age, or the incarnation of Kamadeva, or even simply as Kamadeva, e.g., 'Adipurana' (circa 850 A.C.) of Jinasenacarya, xvi, 9; xvi, 25.

(2) Kanarese poet Pampa in his 'Adipurana' (941 A.C.) states, 'Bahubali was the cupid of his age and therefore was called by all the names which Cupid has' (viii, 52-53).

(3) Kanarese prose-work of Camunda Raya himself (978 A.C.) says; 'To Sunanda Devi was born a son called 'Bahubali'; who was the Cupid of that age.'

In addition, all these works point out that Bahubali was taught the science of erotics by his father, the first Tirthankara (Jinasena's 'Adipurana', xvii, 123; Pampa's 'Adipurana', vii, 60).

(4) Inscription no. 234 (circa 1180 A.C.) at Sravana Belgola has: 'Is he of unequalled beauty? Yes, he is Cupid (Smara) himself. May he (Bahubali) who is the very Cupid (Ananga) bestow on us auspicious good fortune' lines 28-29). 'As Cupid he (Bahubali) had formerly (i.e., before his renunciation) taken upon himself the glory of the empire of love'.

To sum up. In accordance with the facts recorded above, and the conclusions thence deduced, I hold that, as Bahubali himself was well known as Manmatha (Cupid), the colossus

raised to him at Sravana Belgola naturally came in an early period to be called as Gommata (or Gommatesvara) which is but a 'Tadbhava' form of the original name Manmatha. Thereafter, Nemicaandra, in order to perpetuate the memory of the great and pious act of its installation by his disciple Camunda Raya, adopted for him the new name 'Gommata' (or 'Gommata Raya'), i.e., the 'Raya' who had installed the 'Gommata and addressed him as such and recorded it in his 'Gommatasara' which he had expressly written for the said Camunda Raya, and which he called 'Gommatasara' in order to preserve for posterity the new name he had conferred on his disciple. For, the title 'Gommatasara' of the said work means 'the quintessence (of the philosophy of Jainism, of course) made for (or offered to) Gommata (i.e., Camunda Raya)' in which new title (of the said work), its real and subjective title Pancasamgraha (i.e., 'a compendium of five things') has been utterly lost,

Post Script.

Though it has been said above that the Sanskrit word Manmatha was transformed into the Kanarese 'Tadbhava' form 'Gommata', it seems far more probable that the Kanarese borrowed it from the Marathi language rather than directly from Sanskrit. There was (and there still is) a very large commerce of words between Marathi and Kanarese (for the provinces in which these languages are spoken are contiguous at several points), especially in those far-off times, as is amply evidenced by a pretty large number of words native to 'any one of these languages also found in current use in the other. Marathi, it need hardly be said, is derived from the ancient Maharastri Prakrit and is thus an Aryan language, while the Dravidian Kanarese is not; and the Maharastri Prakrit, as is well-known, was much in vogue among the Svetambara Jainas. Now side by side with Marati there was (and still is) another Prakritic language derived from the Magadhi (or Ardha Magadhi) Prakrit, which being the vernacular of the Konkan, is known as Konkani. This Konkani (possessing no literature of its own and sunk into insignificance now) was once in a flourishing condition. It is

far older than Marathi which it has enriched with not a few of its own words and grammatical forms. Now the word 'Gomata' or 'Gommata' which is still found in Konkani as Gomato' and 'Gommato' (masculine nom. sing.) is not found in Marathi, except in that of the Konkani and not outside of it as Gomata (masc. nom. sing.), This word is therefore clearly native to Konkani, and to no other Prakrit language.

(1) Skt. manthana (churning)=Kon. 'gantana': here we find the initial 'm' of the Sanskrit word changing into 'g' in Konkani,

(2) Sanskrit 'patha' (path)=Konkani 'vata'; Sanskrit granthi (knot)=Kon. 'ganti': here we find that the final 'th' of the Sanskrit word changes into 't' in Konkani. As another instance of this change may be cited the name 'Mammata' of the great rhetorician (author of Kavyaprakasa) which is also a 'Tadbhava' of the Sanskrit Manmatha.

(3) The change of the initial 'a' sound of Sanskrit words into an 'o' (rather a short 'o' than a long one) sound in Konkani is very common in the latter language—e.g., Sanskrit 'panasa' (jack fruit)=Kon. ponasa; Sanskrit 'bakula' (a flower)=Kon. 'vovla'; Skt. 'madhu' (honey)=Kon. 'mo-u'; Skt. Navati (ninety)=Kon. 'novi'; Skt. rasa (juice)=Kon. 'rosu'; Skt. katu (bitter)=Kon. 'kodu' etc.

All these changes will suffice to prove that the Sanskrit word Manmatha becomes Gommata in Konkani.

Another reason why I hold that the form Gommata is native to Konkani and was thence borrowed into Kanarese *via* Marathi in all probability, is that we find such a peculiar word as 'Gova' (masc. nom. sing. 'govu'=husband, master, lord), which is purely and undoubtedly native to the Konkani language, to be in use in Kanarese¹ from perhaps a very early period. Possibly this word 'goval' also filtered down into Kanarese through Marathi medium. Though at present it is conspicuous by its absence in

1. I give only 2 examples which come to my mind just now: (1160 A.C.) 'King Ereyamga (of the Hoysala dynasty) who is the lord of heroes' ('Epigraphia Carnatica', vol. v. No. 193); (1286 A.C.) 'This King Narasimha (of the Hoysala dynasty) who is the lord of heroes' ('Epigraphia Carnatica', vol. xii. No. 123). In both the word 'Gova' occurs.

Marathi itself, it is in very good form and daily use in Konkani. This word 'goval' comes from the Sanskrit word 'Grahita' (base 'Grahitr') which is the shortened form of 'parigrahita' (base, 'pari-grahitr', husband), just as the other Konkani word 'duva' comes from the Sanskrit 'duhita' (base, 'duhitr', daughter).

I have explained why and how the Sanskrit word Manmatha became transformed into Gommata. But this in no way affects what has already been said in the body of the article in explanation of the formation of the other variants of the word.

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JAINISM.*

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THAT of the Non-Vedic Systems which is, at present, widespread in India, is no doubt Jainism, and that in a form in which both the philosophical and the religious moment counterpoise each other.

Like all the other systems, Jainism too, claims eternity. It divides Eternity into numberless *Utsarpinis*, i.e., periods of rising development, and *Avasarpinis*, i.e., periods of decline, succeeding each other in eternal alternation, during each of which 24 omniscient *Tirthankaras*, *Jinas*, or *Arhats*, arise, who, independent of one another, proclaim the doctrines of Jainism. Western Jainology, believes at present, the two last *Tirthankaras* of this *Avasarpini*, viz. *Parsoanatha*, who lived in the eighth century B.C., and *Vardhamana Mahavira*, who lived at the time

1. Both these Konkani words 'goval' and 'duva' are also found as 'ghova' and 'dhuva' respectively, with aspirate initials; and this is due to the presence of the 'h' sound in the original Sanskrit words which in its elision influences the sound of the consonants it follows.

*An extract from the paper on "The Kaleidoscope of Indian Wisdom."

of the Bnddha, to be historical personalities. It has also become an established fact now, that Jainism is indeed a very ancient doctrine, by far *older than Buddhism*.

At present, Jainism is represented by numerous sects, which, differing from one another in several points, have been engaged, since many centuries, in violent mutual polemics. The two great branches of Jainism are the Svetambars and the Digambars. The *Digambar Jains* maintain that, as the Tirthankaras, on their highest stage, never wore clothes, in the same way the monk should be naked, too, in order to symbolize his freedom from bodily care. This is why they have been called "Digambaras," i.e., the "Sky-clad Ones." The Digambaras maintain, moreover, that, after the attainment of the highest mental perfection, *Kevalajnana* or Omniscience, the body of the saint becomes so purified as to require no longer any food, and can still exist for many years to come. According to their doctrine, woman, moreover, cannot attain Salvation without having been re-born as a man. The genuine words of the Tirthankaras they believe to be lost, and all the present writings to be unauthoritative.

The *Svetambars*, i.e., "the White-clad Ones," are named so, because they believe the last Tirthankara to have worn scanty white clothes, and accordingly, allow their monks to wear the same kind of clothes, in conformity with the etiquette and usage of the world. (The lemon-coloured robe, by-the-by, which has, since the twelfth century, been adopted by a special school of Svetambar monks, is merely meant to distinguish the true, renouncing ascetic from the "Yati" or half-ascetic, who wears all the insignia of the monk too).

Also with regard to the other points mentioned the Svetambars profess the contrary opinion. They believe part of their ancient Prakrit-Literature, the holy *Agamas*, to represent the genuine word of Lord Mahavira, taken down by His Ganadharas or chief pupils.

Both the great sects are divided into several sub-sects, amongst which the Calvinistic *Sthanakvasi* and *Terapanthi* Sects of the Svetambars deserve attention, because, probably influen-

ced by Mohammedan ideas, they arose in opposition to idol-worship, and thereby put themselves in strong contrast with general Jain Tradition and Ritual.

Apart from these, and some other discrepancies, Jainism shows, throughout, a surprising *conformity of doctrine*, which has not been essentially affected since Mahavira's days, and which reveals a splendid interpretation of the sense of Life.

According to Jainism, the Universe is formed by an endless number of *Jivas* or individual *souls*, which, like the "monads" of Leibnitz, are in various stages of development, from the senseless and irrational *Nigodas* up to the *Siddhas* of highest perfection, and of 5 *lifeless substances*, viz. *Space, Time, Matter, the Medium of Movement, and the Medium of Rest*. The Universe, which is eternal, has never been destroyed and will never be so. It is governed by nothing but its own eternal laws, and has the shape of a standing man, with the Hells in its lower, the world of Men in its middle, and the Heavens in its upper part. It is crowned by the umbrella-shaped region of the *Siddhas*, the Perfect Ones, called *Siddhasila*, and is surrounded by the empty *Aloka*.

The Soul is eternal, omniscient, of unlimited energy, and of unlimited happiness. But all these qualities can display themselves only if the soul is free from heterogeneous matter. And matter has, since eternal time, been tied together with Soul, in the shape of *Karma*. Every moment, new Karma is being heaped up by its continuous activity. By this Karma, *papa* as well as *punya*, the Soul's natural qualities are covered and made ineffective. Jainism knows 158 (or 148 respectively) kinds of Karma, viz. 5 kinds of *Jnana-Avaraniya Karma*, which, as a bandage over the eyes make seeing impossible, shut out right knowledge, 9 kinds of *Darsana-Avaraniya Karma* which, as a royal door-keeper hinders the king from seeing his visitors, shut out right sensual perception, 2 kinds of *Vedaniya-Karma*, which, like honey, being licked off from the edge of a sharp knife, cause both pleasure and pain, 28 kinds of *Mohaniya-Karma* which, like spiritual drinks, intoxicate the individual, 4 kinds of *Ayushya-Karma*, which, as foot-irons make the individual help-

less in its movements, keep it bound to its respective forms of existence for the period fixed, 103 kinds of *Nama-Karma*, which, like a sculptor, impart bodily proportion, colour, etc., 2 kinds of *Gotra-Karma*, which, as a potter classifies his jars according to their quality etc., impart position and rank, and 5 kinds of *Antaraya-Karma*, which, like a royal treasurer, who refuses to pay out the sum of money promised by the king, hinder man from enjoying his due share.

Thus, the Karmas force the self into its due body, into its due class of beings, fix its life-time, and force it to undergo its due sufferings and its due pleasures, force it—indirectly—to heap up new Karmas incessantly, in place of the old ones consumed, by calling forth ever new reactions and activities.

It is logical that the Soul can get rid of its Karmas by two means, *viz.*, by consuming the old Karmas (*Nirjara*) and by hindering new Karmas to be bound (*Samvara*). The consumption of old Karmas takes place automatically, by daily suffering and enjoying (*Akama-Nirjara*); but self-inflicted suffering, by practising the 12 kinds of inner and outer austerities, considerably aids and quickens the process (*Sakama-Nirjara*).

The best illustration of what true *Sakama-Nirjara* is, offers the life of the Jain ascetic with its various penances. On the other hand, it beautifully exemplifies also the essence of *Samvara* with its minute prescriptions as to the avoidance of even the slightest injury of life, of even the slightest untruth, the use of even the slightest thing that has not been expressly given, of even the most insignificant form of unchastity, and of attachment even in its most harmless form. Besides keeping these five *Mahavrata* or *Great Vows*, which form part of the 5 fold *Charitra* or monastic conduct, the ascetic, striving after *Samvara*, has always to be careful to act in accordance with the ideas of the Tirthankaras, with reference to his external movements (the 5 *Samitis*), he has to control his inner nature (the 3 *Guptis*), has to comply with the *tenfold Standard* of the real ascetic (the *Dasavidha Yati-Dharma*, which prescribes Forgiveness, Humility, Simplicity, Purity, etc.), he was continuously to turn over in his mind the 12 *reflections* (as to the instability of

all things, the loneliness of the soul, the changeability of happiness and pain, etc.,) and he has to submit to the 22 *Hardships* (as Hunger, Thirst, Cold, Heat, Insect-bite, Begging his food, etc.)

By leading a life within the strict limits of all these prescriptions, the chief principles of which are Non-injury and Self-restriction, a state can be reached, when all the *Ghati-Karmas*, i.e. the detrimental Karmas, are exhausted. Then, the original qualities of the Soul shine forth undisturbed, omniscience arises, and after the remaining neutral Karmas (the *Aghati-Karmas*) have likewise been consumed, the ascetic gives up his body for the last time, and enters *Salvation*. The Soul, free from all earthly weight, rises straight upward to Siddhasila, where all the *Siddhas* stay bodiless, but still individually distinguished from one another, in eternal happiness and in omniscience, taking no more part in any earthly concerns whatsoever.

Some of the Kevalis or Omniscient Ones become, before entering Salvation, *Arhats* or *Tirthankaras* i.e. the Renewers of the Jain Doctrine, who start a new Tirtha, i.e. community, and become the instrument of the enlightenment and Salvation of numerous people. The worship of these *Jinas* and their idols, as it is still practised to-day, is far from being "idol-worship" in its idea, but it has, with much better right, been called "ideal-worship" for the worshipper expects from his "God" neither help nor favour, but he plays the pious play merely in order to concentrate his mind and activity on his actual ideal and standard, and to find, as it to were, some substantial support for his striving after the far-off aim of perfection.

Jain monkhood is, of course, an ethical ideal high above the dispositions and faculties of body and mind of average man. Still, average man need not fear to be shut out from striving after the highest aim. Jainism welcomes every earnest longing for Salvation, finds a place for it in its gradation of ethical attitudes, the *Guna-Sthanas*, which range from a completely animal conception of life to the Perfection of the *Kevali*, and allows it to find expression in the adoption of one or other of the ethical standards for laymen. Thus, e.g. for monks, the practising of

Ahimsa, Non-Injury, is an absolute one, i.e. it refers to all living beings whatsoever, to non-doing, non-causing, and non-approving, and to thought, word, and action. For the layman, however, it is only a partial one, by one or other of the just mentioned factors remaining excluded, and by being limited to the avoiding of intentional and purposeless injuring of harmless beings only.

This illustrates the *discipline of Jain laymen* or *Sravakas*, who are supposed to keep 12 special commandments (*Desa Virati*) in contradistinction to the strict rules for ascetics (*Sarva Virati*), and whose whole life is influenced and regulated according to the chief ideas of Non-injury and Self-restraint within the limits of secular usage and propriety.

It is no wonder that Jainism, the commandments of which are so fit to guarantee the "greatest happiness of the greatest number" not only of men, but all of kinds of beings whatsoever, and to gratify the longing of the human mind for universal harmony (*maitri sarvabhuteshu*), was, at a time, wide-spread all over India, and has left traces everywhere, in the shape of beautiful Temples of the Jainas, some of them being indeed marvels of combined Architecture and Sculpture.

Kings and princes were amongst the followers of Jainism, and whole countries enjoyed a Golden Age under the mild and humane reign of devoted Jain kings, such as Gujarat under Kumarapal, the disciple of the Jain Acharya Hemachandra of world-wide fame. It was only a short time ago, when whole *Vaishya-jnatis* consisted completely of Jains, such as the pre-eminent Osval, Srimal, Agreval, Porval, Modh, Nagar and other Jnatis, many of whose members turned Vaishnavas of late, for complicate social and other reasons. But whatever may be, at present, the nominal number of confessors of Jainism, nobody can deny that it is due to the humane influence of Jainism alone, if to-day, vast areas of India, such as Pious Gujarat, Kathiawar, Cutch and Marwar, are, in fact, the humanest countries of the world, with their various institutions for protection of animal life, their vegetarian population, and their crowds of white-and yellow-clad Jain Ascetics, in whose footsteps enlightenment

and humanity follow, penetrating town and village, palace and cottage.

Jainism has a rich and interesting literature, in which, besides the time-honoured Agamas and their direct derivatives, works concerning *Logic* and *Dialectics* act a prominent part. Owing to the active co-operation of far-sighted and learned Jain Sadhus, amongst whom Venerable Late *Sastravisarada Jainacharya Vijayadharma Suri* and his worthy successor *Itihasatattva Mahodadhi Jainacharya Vijayendra Suri* deserve to be particularly mentioned, the West has begun to take more and more interest in the investigation of Jain Literature. I hope and trust that these efforts will shortly lead to as vivid a progress of Jain studies as that achieved on the field of Buddhist research since many decades.

LETTERS.

MADRAS, 6th Feb. 1929.
MISS ALYS M. M. MISSING,

Gootchie, Beresford Terrace,

Coorparoo, Brisbane,

Queensland, Australia.

Dear Miss Alys M. M. Missing,

I am in receipt of your letter dated 12th January 1929. Even though you are not a subscriber to the Jaina Gazette I shall be glad to continue to send copies of the Gazette to you if you are interested in the study of Jainism. It is not easy to describe within the brief space of a letter the manifold beauties and the sublime teachings of Jainism. Any how let me try to give you some idea of the ancient and the great religion.

1. Jainism is the religion taught by the Jinas from time to time. A Jina is one who has conquered the enemies of the Soul and who has realised God in himself. There have been innumerable Jinas in this world.

2. Time is divided into innumerable Kalpas (Cycles). Each Cycle is divided into an ascending era and a descending era. In each era 24 Tirthankaras (Jinas who teach the way of Salvation) appear at long intervals, preach Jainism and re-establish the Dharma. Lord Mahavira who lived from 599 B. C. to 527 B.C. was the last and the 24th Tirthankara in the current Cycle of time. Many thousands of years are yet to pass before the advent of the next Tirthankara (World Teacher.)

3. Jainism teaches that God, Universe, and the Souls are existing from eternity and will continue to exist for ever.

4. God according to Jainism is neither the Creator nor the Destroyer of the world. He is not an angry, playful or unthinking being. He has infinite knowledge, infinite perception, infinite power, infinite bliss etc. He is the greatest benefactor of the world. We worship Him not because He is said to be the Creator, Ruler, Judge or Destroyer of the world, but because He has taught us all about the Reality and shown us the way to Salvation while He was a Tirthankara in this world. By praising the infinite qualities of God, by bowing down to Him and by thinking of Him we purify our own selves. Our worship to Him is not to get any favour nor to avoid frown.

5. The fullest, the truest and the greatest manifestation of God is in the Tirthankara. God lives, moves and reveals himself as the Teacher and Saviour of all living beings in the person of the Tirthankara. The Thirthankara knows all things of the past, present and the future. His body is extremely beautiful. Miracles are seen wherever he goes. The lame walk, the blind see, the deaf hear, the dumb speak and the maimed are made whole and the sick people become healthy and strong. Nature bows down to Him and ministers unto Him. All living beings live in friendliness. The lion, the tiger, the deer, the cow, the sheep, the snake, the mongoose, the rat, the cat etc., sit together forgetting their enmity. Not only men but all sentient beings gather around the Lord to listen to His Teachings. His teachings are not for man alone but for all living beings He does not speak in any man-made dialect, He speaks in a language which is understood by all men animals and birds.

His words are sweet, unambiguous and beneficial. His teaching are never self-contradictory.

6. The Universe is eternal and uncreated. It is constituted of six Dravyas (substances) Soul, Matter, Space, Time, Medium of Motion and Medium of Rest. Space gives room for all things. Time is the cause of changes in things. The medium of motion helps things to move and the medium of rest helps things to rest. Matter has form, colour, taste and smell. It is indestructible. There can be only change in the modifications of things and not in the substances. Soul alone is sentient and the other five Dravyas are non-sentient. Matter alone has form etc., and the other five have no form etc. Space is infinite and is beyond the world also while the other five are confined to the world. Time is mono-dimensional while the other five are multi-dimensional. The Media of motion and rest are co-extensive with the Universe.

7. There are infinite Souls (Jivas) in the Universe. Potentially they are all equal in nature. They are of two kinds (1) Liberated Jivas and (2) Unliberated Jivas. The unliberated Jivas are either Celestial, Human, Sub-human or Hellish according to their karmas. Every soul is the architect of his own life. He is alone responsible for his actions good or bad. He should enjoy the fruits of his actions himself. His salvation is in his own hands. Neither Christ, nor Mahomed, nor Buddha, nor Krishna, nor Mahavira can save him. The Path of Salvation is taught and it is left to man to tread the path and reach the goal.

8. The Way to Salvation consists of Right Faith, Right Knowledge and Right Conduct. Right Faith is Faith in the truths as revealed by the Jina. Right Knowledge is thorough, understanding of the teachings of Jainism. Right conduct is living a holy and virtuous life according to the rules of conduct laid down by the Tirthankara. Every action of the follower of Jainism must be free from Himsa (injury to any living being) in thought, word or deed. "Love and serve all living beings as far as possible. Lead an honest, chaste and pure life. Try to avoid too much attachment for the world. Your soul will become purer and purer and by austerities you

can free your soul from all karmas and see the God who is within you. You will have salvation then." This is the teaching of Jainism in brief.

I shall be glad to clear your doubts and answer your questions if any as far as I can.

Yours sincerely,
C. S. MALLINATH.

REPLY.

RUTTON,
Orchard St., Thoruleigh,
N. S. W., AUSTRALIA, 31st March, 1929

Dear Mr. Mallinath,

Thanks so much for your wonderful letter. It was exactly what I wanted "multum in parvo". After all it seems to me that when we get down to bedrock, in all religions, it is the same God we are seeking, some ultimate perfection, infinitely more beautiful than our dreams of the present, who is it says "Here say to the heretic and orthodoxy to the orthodox, but the dust of the rose petal belongs to the heart of the perfume seller". Thanks so many times for offering to send me the Jaina Gazette.....

Thanks so much for your kind offer to answer any question for me. There are often questions one longs to ask but so few people can answer them as one would wish. Your last letter has given me much to think over.....

With kind regards,
Yours sincerely,
ALYS. M. M. MISSING.

THE HIDDEN LIFE.

By T. L. VASWANI.

Suffering, too, is a sacrament. Suffering, too, is a gift from the All-Giver.

And lying on my bed of illness I have received thoughts too deep for tears. And I have breathed out aspirations. One of them I recorded in the following words :—

My soul ! be humble as grass, be patient as the tree, be prayerful as the daisy !

How humble is grass ! We trample upon it ; it bends ; it does not break ! So must thou be my soul ! Complain not ! Do they trample upon the ideals which thou dost adore ? Do they turn away from thee in passion and hate ? Complain not ! Bless them that ill-treat thee or speak ill of thee. They but draw thee nearer to the Lord. Be humble as grass !

Look at yon tree ! How patient ! The sun beats upon it and the rains descend upon it : it stands in the midst of all difficulties. So stand thou, my soul, patient amid all trials and tribulations. Stand thou, patient as the tree !

And the daisy ! see how each day it looks at the sun ! The daisy turns its face to the morning sun ! So be thou, my soul ! Gaze at Him, the Sun of suns ! Gaze at the beauty of the Blessed One ! And receiving from Him some rays pass them on to others to warm and heal some aching hearts.

Humble as grass, and patient as the tree and prayerful as the flower, thou wilt grow in the hidden life of the Hidden God.



NOTES AND NEWS.

Mr. Chaitan Das Jain.

We are glad to learn that Mr. Chaitan Das Jain, B.A., Head-master of the Government High School, Muttra, has now retired from service and has resumed the work of the Secretary of the All-India Jain Association. He is one of those who started the Jaina Gazette and the Jaina Young Men's Association which was later on changed into the All-India Jaina Association. We hope he will make the Association a truly representative body and a strong and active organisation. We wish him long life and sound health.

* * *

Jain Swetamber Conference at Junnar.

The standing committee of the All-India Jain Swetamber Conference held on 7th November has unanimously passed a resolution to hold the next Sessions of the Conference at Junnar (Maharashtra)—somewhere in February next.

* * *

Parishad Examination.

The Secretary of the Digambar Jain Parishad Examination Board writes :—

The All-India Digambar Jain Parishad will hold the religious Examination on the 10th February, 1930.

Forms of application can be had from the Secretary.

Arrangements are being made for the early despatch of the last year's certificates and prizes.

* * *

The Late Mr. Jaini's Fund.

Bholanath Jain, Vice President, Mitra Mandal, Delhi and Mukhtar, Collectorate, Bulandshahr writes :—

Many suggestions might have already been made and many are expected to come as to how Mr. Jaini's will may be carried out. We are wholly in accordance with the suggestions given in the Jain Gazette issue of March 1929 and beg to offer the Jain Mitra Mandal, Delhi for item No. 5.

Since its birth in 1915 this institution has been propagating Jainism by publishing a sufficiently large number of tracts on various topics of Jainism in Hindi, Urdu and English. It has, to the best of its resources, been serving the community so far that even the Government has recognized it as "The Chief Jain Literary Agency," in its last census report.

As Mr. Jaini was one of the Founders of this Institution and as he has been helping it with both pen and penny we are ready to undertake the duty upon ourselves for publishing leaflets and pamphlets in the name of Mr. Jaini as mentioned in item No. 5 of the Jain Gazette on the contribution of Rs. 300 a year or the like.

In the end we hope that the members of the trust will be generous enough not to overlook the claims of this Institution.

*

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The Nightingale and the Rose.

The legend of the nightingale and the rose come from Persia, the land of roses, whence the lovely flowers are supposed to have spread all over the world.

Once upon a time, it is said, a great company of birds flew to the palace of the Shah of Persia and demanded an audience. The Shah was amazed, but he ordered the doors and windows to be opened for their admission. In flocked all the birds and settled themselves in a great ring round the throne.

"Your Majesty," said the dove, "we cannot sleep because of the song of the Nightingale. Night after night his plaintive voice keeps us awake and we can do nothing to prevent him from singing."

"I see he is not here to defend himself," said the Shah. "Send for him immediately."

The little brown bird was brought in, and he looked very frightened when the Shah asked him sternly why he sang at night.

Then from the Nightingale's small throat came a rush of the sweetest notes the Shah had ever heard, and the bird confessed his secret.

He told them that he loved the rose so dearly that he could not bear to see it plucked. Night after night he mourned the blossoms which had been gathered, and where the rose went, he followed.

"All over the world the Nightingale is singing to his beloved, the rose," finished the little brown bird.

All the birds went away without saying another word !

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Edited by

Ajit Prasada, M.A., LL.B., Judge, High Court, Bikaner.

C. S. Mallinath, Madras.

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THE JAINA GAZETTE

VOL. XXV }
No. 12. }

MADRAS :
DECEMBER, 1929.

{ WHOLE
{ No. 294.

The Daily Life of Jaina Saints.*

THE Daily Life of the saint is characterised by extreme simplicity. He rises early in the morning and engages himself in the performance of the *samayika*. This takes him something like two hours and a half to perform, after which he sits down for the *svadhyaya* (reading) of the Scripture of Truth. He rises from this about 9 o'clock, and then proceeds to attend to the calls of nature. At about the breakfast time (about ten o'clock) he reaches the quarters of the pious householders, except when he be fasting, in which case he does not stir out from his place. The food taken, he returns straight to his place and sits down to the midday *samayika*, spending, if possible, six *gharis* (=144 minutes) thereon, but in any case not less than a third of that period. The afternoon is spent in the performance of the six essentials of the saintly life, obeisance, adoration, penance, *samayika*, and the like. If there be any people present who desire to hear the *dharmaic* (religious) discourse, he propounds the truth to them, otherwise he utilises the remaining time for study (*svadhyaya*) of the Scriptural Text, or in maintaining *samata* (equanimous feeling). In the evening the *samayika* is again performed about the time of the sunset, and the duration is the same as before, namely two *gharis* for the least meritorious,

* Republished with permission from "Sannyasa Dharma" by C. R. Jain, Vidy Varidhi, Bar-at-Law.

four for the middling, and six for the best. The *sadhu* sleeps only after midnight.

Twice daily, that is, in the morning at sunrise, and in the evening, at sunset, the *sadhu* will purify his seat to remove from it whatever insects may have crept on to it. During the day also he will carefully and tenderly remove from his seat, person, and the permissible articles that he keeps, all forms of insect life that may be there. He is governed by disciplinary rules in every matter that pertains to his living, and will not violate them in any manner. The time for food, according to the Scripture, is the period commencing at three *gharis* after sunrise and ending at three *gharis* (*aghari*=24 minutes) before sunset, though usually the time of the householder's morning meal is selected by the saint for his own. The *sadhu* refrains from walking during the night, or when he is unable to see the path before him clearly.

The saint does not stay at a small place more than one night, and not more than five days in a town, except in the rainy season when he will remain for four months (from the end of the month of Asarh to the end of the month of Kartik) in one place. He will not take food or water except in the prescribed manner, and keeps no store of anything by him. The water in his gourd is not meant for drinking, but only for the purposes of bodily purification, and it must be pure (sterilized) water, free from any kind of life. If thirst overtake him on a hot summer day, he must learn to combat it as best as he can. He can only have a drink of water at the householder's place, in the prescribed manner when taking his food. The saint, of course, wears no shoes, and does not travel in any kind of conveyances.

The saint's rules for sleeping are simple: he longs in the end to destroy the liability to sleep altogether, but till this is attained he lies down to sleep for a few hours after midnight. At any other time of the day or night he will not indulge in sleep. He sleeps on either side, stretched out or slightly bent, but he does not turn over during the night from one side to the other. His bed consists of bare earth, a slab of stone, a mat of straw, or a block of wood. If he spend his night in a *bastika* (a

deserted or uninhabited place outside the inhabited area) he will look out for forty-six kinds of faults which are similar in nature to the forty-six faults that are to be avoided with reference to food, and also the one termed *adhah karma*. Of these it is only necessary to enumerate the first sixteen and the first ten out of the last fourteen, the rest differing in no way from the corresponding faults with reference to food, and involving no difficulty in their application to a *bastika*. They have been enumerated in connection with the taking of food.*

1. The *uddesa dosa* occurs when a *bastika* is purposely built for the use of saints and pseudo saints.

2. The *adhyadhi dosa* signifies the erection of an extra room, or place, for the use of saints when one is building a house for one self.

3. The *puti dosa* consists in the mixing up of the material for the erection of a *bastika* for saints with the material with which one's own house is to be built.

4. The *misra dosa* is the setting apart of a place originally intended for the use of the ordinary people and pseudo saints.

5. The *sthapita dosa* is the setting apart of a house after its building for the use of saints.

6. The *prabhritaka dosa* is the offering of the *bastika* by first sweeping and dusting it on the arrival of the saint.

7. The *praduskara dosa*, is the making of make-shift arrangements (opening up of the roof, making holes in the walls, the lighting of a lamp) to let in light.

8. The *sachittakrita dosa* is the purchasing of the *bastika* in exchange for live stock, for the use of saints.

9. The *achittakrita dosa* is purchasing it with grain, sugar and such other lifeless things, for the use of saints.

10. The *pramisra dosa* is its acquisition for saints' use by borrowing the money.

11. The *parivartana dosa* is taking the loan of a *bastika* for the use of the saint by placing one's own house at the disposal of its owner temporarily.

* See "Sannyasa Dharma", pp. 103 to 107.

12. The *abhighata dosa* consists in using the material intended for the building of the walls etc. of one's own residence for the *bastika*.

13. The *anacharita dosa* occurs when the material is brought from a distant village, for building a *bastika* for saints.

14. The *sthaḡita* or *udbhinna dosa* is the offering of a place by opening up a bricked or walled passage, or an otherwise closed door.

15. The *achhedya dosa* is the securing of a *bastika* belonging to another by putting him in fear of the displeasure of the king, the minister and the like.

16. The *anisristi dosa* occurs when a *bastika* is offered by a minor, or a servant, or by one not having authority over the place.

33. The *sankita dosa* lies in accepting the use of a *bastika* when the mind is in doubt as to whether it is or is not free from any of the prescribed defects.

34. The *mraḡshita dosa* arises when the place has been freshly painted or plastered over.

35. The *nikṡhipta dosa* occurs when it contains living beings and organisms (green vegetables and the like) placed under blocks of wood etc.

36. The *pihita dosa* arises when it has been offered after the removal of living things or organisms (green vegetables etc.).

37. The *vyavaharana dosa* arises when it can be approached by trading on piles of wood, clothes, brambles and the like.

38. The *dayaḡa dosa* occurs when it is given by a person who is insane, possessed, in mourning, intoxicated, or an eunuch.

39. The *unmisra dosa* arises when it abounds in ants and the like.

40. The *aparinati dosa* occurs when it has not been in use for a long time, so that insects may have gathered about its passages.

41. The *lipta dosa* occurs when it is besmeared with such things as oil, sugar, and the like.

42. The *parityajana dosa* is caused when the place is too big for the use of a saint.

The description of the remaining faults in connection with the use of a *bastika* will be found adequately described among the forty-six faults pertaining to food.

The saint must not seek but should avoid the company of the opposite sex, as far as possible, since that is prone to excite sexual lust in his heart. Even when a female saint has to speak to him, he will allow her to do so from a distance of five cubits if he be an *acharya* (the head or leader of saints), of six cubits, if an *upadhyaya* (the learned preacher of the saints), and of seven cubits, if an ordinary saint. The conversation will, in all cases, be confined to the purposes of the *dharma* (religion) or *sangha* (those who practise the *dharma*) or of the community of saints.

The saint's rules forbid his saluting any one engaged in worldly activities. He salutes only his own leaders and the Tirthamkaras and Siddhas (the Liberated Ones). The proper mode of saluting a saint is to say "*namostu*" which means "I bow to thee." The saint's acknowledgment varies with the individual. In acknowledging the salutation of an advanced householder such as a *brahmachari* or one on the eleventh *pratima* (step in the householder's path of progress) he will say "*karmakshayostu*" (may thine *karmas* be destroyed); to an ordinary householder following the right path, he will say "*dharma virdhirastu*" (may there be increase of thy merit) or "*subhamastu*" (may thy life be auspicious) or "*santirastu*" (may thou obtain peace), but to a low-caste man devoid of *dharma* (Right Faith) he will say "*papamkshayostu*" (may thy sins, i.e. demerit, be destroyed). "*Dharma labha*" (may you obtain *dharma*) is the formula of acknowledgment for men of the higher castes under similar circumstances. When a saint salutes his *acharya*, he simply says "O Master ! I salute thee" (*namostu*).

The newly-ordained *sadhu* should attach himself to a *sangha*, (company) of saints, as far as possible. The reason for this is

that it is easier to go wrong when by one self than when in the company of the righteous. Besides, there may be occasions when one does not know precisely what is the line of conduct to be followed in a given case. He can then obtain the advice of the others who are better qualified to speak on the subject. For confession also one requires a leader of great experience to fix the nature of the penance due, before absolution can be deemed to have been obtained.

Jaina saints should not stay in a locality where the passions are easily excited, where respect is not shown to the pious and the good, where people are grossly ignorant, where temptations are many and numerous, where gaily-dressed females are prominent everywhere, where there is much discontent and where they themselves have to face much trouble. Similarly, the place where there is anarchy, or where the king is unjust, where it is difficult to obtain food, where the people are not interested in *dharma* or the adoption of the saintly life, and where *samyama* (self-control) is interfered with, is not to be approached by the ascetics.

The saint should avoid transgressions, partial and entire, of his vows and be ever eager to work off his sins by means of confession and suitable penance. The partial transgressions of vows are variously termed *atikarma*, *vyatikarma*, and *atichara* and their entire violation is *anachara*. More particularly,

Atikarma is the intention to transgress, i.e., the entertainment of desire for sense-indulgence ;

Vyatikarma is the preparation for the act of sense-indulgence ;

Atichara is the qualified or partial indulgence in opposition to the purport of the vow ; and

Anachara is the direct and complete violation of its sanctity.

The saint must avoid these transgressions as far as possible, and if a fault is committed he should at once purge out its poison by means of the necessary penance. The true saint is endowed with eighteen thousand excellent virtues which may

be enumerated as follows : he practices three kinds of controls, bodily, vocal, and mental ; he observes these in all the three possible forms, namely, *krīta* (the actual commission of an act), *karita* (abetment), and *anumodand* (subsequent encouragement of the act) ; he controls all the four kinds of physical cravings or instincts, namely, hunger, fear, sex-passion, and the love of possession, which are allied to the five senses. In this way he refrains from injuring ten kinds of living beings namely, (1—4 four kinds of souls that have bodies of one element only, (5) vegetable-bodied or group souls, (6) one-sensed life, (7) two-sensed life, (8) three-sensed life, (9) four-sensed life, and (10) five-sensed life), by practising the ten most excellent forms of *dharma*, forgiveness, humility and the like. We thus have—

$$3 \times 3 \times 4 \times 5 \times 10 \times 10 = 18,000.$$

These are the general virtues of saintly life ; their subdivisions are as many as 8,400,000 from one standpoint of view, though probably beyond calculation in all their aspects.

These are practically all the rules that apply to a saint and control his conduct. The *aryaka* (nun) follows the same rules as far as practicable. The female saints are specially enjoined to keep together, under the order and leadership of some advanced nun. The *aryaka* does not visit the house of a layman alone or without purpose. She is allowed a single robe which is to cover her entire body, from head to foot. In all other respects she conducts herself as a saint of the opposite sex. The *aryaka* is not qualified, as such, to aspire for the *pandita-pandita* 'death,' but she expects to reach it, from a male body, in a subsequent incarnation. The reason for this is to be found in the fact that a female body is not like a male body in all respects, so that salvation is not possible for a female from the female form. Short of this, however, there is no other difference between the two, the male saint and the *aryaka* (nun), and the latter obtains heaven as the result of her asceticism, when, destroying the liability to be re-born in the female form, she appears in the heavenly regions in the male body of a *deva* (a resident of the heavenly regions). In her subsequent re-birth amongst men she will retain the male sex, and will then

be qualified for salvation through the *pandita-pandita* mode of passage from 'death' to Life Eternal in Nirvana. The *aryaka* sits down to take her food, but in other respects follows the rules by which saints of the opposite sex are governed.

Sakdalputra Shravak and ourselves.

NOW, once upon a time in the bright days of Jainism there was a king named Jit Shatru, who ruled over Palaspur. In his Kingdom there lived a pot-maker named Sakdal. I must tell you that Sakdal was one of the best Jain laymen that ever lived. All he wanted was to be good.

My Jain brothers to day will be surprised to read that a pot maker was once a Jain Shrawak, but if they will read their Shastras carefully, they will find that Jainism is not the monopoly of any class. It is an universal religion, and embraces within itself all those who believe in Ahinsa, Vishava Prem and Tyag.

This Sakdal had amassed a great wealth which comes to about sixty crores of rupees. I fear, my brothers might not again stand aghast a pot-maker and sixty crores of rupees! yes! 'Sixty crores of rupees. Bharatvarsha of Sakdal's days was not so poor as it is to day. She never exported raw materials and took manufactured ones from outside as it does to-day. It had a large export of manufactured articles, and there is no surprise that Sakdal was so rich. There are tobacco merchants and bamboo merchants in America to-day, who are even richer than Sakdal.

Sakdal had about five hundred shops of earthen ware in different parts of the country and a large number of servants worked under him. He commanded a respectable position in the Jain Community of Shrawaks. But what about the descendants of Shakdal Putra to-day? They are filthy, half naked, uncivilised creatures, devoid of all religious benefits. They can not enter our temples!! They can not worship our Lord!!

Ah ! the tyranny, we have closed all doors of *Moksha* for them. They are not only morally degraded, but are also materially degenerated, and socially out-casted. Hindu Society and with it the Jains call them the Sudras !! But who are these Sudras. They are as much followers of Rikhab and Mahavir as the so called Jains of to-day, even greater and dearer to the heart of the Lord. But we do not seem to realise that, otherwise, how, there could be six crores of untouchables, and eight crores of so called depressed classes people in this Land of Mahavir and Buddha. Is it not a blot on the bright chapters and bright days of Jainism ? How such a thing could be possible in this Land of Mahavir ? The utter ignorance, the idleness and selfishness of the present day Jains can only be held responsible for this.

The Jain Community is one of the richest in India. The Christians who are foreigners, and hostile to our ideals and aspirations have organised one hundred and thirty seven Salvation Army quarters in India, they have sent eighteen thousand seven hundred and seventy six *padris* to this country ; they have sent fourteen hundred doctors, who have started four hundred hospitals ; They have started ninety nine printing presses ; They are running fifty newspapers, and have started fifty colleges and six hundred and ten schools. You will perhaps ask me, what for ? This is all to deprive us of fourteen crores of these so called depressed and Achut brothers of ours. Will the Jains also in whose body there constantly runs the blood of Ahinsa rise to the occasion, and extend their hands of love and embrace these people. I will appeal to them in the name of our Lord to cease to look upon these people with the eye of Hikarat. The Jains will make a great name in the future history of India, if they could play their part in the name of the Lord to better the lot of these poor people.

In this way they will also be increasing their population, which forms a negligible minority (2) of the population of India. May I request my brothers to start a mission for the service of these long forgotten brothers. We have slept for long ; We have quarreled amongst us for long ; We have

dishonoured the name of our Lord for long. Let us come out from the darkness into light and glorify the name of our Lord again. This will require a lot of broad mindedness and self sacrifice on our part ; and we will have to give up our rudhis and rusms, which have crept into our society and are devouring us every day. Thus only we would be entitled to be called true Jains. My brothers ! Cease to call a brother, a Sudra or Achut because he follows a low profession. Mahavir does not take account of profession but of Karma, otherwise how could Sakdalputra become a Shravak.

BEHARI LAL BORDIA, B.A.

JAINISM AND CHRISTIANITY.

[The following is a brief summary of the lecture delivered by Vidya Varidhi Champat Rai Jain, Bar-at-law at the Jaina Young Men's Association in Madras on the 30th November 1929].

Jainism is a Science of the liberation of the soul. It is being taught to the world from time to time by Omniscient Beings or Tirthankaras who teach the Truth and nothing but the Truth. While Jainism teaches the Whole Truth in plain and direct language, the other religions teach the truth only partially and in a figurative language. From my study of the several religious, I am glad to find that the truths taught by Jainism are also contained in them but they are buried deep under allegories. To know the truth we have to study the allegory and interpret it. You will be surprised to know that Christianity, though it is not an Indian Religion, teaches the same truths as Jainism almost word for word. I shall read to you some passages from my book "Glimpses of a hidden science in the Original Christian teachings" to show the striking resemblance between the teachings of Jainism and Christianity.

1. Immortality of the Soul.

a. "Neither can they die anymore." Luke, XX, 36.

b. "The last enemy *that* shall be destroyed *is* death....."

1. Cor., XV. 26.

2. Soul not a part of another being e.g., a God.

a. "But it is not as a portion of God that the spirit is in each of us....." P. 273.

b. "But God has no natural relation to us,.....neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; *neither portions of himself norhis children.* (Clement Vol. 2) A. N. Lib. Vol. XII. P. 45.

3. Nature of Knowledge and its extent.

a. "Ye are the light of the world." Matt. V, 14.

b. "In whom are hid all the treasures of wisdom and knowledge,"— Ephesians iii. 4.

c. ".....For its (the Souls') knowledge of these things does not come to it from without but it rather sets out these things, as it were, with the adornment of its own thoughts."— Gregory Thaumaturgus. A. N. Lib. Vol. XX. p. 117.

4. The Soul is blissful by nature.

a. "But the fruit of spirit is.....joy, peace"—Gal., V. 22.

b. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." — Isaiah, XXV, 10.

5. The Divinity of the Soul.

a. "And know ye not that ye are the temple of God and *that* the spirit of God dwelleth in you." — 1 Cor. III, 16.

b. "I said, ye are gods." — John X. 34.

c. "Behold, the Kingdom of God is within you."—Luke, XVII. 21.

6. All souls of like nature.

a. "Ye are the sons of the living God."—Hosea. I. 10.

b. "because as he is, so are we in this world."— 1 John, IV. 17.

c."for souls themselves, by themselves are equal. *Souls are neither male or female* when they "no longer marry nor are given in marriage." Clement Vol. 2 (A. N. Lib. Vol. XII. p. 362.).

7. Physical body (embodiment in matter) the cause of trouble.

".....flesh.....separates and limits the knowledge of those that are spiritual.....for souls themselves by themselves are equal." A. N. Lib. Vol. XII. p. 362.

b. "For bound in this earthly body we apprehend the objects of sense by means of the body."—Ibid p. 224.

8. The body is separated from the soul in salvation.

a. "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all 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." 1. Cor. XV. 50—54

b. "The Saviour himself enjoins. 'watch' as much as to say 'study how to live and endeavour to separate the soul from the body '....." Clement Vol. 2. p. 284.

9. Desire for worldly pleasures is the cause of trouble.

a. "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."—Romans viii 13.

b. "But to be carnally minded is death"—Romans, viii 6.

c. "Love not the world, neither the things *that are* in the world."—1 John, ii 15.

d. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. XIX. 29.

10. The path of progress is threefold.

a. "I am the way, the truth, and the life"—John XIV. 6. Here the way stands for Right Faith, the truth for Right Knowledge and the life for the proper mode of living or Right Conduct.

The following quotation is still more striking.

b. "Right Faith is.....a comprehensive knowledge of the essentials; and knowledge is the strong and sure demonstration of what is received by faith, built upon faith.....conveying the soul on to infallibility, *science*, and comprehension.....the first saving change is that from heathanism to faith.....and the second that from faith to knowledge. And the latter terminating in love, thereafter gives the loving to the loved.—A. N. Lib XII. (Clement, 2.) p. 447—448.

c. "Love is the keeping of commandments which leads to Knowledge. And the keeping of them is the establishment of commandments from which immortality results."—Ibid p. 375.

11. Deification the result of right action.

a. "Knowledge is.....followed by practical wisdom, and practical wisdom by self-control; for it may be said that practical wisdom is divine knowledge, and exists in those who are deified." A. N. Lib. XII. p. 378.

12. The effect of Deification.

a. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation XXI. 4.

b. "In the soul *the pain is gone, but the good remains; and the sweet is left, but the base wiped away*. For there are two qualities characteristic of each soul, by which is known that which is glorified, and that which is condemned." A. N. Lib. Vol. XII. p. 364.

c. ".....restoration to the everlasting contemplation and they are called by the appellation of Gods." Ibid. p. 447.

13. The Excellence of the condition of the saved ones.

"For the incorruptible nature is not the subject of generation : it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffereth not, dies not, is not pierced by nails and spears, sweats not, drops not with blood. Of such kind are the natures of the angels and of souls *released from the body*. Forthese are of another kind, and different from these creatures of our world, which are visible and perishing." Hippolytus Vol. II, p. 88.

This corresponds mostly to the Jaina account of the 18 blemishes from which every Perfect Soul is free.

14. The Eternity of the condition of Liberation.

a. ".....and they shall reign for ever and ever." Rev. XII. 5.

b. ".....his dominion is an everlasting dominion, which shall not pass away, and his Kingdom *that* which shall not be destroyed."—Daniel, VII. 14.

15. Not all shall be saved.

Jainism teaches that the souls are of two kinds, *Bhavyas* and *Abhavyas*. Bhavyas are capable of attaining salvation whereas the Abhavyas are not. Christianity also believes in such souls.

a. ".....many be called but few chosen." Matt. XX. 16.

b. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Romans, IX 27.

c. ".....for many will seek to enter in, and shall not be able."—Luke, XIII. 24.

Gentlemen ! You have seen now how the fundamental teachings of Jainism and Christianity are identically the same It is the work of educated Jains to study their own religion first and then the other religions also and show to the world how the self-same Truth has been taught fully and plainly by the one and partially and allegorically by the others.

The All-India Jain Association.

(Proposals for the revision of the Constitution.)

A friend of the Association writes as follows :—

The Association shall be known in future by one name only viz., the All-India Jain Association instead of by its present two names viz., the All-India Jain Association and Bharat Jain Mahamandal.

In order that prompt attention may be given in future to all matters tended to promote the best interests of the Jain Community at large, the Association shall have the following three main sections, each in charge of a Secretary with their aims and objects as follows :—

I. Communal Section.

(1) To safeguard the interests of the Jain Community as an Important Religious Minority by securing due representation for the Jains in all Legislative, District, Municipal, Educational and other public bodies of the country.

(2) To secure due representation of the Jain Community as an Important Religious Minority in the public services of the state.

(3) To safeguard the interests of the Jain Community in Economic, Religious, Social, and other Inter-Communal matters.

II. Literary Section.

(1) To Co-ordinate the activities of the various Jain Literary institutions scattered all over the country in pursuance of such common objects as may be mutually agreed upon between the accredited representatives of the said Literary institutions of three sects.

(2) To undertake the transliteration or publication or both of the sacred Jain books of the three sects, if separate funds are provided by the members of the particular sect desiring the transliteration or publication.

III. Social Section.

(1) To pay special attention to the promotion of physical culture among the youths of the Community by encouraging

the establishment of Viyayamshalas (gymnasiums) or out-door Sports Clubs or both, according to local conditions.

(2) To improve economic condition of the Jains, by encouraging the establishment of Co-operative banks and Societies.

(3) To take up such other matters of general importance as may promote the well-being of the community at large.

Every Jain above the age of 21 years and subscribing to the above aims, will be entitled to become a member of the Association or of any particular section of the Association in which he may be interested.

The Association shall have Provincial and District Branches as well.

It shall be binding upon the Provincial and District Branch Associations to accept the aforesaid Constitution of the Central Association, but they shall have full discretion to take up any other work of the Community they may deem necessary.

Memorandum of Reasons.

In revising the Constitution of the All India Jain Association in the manner indicated above, we must first of all make it clear that we have all along kept in view the one main point, that only such items should be included in the Constitution of the Central Association, as are likely to secure complete unanimity of all sects of the Jains, and to discard such items, however, beneficial they may be in themselves, as are likely to bring forth the least antipathy from any section of the Jains but at the same time giving full discretion to the Provincial and District Branch Associations to make any additions of any kinds in adopting the aforesaid Constitution of the Central Association, as they may deem necessary, and this we consider, shall be the basis of all real unity.

From this view point, we shall briefly state our reasons for, the above Constitution.

I. Communal Section.

We do not consider it advisable, at present, for the Association, to concern with the question of the form of Govt; on their

own responsibility, as like all other communities, we cannot secure complete unanimity of all Jains on this point. But whatever may be the form of the future Govt: of India, the All-India Jain Association shall confine its activities to safeguarding the Communal Rights of the Jain Community in the future Constitution of India.

This subject has been thoroughly dealt with by Mr. Adishwar Lal Jain in his letter published in the Special Supplement to the *Jain Gazette*, copies of which can be obtained on application to the Manager, Jain Gazette, No. 436, Mint Street, Madras.

II. Literary Section.

We have cautiously avoided the use of the term 'Propagation of religion' from the Constitution of the Central Association, as we know full well that by retaining it we can never secure unanimity of the three sects without which our entire scheme would be upset.

Education is not specifically mentioned in the programme of the Central Association, as this being a transferred Provincial subject in the Constitution of the Country, can be effectively dealt with in all its aspects by the Provincial branch Associations, and the Central Association will have very little to do with it.

We also do not consider it advisable that the transliteration or publication of the sacred books of any one sect should be taken up by the association in future, unless separate funds are provided for that purpose by the members of the sect desiring the transliteration or publication.

On the other hand, we recognise that our Community as a whole stands in greater need of general literary work which cannot be done by any one institution or by any one sect.

We therefore suggest that the Central Association should concentrate itself entirely upon general Literary work as given below :—

1. Preparation of an authentic History of India intended for use in Secondary Schools and Colleges and which is to give an authentic account of all events—Jain and Hindu Kings, Warriors, poets, authors, ancient civilization and culture.

2. Ancient India—intended to give a detailed account of the Pre-Muhamadan period, and meant for use by advanced students, as the former one cannot be expected to give any lengthy account of the said period.

3. Preparation of a Directory of the Jain Shastras of the three sects for the world's libraries.

4. Compilation of a Jain Law that may be acceptable to all sects.

5. Compilation of a comprehensive treatise on the antiquity of Jainism.

6. Representation of Jainism at the Universal Religious Conferences.

7. And a good many similar objects which cannot be detailed in this brief note.

III. Social Section.

Here too, we have taken up only a few much needed items of universal acceptance leaving all others to be taken up by Branch Associations in conformity with local requirements.

In the programme of Social section, we consider ourselves fully justified in giving the foremost place in the promotion of physical culture among the youths of our Community, upon whom all our future hopes are concentrated. As it is in our opinion the main foundation of all their intellectual and spiritual superstructure, and as our Community has given very little attention to this most vital problem, we recommend it as deserving of a special consideration.

The other important thing is that under changed conditions of the world our former method of trade and Commerce are not likely to keep us in the flourishing condition in which the Jains have been in the past—the work on Co-operative system is necessary and the Association should take up this work.

AN APPEAL.

THE JAINA GAZETTE OFFICE,

436, Mint Street, Madras.

Dear Sir,

I beg to inform you that I intend publishing a Special Number of the Jaina Gazette on the occasion of the Silver Jubilee of the Gazette.

May I request you to be kind enough to send me an article on any of the subjects mentioned in Sec. II or III in the list appended herewith I shall be very thankful to you if you can also kindly favour me with photoes or blocks which might be useful for the Special Number. Your valuable opinion on the Jaina Gazette and your inspiring Message are most welcome for publication.

I shall feel much obliged if you can send me your articles etc., on or before the 30th April 1930.

Thanking you in anticipation,

I am,

Yours faithfully,

C. S. MALLINATH,

Managing Editor.

Articles for the Jaina Gazette Silver Jubilee Number.

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3. The contributors to the J. G.
4. Opinions on the J. G.
5. Messages from readers of the J. G.

SECTION II.

1. Jaina Conception of God.
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3. do. Soul.
4. do. Moksha.
5. do. Moksha-marga.

6. Rules of Conduct for Jaina Laymen.
7. do. Jaina ascetics.
8. Account of Jain Literature.
9. History of Jainism from Lord Rishaba to Mahavira.
10. Life of Lord Mahavira.
11. History of Jainism from Lord Mahavira to the present day.

SECTION III.

1. Jaina Sacred places.
2. Jaina Institutions.
3. Jaina Architecture.
4. Jaina Acharyas.
5. Non-Jain scholars interested in Jainism.
6. Condition of the present day Jinas.

NOTES AND NEWS.

Mr. C. R. Jain in Madras.

Mr. Champat Rai Jain, Vidya Varidhi, Bar-at-law arrived in Madras by the Grand Trunk Express at 7.15 p.m. on the 28th Nov. 1929. He was given a hearty reception at the Central Station by Mr. C. S. Mallinath, the members of the Jaina Young Men's Association and some members of the Swetambar Jain Community. On the 30th afternoon, a welcome address was presented to him by the Jaina Young Men's Association under the distinguished presidency of Pro. A. Chakravarti, M.A., I.E.S. Principal of the Rajamundry College. While thanking the members of the Association for their kind address, the revered guest advised the Jain Young men and the students to devote at least one hour every day for the study of their religion and do some sort of service to their community and religion. As the future of every community depends upon its youngmen so the future of the Jain community also depends upon its young men. It is the duty of every Jain Young man to care for the amelioration of his community and to work towards that end even

from now. Mr. Jain left Madras on the first December for Sravana Belgola.

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Sri Mahavir Jayanti.

The Hon. Secretary of the Jain Mittra Mandal, Delhi writes:—

"It is a pleasure to me to inform you that the Vir Jayanti celebration this year comes off on the 11th April 1930. It is now 2528 years since Lord Mahavir came into the world. He was the last, the 24th Tirthankara of Jainism, one of the most ancient and thoughtful amongst the living religions of to-day.

Jains form an influential and respected community in India. The Jain Mittra Mandal belonging to and representing this community, celebrates the holy occasion of the Great Lord's birth with solemn eclat and rejoicing. Scholars of repute, from far and wide, of all faiths and religions, participate in it, and the occasion is fully availed of to propagate the teachings of the Lord. Articles from the scholars of great repute have been solicited and are expected.

We know of your love and interest for Jainism and therefore we take the liberty of approaching you with the request that you will write something for us to be read on the occasion. We shall greatly value anything received from you bearing on the life of Lord Mahavir, or on any of the following subjects:—

- (i) Mahavir, who loved all. (ii) Histories of Jain Heroes
- (iii) Our system of Education. (iv) The way to progress.

Let us thank you in anticipation as we know that your sympathies and good wishes are with us. Please do note to send us something, if only a few lines by way of encouraging us on our undertaking."

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A Jain Weekly from Delhi.

An Urdu Jain Weekly.—"Jain Sansar" by name, is going to be out very shortly from Delhi. Annual subscription fixed at Rs. 4/—. Sample copy free on application to the Jain Sansar, Dareeba Kalan, Delhi.

Donations.

We beg to acknowledge with thanks the following donations to the Jaina Gazette.

	Rs.
The son of Bimjilal Tholia, Jaipur ...	11
A gentleman	10
Lala Uggar Sain, Hansi, in memory of his brother the late Lala Gulab Singh ...	10
Mr. Lalchand Jain, Advocate, Rohtak ...	10
Mr. W. G. Bannore, (on behalf of the Jain Community of Chandur)	10
* * *	

To our Subscribers.

We request all our subscribers to remit their subscriptions to the Gazette for 1930 in advance together with the arrears if any.

* * *

A Correction.

For "Here say to the heretic....." in the 13th line from bottom on page 253 of the last issue, please read "Heresy to the heretic."

On our way to the Press we understand that Mr. Chaitan Dass Jain, the Secretary of the All-India Jain Association, is not for breaking the Association into two. We welcome the news gladly. We are for re-organising the Association and putting it on a sound and workable basis. A special session should be called at once to draft a constitution, to draw up a programme of work and to elect provincial secretaries. We request the Secretary to issue invitations to all the Jains to meet in some common religious centre on an early date.

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AN INTERPRETATION OF JAIN ETHICS. *

Ladies and Gentlemen,

While judging of Modern Western Civilization, the Indian is generally full of admiration for our wonderful technical advancements and perfect scientific methods, still, his praises often terminate in a bitter complaint as to our apparent materialistic conception of life. He should not forget, however, that this apparent materialistic conception of life is not a consequence of racial character, but one of cultural development.

It is true that our intellect is, at present, absorbed in technical and scientific problems; but, only a few centuries ago, it was so in the problem of how best to win the grace of God.

It is true that, when we sing or play music, we generally do so for our own pleasure; but, only a few centuries ago, *we used* to display our musical talents mostly in the praise of God.

It is true that, when we paint, we paint human passions and postures, visions and natural scenes; but, only some centuries ago, our art of painting was nothing but a fervent glorification of "God Father," and Christ, and Madonna.

* A lecture delivered by Dr Charlotte Krause in the Presidency College, Madras, under the distinguished presidency of Prof. Kuppaswamy Shastri, Prof. of Sanskrit and Curator of the Govt., Oriental manuscripts Library, Madras.

It is true that, when we travel, we do so (leaving business travels apart) for our pleasure, or for our health's sake, or we undertake dangerous expeditions for the sake of study; but, a certain time ago, we used to make the long and troublesome pilgrimage to Jerusalem, in order to worship at the Holy Sepulchre of Christ, and to protect it from the Saracens.

And it is true that our studying and teaching has all worldly ends, and that our Professors and scholars want nothing but find out, and spread, the truth about things; but, only some centuries ago, there existed no other science but Theology, the knowledge of God, and all the other disciplines were its subordinate branches, cultivated by learned and orthodox clergymen.

Ladies and Gentlemen, *Modern India* represents exactly the state of Medieval Europe, with its *religio-central conception* of the problems of life, from singing and dancing up to travelling, teaching and studying. Religion is the starting-point and aim of all and everything.

So it is with reference to the study of the Sacred Writings of Indian Religions. They are not, for the Indian student, first of all a subject of research, as they are to the Western scholar, but their study is indeed one of practical import. They live, and are being put fully into action, with all their minute and severe prescriptions.

I have been able to watch this phenomenon more particularly with reference to my special subject of study, viz. Jainism, whose ethics still forms the strictly authoritative canon of daily life of the present followers of the Jain Religion—exceptions being, of course, admitted. This system of *Jain Ethics* forms the subject of to-day's lecture. It being a complicate and rather bulky matter, many details will have to be left away. Still, its main points will be paid due attention to, both from the theoretical and practical side.

I. The Theoretical Side.

Striving after Knowledge, Perception, Happiness, and

Power, is a characteristic feature of human nature. But, according to Jainism, it is not an *original* characteristic of the soul, because the human soul, and *every soul whatsoever, is, by its very disposition, omniscient, gifted with perfect perception, happiness, and unlimited power.* These four qualities, however, cannot manifest themselves, because they are covered by matter, interlaced and amalgamated with the soul since eternal times ; just as the light of a lamp cannot spread, if the lamp is covered by opaque objects.

The matter interlaced with the soul is called *Karma*. It is bad Karma, or *Papa*, if it has been heaped up by evil acting, and, as such, produces pain. It is good Karma, or *Punya*, if produced by good acting, and produces happiness ; but only imperfect, vanishing happiness. The Karmas destine the whole chain of existences of an individual. They are divided into two main classes, viz. *Ghati-Karmas*, or Destructive Karmas, and *Aghati-Karmas*, or Non-destructive Karmas. The Ghati-Karmas are four in number (viz. Jnanavaraniya-, Darsanavaraniya-, Mohaniya-, and Antaraya-Karmas), and prevent each one of the Four Original Qualities of the soul from displaying itself. The Aghati-Karmas, which are likewise four (viz. Vedaniya-, Ayushya-, Nama-, and Gotra-Karmas), predestine the soul's sufferings and pleasures, the duration of its existences, the quality and shape of the body in which it incarnates, (whether as a god, or as a man, or as an animal, whether beautiful, or ugly, short or tall etc.), and its rank and position.

With all the sub-classes, there are 158 (or 148 resp.) kinds of Karmas, on which the fate of the individual depends, like that of a slave on his master's caprices, only with the particularity, that the master of the soul is a self-elected one, drawn near by the actions, committed in its various existences. At the due points of time, the respective Karmas exercise their power, and in the measure in which they do so, they are being automatically reduced : a process which is called *Akama Nirjara*, i.e. *Spontaneous Consumption*. On the other hand, by

reacting upon the various Karma-imposed experiences which it has to undergo, the individual binds new Karmas, which, in their turn, manifest themselves, indirectly call forth the binding of new Karmas, etc. in an eternal circle.

Still, man is not quite so helpless in the face of Karma, as it might appear. For, though even the passions arising within him, are predestined by Karma, still he can make himself the master of Karma, by his own free will and initiative. He can hinder new Karmas from entering his soul by a process called *Samvara*, i.e. *Repression*, and he can also reduce the predestined duration as well as intensity of latent Ghati-Karmas bound before, he can suppress, and keep suppressed, the most obnoxious of them, and he can also definitely annihilate all of them, by efforts of highest energy and self-concentration, and, thereby, bring about a complete consumption of the neutral Aghati-Karmas too: a process called *Sakama Nirjara*, i.e. *Intended Consumption*.

Both the processes, however, *Samvara*, as well as *Sakama Nirjara*, cannot be accomplished by every living being whatsoever. They presuppose a high degree of religious insight, and number of exquisite qualities of body and mind. The very last step to Perfection, moreover, can be done only by a soul outfitted with a human body bearing special marks of outer perfection and strength. Thus, not even the Lord of the highest class of Gods, who enjoys a long existence of infinite bliss, and who commands hosts of celestial beings, can reach the last aim, in spite of all his divine power, unless he be reborn as a human being possessing all the bodily and mental requirements. Now, Jainism teaches that it is given into everybody's hand to acquire those qualities, by performing certain good actions and, thus, securing the good *Karma* or *Punya* necessary. Thus the heaping up of *Punya* is another, though auxiliary, expedient for the attainment of Perfection, as long as the respective soul has not acquired the bodily and mental qualities necessary.

After all, the problem of Jain Ethics can be defined like this: How can a living being, in order to secure its final

Salvation, cause *Punya* to be bound, on a lower step, and accomplish *Samvara* and *Nirjara* on a higher stage of development ?

II. The Practical Side.

The ethical rules laid down for him who strives after the highest aim in all earnest, are, of course, very stringent. They demand a complete concentration on the struggle against *Karma*, and a complete renunciation of worldly life and its pleasures and concerns, in short, they are rules for ascetics. They were, once, put in action and promulgated by *Vardhamana Mahavira*, the last of the *Jinas* of the present age, i.e. the last of those passionless, omniscient, holy promulgators of Jainism, who, having annihilated all their *Ghati-Karmas*, and, thereby, reached inner perfection, still lived on for as long a period as their *Aghati-Karmas* allowed, and, on the threshold of *Moksha*, preached the great truth.

Ascetics who observed those rules in their strictest form, and without ever having recourse to exceptions, were called "*Jinakalpi*" *Sadhus*, a standard which the few *Sadhus* of the *Digambar* Sect still claim to represent.

The ideal of the *Jinakalpi* *Sadhu*, however, so much exceeds the limits of worldly usage, and is so difficult to realize, that only very few individuals can hope to reach it. Thus, the so-called "*Sthavirakalpi*" *Standard*, i.e. the way of keeping the ascetical prescriptions in a milder form, and of having recourse, if necessary, to certain allowed exceptions, has now become generally adopted by the numerous *Sadhus* of the *Svetambar* Sect.

But even this standard is far above the faculties of average man, who is unable to give up the world with its little, but certain joys, for the great transcendental Beatitude, but who, still, cannot bear the idea of being completely shut out from striving after the latter. Thus, *Mahavira* himself had proclaimed a third standard, viz. that of the *Sravaka*, or *layman*, which is a compromise between striving

after the last aim, and indulgence in the pursuit of worldly ends, and which, of course, owing to the particular weakness of compromise-loving human nature, has become a factor of highest practical importance for individual as well as for social life in our days. For there exist only about 5000 male and female Jain ascetics, as against about twelve Lakhs of Jain laymen and laywomen.

These three standards, that of the Jinakalpi Sadhu, that of the Sthavirakalpi Sadhu, and that of the Sravaka, will always have to be distinguished with reference to all the single prescriptions, no matter whether it be explicitly stated or not. Since the two latter standards are mere variations of the former, it will have to form the starting-point of the following description, except that of *Punya*.

1. *Punya*.

The chapter concerning the acquisition of *Punya*, is rather summarily dealt with in the Jain Scriptures, because collecting *Punya* is a preliminary and auxiliary step only, and concerns laymen rather than ascetics. For the actions by which *Punya* can be acquired, are chiefly such of charity, and, therefore, presuppose the possession of property and a certain amount of worldly activity. Both the sects, the Svetambars as well as the Digambars, know of *nine such actions*, which, however, differ somewhat in detail, with both of them.

According to the Svetambars, *Punya* is acquired by five acts of charity, viz., the *giving of eatables*, of *drink*, of *shelter*, of *bedding*, and of *clothes* to a "*patra*," i.e., a *worthy receiver*, under which the ascetic, the lay-brother or lay-sister, and, besides, any creature whose condition is able of awakening compassion in our heart, is understood. Moreover, the *purity of thought, word, and action* of the devotee, particularly with reference to his acts of charity, and due *respects* paid to the Omniscient Ones, to the Gurus, and others, are believed to create *Punya*.

According to the Digambars, all the nine causes of *Punya*, the *Nava-Punya-krama*, refer to the worship of the *Sadhu* only. When the ascetic is seen approaching, he should first be welcomed and invited to enter the house, and then offered an elevated seat. The third action is to wash his feet, the fourth to worship him by flowers, light, incense, etc., the fifth, to bow down before him, the sixth, seventh, and eighth to think with reverence, speak respectfully and observe respectful manners, and the ninth to offer him pure food. Also the giving of food, medicine, expedients of studying religion, and protection to worthy laymen and laywomen, and to people in need of mercy, are counted as actions causing *Punya*.

2. Samvara.

Samvara, or the act of preventing fresh *Karma* from streaming into the soul, can be accomplished by various ways of ethical conduct, which, in Jain Tradition, are arranged in a system of six classes. All of them are permeated by two commanding principles, viz., Non-injury and Self-control.

In Jain Ethics, the *principle of Non-injury* has been developed to an incomparable height. The Jain Dogma teaches that the Universe is filled with souls in various stages of development, or better, degrees of infection through *Karma*, from irrational *Nigodas* up to omniscient *Siddhas*, who, free from the dirt of *Karma*, live, bodiless, at the top of the Universe, far away from all worldly concerns. Between these two extremes, there are those numberless classes of creatures : *beings with one sense*, and without the gift of spontaneous locomotion, which comprise the *earth bodies*, such as earth, stone, metals and all kinds of minerals in their natural state ; then *water bodies* such as water, ice, mist ; *fire bodies* such as flames, sparks ; *wind bodies* such as air, storm, etc. ; and *plant bodies*, such as leaves, stems, flowers, roots, seeds, etc. Then, there are the beings with *two, three, four and five senses*, comprising the whole animal kingdom, the classes of gods, the inhabitants of the hells, and men.

In all these various beings, there is *one and the same kind of immortal soul*, gifted with the **Four Great Qualities**, and able

to display them, under certain conditions. Therefore, it is sin to injure any of its manifestations, in whatever state and condition it might be. It is sin, it creates bad Karma and suffering, and it detracts the soul from the path leading to Perfection. The higher the stage of development of the injured being is, (i.e. the closer it has approached the state of Perfection,) the heavier the sin of the injury committed is considered to be. The sin of hurting a plant is smaller than that of hurting a lizard, the sin of hurting a bullock is smaller than that of hurting a man, and the sin of hurting a criminal is relatively smaller than that of hurting a Sadhu. From this standpoint, it can be understood why Jainism forbids flesh-eating, and, on the other hand, objects little to the eating of vegetables.

The other great principle permeating the prescriptions of Samvara, is *Self control*. It is clear that only the calm, sober mind that does not allow himself to be subdued by the four Passions (the "Kashayas"), viz. Anger, Pride, Illusion, and Covetousness, but masters them, that only such a mind can hope to master Karma too. Therefore, it is understood that the indulgence in intoxicating articles, which confounds the intellect, and awakens low passions, as well as over-indulgence in sleep, or in any other thing whatsoever, whether it be joy or grief or attachment, is contrary to Jain Ethics. There should be soberness, measure, wakefulness in everything and in every action, even in austerities, which have to be performed exactly in the way and to the extension fixed before. Nothing is more contemptible to the striver after true perfection than drowsiness on one, and ecstasy on the other side.

Now it is time to consider the different prescriptions for Samvara themselves. They are as follows :

A. The Five Samitis.

The five Samitis are prescriptions for the regulation of the movements of the body in accordance with the two principles, more particularly the principle of Non injury. They are :

(1) *The Irya Samiti*, i.e. Regulation of Walking. It commands the individual, who, of course, must needs, with every movement, destroy some lower life, to walk in a way as to cause the least possible injury. Thus, a Jain monk will walk only on barren earth, avoiding the touch of plants and of water, and after having carefully examined the way before him. He will avoid going out at night or, if forced to go, he will slightly move a kind of soft broom before him, in order to sweep away whatever higher form of life there might happen to be; he will never use any kind of vehicle, and will never walk over a carpet.

(2) By the *Bhasha Samiti*, i.e. Regulation of Speaking, the speaker shall avoid not only hurting anybody's feelings by offending words, but he shall also take care not to injure the air-bodies physically. Thus, the Svetambar Sadhus keep the "Mukha-vastrika," a piece of cloth, before their mouth, in order to limit the reach of their breath, while speaking. Besides, the Mukhavastrika also prevents the book or manuscript perused from getting defiled by breath and particles of saliva.

(3) By the *Eshana Samiti*, the Regulation of begging, particularly one's food, the ascetic has to make sure that the food he is offered, is in conformity with the prescriptions of the Jinas, i.e. that it does not contain any living substance, such as unboiled water, uncooked or underdone vegetables, uncut and unprepared fruit, seeds capable of germination etc., that it is free from forbidden substances such as alcohol, honey, butter, meat, decomposed food, and that it has not been prepared expressly for him etc., etc.

(4) The *Adana-Nikshepa-Samiti* regulates the actions of taking or using, and of putting away, anything whatsoever. Before filling a vessel with a liquid, one should ascertain that it is free from small insects; or, before sitting down, the seat should be wiped clean. Thus, an ascetic will never sit down on upholstered furniture, will never use cushions, and never lie down on a mattress, for fear lest he might hurt some hidden life.

(5) The *Utsarga--*, or *Parishthapanika Samiti* regulates the action of disposing of things, such as old clothes, broken vessels, excrements saliva etc., under the same motivation as before. Since every action of disposing of things is necessarily connected with some injury, it should be avoided as far as possible. This is why e.g. Jain ascetics never accept more food than they can expect to eat at a time.

All the five Samitis, though they can be strictly observed only by ascetics, are of some influence also in the daily life of Sravakas. A devoted Sravaka will, e.g., avoid treading on green grass, he will always ascertain the ritual purity of whatever eatables are put before him, he will never leave a vessel filled with a liquid substance uncovered; nor will he ever use an open light, for fear lest insects might rush into it and be killed, nor will he ever be seen spitting about him without regard to place and circumstances.

C. The Three Guptis.

The three Guptis are Regulations with reference to controlling one's inner nature, i.e. they are dictated by the principle of self-control.

(1) The first of them is the *Mano-Gupti*, by which the mind is to be controlled, either in the shape of "Akusala Nivritti," i.e., exclusion of both grievous and cruel thoughts, or in the shape of "Kusala-Pravritti," i.e., giving room only to pure thoughts, or in that of "Yoga-Nirodha," i.e. complete suppression of all mental activity whatsoever, a stage which only the omniscient ascetic can fully reach.

(2) The second Gupti is the *Vag-Gupti*, i.e. Regulation of Speech. It consists either in "Maunavalambha," i.e., taking and keeping the vow of silence for a certain time, or in "Vag-Niyama," i.e., speaking only as much as is absolutely necessary.

(3) The third Gupti is the *Kaya-Gupti*, i.e. Regulation of one's bodily activity. It consists either in "Cheshta-Nivritti," i.e., stopping all physical activity for a certain time, as far as it is in one's power, or in "Yathasutracheshtha-Pravritti," i.e.

executing only such bodily movements as are in exact conformity with the prescriptions of the Jinās.

It is a matter of course that these regulations can be practised, to a certain extent, by the layman too, i.e., as far as the limits of worldly propriety admit.

Both, the five Samitis and the three Guptis, are often grouped together under the name of "*Ashta-Pravachana Mata*" i.e. "the Eight Mothers of Ethics," on account of their fundamental character.

C. The Twenty-two Hardships.

The next expedient for the effecting of Samvara ;consists in willingly undergoing and enduring hardships, more especially such as the condition of a Sadhu generally involves. Twenty-two of them are enumerated (the "Twenty-two Parishaha"): viz. *hunger ; thirst ; cold ; heat ; insect-bites ; nakedness* (which is understood by the Digambaras in its literal sense, whereas the Svetambaras allow the meaning of "the wearing of scanty clothes"); experiences fit to arouse the feeling of *despondency*, which, however, must not be allowed to gain ground; disturbances of one's asceticism through the *opposite sex*; constant *roaming about* without any fixed dwelling-place; *unsuitable places* for one's study and meditation; *uncomfortable bedding*; *being scolded, abused etc.; being beaten and ill-treated*; the arising of *shame while begging* one's food and whatever one requires, especially with people of high rank and breeding, many of whom used to be initiated as Jain monks in former times; *begging in vain*; *sickness*; being *hurt by the blades* of thorny grass or hay which forms one's bedding; *dirt*; the necessity to remain, inwardly and outwardly, indifferent towards *good as well as bad reception*; the necessity of remaining *humble in spite of one's high learning*; that of never losing courage if one happens to become aware of one's *ignorance in metaphysical things*; and that of *remaining firm in one's belief* in the words of the Jina, in spite of all difficulties and temptations.

It is, of course, only to a small extent, and more by the

way of cultivating the respective spirit, viz : that of endurance that the layman may be willing and able to put these rules into action, whereas most of them act at least some part in the daily life of the ascetic.

D. The Ten Virtues.

The next class of prescriptions comprises the "*Dasavidha Yati-dharma*," i.e. the ten-fold duty of the striver after Moksha, which consists in the cultivation of the following ten virtues:

1. *Forgiveness*, 2. *Humility*, 3. *Candour*, 4. *Non-covetousness*, 5. *Austerity*, 6. *Restraint*, with reference to the Great Vows (which will be treated later), to the activity of the five senses, to the four great passions (which have been dealt with before), and with reference to the activities of thinking speaking, and acting, 7. *Truthfulness*, 8. *Interior and Exterior Cleanliness*, 9. *Total Lack of Property*, and 10. *Abstinence from all Sexual activity*, in whatever form.

To some extent, all these virtues can be cultivated by the Sravaka too, in whom at least several of them appear distinctly, such as e.g., the spirit of forgiveness and humility, which sometimes manifests itself in touching forms, or the virtue of Cleanliness, whose exterior variety can be seen in fullest display in the Jain house and the Jain Temple, which latter has become proverbial for its neatness, and the slightest uncleanness of which would be counted as a downright defilement.

E. The Twelve Reflections.

The next group of ethical rules form the Twelve *Bhavanas*, i.e., Reflections, which one should constantly turn over in one's mind. They are as follows:

1. Beauty, Fortune, Love, and all that exists is *transitory*. Therefore, nothing is worth striving after but the permanent happiness of Moksha.

2. In the face of pain and death, man is completely *helpless*. Therefore, one should endeavour to make them cease, by annihilating one's Karma.

3. Existence, with all its stages, is *like a drama*, in which man acts only a temporary part, as a father, or as a lover, or as a son etc. Therefore, one should not keep one's mind attached to any person or to any thing.

4. In the act of consuming its Karma, by undergoing the various sufferings predestined to it, the *soul is alone*. Nobody can assist it therein. Therefore, one should make powerful efforts to get rid of Karma by one's own initiative.

5. Body and Soul are *heterogeneous* things, therefore one should not mistake the body and its demands for part of the self, nor allow it to rule over us.

6. The body contains many *disgusting* elements, thus one should endeavour to become a pure, bodiless Siddha.

7. Constantly, *Karma streams into the soul* and is bound by it, therefore one should try to stop it.

8. The way of stopping new Karmas entering the soul is *Samvara*.

9. The way of consuming Karma bound before is *Nirjara*.

10. The *Universe* has the shape of a standing man, with the hells in its lower, the world of men in its middle, and the heavens in its upper parts. It is composed of the six eternal substances Soul, Space, Time, Matter, Medium of Rest, and Medium of Movement. The three conditions of *coming into existence*, *lasting*, and *perishing*, eternally alternate with one another. Thus, the world is transitory with reference to these three conditions, but eternal with reference to the six substances. Therefore, one should judge of all things from the stand-point of *substance* as well as from that of *condition*, if one wants to define them thoroughly and impartially, or, in other words, one should always apply the standard of *relativity*, which acts a prominent part in Jain Logic, known under the name of "Syadvada."

11. *Instruction* with reference to metaphysical truth, and faith in the latter are difficult to obtain. Therefore, having attained them, one should direct one's ethical conduct accordingly.

12. Taking into account the combination of particular Karmas necessary, it is very difficult to come into contact with a Jina, or with another competent *teacher* of metaphysical truth. Therefore, one should avail one's self of his spiritual guidance, if one has been lucky enough to meet one.

All these reflections are, of course, practicable by laymen too. They permeate, moreover, the whole of Jain Literature, in its various parts, from the beautiful and sublime stanzas of certain Agamas, or Sacred Writings, full of the spirit of sweet renunciation, down to the hymns and religious ballads (the "Sajjhais"), with their soft and touching world-weariness.

F. The Five Charitras.

The last group of regulations prescribed for the attainment of Samvara, comprises the five Charitras, or steps of discipline for ascetics, and the discipline for laymen, as a kind of addendum, though, from the practical standpoint, one of highest import.

The first of the Charitras of ascetics is the *Samayika Charitra*: It is being realized by the adoption of Sarva-Virati, i.e., the complete giving up of all evil, with reference to doing it, causing it to be done, and approving of its having been done, by thought, word, and action. In contradistinction to the Sarva-Virati of ascetics, the laymen discipline is based on Desa-Virati, i.e. partial giving up of evil, as will be seen later.

On the stage of Samayika Charitra, the aforesaid Sarva-Virati is adopted only temporarily, and under the reservation that certain trespasses of its rules will not be counted as breaches, i.e., they will be liable to a milder form of atonement than positive breaches would be. The adoption of Sarva-Virati in this mild form is the very entrance-gate to monkhood, since it makes an ascetic, though not a full one, out of the novice. The latter promises solemnly, and under certain rites, to keep the Five Great

Vows of Sarva-Virati, or the Mahavratas. This solemn act of adopting the Five Great Vows in their milder form, is called *Laghu Diksha*, i.e., Small Initiation.

If the novice proves true, within a certain period, he is promoted to the next step, the *Chhedopasthapana-Charitra*, by being made to adopt the Sarva-Virati rules for life-time, and without any reservation. The rites under which this is done, are called "*Vadi Diksha*", i.e., Great Initiation, by which the novice becomes a full ascetic, and from the date of which his seniority is counted.

Monks who have been punished for violations of the Great Vows, have to undergo Vadi Diksha once more, their seniority being completely, or partially, cut. In the former case, they have to begin the stage of Chhedopasthapana-Charitra once more, which has got its name from this cutting (*chheda*) of the seniority, and the act of ordaining the monk anew (*upasthapana*).

According to Jain Tradition, there are certain cases, when the novice at once took, and takes, Sarva-Virati in its strict form, i.e., when only the Great Initiation is performed, and the standards of Samayika and of Chhedopasthapana Charitras, as described, fall together. But these cases do not come into consideration for practical purposes, being limited to certain far-off countries, of which only the Scriptures know, and to former ages, when, in this country too, only the Great Initiation used to be performed.

The *five Great Vows* which form the basis of the two forms of Charitra in question, are the following ones:

By the first *Mahavrata*, the Sadhu vows to avoid injuring life in even its slightest form. This explains why a Jain Sadhu does not touch green plants, nor unboiled water, nor fire and light, and why he even avoids using artificial light; viz: because all these forms of life, even in the most subtle manifestations, would suffer in some way by the touch of the human body. The Five Samitis are splendidly fit to help the monk in keeping this Vrata.

By the *Second Mahavrata*, he promises to avoid telling even the slightest "Untruth", but, under the silent reservation that, by speaking truth, the higher interests of Non-injury must not be endangered. This conception is, by-the-bye, very characteristic of the difference between Western and Indian Ethics: Western Ethics, which demands absolute truthfulness, without regard to its consequences, and Indian Ethics (for this conception is not restricted to Jainism), which places the principle of Non-injury above all. It is well-known of what a high importance this factor is, in the intercourse of Indians and Europeans with each other and in the judgement of each other's peculiarities.

By the *Third Great Vrata*, the Sadhu promises to avoid appropriating, or using, anything that he has not explicitly been given, or its use allowed, by the lawful proprietor. This goes so far that a Jain Sadhu, even if starving, would never pick up even a wild fruit from the ground (which would, it is true, imply the further sin of hurting plant life), nor would he use even a blade of dry grass lying about, nor a stone.

By the *Fourth Mahavrata*, the ascetic promises to avoid even the slightest form of sexual activity. Even the touch, not only of a human person, but even of an animal, of the opposite sex would be counted as a kind of trespass. The present Jain Sadhus take this vow, therefore, so strictly as to anxiously avoid even the indirect contact with a woman, such as by a carpet, or by a piece of furniture, or by a book etc., always keeping in mind that certain substances, such as wood, paper, metals, cloth etc., are considered as better conductors than others, such as stone, or earth. Amongst all the ascetic rules, the Fourth Vow is said to be the one which allows no exceptions at all.

By the *Fifth Vow*, the ascetic promises to give up even the slightest form of attachment to whatever it may be, whether lifeless things or persons. Practically, this vow demands not only the giving up of all property, but also that of all family ties, i.e., the adopting of the life of a mendicant. It is well-known in which strict way the present Jain Sadhus keep this

vow, the Digambar monks, who roam about, always alone, without clothes, without even vessels to eat from, and the Svetambara Sadhus with their scanty clothes and equipment, who will not accept but what they can use at a time, the acceptance of money being, of course, strictly forbidden.

After having reached a certain standard of firmness in the keeping of Sarva-Virati, and of religious learning too, a monk can climb up to the next step of discipline, the *Parihara-Visuddhi Charitra*, which can be reached by undergoing certain practices requiring a high degree of self-control and firmness. It is prescribed that always groups of nine monks should devote eighteen months to these practices, changing places with one another in the alternate performing of austerities, and service, in obedience to a self-elected Guru. During these eighteen months, the discipline to be observed is so strict that it would e.g., be forbidden to take any care of one's body even in the case of severe sickness.

The fourth standard is the *Sukshma-Samparaya Charitra*, which requires the complete annihilation of one's Anger, Pride, and Deceit, and a partial one of the fourth great passion., viz., Covetousness, of which only a small fraction is allowed to remain.

The fifth standard, the *Yathakhyata-Charitra*, demands a complete annihilation of all the four passions, and a strict Jinakalpi conduct, completely in accordance with the monastic discipline, once put in action, and promulgated, by the last Jina.

The last three standards can no more be attained by monks of the present age, in which the strength of bodily and mental constitution as required for the fulfilment of the respective rules, is no more to be found. Since the time, when all such heroic accomplishments were possible, and were indeed put in action, a great degeneration has taken place according to Jain Tradition.

The lowest standard of discipline is the *Desa-Virati Charitra* of Sravakas, the rules for which are the *Twelve Laymen Vows*, the so-called *Dvadasa-Vrata*, or, in the vernacular, the

Bara Vrata, which play a great part in the life of the single Jain as well as that of the whole community.

Besides being, in themselves, milder than the respective prescriptions for ascetics, the Laymen Vows can be taken only with reference to not doing and not causing to be done, bad thoughts, words, and actions. Moreover, one or other of these factors, such as "not causing to be done," or "bad thoughts" etc., can optionally be left away, or instead of taking all the vows, a selection of some of them can be adopted. Consequently, the layman who adopts the twelve vows, or some of them, is left ample freedom to fulfil all his worldly duties, and to remain in fullest concordance with worldly propriety and etiquette, even if he happen to be a judge, or a king even, or to occupy any other responsible post which requires energetic and even violent acting, in the interest of the State.

The Twelve Vratas of Laymen.

The twelve Vratas of laymen are subdivided into three parts, viz., the five Anuvratas, the three Gunavratas, and the four Sikshavratas.

The Five Anuvratas.

The five *Anuvratas*, i.e., "Small Vows," represent only a milder form of the Great Vows of ascetics.

By the *First Anuvrata*, the Sravaka promises to give up destroying, intentionally, and without purpose, the lives of harmless living beings, which are gifted with free locomotion. With reference to this formulation, it has often been said that, whereas the Sadhu practises complete Non-injury, or, expressed in the old way, twenty-twentieths of Non-injury, the Sravaka only practises one twentieth and a quarter: ten twentieths being subtracted by excepting beings *without spontaneous locomotion*, as plants, water, fire, air and minerals, five further twentieths by excepting *harmless creatures*, two and a half twentieths by excepting *unintentional*, and one and a quarter twentieths by excepting *purposeless*,

injury. That means, of course, practically, that he is allowed self-defence, as well as such actions including injury of lower life, as are necessary for his subsistence, such as the construction of houses or wells, the gathering of fruit and vegetables and their preparation, the use of vehicles, etc., etc.

By the *Second Anuvrata*, he promises to give up all untrue and other utterances of grossly injurious character, with reference to marriageable women, cows, land, deposits, and false witness.

By the *Third Anuvrata*, he promises never to appropriate things ungiven, neither living nor lifeless ones, in the intention of stealing.

By the *Fourth Anuvrata*, he promises either matrimonial faithfulness to his wife, or merely renounces intercourse with the wives of others. The same does, *mutatis mutandis*, the laywoman.

By the *Fifth Anuvrata*, he promises not to keep property, lifeless or living, exceeding a certain limit, which he fixes himself at the time of taking the vow.

The Three Gunavratas.

The Gunavratas comprise certain general restrictions, canonical for the whole life-time.

The *First Guna-vrata*, or Dig-Vrata, limits the sphere within which the Sravaka is left liberty to move, in all, or in one or other of the points of the compass, as well as in the height and depth.

The *Second Guna-vrata*, or Upabhoga-Paribhoga-Vrata, limits the classes and qualities of things to be used by the Sravaka. They are divided into two classes, viz. things which can be *used only once*, such as food, flowers, ointments, and things which can be *used repeatedly*, such as houses, clothes, etc. Thus, onions, potatoes, and all kinds of bulbs and roots, are to be renounced by every orthodox Sravaka, because they are believed to contain a greater number of lives than other parts of plants. Meat, butter, honey, and many other articles, the attainment or preparation of which is con-

nected with gross and unnecessary injury of life, are likewise prohibited as being "*abhakshya*" i.e., uneatable. For the same reason, eating and drinking after sunset and before sunrise are interdicted. Intoxicating articles are to be avoided for reasons shown before. Besides these things which are, under all circumstances, forbidden for the Sravaka who takes this vow, there is, of course, no limit of things the use of which can be restricted or renounced. Thus, many a pious Sravaka will renounce, for life-time, tea, or some other delicacy, in which he is inclined to over-indulge, or any food that contains life, such as unboiled water, or uncut fruit, or even green vegetables in any form whatsoever, because their gathering and preparation includes more injury than that of ripe fruit or grain, etc.

On the other hand, the Vrata under consideration, also puts a limit to the number of trades and professions which come into consideration for a pious Jain layman. There are fifteen so-called "*Karmadanas*," i.e., professions, which a Sravaka who wants to keep the rules of *Desa-Virati*, should never embrace, such as charcoal-burning, letting out animals or vehicles, gardening, agriculture, trade with ivory, alcohol, poison, slaves, etc., oil-pressing, etc. This restriction is of great importance for social life, because it shows e.g., why there are so few Jain agriculturists, and why, on the other hand, the Jains of to-day are nearly all, bankers, jewellers, dealers in cloth, corn, and similar harmless goods, and why they use to look with a kind of contempt down on the tanners, shoe-makers, dyers, gardeners and representatives of various other trades more or less connected with injury.

The *Third Guna-Vrata*, or *Anartha-Danda-Vrata*, forbids certain harmful actions not included in the First *Anu-Vrata*, viz., 1. Cherishing evil thoughts, 2. Indulging in alcoholic, sexual, and emotional inebriation, as well as in bad talk, or in defamation, 3. practising injury, and 4. giving suggestions concerning sinful actions to be done by others. This Vrata is of great practical import, because he who keeps it, cannot possess domestic animals, nor do agricultural nor garden-

ning work, nor see a performance in a circus, elephant fighting, etc.

The *Siksha-Vratas*.

The *Siksha-Vratas*, are vows with reference to certain religious performances or actions to be done, throughout one's life, in regular intervals, the duration of which one fixes at the time of taking the *Vratas*.

The *First Siksha-Vrata* is the *Samayika-Vrata*, by which the *Sravaka* promises to perform, in certain intervals, the "Samayika-Kriya". The latter consists in sitting down, under the performance of certain formalities, for about forty-eight minutes, on a clean carpet, having put on clean clothes, and keeping one's mind concentrated on some religious activity, such as reading a religious book, discussing religious subjects, meditating etc. For the duration of this time, the *Sravaka* vows to give up doing, and causing to be done, evil thoughts, words, and actions, nearly coming up to the moral standard of an ascetic for the time being.

By the *Second Siksha-Vrata*, or the *Desavakasika-Vrata*, he promises daily to fix a new limit within the limits fixed by the First, or those fixed by the Second *Guna-vrata*, regulating the narrower limits in accordance with his daily requirements. The daily limitation of the things appertaining to the second *Guna-Vrata* is, generally, done with reference to fourteen stereotype points, viz. food containing life, kinds of food, the "Vikritis" (viz. milk, curds, ghee, oil, molasses and certain fried things), then the quantity of food, betel, clothes, shoes, bedding, bathing, ointments, flowers, vehicles, sexual intercourse and the sphere of moving.

By the *Third Siksha-Vrata*, the *Paushadha-Vrata*, the *Sravaka* promises to live, for a certain period, one day or longer, the life of an ascetic. The *Paushadha Kriya* affects four things, viz. food, bodily care, sexual intercourse, and professional activity, which should be limited or given up respectively, for the period fixed. It is being performed generally in special *Paushadha Shalas*, or in the *Upasrayas*,

under the surveyance and assistance of ascetics of the sex of the performer, and under special formalities.

The *Fourth Siksha Vrata* is the Atithi-Samvibhaga-Vrata. The Sravaka who takes it, promises to serve and feast, at certain intervals, Jain ascetics who approached him in the prescribed way. To-day, it is, in the Svetambar sect, very often replaced by the obligation to spend a certain amount of money every year, for the best of the *Seven Fields* viz., the male and the female ascetic, the layman and the laywoman, the statue of a Jina, the Temple of a Jina, and religious education, including literature, etc.

Each of the twelve Vows contains five *Aticharas*, i.e., it enumerates five actions, the forbidden character of which partly is clear from the wording of the chief rule itself, and partly can be inferred from its wider sense, such as e.g., the actions of binding, beating, mutilating, overburdening, and starving living beings, in the case of the First Anuvrata; or the actions of buying stolen goods, inducing thieves to steal, transgressing the boundaries of inimical kings, using false weights and measures, and dealing with adulterated or imitated things, in the case of the Third Anuvrata.

By doing actions enumerated as Aticharas, a Sravaka does not break the vow in the proper sense, it is true, still he makes himself guilty of acting in contradiction to Laymen Ethics, and is liable to atonement.

3. Nirjara.

After having had a glance on the rules of Samvara, as they are handed down by Jain Tradition, it is time to proceed to a short inspection of those of Nirjara, or better: those of *Sakama Nirjara*, or Intentional Consumption, of Karma, because *Akama Nirjara*, or Unintentional Consumption, has only little to do with ethics proper. Akama Nirjara, on the contrary, is, *per se*, rather fit to contribute to fresh Karma being bound, because, by making the individual suffer the hardships predestined by its former Karmas, it indirectly procreates certain reactions, by which new Karma must be

attracted. Only in so far as the individual determines not to give way to such reactions, but quietly and willingly undergoes what is imposed on him, i.e., in so far as Akama Nirjara would, thus, involve the attitude of Samvara, it may be said to overlap on the field of Ethics.

Sakama Nirjara, on the other hand, is an ethical idea *per se*. It designates the undergoing of self-imposed hardships by free determination, motivated purely by the desire to proceed, thereby, on the path leading to the last metaphysical aim. Sakama Nirjara not only leads to, but also presupposes, Samvara, because the determination to undergo self-imposed hardships, is not possible without a high amount of self-control.

While fixing the kind, intensity, duration etc., of the hardships to be undergone, the individual must take care lest, by undue violence done to the frail body as well as mind, an opposite result be produced, consisting in a worried and confounded mental activity, or a kind of impure, grievous meditation, which would rather help to attract fresh Karmas. He who keeps all such precautions in mind, while endeavouring for Sakama Nirjara, can be said to practise genuine austerity, in the true sense of the Jina.

The Jain Scriptures distinguish twelve kinds of austerities, as the expedients of Nirjara, grouped together under the two headings of "Exterior Austerities" and "Interior Austerities."

Exterior Austerities.

Exterior Austerities are the following :

1. *Anasana*, i.e. complete abstinence from all kinds of food, for a period fixed by the individual beforehand. There are various forms of this austerity, from abstention for several hours up to fasts of more than a month's duration, during which latter, the fasting person generally reserves to himself the right of drinking boiled water during day-time.

People who are hopelessly sick, or on the verge of the grave for any other reason, sometimes take the vow of life-

long abstinence from food. This form of dying is called "*Samlekḥana*" or *Sallekḥana*. This used to be more frequently resorted to in the heroic olden times, when, according to Jain Tradition, Sadhus, taking the great determination, placed themselves upright, motionless, assuming some special posture, in some lonely place in the jungles, vowing not to stir voluntarily, but to hold out, till exhaustion would throw them to the ground, and death put an end. This mode of dying is known under the name of "*Padapopagamana*," i.e., assuming the state of a tree.

2. *Unodariḱa Tapa*, i.e., reduction of one's food below the quantity required, for an optional number of meals.

3. *Vrittisankṣhepa*, i.e., renunciation of certain kinds of food, or of food available in certain localities, or at certain times, or under certain circumstances, for an optional period. This form of renunciation is only of small practical value for the layman, who can arrange for his own meals, their time, place, etc., whereas it plays a considerable part in the life of the ascetic, who is completely dependent on circumstances in getting his food.

4. *Rasatyaga*, i.e., renunciation of the "Vikritis," of which four, as we saw before, viz., meat, butter, honey, and alcohol (the so-called "Great Vikritis") are prohibited completely, whereas the remaining six, viz., milk, curds, ghee, oil, molasses, and certain fried things, can be renounced in an optional measure, as far as there are no fixed prescriptions for certain special forms of austerities.

5. *Kayakṣesa*, or mortification of one's body, consists in sitting or standing, for a certain time to be fixed, in one or other of the various Asanas, or ascetical postures, which play such a great part in the rites of certain Hindu Sects. With the Jains, the most frequent postures are the *Kayotsarga posture*, i.e., standing with one's heels nearly touching each other, and one's arms hanging loosely down, without coming into contact with the body, and the *Padmasana posture*, i.e., sitting with crossed legs in a particular way. Certain particular forms of austerities require the

ascetic to stand in the Kayotsarga posture for a whole night or longer. Also in the rites of the Sravakas, the two Asanas are frequent.

6. *Samlinata*, i.e., withdrawing one's senses from all impure objects, particularly by avoiding to stay longer in closer connection with persons and even animals of the other sex, or by trying to suppress one's passions and to reduce one's activities, except such of a ritualistic nature.

Interior Austerities.

1. The first of the interior austerities is the *Prayaschitta*, i.e., Atonement for transgressions. It is composed of ten different elements, viz. (a) *Alochana*, i.e. confession before the Guru, (b) *Pratikramana*, i.e. repentance, which includes the promise strictly to avoid the respective transgressions in future, (c) *Misra Prayaschitta*, i.e. a combination of the two elements, (d) *Vivēka*, i.e. renunciation, (e) *Kayotsarga*, i.e. stopping, as far as possible, the activity of one's body, (f) *Austerities*, (g) *Chheda*, i.e. the partial cutting of one's seniority, (h) *Mula Prayaschitta*, i.e. the complete cutting of the latter, (i) *Anavasthāpya Prayaschitta*, i.e. the complete cutting of the seniority, and delaying, for a long period, a repetition of the Great Initiation, (j) *Paramchita Prayaschitta*, i.e. exclusion from the order for twelve years.

2. The second interior austerity is *Vinaya*, i.e. appropriate behaviour with reference to study, to one's fellow-ascetics, to the ritualistic and ethical rules, to one's Guru, etc.

3. *Vaiyavrittīya*, i.e. unselfish service, corresponds, to some extent, to the idea of Bhakti in Hindu Religion. *Vaiyavrittīya*, or *Veyavachcha*, as it is generally called, with its old Prakrit name, is to be rendered to one's superiors by rank and seniority, to sick fellow-ascetics, or such engaged in austerities, to young ascetics, to one's closer or wider ascetical community, and to the Sangha, the general community.

4. *Svādhyaya*, i.e. Study, viz. teaching and learning, discussing, repeating, meditating upon, and preaching on religious matters.

5. *Subha-Dhyana*, i.e. Pure Meditation, which is either *Dharma-Dhyana*, i.e. Religious Meditation, or *Sukla-Dhyana*, i.e. Bright Meditation, which latter is distinguished by its faultless purity and its profoundness. Both the kinds of Pure Meditation have various sub-divisions. A description of them would, however, form a whole chapter in itself.

6. *Kayotsarga*, which occurred already as one of the kinds of Prayaschitta. The ascetic practising the Kayotsarga austerity either gives up the society of his fellow-ascetics and roams about, alone and naked, as a Jinakalpi Sadhu, or he takes the vow of Samlekhaṇa, or tries to give up all passions, and thereby opens the way for a complete annihilation of all his Karma.

It is not necessary to add that many of the austerities described can well be practised by laymen too, who, indeed, enthusiastically undergo austerities of incredible rigour, vying with the saintliest of their ascetics. The most popular of all austerities are, with reference to laymen: Anasana, Vritti-sankshepa, Rasatyaga, and Vaiyavrittya, in the practice of which much tranquil heroism is displayed.

III. Something on the Ritualistic Side.

It is evident that the shape in which the ethical prescriptions of Jainism have come down to us, is not a pure one, but many of them contain a distinctly formal element, such as the Samāyika Vrata of Sravakas, the Parihara Visuddhi Charitra of Sadhus, or the sub-divisions of Prayaschitta do, so that one might doubt whether they should not be counted as *ritualistic* rather than *ethical* rules. But the arrangement in which they are handed down, leaves no doubt that Jain Tradition wants them to be counted as ethical rules.

Many of the rules, which could be given here only in their original, simple form, have undergone a process of extension and complication, in consequence of which the ritualistic element has been put still more in the foreground. This is the case, e.g., with the *Atithi-Samvibhaga-Vrata* (the 12th Vow of Sravakas) which is, at present, generally taken in the form

that the Sravaka performs the action of serving and feasting the "atithi," i.e. the begging Sadhu, after finishing certain austerities, and under certain formalities. It can also be observed with reference to the *Samayika Charitra* of ascetics, for which a Sadhu is not counted fit, unless the process of "Lunchana," i.e., plucking out of the hair of his head, has been performed, nor is he counted a full ascetic afterwards, unless he allows this process to be repeated at least twice every year, or, at a higher age, once a year. Another example is the *Kayotsarga austerity*, which is, at present, necessarily connected with the Kayotsarga posture.

Still, there is an extra chapter, in which all such prescriptions are summarized from the formal, i.e. ritualistic, stand-point. It is called the chapter of the Avasyakas, i.e. necessary ritualistic actions, which are to be performed daily, at least by ascetics. The Avasyakas stand in closest relationship with the ethical system. Therefore, and also on account of their fundamental importance for the whole life of the Jain, they shall be enumerated here.

The Six Avasyakas.

1. The first of the six Avasyakas is the *Samayika*, which the Sadhu practises both *fully and permanently* by observing *Sarva-Virati*, and by thus living up to the standard of *Samayika-Charitra*. The layman performs it either *permanently, but partially*, by observing *Desa-Virati*; or *nearly fully, but only for a limited period*, by performing the *Samayika-Kriya* described under the *Samayika-Vrata*.

2. The second Avasyaka is the *Chaturvimsati-Jina-Stava*, i.e., the praise of the twenty-four Jinas of this period, who are the ethical ideals of all Jains. It has not the purpose of pleasing them, because nothing, neither praise nor its contrary, would be able to change their equilibrium of mind, or to induce them to reciprocate; but, by their praise, the devotee can purify his thoughts, and acquire firmness and faith in his striving after Moksha. With the idolater-sects, who have always been prevailing in number, the praise of the Jinas often

forms part of a Pooja ceremony, or of other functions, which, however, differ much with the different sects and sub-sects.

3. The third Avasyaka is the *Vandana*, i.e., the ceremonial and humble greeting of the spiritual teacher, which has likewise various forms for the different sects. In the Svetambar Sect, three forms of Vandana are known, viz. the *Phitta-Vandana*, i.e., greeting by placing one's folded hands on one's forehead, when meeting the Guru on the way, and at other occasions when there is no time for the usual greeting ceremony. This is the *Thobha-Vandana*, which consists in a repeated bowing down to the earth, so that knees and forehead touch the ground, under recitation of old Prakrit formulas and other formalities. The third form is the *Dvadasavarta Vandana*, which demands the performance of a complicate ceremonial, and is, at present, restricted to certain special occasions.

4. The fourth Avasyaka is the *Pratikramana*, i.e., the formal repentance of all transgressions, connected with a full confession, in the presence of the Guru or his representative. It has various forms with the different sects. The Scriptures speak of a five-fold Pratikramana, the different forms of which are practised every morning, every night, every fortnight, every three months, and every year, by way of confessing the transgressions committed in the preceeding period. It is worth noting that the Svetambars have certain stereotype lists in which all the transgressions a Sadhu and a layman can possibly commit, are enumerated in full details, and which have to be recited regularly. With the Svetambars, the two daily Pratikramanas form the main rite of the day, with which all the other Avasyakas have become so intimately connected, that a separation would be impossible: "to perform Pratikramana" means, with them, "to perform the Six Avasyakas in their stereotyped combination."

5. The fifth Avasyaka is the *Kayotsarga*, i.e., the *Kayotsarga* austerity, as described before generally performed by the way of meditating, while standing motionless, in the *Kayotsarga* posture. At present, it is often performed in a

sitting posture, too. The duration of each Kayotsarga must be fixed before, and the time minutely kept.

6. The last Avasyaka is the *Pratyakhyana*, i.e. a formal vow taken in the presence of the Guru with reference to any kind of restriction or renunciation to be performed. The Mahavratas and Anuvratas are Pratyakhyanas too, it is true, and so are the other Vratas of Sravakas likewise. But as Pratyakhyana-Avasyaka in the narrower sense, only such vows as are adopted for a short period are usually counted. There are various kinds of Pratyakhyanas, differing with reference to the object of renunciation, to its duration and formalities. A man can solemnly renounce the society and help of his fellow-ascetics, if he happens to be a Sadhu, or he can give up all utterances of arising passions, or certain kinds of food, such as one or other of the Vikritis, or, for a certain time, all kinds of food whatsoever, or he can reduce the quantity of food, he can reduce his movements, or the territory within which to move, he can restrict or renounce his sexual activity, etc. etc.

The Svetambar Canon contains certain Prakrit formulas, which are recited at the time of "taking" the Pratyakhyana. They contain so-called *Akaras*, i.e. reservations of cases in which transgressions that happened without the fault of the vower, are not to be counted as breaches of the vow. Thus, the Pratyakhyana of complete fasting for one or more days, e.g., takes into consideration the case that food might be forcibly put into the mouth of the devotee, or that he suddenly might become *non compos mentis*, or that the Guru might order him to eat, in order to enable him to execute some urgent work in the service of the community, etc.

Whereas a Svetambar Sadhu will take at least three Pratyakhyanas every day, the Sravaka following his example, will scarcely allow a day to pass without taking at least the "Navkarsi Pratyakhyana" i.e. the promise not to take any food earlier than 48 minutes after sunrise, and the "Divasa-Charimam-Pratyakhyana", i.e. the promise not to touch any food after sunset. Sravakas who have taken the Second

Gunavrata, are, of course, bound to take another daily Pratyakhyana with reference to their sphere of movement, or to the fourteen things of daily use described before.

Whereas the Avasyakas are daily functions, there is another group of formalities, which regulate the ethical conduct of the individual in stages comprising longer periods. They are called *Pratimas*.

The *Pratimas* are of less practical importance, because they are, at present, relatively rarely adopted. In the Digambar Community, it is true, they act still a certain part. The *Sravaka Pratimas* are eleven in number, and form a series of austerities and performances, the standard and duration of which rises periodically, and which finally culminate in an attitude resembling monkhood.

The *Sadhu-Pratimas* are twelve in number. They form, likewise, a series of restrictions and austerities increasing in intensity, though not in duration.

Ladies and Gentlemen,

This is the short outline of Jain Ethics which I wanted to place before you to-day. Though Jain Ethics is a subject which cannot possibly be exhausted in one lecture, still thus much will have become clear that *Jain Ethics is the result as well as the basis of a high standard of Human Culture*: Self-control, Non-injury, and Free Determination being its chief principles, and unselfish service, study, veneration of the really Great, purity, and sobriety being some of its categorical demands.

It is a matter of great satisfaction that this time-honoured culture has not died out as yet: but is being carefully preserved by a community of enthusiastic ascetics as well as laymen, who, though small in number, still act an important part in Indian Society, especially in the North and West of India, by the esteemed position that many of its individuals occupy, and, last but not least, by the admirable way in which Modern Ascetics have understood to be active in the service of their faith, without transgressing the narrow limits of their monkhood.

I am, myself, deeply indebted to several of the venerable Svetambar Sadhus, especially late Shastravisharada Jainācharya *Vijaya Dharma Suri*, and his successor, Acharya *Vijāyendra Suri*, for having enabled me to make a long and profound study of Jainism at the source, and I wish to thank him and his group of learned Sadhus most heartily, and to give expression to the hope that a long life may be granted to him and his Sadhus, to his spirit of benevolence, and to the noble culture of the Jainas too.

TIRUMALAI INSCRIPTIONS.*

On a piece of Rock on the top of the Tirumalai Hill.

THIS inscription is dated in the 12th year of Ko-parakesari varman alias Udaiyar Rajendra-chola-deva. It opens with a long-list of the countries which the king had conquered. Among these we find "the seven and a half lakshas (of Revenue) irattapadi," which Rajendra chola took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Rajendrachola's inscriptions, which is dated in his 7th year does not mention it, while it occurs in some unpublished Tanjore inscriptions of the 10th year. The Jayasimha of the present inscription can be no other than the western Chalukya king Jayasimha III (about Saka 940 to about 964) who, according to the Miraj grant, "warred against the Chola," and who in another inscription, is called "The lion to the elephant Rajendra Chola." Consequently, "the seven and a half lakshas of irattapadi" have to be taken as a designation of the Chalukyan empire, which in

* South Indian inscriptions Edited by E. Hultzsch. Ph. D. written by A. Sikhamani Sastri Headman of Tirumalai. Tirmalai is an ancient Jain village in the Polur Taluk of the North Arcot Dt., Madras Presidency. On the top of the hill in that village is an image of Lord Neminath, 18 ft. high carved out of a rock. At the foot of the hill there are three caves where Jaina saints used to live and an ancient Jain temple. In the Southern compound of the temple a pair of foot prints marks the spot of the Samadhiasthan of Sri Vadibasimha.

two eastern Chalukya grants is called "the dekhan which yields Seven and a half Lakshas."

As both Rajendra Chola and Jayasimha III boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If in order to identify Rajendra Chola, the enemy of Jaya simha III we turn to the table of the eastern chalukya dynasty, which is found on page 32, above, we find that he cannot be that Rajendrachola, who reigned from Saka 985 to 1034, undoubtedly, the enemy of Jayasimha III was that Rajendra-choda of the Suryavamsa, whose daughter Ammanga devi was married to the eastern Chalukya King Raja Raja I. (Saka 944 to 985). He is further identical with that Rajendra-chola, who was the son of Raja raja of the Suryavamsa and whose younger sister Kundava was married to the eastern Chalukya King Vimaladitya (Saka 937 (?) to 944) from certain Tanjore inscriptions it can be safely concluded that he was the successor of his father Raja Raja deva, whose time I have tried to fix in the introduction of No. 40, above. Rajendra chola's name occurs also on the Seal of the large Leyden grant, and he is in all probability identical with the Madhurantaka, i.e., "the destroyer of Madura," who issued that grant after the death of his father Raja Raja.

Among the other countries, which Rajendra chola is said to have conquered, the two first in the list are idaiturai-nadu i.e., the country of Edatore, the Head-quarters of a taluka in the Maisur District, and Vanavasi i.e. Banawasi in the North Kanara District of the Bombay presidency. With Kollipakkai compare Kollipake, which, according to Mr. Fleet, was one of the capitals of the Western Chalukya King Jaya Simha III. Iram or iramandalam is Ceylon

"The King of the South" (Tennavan) is the Pandya King. Of him the inscription says, that he had formerly given the Crown of Sundra to the King of Ceylon, from whom Rajendra Chola took that Crown of Sundra. The name Sundra occurs in the traditional lists of Pandaya Kings in the present ins-

cription, the term "the Crown of Sundra" seems to be used in the sense of "the Crown of the Pandya King," and the composer of the historical part of the inscription seems to have known Sundra as a former famous member of the Pandya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pandya King, who was conquered by Rajendra Chola are not mentioned. The inscription further records that Rajendra Chola vanquished the Kerala, i.e., the King of Malabar. With Sakkara-kottam, whose king Vikrama-Vira was defeated by Rajendra Chola, compare Chakrakota, whose Lord was conquered by the western Chalukya king Vikramaditya VI, and Chakragotta, which was taken by the Hoysala king Vishnuvardhana. Maduramandalam is the Pandya country, the capital of which was Madura Oddavishaya, the country of the Oddas or Odras and the Ucha of Hiuentziang is the modern Orissa. Kosalai-nadu is southern Kosala, the Kiao-sa-lo of Hiuen Tsiang which according to general Cunningham, corresponds to the upper valley of the Mahanadi and its tributaries. Takkanaladam and Uttiraladam are Northern and Southern Lata Gujarat. The former was taken from a certain Ranasura. Further Rajendra Chola asserts that he conquered Vangala-desai, i.e., Bengal from a certain Govinda Chandra and extended his operations as far as the Ganga. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, i.e., "the Holy Mountain," and records a gift to the temple on its top which was called Kundavai Jinalaya, i.e., the Jina temple of Kundavai. According to an Eastern Chalukya grant (and an unpublished Chidambaram inscription) Kundava (or Kundavai) was the name of the daughter of Raja raja of the Suryavamsa the younger sister of Rajendra Chola, and the queen of the Eastern Chalukya King Vimaladitya. The Tanjore inscriptions mention another, still earlier Kundavai who was the daughter of the Chola King Parantaka II, the elder sister of the Chola King Raja raja deva and the queen of the Pallava

King Vandya deva it seems very probable that it was one of these two queens *viz.*, either the younger sister or the aunt of of the then reigning Sovereign Rajendra Chola, who founded the temple on the top of the Tirumalai Rock and called it after herself. As Tirumalai is much closer to the Pallava country, than to the country of the Eastern Chalukyas, we shall scarcely be wrong in attributing the foundation of the temple rather to the king's aunt, who was a Pallava Queen, than to his younger sister, who was married to an Eastern Chalukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaigavur and belonged to Mugai-nadu, a division of Pangala-nadu which formed part of Jayankonda Chola Mandalam.

With the text of the sub-joined inscription I have compared four other inscriptions of Rajendra Chola *viz.*, 1. the inscription No. 68, which is likewise dated in the 12th year; 2. an undated inscription of the Kailasanatha temple at Uttaramallur in the Chingleput District, an impression of which I owe to the kindness of Mr. R. Sewell; 3. an inscription of the Brihadisvara temple at Tanjore (15th year) and 4. an inscription of the Chidambaram temple (24th year).

Translation of the Inscription.

Hail! Prosperity! in the 12th year of (the reign of) Ko-Parakesarivarman, alias Udaiyar Sri Rajendra Chola deva who,—during his long life (which resembled) that of pure people, (and in which) the great goddess of the earth, the goddess of Victory in battle, and the beautiful and matchless goddess of fortune who had become his great queens gave him pleasure while (his own) illustrious queen was prospering—conquered with (his) great and war-like army Idaiturai-nadu; Vanavasi. the Roads (to which are bounded by) continuous walls of trees; Kollippakkai whose walls are surrounded by Sulli (trees); Mannaikkadakkam of unapproachable strength; the Crown of the King of Iram (which is situated in the midst of) the Rough Sea; the exceedingly beautiful Crown of the

Queen of the King of that (Country) the Crown of Sundara which the King of the South (i.e., the Pandya) had formerly given to that (King of Iram); the pearl-necklace of Indra; the whole Iramandalam on the transparent sea; the crown praised by many a family treasure, which the spear throwing King of Kerala usually wore; the garland of the Sun (?) many ancient islands which are the old and great guards of the shore against which conches are dashed; the Crown of pure gold worthy of Lakshmi which Parasurama who out of anger bound the Kings twenty-one times in battle having thought the fort of the island of Sandima (i.e. Santi-mat) unapproachable had deposited (there); the seven and a half Lakshas of Irattapadi through the conquest of which immeasurable fame arose—(of) Jayasimha who out of fear and full of revenge turned his back at Musangi(?) and hid himself; the High mountains of Navanedikkula Sakkarakottam (belonging to) Vikramavira; Maduramandalam with the fort of Mudirapada(?) Namanaikkonam which is surrounded by dense groves Panchappalli (belonging to) Venjilavira the good Masunidesa where leaves and fruits are green; the large heap of family treasures together with many (other) treasures (which he carried away) after having seized Dhiratara of the old race. Of the moon together with his family in a fight which took place in the Hall (at) Adinagar, (a city) which is famous for its unceasing abundance; Oddo-vishaya whose copious waters are difficult to approach; the good Kosalai-nadu, where Brahmanas assemble; Dandabutti (i.e.) (Landa—Chukti) in whose gardens bees abound (and which he acquired) after having destroyed Dharmapala in a hot battle; Takkanaladam (i.e. Dakshina Lata) whose fame reaches (all) Directions, and which he occupied after having forcibly attacked Ranasura; Vangaladesa where the Rain does not last (long) and from which Govindachandra having lost his fortune, fled; elephants of rare strength (which he took away) after having been pleased to frighten in a hot battle Mahipala of Sangu-kottam (?) which touches the sea; the treasures of women (?) Uttiraladam (i.e.) (Uttaralata) on

the great sea of pearls; and the Ganga, whose waters sprinkle tirthas on the burning sand:—

Chamundappai the wife of the merchant Nannappayan who lives at Perumbanappadi (alias) Karaivarimalliyur gave a tirunanda lamp to the temple (called) Sri Kundavaijinalaya (on) the holy mountain (tirumalai) (at) the Pallichandam of Vaigavur in Mugai-nadu a division in the middle of Pangalanadu (which forms part) of Jayankonda Solamandalam.

Post script.

Twenty kasus were given for one (lamp) and ten kasus for the sacred food.

IN MEMORIAM.

Magan Ben is no more. She has not taken long in journeying to the high Emyrean to join her father, the illustrious Justice of the Peace, and a true and large-hearted benefactor of the Jain community.

A pioneer worker for the uplift of Mahila Mandala, she was truly a Jaina Mahila Ratna, which title was conferred upon her by the All-India Jaina Association at its brilliant Session on the occasion of the Syadvad Mahotsava at Benares in 1913.

Her benevolent labours and self-sacrificing devotion to the cause of female education and emancipation were recognised by Government and the high distinction of Justice of the Peace was conferred upon her. She was the only Jaina lady so honored by the British Government.

To Jaina womanhood she was a comforter, a helper, a supporter and a protector. A widow in her teens, she never grieved for herself. The tender sentiment of love had its full scope in a mother's devotion to her baby daughter Kesar Ben (a long and prosperous life may she have), and she extended her affection further

by affiliating all the Jain daughters of India to herself. Her father Seth Manak Chand Panachand J. P. when creating a trust for benefit of the Jainas in respect of his property worth several lakhs of rupees, set apart Jubilee Bagh in Tardeo, Bombay, for the establishment of a Jain Womens' home, Sravikashram, and to this institution Maganben dedicated her life as a pure and unblemished sacrifice to the cause of Jain Womanhood. She was the founder of an All-India Jain Women's Association, and its monthly organ the Mahiladarsha.

The Evil Karmas of the Jainas have not worked themselves out as yet, but are rather in the ascendant. Our best men and women are leaving us; and there are none to take up the places vacated by them. Devendra, Jagmander Lal, Maganben, have left us. The implicit faith and deep devotion of Devendra, the high soaring brilliant intellect of J. L. Jaini, and the purity of Maganbai, formed the Ratna-traya—the sacred Three Jewels of Jainism.

May the High Souls of the blessed trio watch over us and instruct, guide, and lead us to the prosperity of the Samaj, and the Glory of Dharma.

AJIT PRASADA.

NOTES AND NEWS.

Ourselves.

This year we are entering the 26th year of our existence. During the past quarter of a century we have been serving the Jainas and Jainism in our own humble way. We are glad to note that what little work we have been able to do has not failed to gain public recognition. Jains and Non-

Jains, Orientals and Occidentals have always encouraged us by appreciating what service we have been able to do. It is not possible to reproduce here the numerous impressions about our service sent to us from time to time. We shall give here for the information of our readers only the opinion of Dr. Hermann Jacobi, who has devoted nearly fifty years for the study of Jainism, who has done immortal service to the cause of Jain Literature in Europe and who is perhaps the greatest living authority on Jainism in the West. In his latest letter to us he says :—*"For many years, nearly from the beginning of its appearance, I have received and read the numbers of the Gazette, and always found in any of them something to interest or instruct me. I can imagine that the Gazette has been of immense service to the Jaina Community in furthering their interests in many ways, and may, therefore, give expression to the hope entertained by all your readers that it will continue for a long space of time to produce those happy results for which it had been founded."* We thank the revered Doctor for his kind appreciation of our little service.

We owe our present position to our subscribers and contributors and we offer our sincere thanks to one and all of them for the help that they have been giving us from the beginning. We hope that they will continue to do so in the future also.

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The Silver Jubilee Special Number.

To suit the convenience of many of our contributors and to give time to the foreign scholars to enable them to send their contributions we have postponed giving matter to the Press to the month of July 1930. Therefore we request all our contributors to be kind enough to send to our office on or before the 30th of June their articles and photoes for publication in the Special Number.

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Mysore Jain Students' Home.

We congratulate Messrs Jinachandra Pandit and Vardhamana Pandit of Mysore on their opening a Jain Hostel in the

name of their learned father the late Mr. Aramane Padmaraja Pandit. It would have been better if they had named the institution Jain Boarding Home and not Jain *Brahmin* Boarding Home. It is hightime for us to give up sectarian denominations. Let every Jain institution be open to all the Jains of all the sects and sub-sects. We wish the Mysore Jain Students' Home a very prosperous and useful carrer. A full account of the opening ceremony is given below.

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A Mysore correspondent writes :—

A very large and distinguished gathering comprising the elite of Mysore City assembled on the 16th February evening at a special pandal put up outside Aramane Padmaraja Pandit's Jain Brahmin Boarding Home in Chamundi Extension to witness the ceremony of opening the Home by Amin-ul-Mulk Sir Mirza M. Ismail, Dewan of Mysore.

Verses in Sanskrit, Persian, and Kannada composed in praise of the Dewan and his services to the State were recited and Mr. M. C. Lakshmipathiah, in a lengthy address in Kannada recounting the origin of the Home, requested the Dewan to perform the opening ceremony.

The Dewan's Speech.

Sir Mirsa Ismail declared the Home open and said :—
“ I need hardly assure you of the great pleasure which it has given me to accept your invitation to open this hostel, and I must thank you for the generous references which you have made to me and for the good wishes, so gracefully expressed, in your address.

Denominational Institutions.

Hostels or other institutions of a denominational kind are not altogether a blessing in a country like ours with its diverse castes and creeds, because they tend to emphasize, if not to perpetuate, those differences and distinctions which it must be the desire of every patriotic Indian—with a vision for the future—to minimise, and, as far as possible, to ignore.

In the peculiar circumstances of India, however, their abolition must remain an ideal for a long time yet ; and in the meantime, it is only right that the desire for the uplift of one's own community, which expresses itself in such forms as we witness to-day, should not be discouraged but fully utilised. Only, let the boys and young men living in the hostel be taught that they owe a lesser allegiance to their hostel than to their school or college, and through that, to their country. Beyond the hostel is the school or college ; beyond the Jain community is the Indian Motherland. It is only by the cultivation of such an attitude, by laying stress on the wider relationships of humanity, that it is possible for a country of many religions and races to take its proper place among the nations of the world. India cannot progress if efforts are governed by separated aspirations. Thus, I would deprecate the tendency which is sometimes visible, and which is quite natural, to make the hostels the centres of athletic and other activities of their inmates. This, of course, is not due to communal feeling at all, but to mere distance of location. It is, however, infinitely harmful to students to be apart from the united activities of their colleges or schools.

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Responsibility of Hostel Management.

A special responsibility rests on those who are in charge of hostels. Their duty does not begin and end with the provision of food and accommodation. They must hold themselves responsible not merely for their material comforts but also for the moral welfare of those living in the hostel. Bereft of home influence, or what there is of it in our country, the boarders are subject to many temptations and are apt to fall an easy prey to sinister influences. It is possible for those in charge of hostels, who come into close and daily contact with the students, to exercise a considerable influence upon them, to develop their character, that priceless possession without which no amount of book-learning can avail them anything. That influence is best exercised not by direct

preaching but by personal association. Example rather than precept is what appeals best to a young man, as I suppose to older people too. Special care has, therefore, to be taken in selecting the right sort of man for the post of warden.

This institution, as you say, owes its origin to the filial piety of the brothers Jinachandra Pandit and Vardhamana Pandit, who have together contributed Rs. 30,000 in endowing it and conducting it for four years. Their father, the late Mr. Aramane Padmaraja Pandit, was a scholar, and his sons carry on the scholarly traditions of the family; and it is but fitting that the memorial should take the form of a boarding-home for students. I must congratulate them on the successful issue of their endeavours. It must be very gratifying to them, as it is very pleasing to me, to see the generous and appreciative manner in which their friends and their community have seconded their efforts.

The Jain Community.

I do not quite understand why you call the Jains a backward community. You have given names illustrious in Kannada letters, and your glory will live in works of sculpture and architecture so long as men have eyes to see and sense to admire. To you belongs the glory of proclaiming the gospel of tenderness to all sentient creatures, at a time when men were deaf to the mute eloquence of suffering life. In our own days, you have produced men who have done well and worthily as scholars and as businessmen, and played their parts honourably in the world.

I am very glad to hear that you have taken in hand the improvement of the fairly extensive lands which form part of the endowment of this institution. I am sure the Agricultural Department would gladly render any assistance that might be required of them in this undertaking. I should be very pleased to hear that the improvements have been effected and that the expectation that the income from the land would place the Home beyond financial anxiety, has been realised.

You refer in your address to the fact that the grant made by Government towards the cost of your building was less

than a moiety of the total cost. You are probably under the impression that the grant has necessarily to be a half of the cost, and that a smaller proportion is indicative of lack of sympathy or appreciation. Will you permit me to say that this is not altogether correct? I shall not enter into the details of the rules—but the principle is that the grant is regulated according to the necessities of each case, so as never to exceed a moiety of the total cost. A poor community in a part of the country where buildings do not exist and where public spirit requires to be stimulated or perhaps educated, might occasionally get a grant of a half of the cost; on the other hand, in numerous instances, only a very much smaller proportion has been given.

I am glad to note that you have received sympathy and assistance from gentlemen outside your community, and that you have on your Board of Visitors gentlemen of all communities.

Spreading True Education.

I trust that this home will be a potent means of spreading true education amongst the Jains; and by true education, I mean, the development of all that is best and most useful in the natural equipment of each student, and the turning of it to the service of humanity and the State, through which service the individual will find the highest happiness. Those gentlemen who have helped to bring it into existence are entitled to the warm and lasting gratitude of their community. I hope that it may fulfil all their desires and help in the making of good Jains and patriotic Mysoreans.

Gentlemen, I have much pleasure in declaring Aramane Padmaraja Pandit's "Jain Students' Home open.

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Mr. Sumermall Jain, Jodhpur writes:—

I shall be much thankful to you if you will kindly publish in the next issue of your esteemed paper the following resolution passed at a mass meeting of Oswal Community held on Saturday the 4th January 1930 at 5 p.m. at Oswal Nyat-ka-

Nohra under the auspices of Rao Raja Bahadur Madho Singhji Sahib.

"This meeting of the Oswal Community of Jodhpur, assembled in the Nyat-ka-Nohra, expresses its heartfelt felicitations on the presentation as a New Year's gift, by His Imperial Majesty the King Emperor, of the insignia of G. C. I. E. to our beloved His Highness the Maharaja Sahib Bahadur, and begs to tender its most loyal and respectful congratulations to His Highness on the happy occasion. This meeting at the same time offers its profound thanks to the Lord Almighty for the happy event, and earnestly prays that He, in his infinite mercy, be pleased to confer higher and still higher honours on Shree Darbar Sahib from day to day.

Further this meeting, with a view to mark its gratification and pleasure on the occasion, resolves to open for the convenience of the Oswal students, specially from the Moffusil, a Boarding House in Jodhpur to be named with His Highness' permission, the Umed Boarding House. Also that a copy of this resolution be sent by telegram to the Private Secretary to His Highness the Maharajah Sahib Bahadur, with the request that he will kindly submit the contents of this resolution to His Highness and will obtain and communicate His Highness' gracious permission to name the Boarding House after His Highness' August and Auspicious name."

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Purdah and Fashion.

We wish to draw the attention of our brethren and sisters to the following paragraph from the speech of Shrimati Puran Devi Sharma delivered at the First All-India Ladies Conference held in Lahore.

"To remove purdah is another task in our hands. Religion does not allow it. Had it been recommended by the religious Shastras to observe purdah, the women of South India would not have lived bare-headed. Men too now do not like purdah. It is also a hinderance in the way of our progress and freedom. Purdah system is not the product of India. It came to India with the advent of the Muslims and remained

in Northern India only where the Muslim kings ruled. But to-day the educated Mohamadan ladies even are discarding purdah. Why should then we observe it? Women should have the courage to free themselves from this evil system. But here I must sound a note of warning. To end Purdah system does not mean adoption of European civilisation and casting away of modesty, that invaluable ornament of the Indian ladies and characteristic of woman-hood in the East. I see that in the Punjab women are growing fond of fashions day by day as they are discarding purdah. The ghost of fashion has overpowered our girls. They walk in the streets in odd and pompous costumes and are thus gazed at by the people. Those in favour of the Purdah system laugh at them. It is good to be simple as well as free from purdah. We should bear in mind that woman was made not for the enjoyment of man but to assist him as his better-half, in the affairs worldly as well as spiritual. Why then should she not be allowed to go out from the four walls of the house to take part in all the social functions provided she be so simply dressed that no one may be able to gaze at her? No doubt the boys of to-day have taken a great part in making our girls fashionable. After returning from England or being brought up in anglicised atmosphere they ask their wives to lead fashionable lives, get familiar to all their acquaintances and enjoy jokes with the members of their clubs for they consider it a sign of civilisation. But it is our own civilisation and culture that we must in no case give up."

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The Maganbai Memorial Fund.

To perpetuate the memory of the late Jaina Mahila Ratna Srimati Maganbai, J. P. and as a mark of gratitude for the invaluable and immortal services she has done to the Jain Community in general and to the Jaina women in particular, a memorial fund of Rs 10,000 is being raised. Nearly Rupees Three hundred have already been subscribed. Every person who contributes Rs. 5/- to the Fund will get a copy of "Dhanvir Manakchand" of nearly 1000 pages free of cost. The postage on the book i.e 8 annas postage stamps should also be sent. All remittances should be made to Mr. Moolchand Kissandas Kapadia, Chandawadi, Surat.

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