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THE JAINA THEORY OF MATTER.

[Our Readers have already read some of the very interesting and instructive articles of Mr. Harisatya Bhattacharyya, on Jaina philosophy such as the Jaina theory of Jiva, Space, Time, Dharma and Adharma which have appeared in the pages of the Gazette from time to time. His writings have always the characteristics of critical research and comparative study. In the following article he offers us an exposition of the Jaina theory of Matter. The theories of the Greek thinkers, of the ancient Indian philosophical systems and of the modern physicists regarding matter are examined side by side. The Jaina conception of the production of sound is different from that of the other Indian systems and is akin to the scientific theory; and the Jaina theory of Paramanu resembles the modern scientific conception of the Atom, as a geometrical centre of force. In the opening and the concluding paragraphs under the heading *Paramanu*, the author has tried to put some new interpretations to some Indian doctrines,—to some Jaina theories in particular. He has attempted to clear away some apparent riddles and inconsistencies in the accepted doctrines of the Jaina philosophy and in that, he has had to start new theories and offer his own explanation. We specially invite the attention of scholars to those paragraphs and request their valuable comments on the same. Ed. J. G.]

VARIOUS attempts have been from time to time made to connect philosophically Matter and Spirit which to Descartes seemed to be two independent realities. The early Greek materialists looked upon some form of Matter as the fundamental reality and all phenomena, as evolved from it. To a school of present day scientists also, Matter-stuff is the primal substance and consciousness, one of the products or bye-products of the brain. It seems that in ancient India too, there was a class of thinkers who were extreme materialists. These philosophers,—*Charvakas*, as they were called,—used to contend that the material elements were the ultimate realities and consciousness, only a bye-product of theirs. Idealism, on the contrary, tends to deprive Matter of much of its independence. To some of the extreme idealists, Matter is an illusion. To others e.g. the Hegelians, it is not an independent reality but a form or mode of the self-estrangement of the Absolute,—the *Other*, in and through which it realises itself. In India, we have the *Juanadvaita-vada* of the Buddhist *Yogachara* school, according to which all phenomena of the world including Matter are essentially but idea; and we have also the school of *Ramanuja* who maintains that *Achit* or Matter is intended for and in-formed by the Spirit. The Jaina philosophy is opposed to materialism on the one hand and to idealism on the other. Like the Cartesians, the Jainas frankly maintain that Soul and Matter are equally real substances and that neither of them is derivable from the other. They call Matter, *Pudgala*. The word occurs in some places of the orthodox and the Buddhist writings as well; but there it means either Soul or Body. *Pudgala* has thus a peculiar sense in the Jaina metaphysics.

The early Greek philosophers were ever in search of a primordial substance which might be regarded as the basal Element of all the things of the world. Thales looked upon Water as the ultimate Element; Anaximenes declared it to be Air, Heraclitus regarded Fire as the primal substance of which all things were transformations; to Empedocles, Earth, Air, Fire and Water were the four “roots” of things. The

Bhutas (material Elements) of Indian philosophy are generally conceived to be akin to these primordial Elements of Greek thought. But this is most probably an erroneous view. For, while the Elements in Pre-Socratic philosophy were conceived as *living* substances, Matter in Indian thought was purely *material*. The early Greek philosophy was hylozoistic; while the Indian systems, so far as their conception of Matter was concerned, were rigidly materialistic.

Coming to the doctrine of the ultimate particles of material Elements we see that the '*Paramanu*' of the Indian philosophy is essentially different from the '*Atom*' of the Greek thought. Here also, the Indian theory seems to be nearer to the scientific conceptions of the present day than the Greek doctrine. To the Hellenic atomists, an Atom was an ultimate particle of substance, which could not be divided ('cut') any further. A gross material thing, is extended and the space, occupied by one such gross thing, cannot be occupied by another such thing while the former occupies it. The Greek atomists applied these characteristics of a gross material thing to the Atom also and held that the Atom, small as it is, is an extended substance, absolutely hard and impenetrable. The scientists of modern day have doubted whether we are justified in regarding Extension and Impenetrability as primary attributes of Matter and for the matter of that, of an Atom. When we come in contact with a material thing,—what we feel is simply that some force in us has met with a force outside us. Hardness and Extension, (i.e., filling space) are thus secondary attributes of Matter. Primarily, Matter and likewise, an Atom is a force. Accordingly, the modern physicists, e.g., Boscovitch, etc., have eliminated Extension and Impenetrability as primary attributes of Matter and are disposed to hold that an Atom is rather a point, endowed with inertia and certain powers of mutual attraction and repulsion. It may be doubted whether inertia and the powers of mutual attraction and repulsion are sufficient to explain the variedness in material phenomena and whether we should not suppose additional potentialities in Matter. But this

much is certain that according to scientific thought an ultimate material Atom is but a *point*, a seat of potentialities or forces, as modern science calls them.

In the *Sankhya* philosophy, the *Sthula Bhutas* or gross material elements are said to evolve from the *Tanmatras* or subtle elements. These *Tanmatras* are of *Rupa*, of *Rasa*, etc., etc. This clearly means that the *Tanmatra* or the subtle element is devoid of all the characteristics of a gross material thing. It is not conceived as a hard or impenetrable substance, filling space. It is rather a potentiality, becoming explicit in i.e., explaining Form (*Rupa*), Taste (*Rasa*) and so on. With reference to the characteristics of a gross thing, the subtle material elements of the *Sankhya* philosophers, far from being hard and space-filling Atoms, may be treated as almost immaterial. They are potentialities. This practically immaterial character of the Subtle Matter in the *Sankhya* philosophy is further apparent from the fact that the *Tanmatras* are said to have come out of *Ahamkara*,—not certainly a hard and impenetrable substance,—but an immaterial principle from which the senses are generated. At any rate, Matter in the *Sankhya* system, is only a potentiality and has not certainly Extension and Impenetrability as its primary attributes.

The '*Anu*' of the *Nyaya* philosophy also is not identical with the Atom of the Greeks. We are told that *Manas* or Mind is an *Anu*. (Vide *Nyaya-Sutra* 3-2-63). This doctrine seems to set aside all attempts to identify *Anu* with the impenetrable and space-filling Atom; for, *Manas* cannot be said to be a hard substance. As regards the nature of a material *Anu*, *Gotama* states significantly in aphorism 4-2-20—that there is no '*within*' or '*without*' in an '*Anu*'. What can it be, then, but a geometrical point,—a metaphysical centre? An impenetrable and extended substance like an Atom,—however infinitesimally small it may be, must have an interior and exterior,—and if *Anu* has no '*Antar*' and '*Bahir*,' as *Gotama* contends, it is certainly different from the Atom of

the Greek thought. In the Nyāya system, Senses are said to be material in essence. This is perhaps another argument in support of our contention that so far as Gotama was concerned, he did not look upon Extension and Impenetrability as the primary attributes of Matter.

Coming to the Jaina conception of Pudgala, we find that it stands for Matter in both its gross and subtle states. In its subtle state, Pudgala no doubt exists in space; but it is more like a mathematical point than a hard and extended substance. The author of the *Panchasti-kaya-samaya sara* describes subtle Matter as "*Na-avaśaso*" i.e., spatial and as "*Na Savakaso*," i.e., non-spatial. The contradiction which is apparent in such a description will disappear only if the *Pudgala-Paramanu* be conceived as a geometrical point, a seat of potentialities. That Matter in its extremely subtle state is not conceived primarily as an impenetrable, extended substance will also appear from the Jaina enumeration of the *Pradesas* in Pudgala. A *Pradesa* is that much of space which is occupied by one indivisible *Paramanu* of Matter. Now, Pudgala is said to have (i) numerable, (ii) innumerable and (iii) infinite *Pradesas*. The *Pradesas*, obstructed by the *Paramanus*, forming a particular compound thing can be counted while the *Pradesas*, occupied by all the *Paramanus* which exist in the *Loka-kasa*, a limited space after all, are obviously innumerable. But how can Matter be said to have infinite *Pradesas*? The Jaina thinkers point out that the number of *Pudgala-Paramanus* in a subtle state may be said to be infinite and hence the *Pradesas* of Pudgala may be infinite. The author of the *Tattvartha-raja-vartika* distinctly says, "You cannot say that the *Paramanus* cannot be infinite in number as there is no infinite number of rooms for them in the universe. The *Paramanus* in their subtle state can interpenetrate or *in-form* one another." The subtle *Paramanus*, then,—any number of them—can occupy one and the same space simultaneously. This is possible,—it need scarcely be said—only if the subtle Pudgala be a geometrical point.

It thus appears that the Indian conception of Paramanu is essentially different from the Greek idea regarding an Atom. While the Greek Atom is but an infinitesimally small bit of Matter, impenetrable and extended—the Indian Paramanu like the modern scientist's Atom is primarily a geometrical point in space. Accordingly, the 'Ap' of the Indian philosophers is not correctly understood, if it be identified with the Water of Thales. Water is a compound substance and the Greek philosopher was wrong in looking upon it as the primordial Element. We venture to think that the Ap of Indian philosophy is a force or potentiality which accounts for the *Rasa*, liquidness or taste of a thing. And so about the other *Bhutas* or *Dhatus*. All of them are like the mathematical centres or seats of potences, explaining the gross material phenomena which are the objects of our perception. They are neither gross matters, as we ordinarily suppose nor infinitesimally small bits of extended gross matters, as the early Greeks supposed the Atoms to be. In a sense, the *Bhutas* of Indian philosophy seem to be subtler than the Elements of modern science. The Elements produce material phenomena which are perceived by our senses. The *Bhutas* may be understood even to go beyond and permeate these Elements of modern science and explain the genesis of the material phenomena arising from them. The *Bhutas* are ultimate principles which *in-form* every Element of modern science. It is of course not denied that one Element is different from the other but all the Elements are similar in this respect that their products are variously perceptible by our senses. This similarly points to the *Bhuta*-potences underlying the Elements and regulating their products and phenomena.

At any rate, if, as many scientists suspect, many of what we call Elements may be but compounds which we have not succeeded in decomposing and if the Elemental Atoms accepted by modern chemistry may probably be molecules made up of still more ultimate atoms,—the *Bhutas* were meant and understood as something like such primordial

substrata by the early Indians. The Elements are the basal principles of the material phenomena which appeal to our senses and the Bhutas may be said to be the ultimate forces or potentialities, underlying the Elements themselves and *explaining their capability to be the basis of the sensible phenomena.* The fact that the Bhutas are actually supposed by some of the Indian philosophical systems to be the material basis of our Senses, shows also that the Bhutas were meant to be *the ultimate principles, explaining the sensibility of phenomena.*

The Charvaka thinkers in India contended that *Kshiti*, *Ap*, *Tejas* and *Marut*,—ordinarily translated as Earth, Water, Fire and Air,—were the four primordial Bhutas. Of these, *Kshiti* is the principle which explains Odour (*Gandha*) of things; *Ap* accounts for their Taste (*Rasa*); *Tejas*, their Colour (*Rupa*); and *Marut*, their Touch (*Sparsa*). From this, some philosophers maintain that each of the Bhutas has only one quality; *Kshiti* has *Gandha*, *Ap* has *Rasa* and so on. Probably, the Sankhya philosophy would lend support to such a theory. The Naiyayikas, on the contrary while admitting that each of the Bhutas has a prominent quality characteristic of it,—assert that *Kshiti* has four qualities, Odour, Savour, Colour and Tangibility; *Ap* has three qualities viz, Savour, Colour and Tangibility; *Tejas* has two qualities viz., Colour and Tangibility; and *Marut* has only one quality viz., Tangibility (Vide 3-1-64, *Nyaya-sutras*). The *Vedanta* which, while proclaiming the nothingness of the world, admits its reality for practical purposes, maintains the essentially same theory.

According to the Jainas, “material substances are possessed of Tangibility, Taste, Odour and Colour” (Vide. *Tattvarthadigama-Sutra* V, 23). In other words, with the Jainas also, the above four are the qualities of Matter. But while the other Indian schools maintain that there are more than one Bhuta, all essentially different from one another, the Jainas contend that all Matter is but one substance, having the aforesaid four attributes. We may call Matter *Kshiti*, *Ap* etc., according to the prominence in it of one of those four qualities but we must not forget that all Matter,

whether it is *Kshiti* or *Ap* or *Tejas* or *Marut*, has all the four characteristics and as such, all Bhutas are but essentially one. One may think that in this Jaina theory of the one-ness of ultimate Matter, we have a foreshadowing of the conjecture of the present day scientists that the so-called elements may be but compounds of one or two ultimate simple substances.

The Bhutas and the Pudgala are thus ultimate material principles, explaining the phenomena which appeal to our sense-organs. But what about Sound? The *Naiyayikas* as well as the *Vedantins* agree that our auditory sensations are to be explained by the supposition of another Bhuta viz. *Akasa*. Akasa is ordinarily translated as Ether. It is said that the quality of Akasa is Sound. In 2-1-24 of the *Vaiseshika-Sutras*, *Kanada* says that Sound must be supposed to be the quality of Akasa, because of the argument that "every quality found in the effect must be referred to the quality in the cause." In other words, Sound is said to be possible because of the existence of Akasa, a material Bhuta. And just as *Kshiti*, *Ap*, *Tejas* and *Marut* are supposed to be the material constituent and basis of our sense-organs of Smell, Taste, Sight and Touch respectively. Akasa is the element of which our Sense of Hearing is made. Sound is thus a quality. The *Naiyayikas* contend that this attribute is to be found in Akasa and Akasa alone. The *Vedantins*, on the contrary, maintain that while it is the sole and distinctive quality of Akasa, it is nevertheless present in all the other four Bhutas.

The Jainas, however, deny that Sound is a quality. It is according to them, only a *modification* of Pudgala,—not one of its *qualities*. "Sound results from *Skandhas*," says *Kundakundacharyya*, "Skandhas are the aggregates of Paramanus. When these molecular masses or aggregates strike against one another, Sound is produced which may be *Natural* or *Artificial*." Sound, according to the Jainas then, is not an *attribute* of Pudgala-Paramanu like Taste, Smell, Touch and Colour; it is only a *mode* of the molecular mass, i.e., it is produced only when a gross substance strikes against another. If, then, Sound is not a quality, there need not be

any material element, viz., Akasa, having sound as its distinctive quality. Accordingly, the Jainas do not admit the reality of Akasa as a *material* substance.

It is to be noted, however, that although Akasa is no Pudgala or material Element according to the Jainas they admit the reality of Akasa as a non-psychical substance. It is characterised by the quality of giving space to all spatial things. "The attribute of Akasa," says the author of the *Tattvarthadigama-Sutra*, "is to give room to all substances." It is space which is one pervading substance. It seems that the *Vedanta*, although it attributes Sound to Akasa,—is inclined to admit the Jaina theory of Akasa. In the fifty-fourth stanza of the Second Chapter of *Panchadasi*, its author distinctly says, "Akasa is the first modification of *Maya* and is characterised by *Avakasa*." *Avakasa* is emptiness in which things are contained or rather, which makes the spatial existence of things possible. The philosophers of the Sankhya school also maintain that the characteristic of Akasa is that things are contained in it. In 2-1-20 of the *Vaiseshika-sutras*, Kanada criticises this Sankhya doctrine; but he admits that Akasa, although it is a material Element, having sound as its attribute, is not atomic. It is according to him also, one and an all-pervasive substance. One man is happy but another is unhappy at the very same moment; this leads us to admit the multiplicity of souls; but in the case of Akasa, we have the quality of sound in every part of it; this is how Kanada establishes the one-ness of Akasa.

Pudgala is thus Matter of which things having forms or shapes are made. According to the Jainas, the bodies, speech, mind, acts of inhalation and exhalation,—all these are due to Pudgala, being attached to the *Jiva*. It is Matter sticking to a soul which accounts for the latter's births and re-births in the *Samsara*. It follows that pleasures and pains, experienced by a soul in the world, its very life and death here are all due to its attachment to Pudgala which is so foreign to its essence.

Gunas of Pudgala.

The Jaina philosophers consider a substance from two view-points viz., of its Qualities and of its Modes. It has already been observed that according to the Jainas, Matter is characterised by four primary attributes,—touch, taste, smell and colour. Of these touch is said to be of eight kinds,—soft (*Mridu*), hard (*Kathina*), heavy (*Guru*), light (*Laghu*), cold (*Sita*), hot (*Ushna*), smooth (*Snigdha*) and rough (*Ruksha*). Taste is of five varieties,—pungent (*Tikta*), sour (*Katuka*), acid (*Amla*), sweet (*Madhura*) and astringent (*Kashaya*). Two kinds of smells are recognised,—fragrant (*Surabhi*) and bad (*Asurabhi*). Hues are said to be of five kinds ; they are blue (*Nila*), yellow (*Pita*), white (*Sukla*), black (*Krishna*) and red (*Lohita*). Without entering into finer details, we may say that the thinkers of the other schools of Indian philosophy also,—nay, the philosophers of the ancient schools as a rule—admitted that the attributes of colour, taste, smell and touch inhere in Matter. This doctrine seems to have been a very ancient one and a common conception among the philosophers of old.

But what about Sound ? The thinkers of the Nyaya and the Vaiseshika schools maintained, as we have already noticed, that sound is a quality, inherent in an invisible, all-pervading substance, Akasa. “Every sound,” says the author of the *Bhasha-Parichcheda*, “inheres in Akasa ; it is perceived by us when it is produced in our ears. According to some, it is produced like a succession of waves while others contend that the phenomenon resembles the *Kadamba*-bud.” The meaning is that a violent contact or separation of hard substances effects a contact or separation in Akasa, pervading those substances. The vibration thus caused in the Akasa in which sound as a quality is inherent makes sound explicit which coming in contact with the Akasa in the hearer’s ears, makes itself heard. In sum, the Nyaya and the Vaiseshika theory is that

1. Sound, as we hear it, is carried to our ears as a vibration or an on-coming wave.
2. This vibration is of a rather *in* an all-pervading substance, called Akasa, of which sound is a quality.

With the orthodox *Mimamsakas*, the *Vedas* were the absolutely infallible authority. The *Vedas* however, consist in sound ; hence, if sound were nothing more than an attribute of a substance, it seems that the *Vedas* cannot be looked upon as the eternal and the immutable authority. Accordingly, the thinkers of the *Mimansa* school enunciated the curious doctrine that Sound-in-itself or the Noumenal sound is a real substance. They contended that underlying the varied phenomenal sounds (*Dhvanis*, as they called them), there is the eternal and the unchangeable Noumenal sound (the *Sphota*), which is a substance.

Roughly speaking, according to the Nyaya and the Vaiseshika schools, sound is a quality while according to the *Mimamsakas*, it is a substance. The Jaina theory of sound seems to be a mean between the two. The Jainas do not recognise Akasa as a material substance ; nor, do they look upon sound as a quality of Matter. They admit that sound, as we hear it, is carried to our ears as a vibration or an on-coming wave ; but on this account, it need not be an attribute of a substance, Akasa. *Sound is a mode of Matter ; it is Matter itself, modified in a certain way.* Sound is heard when that peculiarly modified Matter,—Matter in vibration—is carried to our ears.

But although the Jainas reject the Nyaya doctrine of Sound and seem to agree with the *Mimamsakas* to some extent, they differ from the latter on very important points. First of all, the Jainas maintain that all sounds are non-eternal temporary phenomena ; on this point, they agree with the Naiyayikas and differ from the *Mimansa* philosophers, according to whom, there is a Noumenal sound which is eternal and unchanged. Secondly, although the Jainas admit that sound is substantial, their doctrine is that it is not Matter as it is in itself ; it is only a *mode* of Pudgala, a peculiar modification of it,—a passing phase.

Paryayas of Pudgala.

Coming to the consideration of Matter in its modifications, —i.e., the aspect of its *Paryayas*, we find the author of the

Draṇya Samgraha stating, "Modifications of Matter are Sound, combination, Minute, Gross, Shape, Separation, Darkness, Shadow, Brilliance and Heat." Of these, the nature of sound has already been briefly described and will be dealt with a little later on. With regard to these modifications of Pudgala, the author of the *Panchastī-kaṇya* speaks of its four possible states or conditions viz., *Skandha*, *Skandha-pradesa*, *Skandha-desa* and *Paramanu*. The first is Matter in its gross form,—*material body*, having all the physical qualities without exception while the last is the *primary atom*. *Skandha-desa* is described as the half of *Skandha* and *Skandha-pradesa*, the half of *Skandha-desa*. Thus while *Skandha* is a complete molecular constitution, *Skandha-desa* and *Skandha-pradesa* are incomplete masses, although both of them are aggregates of *Paramanus*. Of the four modes of Matter, just described, *Skandha* and *Paramanu* are the most important, for they exhibit Matter in two of its extreme forms.

Paramanu.

The essential nature of the ultimate Matter-stuff has already been touched upon. The Paramanu is eternal, in as much as it was never created by any Being and as it will never be destroyed. Sound, it will be noted hereafter, is a modification of Matter according to the Jainas and as such does not belong to the ultimate atom. The Paramanu is accordingly described as '*Asabda*' i.e., silent or unsounding. There can be no Matter-stuff finer than the Paramanu, which is thus the limit of all molecules and gross material substances. All things having forms are the aggregates of Paramanus and so logically at least, the Paramanu must be conceived as of corporal form. Earth, Water, Air and Fire were looked upon as the primal material Elements by some of the early Greek thinkers. The author of the *Panchastī-kaṇya-Samayasaṃ* distinctly says that the Paramanu is subtler than these Elements, in as much as it is "*Dhaduch-dukṭava Karanam*" i.e., the cause of these four Elements. The Paramanu is *spatial* as it is undoubtedly a point in space; but this does not mean that it is a minute, hard, impenetrable substance like the

Atom of Democritus. The Jaina philosophers call the Paramanu *non-spatial* also, so that their theory resembles the modern scientific conception of the Atom, as a geometrical centre of force.

According to the Jainas, it is the Paramanu which by its motion from one space-point to the immediate next, determines the minutest instant of time; in other words, an instant or the shortest point or period of *Kala* corresponds to the motion of a Paramanu from the spatial point occupied by it to the immediate next. A Paramanu is thus the *measure of time*. The quantity or density (*draṇya*) of a material mass as well as the extent of space (*Kṣhetra*), occupied by it, depend obviously on the Paramanus, the constitutive elements of the mass. The temporal order (*Kala*) of the mass is also dependent on the Paramanus. And finally, the Paramanus, through their aggregation and disintegration, determine the varied modifications (*bhava*) of a material substance. For these reasons, a Paramanu is looked upon as the "*Pavitha*" of "*Samkha*" i.e., determinate of the number or quantity of a material mass.

The constitutive Paramanus thus are what differentiate one Skandha from another. They by their combination or disintegration make or unmake the Skandhas. It is doubtful if the mystery with regard to the actual mode of the Paramanus combining with one another has been satisfactorily solved. What so far the scientists have been able to determine is that a peculiar combination of elemental atoms yields a peculiar effect; but the question *how* the atoms do actually combine, remains unanswered still. We need not enter into details here of the Jaina account of the combination of the Paramanus. According to *Uma-sūmi*, the atoms of Matter unite because of their attributes which he calls 'Snigdhatva' or smoothness and '*Ruṣhatva*' or roughness. He says that an atom with the minimum degree of smoothness or roughness cannot combine with another; that atoms with equal degree of smoothness or roughness of the same state cannot combine with an atom of their own or of the opposite state; that

in order that an atom may unite with another, there should be a difference of two degrees of smoothness or roughness between them. It is difficult indeed to correctly understand the implications of these doctrines of the author of the *Tattvartha-sutram*. One thing, however, is certain,—that he did not intend the terms, *Snigdha* and *Rukṣha* to be taken in their literal sense. We have tried to show how the Paramanu or the ultimate stuff of matter was conceived by the Indian philosophers, not as hard and impenetrable material particles,—but rather as mathematical centres, almost immaterial, so to say. The attributes, Smoothness and Roughness, as ordinarily, understood, can belong only to a material mass or massive matter; they cannot apparently mean anything, when applied to *non-spatial space-points*, as the Paramanus are. We are accordingly tempted to think that the attributes; 'Smoothness' and 'Roughness', when applied to the ultimate atoms, can only mean a peculiar *capacity* and a *responsive reciprocity* in them to combine with one another.

There is another point regarding the Paramanu which we want to notice very briefly before we finish our consideration of the nature of an Atom. Pudgala has been described by the Jainas as characterised by touch, taste, smell and colour. The Paramanu, as the ultimate stuff of Pudgala must accordingly be thought of as a potentiality which makes those sensuous phenomena explicit in the Skandha or material mass. Now, touch has been said to be of eight kinds, taste, of five, smell, of two and colour, of five varieties. The Jaina philosophers, however maintain that an Atom has a single taste, colour and smell and two contacts. Are we then to suppose that Atoms are of different kinds, rather of different stuffs,—so that some are red-colour-atoms, some blue-colour-atoms, some yellow-colour-atoms, some cold-touch-atoms, some rough-touch-atoms, some acid-taste atoms, some sweet-taste-atoms, some fragrant-smell-atoms, some loathsome-smell-atoms and so on? We think, the fundamental doctrine of the Paramanu, as enunciated by the Jainas would not permit the recognition of any such *qualitative* differences in the Atoms. Atoms in themselves, are all strictly similar to each other, not only *quantitative*

tatively but also *qualitatively*. This means that all the varieties of touch [except the touches of heaviness, lightness, softness and hardness which are to be found exclusively in 'compounds and obviously not in the primary atoms], two kinds of smell, five modes of taste and five kinds of colour are implicit in each and every Atom. Every atom is capable of producing any colour, any taste, any smell and any touch. What, then, is meant when the Paramanu is said to be of only one single taste, colour etc? We think, here the nature of the Paramanu is considered with reference to its corresponding gross material mass. A Skandha or a molecular mass, as every one knows, can have only one taste; it cannot have all the five tastes at one and the same time. So, as regards smell, it is either agreeable or disagreeable,—it cannot be both. Similarly, with regard to colour, it is either red or yellow etc. and cannot be of more than one colour at one and the same time. And lastly, as regards touch, a material gross thing can have two i.e., a pair of compatible touches at one time e.g. heat and roughness, cold and smoothness,—and not all the eight forms at once. It seems that when the Atom is said to be of one taste etc. etc. all that is meant is that so far and so long you consider the characteristics of a particular Skandha, you must attribute the same qualities to its constituent Atoms. Thereby, however, the capacity of an atom to develop different characteristics in different Skandhas is by no means denied. When we have a particular Skandha manifesting particular characteristics, we are to attribute only those particular characteristics to its constituent Paramanus; this does not mean that those Paramanus can on no account evolve different characteristics. While commenting on the doctrine that a Paramanu has a single taste, colour, etc. etc. Professor Chakravarti says, "This description would naturally introduce qualitative difference among atoms and yet according to the author, there can be no qualitative difference among atoms as they are identical material units." He stops abruptly, creating an impression that we are here face to face with a contradiction in the Jaina theory,—a riddle which it is impossible to explain. The

contradiction, it seems to us would disappear if we remember that an Atom is said to be of one colour, one taste, etc., only in reference to the gross thing, of which it is a constituent part. A Paramanu in itself, is a potentiality for any of the sense-phenomena. Thus, in the technical terms of the Jaina epistemology, we may say that from the view-point of their *Dravya* or essential substance, all the atoms are similar and there is no qualitative difference among them but that from the view-point of their *Paryaya* or modifications in gross material things, an Atom has only one single taste, smell etc. so that there is to be admitted a qualitative difference among the Atoms.

While expounding the above view of ours, we are not unmindful of what *Akalanka* states in this connection. "The Paramanu," he says, "is to be known as of one taste, one smell, Why? Because it has no varied parts." He argues that while a peacock, as a gross thing may have different colours, you cannot attribute more than one colour to the Atom. Closely viewed, the theory of *Akalanka* does not go against what we have stated. When he says that a peacock has varied colours, all that he means is that the different parts of a peacock's body have different colours. We agree with *Akalanka* in admitting that a particular colour,—and no other colour—is to be attributed to those Atoms which constitute that part of the peacock's body which bears that particular colour. But this does not mean that these atoms are eternally of that particular colour only and that they are never capable of producing any other colour. *Akalanka* must have meant that when those atoms combined to make that particular part of the peacock's body, they developed only that one single colour,—the capacity for producing other colours being allowed to remain dormant rather in abeyance, in them, for the time being.

[To be continued.]

HARISATYA BHATTACHARYYA, M.A., B.L.

HOUSEHOLDER'S DHARMA IN JAINISM.

(By Kamta Prasad Jain M.R.A.S.)

JAINISM occupies an important place among the ancient religions of India. Its philosophical tenets, ethical rules and theories of logic have a peculiar aspect of their own, which speaks itself for its antiquity and universality. Jainism maintains that all the living beings, whether a human being or a smallest insect, have a common source; i.e. the *Nitya Nigoda*.¹ And so they are but brethren—however unmanifested the real faculties of any of them may be in their present incarnations; for, the souls are under bondage of matter, which has crippled their own nature. Obviously it is evident that Jainism is based on a dualistic system of philosophy. It holds that Soul (Jiva) and non-soul (Ajiva), i.e., matter are the main factors and causes for all the manifestations of this universe. In its true nature, soul is an all-seeing, all-knowing and all blissful being. But as it is in combination with matter from eternity, it transmigrates into various forms of life and undergoes all kinds of sufferings pertaining to them. The characteristics of its real nature, too are not fully manifest in this embodied condition. Hence the great aim and object for the embodied soul is to get itself separated from the combination of matter and this is only possible by following the rules of conduct, as chalked out by the great *Tirthankaras*, with right belief and right knowledge.²

1. Nigoda is that place in which filled with infinite number of the Nigoda Jivas. The Nigoda Jivas, in the Jaina theory, is that form of life, which is lower and more miserable than even that of single-sensed beings. Here even the sense of touch is not manifest, and the souls inhabit, a part of another's body. Their life-span is very short; they are said to undergo eighteen births and deaths in one *Svasa* or breath. These Nigoda Jivas furnish the supply of souls in place of those, which reach Nirvana. See Panchastikaya-sara etc.

2. Tattvartha Sutram. 1.

The foremost among these *Tirthankaras* of this cycle of time, for, there ever have been and will be in future a set of 24 *Tirthankaras* at all times, is Lord *Rishabha*. He was the first Preacher of Jainism in the *Karmabhumi*³ during this Kalpa. The literary evidence from the Hindu⁴ and Buddhist⁵ sources, too, is available in this respect, which establishes the great antiquity of this religion of India beyond doubt.

But, however, we do not intend to give a detailed account of its history and beliefs here. Our aim is simply to give a right expression of its ethical code for a householder, which may, also, dispel a few misapprehensions prevailing in certain quarters in regard to it.

Nevertheless at the very outset, we should not overlook the fact that as a universal religion, Jainism has been a proselytising faith from the very early times. The Aryans and non-Aryans were equally received in its fold. It is evident from the fact that there were not observed any distinctions of caste and creed in the preaching hall (*Samosarana*) of the *Tirthankara* and His sermons were always addressed to all living beings alike—whether human or non-human and whether Aryans or non-Aryans. Almost all the Jaina *sastras* bear testimony to this universality of Jainism. In the introductions to the sermons of *Jinas*, as preserved in the *Agama Sutras* of the *Swetambara* sect, it is always pointed out that they are addressed to Aryans and non-Aryans. We find a mention of the conversion of a potterman by name *Saddalputta* of *Polaspur* by *Bhagawan Mahavira* in the *Swetambara Uvasagadasao Sutta* (Hect. 6). The great Digambara Acharya Sri Samantabhadraji says that a *matanga* (Chandala), endowed with the faith in Jainism (*Samyagdarsana*) is worthy of worship by the

3. "Karmabhumi is the place where agriculture, etc. are followed by men for their subsistence."—See *Jaina Gem Dictionary*.

4. *Bhagavata* 5. 3-4; *Vishnupurana*, etc.

5. *Satasastra* quoted in the "*Vira*"—Vol. IV, p. 353.

1. The *Indian Sect of the Jainas*, p. 3 f. n.

Devas of heaven.² This reference from the Digambara Jaina Sastra, supported by the following few more examples establishes the universality and proselytising spirit of Jainism beyond question. Sri Jinasenacharya mentions in his "*Harivansapurana*," the very presence of the *Matanga Vidyadharas* in the Jaina temple, who came there to worship the great *Jinas*.³ Muni Kankamara writes in his "*Karakanducharita*" that a certain Vidyadhara was obliged to pursue a livelihood of the *Chandala* in the cemetery of Dantapur and queen *Padmavati* left her new-born baby with him, who grew up under his protection and professing Jainism, he became a renowned king of Kalinga and Champa. Afterwards he renounced the world, followed the life of a Jaina Muni and attained to *Sarvartha Siddhi* heaven.⁴

Besides these and many other scriptural references, there can be gathered historical instances as well, which shall, also, support our problem. The early Greek writers have mentioned the Gymnosophists, as a class of the Indian sophists, who were no other than the *Niganthas* or the Jainas.¹ "Prophyrius mentions two orders of them; one the *Brachmens* the other the *Samanoeans*: the *Brachmens* receive religious knowledge, like the priesthood, in right of birth; but the *Samanoeans* are select and consist of persons choosing to prosecute divine studies.' He adds on the authority of Bardesanes that... 'the *Samanoeans* are not of their (Brahmin) race; being selected from the whole nation of Indians."² This passage asserts clearly that the doors of the *Sramana Dharma* (Religion of Mahavira)³ were open to all peoples and so, we find Jainism

2. "Samyagdarsana Sampannamapi matanga deham. Devadevam vidurbhasma gudangaratma raujassam. Ratnakarandakam."

3. "Sastrikah khecra yatah Siddhakutajinalayam, Ekadavanditam sopi Sourir Madanvegaya 2." Ami Vidyadharahyaryah samasena samiritah, Matanganamapi Svaminnikayan rnu vacmite 14."

4. Karakandu Carita, Sandhi, 3.

1. Encyclo. Britanica. Vol. XV p. 128 (11th ed.)

2. Asiatick Researches, Vol. IX, p. 298—299.

3. Kalpasutra p. 83.

preached in the foreign countries ; such as Arabia ⁴ Abyssinia, Greece etc.⁵ Even the mention of the conversion to Jainism of such aboriginal inhabitants of India, as Bhars and Kurumbas, is also, traceable. Most of the famous kings of Hindu India, as Chandragupta Maurya, Amoghavarsa, Kumarpal etc., were all converts to Jainism. There are accounts of the conversion of Akbar, the Great also.⁶ In the Digambara sect of the Jainas, a Muhammadan convert to Jainism, by name Jinabakhsha, commands a great respect. His lyrical compositions are recited even, by the orthodox Jainas.

Sri Jinasenacharya expresses openly the proselytising creed of Jainism in his famous work the "*Mahapurana*" and gives the ritual rules under which a non-Jaina could be converted to Jainism.⁷ Thus the universality of Jainism is quite clear. Its doors were open, even very recently, for the peoples of all classes and colors. ⁸ Even to-day this main feature of Jainism has not totally dwindled in the overwhelming and false social customs. Only recently the Jains showed a shrewed sense of religious thought, in welcoming a distinguished German lady to their faith. The late Mr. V. R. Gandhi, late Justice Rai Bahadur J. L. Jaini and Jaina-Darsana-Divakara Mr. Champat Rai Jain, Vidyavaridhi carried and diffused the light of the universal teachings of Lord Mahavira in the western countries during this century. And I am glad to note that this ancient spirit of Jainism is now appealing to the hearts of almost all the Jains in a commanding manner and a few other examples of conversions to Jainism has followed since then.

4. Asiatick Researches, Vol. IX. p. 284.

5. Lord Mahavira and other Teachers of His Time, p. 19. The Original Inhabitants of Bharatvarsha, pp 41 and 246.

6. Ind. Anti. XI, 256.

7. Mahapurana, Parva 39.

8. This is supported by the evidence of Dr. Buhler, who writes about Jainism on his experience and witness, that the " conversions of people of low caste such as gardeners, dyers, etc. are not uncommon even at the present day. Muhammadans too, regarded as *Mlechhas*, 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 Jains. etc."—Indian Sect. of the Jains. p. 3. f., n

The very proselytising spirit of Jainism, has caused a distinguishing division in its primary course of ethics. The belief in one's aim and object is the very essential thing to make progress in that respect. Consequently the Jaina authors too, have given great stress on the right belief of a soul, which consists ordinarily, in believing the *D-va*, *Sastra* and *Guru* and, the *Tattvas* as well, as described in Jainism. The Jaina Acvearyas have expressed it, as the very root of the *Dharma*. (*Darsana mulo dhammo*). And so, rightly it is said that the devotees wanting in faith are not entitled to attain to the final beatitude, because they have really transgressed the right path and have lost faith in that. This hinders them from entering into the happy land of bliss¹. But, on the other hand, those beings, who have although swerved from rightly observing the ethical rules of the right path, possess the right faith intact, will surely get liberated soon. This fact has made the ethical course twofold: viz; (1) *Samyaktwacarana Charitra*, (Conduct pertaining to the Right Belief; i.e having pure and correct Right Belief), and (2) *Samyamacarana Charitra*, (Conduct concerning the Right Behaviour)². Without the full observance of the first kind, no one can succeed in progressing to the second one; and of course, along with the Right Faith and Right Conduct, the Right Knowledge is also, an essential link. Hence although the Right Faith, Right Knowledge and Right conduct constitute the Right Path for the final emancipation, the Right Faith occupies a prominent place in it. It alone, is also, counted as the Royal Road to Moksha.⁴ This has made the missionary aspect of the religion of the *Tirthankaras* more easily practicable.

1. "Sammattarayanabhattha jananta vahuvihañ satthain/
Arahanavirañhiya bhamanti tattheva tattheva 24"—St. Kunda-
kunda.

2. "Dansanabhatta bhattha dansana bhattassa natthi nivvanam |
Sijjhanti cariyabhatta dansanabhatta na si jhanti | 3 | "

3. "Jinanaditthisuddham padhamam sammattacaranacarittam |
Vidiyam sanjamcaranam jinanasadesiyam tam pi | 5 "

4. "Jaha mulao khandho sahaparivara bahugun hoi |
Taha Jinadansana mulo niddittho mokkhamaggaassa | 11 "

Nevertheless we should, also, remember that there are two forms of the Samyamacarana *Dharma* (Law) in Jainism.⁵ The first and foremost of these two, is intended for those Jain recluses, whose aim is to acquire the final liberation from the bondage of world, if possible, in this very life. And the other form is for the householders, who practise the rules of the former in a partial manner. Consequently they are not entitled to get the final liberation in their present condition; though their continuous practice of this form makes them more and more qualified for the same.

Jiva-Samasa : Classes of Souls.

JAINISM teaches that there are infinite number of souls in the Universe. They are eternal and were never created. In the first place they are divided into two classes, Liberated Souls (Mukta-jivas) and Unliberated Souls (Samsari-jivas). There is no difference or class among the Liberated Souls. The Unliberated souls are divided into Sthavara Jivas and Trasa Jivas. Those which have the capacity to move from one place to another are called trasa Jivas and those which cannot move so are named sthavara jivas. According to the bodies which they inhabit, the sthavara Jivas are said to be either gross (Badara) or subtle (sukshma). The sthavara jivas have only one sense, i.e. the sense of touch. A Badara jiva is one which has a body which can be perceived by us; whereas a Sukshma jiva has a subtle body quite imperceptible to us. It is said that sukshma jivas of this type are every where in the Universe.

Trasa Jivas (mobile souls) are classified into those having two-senses, three senses, four senses, and those having five senses.

Two-sensed beings like worms, oysters, conches etc. have the senses of taste and touch.

5. "Daviham sanjamcaranam sayaram tab have nirayaram |
Sayaram sagganthe pariggaha rahiya khalu nirayaram | 21"

Three sensed beings like ants, bugs, bee etc. possess the senses of touch, taste and smell.

Four-sensed beings like flies, bees, mosquitoes have the senses of touch, taste, smell and sight.

Five-sensed beings like men, birds, beasts, gods etc. possess the senses of touch, taste, smell, sight and hearing.

Jivas of five senses are divided into two classes, those having mind and those having no mind.

As things like rooms, jars, cloth may be complete or incomplete, so Jivas should be understood to be complete or incomplete (Paryapta and Aparyapta).

Ahara (taking food and drink), *Sarira* (Body), *Indriya* (senses), *Anaprana* (respiration) *Bhasa* (Speech), and *Manas* (Mind) these six make Jivas complete. Of these the first four make Jivas having one sense complete, and the first five make Jivas having two, three and four senses complete. As for Jivas having five senses, all the six are necessary to make them complete (Paryapta). In the absence of these the Jivas are said to be incomplete (Aparyapta).

Thus we have fourteen classes of Jivas Paryapta and Aparyapta of the 7 classes.

- | | |
|-------------------------------------|--------------|
| 1. Gross immobile beings | } one sensed |
| 2. Subtle immobile beings | |
| 3. Two sensed beings. | |
| 4. Three sensed beings | |
| 5. Four sensed beings | |
| 6. Five sensed beings with mind | |
| 7. Five sensed beings without mind. | |

NOTES AND NEWS.

Election to the Council of State.

We offer our hearty congratulations to Babu Nirmal Kumar Jain, Zamindar and Banker of Arrah, on his election as a member to the Council of State by the Bihar and Orissa constituency. Babu Nirmal Kumarji comes of a very rich

and respectable family in Arrah. He is the illustrious son of the late Devkumarji the famous benefactor of the Jain Community. Like his noble father, he is also imbued with devotion to the Jain Literature and love for the Jain Community. His amiable appearance, his gentle manners and his liberal mind will easily win for him the respect and confidence of those with whom he may come in contact. He is the first Jain to be elected as a member to the Council of State. We wish him a successful career as a member in the highest Legislative Body of the country.

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A Donation.

We beg to acknowledge with thanks the receipt of Rs. 200 (Rupees Two hundred only) sent by Mr. J. L. Mithal, M.A., LL.B., Indore, as a contribution to the Gazette from the Fund of the late J. L. Jaini. Our special thanks are due to the Trustees of Jaini's Estate for their kindness in sanctioning this contribution.

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Lesson for the Jains.

A Christian Journal records with just pride that there are in India 141 Orphanages, 170 Industrial Schools, 617 High Schools, 15,820 Secondary Schools, 98 Agricultural Schools 50 Colleges, 94 Training Schools, 408 Dispensaries, 99 Journals, 1698 Doctors and Nurses, 48,044 Teachers, 7,82,924 Missionaries and 700 Missionary Homes purely maintained by Christian Mission Funds. Every year Rs. 5,84,173,000 are spent for the above items. And this amount, which is spent in India, is paid by the Christian countries including America.

The Jain Community is said to be a very rich community and Jainism is held to teach universal love and brotherhood. Now we ask our brethren. How many institutions of the above type have they to their credit? The progress of other communities in all walks of life is like an eye-opener to the Jains. If they do not take lesson now and care for themselves, they will be completely lost before long. Jainism is already on the verge of its grave. If the Jains will not care to save it, then who else will?

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Jainism and Vegetarianism.

BY

(Miss) Irene Cook.

IT is often thought, and perhaps as frequently said by the uninitiated, that Jainism and vegetarianism find a common basis in qualities that are so completely negative as to have no contact with the realities of life, or at least that can give no warm, impelling direction to human frailties and desires and lead them in the end along the golden path of virtuous attainment. It might as truly be said because one forbids another to drink from a poisoned well that the restriction is one which limits power and denies experience. In a sense which is both crude and lacking in vision, this is indeed true ; but the power and experience if permitted and indulged result at once in a final and permanent deprivation of further power and experience.

The broad facts of human experience lead us irresistably to the conclusion that viewed from the completely selfish angle of comfort and self-preservation, there are indubitably certain things which should be forbidden to us and the use and enjoyment of which we must necessarily avoid. Our purpose may be the maintenance of health, the provision of food and the so-called necessities of life, the education of the mind, or the regulation of our relationships with other persons ; the means taken to ensure the attainment of these objects must entail a minimum sacrifice and may indeed

involve very substantial curtailments of personal liberty. One may for instance have more than a little fancy for a particular kind of food, innocuous in itself, but because your body has an idiosyncrasy against that special article of diet its consumption by you will result in actual discomfort or even worse. To avoid the displeasure or harm of your bodily reactions you will as a reasonable and prudent person restrain your natural desire to eat the food. One might multiply instances without any difficulty. All stages of education involve grinding toil, especially the early ones. The student must be master of the elements before he can indulge his enquiring mind in the fanciful realms of advanced knowledge with its exquisitely balanced pros and cons, bewildering complications and amazingly interesting and intriguing problems. In personal relationships, too, the stamp of sacrifice or denial is too plainly recognised to require elaboration. All achievement may be said to involve restriction in some direction or another. It is an axiom of life that pain, used in that sense, is the law of growth. It is equally true that indulgence spells the death of happiness and all things good.

Here then comes the necessity of distinguishing between mere negation and the more positive aspects of control and regulation. The first is a nothingness before which all effort wilts and fades; the other is the travail of the spirit in reaching after the things of good report. Neither has anything in common with the other. Jainism and vegetarianism do not stand for the exposition of a series of lifeless negations and soul-deadening taboos. On the contrary they have in them all the vigour and vitality of positive precepts which engender right thinking and of a mode of living which impels one to right conduct.

So much it has been necessary to make clear at the outset in order that a false conception shall not encumber the ground. For, as Mr. Jain has so admirably said in his engrossing work "What is Jainism"?—"A Jaina's life, from the very moments of his birth, is one of giving up" (page 121).

But, one may well ask, giving up to what purpose? Is there any virtue in the mere act of meaningless abnegation? Jainism itself provides the answer "Non-injuring is the highest religion"; the sacrifice is then a true sacrifice, not mere weak submission, for the high and ennobling purpose of the larger achievement of personal and world-wide good.

On this foundation Jainism and vegetarianism are built.

Shall we for one moment see the effect of the belief and practise of these things from the separate angles of their subjective and objective consequences?

Both Jainism and vegetarianism reverence the mind and soul, and the body. Abstention and self-discipline are fundamental ingredients in each of them. Mr. Jain has pointed out that his creed has in it the means to stop the festering sores of warfare and bring in "the thousand years of peace." Stopping of wars is not surely a negative act. It is regarded from one standpoint as a restriction of the "right" (if one may beg the use of the word to shew its manifest absurdity) of killing. But to stop killing is not a negation; it is and of necessity involves the conferment of the gift of life on those who would otherwise be doomed to become the victims of the lust of war. This is a matter very near our hearts in Europe, where only a decade ago the youngest and finest of the manhood of ten nations fell to the sword and drenched the Continent with their blood. Equally so is it near our hearts to denounce the killing for meat of the weak and helpless animals which fall to the slaughterer's axe every year, and the poor, defenceless creatures which day after day make sport under the grandiloquent title of "science" for the vivisectionist.

If Jainism and vegetarianism are negations, because they recognise that non-injuring is the highest religion and therefore cannot tolerate certain acts of destruction to be performed under their aegis, they are negations which accomplish more for the good of the human race than a multitude of other deeds.

It is here, in their universal tenderness and thought for

the weak, in their avoidance and relief of suffering in others, in their admitting to kinship with themselves the animals and birds of creation, that they and all who follow them derive their individual strength. The "doing without" self-discipline is the instrument of peaceful conquest of themselves and of the world. Jainism and vegetarianism dispute to-day the almost universally acknowledged supremacy of the material forces in the world. They belong to the realms of higher thought, clarified vision and the true and beautiful in conduct, which surmount all the base materialistic conceptions of life that clog the soul and dim the spiritual sight.

They are—Jainism and Vegetarianism—two lovers walking in a garden of flowers, whose every flower has a name and whose living things will answer trustfully to their call, ever keeping a watchful eye over themselves, but each willing to give all not for the indulgence of self but for the enrichment of the other.

The Householder's Dharma in Jainism

BY

Kamta Prasad Jain, M.R.A.S.

(Continued from page 66 of the last issue.)

NOW we have seen above that Right Belief occupies an important place in Jainism. And so, there are mainly two classes of Jaina laymen; *viz.*, (1) *A-vrati*, (2) and *Vrati*. The former is that layman, who only possesses faith in Jainism, but does not control his senses and abstain from *hinsa* (Injury) of *moveable and immoveable living beings*¹. They

1. "No indaye suvirado na jive thavare tare vapi |
Jo.saddahadi jinujam samaithhi. aviradoso||29||"—Gomattasara.

But it seems that the latter Acaryas, who came after Sri Nemacandracharya of the Gomattasara, did not keep this preliminary stage of the layman so loose. They styled it as the '*Paksika Sravaka*', at age and St. Asadhara enjoins the observance of all the eight "*Mula-gunas*" and avoidance of the seven vices from the very outset, *viz.*—

appear to be the fresh converts to Jainism from the *non-Aryan* stock etc., and are called '*Avratismyagdrasti*' in the *Sastras*. And if we give credit, as we should, to the problem of the *Vratyas* of the Vedic literature, which has been established by Prof. A. Chakravarti, M.A., I.E.S.², we find the mention of the abovementioned new-converts in the Vedas, as the "*Ninditah Vratya*" (=Jaina) of '*Hina*' (householder's) type. The '*Jyestha*' *Vratya* are spoken there as the Digambara Jaina Munis. And these '*Avratasmagdrastis*' are entitled to worship the Jaina deities in the Jaina temples and to perform all other rites of a layman. But it seems that when they get more acquainted with the Jaina teachings and their right belief becomes free from the five and twenty faults, they give up the following seven vices (and do not take their meals after sunset, and avoid eating things prohibited in the *Shastras*):—

(1) Gambling, (2) Flesh-eating, (3) Drinking, (4) Debauchery, (5) Hunting, (6) Theft, (7) and Defiling other men's wives.

And when the above rules are observed fully and their faults are also avoided*, then it is the first stage, called '*Darsana pratima*'; for, there are stages, known as '*Pratimas*,' in the Jain *sastras*, which serve the purpose of denoting how much progress has a layman made in his path of self-realisation. He observes the vows of each progressing *pratima* gradually, as he rises step by step through them and reaches the stage of asceticism. When he becomes subject to the strictly austere and severe rules, laid down for the

"Tatradau sraddadhaj jaini agnam hinsamapasitum—
Madyamansamadhunyu jnetvanca ksirafa lani ca,²
Dyute hinsa nratasteya lobha mayamaye sajan |
Kah avam ksipati nanarthe vesyakhe lanyadaravat || 17 —

Sagaradharmamratam.

2 Jaina Gazette, Vol. XXI, pp 161-182

* Bhajanmadyadi bhajasstristadrasaih sah sansrajan |
Bhaktiyadau caiti sa kirtim madyadivirat iksatim | 10. 3.

Sagaradharmamratam.

The avoidance of the company of such women and contact of such persons in concern with diet etc., who partake of flesh, wine etc., is to keep oneself safe from committing the faults of this stage.

Jaina saints. These stages in all are eleven in number¹ and "mark the spiritual progress made by the soul, from time to time, as well as from one step to another, each succeeding step signifying an additional feature of progress over and above the preceding one²." Thus the *pratimas* serve the purpose of a ladder to the layman for reaching the elevated and severe path of asceticism of Jaina saints; which is the only royal road for final liberation. The householder of the *darsana pratima* is called a "*Naistika-Sravaka*." But it may be noted here that the aforesaid enunciation of the *darsana pratima* is according to the latter *Acaryas*, who seem to have made it more rigid under the pressure of the changes of time; because it being the mere stage of belief, there should be no enjoinder as to the observance of the particular vows enumerated above. In earlier Jainism, this *pratima* had the concern only with the right and full observance of the "*Samyaktva*"³, and its observer seems to have been at liberty to observe the above vows according to his will and capacity. This is the very reason that it is not styled—a *Vratī-Pratima*.

The second *vrata pratima* consists in observing the five *Anu*, the three *Guna* and the four *Sikṣa vratas*, without any defects. In the first stage, the layman observes certain vows, but surely without caring for their defects. And so for this reason only, he is not counted in the second stage. Well, the *Anuvratas* of this stage are five in all⁴ and we find

1. Dansana vaya samaiya posaba sacitta rayabhatte ya |
Vambharambhapariggaha annmana uddittha desavirado ya || 23.
—Caritrapahuda.

2. Confluence of Opposites, p. 9.

3. Pt. Jayachandrajī in his commentary on the Caritrapahuda expresses this difference between the earlier and latter acaryas clearly; e. g., "Yaka nama darsana hi kahya tahan a isa nama janana zo yala Kevala samyaktva hi hoya hai ara avrati hai anuvrata hahi ityadi."

4. Thule tasakayahe thule mose adatta thule ya |
Pariharo paramahila paraggaharambha parimanam || 24.
—Caritrapahuda.

Although originally, the *Anuvratas* are counted as five only but there are some acaryas, who raise their number to six. They count the *Ratri-bho-jana-vrati* (abstention from taking anything during the

their mention in the Buddhist literature as well, where they are ascribed to Jainas.¹ These are:—

(1) *Ahinsa*—(non-injury). A man observing it, should not kill or injure any moving (Trasa) living being intentionally. But he is free to pursue the profession of a soldier, professor, banker, agriculturist, merchant, servant etc. He is only not allowed to injure any living being uselessly and that is through the activities of mind, speech and body equally. As a citizen and a member of society, he cannot avoid the *Hinsa* (Injury) totally; yet he should be careful to avoid it as

night time) vow along with the above. So the “*Sagaradharmamrata-tika*” of St. Asadhara (13th century A.D.) reveals in its followidg sloka :—

Asya (Anuvratasya) pancadhatvam bahumatadisyaate |
Kvacita ratryabhojanamapi anuvrata mucyate ||

Acarya Viranandi of 12th century A.D. too, names a sixth anuvrata in his Caritrasara :—

Vratatranaya kartvyam ratribhojana varjanam |
Sarvathannannivratatstatproktam sastananuvratam | 5-70.

We find the mention of this vow in the *Darsanasara* of Sri Devasena (10th century A.D.) as well; where writing about the origin of the *Kasthasangha* in the Digambara sect by one Kumarsena in 753 Vikrama era, the author points that the sixth anuvrata was counted in by this innovator. But we could not be justified in concluding from this the very origin of the sixth vow; for, the earlier authorities than Kumarsena do, also, refer to this sixth vow. For instance Sri Pujyapada svami of sixth century clearly names a sixth vow in his *Sarvarthasiddhi* commentary on the *Tattvarthasutra*. (Namuca sastama nuvrata-masti ratribhojanaviramanam etc.) Bhattakalanka svami has also done likewise in his *Rajavartika*; which is another commentary on the above work of Sri Umasvati; though Umasvati himself has enumerated five *vratas* only and really all the earlier Jaina acaryas has done so. Accordingly the above commentators has tried to show that this vow was understood originally by Umasvati in the *A lokita-pana-bhojana Bhavana* of the first *Ahinsa* vow. But they seems not to have established its accuracy clearly; because the *bhavana* is not meant as a vow. It is simply a corroborative support, by which the observance of vows becomes facilitated. Consequently a latter commentator on the *Tattvarthasutra*—Sri Vidyanandisvami has endeavoured to make the meaning of the above comments of the aforesaid acaryas clear, in the following way :—

“Nanu pancasu vratesvanantar bhavadiha ratribhojana viratyupa-sankhyamitucenna, bhavanantarbhavata | Tatraniradesadayuktoan-tarbhava iti cenna, alokitapana bhojanasya vacanat | ”

But this, as well, does not justify to count a *vrata* under a *bhavana* and so rightly did Pandit Jugalkisore Mukhtar has discussed this subject to the above effect in the *Jaina Hitaisi* (Vol. 14); to which the readers are referred to for further particulars. Thanks of the present

1. Majjhima Nikaya, Vol. II, pp. 35-36 and Samyuta Nikaya Vol. IV, p 317.

much as possible¹. Specially the following five faults are to be avoided:—

(1) To cut a limb of an animal, (2) to keep it under severe bonds, (3) to beat it with sticks etc., (4) working it beyond its capacity (5) and under-feeding it.

In the Jaina *sastras* a subtle and scientific description of *Ahinsa* is given. The Jaina *a charyas* have not confined themselves merely to treating it in its outward aspect only. They have widely treated it in both the outer and inner aspects. Hence the *Ahinsa* vow is twofold. The practice and observance of the principle of non-injury towards all the living beings is only an outer aspect of the vow. The true observance of it really consists in adhering to its inner aspect; which means to clear off one's mind from all the human infirmities and to avoid the passions i.e., anger, pride, deceit and greed, as far as possible. The following quotation from an authoritative Jaina work—*Purusartha Siddhyupaya*—gives a full idea of this doctrine quite beautifully:—

Atma parinama hinsana hetutvat sarvameva hinsaitat |

Anrata vacanadi kevala mudahrataṁ sisya-bodhaya || 42.

All this indulgence is *Hinsa*, because it injures the real nature of the *Atma*; and calling it as falsehood etc., is only by

writer are also due to Mukhtar Sahib, for taking advantage of quoting from his learned article. But this much may be noted here that the number of *Anuvratas*, as preached by Lord Mahavira was surely five. The Digambara acaryas, namely Sri Kundakunda, Vasunandi, Somadeva and others together with the Svetambara ones, count them as five and five only. (Pancevanuvvayain) The famous Svetambara commentator Haribhadrāsuri clearly says so: Panceti sankhya. Evakaro'vadharane. Panceiva na catvari sadva.

However, it seems that the idea of sixth vow in the shape of *Ratri-bhojan vrati* occurred to a certain acaryas owing to some irrelevant looseness in observing the *vratas* by the householders and the recluses as well. And such acaryas have counted "*Dina-maithuna-tyaga*" (avoidance of sexual intercourse during day time) as the sixth stage or *pratima* of the preparatory course of an householder; e.g.:—Vasunandi-acarya, Amitagatiacarya etc.

1. Stokaikendriya dhatad grahinam Sampanna yogya-visyanam | Sesa sthavara marana viranamapi bhavati karaniyam | | 77
2. Tattvartha-Sutram (S. B. J.) p. 146.

way of illustration for the instruction of the disciple.

Yatkhalu kasayayogatprananam drvyabhavarupanam |

Vyapara panasya karanam suniscita bhavati sa hinsa|| 43.

Whatever injury to the physical or mental principle of life, is caused through the action of passions, is certainly *Hinsa*.

Apradurbhavah khalu ragadinam bhavatyā hinseti |

Tosamevotpattirhinseti Jinaganasya sanksepah|| 44.

Assuredly, the absence of passions is *Ahinsa* (peace) and their presence is *Hinsa* (Injury). This is a summary of the Jaina Philosophy.

Yuktacarnasya sato ragady avesamantrenapi |

Nahi bhavati jatu hinsa pranavyaparopapadeva|| 45.

A good man who, not moved by passion, conducts himself if properly does not commit *Hinsa* even by injuring life.

Vyuthanavasthayam ragadinam vasa pravratayam |

Mriyato jivomava dhavatyagre dhruvam hinsa|| 46.

And, if one acts carelessly moved by the passions, there advances *Hinsa* in front of him, whether a living being is killed or not.

Yas matsakasayah sana hantyatma prathama matmanatmanam |

Pascajjaye tanava hinsa pranyantranamtu|| 47.

Because under the influence of passion, the spirit first injures the self, through the self, whether there is subsequently an injury caused to another being or not.

Hinsaya mviramanam hinsa parinamanamapi bhavati hinsa |

Tasmatpramattayoge pranavya paropanam nityam|| 48.

The want of abstinence from *Hinsa* and indulgence in *Hinsa*, both constitute *Hinsa*; and thus in living in a careless manner, there always is injury to life-principle.

Suksmapi na khalu hinsa paravastanibandhana bhavati punsah |

Hinsayatananivrattih parinama visuddhaye tadadi
karya|| 49.

By the mere influence of external objects, the *Atma* incurs not the slightest liability for *Himsa*. Even then, for the purification of thought one ought to abstain from causes leading to *Himsa*, such as worldly attachments.

DHYANA

BY

Bhairun Dan Padmachand Jaini (Sethi), Ladnun.

DHYANA (contemplation or meditation) is of four kinds, Arta, Raudra, Dharma and Sukla. The first two give rise to pain while the last ones lead to the destruction of karmas. Each of these four kinds of Dhyana is again subdivided into four classes.

Arta-dhyana arises from the desire springing from Avidya (delusion) and is like the illusory belief of a person who has lost his way (and thinks the wrong way to be the right one.)

Arta-dhyana is of four kinds: (1) that arising from the loss of what is desirable, (2) that arising from association of what is undesirable, (3) that arising from sickness and (4) that arising from a desire to possess objects of enjoyment.

Raudra-dhyana is that which has reference to the external or internal activity of a being whose intention is cruel. Raudra-dhyana is of four kinds: (1) that which arises from a delight in harming others, (2) that which arises from a delight in speaking a falsehood, (3) that which arises from a delight in theft and (4) that which arises from a delight in hoarding up and preserving things.

Dharma-dhyana arises when one controls his mind and desists from the enjoyment of worldly objects.

A person who being possessed of knowledge and indifferent to worldly objects is desirous of obtaining liberation, and being active to attain that end fixes his attention with an unruffled mind (is successful in having Dharma-dhyana and) is praised by all.

Dharma-dhyana is of four kinds : Ajna-vichaya, Apaya-vichaya, Vipaka-vichaya and Samsthana-vichaya.

Ajna-vichaya is the contemplation of the categories as laid down in the Jaina scriptures according to the instruction of the omniscient Jinas. These should be believed and accepted on the authority of the words of the Jinas as they never speak what is false.

Apaya-vichaya is the contemplation of means by which the karmas are destroyed. It should be contemplated that persons are lost if they do not attain the three jewels, *viz.*, Perfect faith, Perfect knowledge and Perfect conduct, as laid down by the omniscient.

Vipaka-vichaya is the contemplation that creatures enjoy pleasure and pain as fruits of their karmas, and Samsthana-vichaya is the contemplation of the arrangement of the universe.

Sukla Dhyana arises in a soul when it is void of action, beyond the influence of the senses and being meditative of itself is not conscious that it does so.

Sukla Dhyana is of four kinds: Prithaktva-vitarka-vichara, Ekatva-vitarka-vichara, Suksmakriya-Pratipati and Vyuparata-kriya-nivritti. In the first there is a transition of contemplation while in the second the contemplation is in the same state. In the third there is action of the body in a very subtle state while in the fourth the same is absent altogether.

In Tattvarthadhigama Sutra we have a similar description of Dhyana.

The commentator Brahmadeva says that Dhyana can also be divided in another manner into four classes, *viz.*, (1) Pindastha, (2) Padastha, (3) Rupastha and (4) Rupatita.

Pindastha Dhyana is the contemplation of oneself and has "five Dharanas, *i.e.*, fixing the mind on five things. They are (1) Parthivi, (2) Agneyi, (3) Maruti, (4) Varuni and (5) Rupavati. The Yogin should imagine or place before his mind a vast ocean of milk, hushed and tranquil and without waves. He should then imagine a lotus with a thou-

sand petals, as big as Jambudvipa and shining like gold, to be situated in the midst of it, and the lotus to have a celestial pericarp like a mountain of gold. He should conceive a lofty throne resembling the autumnal moon to be placed in that pericarp and should imagine himself as sitting at ease on that throne, serene, without desire, or hatred and prepared to conquer his enemy the Karman. Thus ends the first Dharana.

The Yogin should then imagine a shining and beautiful lotus with sixteen petals jutting out, as existing in the hollow of his navel. He should contemplate the fourteen vowels A, A, I, I, U, U, RI, RI, LI, LI, E, AI, O, AU and AM : AH as marked on the sixteen petals and the great Mantra Arham with the dot over the line as shining on the pericarp. Then he should imagine a volume of smoke arising from the curvilinear or repha of the Mantra, then a succession of sparks, and then a continuous flame. The flame increasing in intensity burns the lotus which exists in the heart, upside downwards and which is the product of eight Karmas and has eight petals. He should then imagine fire in a triangular shape with the Svastika on its apex away from his body blown by the wind and burning brightly with a golden flame. The fire from the Mantra burns the body in the inside, and this fire from outside, and being in flames the body is reduced to ashes and also the lotus in the navel. Thus far we have the Agneyi Dharana.

Then the man should imagine wind blowing with the violence of a tempest and scattering away the ashes, after which he should think of it as becoming still. This is the Maruti Dharana.

Then he should contemplate a number of clouds pouring down rain in torrents accompanied by thunder and lightning. After that he should imagine a stream of water bearing the standard of Varuna, beautiful like the crescent of the moon and overflowing the sky with this water, he should wash off, in imagination, all the ashes of his body. This is the Varuni Dharana.

Then he should contemplate himself to be in qualities like an all-knowing being free from the seven elements, sitting on the throne, adored by the gods possessing celestial excellences and shining like the full moon. This is the Rupavati Dharana.

Padastha Dhyana is the contemplation by using certain words or letters. The efficacy of prayer, examples of which are given in verse 49, Bibliotheca Jainica Vol. 1 is laid down in connection with this kind of contemplation.

Rupastha Dhyana is contemplating the Lord Jina, sitting on a throne of jewel in the assembly of men who are desirous of salvation, surrounded by the twelve Ganadharas and the eight door keepers, possessing infinite greatness, a store of infinite virtues, of a celestial body shining more brilliantly than a crore of suns, fanned by excellent chowries, attended on by the gods, free from the eighteen blemishes, endowed with all the excellences and expounding the Dharma.

Rupatita Dhyana consists in contemplating the highest form of one's own soul, as immaterial, a store of virtues, and resembling the Siddhas between whom and himself there is no specific difference.

Jainism at Stake.

BY

Anant Pershad Jain, Bareilly.

TO me the greatest drawback of our community as a whole appears to be the lack of a religious and social central active organisation under whose regime all of us might annually meet to discuss problems threatening the existence of our religion and menacing our social welfare. The immense advantages that would accrue to us from organising ourselves into a central **active** body cannot be exaggerated.

It is high time for us to wake up and see around us how other religions of India are vigorously trying to gain their ancient prestige and power through their **active** organisations.

A cursory glance alone at the annual reports of the Progress of Arya Samaj and Brahmo Samaj of Bengal would be a proof positive to convince us of the fact that their spirit of active and energetic organisation alone is responsible for their astounding progress. They have not only added thousands of converts to their religion, have not only regained the lost power and prestige of their forefathers, have not only made their power felt by the *Government* and the Christian Church, have not only stretched their influence throughout the length and breadth of India, but have also, above all, extended the sphere of their activities throughout the world. Their missionaries are doing useful work in China, Japan, U. S. A., Great Britain, Germany and France. All this huge progress seems wonderful to the passive, silent, and unpracticable admirer; but this success has been achieved only in a short space of time with their spirit of co operation, and active organisation.

To speak of Jainism as not worthy of our attention is blasphemous, and to call it time-worn religion is to commit a grievous blunder. Jainism is one of the oldest religions of the world. It has by virtue of its truth, successfully withstood the tests of time and space, of persecution and the like. But now we are sadly realising that in spite of its strong vitality our number is daily dwindling and decaying. If this state of affairs is allowed to continue unchecked, the time is not far off when Jainism would be only a name of the past. That which will remain of us would be only a sad history of our past heroic and glorious deeds engraved indelibly on the past flying page of time. By our own avoidable carelessness the religion once so high would come to a premature end. The posterity would discern the white crystal of truth within the fold of Jainism, but it would remember us sadly because of our having willingly allowed the limpid stream of pure, truth to be lost in the maze of oblivion.

Our second drawback is the lack of adequate facilities for the pursuit of religious studies. Our children seem to be ignorant of even the rudiments of the religion to which they

shamefully profess their faith. I dare say, as a matter of fact, no religious education is given to them at all and what may be admitted at the most is that certain Sanskrit verses are got by rote by them to be repeated in their Puja as mere incantations which would open the gates of Heaven for them. In fact no insight into their meanings and significance is ever given to them.

The spread of the religion is conditioned by a wider diffusion of knowledge about it. With the decay of the religious preachings the religion itself is at stake.

Right knowledge, Right Faith and Right Conduct are the three well known jewels of Jainism, yet there is nothing else among us which is more unreluctantly allowed to be undermined as these fundamental principles of truth. Right Knowledge in the absence of adequate facilities and organised preaching is very difficult to be spread, Right Belief which comes after one has arrived at Right Knowledge has become a rarity, while Right Conduct which is fundamentally the outcome or the product of Right Knowledge and Right Belief has become conspicuous by its absence. Thus the three jewels on which the whole superstructure of Jainism depends "are being devoured apace and nothing is said." In fact as the poet would have it, "We rot inwardly and rankle we draw."

Brothers ; let us wake up and shake off all drowsiness ; let us gird up our loins to act "with hearts within and God overhead" Let us fit in the past to suit the present. Let us not blindly follow the past which urgently requires reshaping to be useful for the present. Let every one of us be united, for it is a trite saying "united we stand and divided we fall." Sink off all party differences ; ring out the old and ring in the new. Let us evolve discipline and order out of the present mass of confusion and chaos. The only way of doing this is by organising ourselves into an **active** central body and then wait and see what each one of us can do for the religion which is equally dear to all of us.

Mahatma Gandhi

His Daily Routine.

IT may interest readers to go behind doors and see Mahatmaji at all hours of the night and day. His day begins punctually at 4 in the morning whether travelling in the train or sleeping under a roof. That is the hour of his morning prayers. He and his immediate party, and any others whose spirit should move them that way, sit down in a circle: Mahatmaji himself is wrapped in utter silence. Some members of the party repeat *bhajans* or cantos from the Bhagavad-Gita. These devotional meetings are invariably held in 'dim religious light' almost amounting to darkness: the lamps are lowered or the curtains drawn. After this Mahatmaji plunges in work immediately. A mass of papers, files, etc., loosely tied in a cloth, is always with him—it accompanies him in his car also. He calls this his *daftar*. About 6-30 in the morning, he takes some goat's milk and grapes or just honey and hot water. He is ready to go to meetings if necessary at 7 or even earlier. If there are none he continues his work. In the present tour there is scarcely a morning when he has not to travel or address meetings, or both. At 10 he takes a warm bath followed by his breakfast which consists of curds of goat's milk, in which he would now and then put soda in order that it may be aerated, grapes, oranges and, sometimes, pulp of steamed apples. He prefers to be left after this till 3 in the afternoon, for rest and his editorial work, correspondence etc. If he has a heavy programme early in the afternoon, he spins insnatches of time; if very tired he lies down for a few minutes from time to time and gets a little sleep. From 3 to 4 is his regular time for spinning if he is permitted to; if not he makes up for lost time late at night, for he will not go to bed till he has done the prescribed amount of spinning. About 5 in the evening he takes his dinner, his last meal of the day. This is a repeti-

tion of his breakfast, and is taken very slowly, the process sometimes lasting quite 45 minutes. Then follow meetings, talks, etc. He prefers having his evening prayers about 7 and then being left to himself and his *daftar*. But if necessary he sees friends, talks to workers, grants interviews. He scarcely retires before 10, even when he has been freed from the incubus of crowds early enough. The last thing he does is to write something in a note book—that is his diary of the day—and then he goes to rest. He prefers sleeping under the skies unless the weather is particularly inclement. (“Mahatma Gandhi on Tour” by Sri Prakasa in *Triveni* Vol. III, No. 1.)

The keynote of his speeches.

Gandhiji is a man of few words. Whenever he speaks, he speaks on how India can get Swara! and how the poor Indian people may emerge out of their misery and poverty. He is never fond of talking theories. Every one of his speeches contains some practical instruction to his hearers. The keynote of his speeches can be summarised in the following few sentences.

“Boycott foreign cloth and use Khadi. Give up all intoxicating drinks and drugs. All Hindus, Muslims, Sikhs, Parsis, Christians, all who are Indians should unite. Those of us who are Hindus should abolish untouchability which is a blot on Hinduism. All should deposit 4 annas in the Congress office and become members and follow all the dictates of the Congress.” (Ibid.)

His economic ideal.

Even a casual study of Mahatma Gandhi's speeches and writings on economic problems would reveal that the conception of a certain economic ideal being at the back of his mind, always influences his attitude towards the nature of the solution suggested for the cure of existing economic evils. If we were to form a conception of that ideal, what are the factors that must be mentioned as forming parts of it?

The most important of these factors, culled from his speeches and writings, are briefly the following:

(1) The primary wants (those for food, clothing and shelter) of every human being in the world must be satisfied (*Young India*, 1928, p. 381); without the satisfaction of the primary wants no man can possibly make any spiritual progress.

(2) The satisfaction of needs other than those for food, clothing and shelter will hamper spiritual progress, and hence is not necessary.

(3) Every person should produce his own food and clothing (*Young India*, 1924-26, p. 1001.)

(4) Every home, every village and every country should, as far as possible, be self-supporting (economically independent).

(5) Food and clothing should cease to become articles of commerce.

"These (food and clothing) should be freely available to all as God's air and water are, or ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolisation by any country, nation or group of persons would be unjust. The neglect of this simple principle is the cause of the destitution that we witness to-day, not only in this unhappy land, but other parts of the world too." *Young India*, 1928, p. 381.

(6) Large scale industries, if they at all exist, should be nationalised,

(7) Some machineries may be tolerated, only if certain conditions are satisfied; the rejection of all machineries should, however, be kept in view as the ultimate ideal.

(8) Trade in wine, opium, etc., is to be prohibited.

(9) The movement of population from one country to another is not desirable.

(10) It may not be possible to totally remove all inequalities in respect of wealth; the relations between the rich and the poor should be those of 'perfect friendship.' The rich shall not try to enrich themselves at the expense of the poor.

"I cannot picture to myself a time when no man shall be richer than another. But I do picture to myself a time when the rich will spurn to enrich themselves at the expense of the poor and the poor will cease to envy the rich. Even in a most perfect world, we shall fail to avoid inequalities, but we can and must avoid strife and bitterness. These are numerous examples extant of the rich and the poor living in perfect friendliness." (*Young India*, 1924-26, S. Ganesan, p. 1188.)

(11) The habit of giving alms is to be discouraged. The principle of 'No labour, no meal' should be established. Beggary should cease to be a profession. (Ibid pp. 1302-3.)

(12) Every man should undergo some physical labour (a) to realise the dignity of labour and (b) to remove the degradation of the manual labourers in social estimation.

("Mahatma Gandhi's Economic Ideas" by Shiv Chandra Datta, M.A., B.L., in the *Prabuddha Bharata* for April, 1930.)

His present campaign.

The present campaign of Mahatma Gandhi is not only against the Salt Act but against all social, economic and political evils. The campaign will continue till Swaraj is attained. Mahatma Gandhi reorganised his army in Vijalpur and laid down certain rules for the conduct of his soldiers. Those of the volunteers who were tired of the fight and those that had enlisted themselves only to fight against the Salt Act were allowed to go home. With the full concurrence of the remaining volunteers a national army was created. About 500 volunteers were present, when Gandhiji, with their unanimous approval laid down the following rules.

- (1) The daily expense per head should not exceed five annas. The expense for betel-nuts etc., should be borne personally.
- (2) No volunteer can ask for money from the public.
- (3) Those volunteers who could not do without smoking may smoke *beedi* in private with the permission of

their Captain. They should try to give up smoking as early as possible.

- (4) Every volunteer should wear only *khadi* and spin 100 yards of yarn daily.
- (5) The volunteers may not observe celibacy with their own wives but they should treat all other women as their mothers, sisters and daughters.
- (6) The volunteers should sleep only in their camps and should not waste much time outside.
- (7) They must always be at their post.
- (8) They should be of good and moral character. If they do national work with an impure conscience, Swaraj will go further away from them.
- (9) They should be prepared for any kind of suffering, even to receive the bullets on their own chests.

What can the Jains do ?

THE whole Indian Nation is fighting for Swaraj. Whether the majority of the people is on the side of Mahatma Gandhi or not is not the question. The one movement which has any following worth the name, the one movement which has some sign of life in it and the one movement which advocates the cause of India's food-less and clothing-less children is the present Satyagraha movement led by that venerable old man Gandhiji. Gandhiji does not want any office for himself or his sons or his relatives. He does not want fame and name. He does not want praise or *pūja*. On the other hand he has asked the people hundreds of times not to call him a 'Mahatma' nor to garland him nor throw flowers at him. He has declared himself several times to be an ordinary man, in no way better than the poorest man of his country. Then why should he take the trouble and responsibility of leading a fight at an advanced age with a very poor and frail constitution. He has come forward because he *feels* for his country people. He loves them one and all as his own brothers and sisters. He considers their misery to be his. The only way to wipe off the misery and bring in happiness is through

Swaraj. And Swaraj or Independence will never be given to us. We have to obtain it by our effort. Gandhiji has tried several means. They could not bring in the desired result. As the last effort he has launched into a non-violent fight for the freedom of his country. It is expected of every true Indian who has a conscience and heart in him to support this movement in two ways.

1. By enlisting oneself as a member in the national army and fight in the battle or
2. By helping to relieve the misery of the people by
 - (a) Wearing khaddar
 - (b) Boycotting all foreign goods as far as possible
 - (c) Removing untouchability and by regarding all Indians as brothers and sisters.

Now, what can the Jains do? The Jains are said to be a loyal and law-abiding people and they are never tired of declaring their trust in and faithfulness to the Government. They seem to believe that everything can be achieved through memorials and deputations. Loyalty is a great virtue indeed and it is certainly to be desired and cultivated. But asinine submission to all oppressive rules and harmful laws is worse than the worst vice. The Jains have eyes to see, ears to hear and hearts to feel the miserable condition of their countrymen. Then why not they do something to help the cause of the country. They need not become volunteers in the Satyagraha campaign if they are afraid of battle or if they are afraid of being understood as disloyal to the Government. But they will be contributing enough to the strength of the movement if they use only khaddar and boycott all foreign goods. Even if they do this much, they will have enough justification to claim a share and a voice in the future government of India. Otherwise the Jains will have to lament for their indifference and negligence. The Jains are part of the Indian Nation. Let them rise or fall with the Nation.

POLITICUS

The Late Mr. Jaini's Estate.

A brief note regarding the estate of late R. B. Jugmanderlal Jaini, M.A., M.R.A.S., Bar-at-Law, President, Legislative Committee, Holkar State, Indore from 18-7-27 to 31-12-29.

Through the kind efforts of Mr. Joharilal Mital, M.A., LL.B., the funds of late Mr. Jaini's estate have been realised and nearly all the outstanding accounts have been settled and adjusted.

During the period under report the publications of Shri Gomatsar Jivkand, Karamkand Part I, Atmanushasan and Jaini's translation of Samayasara have been completed through the kind efforts of Pt. Ajit Prasadji, M.A., LL.B., Judge, High Court, Bikaner, to whom we the undersigned are highly grateful for the troubles he has taken in supervising the printing and publication of the aforesaid works.

On the recommendations of Dr L. C. Jain, M.A., LL.B., Ph.D., a donation of Rs. 500 for providing furniture to the library of the Jain Hostel, Allahabad has been given and all the books of late Mr Jaini have also been sent to the aforesaid library to be utilised there to perpetuate the name of the Deceased.

All the Sundry articles belonging to late Mr. Jaini including the Motor Car and the Post Office Cash Certificates, shares, bonds and debentures have been disposed of and the money realised.

After paying off the Imperial Bank of India's loan in London from the sale proceeds of 3½% India Loan in England and depositing £ 500 with the Imperial Bank of India, London in the names of Dr. Thomas and Herbert Warren to be utilised there for propagation and preaching of Jainism the balance has been got transferred to the Imperial Bank of India, Indore Branch.

A Statement of the income and expenditure of the estate of late Mr. Jaini is given elsewhere.

**BRAHMACHARI SITAL PRASAD
LALCHAND B. SETHI**

*Trustees appointed under the last Will
of late Mr. J. L. Jaini.*

NOTES AND NEWS

An Image of Lord Adinath 84 feet high.

Nagar Seth Nathulal Jain, Secretary of Sri Digambar Siddha Kshetra, Chulagiriji, writes in an appeal for fund as follows:—

“ In Chulagiri a village in the Badwani State there is a very ancient and beautiful image of Lord Adinath 84 feet in height cut out of a single rock on the hill. In the whole of India no other image has yet been found equal to this in height and grandeur. Being exposed to heat and rain some portions of the image have become worn out. To protect the image from further ruin the Malwa Provincial Sabha passed a resolution during its annual meeting in Badwani to build a covering over the head of the image. Rs 7,840 were subscribed on the spot. Rs. 15,000 were collected by Munim Gulabchandji during his tour for this purpose. With the help of these amounts an umbrella-like covering has been constructed at the top. Now the work of repairing the image is taken up. Since much money is required for this purpose, the Jains are requested to contribute liberally to the fund.”

* * *

Dr. Einstein's formula for success.

Dr. Professor Albert Einstein is a great German Scientist and Philosopher. A representative of a great newspaper who visited him and had an interview with him, writes:—

“ I asked him what he considered the formula for success in life. He smiled and thought for a minute.

“ If ‘ a ’ is success in life,” he replied, “ I should say that the formula is : $a = x y z$, x being work and y being play.”

“ And what,” I asked, “ is z ?”

“ That ” he answered, “ is keeping your mouth shut.”

The Message of Lord Mahavira.

In answer to the invitation of the Secretary of the Jain Mitra Mandal, Delhi, on the occasion of the last Birthday Anniversary of Lord Mahavira, Sadhu T. L. Vsswani writing from the Shakti Ashram, Rajpur observed :—

“ I am unable, I regret, to attend the Mahavir Jayanti in person. But my thoughts are with you. And I pay homage with you to the Blessed One who gave in the long ago, the Message of *Ahimsa*, the Message of Love.

This Message is what India needs, what the world needs to-day.

For freedom, as I understand it, is fellowship. And a new era will not open until the nations renounce repression and war and all counsels of hate and strife.”

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All India Oswal Yuwak Sangha.

A Correspondent writes :—

A special session of the above Sangha was held at Indore on the 20th and 21st of April, when the following resolutions were passed, 1. To amalgamate the various sects of the Oswal Community into one unit; 2. to stop and boycott child marriages, old men's marriages, Sale of brides, unequal marriages and expensive dinners ; 3. To stop the ex-communication of a person for life from the community. The use of pure khaddar and the promotion of education of boys and girls of the community were strongly recommended. A family provision fund has also been established.

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Animal Sacrifice Stopped.

Mrs. Kasturibai Gandhi saved 4 goats and 3 hens which a party of Dublas brought for sacrifice in the Temple of the Goddess near her camp at Jalalpur.

While she was persuading the party to give up animal sacrifice, a woman, who was a professional witch arrived, and said she had the inspiration of Goddess that they should give up animal sacrifice and drink.

She also added Mr. Gandhi would win Swaraj within a year. Mrs. Gandhi enlisted 12 lady volunteers at Sisodia, which she visited yesterday.

Standard Works on Jainism.

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THE JAINA GAZETTE

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MADRAS :
MAY 1930.

{ WHOLE
{ No. 299

The World League of Ahimsa.

I accept with pleasure Mr. C. R. Jain's invitation to introduce this League to the readers of the Jaina Gazette, knowing that nowhere in the world will the idea of Ahimsa be better appreciated than in India, where the duty of harmlessness is recognized as paramount. "Ahimsa paramo dharma."

At present, as we all know, men in every part of the world—even in India—are eating flesh, though happily less in India than in most countries, and such food can be obtained only by taking life. In India too, the law of divine justice—there called Karma—is widely known, and under that law we are bound to experience ourselves, sooner or later, whatever injuries we inflict on other lives, human or sub-human. It is not hard to guess that the wide-spread sickness, disease and permature death which we see around us are but the inevitable consequences of our own ill-doing. To put it broadly, man is suffering for ill-treating and killing his younger brethren in evolution, and must continue to suffer until he ceases to kill. The welfare of man and beast are inseparably bound up together.

For man, however, the evil does not stop there. He suffers still more seriously through his spiritual progress being barred. In India more than elsewhere in the world, it is known that all life is sacred, divine in essence and potentiality. Every one of the countless lives, at whatever stage it may be,

is destined one day to reach a full realization of that fact, but this glorious destiny can be achieved only through love, and every act against love is a barrier. In order to attain, man must inevitably give up killing, as a flagrant breach of love. Flesh-eating is nothing less than complicity in killing—being the receiver of stolen, nay worse than stolen, of murdered goods. It is the hoary teaching of the East that all life is “One without a second”—which is sorely needed to-day in the West. If and when India becomes, as she may in the near future, the equal partner of Britain, the Eastern wisdom will surely transform the world, making it possible for mercy to spread from pole to pole.

Slaughtering is a ghastly trade and is not done for love but for money. When no one buys fish, flesh or fowl, there will be no slaughtering, at any rate for food, and with that is bound to disappear the slaughtering for other purposes. The only way to stop killing is to cease to eat flesh. We cannot make other people do that, but each one can easily do it himself, and when a considerable number of people have decided to make this small sacrifice (which will turn out to be no sacrifice) flesh-eating will become unfashionable. Then the battle will be practically won, for great is the force of fashion and example. Then the great majority will rapidly follow suit, and it will not be long before killing for food is forbidden by law.

And when the evil of flesh-eating is generally recognised there will be little difficulty in stopping innumerable cruelties now inflicted on animals, the extent of which is not even suspected by anyone, unless he has paid special attention to the subject. Even professed humanitarians seldom know the full extent, as many concentrate on one particular form of cruelty which their own society is trying to stop.

The League of Ahimsa is out to diminish and ultimately abolish killing for food, ornament or so-called sport, but it concentrates specially on killing for food, and the only pledge asked of its members is that they will abstain from fish, flesh and

fowl, or will, in the event of their returning to such fare, inform the Hon : Secretary, that their names may be withdrawn from the list of members. This pledge MUST be asked, as otherwise the League might come to include a number of people who were acting directly contrary to its principles, and thus be largely a sham.

As regards cruel sports and the wearing of furs and feathers, there is little likelihood of people doing either, when they have given up meat from motives of love and compassion. It will be seen that the League aims at nothing less than changing the habits of a world. It is confident however of success—and that not very long delayed—because its cause is just and right and essential for the well-being of man and beast. Progress may not be rapid at the outset, as imagination is needed to realise the possibility, nay the certainty, of success. But there is a percentage of the population, however small, that would readily recognise the justice of the aim, and would be willing to work for it when once brought to their notice. Even if the proportion of such people be but one in a thousand, the actual number, out of 45 millions in the British Isles alone—to say nothing of the vast population of India—would be 45,000.

The League's future can be put in five words—money, publicity, support, opposition, success. With money for publishing, advertising, and a propaganda tour in a caravan, publicity can be had, and will bring support. The support will arouse strong opposition, but that will mean certain success. When was truth routed in a fair struggle with error?

The first requisite is money. Persons interested are invited to write to Mrs. St. John James, the Hon. Secretary Ahimsa House, 137, Elgin Crescent, London, W. 11, for the League's Booklet and "Constitution and Rules."

The following stirring appeal is from the pen of Mr. Percy Hill, Hon. Treasurer of the League—

A CRUSADE.

Ho ! men and women of good will, attention if you please,
The call has come for volunteers, will you enlist with these ?
We're few, a forlorn hope at most, the nucleus of a band,
Come will you share the glory and with us take your stand ?

We've entered on a great crusade, our cause is just and right,
But we are sore outnumbered and lack the means to fight ;
We're short of all things needful, men, money, transport, all,
So the call for help is broadcast, say will you heed the call ?

Our banner we have hoisted, our banner gold and blue
Is waving in the sunshine and waits to welcome you ;
The World League of Ahimsa is calling for your aid,
Come quit the cause of cruelty and join the great crusade.

Our watchword is compassion, and all sub-human life
Looks to our ranks to save them from lancet, gun and knife ;
Our battle-cry is mercy, we've sworn to rout its foes,
And hopes forlorn have won ere now as every Indian knows.

We're out to help the helpless, to aid the under-dog,
To stay the wanton slaughter, dispel the blood-red fog
That broods a foul miasma, a blight on every hand,
To make the rights of animals a factor in the land.

So help our great endeavour, so render us your aid,
Remember those not for us against us are arrayed ;
No better cause have minstrels extolled with harp and song
Than aiding the defenceless, the weak against the strong.

So come and join our venture, in tens and hundreds come,
We sound the charge this morning with trumpet and with
drum,

Our banner's flying bravely, our hearts are tuned to fight,
So may God aid the great crusade, may God defend the right !

E. F. UDNEY.

The Jaina Theory of Matter.

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

(Continued from page 60 of the March Issue.)

SKANDHA.

Skandha, as said already, is a complete molecular constitution. Although the term Pudgala is strictly applicable to Matter in its ultimate form, that is to say, to Paramanu, Skandha, a gross body as it is, is also called Pudgala. In a Skandha, we have the material qualities of touch, taste, odour and colour, in their explicit manifestation. It is defined as "*Sayala-Samattham*" (*Sakala-Samasta*) i.e., a complete molecule. Such a molecular body is said to be capable of existing in any of the six forms :—

1. *Badara-badara*,—a solid thing. Under this class, come those substances which we ordinarily call solid and hard.

2. *Badara*,—a liquid thing. The characteristic of such a substance e.g., Water, is that its parts become combined as soon as they are separated.

3. *Sukshma-badara*,—a substance, appearing as solid. Instances of such a substance are Darkness, Lightning, Shade,—a mass of which can neither be broken nor separated nor caught.

4. *Badara-sukshma*,—a small particle, capable of being perceived. A substance under this class is very minute, although it is perceptible by the senses of touch, taste, smell and hearing.

5. *Sukshma*,—a particle, so small as to be imperceptible. *Karma-Pudgala* is a substance of this nature which is so minute as to be imperceptible.

6. *Sukshma-sukshma*,—an extremely small particle. Such a substance is minuter than even Karma-Pudgala. It is Skandha all the same and may be an aggregate, made up of two Paramanus only.

“The six forms of molecular aggregates,” says Kundakacharya “are Earth, Water, Shadow, the Objects of the four Senses, Karma and molecules finer than Karma.” Obviously this list is only illustrative and not a complete one. *Bandha* or Combination, for instance, is a mode of Matter according to the Jains which does not find its place in the above list.

Bandha etc.

Combination is of two kinds. These are respectively the *Prayogika* i.e., caused by the effort of man and the *Vaisrasika* i.e., not caused by the effort of man. The former is of two kinds viz. the combination of two unconscious substances and the combination of living substance with non-living substance. The latter i.e., the *Jivajiva vishaya* Bandha is either due to *Karma* or to *No-karma*. The Bandha due to Karma is of eight modes in accordance with the eight kinds of Karma. Combination due to No-karma is of five forms viz., the *Alapana* (e.g. the tying of a chain to a car), the *Alepna* (e.g., the painting of a wall), the *Samslesha* (e.g. to join two pieces of wood, as a carpenter does), the *Sarira* (e.g., the union of limbs in a body) and the *Sariri* (e.g., the union of two different bodies). The Vaisrasika Bandha may be either beginning-less as in the case of the parts of Akasa, Dharma and Adharma which are attached to one another or may have a beginning as in the case of the union of varied colours in a rainbow.

As has been pointed out before, fineness, grossness, shape, separation, heat, brilliance etc. are also modes of Matter. Of these, Shape or *Samsthana* is of two forms in as much as it may be stable and definable e.g. the shape of a triangular or a circular thing or it may be unstable as the Shape of cloud. *Bheda* or Separation may be of six kinds viz., (1) *Utthara* (Separation by sawing), (2) *Churna* (Separation by grinding), (3) *Khanda* (separation by breaking into parts), (4) *Churnika* (separation by winnowing etc.), (5) *Pratara* (separation by cutting into slices) and *Anuchatana* (separation, as in the case of sparks flying from a mass of burning iron). Heat or *Atapa* is that

e.g., caused by the sun-rays while Brilliance or *Udyota* is light without heat as in the case of the moon-rays.

Tamas and Chhaya

Darkness and Shade are forms of Matter i.e., material masses according to the Jainas. The doctrine is opposed to the theory of the *Naiyayikas* who contend that Darkness and Shadow are no positive substances but only negations of Light and Heat. In criticising the *Nyaya* position, *Ratnaprabhacharya* argues in the following way.

“Darkness and Shadow are perceived with the eyes on the same way as Light, so that if the latter be held to be a substance there seems to be no reason why the former are to be but negations. Inference also does not support the negative view of Darkness and Shadow. For, what is the reason or mark (*Heiu*) for such a conclusion? Is it ‘because these are perceived to be different from substances’? This is not the case, however. For, Darkness and Shadow are as much positive perceptions as a pitcher etc. Had they been but negations we could not have such positive perceptions with regard to them but have only negative apprehensions such as ‘here there is a pitcher’ etc. In the same way, the reason for the negative view of Darkness and Shadow cannot be put in this way,—‘because these are due to causes which are different from those that produce a substance’. An effect, according to the *Nyaya* position is due to ‘intimate’ (*Samavayi*), ‘non-intimate’ (*asamavayi*) and ‘immediate’ (*nimitta*) pre-conditions. The Jaina thinkers object to this view of causation. Even admitting the *Nyaya* theory of causation, the negative view of Darkness and Shadow is hardly justifiable. ‘(If you ask) what is the cause of Darkness?’—(we may similarly ask) what do you say about the cause of Light? If you say that the causes of Light are the atoms of Light we may say that the causes of Darkness are the atoms of Darkness.’ Thirdly, the reason for the negative view of Darkness and Shade cannot be said to be, ‘because Darkness and Shadow become apparent when Light is non-

existent'. For, it cannot be said to be a general rule that anything appearing when any other thing disappears must be an unsubstantial negation of the latter. It may also be pointed out that a similar line of argument would prove that Light is but the negation of Darkness. Light appears when Darkness disappears. If it be contended that Light has the positive attribute of Heat, it may be said that Darkness also has the positive attribute of Coolness. How then can it be said that Darkness is but the negation of Light? The fourth argument in support of the negative view of Darkness is thus expressed by *Sankara* and *Nyaya-Bhushana*:—The 'conditions that are requisite for the perception of Light are found to be requisite also for the perception of Darkness; hence the former is a substance while the latter is its unsubstantial negation. The Jaina thinkers point out that a similar line of argument would show that Light is but the unsubstantial negation of Darkness and that a Pitcher and a Cloth would be but unsubstantial negations of each other. Fifthly, the reason for, the negative conclusion about Darkness is said to be,— 'because there is no cause productive of the alleged substance of Darkness.' *Sridhara* points out that there cannot be any Darkness-atoms, as no tactual sensations arise from Darkness. The Jainas refute the position of *Sridhara* by showing that as a matter of fact Darkness does give rise to tactual sensations viz., the sensations of Coolness. They also argue, 'Darkness does give rise to tactile sensations, as it has form, like the Earth.' The fact of Darkness having form, is not unproved. Expressions for example, that 'Darkness is black'—show that Darkness is perceived to have a black form. The next argument in support of the *Vaiseshika* position that Darkness is but a negation, is based on the fact that it is outside the categories of Substance, Attribute and Activity. The Jaina reply is that the doctrine that Darkness is not a substance is unproved. Similarly, the argument for the negative view of Darkness cannot be built on the fact that it is opposed to Light. Water is opposed to Fire but is not for that reason an unsubstantial negation. Next,—it cannot

he said that there is nothing to support the doctrine of the substantiality of Darkness. The very expressions viz., 'deep darkness,' 'waves of darkness,' etc. etc. show that Darkness is conceived as a substance. Lastly, it may be pointed out that there is difficulty in conceiving Darkness as but the negation or non-existence of Light. For, of what kind of Non-existence would it be? Darkness cannot be 'the prior non-existence' of Light; for, it would then be impossible for Darkness to reappear after once Light has appeared. The 'prior non-existence' of a thing cannot recur after once the thing has come into existence. Similarly, Darkness cannot be treated as 'the posterior non-existence' of Light; for, it would then be impossible for Light to reappear after once Darkness has come up. The 'prior non-existence' has no beginning and the 'posterior non-existence' has no end. Thirdly, Darkness cannot be 'the reciprocal non-existence' of Light as it can appear even on a well-lighted day. Fourthly, Darkness is not 'the absolute non-existence' of Light in as much as Darkness is due to its own peculiar causes and conditions."

[Vide My Translation of *Pramana-naya-tattvalokalamkara*].

The Jainas are thus upholders of the theory that Darkness and shadow are modes of Matter.

We are not to decide here which of the two theories of Darkness—the Nyaya and the Jaina—is correct and acceptable. We simply want it to be noted in this connection that *Anandajana*, the *Vedanta* thinker, while criticising the Nyaya doctrine of the reality of substances, states, "To hold that substances are nine in number is not correct; for, the reality of Darkness as the tenth substance may also be established by reasoning."

Sabda.

Sound, as already noted, is neither a primary substance nor an attribute of Akasa, according to the Jainas. It is a modification of material mass. "Sound," says the author of the *Panchasti kaya*, "is produced by Skandhas which are aggregates of Paramanus. When these come in contact with one another sound is generated." According to the Jaina writers,

Sound is of two kinds,—viz., Linguistic and Non-linguistic. The former is either a Sound expressed in letters of alphabet or one, not so expressed. The spoken languages of various nations are instances of the first while the sounds by which the lower animals and the Omniscient Beings express themselves are examples of Linguistic (*Bhasha-lakṣhana*) Sounds which are not expressed in letters. The Non-linguistic sounds are either Natural (*Vaisrasika*) e.g., the roar of thunder or Adventitious (*Prayogika*). This latter kind of Non-linguistic Sounds again may be of four modes viz, *Tata*, *Vitata*, *Ghana* and *Soushira*. Of these, *Ghana* is the Sound, produced from cymbals and other such metallic instruments while *Soushira* is that produced from wind-instruments e.g. a pipe. As regards *Tata* and *Vitata*, we have slightly varied accounts. The author of the *Tattvartha-raja-varttika* says that *Tata* is the Sound, produced by an instrument covered by Skin ("*Charmatalanat*"), while *Vitata* is that coming from a stringed instrument ("*Tantrikṛita*"). *Brahma-deva*, on the contrary, quotes a passage, "*Tata* is to be known as the Sound of (a stringed instrument like) *Vina* etc., while *Vitata* as that coming from (an instrument covered by leather e.g.) a *Pataha*" The account of the author of *Amaṛkoṣha* seems to be in agreement with the latter description with this variation that he calls *Vitata* *Anaddha*

It should be noticed in this connection that the Jaina theory of language is a peculiar one which is shortly expressed in the aphorism of *Vadi-deva* in the following way: "An alphabetic letter e.g. 'A' etc. is a modification of Matter or Pudgala." It is needless to mention that this theory of language, curious as it seems to be, is nevertheless but a direct corollary of the Jaina doctrine of Sound, according to which Sound itself is a mode of Matter. *Ratna-prabha*, in explaining the above *Sutra* of *Vadi-deva* says that the letters of the alphabet are material in this sense that they are caused or generated (*Arabdha*) by material particles, called the *Bhasha-vargana*.

Manas.

Manas or Mind and *Indriyas* or the five well-known organs of Sense are also material according to the Jainas. *Manas* in

Indian philosophy is regarded as the Internal Sense as distinguished from the Sense-organs of touch, taste, smell, etc., which are called the *Vahirindriyas* or External Senses. It is because of the *Manas* that our percepts and ideas all follow one another and cannot arise simultaneously. Hence in the Nyaya philosophy *Manas* is conceived as an *Anu* or Atom, as opposed to *Vyapaṅka* or an extended substance. All our cognitions in order to be felt must touch or come through, as it were, the *Manas* and as it is an atomic point, it cannot grasp more than one of them at a time, so that the cognitions are bound to arise, one after the other and on no account, simultaneously. In the Nyaya and the Vaiseshika philosophy, *Manas* is a distinct substance,—other than Matter. It is said to be possessed of eight attributes viz., *Paratva*, *Aparatva*, *Saṅkhyā*, *Parimiti*, *Prithaktva*, *Samyoga*, *Bibhaga* and *Bega*. Through the *Manas* we are enabled to feel *Sukha*, *Duhkha*, *Ichchha*, *Dvesha*, *Mati* and *Yatna*. In *Mokṣha-Dharma*, however, we are told that patience (*Dhairya*), thinking (*Upapatti*), recollection (*Vyakṛti*), illusion (*Viśarga*), imagination (*Kalpāna*), forgiveness (*Kṣama*), good attitude e.g. resignation (*Sat*), bad attitude e.g., attachment, envy etc. (*Asat*), impatience (*Asuta*) are the nine attributes of *Manas*. The Vedānta speaks of the four modes of the Internal Sense and calls them *Manas*, *Buddhi*, *Ahaṁkāra* and *Chitta*. *Samsāya* or doubt, *Nischaya* or determination, *Garbha* or self-conceit and *Smarāna* or recollection are said to be the respective *Vishayas* or functionings of the four modes. In 69, *Vishayadhyaya* of the Sāṅkhya-Sūtram, Kapila identifies *Manas* with *Mahat* or Intelligence and calls it the first evolute of the *Prakṛiti*. In 30, *Pradhāna-Karyadhyaya* however, he seems to distinguish the *Manas* not only from *Ahaṁkāra* or self-conceit but from the *Mahat* as well. There *Samkṛā'pa* or determination is said to be the chief characteristic of the *Manas*. In 38, again, of the same chapter, Kapila refers to the *Mahat*, the *Ahaṁkāra*, and the *Manas* as the three Internal Senses. The *Manas* as the Internal Sense governs the External Senses. It is in the *Manas* that the various *Samskāras* or mental tendencies persist and Recollec-

tion is possible only through the Manas. Elsewhere, the author of the Sankhya-sutram says that right knowledge (*Pramana*), illusion (*Viparyaya*), doubt (*Vikalpa*), sleep (*Nidra*) and recollection (*Smriti*) are the functions of the Internal Sense. Kapila also admits that Manas is atomic in nature. The non-Jaina systems agree in maintaining that the Manas is (i) a non-psychical substance, (ii) atomic in nature and (iii) the Internal Sense.

The Jainas call Manas '*Anindriya*.' Literally, the word means 'something which is not Sense i.e., a Sense-organ.' The Jainas, however, mean to say that the Mind may be regarded in some respects as a Sense-organ and in some respects, as something different from a Sense-organ. Senses of touch, taste, vision, smell and hearing have fixed locations in the body from which they do not move; but Manas has no such fixed location. Mind in this respect is not a Sense-organ. It is Manas that first attends to a thing before it can be actually perceived by the other Senses. Mental attention is prior to Sensuous Perception. It is in this respect also that Mind is distinct from the other Senses. But it is an *Indriya* in this sense that like the Sense-organs, it is an *instrument* by means of which, the finite Soul (*Indra*) grasps the outside objects. Manas is called the '*Antaranga-Karanam*', the Internal Sense in as much as in its functionings e.g., in determining or judging the merit or the demerit of a thing, it is independent of the External Senses. The Jainas maintain that Manas is material in essence,—constituted of very subtle Pudgala substance, called *Mano-vargana*. It is conceived as 'atomic' in extent. Its existence is inferred from the fact of the various cognitions arising one after the other and never simultaneously. Recollection also points to its reality. Judging the nature of a thing as good or bad as useful or otherwise and remembering it after it has been actually perceived, are said to be due to the functioning of Mind. '*Sruta-jnana*' or scriptural knowledge, according to the Jainas is also dependent on Manas. The doctrine that Mind is Matter is thus explained by the author of the *Tatvārtha-raja-varttika*.—"Manas is of

two modes viz., the *Bhava-Manas* and the *Dravya-Manas* ; both of which are material in essence. How? Because *Manas* is nothing but (a mode of) Matter. The *Bhava-Manas* is characterised by *Labdhi* and *Upayoga* and is material because it is wholly dependent on *Pudgala*. The *Dravya Manas* is constituted of *Pudgalas*, transformed into *Manas*,—the *Pudgalas* which are capable of evolving a peculiar capacity (in the soul) and which assist the soul in its functions of discriminating good and bad (*Guna* and *Dosha*), of recollection etc. etc.—on the occasion of the destruction or the mitigation of the *Jnanavarana* and *Vi yantaraya Karmas*. Hence the *Dravya Manas* is also material.”

Indriya.

Indriya or a Sense-organ is so called as it is the *Linga* or *Karana* i.e., the instrument of *Indra*, the Soul, the omniscience of which is suppressed because of its association with *Karma* and which, thus finite as it is, requires the aid of the Senses for the purposes of its cognition. All the systems of philosophy recognise the five sense-organs of touch, taste, smell, hearing and vision. The author of the *Nyaya Sutras* maintains that Senses are made up of fine Matter, of which their respective objects are made. *Kapila* points out that it is wrong to suppose the *Adhithana* (abode) e.g. the Eye to be the Sense e.g. of vision. The sense according to him, is supersensuous (*Atindriya*). He admits the non-psychical character of the *Indriyas*, when he says that they are evolved out of *Ahamkara*. The Jaina philosophers hold that the *Indriyas* are *Poudgalika* or material in essence.

“The *Indriyas*,” as I have said elsewhere, “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 *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 becomes purified, it (i.e., that purified part of the soul) assumes the shape of the sense-organs i.e., 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 e.g. 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, unless and until 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 the subjective senses."

In this connection, it may be noted that the question seems to have been much debated in ancient India, whether

the Senses in cognising an object do actually come in contact with it. Ratnaprabha in indicating the Jaina position says,—“Now let us determine whether the Sense-organs come in contact (with the objects) or they do not. The followers of the Atom-eater (*Kanada*), the *Foot eyed* (*Nyaya*), the *Mimamsaka* and the *Sankhya* contend that all the sense-organs do come in contact. The followers of *Tathagata* (i.e., the Buddhists) hold that all the sense-organs except the Eye and the Ear do so. Those, however, whose hearts are purified by the doctrine of Possibility (i.e., the Jaina philosophers) maintain that all the Sense-organs except the Eye do so.”

Sarira.

One need not be a philosopher to hold that our Body is material. From the earliest times, Indian philosophers maintained that besides the gross visible body, there is a subtle body, although material still,—which continues to stick to the soul, even after the dissolution of the gross body. In *Vairagyadhyaya* the author of the Sankhya-Sutras speaks of the subtle body which he calls the *Linga-Sarira* or *Sukshma-Sarira*, constituted of the following eighteen ingredients viz., principles of Intelligence, self-conceit, Mind, five Subtle Elements and ten Senses. The five *Koshas* of the Vedanta are also non-psychical cases, as it were, around the soul. These are *Annamaya-Kosha*, the gross physical visible body. 2. *Pranamaya-Kosha*, the body, constituted of the five vital airs, which strengthens the gross body and guides the sense-organs. 3. *Manomaya Kosha*, the mental embodiment which accounts for our consciousness of “I” and “Mine.” 4. *Vijnanamaya-Kosha*, a body, constituted of impure consciousness which subsides during our deep sleep but becomes active in our waking moments. 5. *Anandamaya-Kosha*, a body, constituted of consciousness of false pleasures which continue only so long as we enjoy the fruits of our meritorious deeds and vanish as soon as those fruits are exhausted.

The Jainas recognise five kinds of bodies which are all material in nature. These are—

1. *Oudarika*—This is the gross visible body of man and animals.

2. *Vaikriyika*—The gods and the hellish beings have the Vaikriyika or the fluid body which is capable of assuming any form at any time.

3. *Aharaka*—This subtle body shoots forth from the head of a sage who feels any doubt about any fact of reality and who stretches out this Aharaka body to a wiser sage in order to have a satisfactory solution of his doubt.

4. *Taijasa*—It means literally, a shining body.

5. *Karmana*—This is the subtlest of material bodies, constituted of fine Karmic matter.

Of the above five material bodies, each succeeding body is subtler than the preceding one. The last two bodies are attached to every soul from the beginningless time and drop down only when it is finally emancipated. This does not mean that these bodies remain unchanged; as a matter of fact, they are changing every moment by the assimilation of fresh Matter and discarding of old. These bodies being very subtle can penetrate the world from end to end. A soul has the first kind of body only when it assumes a gross form. Beings who are born in wombs (*Garbha*) or by spontaneous generation (*Sammurchchhana*) can have the Oudarika body. *Devas* and the hellish beings are born by *Upapada* i.e., instantaneous rise and have the Vaikriyika bodies. In exceptional circumstances, special austerities can give a being a Vaikriyika body. Special austerities may give a peculiar Taijasa body also. Such a Taijasa body is either Benevolent or Malevolent. When a Taijasa body issues forth from the right shoulder of a saint and is intended for some good purpose e.g., for removing famine or diseases from a place, it is *Subha-Taijasa*; otherwise, it is *Asubha-Taijasa*.

[To be continued.]



The Householder's Dharma in Jainism.

BY

Kamta Prasad Jain, M.R.A.S.

(Continued from page 78 of the last issue.)

THIS is, in short, the Jaina vow of *Ahimsa* and it is simple to follow. In fact, the Jaina doctrine of *Ahimsa*, makes its follower a true, brave and god-fearing citizen; for, it expresses clearly that by neglecting to live a righteous life, you encourage the passions in yourself and others, which is also. *Himsa* and is condemnable. This negligence surely, is a cause of great harm to humanity and so actually it is. Jaina *Ahimsa* inspires the man to be bold and brave and it allows him to defend by all possible means, not merely himself or his near or dear ones, his country or religion, but all the living beings. And as a matter of fact, the great emperors (*Chakravartis*) of the Jaina *Sastras*, have attacked with arms and munitions all the countries of *Bharat-ksetra* and conquered them, simply to promote the cause of truth, and justice. They propagated the message of love all round. Really, the aim and intention of the followers of this more material kind of the Jaina *Ahimsa*, is not to do harm to others or to retard their spiritual advancement. In fact according to Jainism one commits *Himsa* only if he does an act carelessly or under the influence of passions.

Hence under the circumstances rightly the Jaina *Ahimsa* enjoins its follower, not only to 'live and let live,' but to help others to live a humane and respectful life. Could this sublime ideal and a chivalrous one of course, be traced to a violent teaching. No, it is certainly not possible. So the greatest effect of Jainism upon its followers is that "it has saturated their souls with *Ahimsa*. Through centuries of tradition and discipline, it has become impossible for a true Jaina to hurt anyone in any way, by thought, word or action. Non-

1. Jaina Gazette, Vol. X. Nos. 11 & 12.

violence is the twin-sister of 'Mercy,' which is the essential heart of Truth. Thus a man, or a woman, a Jaina or a non-Jaina, who follows Jainism even to a limited extent, ever resides in the heart of Truth. ¹

Truth itself is the second vow in Jainism and it is taken there in the general sense. Its observer should speak the truth and should not cheat others by false speech and actions. With it too, are connected five faults, which are to be avoided: (1) to speak ill of others, (2) to divulge anyone's secrets, (3) to censure others, (4) to fabricate false writings and (4) to embezzle accounts. ²

The third *Anuvrata* is the general abstinence from theft. One who keeps this vow, should not take what is not given to him; except such common things as water etc. which are taken freely by the general public. The five faults to be avoided while observing this vow are: (1) to make someone else steal, (2) to purchase stolen property, (3) to disobey law, (4) to make false measure etc. and (5) to adulterate commodities for sale. ³

The fourth *Anuvrata* is the *Brahmacarya*. The observer of this vow abandons the sexual relation with all women, except his own wife. He also, guards himself against the five faults, which defile this vow and these are: (1) to bring about others' marriages, (2) to relish naked sexuality, (3) to indulge in indecent talk, (4) to be too fond of sensuality and (4) to frequent the houses of prostitutes. ⁴

The fifth is the limitation of worldly property (*Parigraha-parimana*). It means that a man should limit his desires and ambitions, after making up his mind as to what are his needs. 'Doing so, he will live within his means and a contentful life of course. Limitless ambition is greed itself and that is worth avoiding. The five faults to be avoided here, also, are: (1) to undertake unnecessary enterprise, (2) to lay by too much, (3) to admire with satisfaction other men's wealth, (4) to be covetous and (5) to bear too much burden. ⁵ These five vows when

1. Religions of the Empire, p. 230. 2. Tattvartha-Sutram (8 B.J.) p. 146. 3. Ibid. 4. An Introduction to Jainism, p. 21. 5. Ibid.

observed without faults, along with the abstainment from the intoxicants, animal food and honey, as enumerated above, make up the eight primary qualities of a layman. ¹

These primary qualities are essential of course, to make a person a true *Sravaṇa*. It may be noted here that the earliest reference to these eight qualities is in the work of *Sri Samantabhadra Swami* of about the 3rd. century A.D. ² and it seems wonderful to find no mention of them made by earlier Acaryas like *Sri Kundakunda* and *Umasvati*. It is due to the very reason of *Dravya*, *Ksetra*, Time and *Bhava* (intention) that we find the acaryas differing in enunciating the ethical course in general and the eight *mulagunas* in particular. ³ Still no doubt, the main idea of bringing the aspiring layman nearer and nearer to the great vows of renunciation and penance, and the very shape of the frame and skeleton of the entire Jaina ethical code, as well, are kept intact and sound all through the time, since the days of *Samosarana* of Lord *Mahavira* down to this day. And we have little occasion to doubt the authenticity of the teachings of the last Jina.

The faults connected with all the vows do not constitute, if not observed, the non-observance of the vows themselves. They only defile a little, the purity in observing the vows; for, the observance of vows in Jainism is equally based on the activities of mind, speech and body. The Buddhist references, too, bear testimony to this fact. ⁴

The three *Guna-vratas* of this *pratima* are (1) *Digorata*, (2) *Anartha-danda-vrata* and (3) *Bhogopabhogaparimana-vrata*. The *Digorata* is observed by taking a vow, not to go beyond a certain distance in any of the ten directions.

1. Ratna-karandakam. 20.

2. Ratnakarandaka, 20.

3. Besides *Sri Samantabhadracarya*, the other acaryas of the Digambara sect, who came after him, describe the *Mulagunas* in the following way. The outer difference is only due to the changes of time and environments of the atmosphere in which they lived; i.e., they are due to *Dravya*, *Ksetra*, *Kala* and *Bhava*.

4. Majjhima Nikaya, Vol. 1. pp. 371-387 and p. 238.

In the orthodox literature of the Buddhists a mention of this vow is made (Anguttara Nikaya, 111,70,3) and there the Buddhist author has tried to misinterpret its meaning and it is but natural, for, as Prof. Dr. Hermann Jacobi rightly remarks, "We cannot expect one sect to give a fair and honest exposition of the tenets of their opponents, it is but natural that they should put them in such a form as to make the objections to be raised against them all the better applicable (Jaina Sutras SBE., Pt., II, Intro. xviii).

The second *vrata* requires its observer, not to do any purposeless actions, e.g., digging the earth and wrenching the branches of trees without any purpose, 'giving others tools of life-killing, hearing or reading vicious songs or stories and making idle tricks etc.'

The third vow consists in limiting the objects of *Bhoga* (enjoyment once only) like food, water etc., and of *Upabhoga* enjoying the same thing more than once such as clothes, ornaments, houses etc.. and also, it consists in not eating roots of trees, *onions*, butter, flower and such things as do not suit one's health! This is simply to keep mind and senses under one's control. Though this vow consists in small self-denials; yet these are very hopeful in speeding one to the realisation of self-absorption.

Next comes the *Sikshavratas* and these are called so, because they are prescribed as the first lessons for observing the *Mahavratas* of the saintly life. They are four in all; namely :—

"Samaimam ca padanam vidyam taheva posaham bhaniye |

Taiyam ca athihipujjam cauttha sallehana ante || 26.—

Caritrapahuda.

(1) Samayika, (2) Prosadhopavasa, (3) Athithipuja and (4) Sallekhana. But Sri Umasvati, Vidyanandi and other acaryas, also, differ here in enumerating the *Guna vratas* and the *Sikshavratas*. They express the *Guna vratas* to be a support in observing the *Anuvratas* and they are taken once for the whole life and the *Sikshavratas* near them too, are surely the

primary lessons which enable one to observe the *Mahāvratas* of a Jaina ascetic, as we have already noted above. They describe the *Gunāvratas*, as distinct from those, given by Kundakunda and the only difference between them is that the former has counted a new vow by name *Desāvratā*, instead of *Bhogopabbhogaparimanāvratā*; which they have carried over to the *Sikṣāvratas*. And *Sallekḥana* is counted as a separate vow by them. But the *Sasana* of Sri Samantabhadra in this concern, is quite different from those of Sri Kundakunda and Umasvati and others. He is one with Kundakunda in counting the *Gunāvratas* but he differs from him in *Sikṣāvratas* for he does not count *Sallekḥana* as a *Sikṣāvratā*. Instead of that he enjoins the other vow called *Desavakasiḥa*, which Umasvati has counted in the *Gunāvratas*. And giving the place of *Atithisamvibhaga* to *Vayiyāvratya*, Samantabhadra has also, increased the scope of this vow. The *Agama Sutras* of the *Svetāmbara* sect, do also, differ from Umasvati and along with their latter acaryas they describe these vows almost in the way of Sri Samantabhadra; though in their *Uvasagadasao* no division of them in the shape of *Guna* and *Sikṣa* vows is found. 'They are together stated there as *Sikṣāvratas* and not even the *Silāvratas*. The attempt of the *Svetāmbara* commentators of Sri Umasvati to reconcile his *Sasana* with the *Agama Sutras* has not been successful. Besides these abovementioned acaryas, there are also, some other authors, who, too, differ from the above numeration and count these vows in their own fashion. This all is due to the changes of time and capacities of followers, as we have already pointed above. For our purpose, we follow Sri Kundakunda in describing them, as we have already done so far.

The first of these vows consists in fixing a certain time, thrice a day, morning, noon and evening or only once, and spending that time in devotion, recitation of scriptures and in meditation of the nature of Holy Ones, or one's own soul, in a sitting or standing posture in a lonely place. This practice enables one to acquire equanimity by renouncing attachment and hatred to worldly things only for that time. On

this occasion the observer, also, confesses and repents for all the evils done, spoken or thought of by him. This is called *Pratikramana*—a part of the *Samayika*. And the *Pratyakhana* ceremony follows it, in which the devotee resolves to commit not the same mistake over again. "It is a great penance and it purifies the mind."

Jainism and Sikhism.

EACH opened a significant chapter in the history of Indian culture. Sikhism is one of the youngest religions. Jainism is one of the most ancient. For, Mahavir, a contemporary of Buddha did not found but re-proclaimed the Jain Dharma. Mahavir, great at once in culture and *tapasya* is regarded by the Jains as their latest Tirthankar. His life of singular beauty and singular service needs to be better known to the world. Jainism has a doctrine of matter which reminds one of Sankhya. The Jain thinkers have developed at some length the suggestive doctrine that matter is indefiniteness. And Shankara's doctrine of *Maya* has its relations also with the Jain doctrine of *anekantavada*. If *maya* be from one point of view *Shakti*, is not *Maya* from another point of view indefiniteness? The Jain contributions to logic, psychology and architecture are of an important character. Yet more important are the Jain contributions in the domain of ethics and spiritual life. The Jains evolved systems of Yoga; and the Jain doctrine of *trirathna* (three jewels) and five *vratas* (vows), of *Dhyana* and *tapas* should have deep interest for all students of spiritual culture. Critics have often said that Jainism is in conflict with civilization. I rather think that the Jain *darshan* of Karma and Ahimsa is needed to save civilization and arrest the spirit of violence which has gained ascendancy again and again in the historic process and marred the purpose of human evolution.—T. L. Vaswani (From Presidential Address at Indian Culture Conference, held at Gurukul Kangri.)

Jain Literature Society, London.

Report and Accounts for the year ended 31st December, 1929.

During the year 1928 the Cambridge University Press sold nine copies of the *Outlines of Jainism*, the net proceeds being £ 1 0s. 11d. There were only ten copies on hand unsold at the end of that year, and it is now proposed that a second edition of a thousand copies should be issued.

Of the book *Vijaya Dharma Suri* only three copies were sold during the year 1928, producing, net, 7s. 3d., and leaving 327 copies on hand.

Further progress has been made in connection with the translation of the *Pravacanasar*, which is still receiving attention.

The interest on the £500 placed at the disposal of the Society amounted, at 31st December, 1929, to £11 18s. 2d., and to £6 2s. 2d. on the £175 on deposit. The only expense incurred was £1 1s. 0d. for Reports.

Balance Sheet at 31st December, 1929.

LIABILITIES.				ASSETS.			
	£	s.	d.		£	s.	d.
Donations towards the cost of publishing the Syadvada Manjari ...	70	0	0	Cash at:—			
Saddarsana ...	35	0	0	Barclay's Bank on Deposit ...	175	0	0
Pravacanasara ...	41	10	0	Barclay's Bank on Current Account ...	78	8	4
General Account ...	104	3	0	Imperial Bank of India on Deposit ...	500	0	0
Proceeds "Vijaya Dharma Suri" ...	0	7	3	Imperial Bank of India on Current Account ...	11	18	2
J. L. Jaini Exors ...	32	5	0	Cash in hand ...	17	18	9
J. L. Jaini Exors ...	500	0	0				
	£783	5	3		£783	5	3

Examined and found correct,

(Signed) G. H. SHEPHERD,

"Moolham,"

Chartered Accountant,

St. Lawrence,

Hon. Auditor.

Isle of Wight.

3rd February 1930.

Notes and News.

First Race to the Moon.

A dramatic race to decide who shall be the first man to make an attempt to reach the moon is now taking place between young inventors in New York and Paris.

Early in July they both hope to release man's greatest dream of shooting themselves to the earth's satellite in giant rocket machines.

These daring pioneers of space are Mr. Walter B. Bevan, a wealthy New Yorker, and Herr Robert Krask a young German who has studied the problems of inter-planetary communication for many years.

Mr. Bevan, who is now putting the finishing touches to a huge projectile with which he hopes to make his attempt, told a press representative that he was confident that he would be able to land on the moon in his "space express."

"Before I make my major experiment," he said, "I intend to make an experiment with a smaller rocket which will be empty, except for explosive charges which will propel it through space. If all goes well, I shall then make my big effort in a rocket apparatus in which I shall be a passenger."

Mr. Bevan intends to take one other passenger with him and also a dog and a cat. Food for six months will be stored in the apparatus.

"In the tail of my machine," he said, "will be a number of gigantic fuses or rockets in which will be contained a mixture of hydrogen and oxygen. These will drive the giant projectile through space at a terrific speed.

"I expect the journey to the moon will take about 6 weeks. I am making certain arrangements for a return journey, but they will depend very largely on conditions."

Herr Krask's apparatus is also a giant rocket propelled through space by gases. It is being constructed in a lonely spot in Silesia, and he hopes to have it ready for initial experiments early next month.

Journeys to the moon are visualised by Mr. Robert Esnault Pelterie, the famous French scientist, as common place happenings fifteen years from now.

"At first there will probably be space expresses making journeys of up to 200,000 feet in the void," he declares. "These machines would be able to go round the world in one and a half hours or cover the distance between Paris and New York in just over twenty minutes."

Standard Works on Jainism.

	Rs.	A
Dravya Samgraha by S. C. Ghoshal	5	8
Tattvartha Sutra by J. L. Jaini	4	8
Panchastikaya by Prof. A. Chakravarti	4	8
Gommatasara by J. L. Jaini	5	8
Jiva Kanda	5	8
Karma Kanda Part I	4	8
Atmanushasana by J. L. Jaini	2	8
The Key of Knowledge (3rd Edn.) by C. R. Jain ...	10	0
The Confluence of Opposites (2nd Edn.) do. ...	2	8
The Jaina Law (Annotated) do. ...	7	8
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C. S. Mallinath, Madras.

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THE JAINA GAZETTE

VOL. XXVI }
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MADRAS :
NOVEMBER 1930

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{ No. 305

A LECTURE ON AHIMSA.*

BY

Mr. C. S. Mallinath.

THE PRESIDENT'S INTRODUCTORY SPEECH.

RAJASABHABHUSHANA Dewan Bahadur Sir. K. P. Puttanna Shetty Kt., C.I.E., the President of the meeting in introducing the lecturer said :—

Ladies and Gentlemen,

“I have great pleasure in introducing to you Mr. C. S. Mallinathji, the lecturer of this evening. He is a great Jaina scholar and is a leader of the Jaina community in south India. As an Editor of the Jaina Gazette, the only Journal in English for the whole of the Jaina population, his name has become a household word in every Jaina house. He is the Secretary of the All-India Humanitarian League and has made a special study of the sublime doctrine of Ahimsa. His birth as a Jaina and his connection with the Humanitarian League qualify him to speak with authority

*Delivered on the 9th September 1930 in the Intermediate College Hall, Bangalore, under the distinguished presidency of Rajasabhabhushna Dewan Bahadur Sir K. P. Puttanna Shetty, Kt. C.I.E. Pujiyapada Jainacharya Sri Vijaya Indra Suriiji Maharaj and Dr. Charlotte Krause of Leipzig University were among the distinguished persons present at the meeting.

on the subject of Ahimsa which is in no way an easy one. We can be sure that the lecturer will make his subject, interesting and give us new ideas and explanations. Before I call upon the lecturer to speak I should like to say one or two words on Ahimsa. The term Ahimsa has become a world-famous one nowadays. Its importance and potency can easily be understood from the fact that it is adopted as a political weapon by no less a person than Mahatma Gandhi to fight for the freedom of India. Gentlemen, I do not like to stand between yourself and the lecturer and I request Mr. Mallinathji to give us his intellectual treat."

The Lecture.

Worthy President, Ladies and Gentlemen,

When I left Madras for Banglore I had not the least idea that I would be called upon to address a meeting here. On my way to Ooty I thought I could break my journey here for a day or two to pay my respects to the venerable Acharya Sri Vijaya Indra Suri Maharaj and to see my learned sister Dr. Charlotte Krause. According to my programme I ought to have left this place last evening. But yesterday afternoon I received a telegram from Ooty saying that the Conference which I was going to attend was postponed. When my friends were aware of this, they came to me and compelled me to stay with them for a few days more. My co-religionists, the Jains of this place wanted to take advantage of my presence here and asked me if I could deliver a public lecture. I told them that I had not come prepared with any subject. But they would not leave me. "You are the Secretary of the All-India Humanitarian League and as such you ought to have made a special study of the doctrine of Ahimsa. You can tell us something on that subject." The invitation was so kind that I could not decline it and the result is that I am before you this evening.

Ladies and Gentlemen! Our worthy president has said so many things about me. I doubt very much if I deserve them all and if I can really give you any new ideas on the subject.

I shall just place before you what little I know of the great subject.

What is Ahimsa ? The term Ahimsa means Non-Himsa. Then, What is Himsa ? A great Maharishi, Sri Umaswami by name, who lived some 2000 years ago has briefly defined it as *Pramatta yogat prana viyaparopanam himsa*, Hurting any the vitalities of a living being through passional vibrations, i.e. through carelessness, anger, pride, deceit or greed is himsa or injury. Prana is defined as that which indicates the presence of soul in a body. There are ten such *pranas*, they are the senses of touch, taste, smell, sight and hearing, the powers of body, speech and mind, respiration and duration of life.

Living beings are mainly divided into two classes, mobile beings (*trasa jivas*) and immobile beings (*sthavara jivas*). A mobile being is one that can move from one place to another and an immobile being is one that cannot do so. On the basis of the sense-organs they possess, the living beings are divided into five classes namely one-sensed, two-sensed, three-sensed, four-sensed and five-sensed beings. Earth-bodied, water-bodied, fire-bodied, air-bodied, and vegetables have only one sense, namely the sense of touch. They are immobile. They cannot move from one place to another. In addition to the sense of touch, they have the force of body, respiration and duration of life, altogether four *pranas*. Let me illustrate by an example. When we study the life of a plant, what do we find. We find that it grows, yields fruits and then after sometime it withers and dies. Dr. Bose has proved that the plants have the feeling of touch and respiration. In our actual experience we find that it offers bodily resistance. So on the whole it has four *pranas* e.g. sense of touch, power of body, respiration and age. The two-sensed beings e.g. worms, have the senses of touch, taste, powers of body and speech, respiration and duration of life, altogether six *pranas*.

The three sensed beings, e.g. ant, have the senses of touch, taste and smell, powers of body and speech, respiration and duration of life, on the whole seven *pranas*.

The four-sensed beings, e.g. bees, have the senses of touch

taste, smell and sight, powers of body and speech, respiration and duration of life, thus eight *pranas*.

The five-sensed beings, e.g. man, have the senses of touch, taste, smell, sight and hearing, the powers of body, speech, and mind, respiration and duration of life all the ten *pranas*. Some of the five-sensed beings do not have the power of mind and so they are called *asanji panchendriya jivas*, five-sensed-irrational souls.

To hurt any of the vitalities of any of the living beings either through carelessness, anger, pride, deceit or greed is to commit Himsa.

Ladies and Gentlemen, I fear I have taxed your brains with some metaphysical technicalities. I am sorry I could not help it. A knowledge of these is very essential to understand the value and importance of the practice of Ahimsa. I think you will find what I have to say hereafter very interesting. Permit me to divert a little and draw your attention to the conception of soul according to Jainism which is otherwise called the Religion of Ahimsa and which has enjoined its followers to pay attention to the observance of Ahimsa, first and foremost.

Jainism teaches that there are infinite souls (Jivas) in the universe. They are existing from eternity and will continue to exist for ever. Every soul is distinct and separate from every other soul. Every soul is potentially Divine. The infinite qualities of God, e.g., omniscience, omnipotence, infinite bliss etc., are latent in every soul. But through association with Karma, which is material in nature, each soul takes birth as a celestial, human, sub-human or hellish being. Let us not concern ourselves with the celestial or the hellish beings. The Celestial beings are so high above us that they don't need our help and the hellish beings are so low because of their sins that they don't deserve our help. Let us devote our attention to the welfare of the human and sub-human beings that live and move amidst us. I have said already that everything that lives has a soul and that every

soul is potentially God. In every living thing mineral, plant, insect, bird, animal or man, there is soul, there is God.

This sublime conception of the presence of Divine Life in everything that breathes was taught not only by the Indian Sages and Saints but by the great thinkers and seers in other parts of the world. For example Sufi Mystic says in one place, "God sleeps in the mineral, dreams in the vegetables, wakes to consciousness in the animal, to self-consciousness in the man, to divine consciousness in the man made perfect." I remember to have read somewhere that a friend of Gibbon, the greatest historian of the Roman Empire, once took him to a magnificent church to see the building. After seeing the whole church which was famous for its splendid architecture, both the friends came out and sat on the staircase for a while to take rest. The friend of Gibbon asked him, "Learned Sir, What do you think of this Temple of God. Is this not really a wonderful construction?"

"Wonderful indeed," replied Gibbon, "but this Church is nothing when compared to this temple of God, (pointing to an ant that was crawling on the step below). Here God lives, breathes and moves."

Again, Saint Francis of Assisi used to address the sparrows as "My brothers and sisters" and invite the birds and animals to take food with him. They all responded to his call and this was a marvel to the ordinary people.

All the great seers and thinkers of the world were conscious of the potential equality of all the souls whether they were embodied as minerals, vegetables, birds, animals or men. They have all taught us to love one another and be kind and merciful towards the lower creation. Are our actions in accordance with their teachings? Let us examine ourselves and see.

From morning till night our daily life is one of *himsa* in some degree or other. If we harbour evil thoughts about others, abuse them and inflict bodily pain on them we commit *himsa*. This is called intentional or *sankalpini himsa*. When a king orders his army to fight against an invader or when a

man fights against a wild beast to save himself, they are said to commit *virodhini himsa* or injury in self defence. During the discharge of our household duties, many small lives are killed everytime. This is spoken of as *arambhini himsa*. Even in the carrying on of professions such as agriculture, trade etc. *himsa* is committed. This is technically called *udyogini himsa*. An ascetic should be free from every kind of *himsa* but it is not possible for a layman to be so. He has to live in a family, follow some profession and safeguard himself and his dependents. So it is not possible for him to be entirely free from *himsa* arising from the above three actions. But he must not commit any *himsa* intentionally by thought, word or deed. He should do a business that does not necessitate the wilful killing of any kind of living being.

A person who desires to practise Ahimsa should give up the following :—

1. *Flesh-eating*. It is impossible to get flesh without killing animals. Doctors have proved that flesh-eating is an unnatural, unnecessary and injurious habit. The more the people abstain from flesh-eating the lesser will be the number of lives killed. If there will be no flesh-eaters, there will be no killing for the sake of food.

2. *Hunting*. Some people take delight in shooting animals and birds for the sake of fun. They go to the jungles, terrify the beasts and birds in several ways, make them run and fly about and then shoot them from a safe distance. When the victims fall and suffer from death agonies, our friends laugh at them and enjoy the miserable sight. How would our friends like the idea of their being hunted and shot at in this way? If the barbarous habit of hunting will be stopped thousands of the useful animals and birds will continue to live happily and beautify nature.

- (3) *Killing for the sake of ornamentation*. Many lives are killed for the sake of ornamentation, under the false belief that all animals and birds are created for the sake of man. If a man-eater can speak to us in our own language he will certainly say that man was created for his sake. Rabbits,

hares and cats are killed for the sake of their furs; snakes, squirrels and lizards are killed for the sake of their skins which are used for making belts, money-purses and fountain-pen holders; young one's of crocodiles are killed and their heads stuffed and used as pin-cushions; chameleons, ichneumons, and the like and many beautiful birds are killed, stuffed with cotton and placed in glass cases as objects of beauty. Is this a sign of the new civilization? All the necessary things required for the comfortable and decent living of man can be had in plenty from the vegetable kingdom without killing the innocent, useful and beautiful animals and birds.

(4) *Killing for the sake of scientific research.* It is impossible to imagine the number of animals and birds that are tortured to death everyday for the purpose of medical research. Let me tell you how many lives are killed in one laboratory alone. The *Morning Leader* of Feb. 17, 1912 says :—

“At the Pasteur Institute a scarcity of guinea-pigs has almost paralysed certain branches of research since last June. Every year at least 20,000 guinea-pigs are sacrificed to the insatiable thirst for *new scientific knowledge* on the part of the scientists at the Pasteur Institute.

“More than 20,000 mice, 15,000 rabbits, 10,000 rats, 500 monkeys of all descriptions and sizes, 400 dogs, 400 to 500 chickens, the same number of pigeons, a hundred cats, 50 goats, a hundred sheep, a hundred horses, a score of geese, and about fifty pigs—in all some 50,000 animals—are sacrificed yearly on the altar of science at the Pasteur Institute.”

We cannot conceive the number of animals vivisected and killed in all other laboratories where vivisection is carried on.

After all, what is the result? Are we the better in any way. No. Statistics show that in all countries the average age of man is decreasing from century to century and every decade brings us curious and deadly diseases.

(5) *Offering animal sacrifices to deities.* This practice is born out of superstition and ignorance of religious truth.

Every living being owes its existence to its past actions. Its future is to be determined by its life here and now. No deity can help us if we are not prepared to help ourselves. By offering an animal we commit two blunders. We cut short the span of life the animal has to live and we load ourselves with the sin of killing.

Animals are being tortured and killed for several other purposes besides the five mentioned above. This kind of killing is called *Sankalpini himsa* or Intentional injury and every follower of Ahimsa should be free from this kind of *himsa* at least.

One who intends to practise Ahimsa should have control of speech, control of mind, carefulness in walking, carefulness in lifting and laying down things, and should examine the food and drink before taking them.

Control of speech. A follower of Ahimsa should not speak too much, should not speak unnecessarily, and should not speak things which will give pain to others. He should express his ideas mildly in pleasant words.

Control of mind. A follower of Ahimsa should not allow his mind to wander about. He should not entertain any kind of evil thoughts.

Carefulness in walking. Since many small lives move about on the ground, a follower of Ahimsa should examine the ground in front of him and walk carefully and gently without causing injury to any life as far as possible.

Carefulness in taking and placing things, and careful examination of the food and drink are also insisted upon to help one from committing *himsa* to small lives.

The attitude of a follower of Ahimsa towards others is described as follows. He should be friendly towards all the living beings, joyful in the company of good and great people, merciful to those that are in distress, and tolerant towards those that are perversely inclined.

Again, a follower of Ahimsa should also be free from the following faults. Keeping animals bound, encaging birds, putting larger number of animals in a place smaller than the

place required beating them, cutting the limbs of animals, overburdening them, giving them insufficient and untimely food and the like.

Ahimsa is the highest Dharma as Himsa is the greatest Sin. Because, life is dear to all and every living being cares for its life first and foremost. Nobody loves anything more than his life. The greatest and the most valuable possession of a man, animal or bird is his life. So to deprive one of that possession is the greatest sin. Speaking falsehood, stealing, unchastity and excessive attachment for worldly things are also said to be forms of *himsa*. Because in all these cases as also in the case of committing *himsa* a man does injury to his self before he does any injury to others.

There is nothing impossible for a man who follows the doctrine of Ahimsa perfectly. Mahabharata says, "Ahimsa is the highest Dharma, Ahimsa is the control of Senses, Ahimsa is the greatest Gift and Ahimsa is the greatest Penance." The soul of a man who practises Ahimsa becomes purer and purer and gradually attains Divine Perfection. All the living beings derive pleasure in his presence and are friendly towards one another. Having realised godhood he becomes emancipated.

Ladies and Gentlemen,

I fear I have taken much of your time. Let me conclude with a brief summary. There are infinite souls in the universe. They are existing from eternity and will continue to exist for ever. Every soul is potentially divine. But according to its karma it is born as a celestial, human, sub-human or hellish being. When the soul becomes free from karmas, it realises the Divinity in itself and becomes emancipated. The first step towards this realisation is *Ahimsa* or Non-Injury. Himsa is hurting any of the vitalities of a living being. Abstention from himsa is Ahimsa. Practice of Ahimsa purifies the soul and helps one to realise the Divinity in him.

Sisters and Brothers, Before I resume my seat, I thank you for your patient hearing.

Prof. ALBERT EINSTEIN.

ON Tuesday (mail week) England did honour to Professor Albert Einstein, who has been called "the brainiest man in the world." He startled scientists of international fame with his Theory of Relativity, now proved to be true, and he has reasoned out secrets of Nature which very few of the world's ablest thinkers can fully understand. Here is an intimate picture of the man who, by general admission, has the greatest brain of any of his age.

In a tiny top floor attic of an apartment house in Berlin a middle aged man sat writing at a desk, covering sheet after sheet of paper with intricate equations, ciphers, and masses of figures. Of medium height, slight in build and with a round, benignant face, he might have been any ordinary citizen wrestling with his income-tax return.

But the dome-like forehead and the piercing eyes, and the way in which he worked, hour after hour, tirelessly and without pause showed him to be something more than an ordinary man.

A towel was wrapped round his head, and far into the night he continued his task. Time had ceased for him for he was engaged on a fascinating study which demanded the utmost concentration, and every scrap of energy at his command was being put into the work.

Dawn broke, and the morning sun shining into the attic, fought with the yellow glow from the single electric lamp which burned unheeded. By daylight the sparsely furnished room seemed poverty-stricken. Besides the desk there were a few chairs, a small book-case, one or two cheap pictures of intellectual heroes like Faraday, Max-well, Newton, and everything was plain and unpretentious.

The man at the desk worked on. There was a tap at the door, a timid hesitant knock. It was unheeded. The tap was repeated a trifle louder, and the man at the desk started and

looked up. He blinked at the sun streaming in through the window and gradually came down to earth from his intellectual labours. Rising stiffly, he crossed to the door, unlocked it, and admitted a pleasantly-smiling woman.

"Good morning Albert" she said:—"Time for your breakfast, isn't it?"

And Professor Einstein, the world's greatest thinker, unwrapped the towel from his forehead, rubbed his aching eyes, and kissed his wife good morning.

Ten minutes later, in dressing gown and slippers, he was sipping a glass of milk and telling his wife, who understood not one word in ten, of all he has achieved in a night of hard mental toil. The master physicist had progressed a stage further on the road to man's mastery of the unknown.

And so Einstein lives. Just like any modest, unnoticed citizen he inhabits unpretentious apartments in an undistinguished suburb.

Yet from the head of this Swiss Jew have come theories that revolutionise all the knowledge that humanity has amassed. And the sun itself has confirmed them. Professor Einstein is best known as the discoverer of "Relativity"—and yet very few understand what it is all about. In a general way, the masses know that, somehow, here is a man who has at last been able to throw some light on the structure of the Universe.

To explain Relativity, to link the behaviour of electricity and gravity, Einstein had recourse to symbols which many of the greatest men of science had never before seen. Mrs. Einstein does not understand her husband's theories. The scientist has a woman secretary, but she has no grasp of what it is all about.

Distracted by a deluge of queries she said to him one day: "What shall I say is Relativity?" The thinker replied with an unexpected parable.

"When a man talks to a pretty girl for an hour it seems

to him only a minute," he said, but let him sit on a hot stove for only a minute—and it's longer than an hour! That is Relativity!"

And if Professor Einstein's great contribution to the knowledge of mankind can be explained in a few simple words it might be said to mean that everything is relative, that everything depends upon one's point of view. It is this that the foremost mathematical genius of the age perhaps of all times, has taken half a lifetime to reason out and formulate, equations, and symbols to express which not more than a handful of men in all world can understand.

He is not the type of thinker who cannot bring his mind to bear on practical problems. He has made important contributions to the art of colour photography, and he even concerns himself with women's clothes.

A mild sensation was once caused at a fashionable West End dance club when a woman arrived in a black velvet cloak trimmed with shimmering silver fur. This was one of the many "creations" which owe their birth to Einstein, who, in the intervals of evolving weighty theories, turned his mind to the problem of finding a process by which furs could be sprayed with gold or silver which would not shake off. And he found it. Real gold and real silver had to be used.

In diverse ways Einstein shows himself to be a superman. Yet he clings to his modest dwelling in Berlin, to his attic workroom and to the primitive furniture he bought in his impoverished student days. He is one of the most famous men in the world, but, like all really great men, he has simple tastes.

"I am happy," he says, "because I want nothing from anyone. I do not care for money. Decorations, titles, or distinctions mean nothing to me. I do not crave praise. The only thing that gives me pleasure, apart from my work, my violin and my sail-boat is the appreciation of my fellow-workers."

And the fellow-worker whose appreciation Einstein values most is his wife. She it is who is ally, friend, counsel-

lor, wife, and mother to him. Few people are more happy in their married life. And yet it was not always so with Einstein.

Einstein grew up with his cousin. They were friends from the very beginning. When fate separated them early in life Einstein married a brilliant woman mathematician, a native of Serbia. Einstein had two children by his first wife.

His childhood companion, the present Mrs. Einstein, married, too, and became the mother of a family. Her husband, died after a few years of marriage. Then some force, stronger than those which Einstein imprisoned in his dynamic equations, drew the two cousins together. The professor and his mathematical wife were divorced, and he married his widowed cousin.

Since then his home life has been idyllic. When he ascends to his attic to work, his wife does not cling to his coat-tails. She adjusts herself to her husband's ways with a tact that is rare in wives of great men. She saves him from disharmonious contacts, and protects the serenity of his mind, which shows that Einstein and his devoted wife are one with all the happily-married couples the world over.

While he wrestles with problems that withheld solution for ages he leans on his partner, who cooks his breakfast, warms his slippers and sees to it that he dons his thicker underwear when the cold weather comes.

PARLIAMENT AND INDIA.

BY

J. L. Garvin.

HOWEVER deeply and differently any of us may feel on other things, the fateful question of India is paramount; and there ought to be no possibility of a General Election until the Round Table Conference comes to its conclusion or adjournment. This ought not to be for some months. To prevent disaster

the wisest and firmest co-operation between British statesmen of all parties will be required.

India is now dominant and sobering as it ought to be and not before time. On the one hand the princes, their representative statesmen, and the other delegates, are arriving in London. Preliminary questions of procedure are already under informal discussion. On the other hand, Lord Irwin seeks to suggestionise the conference in his own sense before it begins to sit. Labour quarters last month were able to make the astonishing assertion that the Viceroy's dispatch on the political future of India recommends nothing less than "diarchy at the Centre"—that is a mixed executive partly responsible to the Delhi Parliament and partly not. If this assertion be as true as confident, it means, in my judgment, that the Viceroy by another act of precipitate impulsiveness has rendered a grave disservice to India, Britain and the Conference alike. I say this on grounds of method, no less than on grounds of principle.

First as to method. It is most unwise as every experienced negotiator knows, to give away positions before a Conference begins. And why? Because you stimulate extreme demands in that way and weaken every counterpoise. Concessions prematurely and gratuitously offered at the outset are ineffective; whereas—even supposing them to be sound—if they were reserved for a later and more critical point they might play a saving part. The Viceroy, in my view, has jeopardised India with the best of intentions because of a profoundly mistaken idea of method. When twelve months ago he proclaimed the goal to be "Dominion Status"—that Mesopotamian word the result was partly to make the Congress concentrate on "Dominion Status Now"! and partly to inflame the demand for full Independence which a few weeks afterwards triumphed at Lahore. Every single difficulty of the situation was aggravated. So with regard to the Conference itself. The chief original object was to bring the Congress leaders to the Round Table. Lord Irwin's method destroyed that possibility and defeated his own purpose.

It was the same when the Statutory Report came out—the result of two years' work and unanimously signed by Commissioners, belonging to the three parties. On any ordinary sound method the Viceroy ought to have left that document to the Conference without prejudicing it beforehand. Instead, Lord Irwin let it be known almost at once that he was prepared to "go beyond" the Statutory Report; and this hasty announcement depreciated the weight of his own views while striking at the usefulness of the Statutory Report as a ground of discussion in the manner, intended by Parliament and solemnly promised to the nation ten years ago.

So much for method. Could the Congress extremists have desired anything better for them? But what of the principle? "Diarchy at the Centre" is the thing most deprecated by the Statutory Report. Yet it is proposed already. Already, and before the Round Table Conference—repudiated by Congress—has begun to discuss all the connected factors. Sir John Simon and his colleagues proposed complete provincial autonomy because diarchy has failed in that sphere. Why did it fail? Because agitation, instead of being content with the "transferred powers, concentrated on obtaining the "reserved" powers. And so would it be in the Central sphere.

The Federation of India on terms of stability and peace within itself—that is the object. But British India is only two-thirds of the whole. The Indian princes rule the other third. In any federal system for All-India their interests and their inviolable rights are profoundly involved. No true federal executive can be responsible in whole or in part to the Delhi Legislature alone. And while Britain remains in India she must possess the only known guarantee of good government—"power equal to responsibility," whatever the degree of responsibility may be.

—"JUSTICE."

Mahatma Gandhi in Jail.

Daily Routine.

IN the following interview, Mr. Kaka Kalelkar, Principal of the Gujarath Vidyapith, who was, till date, the companion of Mahatmaji in jail, describes their daily routine :—

We get up early morning at four, when the stars are shining in all their glory. By 4 20, our morning prayer begins. After prayer comes the Gita recitation. The recitation finished, I would go for my morning walk, and Gandhiji would spend half an hour in reading and writing, and then join me. The Gita, the Ashram ideal, food problem, the wheel, my laxity such are the usual topics during the walk. Exactly at 6, we would sit for our breakfast.

MAHATMAJI'S BREAKFAST

His breakfast consists of curds (when he took it) and dates soaked in water. By the time we finished the breakfast, the goats would come to be milked. Gandhiji always enjoys the sight of the kiddies, greedily sucking the milk and bleating every now and then by way of comma and semicolon. A gentle kick from the mother would bring the full stop. Without a moment's delay, Gandhiji sits at the spinning wheel, and the wheel begins to recount the tragic tale of India's woes, and the sure hope of a deliverance. Have you ever heard the pensive notes of a perfect spinning wheel? Verse by verse, the epic goes on, and it grows upon you.

AT THE WHEEL.

With the wheel humming by your side, you never feel solitary. With one or two necessary breaks, the thing goes till half past ten. At about seven, he takes a cup of hot water with lime juice and salt. At half past ten, you can see him going for his bath.

I forgot to tell you that every morning he spends some-time with a carding bow with its rhythmic twang. Half an hour's work gives him more slivers than he can consume

during the day. Sardar Vallabhai once ran short of his slivers, and he sent for some through the Superintendent. My stock used to be rather poor. Gandhiji doubled his time at the bow, with the joy of a mother cooking for her dear children.

MID-DAY MEAL.

At eleven, we used to take the mid-day meal. Again, it used to be curds mixed with a pinch of soda-bi-carb, dates or raisins and boiled vegetables. The newspapers come about the same time. I would read out the latest news about the lathi charges and the brave ladies of Bombay hoisting the national flag aloft. We rarely used to discuss the news. That was reserved for the evening walk.

Dietetics and nature cure used to be the main topics at dinner time, because Gandhiji has read deeply and experimented diligently in this field.

The wheel must follow the meals immediately; after it, the newspapers and then the mid-day siesta. At half past one, he takes a cupful of water, with the sour juice of a lemon neutralised with soda-bi-carb. Then comes the reading or writing of letters. Hymns from the Ashram prayer book must be translated into English for the benefit of Mirabai.

AT TAKLI.

At four, you will see him with the takli—a thing of his own manufacture out of a broken tile and a bamboo stick walking in the sun and pulling the milkwhite yielding yarn, “Smear takli and your fingers with a pinch of fine ashes” wrote Winoba from Vardha Ashram and the speed is increased.

EVENING LUNCH.

At the stroke of five would begin our evening meal—curds, dates and some vegetables. Again, the goats would come and the kiddies wagging their tiny tails. Meals over, I would wash the utensils and Gandhiji would prepare the dates for the next day and soak them in water. Then the evening walk. The colours of the evening sky, the glory of the setting sun and the wierd shapes of the fast grey clouds are a

peculiar attraction for Gandhiji. Sometimes he would call me hurriedly to see some peculiar beauty of the skies before my work at the waterpipe was finished.

BEAUTY OF SKIES.

I have rarely seen him inviting anybody in this way to steal a few moments from the appointed task. Antares and Saturn would appear in due time. The great square of Pegasus would promise the coming of Orion and Serias the Great.

EVENING PRAYERS.

At seven, we would begin our evening prayer. During the rains, it was timed at 7-30 p.m., but with the setting of winter, the Ashram changed the time to 7 p.m. We also changed our time so that we have the satisfaction of saying our prayers in company with the Ashram boys and girls, although separated by hundreds of miles. Only those who know the brotherhood of prayer can appreciate the change that we made.

MAIL TIME.

After prayers it was time for Gandhiji to write his letters. We are a big family of the Ashram, and even the youngest bird therein must have a little chit from dear Bapu. Some girls love to sign themselves as Bapu's walking stick, because at the Ashram, Gandhiji used to place his hand on their shoulders at the time of evening walk. Their letters are spontaneous confessions too. If a young colt was ever rude to his sister he would not be happy as long as he had written it to Bapu.

A newcomer at the Ashram inquires of Bapu why is it that he feels like dozing at the time of prayers, or why is it that a regular spinning does not yet interest him in the least; and Bapu would reply that he has yet to learn to love the poor, that prayer was as much necessary for a human being as food, sleep, and work. A young man recounts his tale of moral lapses, and promises that he would turn a new leaf. He is not afraid or ashamed of the letter being read by the

jail censors. Why should he be? Has he not determined to purge his heart of all impurity and be a new man?

MESSAGES OF FAITH HOPE AND CHEER.

A fond father has lost his daughter and the question of life and death and eternal mystery of the great hereafter have become living issues with him.

Where is he to seek his consolation? He sends the pang of his heart to Bapu and gets in reply not only words of consolation, but a living message of faith, hope and cheer.

At the stroke of 9, he leaves his pen and retires to rest.

It is a habit of many years with Gandhiji to sleep in the open just under the stars. He seems to believe that star light has a beneficial effect just in the same way that the sunlight has. No amount of cold or dew will drive him to the veranda, often times did I wake at night to see him sleeping the soundest sleep of perfect innocence.

A PARABLE.

BY

T. L. Vaswani.

THEY wandered in exile. They wandered in the woods. For thirteen long years they must not return home to Hastinapur, nor be seen by friends or foes. The five Pandava brothers,—princes,—wander in concealment.

One day they feel thirsty,—very thirsty. Then says the eldest brother named Yudhishtira, to the youngest :—"Thirsty are we beyond endurance. Take your arrow-case and fill it with water!" And the youngest Pandava goes out and finds a pool. A crane,—the king of cranes,—cries out :—"Young-man! drink nothing until you answer the questions." But Nakula pays no heed and drinks water and falls down dead on the spot! Yudhishtira waits long; Nakula returns not! Then does Yudhishtira send to the spot the next youngest brother,—Sahadev,—saying :—"It is late; we are thirsty; find out your

brother, and bring water in your arrow case." Sahadev is drawn to the same pool, and is astonished to see his brother lying dead. Sahadev, too, hears a sound warning him against drinking or taking water without answering questions. Sahadev, too, heeds not, and falls down dead on the spot. Next Arjuna goes out and meets the same fate. Then Bhima; he too, drops down dead on the spot. At last Yudhishtira goes himself, and to him speaks the crane these words of warning:—"I am a spirit imprisoned in a crane. You drink without answering my questions; you drink at the peril of your life!"

Then Yudhishtira says:—"Ask the questions you will." And the crane asks:—"How may a man be wise?" Yudhishtira answers:—"Study the Veda!" The crane asks:—"Who is he who is not rich tho' he looks one?" Yudhishtira answers:—"He who having much gives nothing." "What is the secret of happiness?" asks the crane; and Yudhishtira answers:—"Speak truth and be kind and you will be happy!" Then says the crane:—"You have answered well: live, and let your brothers live! Live, and drink of the water of the pool, and be blessed."

And to these ancient questions are there not, also modern answers?—(1) "How may a man be wise?" By study of the *Jeevan Veda*, the Scripture of life; for wisdom is of experience born. (2) "Who is he who is not rich, tho' he looks one?" He who has gathered gold and narrowed his heart; for true wealth is love, and lack of love is poverty. (3) "What is the secret of Happiness?" Self—realisation; for happiness is in nothing outer; happiness is within.

—Dawn

REVIEWS OF BOOKS AND PERIODICALS.

ENGLISH.

Jaina Penance. by Champat Rai Jain, Vidyavaridhi, Barrister-at-law, pp. 169. Price Rs. 2.

This book deals with the rules laid down in the Jaina Religion for the purification of different kinds of individuals, who wish to tread the Path of Salvation as taught by the Jinas. It is based on the authority of the "*Prayaschitta Samuchchaya*" by Saint Gurudasji who is believed to have lived in the 10th century A.D. As the author says, "*Prayaschitta* is very pleasing to the generality of men, especially to the community of the pious householders (laity.) Disciplinary vows are useless in the absence of the rectifying penance; and no conduct can be deemed bright or purposeful whose faults are not noted or corrected. In short, without penance there can be no proper conduct; without proper conduct there can be no *dharma* (religion or piety); and without *dharma* salvation cannot be attained." The word *prayaschitta* has four different meanings according to the four different derivations. They are 1. What is pleasing to the mind of the pious folk; 2. the establishing of the mind properly in the observance of the rules relating to austerities; 3. the action that is pleasing to the heart of a saint; 4. the atonement or the eradication of a fault. Thus, *prayaschitta* is intended for the purification of the soul and for the eradication of the taint of evil from the heart.

The book under review describes in a brief and clear way the penances that are to be undergone by the Jaina ascetics and laymen for the various degrees of faults that they may commit in the observance of the rules of conduct prescribed for them. In the first part of the book which covers 61 pages we have an explanation of the ten kinds of penances, the different types of men, the peculiarities of the sinful disposition which characterise the psychology of the transgressors, and considerations of time, place and local conditions which influence the determination of penance. The second part gives us the different prescriptions of penances

for the violation of the various vows and rules of conduct. In the third part we have the Sanskrit Text of "Prayaschitta Samuchchaya" and the penances provided for the householder's transgressions are given in the Appendix. The book is neatly printed and nicely got up.

Sayings of Vijaya Dharma Suri. Translated by Dr. Charlotte Krause Ph. D. (Leipzig) and published by Phulchandji Baid, Secretary, Shree Yashovijaya Jain Granthmala, Bhavnagar.

The name of Sri Vijaya Dharma Suri is familiar to all those who are interested in the study of Jainism both in the east and in the west. He was a great Jaina monk, scholar, thinker and writer. He has written a number of works in Sanskrit, Hindi and Gujarati all of which have appeared in the Yashovijaya Jaina Granthmala series. The book under review gives us in English translation 108 sayings of the great Acharya selected from his different works by the Reverend Muni Vidya Vijaya at the suggestion of the Reverend Acharya Vijaya Indra Suri, successor and disciple of the late Vijaya Dharma Suri. A perusal of the sayings will show that the moral laws and the ethical codes of all the Indian religions were almost identically the same. In the words of the Translator, "The translation aims less at a philologically literal rendering of words, than at an accurate interpretation of ideas, which might enable even the average Non-Indian reader easily to follow." The book is neatly printed on high class feather-weight paper, each page having only one saying in the middle, and nicely got up.

Music of the Spheres by Ruth Halcyone. pp. 74.

This is a fine collection of some of the Messages received in writing by the author since August 22, 1924, at Halcyone Woods, California, through the law and Reality of Spiritual communion with high realms of Nature. We have in this book the messages from Swami Vivekananda, F. L. Rawson, John M. M—, King Tut Ankh Ammon, Thomas Lake Harris, Thomas H. Ince, Chief Pokenta and Mother Emanu-el. The chapter on Spiritual communion covering nearly 30 pages is

bound to be very interesting and useful to those who are interested in communicating with the spirits.

Urdu.

An Epitome of the Thirty-two Sutras of the Sthanakwasi sect of the Jainas (in Urdu) by L. Sumerchand Jain, Divisional Accountant, Ambala Cantt.

There are 32 Sutras in Prakrit held sacred by the Sthanakwasi Jains. These were translated into Gujarati first. But these were useful only to the Gujarati knowing few. So for the benefit of the larger section of the Hindi knowing public, these were translated into Hindi by Balabrahmachari Muni Amulakrishiji. Now Mr. L. Sumerchand has translated these into fine Urdu language which is the most prevalent language in the Punjab and the United Provinces. Idol Worship, Woman's Salvation, Kevali's taking food, the cause of the rise of tides in the ocean, the geography of the world, and also stories and lives of some eminent personages are treated in these sutras.

Notes and News.

Rs. 1,000 Prize.

Mr. Jagrupsahai, Vakil, Etah writes in the "Jain Mitra," as follows :—

"A prize of Rs. 1,000 will be awarded to him who gives the best explanation for the following two questions, reconciling the modern geography with the Jaina conception of the world.

1. When it is night in America, why is it day here? According to the Jaina theory, it so happens in Videha. Can we understand America to be Videha? But it is said that in Videha the height of man is always 500 *danushas*. How can we explain?

2. When it is night for 6 months in the Southern Polar region, it is day for 6 months in the Northern Polar region and vice versa.

Is there a mention of any such thing in the Jaina Scriptures? Authorities should be given."

Donation to the Hindu University, Benares.

We are glad to learn that the Jain Swetambar Conference of Bombay has given a handsome donation of Rs. 52,000 to the Benares Hindu University, for establishing a Jaina Chair in the University. We understand that the Conference has executed a pronote for the amount in favour of the University and the cost of maintaining a Professor of Jaina Philosophy will be met by the interest accruing from the amount. We offer our heartfelt thanks and sincere congratulations to the members of the Jaina Swetambar Conference for their excellent charity. But we think that the income from the amount will be insufficient to maintain a Professor of the first rank. We wish to suggest that if the Digambaras will pay an equal contribution, the University authorities may be requested to appoint an efficient Professor well acquainted with the two branches of Jainism to teach the Jain Religion. We invite the attention of all our Digambar Jain millionaires to this very important matter and we hope that they will not take a long time to do the needful.

A new rouser.

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We should like to hope that something permanently painful will happen to the man who invented the alarm clock, observes the "Daily Mirror." This machine, more than any other, enslaves us to Time. But it is nothing to what the inventors have in store for hapless humanity. A new "rouser" has been designed by a German which fires a cartridge and gives off a pungent gas, making the sleeper sneeze himself awake. Did anyone say "thoroughness"? Such devilry in olden days would have sent the inventor very properly to the galleys for the rest of his days. Machinery is making decent life impossible. Samuel Butler was quite right when he said, "We shall have to scrap our machines before they scrap us."

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