

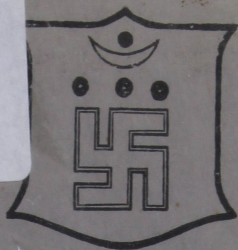
श्री यशोविजय  
नैन ग्रंथमाला

दादासाहेब, लावनगर.

फोन : ०२७८-२४२५३२२

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# THE JAINA GAZETTE

A MONTHLY ORGAN OF THE  
ALL-INDIA JAINA ASSOCIATION

Vol. XXXIII }  
No. 2 }

AJITASHRAM, LUCKNOW  
February 1936.

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## BY THE PUBLISHER

***Dear friends abroad,***

We have not yet heard from you in response to our request made in the January number of the Jaina Gazette.

Pray, do write and let us have your appreciation and criticism of our work, favourable or otherwise. We shall be grateful for being informed of our shortcomings, defects, and omissions, and for suggestions for improvements.

—o—

***Dear friends in India,***

Our appeal to you also has remained unattended to. Kindly remit your subscription; and it will save money order commission, if you add to it that of your local friends.

Also kindly send us names and addresses of friends to whom we may send specimen copies.

Do kindly quote your Subscriber number or give full name and address in clear letters, block capitals, preferably.

The Jaina Gazette is punctually posted. If you do not receive your copy in the first week of the month, kindly do inquire from your post office and do write to us without delay.

***Exchange Journals.***

Kindly note our change of address from Malhipur, Suharanpur to Ajit-Ashram, Lucknow, and correct our Advertisement, your despatch register, and address labels.

***Other friends***

To whom this and the past issues of the Jaina Gazette have been sent, will also kindly remit their subscriptions. The V. P. system is irritating and needlessly expensive.

***Ajit Ashram, Lucknow.***

***Jaina Gazette.***

# BHARAT JAIN MAHAMANDAL

(THE ALL-INDIA JAIN ASSOCIATION)

ESTABLISHED 1899

The only institution in which Svetambars, Digambars, Sthanakvasis and all other Jains work with a united purpose.

The objects of this association are:—

(a) Union and progress of the Jain community.

(b) Propagation of Jainism.

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A life member shall pay Rs. 250 at the time of admission.

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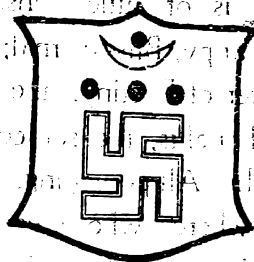
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# The Jaina Gazette

VOL. XXIII FEBRUARY, 1936, No. 22

जयन्ति यस्या उवदतोऽपि भारती-

विभूतयस्तोर्थ कृतोऽप्यनोहितुः

शिवाय धात्रे सुगताय विष्णवे,

जिनाय तस्मै सकलात्मने नमः॥१॥

*I bow to Jina, who is an embodied soul, from whom shine forth superhuman powers of a Tirthankara, such as the wonderful utterance, which flows without speaking, and without volition, who (may be called) Shiva, Brahma, Vishnu, or Buddha.*

Jina means a conqueror, a Victor, one who has crushed the evil forces of Karma, who has vanquished desire, passion, emotion, and realized its own pure perfection, eternal joy, everlasting life. It matters not by what name you call it. A rose would smell as sweet, even if it were not called a rose. What is there in a name? A name is a mere symbol of recognition, a mere sound, one of the numerous means of identification, differentiation of one thing from another. If we understand the reality

aright, the mere name is of little consequence. Call it *Shiva*, All joy, Ever-happy, Bliss-eternal; call it the maker, the *Brahma*, the master of Destiny, the architect of fate, the weaver of all thoughts, the source of all good and evil; call it *Vishnu*, the All-pervading, the All-knowing, who is present everywhere, who sees all, who feels all, who knows all, who is everywhere, in direct, immediate contact with all that is; or call it *Buddha* the Enlightened, the Illuminated, Self-illuminated and illuminating others.

A Jina is also called an Arhat. It is an Omniscient, Sublimated, Pure, Perfect Soul. But is yet embodied, enveloped in a physical body, still gross in form, though in respect of physical purity and perfection, it is very fine indeed. It is not subject to the needs of a physical body. It has no hunger, no thirst, no sweat, no sleep, no infirmity, no birth, no death, no fear, no sorrow, no delusion, no distress, no indulgence, no anxiety, no astonishment, no attraction, no repulsion. The eyes wink not, the lips move not, and yet at times there is a sound of Thunder, which utters the Truth, the reality of all that exists, in a letterless language which is understood by all living and thinking beings, human, sub-human and super-human. The legs bend not, and yet the body moves onwards, without treading the ground. These are its physical aspects.

To such a Soul obeisance is made, worship is offered in the above verse. There is no idolatry, no worship of a physical form, no worship by name even. The worship is of the Attribute, the Perfection. And worship means a keen, a strong, a conquering attempt, an irresistible effort to attain the Ideal, above set forth.

*Ajit Prasada.*

## Reviews.

### **World Fellowship**

World Fellowship, a collection of the addresses and messages by and from various faiths, races, countries and notabilities.

This fat volume of 986 pages is truly a wonderful collection of the messages and speeches received and delivered at the second Parliament of Religions held in Chicago in the year 1933. A copy of this wonderful book has been sent to me for review, probably because I happened to be one of the speakers at several meetings of the gatherings, and also probably because of my familiarity with Comparative Religion and because I represented the oldest religion of the world, namely Jainism, at the said gatherings.

I am pleased to receive the book, to which I have already referred as a wonderful work. The subjects represent the speeches delivered at 83 meetings of the world fellowship of faiths, and scores of messages received from leading men in various communities, creeds and faiths. The get-up of the book is what it should be. Our friends in America know how to publish nicely got-up books, and this fat volume is no exception. It certainly maintains their reputation in that regard. It would be difficult to beat this book as a record of the diversity of human thought on religion; and it will be a long time before another such collection is presented to the world. Those who love diversity of opinion cannot do better than purchase immediately a copy of this book and read it.

One speaker, Dr. Preston Bradley, indeed, goes so far as to say that he would not care to live in a world where

everybody thought as he did and had only one religion. This shows how men can flippantly confuse the true issue. Dr. Bradley would not care to live in a world in which every body knew the truth and had only one religion. But what if that one religion happened to be the true religion or the one that he preaches and follows himself I doubt not that there must be many others who would prefer to live in the midst of diversity, though it may be the diversity of falsehood surrounding the problematic grain of truth, which may not even be there. It is a good thing that men still want only the truth, and nothing but the truth in the department of sciences and law.

But I understand that the book has been sent to me more for review of the work of the Fellowship of Faiths; and approaching its contents from that point of view, I find that very little of substantial gain is presented in its 986 pages. With the exception of the Jaina view, hardly anyone else of the speakers realised the need for a clear analysis of his thoughts. Everywhere there are generalities and opinions which have by this time become the merest trivialities, on account of the frequency of their repetition. Goodwill, sympathy, Atoleration are the keynote of almost every address. But how these are to be inculcated into the human heart remains unexplained. By this time, surely, the world has heard these terms hundreds, if not thousands, of times from different pulpits and platforms and in spite of the fact that the educated speakers in all countries and communities have for decades, if not centuries, been advocating a policy of goodwill, sympathy and toleration, the Hindus and Muslims in India are still at war with one another; the differences between Protestants and Roman Catholics still



remain unimposed, the brotherhood of man is still far beyond the horizon; we still have a Christian Mussolini waging war against a Christian Ras Tafari and the white American still indulges in lynching the black American! Such examples might be multiplied many times over, at will. It is doubtless true that none of the speakers at the Parliament of Religions in his heart of hearts, was really under the delusion that by a mere word of command the hearts of men could be changed. Yet I am not a little amazed at finding that no attempt is made to solve this — which is the main point — namely how to change the hearts of men, how to make them tolerant, how to make them love their fellow-men, how to make the Christian Mussolini love the Christian Ras Tafari? Did I understand the Parliament of Religions is going to be held next year in London and further speeches naturally will be invited and delivered at the various meetings of the gathering. I do not like to say things which are, or may be, unpleasant to anyone, and I would have kept quiet even on this occasion but for the fact that I shall be deemed to be wanting in the discharge of a duty if I do not draw the attention of the Management and promoters of the movement to the shortcomings of the last gathering at Chicago, and advise to enable them, if they agreed with my views, to arrive at more satisfactory results. I would recommend the perusal of the Jain view on these problems, printed on pages 702-719, as a basis for further elaborations.

It is a great pity that the Jain views have not been printed in *extenso*, and in condensing several addresses into one summary a good deal of original matter has been left out, and in one or two places gross errors have been

allowed to creep in, as, for instance, the statement on page 717 (fifth line from the bottom): "In all religions the main point is a belief in the existence of a God who creates and manages the world." This is surely not what was said. The Jainas themselves do not believe in a creator or a god who maintains or manages the world, and the 500,000,000 of Buddhists and an equal or even a greater number of Rationalists do not believe in a creator either. Nevertheless, the summary contains, in a condensed form, a mass of helpful practical directions whereby the end can be achieved. If we want peace, we must banish from the human heart greed, lust, fanaticism and overweening ambition. If you want to eliminate fear, you must create love in your neighbour's heart. If you want to establish the brotherhood of humanity, you must remove the differences of men which are economic and religious. The only way to attain these ends is to inculcate religion on scientific lines, which will itself lead to the simplification of life and justice among men. All rational beings love *Truth*, but you must not substitute dogma and superstition for Truth. It is only *Religion*, properly understood, which can change the hearts of men. I have shown in several of my books that *Religion* is an apodictic Science, which was known to the founders of almost all the religions of the world, and certainly to those of Jainism, Hinduism, mohammed Judaism, Christianity, Muhammadanism and Zoroastrianism. However, the teaching of most of the religions in the past was couched in allegorical garb, and it is our failure to interpret their literature that is the cause of our present day quarrels and misunderstandings. I have also shown how the religious allegories can be interpre-

ted correctly. Surely, it should be easy for men wishing to study their own and other peoples' religions to make up their minds to turn to the study from the standpoint of science. And the time required is not great—just a few weeks' study will suffice to open the eyes to the grandeur of the true *Science of Religion* and to the beauty of the vision of the *Unbreakable Peace* which will become perceivable from the change in the angle of vision. But it should not be a haphazard reading of books; let the selection be made in the first instance from the Jaina Library, London ( 110 Cleveland Gardens, Hendon Way, N. W. 2 ). Afterwards any books may be read that one likes to read.

Without a scientific study of Religion our differences will ever remain unsolved and uncomposed. It is no use repeating old meaningless trivialities, such as '*proceed with understanding*' and the like. Do not the Hindus and the Muhammadans understand one another already sufficiently, after nearly a thousand years of the closest contact? Do not the Protestants and the Roman Catholics, the Italians and the Abyssinians, the Chinese and the Japanese and others understand one another fully, likewise? What men have understood of one another thus far has only gone to intensify their differences. The fault really does not lie in the heart, which is truly anxious to understand things, but in the method of study which has been unscientific, and which has, therefore, failed to lead up to the Vision of the grandeur and majesty of *Truth* and of the loveliness of the Brotherhood of the Knowers of Truth, as the haven of abiding, enduring Unbreakable Peace. It is a delusion to think that you can solve the problems of humanity, even those of today, by merely bringing men on to one platform, or by

reciting the prayers of different religions at the commencement of your programme. It has been tried again and again, and failed each time. And with reference to the recitation of prayers, I do not understand what kind of mentality, other than hypocrisy, can be expected to characterize the idol-breaker when made to pray to the very idols whom his religion describes as false gods? Speaking for myself, I can say that I am not an idol-breaker in any sense of the word, and I would never dream of destroying any one's religious symbols or hinder otherwise the performance of his worship ritual; but surely I must rebel if required to pray to beings that in my opinion do not exist or to participate in such prayer. As a matter of fact, prayer itself, in my opinion, is the grossest form of superstition, but this is not the point at present. Men will find it out for themselves when they proceed to the study of religion in the spirit of scientific enquiry. Above all, we should remember that it is necessary to eliminate prejudice, and if that cannot be done by the living generation of men, let us proceed to train the coming generation, the youth, in the proper method of study, as they are expected to be free from prejudice almost entirely. The book under review can be had from the Fellowship of Faiths, Hotel Morrison, Chicago, U.S.A. The price is about Rs. 15, which is by no means too high. We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.

## **The Pourings of a Struggling Soul**

*By R. V. Shah, Ahmedabad.*

These are out-pourings, 80 in number, in poetic prose, from a heart tossing between despair and hope, and aspiring to reach eternal everlasting happiness. The musings would re-echo in many a heart, and set into reverberations similar chords. "Music is sweet, weeping is extraordinary sweet", "The Joys of Poverty are ever enjoyed by the poor, rich in spiritual treasures of Goddess Saraswati." "O Sages and philosophers, rise from your graves to celebrate my blessed union with my charming, blissful and bewitching beloved of the 'Eternal City'" are some specimens of the thoughts contained in the 80 effusions.

## **The Reality of life, by R. V. Shah**

"From darkness lead me unto light, from untruth unto Truth", "Life is nothing to the selfish persons of the world", "Truth endures for ever." "The virtuous and learned are not generally rich," are the basic thoughts pervading this booklet.

## **Wife, by R. V. Shah**

It is a fine portrayal in charming words of the ideal of a Hindu wife. "Wife is the harbinger of Paradise, the stepping stone to climb the sublime ladder of spiritual enlightenment, Chastity is her priceless treasure," "Poverty teaches the sublime lessons of love and Bhakti to both the husband and the wife." "Life without wife or without husband means a big zero in the big world." "The wife's kingdom is within the home and not without." The above quotations from this nice little book will give some idea of its usefulness and beauty to those who are united in wedlock, and to such as are in the enjoyment of single blessedness, but propose to acquire the greater bliss of a married life,

**The Message of Shakuntala**, *by R. V. Shah*

It is an interpretation in English prose of the great drama by the gifted poet Kalidas.

The opening verses contain a free translation of the original Sanskrit poetry, and furnish the keynote to what follows in prose.

Heart bleeds on,  
Thinking Sakuntala's going away today.  
Tears refuse to find way.  
Choking the throat vehemently.  
Affection breeds such affliction,  
Though we live in a hermitage.  
How would then worldly men  
Not burn with grief immeasurable when  
Separating their daughters from their tender care.

---

Serve thou thy elders,  
Be a friend indeed to all.  
Keep thou the motherly attitude  
Towards servants great and small.  
Shun pride, though graced by luck divine.  
This is the way for ladies young and wise,  
To exalt the glorious wifehood,  
Those of opposite type  
Are ever a curse unto their husbands' house.

*Ajit Prasada.*

---

In Paris there has been started a new weekly with an 'anti' editorial policy. The new journal is said to be national, but not nationalistic; military, but not militaristic; religious, but not bigoted; pacific, but not pacifist; international but not internationalistic.

## At the Mother's feet.

### **The Parishad.**

The All-India Digambar Jain Parishad sittings at Delhi on 29th, 30th and 31st December were remarkable for several reasons.

The Presidential procession had a grandeur, which was never witnessed during the previous 11 sessions. Lala Sumer Chand Advocate of Saharanpur was carried in an open carriage drawn by four horses. Two musical bands, 12 volunteer corps, students of the Jain orphanage school, Jain Scouts, numerous banners, and a huge crowd formed a procession which filled the whole Dareeba Street from one end to another.

The Jain-flag-hoisting and salutation was an impressive and unprecedented scene.

The proceedings were punctual, and the usual ceremonial of long Mangalacharan speeches, and proposal of the President by half a dozen speakers or more were dispensed with.

Over and above all, the most striking feature of the Session was the presence of an exceptionally large number of lady visitors, and stirring, and effective, speeches by several ladies like Mrs. Lekhwati Jain M. L. C., Puniab, and Mrs. Kuntha Kumari Jain, on matters of vital importance for Society. These speeches were listened to by all with close and rapt attention. It was proved to demonstration that Jain ladies could speak with earnestness and effect, if they were allowed an opportunity, and were not cribbed, cabined and confined by the tyranny of man.

Chaudhari Jaggimal's address contained an exhaustive survey of matters affecting the welfare of the community. He observed that the policy of the Parishad was high, liberal and broad, and its workers were well

acquainted with the needs of the times and the principles of Jainism. He also pointed out that *Pratishthas* were not so necessary as renovation and preservation of old images and relics, and the establishment of a Jain Archaeological Museum. In the addresses of both the Chairman and the President, the absence of a declaration that marriages among Sub-castes and Sub-sects were proper and beneficial was generally noticed with regret. It was also worthy of note that pages 11 & 12 were missing from the printed copy of the address of the President and the leaf containing these pages had been torn away, and a probable inference is that the glaring omission was the result of a considered policy, 'in deference to the opinions of some influential members of the Reception Committee.

### **Miss Shanti Mathur.**

Excepting the fact that she and her father were invited by the Alwar or Patiala Durbar, and that a booklet with her picture was being sold in the streets of Delhi for one anna, there was no notice being taken at Delhi of what had been a few days' talk. The newspapers were silent on the subject.

We had heard of some similar occurrences in past years; and they all proved to be short-lived talks.

### **Another rebirth.**

We hear of a similar story in Jayaji Pratap. A girl was born in 1928 in Village Rusali Halqua Kirar near Shamsabad, District Bhilsa, C. P. At the age of 3, she claimed Gaibu brazier of Shamsabad as her husband in her previous birth, and his son Shankar as her son. Gaibu's wife died 15 years ago. The girl said that she had had one other birth in the interval, of the particulars of which she had no recollection at all.



Such statements are easy to make, and easy to corroborate, so far as they go. But they do not go far enough to amount to scientific or convincing proof of anything.

### **Quadruplets.**

Johanna Timmerlein, 38 years old, wife of a carpenter in Village Kueps, near Beyreuth, in Germany, has given birth to 4 daughters. Dr. Frick, Minister of the Interior has sent a message of congratulations to the parents.

### **Wedding rings.**

In Italy they will in future be made in 8-carat gold, and shall not weigh more than 3.5 grammes, about 5 mashas.

*Mrs Shanti Kumari Jaini.*

### **Congratulations.**

We offer our respectful congratulations to Rai Bahadur Sir S. M. Bapna, M. A., B. Sc., LL. B., C. I. E., on the honor of knighthood which he received on the New year's Day. An illustrious member of the Jain community, and a devout Jain, he has guided the administration of Indore, a premier Indian State, with unprecedented success as Prime Minister.

---

Another Indian of sterling merit who has been knighted is Sir Sri Sahebji Maharaj, the religious head of the Radha Swami Satsang, and the Governor of the Dayalbagh colony at Agra. His is a unique personality. He has in Dayalbagh created not only a centre of industrial development but a factory which manufactures living young men, prepared to serve mankind in general, and mother India in particular. It is an ideal India in miniature, and in the making.

---

The Chief of Aundh, a model Prince has received the hereditary title of Raja.

Rai Sahib Madan Mohan Varma, M. A., is another unostentatious and efficient educationist, the Secretary of the Board of Intermediate education, at Ajmer, whose services and character have received a well-merited recognition.

Pandit Baldeva Ram Dave, Advocate, who worked for several years as Honorary Chairman of the Allahabad Improvement Trust, has been made an M. B. E.

Our congratulations to them all.

Also to Dr. Kailash Nath Katju, Advocate, on his election as Chairman, Municipal Board, Allahabad, and to Chandhari Khaliqu-uz-zaman Advocate on his election as Chair-man of the Lucknow Municipality.

It is a matter of pleasure and pride for the Jains, that Mr. Niranjan Prasad Jain, son of Mr. Jagat Prasad, C I.E., and Mr. Virendra Singh Jain, son of Mr. Raghubir Singh and grandson of Rai Bahadur Lala Sultan Singh, have come out successful at the Competitive examination for recruitment of Indian Officers in the Army. They are the first Jains to enter the Army as Officers. They have by their merit secured the 5th and the 7th positions. Our hearty congratulations to them, and to their parents.

We are further pleased to note that the Delhi Jain Sports Club, has won by 8 wickets and 5 runs with a total of 290 runs to their credit the Shambhoo Das Cup at the All-India Cricket Tournament, held at Meerut.

The Club was established in 1932, and the success it has attained in the course of 3 years is a matter of no small credit. Our congratulations to them also. We hope our Jain friends will follow the lead set by Delhi, and attain distinction in manly games.

THE KING IS DEAD. LONG LIVE THE KING.

Our Sovereign Lord, His Most Gracious Majesty, King George V., King Emperor of India, breathed his last on the 20th January 1936, a sad day for the country. All public offices, business houses, and shops in cities were closed on the 21st. when the sorrowful news reached India.

He was of about the same age as his father King Edward VII, 70 years. He possessed all the virtues of a King. As Prince of Wales, he visited India with the Princess of Wales, in 1905-1906.

We accord our respectful homage to His Majesty King Edward VIII. Long live the King.

Queen Victoria ascended the throne at 18. King Edward was 61, King George 45. Our new King is 41.

The body of Mr. Rudyard Kipling was cremated in Golder's Green in complete absence of any ceremony. Four persons were present, including the Solicitor representing Mrs. Kipling. There were no flowers.

The death of Mr. Shapurji Saklatwala, a former Indian member of the British Parliament, leaves in the words of Mr. Gallacher, a member of the House of Commons, a 'gap in our ranks that can never be filled'

He was also cremated at Golders Green. The funeral oration was delivered by Mr. Harry Pollit. Parsee priests and a congregation of 500 was present.

Dr. A. C. Woolner, Vice-Chancellor of the Punjab University, died on January 7, at a ripe old age. The Doctorate was conferred on him by the University in 1932.

We are sorely grieved to record the sad separation of Lala Amin Chand Jain of the firm of Messrs. Kaku Shah and Sons of Rawalpindi who passed away on the 26th December, at the age of 60 years. He was a pious Jain. All Jain institutions were closed for the day as a mark of respect. The firm made a donation of Rs.10,000/- to perpetuate his memory; Rs. 2,000/- out of which goes to the local Mahavira Jain High School, and Rs. 5/- to the Jaina Gazette, which we gratefully acknowledge.

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Lord Reading, Viceroy of India from 1921 to 1926, died on January 1, at the age of 75. His bier was covered with a Jewish Pall,

He was the first of the Jewish race to fill the high offices of Lord Chief Justice of England, Viceroy of India, and Secretary of State for Foreign Affairs, and his career is without a parallel in our modern legal and political annals.

Rufus Daniel Isaacs was born in London on October 10, 1860, the second son of Mr. Joseph Michael Isaacs, a fruit importer, who carried on an old-established business with his brother, Sir Henry Isaacs, Lord Mayor of London in 1889-1890. He was sent to University College School, and afterwards to Brussels and Hanover, where, besides learning the languages, he made himself familiar with the methods of foreign merchants. Office life, however, was not to his liking, and for a time he went to sea, serving as 'ship's boy' in a tramp steamer. This adventure over, he settled down to a City career, and became a jobber on the Stock Exchange; but misfortunes overtook the firm with which he was associated, and when he was in his 24th year, he entered the Middle

Temple. He went as a pupil to the chambers of Mr. Lawson Walton—afterwards Attorney-General, and then one of the busiest juniors at the Common Law Bar—and was called in 1887.

Work came to him at once, and within two or three years he had acquired a substantial practice in the County Courts, and was beginning to be known to the Judges in the High Court. He had a magnificent constitution. Isaacs seemed to be made of steel, and it was once said of him that he only went to bed in the Long Vacation. As a matter of fact, when the sittings were in full swing, it was his habit, after a very short night's rest, to set to work upon his briefs at 5 or 6 o'clock in the morning, and he would then come down to the Temple fresh and smiling for the day's work. No person of ordinary constitution could have worked as he did with impunity.

In 1904, he became Liberal member for Reading, and, while maintaining his enormous practice at the Bar, managed to be assiduous in his attendance at the House, and a not infrequent speaker.

In 1910, he became Solicitor-General, and a few months later, he was appointed Attorney-General.

In June 1912, he was made a member of the Cabinet, an honor which no Attorney-General had held till then.

In 1913, he became the Lord Chief Justice. In January 1914, he was created a baron and took the title of Lord Reading. He was created a G. C. B. in the New Year Honours of 1915.

In the autumn of 1915, at the request of the Government, he went to the United States as one of the negotiators of an American loan.

It was a mission of greater delicacy. His success was

such, and he was so evidently *persona grata* to the American people, that in 1917, when a situation of almost greater delicacy had arisen, he went on a second mission.

Again his success was so great that in 1918, he was appointed High Commissioner and Special Ambassador to the United States while retaining the office of Lord Chief Justice of England. He had been created Viscount in 1916, and Earl in 1917.

In 1921, he accepted the Viceroyalty of India.

Lord Reading's departure from India at the close of his term of office in March, 1926, was marked by spontaneous demonstrations of good will from British and Indians alike. Four days after his arrival in England the announcement was made of his elevation to a Marquessate.

Early in 1930, his wife, who was Miss Alice Edith Cohen, and whom he had married soon after his call to the bar died; and in August 1931, he married Miss Stella Charnaud, who had been a member of his Viceregal staff in India.

---

We have also to record the sad demise of Seth Jamuna Lal Sah which occurred on the 25th December, at the age of about 70 years. He was a highly respected member of Digamber Jain Community in Jaipur. He had recently retired from the responsible post of the Nazir, Mahkma Khas. His son Mr. Dulichand Sah, Motamid Chowki Raj, of the Jaipur Residency, has given donations of Rs. 1200 to various public institutions in commemoration of his father's death.

Our condolence to him.

## Students' Sanctuary.

University Convocation addresses commenced with the month of November, have continued and will continue till the close of February.

Sir Girija Shankar Bajpeyi, Education member, Government of India, speaking at Aligarh observed that he was the first Hindu whom the University had honored in that manner. He recommended an avoidance of duplication of subjects of study, at least in the 5 Universities in the United Provinces. He said:—

It is true that India is a large country with a teeming population; it is also a poor country whose financial resources are limited. Every rupee that is spent on education must be made to yield the maximum possible value. We have no margin for fanciful extravagances, however captivating the lure. The moral that I am trying to draw must be obvious. Universities, indeed all advanced educational institutions in this country, must avoid all but essential duplication and must endeavour to specialise; or else, in his Excellency the Viceroy's wise words, there will result not only diffusion of effort but also reduction of efficiency.

Two practical questions confront us here.

*First:* How to avoid wasteful overlapping—in the United Provinces alone there are five recognized universities. Throughout India the number is 18\*. They are all autonomous bodies. How should they effectively concert their activities so as to secure for India the maximum of benefit that their efforts can compass?

*Second:* How to secure that the precious temple of culture, though open to all, is entered only by those who are worthy to worship at its altars. May I say that these

---

[\*Agra, Aligarh, Allahabad, Andhra, Annamalai, Benares, Bombay, Calcutta, Dacca, Delhi, Hyderabad, Lahore, Lucknow, Madras, Mysore, Nagpur, Patna, Rangoon.]

are questions a consideration of which, in the national interest, will brook no delay? So long as they remain unanswered, an immense and tragic wastage will go on: wastage of money, of human energy, and, most painful as also the most dangerous of all, wastage of human lives through a training out of tune with their aptitude and their environment."

The remedy is simple enough. Let each of the 5 Universities specialise in one or two branches of knowledge, *e.g.* Allahabad in English and Mathematics, Lucknow in Science, Agra in History and Philosophy, Benares in Sanskrit and Engineering, and Aligarh in Arabic and Economics.

He further impressed upon the audience the need for preserving the natural intellectual heritage of India, in words which may be quoted with advantage.

The claims of the natural sciences, of technology, of the hundred and one new branches of knowledge, that Trans-atlantic fertility of mind invents and Trans-atlantic wealth can magnificiently house and elaborately equip, should not be allowed to make us forget the claims of our own heritage; the riches of philosophy, of literature, of religious experience and speculation that give to Asia and to this particular corner of Asia, India, a renown which only our own neglect can dim.

Speaking at the University Students' Conference at Allahabad, the same day, November 18, the Rt. Hon. Sir T. B. Saprú observed:—

It was all very well for men comfortably situated in life to talk of knowledge and culture, advancing culture and things of that kind. Do not go away with the impression, that I am hostile to culture. I want you to develop culture—culture not merely within the four corners of your university, but culture which will accompany you through all your successes and through all your failures,



Culture did not mean the same thing as the amount of reading for the B. A. or M. A. standard. Culture was a habit of mind which grew with them and which never left them until they were dead. Those who talked to him about culture were not in a position to assure him that 70 or 80 per cent. of those who passed through their hands retained their habits of culture when they had left the college.

If we were to blurt out the painful and ugly truth in a blunt manner, we would not hesitate to say that the Professors and Readers were being lured to the Universities by fat salaries and comfortable living, and never thought of, imparting culture to the students. The students again joined the Universities simply with the object of acquiring *Degrees*, as passports to easy situations in life; and the desire to acquire knowledge or culture never crossed their minds. Teachers gained popularity and renown by helping the students to pass examinations, which was the objective they had in view, and for which they paid dearly.

Sir Sapru observed further:—

The problem of education at the present moment was being approached in foreign countries from a thoroughly practical point of view. I had an opportunity of visiting a certain number of universities and schools during my recent visit to Europe in at least three countries, and was really amazed at the amount of readjustment and reorganization which was going on there in the system of education from top to bottom. People there were prepared to work out their future by recognizing the unpleasant realities of the situation. They realized, as many of them in this country did not, that after all it was not everybody who came to the university and sat for the examination who was dying for culture and that education must also have an economic value.

In the India of the present times educational merit had no value at all. The value of competitive examinations was considerably discounted by a high percentage of marks to be allotted as the result of "personal interviews." And the back door of communal representation, and patronage killed all stimulus and ambition. In no other country in the world there existed this terrible curse of communal representation and official nomination and patronage.

The Rt. Hon. Sir Sapru touched the true chord when he said:—

Look at the disappointment of parents and the greater disappointment of the young men who, after they have left the universities with degrees attached to their names, find that they must go from door to door begging for letters of recommendation, favours and things of that kind which must in my humble opinion be very demoralizing to them and to their parents.'

With all the efforts they made what was the result? I and my colleagues on the Unemployment Committee have been told that there were B. A.'s of the university who had been enrolled as constables, that there were M. A.'s who were selling milk in the streets and that there were men who after passing the intermediate examination were engaged as cycle peons. These were positions which they would not be allowed to accept in England by virtue of certain traditions of the English bar.

This was so because of the canker of communal favouritism and official patronage, which operated as fatal poison to real merit.

### **Ways to right education**

Dr. Arundale, President of the Theosophical Society in closing the Diamond Jubilee of the International Convention at Adyar observed that education in this

country was doing more harm than good and he expected that all competent educational authorities would agree with him.

For the ways to right education he only referred to his book "Gods in the Becoming." Surely he could in a few sentences point out *those ways*, and then refer the inquisitive to his book for details.

### **800 teachers to forego 8 days' salary**

In view of their limited budget, the District Board of Garhwal has adopted a novel but sound method of complying with the orders of the U. P. Government to give grade promotions to the teachers and to restore the general 5 p. c. cut on their salaries. A proposal to close down 46 primary schools was negatived and the Board has asked 800 teachers to go on 8 days' compulsory leave without pay, or to forego their pay for that period in the interests of education in the District.

The 5 Universities in our Province may with advantage take a lesson from the Garhwal District Board, and reduce the heavy fees which students have to pay, by cutting down the exorbitantly high salaries of their staff from the Vice-Chancellor down words.

*Ajit Prasad.*

### **Idealism.**

*By H. Warren, London.*

The understanding and appreciation of something we have read may not come until some time subsequent to the reading.

This has happened with me to-day. I have read in the Jain books over and over again that one should not regard one's body, clothing, furniture, house, wife, children, parents, brothers, sisters as belonging to oneself, as 'mine'. The idea at the time of reading seemed more

or less clear. But upon reading in a magazine that Sir James Jean at a meeting of the British Association for the Advancement of Science, in Aberdeen, said in effect that pace and time, and the physical world of substances have no objective reality apart from the mental concepts of them, that man creates with his mind, the meaning of the Jain teaching became much more clear.

Whether Sir James Jean said it or not, the statement to my mind is not true. But what is true is that I myself have no objective reality apart from the mental concepts which I create of things. My mental concepts have no existence apart from me, but the things of which I form concepts do have an objective reality apart from these concepts. My mental concepts are factors of my being; the objective realities, body, clothing, furniture, wife, children, are not factors of my being, they do not belong to me as part of my substance. My consciousness of them does belong to me as part of my being. Consciousness is a synthesis of percepts and concepts, these belong to me; the objective realities of which I am conscious do not—except of course that reality which is myself when this is the thing of which I am conscious.

The physical world does exist, does have an objective reality apart my concepts, but *I myself* do not; I am not the physical world which has this objective reality, therefore I am not my house and the house is not me, or 'mine' in the sense of being a factor of me.

I hope it is clear.

Note:—It is clear enough. I would wish to omit the words which I have underlined above. The simple statement of the truth is that *I*, my essence, my life, the

living principle, the consciousness which permeates my physical body, and keeps it alive is *real*. The world around me is *real*. The unreality, the ignorance, the illusion, the falsity comes in when I begin to identify myself with my body, and to imagine a possessive relation with things, apart and distinct and separate from myself.

*Ajit Prsaada*

### **Eastern and Western Music.**

Mr. Anthonvis Klumper of Denmark, who has come to India to study Indian music spoke thus at Ferozepur.

The Rigveda knew only three notes, which were raised to five in the Samveda. Soon after the number of notes was pulled up to seven, and 'ragas' and 'raginis' in their thousands came into being, whose unwieldy number was reduced by a succession of composers, until we find Tansen giving them the characters they possess, to day.

Western composers had a large canvas to work upon and moved from note to note. The Indian composers worked in a smaller compass and yet imported into it an astonishing measure of freedom and creation. The Indian artist had an ear for very delicate and subtle variations of which the Western mind was unconscious.

Indian music, said Mr. Klumper, was faced with a crisis. The harmonium and the piano were replacing the Vina and the Sitar with disastrous results.

It was time, concluded the speaker, that young Indian musicians realized the beauty and sweetness of their art and instead of imitating cheap western models turned to their ancient scriptures on the subject. Western music had already exhausted its melodic possibilities and was turning to the East.

### **An interesting point of law**

In connection with the Sikh Kirpan Morcha at Lahore, an interesting point of law has been raised by Sardar Sant Singh, M.L.A. He says:—

“The Sikhs have been forced to launch this ‘Morcha’ to vindicate their right to observe religious injunctions. The Punjab Government’s justification as published in their recent communique is full of fallacies. The right to carry ‘kirpans’ has been conferred under a statutory enactment, namely the Arms Act, which empowers the Governor General in Council to exempt any arms from the operation of the Act. The Governor-General exercising this power has exempted the ‘kirpan’ from the operation of the Act.

“Section 144 Cr. P. C. empowers the District Magistrate to regulate the conduct of the public generally and of particular individuals under certain emergent circumstances. It does not, however, empower him to take away a right conferred by the Legislature; otherwise the District Magistrate acting under section 144 Cr. P. C. would be in fact overriding the provisions of a legislative enactment and orders passed or exemptions granted by the Governor-General in Council. Thus the prosecution under section 188 I. P. C. for defiance of orders promulgated under section 144 Cr. P. C. are illegal.

“It is admitted by the local Government that the Sikhs have shown commendable self-restraint throughout, during the disturbances in Lahore. The Sikhs have not only been not aggressors, but have not used ‘kirpans’ even in self-defence.

“In the face of this fact, to deprive them of the right to carry ‘kirpans’ in Lahore is to rope in the law-abiding and the lawbreaking communities together. The Govern-

ment have not disarmed the Europeans and Christians—rightly too—because they did not act in a manner prejudicial to the maintenance of law and order. Why could they not treat the Sikhs similarly and disarm only the community that was responsible for the breach of peace. The Sikhs feel that the treatment meted out to them by the Local Government threatens the very existence of the community in the Punjab, and thus they have been compelled to take the course they are taking.”

**Another interesting point of law.**

Mr. Justice Allsop of the Allahabad High Court has referred to a Bench of two judges for decision a criminal case in revision in which certain *doms* of a Garhwal village in Kumaon were sentenced to fine under S. 153 I. P. C. for giving provocation likely to cause the offence of rioting. Their appeal was dismissed by the District Magistrate, and the Sessions judge refused in revision to report the case to the High Court.

The applicants in the course of a marriage procession asserted their right to be carried on dandies, or palanquins through a town or village. It appeared that high-caste Hindus objected and there was an apprehension of the breach of the peace whereupon the Qanungo who had the powers of a Circle Inspector Police directed the applicants to descend from their conveyances. They refused to do so and they were charged and convicted.

His Lordship said that the courts below found that there was a custom in the hills that conveyances of marriage parties should not pass through village sites, but they refused to admit that such a custom had the force of law. *Prima facie* it appeared improbable that such a practice or custom restricting the right of a citizen would be enforceable in a court of law. The attitude which

the courts below had adopted was that the applicants did something which was illegal by refusing to obey the order of the Qanungo to dismount from their conveyances. The Sessions Judge referred to section 31 of the Police Act which laid down that it was duty of the police to keep order on public roads and in public streets and thoroughfares and all other places of public resort to prevent obstructions, and to section 32 which provided punishment for persons who did not obey the orders of the police under section 31. The Sessions Judge was of opinion that the Qanungo in his capacity as a police officer was entitled under section 31 of the Act to ask the applicants to dismount from their conveyances and that the refusal of the applicants to obey the Qanungo was an illegal act which would afford provocation that might cause the offence of rioting to be committed.

His Lordship said there was no doubt that the police had power to regulate the conduct of the public in streets and thoroughfares in the interests of the community at large, but the difficulty in this case was that it was necessary to draw a line somewhere in order to prevent undue interference with the rights of the subject. There had been no pronouncement on the question of custom and, therefore, it was at least doubtful whether the applicants had not the right to be carried through the village site in their conveyances on the occasion of their marriage processions. It did not appear that their being so carried would obstruct the thoroughfare or would amount to an unfair or improper use of the thoroughfare by other persons entitled to make use of it. On the other hand, the question arose whether the police had the right to prevent a legal act by any person in a public thoroughfare merely upon the ground that such act was objected to by



other persons who were prepared to resort to violence. The case presented some difficulty and the orders passed by this court might probably have far-reaching consequences. On the one hand, it was necessary to prevent undue interference with the liberty of the subject and, on the other hand, not to hamper the police in the legitimate exercise of their duty in preserving public peace.

*A. P. Jindal*

## Notes and News.

### **H. H. the Aga Khan gets Rs. 3,35,000.**

The golden jubilee in honour of accession to the *gadi* of Imamate of his Highness the Aga Khan, the spiritual head of the Ismaili Khojas, commenced at Hasanabad, Mazagon, on January 19 with a darbar, where over 30,000 persons attended, including the elite of Bombay and the 90 year old mother of the Aga Khan, Lady Ali Shah. His Highness was ceremoniously seated on a gorgeously decorated throne of gold and silver.

On supplication by the Khoja community to be allowed to weigh His Highness in gold as a token of their devotion on the auspicious occasion, the Aga Khan consented and was weighed in a big scale, at 9,500 tolas of gold, worth Rs. 3,35,000. He accepted the gift amidst cheers and gave his 'loving paternal and spiritual blessings' to his 'dear spiritual children'.

The Aga Khan announced his decision to use the gold for the uplift of his spiritual children.

His Highness received presents from the Rao of Gutch and Raja Lunawala before he left Hasanabad amidst cheers.

**Jain Sadhus.** On the 19th January, Lucknow Jains, Svetambars, Digambars and Sthanakvasis, assembled in a public meeting and passed a unanimous resolution, all

standing, asking for a searching inquiry into the dastardly desecration of the Jain Temple at Mahgaon in the Gwalior State, the burning of all Shastras and the removal of all sacred images, by a mixed Committee of Jains and Non-jains. Mr. Ajit Prasada presided. Sthanakvasi Sadhus Sumitradeva and Phul Chandjee also addressed the meeting. The Jains observed fast, performed special service in the temples and kept their shops and business closed for the day.

The Sthanakvasi Sadhus Phulchandji and Sumitradeva-ji left Lucknow with their Gurujee and another Sadhu and a Brahmchari on their mission of Ahinsa for Bihar and Bengal. They have already travelled a distance of over 500 miles on foot. They are out on a pilgrimage for inculcating mercy and extending protection to all human beings, and for stopping animal-sacrifices altogether.

### **Atmanand Jain Gurkul Punjab,**

Its 9th anniversary was celebrated at Gujranwala on the 30th and 31st December last. Seth Gulab Chand Dhadda, M.A., presided. Mr. A. S. Satyarthi of Lahore also delivered a speech. The parents' conference was well attended, and the Exhibition, the dramatic performance, and scouting by students were highly appreciated.

### **World-fellowship**

The Second Congress of world-fellowship will be held in London at University College from July 3 to July 18, 1936.

**The Indian Science Congress.** It had its 23rd Sessions inaugurated on January 2, by H. H. The Maharaja Holkar of Indore, who in his angural address warned India against losing her own heritage in an over-

enthusiasm for western science. He also considered it a pity that Indian Ayurveda was so systematically neglected by Indian medical men.

Similarly, in the regions of the subconscious mind science was helpless, while the Indian combination of psychology and physiology in practical Yog helped in the development not only of the soul but also of the body, and it was up to scientists to rescue Yoga and put it on a scientific basis instead of neglecting it.

**Dayalbagh.** The 7th All-India Sewa Samiti Boy Scout's Mela at Dayalbagh, Agra, which commenced on the 26th and lasted till the 30th December 1935, was an unprecedented success.

### **The Oriental Conference.**

Opening the discussion of the Vedic Section, Dr. Manilal Patel, of Viswabharati, Santiniketan, enunciated the principles along which a modern scientific translation of the Rig Veda should be made. "The new translation of the Rig Veda should be scientific, accurate and justified in the light of the results of (a) the traditional interpretations, (b) the liturgy and classical Indian thought, (c) Vedic grammar and syntax, (d) comparative philology and, (e) comparative religion."

There were about 125 papers read and discussed in the 13 sections of the Conference. About 500 delegates took part. Prof. H. H. The Maharajah of Mysore was "At Home" to the delegates of the Oriental Conference at the Krishnaraja Sagar. The next Conference will meet at Trivandrum in 1937 at the invitation of the Travancore Government

**A night rainbow** was observed near London, by some residents of Canvey Island (Essex) one morning when going to catch their trains for the city.

'The rainbow appeared at 4 a. m. and lasted 10 minutes.' It had been raining hard during the night and there was a light drizzle while the phenomenon existed.

'A bright moon was shining at the time and there was one huge arch of colour resembling a rainbow but with a whitish hue. A reflection of the rainbow could also be seen.'

This was an unusual spectacle, but unusual only because it was the light of the moon which was refracted into the component parts instead of that of the sun.

### **Got a son at 95.**

R. Hughes, of New Bern. North Caroline, America is now 95. His wife is 27, Their son was born on December 23, 1934, His first wife bore him 16 children. Mr. Hughes walks without a cane, works in his garden and does odd jobs about the house. He has no need for glasses. His grand-father lived to be 115,—*Reuter*.

### **Young at 60.**

"At the age of sixty years, a man should be regarded as being in his full bloom and not as an old man, but in this land we become decrepits at a very early age and rejoice at the attainment of fifty years," declares Gandhiji in the course of a message on the occasion of the Diamond Jubilee celebration of Lady Vidyagauri, a public worker of Ahmedabad.

### **164 Years of age.**

Mohammed Akher-ud-Din Sarkar, an inhabitant of village Washin, P. S. Tarash, (Pabna), is an old man of 163 years. He is now living on milk and plantain. He has sons, grandsons, and great-grandsons. He can freely converse and talk about the affairs of the East India Company.—*Amrita Bazar Patrika*.

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