

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

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# THE JAINA GAZETTE

VOL. XXVII }  
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## OUR LITERATURE.

**"Life without Literature is death."**

THE past glories of a people, their heroic achievements, their noble traditions, their culture and civilisation—these are generally the subject matter of their literature and art. These are the only valuable possessions that are handed down to posterity from generation to generation. Those that make use of such treasures for their betterment and carefully preserve them for the benefit of their children shall be deemed worthy successors of their fore-fathers.

Literature is not a thing to be slighted. In the literature of a country we read the inner life of its people. Thomas Carlyle observes, "*Books*, written words, are still miraculous *Runes*, the latest form! In books lies the soul of the whole Past Time; the articulate audible voice of the Past when the body and material substance of it has altogether vanished like a dream.....All that mankind has done, thought, gained or been; it is lying as in magic preservation in the pages of books. They are the chosen possession of men."

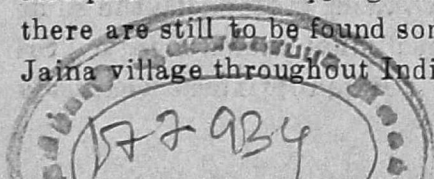
The ancient Literature of the Jains was a wonder in itself. It consisted of many branches, each of which treated about a special science. There was no subject which the Jains had not written on. We are told that about twenty-five centuries ago Lord Mahavira taught in Magadha the same Eternal Truths that were preached millenniums ago by Sri Rishabhadeva, the first Teacher of Mankind. These Teachings



were classified into Twelve Angas, Fourteen Purvas and Sixteen Bahusrutis by the apostles of Mahavira and were being preserved in memory and transmitted by word of mouth from Guru to Sishya. As the memory of the succeeding generations declined in strength only some portions of the great bulk of Literature were known to the latterday scholars. Generation after Generation the knowledge of the Jaina scriptures was decaying.

At the time of Sri Kundakunda 52 B. C. to 44 A. D. Jaina Teachings were almost at the point of extinction. Thanks to the prayer of Sivaskandhavarma, his roval disciple, the great Acharya wrote the three *Prabhritis* and several other treatises on Jaina Philosophy, Metaphysics, and Ethics. These are the earliest written books in Jaina Literature. All other Jaina Acharyas flourished only after Sri Kundakunda. For what all we know of Jainism we are deeply indebted to Sri Kundakunda and other illustrious saints that succeeded him. Had it not been for these Acharyas, the Jain Religion would have died long ago. Every Religion lives in its scriptures. There will be no Christianity without the New Testament and no Muhammedanism without the Alcoran. So there will be no Jainism without its scriptures. One of the easiest and surest ways of preaching and propagating a Religion is to publish and circulate its scriptures. The educated Indians know what splendid work the Christian Literature Society has done in India during its period of existence. Copies of the Bible or portions of the Bible can be had for cheapest rates.

Are our millionaires and Pandits aware of this? Alas! There are some people amongst us who do not like the idea of printing and publishing our Sastras. They do not stop there. They go to the length of saying that it will be *sin* to publish the Sastras. And yet they know that Kundakunda first wrote down the Sastras and then his disciples, and then their disciples went on copying and recopying successively so that there are still to be found some copies of his works in every Jaina village throughout India.



Was it *sin* on the part of Kundakunda to put the scripture in writing? Were they again sinners who copied and spread them? Our friends give curious interpretations of the teachings of Jainism. Our Lord Mahavira has said that it is sin to *hide* knowledge and Truth and that it would bring about the bondage of the Soul by Jnanavarniya Karmas. But some of our friends would say, "No. We should not print or publish our Literature," because it will bring about sin. Our Dharma asks every one of us to propagate the Truth, *Marga-prabavana*, as a religious duty; but our brethren would ask us not to allow others to touch or read our Books. We simply ask our friends if they are followers of the Jainism of Mahavira the Blessed Lord who taught His Law to all living beings irrespective of caste or colour or birth, whether man or beast or bird.

By their negligence and carelessness, the Jains have already lost the major portion of their sacred literature. What little we have is nothing when compared with what we have irretrievably lost. The Angas and Purvas are no where. Even among the works of the latterday Acharyas many important books are not to be found. Where is Samantabhadra's *Gandahastimahabashya*—the Hammer of false faiths? Echo answers where! We have reason to believe that Jain Acharyas wrote on all subjects including Mathematics, Physics, Chemistry, Physiology, Medicine, Music, Astronomy and Astrology. And where are they to be found now? Perhaps they were lost during the persecutions.

History narrates lamentable accounts of how the bigoted antagonists of Jainism burnt and destroyed the libraries of the Jains. But if the Jains had taken timely care to multiply copies of their books and spread them throughout the country, it would have been possible for us to find at least one or two copies of all the works in some remote corner of the country.

Our people have lost a good deal of their Literature in two other ways also. When they did not care for their precious books, the non-Jains easily misappropriated them, made

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certain omissions or alterations and claimed them as their own. In this way several didactic works and Grammar in Tamil and Canarese are lost to the Jains. Those other books for which neither the Jains nor the non-Jains care, are taken possession of by ants, worms and insects which eat them away day by day. Should this be the fate of the works that have been the fruits of deep meditation, calm thinking and austere penance!

If the Jains think for a while calmly on the marvellous effects of Books on men they will not neglect them as they have been doing till now.

"What built St. Paul's Cathedral?" asks Carlyle "Look at the heart of the matter, it was that divine Hebrew Book."—We ask our Jain brethren, 'What erected the splendid statue of Bahubali?'—that wonder of the world. Was it not the small story that a northern merchant narrated to Chamundaraya? What made, we again ask, 'Pujiyapada and Vidyanandi and numerous other Brahmanical scholars to embrace Jainism? Let our brethren sit and contemplate. "The Books still accomplish miracles. They persuade men .....It is the strangest of things, yet nothing is truer."

To prove ourselves worthy of our illustrious ancestors we have, in the first place, to save our Literature from decay and destruction. We have to establish in 4 or 5 important centres Jain Libraries where copies of all available Jain manuscripts, copper plates and inscriptions should be kept and be made available for all. Adequate arrangements should also be made to print and publish all the important unpublished Jain works with translations in English, Tamil, Canarese, Hindi etc, and give them for cheap rates.

Pamphlets on Jainism should be published in every language and distributed free throughout the world. Jainism is not the exclusive property of the Jains. It belongs to every living being. It is the harbinger of peace and goodwill to every soul and is its sure guide on the path to Eternal Life, Bliss and Power.

C. S. MALLINATH.

## CAR PROCESSIONS.

**J**AINISM is said to be an antiquated, obsolete and dying religion. If you ask your questioner what is meant by religion, the answer given is usually of a sectarian nature. The sects are only concerned with their own particular point of view and are ever asserting themselves at the expense of religion, until the jewel of religious idealism becomes concealed within a myriad casquets that are decorated with the musings of sentimental and often unbalanced minds. Car processions and other similar celebrations are good but the amount of benefit from them is very small if the religious idealism thus symbolized is obscured on behalf of some narrow-minded assertion.

The Jains are already impressed with the Truth of Jainism and they mostly attend the processions as one attends a Fair—to enjoy themselves. The non-Jains, on the other hand, mostly look upon such processions as extravagant and foolish, considering them to be the playful display of childish devotion of an idolatrous community. Sometimes one is apt to think that the criticism involving the uselessness of Car processions is right, but a further consideration reveals the fact that the origin of this material worldly splendour has been almost forgotten. All forms of spectacular processions speak of the ideality that has been lost, and not of the idolatry said to be manifested on such occasions.

The true Prabhavana (glorification) of Jainism lies in the conversion of non-Jains and in the spreading of the Jaina Thought all over the world. This cannot be accomplished by means of Car processions so much as by means of books and the founding of Libraries in different parts of the world. If half the money spent over the Car processions could be utilized in the publication of Jaina literature, the religion of Jainism would commence to liberate many souls from delusion and error. It could not then be said that the Faith of Jainism is dead.



Jainism is a call to look into the heart of things, and its Light reveals the fact that darkness is still with us and the sorrow of the world has not decreased. Men's hearts have failed them through fear, and few have heard the call to stand for Right Faith, Right Knowledge and Right Conduct. The call and the choice are ever operating within us, and the courage of the noble heart will be acquired by all who dare to be true to the guidance of the religious spirit to be found within the teaching of Jainism.

Car processions are like casquets, they both contain hidden gems of truth. This interior truth is the jewel, the pearl without price. The casquet is useless without its contents, no matter how beautiful it may appear to our eyes. We are called upon to search for the contents in the casquet of Jainism, the finding of which will quench the thirst of all souls who are endeavouring to understand the Reality of Being embodied within the phrase "Man know thyself."

No! the faith of Jainism is not dead, Mahavira still proclaims its universalism under the banner of Ahimsa! Jainism has maintained itself throughout the ages and its propaganda work must ever be continued so that the overcoming of all that aids the rule of delusion and error can be accomplished. Mahavira taught that Truth which embraces the fullness of wisdom, understanding, mercy, justice, and beauty. He did not preach a life of idleness and uselessness, he did not ask us to withdraw from a life of usefulness, but if we have fallen on the Path, we are not to continue to nurse our bruises but to rise and take part in the great ritual of duty. Thus the Car procession takes us back to useful work in a communal sense, because we are led to recognize the law of non-injury the fulfilment of which is the only way to joy and peace, and that glorious happiness of all living beings which a Car procession ever symbolizes.

A. GORDON,  
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## Message to the Jains in India.

**T**HE Jains are a dying community and yet Jainism is an eternally living religion, it cannot possibly die out.

The existing Jaina community is suffering from excessive lethargy. Occasionally you come across an enthusiastic man here and there who wishes to glorify his religion and to see it spread; and less occasionally you come across a man more advanced in age who may be interested in the spreading of Jainism. I think the only one known to me amongst the latter is Mr. Umedsingh Musaddi Lal of Amritsar, though I must not omit to mention the name of Brahmachari Sital Prasad Ji in this connection.

The only remedy for this lethargy is the infusion of 'fresh blood' from outside. It is not very likely that the older members of the non-Jaina communities can be influenced to embrace Jainism, because they have their ideas cut and dried, and cannot be readily induced to make an extensive study now. We must, therefore, approach the coming generation and attract them into the Jaina fold in large numbers. This can be accomplished easily. The truth is that thought rules the world. If the Jaina thought is ruling the world everybody will be longing to familiarise himself with the Jaina doctrine, which is attractive enough in itself. We must, therefore, publish Jaina Literature and distribute it in very large quantities, particularly as we have got to conquer the whole world and not merely a nook or corner of it. This is the message I wish to send to the Jains in India from a distance of 6,000 miles on the occasion of Mahavira's birthday celebration.

*London, 4th March 1931.*

C. R. JAIN.

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# CONCEPTION OF SOUL IN JAINA PHILOSOPHY.\*

BY

HIRALAL JAIN, M.A., LL.B.

IN summing up his 'last words on Evolution' Earnest Haeckel says, "the very interesting and important phenomena of impregnation have only been known to us in details for thirty years. It has been conclusively shown, after a number of detailed investigation, that the individual development of the embryo from the stem-cell or fertilised ovum is controlled by the same laws in all cases.' Continuing, he says "One important result of these modern discoveries was the phenomena given to one fact that the personal soul has a beginning of existence and that we can determine the precise moment in which this takes place; it is when the parent cells, the ovum and the spermatazoon, coalesce. Hence what we call the *soul* of man or animal has not *persisted*; but begins its career at the moment of impregnation. It is bound up with the chemical constitution of plasm which is the vehicle of heredity in the nucleus of the maternal ovum and the paternal spermatazoon. One cannot see how a being that has thus a beginning of existence can afterwards prove to be immortal." In these words, Haeckel has laid bare before us the phenomenon of life as analysed by Modern Science. Another similar but more important research of modern science was explained to us by our great scientist Dr. Dhar only the other day when he showed how animal life actually begins with the chemical process of oxidation and how it comes to an end with the stoppage of this oxidation in our system. No body can be blind to the claim of science to be a safe means for revealing truth. Its claim is so wonderfully substantiated by its achievements that we can say

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\* A paper read before the Oriental Society of the Allahabad University on the 29th November, 1924 and published in the *Jaina Hostel Magazine*, Allahabad, Vol. V, No. 3.

that modern life and modern thought are mainly the result of modern science. To discuss, however, the above view of modern science on its merits, is beyond the scope of this paper and much more beyond the power of the speaker before you. But it is very desirable that side by side with the latest scientific researches about life we take stock of what the ancient masterly minds of the East have bequeathed us in the field. The idea of there being nothing beyond matter in the phenomenon of life, is not new to India. One of the very ancient sages of this country has taught that there is no plausible reason or evidence to demonstrate the existence of soul as something distinct and separate from matter and material forces, and that, consciousness is merely the resultant of the concussion of the brain matter. Just as liver secretes bile, so brain produces consciousness. But inspite of all its modern colour this conception of Charvaka has never appealed to the better sense of the country. To our best minds, the phenomena of consciousness, of feeling, willing, memory and intellection have appeared to be fundamentally connected, not with matter but with an altogether distinct substance which in its nature and character is consciousness and nothing else. This substance they hold to be the centre and basis of life. A general recognition of Atma, as this life substance has been called, is the earliest and the greatest triumph of metaphysical research in India of which we have any trace. How thorough a ground the idea has gained in the country is evinced by the fact that it forms the first principle of the various philosophical schools that developed here from time to time through a long course of not less than thirty centuries. The materialistic school of Charvaka, on the other hand, has never seen any potent exponent after its originator and has never commanded any appreciably large following in the country ; while those schools that recognised the existence of Atma or soul, have flourished well having stood the test of time. What these schools concern themselves mainly with, is the origin and ultimate goal of this life substance, the Atma or the soul. On these two points—the



origin and the ultimate goal of life—the philosophical systems differ widely from each other. I shall here attempt to explain very briefly what the Jain system has to say on the subject.

The question of the origin of life, which has been the subject of so much dispute and discussion among other systems, is once for all set at rest in Jain Philosophy by the assumption that life is beginningless. This means that the soul substance of an individual has not come into existence at any particular point of time, but has always, from times beginningless, existed in a conditioned state. There is no evidence neither direct nor inferential, to show us to a time when all this was not. This same view we find expressed by Lord Krishna when he teaches to Arjun *na tv eva ham jatunāsam, na tvam, name janatīṇa*: 'Nor at any time, verily, was I not, nor thou nor these princes of men!' And when once it is believed that this order of the universe has no point of origin, the necessity of assuming a creator is *ipso facto* gone. Hence consistently with its view of beginninglessness of life, the Jain system does not recognize any creator.

The definition of soul, according to the Jaina philosophy, is that it is "characterised by consciousness (that is, knowledge and perception), is incorporeal, is an agent, has the same extent as its body, is the enjoyer of its actions, exists in Sansara, and, in its liberated state, has an upward motion."

This definition establishes the Jaina view of the soul and at the same time distinguishes it from that of other systems. Commenting upon the above definition Brahmadeva observes that the 'existence of Jiva is asserted to refute Charvaka, its characteristics of Jnana and Darshana are meant to refute the followers of 'Nyaya,' (who hold that a thing and its qualities are permanently distinct), its formlessness is asserted against the Bhatta school, that it is an agent is said against Sankhyas, that of having the same extent as its body is expressed against the three. *viz.*, the Nyaya, Mimamsa and

Sankhya views, that it is the enjoyer of Karma is said to refute the Buddhistic view, that of being in Samsara is said against Sadasiva, that of being Siddha, to refute Bhatta and Charvaka, and that of having upward motion, to refute the views of all other writers.

Thus, the nine attributes, that characterise a soul, are (1) that it is a substance, (2) a substratum of the quality of consciousness, (3) incorporeal, (4) a doer of actions, (5) an enjoyer of the fruit of its actions, (6) continues in the cycle of metempsychosis so long as it is conditioned by a body, (7) pervades the body that it occupies, (8) when it becomes liberated it has a tendency to move up since it is immaterial substance, (9) and is not cognisable by any of the senses. In practice, a soul may be recognised by the outward signs of the senses and the phenomenon of respiration. Where these are observable, there is life and consequently a soul. In essence, what distinguishes the soul from the non soul is consciousness (chetana) which is possessed by the one and not by the other, and this consciousness reveals itself in such phenomena as feeling, memory, will, desire etc., from which, in fact, the existence of soul has been inferred, in as much as pure matter proves to be incapable of producing these phenomena.

A soul is a simple unit, and, as such, is indestructible. There is an infinite number of such units in the universe, and these always continue their separate existence. On this point, Jainism differs from Vedantism which declares that all life is animated by one conscious being into which all merge their individuality at the time of Nirvan; but it agrees with the Sankhya view which recognizes a Plurality of Purushas. All existing souls are divisible into two classes the liberated (Siddha) and the non-liberated (Samsari). Leaving aside the first for the present, the second are those that are revolving in the cycle of metempsychosis, that is, are conditioned by physical bodies, on account of which they are subject to frequent births and deaths and constant pleasure and pain. The bodies that fall to the lot of souls on earth are either mobile (Trasa) or immobile (Sthavara). Trees are the instances of



the latter class, while those of the former class need not be told. In plant-life, a soul has only one sense manifest *i.e.*, the sense of touch. The mobile beings are either two-sensed, three-sensed, four-sensed or five-sensed, possessing, in due order, the senses of taste, smell, sight and hearing. Worms, oysters, conches etc., are examples of two-sensed beings; bugs, lice etc., of three-sensed; mosquitoes, flies, bees etc., of four-sensed; while men, birds and beasts are examples of the five-sensed beings. Five-sensed beings are either Samjñi or Asamjñi, that is, either those with mind or without it. Those that can be taught to reproduce words or sounds and actions are Samjñi, while those that cannot be so taught are Asamjñi. Samjñi consists in attempts to gain what is beneficial and leave what is harmful *i.e.*, a discrimination between good and evil. The division seems to be equivalent to that between rational and irrational five-sensed animals, but the scope of the former is more wide here, as a dog for example, is counted as irrational, while in the Jain classification it is Samjñi.

The class of one-sensed beings does not exhaust with plant life alone. Jainism recognises forms of life even lower and more minute than plant life. These are found in the element-bodied beings. Like the plants, the minutest particles of earth, water, fire and air possess life, and they are respectively called *pratvi kayika*, *jalakayika*, *agni kayika* and *vayu kayika* Jivas. These, together with the Plant-Jivas (*vanaspati kayikas*) are called the five *Sthavara* (immobile) Jivas. This theory of elements possessing life has been technically called *Hylozoism* by the Westerns. It is peculiar to the Jaina system as nothing like it exists in other systems of philosophy. Though it is possible to point out passages from the ancient Brahmanical texts like the *Upanishads*, in which elements have been spoken of as animated, we nowhere find the principle clearly and systematically formulated in any of the Brahmanical Philosophies.

Still more peculiar is the Jaina theory of *Nigod*—beings. This form of life is one degree lower than even that of the single-sensed beings. Here, even the bodily sense or the

sense of touch is not manifest, and the souls inhabit a part of another's body. An infinitesimally small globe ensouls innumerable Jivas which thus possess a common body and have their respiration and nourishment in common. You cannot kill one without killing all. Every point in the bodies of all living beings, with the exception of a very few, is the seat of such a colony of innumerable souls. Many herbs, plants, fruits and roots that possess no continuous nerves in their organism are said to be the seats of incountable Nigod beings. These Nigod Jivas furnish the supply of souls in place of those which have reached Nirvana. The supply, thus, is inexhaustible. An infinitesimally small fraction of a single Nigod colony has sufficed to replace the vacancy caused in the world by the Nirvana of the souls that have up till now become liberated. These Nigod Jivas are in the lowest and the most miserable state of existence. Their life-span is very short. In one Svasa or breath, they are said to undergo no less than eighteen births and deaths and so in about three quarters of an hour finish over 3500 lives. Most of these Jivas are such as have never so far entered higher forms of life. These are called Nitya Nigod. Others having sometimes gone forth into higher conditions of life, have been recondemned to the same wretched state by their very inauspicious Karmas. From this lowest grade of life to the highest state of soul in liberation, Jainism recognises eighty-four lakhs of species of living beings.

As has been said above, Jainism does not admit the agency of any supreme being in creating and ruling the Universe. As for creation, the necessity of any supreme being is obviated by the assumption that it is beginningless. The question now is how birth and death, happiness and misery, migration from life to life that we have tacitly assumed, are brought about. What is the agency that causes these frequent changes in a more or less consistent, uniform and orderly manner? Jain philosophy answers this by its elaborate theory of Karma.

In all forms of life that have been explained above, we

have to deal with souls not pure in their substance but contaminated with matter of which the grossest form is the bodily organism. The simplest indivisible unit of this matter or Ajiva is of infinitesimally small dimensions. The nearest approach to the final Atom or Paramanu is the electron of modern science, which Sir Oliver Lodge thus describes "If an electron is represented by a sphere an inch in diameter, the diameter of an atom of matter on the same scale is a mile and a half. Or, if an atom of matter is represented by the size of this theatre, an electron is represented, on the same scale, by a printer's full stop." Such paramanus are pervading the whole space and are constantly in motion under the influence of their inherent process of attraction and repulsion. When these paramanus come in contact with the soul substance and are absorbed by it, they forge Karmic energies that are potential enough to carry the soul from condition to condition and existence to existence. The greater the amount of this Karmic matter in the soul, the less manifest its quality of consciousness is and consequently the lower the form of its existence. The lesser the amount of the matter, the greater are the soul's powers of knowledge and the higher its state of existence. Taken by itself, a soul is an immaterial substance and as such should be invulnerable to any matter howsoever fine. It is in fact so. Hence a soul that has once become pure and liberated can never again be caught in to the shackles of karmic matter. But in its impure and imperfect state in which we find it in the world, it is liable to be disturbed within itself. By such disturbance its integrity is broken, an unctuousness is produced within it which draws to and lets settle upon it a certain amount of matter which, combining with soul particles, generates Prakritis or Karmic energies that we just spoke of. The disturbance takes place by thought, deed or word activities, which in their turn have their root in Kashayas or passions such as pride, anger, greed and deceit. These are sentiments that arouse activities and set afoot an inflow of Karmic matter. These sentiments themselves are no part of a pure soul; they are only the



resultants of previous Karmic forces. Thus, the force of previous Karmas arouses passions and passions create fresh Karmas. Consequently, inflow of fresh Karmas cannot be stopped without exhausting or mitigating the force of the previous Karmas. Thus a soul is bound by a continuous chain of Karmas.

Different kinds of stimulus in the soul forge different kinds of Karmic energies. Thus the kinds of energies are innumerable but 148 varieties of them have been recorded, falling within eight wider classes. Jnanavarniya Karma obstructs the manifestation of the soul's inherent quality of knowledge, Darsanavarniya affects its perception, Mohaniya obstructs the grasp of right principles and right conduct, Antaraya, meddles with the achievement of success in one's undertakings, Nama Karma determines one's position in life, Ayu Karma, one's duration of life, Jati, the class of its birth, while Vedaniya brings about the experiences of pleasure and pain. Of these, the Nama Karma alone comprises forty-two energies which explain most of the incidents of life and birth. Every little incident, howsoever insignificant, can be explained in the light of these *Prikrities*. Good and bad activities, alike, produce Karmic energies. The former produce *Punya Prikrities* which bring about agreeable experiences, while the latter produce *Papa Prikrities* which cause disagreeable experiences. Both, nevertheless, are material bondages, the only difference being that in one case the chains are golden while in the other they are iron.

The accumulated Karma-matter constitutes the first body or casing of the soul, and it is called *Karmana Sarira*. This subtle material body is held together with the immaterial soul substance by another fine body called *Taijasa Sarira*, a sort of electric or magnetic body. The soul together with its *Karmana* and *Taijasa Sarira* forms the nucleus or primary germ of life. These two forms of bodies accompany the soul always in *Samsara*, even in its state of transmigration which is brought about by these two bodies. Death only severs the connection of a soul with its outermost gross body which

in the case of worldly animals is called Audarika Sarira, in the case of heavenly and hellish beings is called Vaikriyaka, and in a special condition sometimes occasioned in mighty sages is called Aharaka Sarira. Every organism of a Sam-sari Jiva is thus an organic unity of two distinct entities Jiva and Ajiva, soul and body. All mental states like Buddhi, Manas, Ahamkara are the affections or modifications of the conscious soul caused by the Karmic matter; and similar are the various sense-perceptions. They are simply special manifestations of soul's consciousness. Soul and body are here brought together in casual interrelation and a change in one always involves two antecedents, one physical and the other psychical.

Having said enough with regard to the Jaina view of the phenomenon of life, I now pass on to the consideration of the ultimate goal of life as laid down by Jain seers. The condition of subjection to birth and death, constant change and decay, to varied forms of experiences of pleasure and pain, is not a happy one, and it has failed to satisfy the minds of the aspiring sages of the East who, with Wordsworth, have always longed 'for a repose that ever is the same.' As seen above, all worldliness of the soul is due to its connection with matter. By itself, soul is immutable and endowed with the quality of consciousness. "Consciousness being the very nature of the soul, and all things being knowable by nature perfection in knowledge, that is omniscience, is predicable in respect of the essential nature of each and every individual. As to the knowability of all things the proposition I think must be accepted on all hands that all things in nature are knowable, which means not that there is nothing unknown to us to-day, but that, that which will never be known by any one at all, is non-existent, for that which will never be known to any one will never be known, much less proved to be existing." Now since all knowledge is a form of consciousness, it follows that every living being is endowed with the potentiality to know all things unlimited by time and space. To realise this state of purity and consciousness and thus to become

all knowing and immune from all the varied experiences of life, is the Goal that is set for every living being in Jaina philosophy. It is the state of perfection, Nirvana or Moksha, and it is achievable by absolutely freeing the soul from the shackles of matter. This is to be achieved by stopping the inflow of fresh Karmic matter into the soul, and by shaking off the Karmic matter that already clings to the soul. And how can the inflow of matter into soul be stopped? Of course by remedying the cause that gives rise to the process. We have seen above that this inflow is caused by a condition of receptivity produced in the soul by certain impellent forces, the forces of passion. Hence passions have to be controlled and gradually eliminated altogether. The ethical system of the Jains has this end in view. As to the destruction of the existing Karmas, it has to be brought about by letting them spend their force and fall out without arousing in the soul the receptivity for fresh Karmas. The Jaina system of monasticism i.e., of Tapa and Yoga, has been designed for this purpose. How the various practices and vows help one in stopping the inflow of Karmas and in consuming the existing bonds, involves the discussion of the whole theory of 'Samvara' and Nirjara and is a subject by itself.

When a soul is absolutely absolved from matter, it moves upward. It is a very light, incorporeal substance, the lightest of everything, and it is a scientific fact that a light thing has a tendency to move up. How far, then, does the soul go upward? The space is limitless, infinite, and it would seem that it may ever remain moving upward. It is not however so. Motion in space is possible only by the existence of a substance called 'Dharma' in Jain philosophy, as rest in space is possible on account of the existence of another substance called 'Adharma.' These substances, the Jaina seers have declared, exist only in a limited portion of the infinite space, called Lokakasa as distinguished from the limitless void called Alokakasa. A pure soul, with the help of this principle of motion (Dharma), moves to the highest point of Lokakasa. There in the Abode of the Siddhas the liberated,



the Gods of the Jainas, Mukta Jivas dwell for eternity, in a state of infinite knowledge and perception, unbounded happiness and unlimited power. They have for ever passed out of the cycle of metempsychosis.

One thing more, and I have done. The Jaina theory of six *leshyas* of soul has wrongly been interpreted to be the same as the division of the *Ajivakas* of souls into six classes according to their colour. Jainism does not at all recognise, has in fact no space in its system to admit, that the incorporeal soul can have any colour. All souls in their true character are thoroughly homogeneous and alike, and made up of similar stuff. The six *leshyas* or colours have been spoken of in Jaina philosophy to symbolise the different worldly natures which living beings develop by their Karmic energies. The distinction altogether ceases with the Karmic energies. The idea of speaking of the psychical nature of living beings in terms of physical colours may have been borrowed by the Jains from the *Ajivakas*, or as is equally possible by the latter from the former, the principle however has entirely different significance in the two systems and should not be confused.

To recapitulate. The soul is an independant substance and is eternal. Matter is another independant substance and is eternal. The connection of soul and matter is beginningless and is the cause of all worldly misery and trouble. This connection is always being renewed, in as much as matter flows into the soul and keeps in tact its *Karmana Sarira*. By stopping the inflow of *Karmas* and by destroying the existing bonds, the supreme status of Godhood is achieved. "Jainism, thus, aims not at making mankind irresponsible for their doings, nor at turning them into an army of hungry beggars constantly begging boons from some real or imaginary super human agency, nor yet at converting its votaries into fanatics of unrequited love, revolving moth—like round some luminous spiritual 'magnet' to be ultimately absorbed by it, but at raising every one who cares to follow its method to the supreme status of Godhood." What Jainism discards is the idea of the governance of animal destinies by any supreme

agency ; what it lays emphasis on is that every living being is the architect of his own fate. The most natural interpretation of some of the lines of the ' Lord's Song ' leads us to the same view.

Na kartritvam na karmani lokasya srujati prabhu  
 Na karmaphala samyogam svabhavastu pravartate  
 Nadatte kasyachitpapam na chaiva sukritam vibhuhu  
 Ajnanenavratam janam tena muhayantijantavaha  
 Uddharedatmanatmanam natmanabhava sadayeta  
 Atmaivahyatmano banduratmaivaripuratmana.

' The Lord does not create the idea of agency, nor the actions, nor yet the union of action with its fruit, it is the nature of things that prevails. The Lord does not remove the sin of anybody nor take away his meritable doings. Knowledge is enveloped by Nescience, hence mortals are deluded. One should raise the soul by the exertions of the self ; let not any body depress his soul. The soul is verily the friend of the soul, the soul is also the enemy of the soul.

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## THE SHANTINIKETAN OF THE JAINAS

BY

BHARATIYA SAHITYA VISHARADA,  
 Dr. CHARLOTTE KRAUSE (LEIPZIG.)

**T**HE jungles of Gwalior, haunted by those giant tigers and fierce leopards for which the kingdom is famous, close round a little paradise of quietness and beauty : Shivpuri or Sipri, the summer residence of the court, and favourite place of the late Maharaja Madhavrao Scindia, who spent a fortune to increase its natural charms.

It is indeed a lovely little place with its stately summer palace, with its neat summer bungalows, its brand-new public buildings, its gardens, hills and lakes, with the splendid Chattri Buildings of the Scindia family, and with the net-work of

cleanly kept broad roads, which wind like long carpets of scarlet velvet through endless sweet-smelling green forests. No wonder therefore that Sipri attracts every year, in the rainy season, when it is pleasant and cool there, crowds of travellers and tourists.

Here it was where late Jain Acharya Vijaya Dharma Suri, touring between Gujarat and Benares, had to make a long halt, forced upon him by severe illness, and where, in spite of the active devotion of the whole population, and in spite of the best of doctors and medicines, he finally passed away on September 5th 1929.

He was a Jain Acharya, *i.e.*, a leader amongst the ascetics of the Jain community, and as such he was a great preacher, writer, scholar and social reformer. His popularity and renown were not confined to the Jain community itself, but they had spread as far as Europe and America, with whose Jain scholars he had been in continuous touch. For he had always considered it the aim of his life to work for the elucidation and propagation of his own beloved religion. This was also the underlying motive, when he left Sweet Gajarat, the centre of Jainism, with its devoted and amiable population, in order to carry Jain Ethics and Jain Culture into the country round about and east of Benares, districts which were once all Jain, but whose population have now forgotten the faith of their forefathers, and have fallen back to meat-eating long ago. During several years, he preached and taught the Jain doctrine of Non-injury in Benares itself, the centre of orthodox Hinduism, where scorn and fanatic hatred greeted him on his entrance, and from where he departed, loaded with honours, and under the tears and blessings of an enchanted population. A way of triumph was his tour to distant Calcutta, where eminent people like Dr. Sattischandra Vidyabhushana, Mahamahopadhyaya Haraprasad Shastri, and others, paid their tribute of admiration to the great Acharya, and a victorious religious campaign was his pilgrimage to the sacred shrines of Gujarat and of his mother country Kathiawad.



It was on his walking tour from Kathiawad back to Benares, that the indefatigable wanderer was forced to make that long involuntary halt at Shivpuri. He died. The plot of land, where, in flames of pure sandal-wood, the body of the Acharya was cremated, has been made over by His Late Highness Madhavrao Scindia to those who considered it their sacred duty to cultivate the memory of their beloved master.

Since then, seven years have passed. The Samadhi ground, once deserted jungle, haunted by jackals, leopards, and snakes, has changed into a bright little oasis, full of clusters of white buildings, and gardens, and full of blithe, striving, young life.

The Samadhi ground, to say it in plain words, is to-day a flourishing religious Ashram, a Jain Ashram, which, prospering in the cool shadow of the Memorial Temple of the deceased Acharya, gives shelter and training to half a hundred of solemn-eyed, dignified, hopeful Jain and other boys hailing from all parts of India, and which, in more than one respect, enjoys the active sympathy of the enlightened Council of Gwalior State, and the warm esteem of the court.

Everybody who enters the chief gate of the large compound, is surprised at the harmonious arrangement of the buildings, whose long colonnades of marble-like lime-stone extend to both sides of the simple, but beautiful Memorial Temple, forming a frame in horse-shoe-shape round the whole airy compound: a school building right, and a boarding house left of the Memorial Temple one of them bordering upon the refectory etc., buildings, the other upon the Upashraya, which serves as a domicile for monks, and on the gymnasium. Each of the two rows of buildings terminates, towards the front side of the compound, into a small, neat, creeper-clad guest-house.

As the Chattri of Vijaya Dharma Suri dominates the site of the Ashram, just so the deceased Acharya's spirit permeates the whole life of its inhabitants. It is a spirit of tolerance, of non-injury, of eagerness to learn, to strive forward, and to

grasp all that is valuable, and a spirit of fertile co-operation between East and West. The boys are trained in the ancient Jain sciences, Sanskrit Grammar, Prakrit Grammar, Logic, Kavya; they are taught to understand the sacred books of their time-honoured religion, and to acquire a firm knowledge of Jain Dogmatic and Jain Philosophy. But it is not dead knowledge to them. It is part of their own life, part of their own self. One must have heard them discuss problems of modern science or of European Materialism, with one another, from the standpoint of their religion, and one must have seen them rush to that direction of the neighbouring fields from where the report of a hunter's gun has been heard, to call to account the bold violater of the holiest of ethic laws: then one will understand what that means.

The ideal of what a Jaina's life can be, is daily before their eyes, in the shape of the renunciating and pure life of the few monks, who are the protectors and organizers of the institution, and with whom they are in daily contact, who are their consolators in sorrow and depression, their guides in difficulties, their friends and fathers, the judges of their transgressions, and their teachers and Gurus. At present, Muni Vidyavijaya, the famous orator, author, and organizer, and scholar, is the responsible head of the institution. It is to his example and influence that the students owe their astonishing premature ability of lecturing and writing. And it is he who encourages them to grasp the best of what the West can give them. Though they dress in the native dhotie, sit on the ground with crossed legs during their lessons, and sleep on wooden cots in the manner of the Brahmacharees of old, still the whole system of administration and the whole spirit of gay manly discipline which pervades the institution, reminds one of the fresh and healthy atmosphere of European boarding schools. Both the wings of the boarding house, which adjoin each other in a right angle, with their long rows of neatly arranged cots can be commanded simultaneously by the housemaster, from his huge throne—like cot in the centre of the angle, whereas those of the elder, authoritative

students, are arranged in such a way as to command each a group of younger students in their turn.

They study and think in the old native style, starting and winding up their daily work with prayer and worship, and keeping to the old method of cramming rather than studying, still as it becomes young men of the practical twentieth century, they do not disregard bodily exercise, they do not forget to imbibe from energy by daily systematical gymnastic practice and military drill, and even by temporary camp-life, in the jungles, with self-cooked food and sleeping under tree and bush.

All of them study English, some of them German too: for it is one of the aims of their young lives to go to the West one day, and to speak before splendid audiences of learned men and women of the great world, about the beauty and truth of their religion, and to pass on to them the doctrine of their prophets, *viz.*, that mankind cannot be happy unless slaughtering animals, drinking alcohol, war and similar acts of injury and madness be definitely stopped, and all creatures be like brothers towards one another.

Some of them want to become social workers, some writers, some teachers, some political leaders, and there are not a few who dream of studying Jainology or the wider field of Indology at the feet of some authority in a German or English University, and of carrying on Jain researches after the western method. It was the Late Guru Maharaj himself, who first appreciated the value of Western philological methods, and who tried himself to carry them through, and to make his followers and disciples adopt them too. A wave of new interest generally sweeps through the institution, when one or other of their learned occidental guests, friends of the Late Acharya, or of his present successor, Acharya Vijaya Indra Suri, visit the Ashrama either in order to pay their respects to the memory of the Late Guru, or to profit from the profound learning of the monks of the Ashrama, who, faithful to the spirit of their master, are always ready, always



willing to lend all possible help to their European learned guests in every respect.

Thus, Sylvain Levi, Sten Konow, Moritz Winternitz, Walther Schubring, Franklin Edgerton, Helen M. Johnson, W. Norman Browne, and other representatives of Western Indology, visited the Ashram of late, some of them staying there for a longer, some for a more limited period, still all of them regretting to leave the sacred and blissful place too soon. It is only the author of these lines who has been fortunate enough to make the Ashrama her domicile for a couple of years, in order to study Jain Scriptures at the source and to realize the essence of modern Jain culture.

But, whether having visited the Ashram personally or not, everybody in Europe and America and India, who has some interest in Jainism and Jain studies, knows of Shivpuri as of that place where the ashes of the great Jain leader rest, where his spirit is living on amongst the inmates of the Ashrama, and where a perennial stream of learned information concerning Jainism is flowing to the benefit of all.

This is the Jain Pathasala of Shivpuri, as it is generally called, or the "Viratattva Prakashaka Mandal," as its official name runs: the amiable, prospering, charming "Shantiniketan" of the Jainas.

The Jain Community has every reason to be proud of this her young and promising offspring, which so hopefully prospers in the fresh and healthy atmosphere of broadmindedness and universal sympathy. Still, it requires again and again the patient rhetoric of its benign sponsor and patron, Acharya Vijayendra Suri, successor to the Late Mahatma, to make that reserved old lady remember her responsibility towards this modern child of hers, and to cause her to take the necessary care of its material wants. I wish and hope, his selfless admonitions will always find a willing ear.

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# PRACTICAL RELIGION.

BY

SITAL PRASAD BRAHMACHARI.

RELIGION is a way by which an impure soul may get rid of impurities and acquire true bliss and peacefulness latent in every soul, and, as long as the soul is not totally freed from all impurities and infirmities he may be a source of good to others.

The force which induces a soul to its spiritual advancement is religion. Religion must be practical. Its practice in its lowest part even may be experienced by the practitioner in reaping result from it. Practical religion must be followed by every mundane soul for its welfare.

Taking into consideration the valuable life of a man, I must say that it is his foremost duty to try to find proper answer to the following four questions and after having formed his firm belief as to their solution, he must not keep idle, but go on marching on the path to the end in view.

The questions are:—

- (1) *Who am I !*
- (2) *What is my duty to myself ?*
- (3) *What is around me ?*
- (4) *What is my duty to those around me ?*

I. The first question should be thought of from two points of view. First, the real point of view or *Nischaya naya* and second, the practical point of view or *Vyavahar naya*. The first point of view refers to the real nature of a thing while the second one to the different detailed attributes and conditions brought about by the auxiliary cause of other things. From the real point of view I am a soul, quite distinct in existence from all other souls, all matter and the other four immaterial unconscious substances such as medium of motion and rest i.e., Dharma and Adharma Dravya, Space and Time, i.e., *Akasha* and *Kala* and quite free from impure thought-activities and all material particles of

karmic dirt. In reality each Soul is pure all-knowing, all-perceiving, all-happy, all-peaceful, having infinite power etc, without any material form, yet having a form according to the size of the body it occupies, but having power to expand so as to cover even all the universe *Loka*. Each soul in reality is the doer of its own natural and pure modifications and is the enjoyer of its own pure nectar of Bliss. I am such a pure and high Soul in no way different from any other Pure Soul as regards attributes

From practical point of view, I am impure now, possessing little knowledge, power and beauty, and am entangled in a body which is made up of particles and is subjected to decay. I am not peaceful and happy, but am obliged to suffer different kinds of miseries and frail pleasures which become the cause of arousing passions, anger, pride, deceit and greed. This is the condition which is quite evident to me. It requires no proof. In order to be convinced of my real nature, I must think out and find out proof and then I must be quite a firm believer in my real nature.

*Consciousness* cannot be the property of any material thing. Voluntary action and change of desires cannot be found in any condition of any matter. Any matter in any form, such as electricity, light etc., can go on with its force and action without any voluntary change of action. The beings which are conscious are seen working quite opposite to matter. An ant while going at a certain place for a thing can change its path if frightened or obstructed. If it gets any smell from a long distance, it will voluntarily follow that course of smell and reach to the place of its issue and enjoy the thing.

Consciousness is an attribute of *Soul* and not of matter. That which can be conscious of all that is to be known is consciousness. Therefore each conscious soul has latent power of all-knowing and all-perceiving.

*Peacefulness* or disregard to worldly pleasures and pains is the real nature of soul; because it is helpful to conscious activity, while all passions are a hindrance to knowledge and therefore are foreign to soul's nature. Peaceful soul can



advance in knowledge and can peruse and digest many sciences. Passionate souls are impure and obscure whatever knowledge they are possessed of.

True bliss is also an attribute of soul, each soul when less in passions and engaged in peaceful thoughts, experiences a kind of happiness within. Passions and ignorance and wrong belief hinder a soul from realising true bliss in its own self. Any soul can realise this happiness to the extent it leaves off its passions, ignorance and wrong belief. Every man can be confident of the fact that there is true and natural bliss in a soul, if he thinks out and tries to find out the source of happiness which a man gets at performing any good deed of charity or help by sacrificing his desire and attachments. A man who feeds the poor, feels happiness, because he has sacrificed some of his attachment to the things which he distributes among them. A soul free from all passions, ignorance and wrong belief is always enjoying true and natural bliss. Thus it is proved that I am in reality possessed of all consciousness, passionlessness or peacefulness and bliss.

I am not material, not made up of particles of matter, because I feel pleasure and pain wholly at one time, not in one part only, I am therefore an unbroken whole and immaterial, free from colour, smell, taste, and touch, the attributes of matter.

Then I am pure by nature, but impure in the present condition. This is the answer to the first question.

II. My duty to myself is to get rid of passions and desires, which are the causes of impurity of the soul and thus to realise true bliss even in this life and to prepare the ground for realising this bliss in future life. The way to this end is to meditate and concentrate upon my own true nature direct or through the help of other pure souls by remembering their pure spiritual attributes. A man can advance spiritually rapidly if his mind is freed from all worldly cares for money, wife, children and land. Leading the life of a saint, he can devote his whole time to the pursuit of self-purification. He can support his body by alms once a day given

honorably by a religious layman. This life is the surest and the only way to freedom from all passions and impurities. Those who cannot at once walk on this path, may lead the life of a layman, following the six undermentioned duties daily for self-realisation.

(1) Worship of the Great Heroes who have purified themselves; either to them directly if they are present or to them indirectly by installing their meditative figures or images in their full manly form.

(2) Hearing spiritual lectures from the Preceptors and honouring them.

(3) Reading spiritual books which describe the true philosophy of soul and its freedom.

(4) Meditation at a lonely place for some time, each morning and evening to acquire self-realisation.

(5) Practice of self-control by keeping restraint over five sense desires, checking them from impure food and other enjoyments.

(6) Charity of food, medicine, knowledge and compassion to those who are in need of them. It removes the great passion of greed and pride and makes a man noble and kind-hearted.

III. Now we come to the answer of the third question. I see around me many living beings, conscious as I am, occupying bodies of men, animals, trees, minerals, water, fire and air. Also I see matter in different forms of mountains, houses, pots, cloth, light, sound etc., besides Time and Space and Media of motion and rest.

IV. Answer to the fourth question is this that I must look to all living and non-living things around my soul quite distinct from me with no attachment to any one of them. Indifference to them must be a guide for me to be saved from indulgence in their impure love. Yet when I am not in meditation, but am engaged in activity of mind, speech and body, I must have true love and friendship for all the living beings and should deal with them with the spirit of *Ahimsa*, non-injury or non-violence. Being a saint, he must protect

all the living beings by his ways of peaceful and careful engagements of walking, sitting, etc. Being a layman he must follow this rule of non-injury, as long as it lies in his power. A layman who has to earn his livelihood and other household engagements is quite unable to be free from injury to all the living beings. Yet he must not injure any one uselessly, carelessly and with disregard to their lives. It is the duty of a layman, therefore, to avoid the killing of poor dumb creatures for the sake of sacrifice to the deities who never can desire blood and flesh of any one, for the sake of food, as no human being is naturally a flesh-eater, but a vegetarian like the labouring animals such as horse, bullock, buffalo, elephant, camel, cow, goat etc., which never naturally taste flesh and are very useful to humanity; for the sake of hospitality of the guests, for the sake of fashions and fads, such as hunting or using things made up of bones, skin, hair etc., or for medicine. Being a king or ruler, he must be internally just and compassionate but he is required to punish those who are unjust or troublesome, or even to fight the robbers or invaders of the country, if they cannot be prohibited from doing harm by any other way. In other engagements of trade and agriculture or architecture, his mind must be just and compassionate, always trying to protect those whom he can protect or to do good to those whom he can reach for their good. As man is the highest creature in the world, he is in duty bound to take care of all the living creatures of the world.

Justice, compassion, and soul-love are the guidance of a layman whether he may be a king, judge, trader, crafts-man, or a labourer. A layman on the path of his religious duty should never act unjustly and cruelly. Too much greed for money and power should not be found in him. A layman goes on with his daily routine allowing time for his six above-mentioned daily duties for self-purification. A layman on this practical path of religion is very brave, courageous, fearless, good and just, always ready to punish those who are unjust or troublesome to others.



In short the above described practical religion must be the religion of humanity. This only can make humanity to follow the principle of "Live and let live" and direct it to refrain from injustice, tyranny, and causing hurt to the weak. The present world which has fallen to the tendency of greed for money to the sacrifice of all other qualities must learn the above religion which only can make lives brilliant like gold and gem.

I must state that the practical religion referred to above is *Jainism*." The ancient books by Sri *Kundkunda Acharya*, *Umaswami*, *Samantabhadra*, *Poojya-pada* and others is full of the description of this practical religion.

All the humanity in the world must be supplied with Jain literature in different languages of the world.

The Jain community must establish a Jain Sacred Book Publishing House with a fund of lacs to undertake this world-profiting task.

Besides, hundreds of Jain students of literature are required to sacrifice their lives for the cause of Jainism to follow it in their lives and to preach it to the world by travels in India and abroad.

Those Jains whose heart is glorified by the teachings of Sri Rishabha, Parsvanath and Mahavira must follow them to advance themselves and to raise humanity to advance in adopting the dignified path of *Practical Religion—Jainism*.

Before concluding this article, I must state that this practical religion gives immediate fruit to the follower in the following ways:—

- (1) Pure bliss and peacefulness is realised.
  - (2) Soul-force is increased.
  - (3) Fearlessness, courage and spirit of sacrifice is engendered.
  - (4) Impurity of Karmic dirt is lessened.
  - (5) Good Karmic matter flows in, while bad one is transformed into good one.
  - (6) Spirit of equanimity in sorrow and pleasure is acquired.
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## Some Sayings of Lord Mahavira \*

Subdue your Self, for the Self is difficult to subdue; if your Self is subdued, you will be happy in this world and in the next.

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Suffering from insects a great sage remains undisturbed. As an elephant at the head of the battle kills the enemy, so does a hero (in self control conquer the internal foe).

He should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood.

A houseless and poor monk who wanders from village to village may become tired of ascetic life: he should bear this trouble.

A sage should turn away from this discontent: he should wander about free from sins, guarded in himself, a tabernacle (as it were) of the Law, doing no actions, and perfectly passionless.

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If a layman abuses a monk, he should not grow angry against him; because he would be like a child, a monk should not grow angry.

If a monk hears bad words, cruel and rankling ones, he should silently overlook them, and not take them to heart.

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Four things of paramount value are difficult to obtain here by a living being: human birth, instruction in the Law, belief in it, and energy in self-control.

I. The universe is peopled by manifold creatures, who are, in this Samsara, born in different families and castes for having done various actions.

Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become Asuras in accordance with their actions.

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\* Selections from the translation of Uttaradhyayana Sutra by Dr. Jacobi.

Sometimes they become Kshattriyas, or Kandalas and Bukkasas, or worms and moths, or (insects called) Kunthu and ants.

Thus living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the Samsara, but they are like warriors (never tired of the battle of life.)

Living beings bewildered through the influence of their actions, distressed and suffering pains, undergo misery in non human births.

But by the cessation of Karman, perchance, living beings will reach in due time a pure state and be born as men.

II. And though they be born with a human body, it will be difficult for them to hear the Law, having heard which they will do penances, combat their passions and abstain from killing living beings.

III. And though, by chance, they may hear the Law, it will be difficult for them to believe in it; many who are shown their way, stray from it.

IV. And though they have heard the Law and believe in it, it is difficult for them to fulfil it strenuously; many who approve of the religion, do not adopt it.

Having been born as a man, having heard the Law believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness.

The pious obtain purity, and the pure stand firmly in the Law: (the soul afterwards) reaches the highest Nirvana, being like unto a fire fed with ghee.

Leave off the cause of sin, acquire fame through patience! (A man who acts upto this) will rise to the upper regions after having left this body of clay.

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You cannot prolong your life, therefore be not careless; you are past help when old age approaches. Consider this: what (protection) will careless people get, who living beings and do not exert themselves?

As the burglar caught in the breach of the wall perishes



by the work the sinner himself had executed, thus people in this life and the next cannot escape the effect of their own actions.

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External things weaken the intellect and allure many; therefore keep them out of your mind. Keep off delusion, remove pride, do not practise deceit, leave off greed.

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As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like (the charioteer) over the broken axle.

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Bark and skin (of a goat), nakedness, twisted hair, baldness—these (outward tokens) will not save a sinful ascetic.

A sinner, though he be a mendicant (friar), will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

All men who are ignorant of the Truth are subject to pain; in the endless Samsara they suffer in many ways.

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Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital and the third merchant came home after having lost his capital. This parable is taken from common life; learn (to apply it) to the Law. The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal.

---

He who brings back his capital, is (to be compared to) one who is born again as a man.

But he who increases his capital, is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of gods.

As a drop of water at the top of a blade of Kusagrass dwindles down to naught when compared with the ocean, so do human pleasures when compared with divine pleasures.

He who has not renounced pleasure, will miss his aim (i.e., the true end of his soul); for though he has been taught the right way, he will go astray again and again.

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A stupid, ignorant sinner who never fixes his thoughts on the soul's benefit and eternal welfare, but sinks down through hatred and the temptation of lust, will be ensnared as a fly is caught on glue.

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And if somebody should give the whole earth to one man, he would not have enough; so difficult is it to satisfy anybody.

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If there were numberless mountains of gold and silver, as big as Kailasa, they would not satisfy a greedy man; for his avidity is boundless like space.

---

Making faith his fortress, Penenace and Self-control the bolt (of its gate), Patience its strong wall, so that guarded in three ways it is impregnable; making Zeal his bow, its string Carefulness in walking (iriyā), and its top (where the string is fastened) Content, he should bend (this bow) with Truth, piercing with the arrow, penance, (the foe's) mail, Karman—(in this way) a sage will be the victor in battle and get rid of the Samsara.'

---

Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself.

'Fight with your Self; why fight with external foes? He who conquers himself through himself, will obtain happiness.

The five senses, anger, pride, delusion, and greed—difficult to conquer is one's self; but when that is conquered, everything is conquered.

---

### *The Leaf of the Tree.*

As the fallow leaf of the tree falls to the ground, when its

days are gone, even so the life of men (will come to its close); Gautama, be careful all the while.

As a dew-drop dangling on the top of a blade of Kusa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while.

As life is so fleet and existence so precarious, wipe off the sins you ever committed; Gautama, &c.

---

Caste aside from you all attachments, as the (leaves of) a lotus let drop off the autumnal water, exempt from every attachment, Gautama, be careful, all the while.

As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the shore, so do they who long for sensual pleasures, not follow the path of monks.

Time elapses and quickly pass the days; the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit.

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Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight.

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The flood is old age and death, which carry away living beings; Law is the island, the firm ground, the refuge, the most excellent shelter.

---

The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages.

---

There is a safe place in view of all, but difficult of approach where is no old age, nor death, no pain, nor disease.

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It is what is called Nirvana, or freedom from pain, or



perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach.

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He who thoroughly knows living beings, whether they move or not and does not injure them in any of the three ways, him we call a Brahmana.

He who does not speak untruth from anger or for fun, from greed or from fear, him we call a Brahmana.

He who does not carnally love divine, human, or animal beings, in thoughts, words, or acts, him we call a Brahmana.

He who is not defiled by pleasures as a lotus growing in the water is not wetted by it, him we call a Brahmana.

He who does not take anything that is not given him, be it sentient or not sentient, small or large, him we call a Brahmana.

---

One does not become a Sramana by the tonsure, nor a Brahmana by the sacred syllable om, nor a Muni by living in the woods, nor a Tapasa by wearing (cloths of) kusa-grass and bark.

One becomes a Sramana by equanimity, a Brahmana by chastity, a Muni by knowledge, and a Tapasa by penance.

By one's actions one becomes a Brahmana, or a Kshatriya, or a Vaisya, or a Sudra.

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As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the Karman of a monk, which is acquired in millions of births, is annihilated by austerities, if there is no influx of bad Karman.

---

The perfected souls, considered singly, (as individuals) have a beginning but no end; considered collectively (as a class) they have neither a beginning nor an end.

They have no (visible) form, they consist of Life throughout, they are developed into knowledge and faith, and they possess paramount happiness which admits of no comparison.

They all dwell in one part of the world, and have developed into knowledge and faith, they have crossed the boundary of Samsara, and reached the excellent state of perfection.

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## A PEN PICTURE OF GANDHIJI

BY

ROBERT BERNAYS

**F**IVE times I have begun this article on Gandhi and five times I have torn it up.

It is perhaps the measure of Gandhi's power and personality that it is almost impossible to set them down on paper. What is the explanation of this lawyer who can meet Viceroy's on equal terms and, by a gesture, can shape for better or worse the destinies of three hundred and twenty millions of his countrymen?

Is he a prophet or a priest, or just a politician of genius?

### HIS LOOKS.

His power certainly does not lie in his appearance.

Though he invariably sits like a Buddha image, he is without any of its dignity.

His head, which is usually uncovered, is totally bald. His eyes are almost hidden behind heavy steel-framed glasses. Where his two-front teeth should be there is a gaping void. He is so emaciated that it seems as if his skin were just stretched over the bones. He is so small that when he walks he has the appearance of a frail gnome.

### HIS SPEECH.

But all thought of his unattractive appearance vanishes the moment he begins to talk.

Though he speaks very quietly and without a trace of passion or bitterness, his power is almost hypnotic. His words so grip and absorb the mind that half an hour's conversation with him produces real physical exhaustion.

### HIS MANNERS.

Yet the man is not lost in the prophet.

Mr. Gandhi has charming manners. His first words, when I have seen him have always been an offer to a chair, though he and his friends all squat on the ground; and his second remark on both occasions has been an apology for not himself getting up to greet me.

On Saturday as I was talking to him the sun came out and being without my 'topee' (—hat) I asked if I might move into the shade. He was full of genuine concern that he had not himself immediately suggested it.

#### HIS HUMOUR.

He has keen sense of humour as I vainly tried to pin him down to some definite statement on his conversations with the Viceroy then shrouded in impenetrable secrecy and he broke into laughter.

He had been cross-examined by journalists before and he was genuinely enjoying the cut and thrust of that peculiar form of dialectical fencing.

He is a man of the world, too, in his sense of the value of the right type of publicity. His appearances in public are so well timed and just sufficiently infrequent to ensure the maintenance of public interest at its present dizzy heights.

There is always a large crowd outside Dr. Ansari's when he is staying in Delhi.

On his first visit to the Viceroy, he was only with difficulty persuaded from making the journey on foot, though he would like walking down the Mall with the distance multiplied by three.

He has quickly grasped the value of American public opinion. His immediate supporters are always at home to United States journalists.

#### HIS MYSTICISM.

Yet with all his political astuteness Gandhi has a deep strain of religious mysticism. It is difficult in conversation to keep him on to domestic politics at all. He is always straying off into doubts and speculations on the universe. He talks familiarity of the inner voice, and scouts the claims of reason.



## HIS ASCETICISM.

Gandhi has indeed all the attributes traditionally associated with sainthood. Though it is possible, he told me, that if the violence of Congressmen continues he will make another spectacular fast, his life is really one long fast.

His only meal of the day is cabbage soaked in amber oil and a few pieces of hard, dry toast.

For days at a time, even at this crisis of his fate, he retires into impenetrable meditation.

I rang him up this morning but was told by his secretary that he had proclaimed a day of silence.

He had stopped speaking at 3 o'clock in the afternoon of the day before and would not speak again until 3 p. m. this afternoon.

## HIS SWAY.

He has also this important attribute of sainthood that "the common people gladly hear him."

It is absurd to suggest that the whole country is behind the whole Congress campaign for independence. I am convinced that extremism is the creed only of a minority in half a dozen of the chief industrialised towns. But the fact remains that the whole country, including the remotest hamlet in the shadow of the hills of Baluchistan or within sight of the Tibetan snow shows has heard of him and would shout "Gandhi Ki Jai"—which roughly means "Up Gandhi"—if he passed by.

He is perhaps the one man since the dawn of modern history who, outside the King Emperor, is a name to the whole of India.

How has he achieved this astounding position?

Perhaps the truth is that he is at once a prophet, priest and politician of genius and that the gifts have never before been combined in one man.

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# THE UNIVERSAL RELIGION OF MAHAVIRA

BY

KAKA KALELKAR.

**W**HAT is the meaning of the word 'Mahavira.' He is Mahavira who protects the universe by destroying the powers of evil. Nathaputra Vardhamana who was famous for His devotion to His parents, renounced all worldly happiness and showed infinite mercy towards all living beings. He had supreme control over His senses. He was Mahavir One who reaches the Ideal which the Aryans have conceived as the highest state of virtue is Mahavir. One who conquers the inner and the outer worlds is Mahavir, Arhat (the Adorable.).

Though there are some important differences between Buddhism and Jainism, there are many points of similarity between them. Both deserve to be missionary religions and universal religions. That religion only which preaches. Ahimsa in its three aspects,—Toleration based on the principles of Syadvada, compassion towards all the living beings, and control of the senses,—can be a Universal religion. With the help of these three principles the whole world can be won over. This is the only path to the realisation of the Self.

A missionary, while being faithful to the eternal principles of his religion, should not insist on its outward form. A religion which claims to be a universal one should change its outward garb according to the country in which it begins to spread. A religion, if it should be really universal, should not care for its outward form or any particular name. Its external form can go on changing. Buddhism has undergone several such transformations in the various lands.

There is no reason to believe that there can be only one universal religion. Just as several lamps placed in a room

give their light without any hindrance or losing their individuality, so also several religions can spread and rule over the world if they preach Ahimsa or Non violence as the cardinal principle. There can be no place for envy or pride in a true religion. Where there is desire to increase the number of followers of any religion, there can be no true religion.

Only a religious hero (Dharmavira) can save the world. Ahimsa in all its aspects must be studied. Ahimsa was the religion of Mahavira. Ahimsa does not stop with protecting small insects. It should extend to all living beings throughout the universe. A follower of Mahavir should live like Mahavira. Like Mahavira he should find out the true cause of the disease of misery in all the five khandas (continents) and apply the eternal healing balm. Advocates of violence arm themselves with lethal weapons, whereas, the advocates of Non-violence equip themselves with compassion and Self-control. The religion of Mahavira cannot be confined within the four walls of an Upashraya. It must spread throughout the Universe and make it its Temple.

—“THE JAIN” OF 29—3—1931.

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## **The Universe as a Heat-Machine.**

The Scientific Correspondent of the “Times” writes in that paper :—

Two generalizations, apparently so broadly based on experimental proof that they have been termed laws, underlie the arguments by which physical science tries to support or to confute ideas on the origin and fate of the universe derived from other sources. These are the conservation of energy, especially in the relations between work and heat, and, secondly, that work can be got out of heat only when there is a degradation of a higher temperature to a lower temperature. The technical inquiries and mathematical expressions of them are out of the reach of most of us, but their general implications seem within our mental powers.



The first generalization appears to be common sense. Accepting that work can produce heat, that heat can be turned into work, that mechanical, chemical, electrical, and radiant energies all can be transformed the one into the other and the exchanges calculated and measured, we do not expect something for nothing, or to find something turned into nothing. We can follow the principle comfortably in discussions of mechanical efficiency, of how in the steam engine, the gas engine, the internal combustion engine, and the electric motor so much of the original energy supplied as fuel is given out as work, and so much dissipated, or lost, so far as the purpose is concerned, in friction, unnecessary heating of parts, expansions and so forth. We can even smile tolerantly at perpetual motion machines proposing to create energy out of nothing.

With faith, if not with understanding, we could pursue the conception of the conservation of energy into the recesses of atomic and cosmic physics. We saw how the life of the heat-machine of the universe, its capacity of supplying energy, was expanded enormously by the conception of the heavy elements breaking down and setting free radiant energy. We understood rather more vaguely that if there were process of building up heavier elements from hydrogen, there was a source of energy, as about one per cent. of the mass of hydrogen would disappear when it was built up into heavier elements and so could appear as heat. Most difficult of all, but still possible to grasp, we could follow the possibility that if a positive electron combined with a negative electron the mass of the two would disappear, being transformed into radiation. This, by a slow diminution of mass, would prolong the cosmic heat machine almost indefinitely. But here we come up with a bump against the conception of a limited universe, apparently an intimate part of the argument on which the recent theories of mass and energy depend. If, on the old conception, the universe were infinite, the energy arising from the annihilation of mass might disappear into infinity and the cosmos run down into nothing. But if it is

limited, it would seem to follow that the radiant energy must, so to say, come back into circulation again.

#### ENTROPY.

The second generalization—put crudely in the form that work is always accompanied by the degradation of temperature to a lower or less available level, or in more general terms that in any system where work is done, and therefore in the whole cosmic heat-machine, entropy increases, that is to say the future possibility of producing work lessens—is equally well founded on experimental observation, but is not conformable with our mental prepossessions, perhaps not even with our mental makeup.

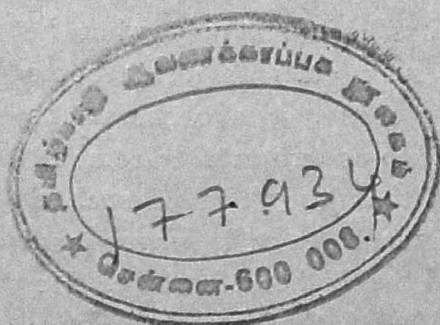
In the mechanical realm, we see many examples of small forces acting through greater distances, as in the lever and pulley, raising energy, so to say, to a higher level, or as in the operations of nature, producing great results by acting through long periods of time. In chemistry and in electricity we also appear to find summations of lower grades of energy into higher, and the fact, apparently founded on assured evidence, that lower-grade heat cannot be raised to higher-grade heat seems unreasonable. And yet that supposed fact leads to the view that the heart-machine of the cosmos was once wound up and is running down, possibly at an incredibly slow rate, but still running down to inevitable extinction.

For these reasons suggestions as to the possible existence of a building up process, made at Cleveland in the end of December by Dr. Robert Millikan, the retiring President of the American Association for the Advancement of Science, are exciting. Millikan for years has been studying what he has called "cosmic rays" mysterious radiations which come into our atmosphere from outer space. His observations have satisfied him that these come to us uniformly from all portions of the celestial dome, and that they are of such a character as would come into existence, were hydrogen and helium building themselves up into the higher elements. He gives reasons, moreover, for his belief that this synthetic

process is taking place not in the nebulae or huge suns of the constellations or of the Milky Way, but in the intensely cold regions in the depths of interstellar space. These atom-building processes, he thinks, could not take place under the conditions of temperature and pressure, existing in the sun and stars, the heats of these bodies being maintained probably by the atom-annihilating process, postulated by Jeans and Eddington. The presence of helium and common elements such as oxygen, nitrogen, carbon, and sulphur in interstellar space is said by Millikan to have been demonstrated, and he takes the cosmic rays as evidence that these are being built up from hydrogen. But how about hydrogen? He makes the hypothesis that hydrogen is itself being built up in interstellar space from the form of energy which is perpetually "leaking out" from the stars. He admits that the evidence, at the most, only suggests the possibility. But the suggestion of a cosmos in continuous process is more comforting than the rival suggestion of energy leaking out uselessly into infinity, or losing itself uselessly in a closed universe.

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