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THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION.

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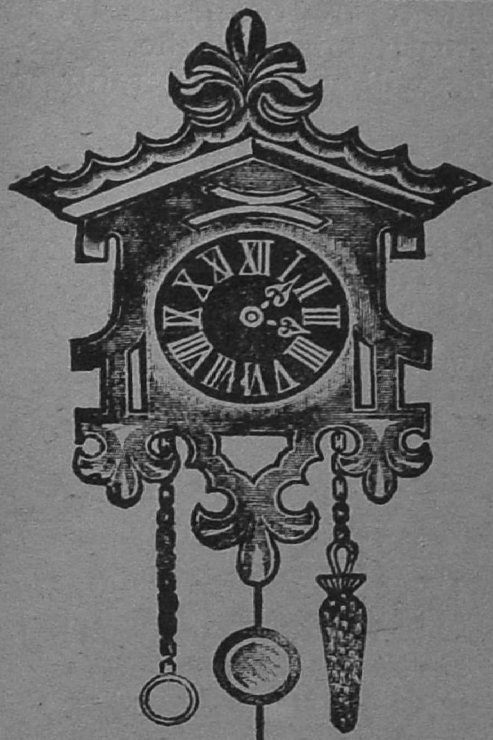
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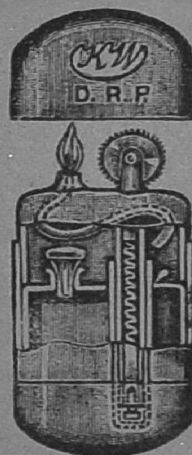
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“I seek shelter in that Supreme Lord, who, centred in His own Self, diffuses the Light of Wisdom and illumines the Universe in a way that the sun cannot.”

—*Amtagati Acharya.*

DEEPAVALI.

DEERPAVALI is one of the several important national festivals celebrated in India. At any rate it is the festival that is most enjoyed by all classes of people. In the calendar of the Jains and the Hindus, Deepavali is a red-letter day: but the significance of the holiday is different with the different religionists.

Nearly twenty-five centuries ago Lord Mahavira the last Tirthankara of the Jainas was wandering and preaching His doctrines in Behar and the countries around. When there was only a month remaining for the close of His earthly career the Blessed Lord went with a huge assembly of His followers consisting of *devas* and *devices*, kings and queens, princes, and princesses, *rishis*, monks, and nuns, laymen, and laywomen, beasts and birds—to Pavapuri and there on a rock in the middle of a lotus tank He stood in meditation to cleanse His Soul of the *agathi karmas*. When there were only three years, eight months and fifteen days for the beginning of the 5th Kala-Dushama period, the Lord destroyed the *agathi karmas* and attained Nirvana in the 4th part of the night of the fourteenth day of the dark half of the month of Kartik in the year 527 before Christ. At the time when the Lord ascended to the region of Eternal Bliss strange phenomena were seen by the men on earth and the angels above. The followers of the Lord assembled at Pavapuri and celebrated the Nirvana-puja in a grand

manner. They said, "Since the Light of Wisdom is now gone from our midst, let us make artificial lights to commemorate the existence of the Supreme Light," and thus saying they lighted rows of lights (*deepa-avali*) in the place whence the Lord departed. The gods came to the place and sang praises of the Lord and Agni-Indra bowed before the remains of the Lord when flames of fire flashed from his head and consumed the holy body of the Tirthankara.

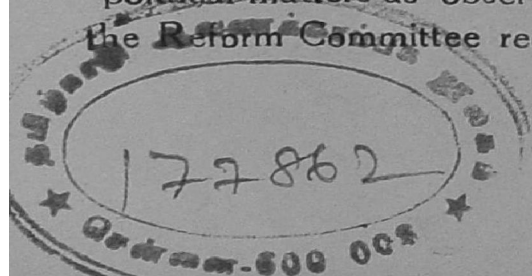
From that glorious day onwards the Jains have been celebrating every year Deepavali festival to bring to their memory the event of the Nirvana of their Lord. This is the Jain significance of Deepavali.

Editor.

EDUCATION AMONG THE JAINS.

It will be seen from the figures given below that the educational statistics among the Jain community clearly show that only 26% of the whole Jain population are literates, *i.e.*, those who can only read and write. It is a pity that nearly 75% of the whole Jain population know nothing about the three Rs. ; though they may take pride in being one of the foremost communities in India from the commercial point of view. The more sorrowful tale to describe is that only 12% of those Jain students in primary education go up for secondary education and hardly 2% prosecute their studies in Colleges (Arts and Professional). Looking to the female education we find that only 4% of the whole Jain population are literates, *i.e.*, 96% of the Jain females are altogether classed as illiterates. It is very strange to find that the number of Jain students has decreased by nearly five thousand during the last decade.

Under the circumstances if no practical means are devised for the advancement of education in proper direction, the time is not far when the Jains will have to be considered as one of the Backward classes owing to lack of education and having no voice in political matters as observed by Mr. Survey in his evidence before the Reform Committee recently. It is therefore a serious question



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for the Jains to deal with for the spread of education among the Jain masses when thousands of rupees are spent every year for caste dinners, processions and other showy functions by the Jains. It is quite astonishing to learn that the Jains who are so sympathetic as to save life of a tiny insect like an ant should see with their open eyes such a large illiteracy and take no proper steps to better the educational status and do something for the welfare of the future generation.

Provinces.	Total Jain population.	Male Literates.	Female Literates.	Jain Literates in English.
Ajmere-Merwara ...	18,422	7,071	460	313
Assam ...	3,503	1,724	74	91
Baluchistan ...	17	9	1	1
Bengal ...	13,376	7,314	662	932
Bihar and Orissa ...	4,610	1,548	211	134
Bombay ...	4,81,650	1,29,677	25,924	12,926
Burma ...	1,135	436	74	111
Central Provinces and Berar ...	69,794	16,953	2,289	1,289
Coorg ...	202	11	2	...
Delhi ...	4,698	1,641	293	325
Madras ...	25,493	6,997	877	359
North-West Provinces ...	3	3	...	3
Punjab ...	41,321	9,863	769	1,063
United Provinces ...	68,111	18,693	2,105	1,417
Baroda State ...	43,223	16,032	3,907	976
Central India ...	44,431	11,457	1,232	536
Cochin State ...	101	33	3	3
Gwalior State ...	38,906	8,293	800	208
Hyderabad State ...	18,584	3,546	269	232
Kashmir ...	529	161	24	27
Rajputana Agency .	2,79,722	67,050	2,937	1,310
Travancore State ...	33	3	3	...
Mysore ...	20,732	4,901	549	301
British India ...	11,78,596	3,13,416	43,463	22,557

NAROTAM B. SHAH.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by *Harisatya Bhattacharya, M.A., B.L.*,

(Continued from page 207 of Vol. XX No. 9.)

Sutra, 56.

Sound is eternal, because it is knowable (*Prameya*). This is an instance of a fallacious Hetu whose relation to the opposite of the Proven is *definitely known*.

Commentary.

“Knowableness is as much apparent in Ether etc.—the *Sapakshas*—which are eternal, as in a Pitcher etc.—the *Vipakshas*—which are non-eternal ; hence being apparent in both, in the same way, there arises the doubt, Is it (the *Hetu*, ‘knowableness’) invariably connected with Eternity or Non-eternity ? Such a doubt arising in regard to the invariable connection of the Hetu, makes it a *Doubtful* one.

Sutra, 57.

The person in question is not omniscient ; because he is a speaker. This is an instance of a fallacious Hetu whose relation to the opposite of the Proven is *suspected*.

Commentary.

It may be suspected that the power of speaking may inhere in an omniscient being. Because, the question may arise, Is an omniscient being a speaker or is he not a speaker ? Another instance of such a fallacy would be : He is green-black ; because he is the son of Maitra. The Naiyayikas, however, would say that what is involved here is the *Upadhi* and that hence the argument is fallacious. What, then, is an *Upadhi* ? It is what pervades the *Sadhya* without pervading the *Sadhana*. Here the *Upadhi* consists in ‘the fact of a vegetable diet (in the mother).’

For, it is not essentially related to the given Hetu,—‘the fact of the person’s being Maitra’s son,’—and yet it determines the Proven,—‘the fact that he is green-black.’ Others, however, argue that in the last argument, we have an instance of the Hetu-fallacy known as ‘*Aprayojaka*.’ A Hetu which, to prove the Sadhya, uses the Vyapti or pervasion of another phenomenon (which is called the *upadhi*) is an *Aprayojaka* or useless or unconnected Hetu. The Hetu of the last argument, being of such a nature, the argument involves the *Aprayojaka-Hetu*-fallacy. The Jaina logician says that these fallacies are different in name only, from the *Sandigdha-vipaksha-vrttika* described above.

The logicians of the other schools classify the fallacies of the Doubtful kind in the following way. 1. *Paksha-Sapaksha-Vipaksha-Vyāpaka*, i.e., a fallacious Mark that pervades the Abode, the Similar Abode and the Dissimilar Abode e.g. Sound is non-eternal, because it is knowable. Here the Hetu exists in the Paksha (the Sound), in the Sapaksha (the Pitcher, etc.) and also in the Vipaksha (Ether etc.). 2. *Paksha-Vyāpaka-Sapaksha-Vipakshaikādīśavritti*, i.e., a fallacious Mark that pervades the Abode, a part of the Similar Abode and a part of the Dissimilar Abode e.g. Sound is non-eternal because it is directly perceptible. Here the Hetu exists in the Paksha (the Sound), in some species of the Sapaksha (Pitcher etc.) and in some species of the Vipaksha (class-essence, etc.) but not in other species of the Sapaksha (Dvanuka or dual atoms, etc.) and of the Vipaksha (Ether, etc.). 3. *Paksha-Sapaksha-Vyāpaka-Vipakshaikādīśavritti*, i.e., a fallacious Mark that pervades the Abode, the Similar Abode and a part of the Dissimilar Abode, e.g. That is a cow because it has horns. Here the Hetu goes with the Paksha and the Sapaksha (the cow in question and the other cows), with some species of the Vipaksha (the Buffalo, etc.), but not with the other species of the Vipaksha (e.g. the Horse, etc.). 4. *Paksha-Vipaksha-Vyāpaka-Sapakshaikādīśavritti*, i.e., a fallacious Mark that pervades the Abode and the Dissimilar Abode and a part of the Similar Abode e.g. That is not a cow because it has horns. Here the Hetu goes with the Paksha (the Gubaya, which is under observation), with the Vipa-

ksha (the cow), with some species of the Sapaksha (the Buffalo etc.) but not with the other species of the Sapaksha (the Horse etc.). 5. *Paksha-Sapaksha-Vipakshaikadīśavrittī*, i.e., a fallacious Mark which pervades a part of the Abode, a part of the Similar Abode and a part of the Dissimilar Abode, e.g. The earth is eternal because it is an object of direct perception. Here the Hetu exists in some species or parts of the Paksha (the Pitcher etc.) but not in other species of the Paksha (the Atoms etc.), in some species of the Sapaksha (class essence etc.) but not in other species of the Sapaksha (Ether etc.) in some species of the Vipaksha (Bubbles, etc.) but not in other species of the Vipaksha (Dvanuka, etc.). 6. *Paksha-Sapakshaikadīśavrittī Vipaksha-Vyāpaka*—i.e., a fallacious Mark that pervades the Abode, a part only of the Sapaksha and pervades the Vipaksha, e.g. Directions (i.e., the points of the compass), Time and Mind are Substances because they are formless. Here the Hetu exists in Directions and Time only but not in Mind. It exists in some species of the Sapaksha (Ether) but not in others (Pitcher, etc.). It exists in the Vipaksha (Attributes, etc.) 7. *Paksha-Vipakshaikadīśavrittī Sapaksha-Vyāpaka*—i.e., a fallacious Mark which pervades a part of the Abode and a part of the Dissimilar Abode and pervades the Similar Abode, e.g. Directions, Time and Mind are not Substances because they are formless. This is an argument exactly opposite to the just preceding one and need not be explained in details. 8. *Sapaksha-Vipaksha-Vyāpaka Pakshaikadīśavrittī*—i.e., a fallacious Mark which pervades the Similar Abode and the Dissimilar Abode and pervades a part of the Abode, e.g. Ether, Time, Directions, Soul and Mind are not Substances because they have no attributes peculiar to every moment. Here the Hetu exists in Time, Directions and Mind but not in Ether and Soul. The given Hetu pervades the Sapaksha (Attributes, etc.) and the Vipaksha (Earth, Water, Fire and Air).

According to the Jainas, these modes of the Fallacy are all included and implied in the Fallacies of the *Doubtful* kind, described by them.

'Sound is eternal, because it is audible'; the Sangatas say that in this argument the Mark retrogrades from the Sapaksha and the Vipaksha and consequently generates doubt in us; hence it also is a fallacious Mark of the *Doubtful* kind,—called the *Asādhārana-Anaiṅāntika* by the Buddhists. This argument is not strictly reasonable because Sound is audible. If, however, the given Mark is intended for proving absolute and unconditioned eternity (of Sound), then it is a Hetu of the *Viruddha* (Opposed) kind, as it proves the non-eternity of Sound in some respects; for, there is no Sound which is not non-eternal in this respect at least, that before it assumes its nature of audibility, it has to leave its prior nature of non-audibility. But if the Hetu proves the *partial* eternity of Sound, then it is a correct and valid Hetu. And, as in that case, the given Hetu would have invariable connection with *partial* eternity, it would (be a valid Hetu and) not be a Hetu of the Doubtful kind.

'Sound is non-eternal as it is a product like a pitcher'; 'Sound is eternal, as it is audible, like the Essential nature of Sound.' Such Hetus are said to be fallacious Hetus of the *Viruddha-vyabhichari* clause which is said to be a sub-class under the *Anaiṅāntika* or Doubtful Hetus. Now, if these Hetus be taken to prove 'many-sidedness'—i.e., eternity in some respect as well as non-eternity in some respect—then they are valid Marks. They would be fallacious Marks if they are intended for proving absolutely the one side only. In that case, they would be fallacious Hetus either *Viruddha* (Opposed) or *Sandigdha Vipaksha-Vritti* of the *Doubtful* class. Hence there is no fallacious Hetu of the *Viruddha-vyabhichari* kind. In this way, the Unproved, the Opposed and the Doubtful are proved to be the only three forms of a fallacious Mark.

It is said that there is another form of Hetu-fallacy, called the '*Akinchitkara*.' It is illustrated in these arguments,—'Sound is audible because it is Sound'; 'Fire is cold because it is a substance'; 'A sage should mix with women for he is a man.' In the first argument the Proven is already a known fact; in the second and the third, it is inconsistent with the facts of the Pramanas.

Accordingly, it is said that the Hetus in these arguments are useless and consequently, fallacious. The Jaina answer is : Are these Hetus invariably connected with the Proven or not ? If they are so, the arguments do not involve Hetu-fallacious but are vitiated by Paksha-fallacious viz. *Pratita-Sadhya-Dharma Viseshana* (in the first argument), *Pratyaksha-Nirakrita-Sadhya-Dharma-Viseshana* (in the second argument), *Agama-Nirakrita-Sadhya-Dharma-Viseshana* (in the third argument) etc. If, however, the Hetus have not the required Invariable connection, they come under the one or the other form of the Mark-fallacy, described before. Hence there is no Hetu-fallacy of the name of 'Akinchitkara,' over and above those, admitted by the Jainas.

Some, however, admit 'Kutatyayapadishta,' as a separate form of the Hetu-fallacy. It consists in using a Hetu to prove a given Sadhya at a time when it no longer has the invariable connection with the Proven. The Jaina logician says that in light of what has been said against the admissibility of the 'Akinchitkara' fallacy, the 'Kalatyayapadishta' also may be shown to be inadmissible as a separate kind of the Mark-fallacy.

There is another kind of Mark-fallacy, called the *Prakarana-sama*.' It may be illustrated in this way : One says. 'Sound is non-eternal because an eternal thing is not observed'; his opponent answers. 'If non-eternity can be proved in that way, let the eternity of Sounds be proved in the same way : Sound is eternal because a momentary thing is not perceived.' It is said that the first argument involves the Mark-fallacy of the *Prakarana-sama* kind because it is established in a mode of reasoning in which its antithesis also can be proved. The Jainas hold that there is no need for admitting the *Prakarana-sama* fallacy. The first argument does not necessarily imply the validity of the second argument. In fact, there can be no question about the second argument, after the first argument. For, is the Mark of the first argument definitely known ? In other words is it *definitely* known that an eternal substance is not an object of observation ? If so, then the non-eternity of sounds is established beyond the possibility of the validity of the second argument. If, however, the Hetu of the

first argument is not so definitely known, then it becomes a fallacious Mark of the *Doubtful-Unproved* kind. Hence there is no Mark-fallacy of the name of the *Prakarana-sama*.

Thus, there can be no other form of the Hetu-fallacy than the three, described by the Jainas viz., the Unproved, the Opposed and the Doubtful.

THE ORIGIN OF SACRIFICES.*

(The following is the account given in the *Jaina Puranas of the Origin of Sacrifices*.)

IN the reign of *rājā* Vasu, long long ago, there arose a dispute between one Narada and his co-pupil, Parbat, as to the true meaning of the word *aja* which denoted an object employed for the worship of Gods. The word now means both grains of rice more than three years old which cannot take root again as well as a he-goat. Parbat, who had probably acquired a taste for flesh, maintained that the word meant only a he-goat, while Narada defended the old significance. Parbat was defeated by the force of public opinion, the sancity of long established custom and the argument of his adversary, but he appealed to the *rājā*, who also happened to be a pupil of his father. To win over the *rājā*, to the side of Parbat, the latter's mother secretly visited him at the palace, demanded the unpaid *gurudakshina* (teacher's remuneration or fee), due to her husband and begged him to allow her to name the boon. Vasu agreed, little thinking what would be asked of him, and gave his word. The mother of Parbat then told him that he should decide the issue in favour of her son; and although Vasu tried to avoid fulfilling his promise, she would not permit him to break his word, and held him fast to it. Next day the matter was referred to the *rājā*, who gave his opinion in favour of Parbat. Thereupon Vasu was destroyed, and Parbat was turned out of the kingdom in disgrace; but he resolved to preach and spread his doctrine to the best of his ability. While he was still meditating as to the course he should follow, he was met by a demon from Patala who approached him in the guise of a *brahmin* saint. This demon, who introduced himself to Parbat as the *rishi* Sandiliya,

*From 'The Practical Path' by C. R. Jain, pp. 200—204.—Foot Note.

was, in his previous birth, a prince known by the name of Madhupingala, who had been tricked into surrendering his would-be bride by an unscrupulous rival. It so happened that Madhupingala had the best chance of being selected at the *svayamvara* of a certain princess, Salsa, having been privately accepted by her mother. His rival, Sagar, came to know of the secret arrangement, and, blinded by his passion for Salsa, consulted his *mantri* (Minister) as to what should be done to ruin the princess. This wretch composed a spurious work on physiognomy, and secretly buried it under the *Savyamvara* pavilion; and when the invited princes had taken their seats in the assembly, he pretended to divine the existence of an old and authentic *Shāstra* (scripture) underground. To cut a long story short, the forged manuscript was dug out and the man was requested to read it in the assembly.

He began its perusal and soon came to the description of eyes for which Madhupingala was particularly noted. It was with great relish that this enemy of Madhupingala emphasized every passage of the forgery which condemned the type of Madhupingala's eyes, describing them as unlucky and their possessor as ill-starred, unfortunate and the cause of bad luck to his friends and family. Poor Madhupingala broke into tears, and left the assembly. Crushed, humiliated and defeated in this vile manner, he tore off his garments, and gave up the world to lead the life of a mendicant. Just then Salsa entered the *Svayamvara*, and accepted Sagar as her husband.

A short time after this, Madhupingala heard from a physiognomist, that he had been tricked and taken in and deprived of the bride of his choice by unscrupulous means, and died in a paroxysm of rage which followed the discovery. He was reborn as a fiend in a region of the Patala, recollected the fraud practised upon him in his last life on earth, and vowed to be revenged upon its perpetrators. He set out immediately for the world of men, and encountered Parbat just after he had been turned out of the city of Vasu and at the time when he was meditating on the best course to pursue to popularise his interpretation of the word *aja*.

Finding Parbat a useful and ready tool for wreaking his deadly vengeance on his hated rival, he promptly offered to assist him in his vile mission. According to this unholy compact between man and fiend, Parbat was to proceed to Sagar's city where Mahakala—this was the real name of the demon—was to spread all kinds of plague and pestilence which would be removed at Parbat's intercession, so that he might acquire respect in the eyes of the people whom he intended to convert to his views. The demon kept his word, and Parbat found the whole population suffering from malignant diseases, which he began to treat successfully with his incantations. But for every disease that was cured two others appeared in the fated kingdom, till people began to believe that they had incurred the wrath of Gods, and sought the advice of Parbat, whom they had now begun to look upon as their chief benefactor. Some time passed away in this manner, and at last it was thought that the moment favourable for the introduction of the new system of sacrificial rite had arrived. At first there was considerable opposition to the idea of animal sacrifice; but long and intolerable suffering, great respect bordering on veneration for Parbat, and, the most important of all, faith in his miraculous power, built, as it was on an actual demonstration of the practical utility of his 'system, inclined less stout hearts to carry out his suggestion. Meat was first of all given as a remedy for certain diseases, and it never failed in the promised effect. What Parbat had failed in establishing by argument, he succeeded in proving by this method of practical demonstration with the help of his demon accomplice. Gradually and steadily the number of converts to his views increased, till at last an *ajamedha* was celebrated, on Parbat's assurance that the victim suffered no pains and went direct up to heaven. Here also Mahakala's powers were relied upon, and they did not fail him either for just as the victim writhed and groaned under the 'sacred' knife, Mahakala created by his power of *Ṛāyā* a *vimāna* (a kind of ærial chariot) carrying a he-goat, 'happy and smiling, heavenward. Nothing more was needed to convince the demoralised inhabitants of Sagar's kingdom; the *aja-meda* was

followed by a *go-medha* (cow-sacrifice); that by an *ashwa-medha* (horse-sacrifice), and finally *purasha-medha* (human-sacrifice) was also celebrated with great eclat, each one immediately bearing the fruit ascribed to it. In each case the animal or man slaughtered was also shown to be ascending to heaven. As time wore on, people got over their early prejudices against sacrificing living beings and eating their flesh, till, finally, sacrifice came to be regarded as the shortest cut to heaven for the victim. A statement to this effect was actually incorporated in the text of the sacrificial works composed at the time; and so great was the faith people acquired in these rites that many persons came willingly forward to offer themselves as victims, believing that they would reach heaven at once by so doing. Finally, Sulsa and her deceitful lover, Sagar, also offered themselves as sacrificial offering to propitiate the Gods, and were cut up on the altar.

The demon's vow was thus fulfilled; he had the full 'pound' of his vengeance, and departed to the nether regions. His departure considerably affected the artificial efficacy of sacrifice, but as it also carried away the source of plagues and pestilence, it was not immediately noticed. The inability to demonstrate the statement of the newly compiled 'sacred' text, which laid down that the victims of sacrifice went direct up to heaven, was explained by the suggestion of some error in pronunciation or proper recitation of the holy *mantras* which used to be chanted at the times or in some other similar way. In the meantime, elaborate directions had been prepared for the officiating priests, and a whole code of ceremonial ritual had been arranged in which minute details were carefully studied. Probably some of the older hymns (of the Rigveda period) had also been altered to suit the requirements of the new order of things established by Parbat and his underlings. From Sagar's province the new doctrine spread far and wide; and, even after the departure of the demon to his own place, the powers of the priests acquired by the practising of animal magnetism, *yoga* and the like, in which department of knowledge they seem to have been well instructed, sufficed to attract fresh converts to Parbat's unholy cause.

A DIALOGUE BETWEEN A SAGE AND A DISCIPLE.

By Swasti Sri Nemisagar Varniji.

Disciple. Oh holy sage! The world says that your kind instruction has made many a disciple wise and great. If your holiness condescends to extend the same sympathy to your humble disciple how happy he will be!

Sage. My blessed son, ask whatever you want to know of. I shall answer you as far as I know.

Dis. I have nothing to ask ; you have to tell me all.

Sage. That is verily a child's reply. The visible world with its multifarious and multiplicity of things and events will, if you but reflect, suggest many things. You may ask any of them you like.

Dis. Oh, real sage ! If free speech finds favour with you how glad your disciple will be ! Often I approached men of wisdom but of favour I never found. They sent me away abruptly saying, "You are too immature for our instructions. You may approach us when you are qualified ; now better be off." Hence my fear to ask you. I am like the proverbial cat that feared to approach even the cold milk because once the hot milk had burnt its mouth.

Sage. I withhold my opinion regarding your question to others and their answers therefor. We propose only to reply to what you ask. If necessary I shall teach you the manner of discussing with which every spiritual aspirant should be conversant.

Dis. The doctor prescribes what the invalid wants. The preceptor that I have met is exactly the preceptor I desired. I believe my desires will be fulfilled by him.

Sage. Without whiling away our time, let me know what you want.

Dis. Very well my holy preceptor ! I am very eager to know whence I came here ?

Sage. From where you were before you came here.

Dis. I am five and twenty. It is twenty five years since I left my mother's womb. My point is whence I came to that womb.

Sage. Well'said, my darling ! It fortells your future progress. It is quite requisite that everybody should know whence he has come ; where he would go ; why he has come ; why he should go and where he should go ; and if he wants to go there what he should do here.

Dis. I think that there are very few worldly men who reflect upon these things. If I spend a few minutes in conversation with the wise like you my mates call me a lunatic fool, my neighbours mock at me and my parents, needless to say, are very much angry.

Sage. But as you have asked me have you ever put the question whence they have come here, where they would repair after vacating this earthly body etc., to those of your mates or neighbours or parents ?

Dis. No sooner I begin to talk of them than they call me a fool.

Sage. Now, apart from them do you yourself believe that you had lived a life before you came to the womb of your mother twenty five years ago ; in the like manner do you also believe that after leaving this physical body you will continue to live in another body ?

Dis. Sometimes I do and sometimes I do not.

Sage. What are the reasons for believing and not believing ?

Dis. Who has witnessed that this soul before coming here had existence somewhere in some form ? And who can predict that the soul will exist after death ? etc. These are some of the questions which some people put forth and make me shut my mouth. On hearing these people I give up my belief in the pre-existence and re-birth of beings. Sometimes when I read scriptures and hear some wise men I am led to hold the belief. Thus my mind is unsettled. Among these whom should I believe ?

Sage. Very well I will tell you now ; hear me patiently. There are many evidences that go to prove the pre-existence of beings.

We often notice that sons born to the same father and mother, bred up on the same food and in the same environments, given equal education and training often widely differ from each other both in intelligence and character. One may be exceptionally intelligent while another quite a fool and one may be kind-hearted whereas another may be most cruel. How could one account for this striking diversity in the midst of so much identity ? This proves beyond all doubt that the diversity in character is entirely due to the good and bad actions done in the previous births of the individual. In other words we are what we were in our former births and we would be what we prepare here for. Every man in his senses must admit this and no one can account in any other way.

Dis. How can we support the view that even beings other than man have had their previous births ?

Sage. The young ones of dogs and cats long before they open their eyes begin to search and suckle their mother's udder. It is obvious that they can not have learnt it here. How could they have this knowledge then ? Verily it should be the consequence of their actions done in their past births. We can not account otherwise.

Dis. Your ingenious way of proving with examples makes me believe that all beings have had their previous births but, if so, why do we not have any memory of our previous births.

Sage. Leave alone the memory of your previous births. Do you remember even what you have done in your childhood ?

Dis. No. They say, while I was a child my mother fell ill and consequently there was scarcity of milk in her breasts. So, I was suckled by another woman. All these and many more I only hear from others and I remember not a bit of them.

Sage. In the same way, we have no remembrance of our past birth except that of certain things (like the young ones of cats and dogs searching their mother's breast) that are essential for our survival.

Dis. But I am told that some men remember even more of their past births. Is it a fact?

Sa. A fact ! I can quote hundreds of strange instances to prove the statement. I shall cite now two or three instances.

Once a certain merchant had a child, which no sooner it did learn to lisp than it began to ask for a ball to play with. The parents got a new ball but the child refused to take it and cried for its own ball to be given. The parents asked where the ball was. Then the child pointed out with its hand to a certain direction and told them that it was there. The people became very much inquisitive. They took the child out of the house and proceeded in the direction it had pointed out. At last they approached a certain house, and the child pointing out told them that its ball was in the upstairs of the house. The people informing the house-holder all that had happened bore the child upstairs and there set it down. The child ran towards a heap of old things and from their midst brought an old ball to the utter amazement of all those that had assembled there. On investigation it was found that the ball had belonged to a late child of the house-holder that had passed away sometimes back and further enquiry proved that the conception of the present child took place just after the death of the house-holder's child. This convinced the spectators that same child after its death had taken birth there.

There is another instance.

Sometime ago in a village near Agra a female child was born. As soon as it attained the power of speech it began to speak of a temple in Mathura (U. P.). It used to tell many things connected with the temple. At last one day, to the wonder of all, it revealed to them that in its past birth it had been a female servant of the temple supplying flowers for worship and still it remembered the names of many of those of its former family. On enquiry it was found to be true. This led to the conviction that the same being that was once a female servant had taken birth as the child.

I shall cite one more instance. Once a Sanyasin of a certain religious institution being very much greedy after wealth concealed several sovereigns inside his bed and breathed his last on the same bed. This fact being unknown the bed was thrown into a wide crevice in a huge rock. Once by chance, the successor of the late Sanyasi came to the rock. There he noticed a mongoose running towards him and then back to the crevice in the rock. Being curious to know what that meant he approached the crevice and to his joy and astonishment he found the sovereigns in the heap of the rotten and torn rags. The people rightly understood that the Sanyasin had become the mongoose and becoming conscious of the coins stored inside the bed desired to hand them over to his successor. (If particulars are required as to time and place with regard to the above events we shall acquaint you with the same at leisure).

Dis. Ha, holy seer! You have really widened my intellectual horizon by citing these events. I am now strong in my belief in the rebirth of beings. Hereafter I will be as firm as the rock.

You have shown by Anumana (Inference) and Pratiakshanubhava (direct experience) that beings have rebirth. Are there any written testimonies of old to support this view?

Sage. O! Glad we are to notice in you a thirst for knowledge. There are voluminous works on the subject from antiquity existing and they reveal us the means to attain happiness both in this and the next world.

Dis. Kindly give me a list of some of them.

Sage. Take them down; I shall tell you their names.

You must very carefully go through them. You may refer to it if there happens to be any passage that you can not make out. If you do thus in course of time you will be a great philosopher. (The disciple takes leave of the sage and returns after a few days).

Dis. Holy sage, I do obeisance to your holy self.

Sage. A long and prosperous life attend you both here and in the next world. Have you gone through the books I suggested to you last time?

Dis. I got only one book out of them. It being in Sanskrit I could not make out much. Still I have tried to understand something. Here is a difficult passage.

Sage. First of all I shall examine you in what you have understood.

Dis. Such an examination will do me much benefit.

Sage. Then what must one do to be happy?

Dis. He must labour and earn, take care of his body the temple of his soul, must learn various arts and commercial business. Every day people learn some new things; attain prosperity in commercial enterprises. Old methods must be superceded by new ones according to the needs of the period. We must be up-to-date in everything and require some acquaintance with the present days arts in order to earn our livelihood. To be happy there must be the grace of Mammon on us; because all troubles spring up out of poverty.

Sage. Then you opine that to be happy is to be wealthy? Is it all that you have learnt.

Dis. I have marked that point in my book. Kindly see this passage here. It says that one should know about 'Dravya.' In that page it is asserted that any place devoid of 'Dravya' is not at all a place possible for living beings to live in. Therefore even our wise ancestors have laid so much emphasis on 'Dravya.' Among worldly men it is even more important. The man without wealth is dead.

Sage. Ah! dear disciple. You have well understood. Your interpretation makes me laugh. You wrongly interpret 'Dravya' as wealth and misunderstand the whole thing. Here 'Dravya' does not mean your wealth. It is quite otherwise.

Dis. Ah! Is it so? What does it then signify?

Sage. In Scriptures 'Dravya' means substance.

Dis. What are those substances? Where shall we find them? What do we gain by a study of them?

Sa. I shall explain one by one. To-day it is late to take them up. We shall resume again.

Dis. As you please.

JAINA-HINDU RAPPROCHEMENT.

By

Chevalier Dr. B. Seshagiri Rao, M.A.

UNITY is the sentiment uppermost in the present din and clash of Indian Public life. The exploring of the possibilities of points of contact and common action between seemingly opposed and practically diversified communities has now become the chief occupation of the leading public men of the country. Even to echo their sentiment and second their purpose, let us concentrate for a while, as usual in my notes on South Indian Jainism, on certain points of contact between the mythological developments of Hindu Puranic and Jaina religious systems.

The objects of worship recognised by the Jains are Jinas or Tirthankaras. These are the Saints of the Jaina pantheon and the tales told of them have brought some Gods of the Hindu Puranic Pantheon into relation with them.* Indra or Sakra is one such Hindu deity admitted into the Jaina system of worship. The Jains distinguish between two Indras, Sakra the regent of the north Heaven and Isana, regent of the South, besides many inferior ones. Images of Sarasvati, Devi or Bhairavi, of Hanuman, Bhairava or Ganapati adorn their temples. Hindu Puranas are replete with the achievements of these deities.

Among the superhuman beings recognised by the Jains occur Asuras, Nagas, Garuda, Dikpalas, Pisachas, Bhutas, Kinnaras, Gandharvas etc., who are all quite familiar to Hindu mythology.

Each Jina has a Sasanadevi who executes his behests.† These are perhaps similar to the Hindu Saktis. Among them may be mentioned Ambika, Sakti, Chandi, and Mahakali,—all prominent in Hindu mythology.

* The Jains say that the deities of the Hindus were borrowed from the Jaina Pantheon. According to the Jains Sri Rama, Krishna, Pundarika, Narasimha, Rudra, Lakshmana etc., are only great persons (*Salakapurnushas*) magnified and exalted by the Hindus as *avatars* of God. These men were all devotees of *Jina*. Ed J. G.

† The Jina has no commands to be executed. He is *vitaraṅga* and is in no way concerned with the welfare or otherwise of anybody. He is equanimous to friend and foe alike. The Sasanadevas and devis themselves come to the relief of any devotee of Jina and thereby earn *punya*. Ed. J. G.

All the Jinas are Rajarshis.* Rajarshis in Hindu Puranas have equal respect with Brahmarshis and even give points and teaching to the latter. The gradual degeneracy in stature mentioned in the accounts about them is quite in accord with the Yuga-dharmas suggested by Hindu Puranas.

That the Kasyapa Gotra of Suryavamsa is prominent among these Trithankaras shows that the Gotra tradition of Andhra Rajaputs of to-day is not the creation of medieval Brahmanism made to consolidate its power and influence over the so-called 'lower orders' of society.

THE STORY OF SUKUMARA.

(A story translated from "Nariviruttam," a Tamil classic.)

கடிமணக் கோலமாதர் காலோக்குக் காட்டி மீள்வர்
நடுவிடப்பட்ட தெல்லா நயப்புறக் கேட்டு நாய்கன்
கெடியெனக் கூறியாங்கே யுணர்தலிற் கேட்டு வந்த
வுடையது மொருங்குசொண்டே விடையமுங் கடிவித் திட்டான்.

IT was in the famous city of Ujjain that there were three sects of merchants known as Ippar, Kavippar and Perungudiyar. Of the Ippar class the most celebrated and wealthy merchant was Sridhatta. This prince among merchants married a handsome girl named Yosobadra far-famed for her culture, loveliness and chastity. They had no children for a very long time. But the husband and wife pulled on with the life of a *Grahastha*, like the two wheels of a chariot, in all devotion, uprightness and purity. They performed all kinds of *dāna*. They observed the vows strictly. They spent several days every year in absolute fasting, prayer, and scripture-reading. At last after a very long time a son was born to them to their inestimable joy.

After sometime Sridhatta renounced his family, became an ascetic and retired into the solitude of grim forests and roamed about in all freedom and peacefulness amidst the silent rocks and

* The Jinas are superior to Rajarshis. Rajarshis and Brahmarshis are two of the four classes of rishis according to Jainism. Among the Rajarshis some are *vikriyasaktiyuktas* and some *akshinariddhipraptas*. Among the Brahmarshis some are *budhiriddhipraptas* and some *oushada riddhipraptas*. Ed. J. G.

the silvery streams. He performed *Tapas* with perfect equanimity of mind, joy and piety and in consequence became a heavenly being at his next birth. Not long after, there came a *nirgrantha muni* to Ujjain and his advent was a matter of great enjoyment and celebration in the town and multitudes of people thronged to receive him, worship him and get his blessings. Along with others Yosobadra and her son, named Sukumara went to pay their obeisance to the holy saint. When the young boy and his mother worshipped the saint and stood before him, the *muni* said unto her, "your son will soon become an ascetic." Yosobadra's feelings of sorrow, on hearing this, knew no bounds. Sukumara was the only hope of the family. If he should become an ascetic soon after that, it spelt extinction of that famous, time-honoured and wealthy class. So Yosobadra argued within herself:—"Invariably it is the *Samsara Dhukka* (the sorrows of this life) that compel men to take to asceticism. Therefore I shall see that my son has no occasion to taste that bitter fruit of sorrow at any time. I shall place him in a charming garden of peace, plenty, and pleasure."

Thereupon she constructed a stately palace for him, and furnished it with all the comforts and luxuries befitting a prince himself. There was nothing wanting. And happily enough Sukumara became a handsome and grown-up youth by this time and his mother arranged for his marriage. Very soon the best of the beautiful girls of the country, who shone even as a diamond among damsels, was chosen to be the bride. The marriage was performed in the grandest manner possible and everywhere it was all one long day of carnival, full of feasting and rejoicing, of music and melody, of light and loveliness. And the elders among the visitors blessed the fair couple:—

"Joy may you have, and gentle heart's content
 Of your love's couplement;
 And let fair Venus, that is queen of love,
 With her heart-quelling son upon you smile,
 Whose smile they say hath virtue to remove
 All love's dislike, and friendship's faulty guile
 For ever to assoil.

Let endless peace your steadfast hearts accord,
 And blessed plenty wait upon your board ;
 And let your bed with pleasures chaste abound,
 That fruitful issue may to you afford
 Which may your foes confound,
 And make your joys redound."

Sukumara's life after his marriage was managed to be run in the softest, smoothest and sweetest manner imaginable. Everything that would conduce to his happiness was arranged for at any cost. All manner of deliciousness was there. All sorts of dainties were ready always. And the surpassingly beautiful bride was caused to be apparelled in fresh and fascinating attire everyday. And as for the glowing gems and jewels with which she used to be decked, there could be no reckoning. Above all the most fragrant of odours and perfumes surcharged the atmosphere very much, so much so, that it might be said that he was deeply immersed in the maximum wordly enjoyment conceivable.

But the day came when he was to get *Jnana*. And this fact was realised by a Jaina Muni and he halted for that night in the Jain temple which was situated next to Sukumara's residence. At about the midnight hour the muni began describing the respective characteristics of *deva*, *manushya* and *naraka lokas* (celestial, human and hellish regions) and went on to dilate on the excellence of the *Padma Kulma Viman*.* Since Sukumara was in his previous birth in that *Vimana* he got *Jatismarana*† forthwith. The recollections of his glorious life in his previous existence dawned upon him with such suddenness and suggestion that they opened a vista of thoughtful reflections to Sukumara. Thereupon he determined to renounce his family at once and to become an ascetic. Accordingly he left his chambers at the dead of night and fortunately came out unnoticed. Immediately he sought for the muni whose timely utterance had freed him from the trammels of Samsara and received *diksha* from him and became an ascetic.

* One of the celestial abodes.

† Recollection of past existence.

On the face of this earth neither youth, nor beauty, nor pleasure, nor the comforts of wealth, nor physical strength nor the days of human life, nor handsome wives, nor friendship are permanent and profitable. They all vanish from our vision as suddenly as they appear, even as the momentary glare of the lightning in the sky. Almost everyman witnesses the quick changes of scenes on the stage of this world and yet there are not many who realise the untenability of this earthly enjoyment.

Thousands of learned men there are who spend their life time in hoarding money and speaking *ad nauseam* of "my money," "my property" and "my lands". Such a man has no mind to spend his riches in charitable ways. His servants are ill paid. However after his death he may be born as the stable-keeper of that house. Yet he would be paid only a miserable pay out of the hoards which he himself had amassed in his previous existence. Such is the working of the law of Karma.

Therefore one must always perform the "*Dharma*," follow the truth and practice *Ahimsa*. No man is exempt from the operation of the law of Karma and it rolls on like a wheel touching all alike, the prince and the peasant, the literate and the illiterate, the rich and the poor, the young and the old. Like the bell in the clock tower Karma strikes exactly at the right time and neither wealth nor power nor diplomacy nor cunning nor military force nor telepathic knowledge will be of any avail before the unfailing and immutable operation of the law of Karma.

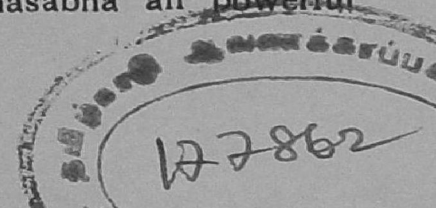
—A lover of Stories.

TO THE DIGAMBAR JAINS.

The 29th Session of the All India Digambar Jain Association at Shedwal. An unprecedented occasion for serving the community in the coming Xmas Vacations.

IT is quite needless to say that every Digambar Jain has a right on the above Mahasabha and along with the success of the same, the prosperity of the community is also inevitable. It is therefore the duty of every Digambar Jain to do his duty to his level best in order to make the Mahasabha all powerful

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and then taste the sweet fruits of the results therefrom. There is an Indian Proverb which so tersely says "The germination of a good tree and the expectation of sweet fruits therefrom depends on the seed to be sown." It is, therefore, necessary to sow the seed of unity in the field of the Mahasabha and this is only possible when we leaving aside everything else follow with all our might only those policies which are dictated by religion and utterly annihilate factions.

To fulfil the above object we have got a wide field in the Mahasabha through which we can get our aims realized but this is only possible when we make the Sabha all powerful with our unity.

The community is not quite in dark of the untiring service rendered to it by the Sabha as also of the social and religious good results achieved therefrom. The deficiency which may still be traced can only be attributed to the lack of enthusiasm by the community. Had the community given its attention to remove these deficiencies they would have long been exterminated. The Mahasabha has contributed its all to get its aims and objects fulfilled. It is always cogitating for the welfare of the community. It is not simply thinking but is actually bringing into effect its aims which are quite clear to the community (Details will be published in the Jain Gazette as soon as opportunity offers.)

In the coming Xmas Vacation the 29th Session of the Mahasabha will be held at Shedwal in the Deccan and our Shedwal brothers are zealously arranging for the session with great enthusiasm. The Sabha has also deputed Updeshak and celebrates to agitate the above question and the feelings of the community in the matter are being aroused. Thus the session will not only be of importance but will also be worth the sight.

The election of the President to the coming Association is to take place soon and opinions of the community for the selection of a fit personage to the Chair are being invited through newspapers and advertisements by means of notices.

At this session fresh election of members on the Managing Committee and all other functionaries and office-bearers will also

take place. Any deficiency in the constitution of the Sabha or in the rules thereof will also be considered. It is therefore requested that every Panchayat will kindly give pre-consideration to the following and favour the undersigned with their opinions hereon.

(1) Who should be the President ? Kindly give your opinion. It is suggested that the selection should befit the southern part of the country.

(2) Kindly give the names of such persons who may be fit for membership on the Managing Committee from your Province.

(3) Please consider over the means for the improvement of the Sabha and the community and kindly send useful proposals to be placed before the Sabha.

(4) Kindly select representatives and delegates for the Mahasabha and return the forms duly filled in. (Forms will be supplied from the office of the Mahasabha).

(5) Kindly enlist members for the Mahasabha from every place and send the forms for membership duly filled in (forms will be supplied by the undersigned).

(6) Kindly favour us with such opinions as may make the session a full and a signal success.

Finally I would request the community to attend the conference in large numbers and to help the functions thereof to a successful issue. This point needs to be advertised in every province as the greater the majority of the community present, the better will be the success of the association. The visitors besides achieving social improvement to the community have also got the advantage of visiting holy places near by and a very nice chance of offering their respects to Shree Shantisagarji Muni Maharaj. There is also a very good opportunity for seeing the Indian National Congress to be held at Belgaum simultaneously.

CHENSUKH CHHABYA,

General Secretary.

NOTES AND NEWS.

Unity among the Jains.

"United we stand and divided we fall" is a time-honoured saying which needs no comment at all. But the Jains do not seem to be aware of the significance of this pregnant maxim. The Digambaris and Svetambaris are wrangling with one another for gaining sole proprietorship of the Jaina sacred places. At first there were disputes only with regard to the Sikharji Hill. But now, unfortunately for the Jains these disputes, like a contagion are extending far and wide and we hear of them from various provinces in India. We are very sorry to see that the followers of Bhagwan Sri Mahavira, who preached to one and all, the doctrine of Love, should so forget their own gospel that they run up to wage war with their own brethren. We are afraid that these religious disputes are tending to increase the *Kroda Parinama* of the parties. It is simply heartrending to reflect that these internal disputes within our community will ultimately tend to the ruin of the moral and material welfare of the Jaina community.

The Jains have got very important and very urgent problems which deserve their attention and in which they can afford to spend, with immense profit much of their time, energy and money. In the first place there is not a strong bond of unity among all the sects of the Jains and the All-India Jaina Association is not as vigorously working as it ought to be in all parts of India. Now it should be the aim of every cultured Jaina to join the Association as a member and do what he can for the progress of the same. Activities like these will not succeed unless a very large majority of the members of the community co-operate together to work up the Association. Babu Chaitan Dasji one of the earliest pioneers in the field of Jaina progressive movements and the noble founder of the All-India Jaina Association is trying his level best to work up the Association in a regularly organised and vigorous manner. We request all our Jaina brethren to open provincial and district branches all over India.

It is really surprising to see that of all the communities in India the Jains alone should be singularly disunited and dis-

organised, inactive and sleepy. India is passing through one of the most critical periods in her history. If Jainism should survive the present political upheaval she must present an organised and united front. It was on account of their callous indifference during the days of Montford commission that they were not given special representation which is certainly 'due to an important community which is a minority. There is the Reforms Enquiry Committee holding its sittings at Simla with a view to enquire into defects in the working of the Reform Act and to report on the grievances of the several castes and communities of India. We hope and request our Jaina brethren all over India to sink all their sectarian differences and unite together and formulate a scheme of work and put their claims before the Reform Enquiry Committee before it will be too late. This is an affair in which they cannot afford to be negligent at all. In their own interests and in the interests of the nation, the Jains must wake up and ask if they wish to safeguard their rights and to have some share in the administration of their motherland. The Jains in almost every province of India are in need of special representation. According to their needs they can frame their claims. But at the same time every province must have a very efficient organisation through which it can press its claims. In all political or national activities or as for that matter of fact in any public activity, organisation is an indispensable institution. Look at any advanced country in the world and you will see no movement which is not based on a sound organisation.

In conclusion we may say that we would fain devote several pages together for this topic if we only can do so. For, this question of Communal Unity among the Jains is the greatest and the most important one that deserves the attention of all thinking and far-seeing Jains. We hope that the Jaina leaders and publicists would give their best attention to this and have recourse to propaganda regarding the same through the platform and the press.

Lastly at a time like this in the annals of India when there is so much talk of even Hindu-Moslem Unity it is not necessary for us to write more on the need of Unity among Jains except it be to end this brief note as we began by entreating our numerous readers once

again to mark word by word the infallible and important significance of the ancient adage, "UNITED WE STAND AND DIVIDED WE FALL."

**The Devendra Printing and Publishing
Company, Limited.**

We are glad to announce that the shares of the company are now allotted and the necessary declaration for the commencement of business is filed with the Registrar of Joint Stock Companies. The company could have started work earlier but for the fact that some of the gentlemen who went in for shares in the beginning delayed paying the deposit amount and some of them have not yet paid. If those who filled the application forms had paid the application money then and there, the minimum capital required for allotment would have been acquired and the allotment made much earlier. It is disappointing to note that our brethren are indifferent and slow to come forward to help this concern although it is nearly two years since the enterprise was taken on hand. In spite of the general indifference and slowness of our community it is gratifying to see that the Directors have determined to work out the scheme steadily. If they get proper help and encouragement splendid work can be done in the line of publication and propagation of the Sacred Jaina Scriptures in all the important languages of the world. Therefore, in the name of Jainism, we would request every Jaina reader of our Gazette to purchase some shares in the company, if he has not already done so, according to his means and make it run on sure and firm ground. For the information of our readers we give below the list of books now in preparation to be published by the company.

1. *Samadhi-Shataka* of Sri Pujiyapada (By Sri Nemisagar Varniji.)
2. *Apta-Mimamsa* of Sri Samantabhadra Acharya (By Prof. A. Chakravarti, M.A., I.E.S.)
3. *Gommata-sara* of Sri Nemichandra Siddhanta Chakravarti, (By Rai Bahadur Jagmanderlal Jaini, M.A., M.R.A.S. Bar-at-Law, Chief Justice, Indore.)

4. *Arhan-Niti* of Sri Hemachandra Acharya (By Mr. Puran Chandra Nahar, M.A., B.L., Vakil, High Court, Calcutta.)
5. *Purushartha-Siddupaya* of Sri Amitagati Acharya (By Pandit Ajit Prasada, M.A., L.L.B.)
6. *Shastra-sara-Samuchchaya* of Shri Makhanandi Acharya.
7. 'History, Philosophy, Metaphysics and Ethics of the Jains' By Prof. A. Chakravarti, M.A., I.E.S.
8. 'A comparative study of the Indian Science of Thought from the Jaina standpoint' (By Mr. Harisatya Bhattacharya, M.A., B.L.)
9. 'The Sacred Kurral' of Sri Kunda Kunda Acharya translated into Hindi.

A Digambar Jain Dharmasala in Madras.

The necessity for a Digambar Jain Dharmasala in Madras was felt from a long time by the Jain pilgrims and traders that go to Madras. Thanks to the efforts of Brahmachariji Sri Sital Prasadji the nucleus of a fund was formed of the donations given by the Jain Tirtha Sanga headed by Sait Hukumchand Jagadharmal of Delhi in 1921. The first collection amounted to three thousand and odd. Later on Swasti Sri Nemisagar Varniji was able to collect some more amount. Out of these amounts a house has been purchased for Rs. 12,000 recently. It appears that some more money will be needed to construct a *Devalaya* and to constitute a fund for the maintenance of the same. We hope that our rich and religiously inclined Jain brethren will kindly contribute something to the fund.

A list of Jain Graduates.

It is proposed to compile a list of Jain graduates and undergraduates with their full addresses in order to facilitate communication with all the educated men of our Community by our leaders. Therefore we would request all our friends interested in this to kindly send us a list of graduates, etc., in their respective districts and provinces. Already some of our educated friends have come forward to help us in this connection to whom we express our sincere thanks for the same.

Platform for the Isri Station.

Isri is an important station on the Grand Chord Section of the East Indian Railway where the pilgrims to and from the Holy Sammed Shikar get down and get up. It is an important centre for timber trade and it is the place where a weekly market for all the neighbouring villages is held. It is really a misfortune that such an important station should have no platform. The difficulties that the pilgrims have to undergo there are indescribable. The passenger train stops there for a short time only. Within that brief time which is usually one or two minutes only, the incoming pilgrims should alight and the out-going ones should get into the train with their luggages. Only those who have gone on pilgrimage with their family and relations can understand the difficulties they experience there. Getting down from the train is almost like jumping into a pit and from the ground into the train it is a difficult climb. It is not invariably that the train steams out of the station when the weary pilgrims are in the process of getting into or getting out of the train, and when part of the luggage are thrown in and part thrown out.

We are really at a loss to understand if the Railway authorities have not yet come to understand the urgent necessity of erecting a platform at the station. We are informed that the Bengal, Behar and Orissa Digambar Jain Tirtha Kshetra Committee have sent a request to the Agent of the Railway praying for the immediate erection of a platform. We have ourselves addressed to him on the matter and we hope that the Jains in the different parts of the country will also correspond with him and have the request granted and carried out as early as possible.

To our Subscribers.

1. We have been sending V. P. P's. to such of our subscribers whose subscriptions have been in arrears. We take this opportunity to thank those who have been good enough to honour the V. P. P's. But there are some who have "refused" the V. P. P's. in spite of our repeated appeals asking them to kindly accept them. We have explained our position in our July number

and we have nothing to add except reiterating the point that such refusals tend to cause a loss to the Jaina Gazette. Therefore we would only request them once more to kindly remit their dues per M. O. as soon as possible.

2. All correspondence and matter for publication to our office should be in English only.

3. The Jaina Gazette will hereafter be published punctually during the last week of every calendar month. Complaints of non-receipt of the numbers of J. G. should reach our office within a month. Some of our brethren are now asking for the copies of J. G. of 1923 which we are unable to supply.

4. Articles and News from our readers in all provinces are earnestly solicited for publication.

Can Animals Talk.

The following cutting from *The Times*, (London) of 26th September, '24 has been kindly sent to us by Mr. H. Warren :—

TO THE EDITOR OF THE TIMES.

Sir,—You have raised a very interesting point, and it is not so simple as it seems. I possess a cockatoo who talked so much in London that it has now been removed to a military centre, where its language is better understood. The bird talked English, and talked it quite accurately up to a certain point. It would carry on a real conversation; it had an embarrassing habit of saying "Good-bye" in a marked and significant tone of voice to any visitors of mine it did not love. But it fully knew the meaning of a large number of words; and it called my servants by their names.

It was lost in a wood some time ago, and on being found up a tree and surrounded by a large number of would-be helpful inquirers, it replied to all their suggestions with the evasive words;—"I can't hear a word you say." Undoubtedly it meant to be evasive, not to say fugitive.

I was visited once by an Italian officer, whom I introduced to my cockatoo and he informed me that it talked fair Italian, although of a somewhat Fascist complexion.

My own view is that all intelligent animals talk, although they are not all good linguists. But this animal was—and is.

Yours faithfully.
HAROLD SPENDER.

Cow Protection.

Mr. Nem Das Jain, Secretary, Digambar Jain Sabha, has sent us the following copy of the memorial to the Private Secretary of His Highness the Maharajah of Patiala :—

Respected Sir,

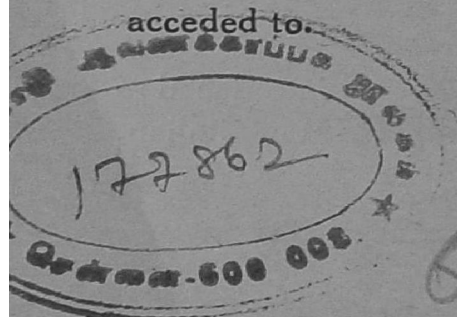
In accordance with a resolution passed in meeting No. 2 of the Digambar Jain Sabha, Simla, held on the 11th October, 1924, I beg to submit this memorial with the request that you will kindly place it before His Highness at convenient time.

2. To begin with I may point out that the problem is not only a religious one, but is also vitally important from the point of view of economy. Apart from these the virtue of Cow need no comment.

3. It is understood that certain prohibitive orders formerly existed in the State as regards traffic in cow i.e. its export, passage and sale to certain undesirable persons, such as butchers in whose hands the life of the cow is never safe. A rumour has now gained ground to the effect that such restrictions have been removed by the Durbar with the result that there has been an unusually large export of cows from the State for purposes of slaughter houses. This has given the greatest possible shock to the Hindu Public in general and to our Jain Association in particular.

4. On behalf of the Jain Sabha, Simla, I beg to submit this memorial requesting His Highness with all due respects that effective steps may kindly be taken to safeguard the life of Cow. Since I am preferring this request to a Sympathetic, Generous and Enlightened Chief, I confidently hope that it would be

acceded to.



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RELIABLE TESTIMONY.

Mrs. E. Crowe, of Whitehorse Road, Croydon, writes:—

"I am pleased to tell you that the small tin of ointment you sent to me at Ventnor, has proved a complete success, my hearing is now quite normal, and the horrible head noises have ceased. The action of this new remedy must be very remarkable, for I have been troubled with these complaints for nearly ten years, and have had some of the very best medical advice together with other expensive ear instruments all to no purpose. I need hardly say how very grateful I am, for my life has undergone an entire change."

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