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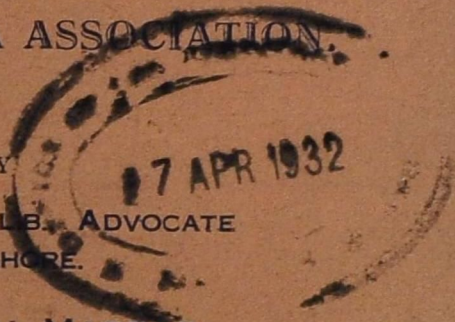
The Jaina Gazette

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

EDITED BY

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C. S. MALLINATH, MADRAS.



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Vol. XXVIII
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TRUE RELIGION.

Two years ago, I was looking for the true Religion, like countless other young Men and Women in this country. One day, on picking up a well known English journal, I saw an advertisement relating to the Jain Lending Library (of which, I now have the honour of being Secretary). I wrote to the address given, and in return I received a book entitled "What is Jainism" written by Mr. Warren of London. I read it through, was impressed, and became interested. I sent for another, and this time received a book by Mr. C. R. Jain. From that time on, I have been reading Mr. Jain's wonderful books.

I should like to say a word in praise for Mr. C. R. Jain.

I have met him three or four times, and have indeed become one of his followers. One day, in my opinion, the name C. R. Jain, will be famous, and a household word, as the man who brought 'The Light of Understanding' to the eyes of the world.

At the present day, the people of this Country, have wakened up to the fact that they have been asleep, so far as Religion is concerned. They are now looking round for the true meaning of the Bible...and they have it before their eyes, if they only care to read. At the same time there is the same old hesitancy in their arguments. When you mention Jainism, or any other Ism, they immediately jump to the conclusion that you are bad, and are tempting Providence, and all that kind of rubbish. The trouble is, they havn't the pluck to state their own views. They are content to be led, and are afraid or too lazy to think for themselves. Their

argument is: The Religion that was good enough for our Fathers and Mothers, is good enough for us. They forget that they are living in a different age.

It is true, *That Religion was good enough for their Parents*, but the modes of thinking are so different, that they are merely blinding themselves against the Truth...and they are content to do this. In a way their Parents and Grand Parents had an excuse... the people of today have *none*.

The Risabha Jaina Lending Library can bring before the eyes of this Country, nay, the world, the true Understanding and the true meaning of Life and Religion. The Library is at their service. Difficulties can be straightened out at the asking.

The Risabha Jaina Lending Library holds the key to world wide fellowship and peace, in spreading out the teachings of the Old but New Religion.

M. J. STEWART-CHEDBURN

VEGETARIANISM AND HEALTH.

By

C. R. JAIN.

THE question of the relation of food to health is being properly studied now-a-days by the leading medical authorities in the west.

Dr. Bircher-Benner of Germany is one of those who have evidently bestowed much care and consideration on the subject. I am giving some valuable extracts here from his book, "Food Science for All" for the benefit of those interested in the question in India.

Dr. Bircher-Benner has discovered the fact that plants represent condensed sun-light, which is very essential for our health, and says with reference to it :

"The meaning of this discovery will be at once evident to you when you hear that it is as much as to say : for human nourishment fruits, nuts, and raw salad have the highest value, foods of animal origin have the lowest value. (Food Science for All pp. 66).

On page 58, he tells us :

"Neither with flesh, nor with poultry, nor eggs, nor caviare, not even with cow's milk, can one strengthen the weak, much less cure the sick. So many thousands have already had dearly to expiate

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such ignorant experiments; they have paid for them with early death or with long illness. The excessive proteids in the food are not only a bad source of energy...their breaking down in assimilation grievously overloads the organs, as any chemist familiar with the facts can tell you."

Again on pp. 99 and the following pages he explains:

"Here one will be tempted to think that there are also other nutrition units of animal origin, such as, e.g., eggs and milk. The hen's egg also is a complete synthesis of food material for the first period of growth of a living being. But try to feed a human being on hen's egg alone, or even with a diet in which hen's eggs form the chief constituent. This person will soon fall ill. The digestive organs will refuse to act, the kidneys will excrete albumen, and will presently become inflamed. And if you do not soon abandon your experiment, the grave injury to his organism will cost him his life. Why? Because the wisdom of life designed the food material of the egg only for the life-stage of the embryo chicken, characterised by certain conditions, for a stage of most rapid growth without motion. For milk, Bunge has proved this special and careful design of nature. He has shown that the composition of the milk of the various species of mammals, in particular the albumen content, stands in a certain relation to the rate of growth of the particular suckling. Moreover milk, as you already know, lacks iron, which the new-born animal brings with it into the world in quantity sufficient to last for the nursing period. Hence a person whom you try to nourish on milk alone or even mostly, e.g. on milk and white bread, will also sicken, will suffer from ever-increasing poverty of the blood, waste away and soon die. The injuries which arise through the policy of boiling milk, through the destruction of the vitamins so that in the most extreme cases Barlow's disease results, all this I have not taken into account. But what I wish you to notice with regard to milk is the dependence of this food upon the source from which the mother gets its food. Milk has different nutritive results according as the cow is fed on green fodder or dry fodder. With green fodder nutrition is better, for simply by drying the grass the nature of the original nutritive energy is degraded. The vitamins are said to be diminished.

"But what are the vitamins? Something intangible, something that exists, that acts, and yet something that no one has been able

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to find. They are the still unknown substances! For example 200 grams of dried yolk of egg were extracted with 400 cubic centimetres of water, and the water evaporated off. The water-soluble vitamins should now be present in the 4.5 grams of dry residue. The chemical analysis of this dry residue showed nothing but inorganic salts. At first, then, these inorganic salts had been contained in the yolk in a fine, regulated state of division mixed with all the other material. And we know that their molecules were there in another, an excited state, in exact proportion with the captured solar spectrum. Precisely herein lay the glory, the wealth of colour of the nourishing principle. Hence we are justified in asking: are these vainly sought, still unknown substances, perhaps spectral proportions of excited molecular states? Is it for this reason that they are undiscoverable by chemical analysis? According to all that I know of the matter, this seems to me the most probable. This much is certain that the excited states of the molecules, either of themselves or at slightest impulse, give up the energy quanta and pass again into the stable permanent states of the neutral molecules, thereby losing their specific nutritive action. In this way the sensitiveness and the ready destructibility of the vitamins would be explained without difficulty.

“And with the help of this conception of the vitamins the relation of animal to vegetable food would be more readily understood. Since the so-called vitamins originate only in the vegetable kingdom, and yet are contained in cod-liver oil, milk and eggs, animal products, it will be seen that animal life is able to preserve, accumulate and use for its purposes the excited molecular states, so that in milk, in the egg, and stored in the liver and other organs, at least when living, they are always present in their original vegetable values, though mixed in the organs with other substances which as regards nutrition act rather as ballast. But from this it becomes comprehensible that milk, eggs and animal organs also possess nutritive value, and that beasts of prey, which swallow their victims alive and with the blood, can flourish on pure animal food.

“But things become quite different when the animal is slaughtered, the blood removed, and when the cellular tissue and organs have passed through the *rigor mortis* and the boiling, roasting, smoking, or salting process. The well-known exothermic energy processes—pardon me if for the sake of brevity I do not explain these processes more particularly (see *Grundlagen der Ernährungs-*

therapie, Foundations of nutrition therapy)—which here come into play show that energy is being lost, and where else can this expelled energy come from than from the most sensitive and at the same time for nutrition the most valuable energy—quanta—symphonies of the spectral nutrition energy formations? Therefore the nutritive value of the flesh preparations consumed by the human being is utterly deficient and inadequate. It is true that decomposable masses which moreover are mixed with characteristic stimulants are subjected to human assimilation, and a feverish activity is started in the organs of digestion and assimilation which gives an illusory feeling of strength; but this is only in small part nourishment, rather it is encumbrance and deception. If you feed a person on butcher's meat, fish and poultry only, he will succumb in a surprisingly short space of time to severe poisoning. I have some where read of Asiatic tribes who condemn their criminals to death by flesh. The condemned person receives either mutton only or veal only, and death is said to take place in 28 to 30 days.

“With vegetable foods the case is altogether different. It is now proved that on a fruit and nut diet man can grow up, flourish, and perform full physical and mental work, enjoy splendid health. Whole nations, e.g. the Japanese, whose diet consists almost exclusively of vegetables, with unpolished rice as a basis, flourish and exhibit high physical, mental and moral virtues. In Japan, the man of the people—not forsooth the Europeanised Japanese physician—does not believe, as does the European, in the strength of flesh food. Accordingly the riksha-men, who had to run 25 miles a day, and whom Prof. Baelz of Tokio had offered meat for their extraordinary achievement, begged to be allowed to leave it, as it made them feel too tired and they could not run so well as before. From these facts we must conclude, whether we will or not, that the energy relations of fresh vegetables correspond with the requirements of the human organism to a far greater extent than do the best animal foods such as milk and eggs; indeed that they alone completely meet the need.

“This result completely corresponds with my theory of the essential nature of chemical nutritive energy and its original identity with sun-light.”

The explanation is continued on pages 109 and 110 where we have it:

“Involuntarily one's thoughts turn here to the words of the American investigator, Mc Collum : ‘that diet is an essential, if not the most important factor for spiritual, moral, physical and cultural development and for resistance to diseases.’

“By means of a heavy, dimly-lighted diet—rich in all the different kinds of flesh and stimulants—people not only invite diseases, they build within themselves barricades against the wisest and the most powerful friend of their life, against the spirit.”

“These plant food-units contain everything which the human organism requires, and in the right proportions : enough of the various proteids, a wealth of the best energy givers, the carbohydrates, from which fats can at any time be formed in the organism, or the fats themselves ; the minerals necessary for life (the nutritive salts) in the excited state and in the right proportion, and accordingly also the vitamins, or supplementary, or creative substances, which are arousing so much attention. No one therefore need wonder any longer that man can amply nourish himself, grow and keep well with these alone, that ox, horse, stag, roe, and even the elephant can build up their proteid-rich bodies from grasses, herbs, leaves and blossoms. Not only the 96 per cent. of energy-consumption in the maintenance of life but also the 4 per cent., the requirement for building up the body-substance, is entirely provided by these plant food-units. There is no reason to fear that their proteid-content will be insufficient. *They are a complete food.*

“It is true that in the animal economy also the wisdom of life knows how to deal carefully with these nutritive values and to store them up in the animal body, so that the animal food substances and organs contain them and can serve man as food ; but man does not consume the animal in the live state with skin, bones and bloods like the beast of prey. He consumes parts of the animal after it is dead and after more or less elaboration by head. Thus the original nutritive values suffer a not inconsiderable change. That the European attributes such a high value to ‘proteid-rich’ flesh food is one of fatal, fundamental errors, on the causes of which I shall speak again later on.

“Eggs and cheese among other animal food, cause over-acidity, and milk often loses its value through cooking and becomes even dangerous through the wrong feeding of the cows or the disease of their mammiferous glands.”

No doubt, vegetable foods also suffer deterioration in the processes of cooking, roasting and baking ; but not to the same extent. Fruits and nuts and salads are actually eaten uncooked.

At one time when the elements known as vitamins were unknown it was the popular belief, encouraged by the European medical practitioners, that one needed a large quantity of flesh-forming foods. The formula for a man of 70 Kilograms in weight doing medium type of work, was as follows :—

Albumen	...	...	120 grams.
Fats	...	...	50 "
carbo-hydrates	...	...	500 "

It should be noted that the system extracts calory-units from the different elements as follows :

from 1 gram of proteid	4.1	calories
„ 1 „ „ fats	9.3	„
„ 1 „ „ carbo		
hydrates	4.1	„

On this basis we get

from 120 grains of Albumen	492	calories
„ 50 „ „ Fat	465	„
„ 500 „ „ Carbohydrates	2050	„
Total	3007	

To-day nobody would recommend so much consumption. It is to be noted that an excess of any of these elements produces disease. Too much fat would lead to excessive heat an excess of carbo hydrates to a variety of digestive troubles and what is termed (खुश्की) in the Indian languages; too much of protien will directly clog the elementary canal and give rise to constipation. I give here a couple of tables from Dr. Bircher Benner's valuable work to show how much food is necessary and how easily it is obtained from non-animal products.

(1) Day of uncooked Food

	Quantities in oz.	Proteids calories	Fat cal.	Carbo- hydrates cal :	Total cal.
Breakfast :					
Apple diet dish*	8 ⁵ / ₈	20.2	74.2	136.0	230.4
Nuts	3/4	9.8	98.6	8.8	117.2
Mandarine	3 1/2	2.9	—	53.6	56.5
Total	12 ⁷ / ₈	32.9	172.8	198.4	40.1

* See note at the end.

	Quantities in oz.	Proteids calories	Fat cal.	Carbo- hydrates:cal.	Total cal.
Dinner :					
Orange	3½	2.9	—	53.6	56.5
Banana	3½	4.5	—	88.0	92.5
Apple	2⅞	1.2	—	44.8	46.0
Walnuts	¾	9.8	98.6	8.8	117.2
Celeriac	2⅛	2.8	155.5	12.4	170.7
Savoy	1¾	4.5	166.0	10.2	180.7
Total	14½	25.7	420.1	217.8	663.6

Supper :

The same as breakfast	12⅞	32.9	172.8	198.4	404.1
Total calories } all three meals }	40.25	91.5	765.7	614.6	1471.8
Add whole meal bread } 7 oz. in the day } altogether }	7.0	55.0	10.0	430.0	495.0
if necessary or desired					

Grand total uncooked food } with 7 oz. of whole } meal bread }	47.25	146.5	775.7	1044.6	1966.8
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(2) Day of mixed (cooked and uncooked) food:—**Breakfast :**

Apple diet dish	8⅞	20.2	74.2	136.0	230.4
Walnuts	¾	9.0	98.6	8.8	116.4
Wholemeal bread	3½	27.7	5.0	215.0	247.7
Butter	⅜	0.3	76.2	0.2	76.7
Oranges	3½	2.9	...	53.6	56.5
1 lump of sugar.	⅓	...	...	20.0	20.0
Total	16½	60.1	254.0	433.6	747.7

Dinner :

Oranges	7	5.7	...	107.0	112.7
Walnuts	¾	9.0	98.6	8.8	116.4
Wholemeal bread	3½	27.7	5.0	215.5	247.7
Rice with tomatoes	10½	25.4	84.0	164.5	273.9
Spinach	8¾	14.1	50.8	32.6	97.4
Lettuce	1¾	1.5	82.0	4.0	87.5
Stachys	2⅞	4.9	121.7	37.5	164.1
Total	34⅞	88.3	442.1	569.3	1099.7

Supper :

The same as breakfast

$16\frac{1}{2}$	60.1	25+0	433.6	747.7

All three meals together :

Cal.:	$68\frac{3}{4}$	208.5	950.1	1456.5	2595.1
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The Appel diet dish referred to in the two tables is thus made.

“Take a level *tablespoonsful of rolled oats and soak for twelve hours in three tablespoonsful of water. Add the juice of half a lemon and a tablespoonful of sweet condensed milk (Nestle’s milk) and mix it all well together in a dish. Two clean apples including the skin, core and pips are grated into it with a a greater and continually stirred, so that the apples do not get brown.....”

A tablespoonful of grated nuts or almonds may be added, if so desired. Dr. Birchen-Benner says of this :—

“ It should be well chewed and will thus be sufficiently warmed to suit the most sensitive stomach.

“ This dish is especially suitable as a wholesome breakfast and supper for children from the age of two, for sick people with digestive disorders and for healthy people who wish to remain healthy.”

In India probaly barley *sat-tu* could be substituted for rolled oats, without detriment.

*One tablespoonful is equal to four teaspoonsful.

“ QUERRIES ON GOTRAS ”

It is quite familiar among Jains that Gotras are being observed all over India and especially in Southern India the Jains follow “Gotras” nameiy SREEVATSA, BHARADWAJA, KASYAPA, ATREYA, VASISHTA, KOUNDINYA, BHARGAVA, PRAJAPATI, and GOUTAMA.

And I am quite unaware if the Jains in other parts of India do follow the same Gotras or others. No particulars regarding the above Gotras can be found as far as my humble knowledge goes in any of the Jaina boaks except a mere mention of them. Gotras as understood now are names of persons to which the people who observe them, trace their origin. But these names are quite analogous to those found in Hindu Puranas.

I have been trying to find out the origin and full particulars of the Gotras among the Jains, but so far I have not been successful in my attempt. No satisfactory answer or explanation has been offered to me from my enquiry among few learned Jains, or from a study of a few Jaina books. Among the Jaina Pandits whom I have enquired few merely state that as far as they know, there are no authoritative books which speak of Gotras, and that they too are in search of books dealing about them if any, and others say that the system of Gotras does not coincide with the scientific spirit and principles of Jainism and it must have been wrongly followed from Hindus and as continued till now. So I wish to know finally the detailed particulars of the following :—

(1) What are these Gotras which are in practice among the Jains in Southern India and other gotras if any which are in practice among the Jains in Northern India.

(2) From what definite period this has come into practice and by whom.

I humbly request all the readers of the Gazette to make enquirees points above and send all the available information for publication in "Jaina Gazette" for which act I shall be highly obliged and grateful to them.

V. GUNDAPPA JAIN,
90, Old Agrahar,

OPP. TO AYURVEDIC HOSPITAL, MYSORE.

WHY FAT PEOPLE ARE ALWAYS GOOD NATURED

—: O :—

Americans can now puff out their chests and claim another world's record—they have the fattest man who ever lived, so far as is known. He lives at Los Angeles. He weighs 787lbs. And he makes other human prize-stock look like underfed striplings.

Daniel Lambert who died in England in 1809 at the ripe weight of 739lbs. and "Miss Ima Whale," of the Ringling Circus, the world's fattest woman, tips the scales at 630lbs, look like candidates in a slimming competition along-side this aggregation of avoidupois.

Why are people so fat and generally so good natured? An American scientific journal *Current Science* enlightens us, and tells us there is nothing dangerous in it.

Right at the base of the brain, in a tiny niche of the skull's floor a soft gland is fitted. Blood circulates through it, but no tube leads from it; hence it is known as a ductless gland. Its particular name is the pituitary; the word in Latin means "spit," and is applied because of the old idea that the saliva of the mouth was distilled from this gland. A juice is manufactured within its tissues, after all, and influences the body far more than any mere liquid upon the tongue could do.

The secretion of the pituitary which is absorbed into the blood controls the growth of the body in a most definite fashion. It regulates the amount of food that will be assimilated after digestion, and when acting properly it permits about the right amount of fat to be deposited under the skin to make us plump.

If the gland is overactive the fat is burned up by the body's heat and energy, and the person is slender. Such a one may eat and eat and eat, yet never graduate from the "skinny" class.

If the gland is underactive the fat is not burned, but is deposited beneath the skin. This is what is the matter with Harry R—; he may deny himself food to the point of weakness, yet what little he does take turns to fat and refuses to leave his body. Exercise to the limit of endurance, and constant hunger would remove but a few pounds of the 787 he possesses.

There are other effects of the pituitary gland upon the body, but they probably do not interest Harry. He is not greedy—just unfortunate. The chances are that he keeps in a good humour in spite of his troubles—and this brings up the second question, "Why is a fat person usually good natured?" The flames of anger are fed by the juice of another ductless gland—a pair of them, in fact—the adrenal glands that sit atop the kidneys. From them the blood absorbs a juice that makes for strength in time of stress. A person with good adrenal glands is vigorous, active, and powerful; one with a poor pair is weak, and loves to rest.

Humans, and animals as well, are stronger when they are angry or frightened. You—or a fox—can run faster after all from an enemy, depending upon the enemy's size and your respect for its

power. This strength comes from the juice of the adrenal glands that is poured out in larger quantity in times of emergency—either to fight or run away.

Not long ago Dr. Himwich of Yale University reported a strange and somewhat childish experiment. They placed a small cat in a cage in front of a large dog. Neither could reach the other and the dog became more and more enraged while the cat grew wilder and wilder in its fright.* At the height of the disturbance, the doctor and his helper drew some blood from the veins of each creature and made a test upon each sample. The amount of fat in the blood of both was unusually high.

Adrenalin (the juice of the adrenal glands) pours out under the goading of both fear and anger. It causes fat to leave the tissues and enter the blood, in order to supply fuel for the great activity of the muscles for the flight or the fight. It is easy to see, therefore, why anger and ill-temper cause one to lose weight. The opposite is also true; good temper makes no drain upon the fatty tissues. To a degree, then (at least as far as the adrenal glands are concerned) people are not good-natured because they are fat, but are fat because they are good-natured.

JAINA REFERENCES IN 'THE DHAMMAPADA'

The 'Dhammapada' is the most popular book of Buddhism both among the Buddhists and the non-Buddhists. It is believed to be an ancient work and is said to have been accepted at the council of Asoka in 240 B. C. as a collection of the sayings of Gautama. ¹ (e. g. verses 97; 153-154; 353 etc.) Whether, however, the verses in this work attributed to Buddha were his genuine and verbatim utterances (just as those others in the 'Gītā' attributed to Srī Kṛṣṇa were his) is a question on which the orthodox and the non-orthodox people will perhaps never agree. Some of the verses which are

* Reprint of the article which appeared in the 'Indian Historical Quarterly' of Calcutta, Vo. III. No. 3. September. 1927.

1 *The Buddha's Way of Virtue*, p. 9. (Wisdom of the East series).

found in the 'Dhammapada' are also found in the 'Mahābhārata'¹ as well as the 'Manu-smṛti,'² not to speak of the Buddhist works themselves, such as the 'Thera-gāthā' and 'Theri-gāthā'; but as it is not our purpose to discuss here whether the 'Dhammapada' was the borrower, or *vice versa*, we pass on to the matter in hand.

The 7th 'vagga' (or section) of the 'Dhammapada' is called the 'Arahanta-vagga' i.e. the section dealing with the (perfected beings called) Arahats, and to me it seems that every verse in this section is pregnant with an overt or covert reference to those ideal beings of the Jains, who are called Arhats or Jīnas or Tīrthan̄karas by them.

At the outset it must be remembered that Jainism came into being earlier than Buddhīsm, and as according to the accepted chronology, Mahāvīra was an older contemporary of Gautama, it stands to reason that the religion propagated by the former preceded the other promulgated by the latter. But Jainism was already in existence, and perhaps in a nascent condition, long before the time of Mahāvīra, who seems to have been responsible for giving it the distinct and separate entity as a religion, it has ever since had; for Pārṣvanātha (circa 8th century B. C.), his immediate forerunner, was the real founder of Jainism, which was effected by him perhaps more as a reformation of the then existing forms of the religious and philosophical systems of the Vedic Brahmanism than as quite a different religion. However it be, the tenets of the Jaina religion and philosophy, no less than the traditions of its hagiology were already in the air by the time Buddha commenced his ministrations, and without doubt, therefore, he was not only quite conversant with the same, but must have also come into contact with persons of the Jaina persuasion, if not with Mahāvīra himself. A magnanimous and all-receptive nature like that of Buddha could not but have regard for everything that is essentially good and beautiful whether it is found in his own or any other religion; for the several verses at the end of the 'Dhammapada' forming its last section, the 'Brāhmaṇa vagga' strike us with their genuine fervour, and when we remember that it was the religion of the Brāhmaṇas,

1 Cf. Dh. v. 9 with Mbh. XII. 568; Dh. v. 44 with the verse in 'Santi-parva'; Dh. vs. 131, 132 with Mbh. xiii. 5568; Dh. v. 223 with Mbh. XII 3550, etc.

2. Cf. Dh. v. 109 with Ms. II. 121; Dh. vs. 131-132 with Ms. v. 45 etc.

which at first perhaps he tried to reform in his own light, and failing, had to secede from, his commendation of the ideal Brāhmaṇa seems to be twice blest. In one word, the great teacher held his ideal Brāhmaṇa in great esteem, as is clearly evident from the 422nd verse¹ of the 'Dhammapada'. In like manner the 7th section shows in what high regard he held the Jaina ideal also.

The word 'Arhat' (अर्हत्), a variant of the original word 'Argha' (अर्घ) meaning 'value' (metaphorically 'worth', 'honour' etc.), occurs in the Rgveda, where it means 'worthy, exalted, venerable etc.'² Thus even in the Vedic times, the word denoted a high ideal worth striving for. Perhaps when Jainism found its ideal super-man in Pārśvanātha and Mahāvīra (and also their predecessors), it borrowed this Vedic word, because it was found to contain the exact expression of the ideal, and applied it to those super-men. Thus 'Arhat' is one of the names of the Jaina Tīrthaṅkaras, the name par excellence by which their worshippers³ invoke them, and as such it is the highest ideal of personality, whether divine or human perfected into the divine, in the Jaina religion. In enumerating the names of the Jaina Tīrthaṅkaras, the Jaina lexicographer Hemacandra (12th century A.C.) begins the said list with the name Arhat as follows—

अर्हजिनः पारगतस्त्रिकालविक्षीणाष्टकर्मा परमेष्ठाधीश्वरः ।

शंभुः स्वयं भूर्भगवाञ्जगत्प्रभुस्तीर्य करस्तीर्थ करो जिनेश्वरः ॥⁴ etc.

१ उसभं पवरं वीरं महेसिं विजिताविनं ।

अनेजं नहातकं बुद्धं तमहं ब्रमि ब्राह्मणं ॥

'The leader supreme, the heroic, the great Rsi, the victor without lust and purified, the Buddha—him I call a Brahmana.' (It will be seen that the Buddha himself is identified here with the ideal Brahmana).

2 Rg-veda, II. 3. 1; II. 3. 3; II. 33. 10; VII. 18; X. 22; 2. 2; X. 99. 7 The Avestan form of the verbal root अर्ह is *arej*=to be worth; to become worthy; to be considered respectable, etc., and that of the Skt. form *Arhat* is *arejanih*=value, honour, etc. (see K. E. Kanga's Avesta Dictionary); so this is a very ancient Indo-Iranian word.

3 'अर्हन्नित्यथ जैनश्चासनरताः' ।

4. Hemacandra's *Abhidhana-cintamani* (I.4, 25).

Having thus enumerated the names of the Jaina Tīrthaṅkaras, he also enumerates in the next chapter of his lexicon those of Buddha,¹ among which, however, the name 'Arhat' is conspicuous by its absence, in spite of the fact that this latter list is much longer than the other. Nor does this name 'Arhat' appear among the names of Buddha enumerated by the Buddhist lexicographer of a much earlier date, Amarasimha, (circa 6th century A.C.) in his lexicon the Amarakośa². But both Amarasimha and Hemacandra give the name 'Jina'³ as one of the names of Buddha. Now the two names 'Jaināḥ' (जैनाः) and 'Arhatāḥ' (आर्हताः)⁴ are those by which the community of the Jainas has generally been known and a glance at these names enables us to make out that the same are derived respectively from the words *Jina* and *Arhat* which, by the way, are the names whereby the community has ever since been addressing and invoking its Godhead, though the meaning of each of these two words (*Arhat* and *Jina*) is so transparent that it need not be told that either of them signifies a super-man, and as such can be readily applied to the ideal man, whether of the Jainas or the Buddhists. It may be said without reserve, that both these terms must have been borrowed by the Buddhists from the Jainas.⁵ No doubt this word *Arahat* is found in the very common Buddhist formula, which invariably occurs as the headline of the Buddhist works—'नमो तस्म भगवतो अरहतो सम्मासंबुदस्स', much in the way of the formula 'श्री गणेशाय नमः' of the Hindus, or 'नमो अरिहं ताणं' of the Jainas; but in this Buddhistic formula, the word '*Arahat*' or '*Arahato*'—its genitive singular) seems to have been used more or less as an epithet,

1 Ibid., II. 232-237.

2 I. 13-15.

3 *Amarakosa* (I. 13); Hemacandra (II. 232).

4 'स्याद्वाद्वाद्यार्हतः स्थाच्छून्यवादी तु सौगसः ।' Hemacandra, III. 861
Also 'प्रनिपन्नदुःखक्षपण.....दक्षाश्च भवन्ति सौगसाः ।'.....सकलजनोपकारसजा सज्जनता जैनौ ॥' *Harsa-carita*, ch. VII—circa 7th century A. C.

5 Similarly the name '*Vinayaka*' (विनायक), given as one of the names of Buddha both by Amarasimha (I. 14), and Hemacandra (II. 234), seems clearly to have been borrowed from Brahmanism; but the same cannot be said of '*Marajit*' (मारजित्), another name of Buddha (*Amarakosa*. I. 13, Hemacandra, II. 235), which also is a well-known name of Siva, as in either case the name is founded on the tradition of the conquest of '*Mara*' effected by Buddha as well as by Siva.

i. e., with an adjectival force, meaning 'venerable or saintly', just as its preceding word '*Bhagavato*' is a similar epithet meaning 'holy or blessed', and so it cannot be said to have the value of a substantive, as it clearly has in the Jaina formula 'नमो अरिहं ताणं'. We meet with the same adjectival use of the word '*Arahat*' in the 164th verse of the '*Dhammapāda*'—

यो सासनं अरहतं अरियानं धम्मजीविनं ।

The Commentator of the '*Dhammapāda*' Acārya Buddhaghosa has rightly taken the word '*arahatam*' here as an adjective qualifying the noun '*Sasanam*'¹, wherefore this line would mean (and correctly mean)—'The venerable rule of the noble (or Aryans) and the virtuous'; similarly this word occurs as the latter component of many a compound word occurring in Pali such as '*pujaraha*', '*maharaha*' &c where also it has the adjectival sense 'worthy of'.

Now, what does an '*Arahat*' mean according to the Buddhistic conception? The '*Khuddakapātha*'² lays down the following definition of an *Arahat*—'दसमं गेहि समन्नागतौ अरहा ति वुच्चति' (= 'he who is endowed with the ten attributes is called an *Arahat*'): thus the *Arahatship* had a settled, and no doubt a very exalted, place in the ascent of man according to Buddhism, and seems to have been but a step beneath the culminant, Buddhahood.³ In commenting on the word '*jutimanto*' (जुतीमन्तो), occurring in the 89th verse of the '*Dhammapāda*', Buddhaghosa explains the word '*juti*' (=Skt. युति splendour) as 'अरहतमगञ्जाणजुति' i.e., 'the light of the knowledge of the way of the *Arahats*,' or in other words, 'the light obtained from the vision of (having found out or attained) the knowledge of *Arahatship*,' or in the simplest words, 'the realisation of *Arahatship*'

1 But the English translators of the *Dhammapāda*, 'Sacred Books of the East' series, vol. X) as well as in the *Buddha's Way of Virtue* ('Wisdom of the East' series) have taken it for a noun, on what authority it is not clear.

2 Andersen's '*Pali Reader*' (p. 82. l. 14).

3 '*Itivuttaka*' (इतिवुत्तक) thus defines the Buddhahood—

प्रस्य रागो च दोहो च अविज्जा च विराजिता ।

तं भानितत्तञ्चारं ब्रह्मभूतं तथागतं ।

बुद्धं वेरभयातीतं आहु, सब्बप्पहायिनं ॥

Thus from this comment of the Acārya also, we see how close Arahatship was to Buddhahood. Even in the Buddhistic Formula (quoted above), it is easy, I believe, to discern that the *Arahat* was a higher being and the *Buddha* (or the 'Samma-Sambuddha') was the next above and higher than the *Arahat* and the highest of all. Andersen has defined an *Arahat* as one who has reached the highest stage of sanctification from which he can enter 'Nirvana',¹ and he is also described as 'one who through obedience to the preaching of Buddha, has reached that calm state when the will no longer struggles, but is unified and at rest.'² Yet in the '*Yasapabbajja*',³ we find that Gautama himself was one of the seven Arahats then living the six others being the '*Pancavaggiya Bhikkhu* (viz. Kondañña Vappa, Bhaddiya, Mahānāma and Assaji) and Yasa. It is certain that of these seven none else than Buddha himself attained to the Buddhahood; it is true, therefore, the six others reached only the Arahatship—wherefore again the Arahatship, according to the Buddhistic conception, was lesser than the Buddhahood and if, however, we find Buddha's name included among those of the first seven Arahats, it has perhaps a strict reference to that stage in his ascent just prior to his enlightenment as the Buddha. Anyhow, once Buddha was an Arahat. It is possible that it became one of his names, as it were, for the posterity: but the fact that according to the Buddhistic conception, Arahatship was never on a level with the Buddhahood, but always a step beneath it, should not be lost sight of. It is a psychological fact. For no religion would ever concede that its own highest ideal could even in the least degree be inferior, or even equal to the highest of any other religion, but would always maintain that it is the superior; and the highest concession that a religion could make to the highest ideal of any other, is to give it the next best place beneath its own ideal, when it cannot resist its beauty and goodness and has therefore to assimilate it into its own system.⁴ Thus Arahatship seems more and more to have been a bor-

1 Andersen's 'Pali Reader', 'Glossary', p. 33.

2 'Buddha's Way of Virtue', p. 103.

3 Andersen's 'Pali Reader', p. 70. 'तेन खो पन समयेन सत्त लोके अरहन्त.'

4 This need not amaze the reader, for the fact is no less psychological than it is universal in its truth and applicability, and we see it amply illustrated by the change of tone, nowadays, among the Christian missionaries in their writings on the different religions of India.

rowed ideal in Buddhism, and as such, it is beyond all doubt that it was borrowed from Jainism.

Now in the light of the foregoing remarks, let us examine the section 'Arahanta-vagga' verse by verse:—

(1) Verse 90—'गतद्धि' (*gatuadi*): Buddhaghosha explains this as 'गतसग' (*gata-magga*) 'one who has gone (his) way' i.e. 'one who has finished his journey.' Compare with this the word 'पारगत' (*paragata*) occurring in Hemacandra's verse quoted above as one of the names of 'Arhat' or 'Jina' of the Jainas, and meaning 'one who has gone over to the other bank.' Though the metaphors may be different, the idea implied in both these words is quite the same.

'सव्वगन्थप्पहीन' = 'One who has thrown off all fetters', with which compare 'निगन्थ' (*niggantha*). The Jains, or to be more accurate the Jain monks, were called 'Niggantha-(or Nigantha Samanas' in Buddha's time¹ or even before, and they have also been mentioned as such in Asoka's Pillar Edict² VII. This word also occurs in Hemacandra's lexicon in its SKt. form 'निर्ग्रन्थ' (*nir-grantha*) meaning 'a Jain ascetic' (I 76.).

(2) Verse 91 Read also verses 98—99 (along with this Verse) —where the fact of Arahantas dwelling in Forest has been brought out: it is so true of the Jaina ascetics of yore, especially of their Tirthankaras—'न निकेते रमन्ति ते' = 'They stay not in their abode.' This is perfectly true of the Jaina 'Tirthankaras', no less than of their anchorites: it is also true of Buddha himself. Also compare the Jaina text 3—

अभवच्चित्तविक्षेप एकान्ते तत्त्वसंस्थितिः ।

अभ्यसेदभियोगेन योगी तत्त्वं निजात्मनः ॥

Leaving the home, and dwelling in solitude are emphasised as the indispensable duties of a Jaina ascetic.

1 Vide Mr. Kamta Prasad Jain's 'Jaina references in the Buddhist Literature' ('Indian Historical Quarterly', vol. II, p. 699), and the quotation given in the same on p. 704 from 'Samannaphala Sutta'.

2 Vide Prof. D. R. Bhandarkar's 'Asoka' (p. 170), and Dr. Vincent Smith's 'Asoka' (ed. 1902—p. 193).

3 Pujiyapada's 'Istopadesa' quoted in Mr. K. P. Jain's above named article,—'He in whose mind no disturbances occur, and who is established in the knowledge of the self, such an ascetic should engage himself diligently in the contemplation of his soul, in a lonely place.'

(3) Verses 92-93.—‘परिञ्चातभोजन’¹ = ‘One who is carefully observant of (his) food’ (from परि + √ज्ञा = to observe carefully, to ascertain carefully); and ‘आहरि अनिस्मित’ = ‘not dependent upon (his) food.’² These remarks about the food are best applicable to the Jainas, especially to the monks, for no others are more scrupulous (nay, even meticulous) than they as regards the food they have to take, nor less dependent on it, whether as regards its details or times of taking it. The mere existence of so many ‘*vratas*’³ or ceremonies, which they have to observe in and out of season, and in which they have to fast *in toto* or in part, supports my contention; but I cannot do better than refer my readers to (pp. 702-704 of the Indian Historical Quarterly Vol. II) Mr. K. P. Jain’s article already referred to, where all the peculiarities of the Jaina ascetics as regards their food or times and ways of taking it etc. are related in detail.

‘विमोक्ख’ (Vimokkha)—The Commentator Buddhaghosa says that this is another term for ‘Nirvāna.’ ‘Moksa’ or ‘Vimoksa’ is preferentially the Jaina denomination betokening the effulgent or extinctive consummation, quite as much as the other term ‘Nirvāṇa’ denotes the identical condition according to Buddhism.

(4) Verses 94 and 95—The last word ‘तादिनो’⁴ (gen. sing. of तादि = such, like that, or like him) occurring in the 94th verse, and the penultimate word ‘तादि’ occurring in the first half of the 95th verse seem to have escaped the notice of the various editors as well as the translators of the ‘*Dhammapada*,’ for all of them have left out these words neither explaining nor translating them; but I believe both these words are quite significant. In verse 94, where there is already the word तस्स (in the last line), which is undoubtedly the correlative of word यस्स (in the first line), there would be no need whatever to use the word तादिनो once again, if this word (तादिनो) had not been

1 Neither of these expressions means ‘moderate in food,’ to express which idea, however, the ‘*Dhammapada*’ itself has ‘भोजनमिह मत्तञ्जु’ (verse 8), ‘मत्तञ्जुता भत्तस्सि’ (verse 185) etc.

2 This assertion well coincides with the belief of the Digambara Jainas that a Jain ascetic reaching Arhatship requires no food. Hence he is not dependent upon his food.

3 Buddha would not countenance any ‘*Vratas*’ which, therefore, seem to be derided in verse 70 *Dhammapada*.

4 The genitive case is used here as the word is governed by the verb ‘पिहयन्ति’.

used in some distinctive sense, and thus I take the line to mean 'even the gods envy him, (who is) *like him*.' Similarly the word तादि in the first half of the 95th verse, meaning 'like him,' refers to the word मुञ्चतो following it, and thus I take that half of the verse to mean 'one who is tolerant like the earth (or) like the pillar (= इन्द्रखोल)¹ (and) virtuous *like him*.' Now the pronominal adjective तादि is, as Andersen says,² 'often frequently said of Buddha's holy disciples ('like him') and even of Buddha himself.' I therefore very strongly believe that in both these instances (as also in the next verse 96), this word clearly seems to have been used with a significance to mean that the 'Arahat,' of whom each verse in this section speaks, is '*like him*' i.e. like Buddha, but not the Buddha himself, whence the psychological inference is not far off that the Arahat ideal was adopted into Buddhism and adapted to suit its own system.

(5) Verse 97—This is rather a very difficult verse. Its superficial meaning is quite the reverse of the inner one.³ It is one of those curious enigmas, which occur in Buddha's teaching. As it is, it means—'The best of men is the faithless, the ungrateful, the rebel (lit. 'hole-borer' or 'breach-maker'), who has given up all hope, and when interpreted aright it means—'He is the best of men, who is free from credulity, who knows the uncreated (Nirvāṇa), has cut off all bonds, has done away with the (possible) occurrences (of re-birth), (and) has renounced desires.'⁴ It appears that this verse was uttered by Buddha to some 30 recluses, who accused Sāriputta of the faults brought out in the literal translation (given above) of this verse because he requested his master not to preach to him but to them, as he (Sāriputta) had already known the truth by experience, whereas the others needed it on authority and therefore wanted it to be preached to them. This verse, which was Buddha's reply to that complaint, expresses with great skill the two ways in which he and the recluses looked upon Sāriputta's sturdy confidence.⁵ But to

1 Would it not be better to take इन्द्रखोल as the name of the mountain 'Indra-kila' (इन्द्रकोल)?

2 Vide 'Glossary to the Pali Reader'. p. III

3 Vide 'Buddha's Way of Virtue' (pp. 90-91), and Prof. Dharmananda Kosambi's Gujarati ed. of the *Dhammapada* (p. 134).

4 'Buddha's Way of Virtue,' p. 90, also vide appendix (to Ibid) pp. 102 etc.

5 Ibid-p. 90.

me, however, it seems that some of the recluses must have complained to Buddha *not* against Sāriputta, *but* possibly against the Jaina teachings, which they had heard preached here and there about them (or even against Mahāvīra himself, who was perhaps living at that time and preaching his religion not very far off), and which must have naturally savoured of heterodoxy to their parochial and uncompromising zeal, when Buddha perhaps uttered this verse in reply. I believe that the master resorted to irony in order to present the case in both its aspects as looked at by himself and by those recluses. Or, such ironies of diction¹ (*Divya dhvani*), as Mr. K. P. Jain says in his aforesaid article (p. 705), are common in the discourses of the *Tirthankara*. Could therefore an echo of them in this particular section (i. e. 'Arahant-vagga') be the infallible effect of the law of the association of ideas? It may be further added that the उत्तमपोरिसो occurring in this verse would naturally remind one of its metathetic form पुरुषोत्तम which again is one of the names of the Tirthankaras (vide supra P. 475 quotation from Hemachandra), and also that the word सन्निच्छेद = 'one who has cut off his bonds' is just the same as 'सर्वगन्धर्पहीन' already explained.

(6) Verse 99—'वीतराग'. This is another very common, popular and well-known name of the Jaina *Tirthankaras*. It occurs in the list of their names enumerated by Hemacandra whereas neither he nor the *Buddhist* Amarasimha gives it among the names of Buddha, though no doubt it is equally applicable to him also. The head line 'श्री वीतरागाय नमः' is quite a commonplace of the Jaina literature, religious as well as secular, nay even of their everyday correspondence, while it is scarce (or very rare) in that of the Buddhists. I take it as a direct and open allusion to the highest Jaina ideal fraught at once with appreciation and admiration; and I believe that its use here leads us to the definite conclusion that by that time the Jaina ideal had already been adopted and assimilated into the Buddhistic system.

Another verse of the '*Dhammapada*', though not belonging to the 7th section, also calls for attention; and though it has already been once quoted (vide footnote on p. 474 sutra), I shall give it here once again—

1 Such irony of diction is common in Indian religious and secular literature and the rhetorical term for it is 'Virodhabhasa'

उसभ पवरं वीरं महेसिं विजिताविनं ।

अनेजं नहातकं बुद्धं तमहं ब्रमि ब्रूमिणं ।

The words उसभ¹ and वीर occurring in this verse seem to me very significant. The commentator Buddhaghosa, however, explains 'उसभ' as 'अच्छम्भिनत्तेन उसभसदिसताय उसभ' (i.e. 'a bull, being like a bull on account of the unarrested activity'—of course, spiritual activity), and वीर as 'विरियसम्पत्तिया वीर' (i. e. 'a hero possessed of power or strength'—spiritual power or strength). These words, it must be said, not seldom in the Buddhistic writings, nor are they in less frequent evidence in the Brāhmaṇical writings from the Vedas downwards² and as such they seem to be the common property as much of the Brāhmaṇical thought and usage as of the eclectic Buddhism. Yet I cannot help perceiving in these words the personal names *Rsabha* (ऋषभ) and *Vira* (वीर), which the two Jaina *Tirthankaras*, the first and the last respectively bore. To me it is clear that the *Tirthankaras* or the ideal personages of Jainism, viz. *Rshabha Deva* (also known as *Adinatha*) and *Mahavira*³ (also known as *Vardhamana*) are mentioned in this verse by their very personal names, who are also said to be respectively a 'महेसि' (=skt. महर्षि) 'great sage', and 'विजिताविन्' 'victorious, or a

1 उसभ (*Usbha*) is the *Pali-Prakrt* form of the Skt ऋषभ (*Rsabha*). (The Avestan word 'arshan' means 'male; a man; a bull; brave, valiant' &c., and also the Avestan word 'Vira' means 'a man; a manly person; a hero' &c. So both these words are very ancient Indo-Iranian Words. See K. E. Kanga's 'Avesta Dictionary').

2 The Vedic or Brahmanic ring heard in these words is further emphasized and amplified by the two others occurring in the same verse, viz. महेसि, (Skt. महर्षि) and नहातक (Skt. स्नातक), the former of which bespeaks an ideal and the latter a necessary and actual stage in the Brahmana's life. It is also interesting to note that Buddha himself is called a नहातक though, no doubt, in the metaphorical sense of the word.

4 I take the word 'पवर' (Skt. 'प्रवर') as an adjective qualifying the noun वीर, and the two thus taken together mean 'महावीर' for according to Buddhaghosa 'उत्तमद्वय पवरं' (i. e. the word 'पवर' means 'उत्तम' best, excellent, pre-eminent &c.), and therefore it is synonymous with 'महा (great, excellent, &c.), and so I interpret 'पवरं वीर' as महावीरं.

conqueror,' and along with them is mentioned also the Buddha who is said to be 'अनेज' or 'free from lust or desires', and 'नहातक' or one who has washed away the sin',—and all of these are called the ideal Brāhmaṇas or the fulfilment of the Brāhmaṇa ideal, as laid down or defined by the Buddha. Or, in other words, the purport of this verse seems to be that the ideal Brāhmaṇa need not be looked for only within the pale of the Vedic religion (or Brāhmaṇism), inasmuch as the Jaina *Tirthankaras* (such as Rṣabhadeva and Mahāvīra,) as well as the Buddha himself are undoubtedly ideal Brāhmaṇas, and the said ideal is also amply fulfilled in them, in spite of the fact that none of these subscribed to the established faith of the Brāhmaṇas. According to Buddha it was neither the fact of the lineage, nor of caste (v. 393), nor birth (v. 396), nor of the outward appearance with matted locks (vs. 393-394), or vestu of skins (v. 394) that decided the real Brāhmaṇa, but it was the one highest fact of one being 'सब्ववोसितवोमान' (v. 423) i. e. 'perfect with all perfection,'¹ whosoever he be, and whatsoever his lineage, caste, birth or external look; and if we remember that Buddha was a seceder from the religion of the Brāhmaṇas, it appears but natural and reasonable that, when he identified himself with the real and ideal Brāhmaṇa (as is quite apparent from this verse), he would also with an equal and sympathetic grace identify other great seceders from the same, like Rṣabha deva and Mahāvīra, with the same ideal, especially because both his creed and theirs were offshoots alike of the same parental stock.

M. GOVIND PAI

1. As detailed in the 26th and last section (*Brhamana-Vagga*) of the *Dhammapada*.'

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NOTES & NEWS

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The Honble Kathernu Plunket celebrated her 111th birth-day on November 22, 1931, at her home in Ireland. She ate heartily, is in excellent health, and has not even a common cold for a year.

The common notion of three score years and ten, or of 100 years is not founded on fact, but is only a pessimistic idea of the modern times. The averal human age differs in different countries, and in different surroundings. In ancient times in India, longevity has the rule: at sixty, one is a strong-man, is a well-known Indian saying.

* * * *

Lake Carpena, near the village of Prignans, 30 miles from Vesuvius, in Italy, has suddenly developed the habit of disappearing. Several times daily, the water sinks leaving the bed dry, and then, with underground rumblings and local earth tremors, it quickly returns boiling to its original level. The return of the water is always preceded by a dense fog which disperses once the lake is full.

Fact is stranger than fiction. These are wonders in nature Regulated by fixed certain, unalterable laws of nature, the interaction of particles of so-called matter, such phenomena were within the ken of advanced scriptural knowledge. Our Rishis used to fore-tell such phenomnea.

* * * *

How much gold there is in sea water? Sea water would not at first seem to be a likely place to find gold, and yet the very least amount of gold to be found in the seas of the world amounts to the colossal figure of ten thousand million tons. Unfortunately although many have tried, nobody has yet succeeded in devising a profitable method of extracting any of it. The amount of gold present varies in different seas; in some waters there are only five parts of gold in one hundred million parts of sea water, in others these are as many as two hundred and sixty seven parts of gold in the same quantity of water.

In Samskrit language gold is called गङ्गेयम् Gangeyam, born out of Ganges, and the fact that gold can be extracted from large quantities of water was known in ancient India.

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