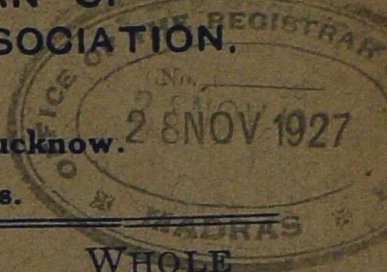


THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
Ajit Prasada, M.A., LL.B., Lucknow.
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VOL. XXIII.
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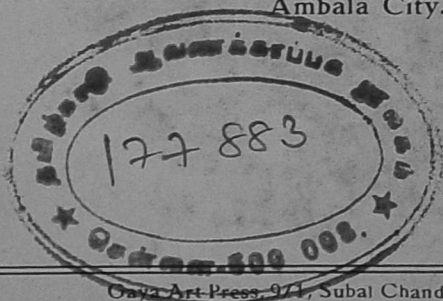
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DAS LAKSHAN DHARM.

(Ten ways of Dharm.)

BY

Gopichand Jain, B.A., Advocate, Ambala.

Lord Mahavir, the great Light of India in the 6th century B.C. and the last and the 24th Tirthankar of the Jains, preached ten kinds of Dharm for the good of mankind and for the liberation of their souls. Dharm means *Vastu Swabhav* or real nature of things. Every object in the world has some real quality of its own, which is called its real nature, just as the nature of fire is to burn and the nature of water is coldness. In the same way soul has its own Dharm. Here Dharm means the real nature of soul. The real nature of soul has ten signs which are called its ten qualities. When these ten qualities of soul become visible in soul, it attains its real condition viz. liberation which is called *Moksha*, the highest attainment. These ten qualities of soul are called its Das Lakshan Dharm, which are as follows :—

- (1) *Kshama* or forbearance (absence of anger).
- (2) *Mardava* or mildness or gentleness (absence of pride).
- (3) *Arjava* or straightforwardness (absence of deceit).
- (4) *Satya* or Truthfulness.
- (5) *Saucha* or cleanliness, which in connection with soul implies absence of greed.
- (6) *Samyam* or control over senses.

(7) *Tapa* or Penance.

(8) *Tyag* or giving up of worldly things by control over desires.

(9) *Akinchan* or want of attachment for worldly things.

(10) *Brahmacharya* or celibacy or chastity.

Kshama or forbearance means absence of anger or rather control over anger. In a condition of anger a man becomes blind and cannot distinguish between good and bad and does such things for which he has to regret afterwards. Under the influence of anger a man sometimes commits murder and even suicide. Anger in a moment burns to ashes the three jewels of soul called *Ratnatraya* namely right faith, right knowledge and right conduct. When a man receives some injury at the hands of others, he becomes angry and a desire for revenge at once arises in his mind. To subdue this desire means forbearance, which produces very salutary effects, and sometimes saves many lives and great disasters. Some one has well said : " To revenge is mortal, to forgive divine." Under the pressure of anger a man suffers hundreds of misfortunes. Hence one should always avoid anger and attain this great quality of soul viz. forbearance which is one real nature of soul, so that he may be able to lead a peaceful life and some day may come when, in this way overcoming love and hatred *Ragadvesha*, he may obtain final bliss.

The second quality of soul is *Mardao*, which means absence of pride. A man full of pride can have no respect for his superiors and no love for his inferiors. In *Dharm Shastras* (religious scriptures) pride is described as of eight kinds—(1) pride of a high family or noble descent—(2) pride of high caste—(3) pride of wealth and worldly possessions—(4) pride of beauty—(5) pride of power or authority—(6) pride of bodily strength—(7) pride of knowledge—(8) pride of penance.

Being proud of a high descent or caste a man looks down upon others. Under the pride of power, wealth and authority a man loses all sympathy with the poor and helpless persons, and being proud of his practising penance a man forgets himself and considers himself as above all. Pride makes man void of all

Prem or love and sympathy for living beings. So long as a man is under the influence of pride, he cannot recognise real nature of his soul. Even *Bahu Baliji* could not attain *Kevalajnan* (highest attainment) so long as he was under the influence of pride and as soon as being admonished by Brahmi and Sundri he began to start for saluting his younger brothers who had already attained omniscience, he at once attained *Kevalajnan*. Hence a man should always give up pride.

The third quality of soul is *Arjava* or straightforwordness or in other words absence of deceit. A man who does what he thinks, says what is in his mind and keeps his word and whose mind is free from sycophancy is said to be straightforword. Now a days people are going far away from this quality and openly say something but intend to do something else and practise deception under the name of policy. Instead of calling anything done to suit his own purpose by the name of policy a man should consider honesty as the best policy. A man who earns money by practising deception damns himself to hell and the relations for whose support he earns such money will not share his sins, but he himself will be held responsible for all his doings and will lower down his own soul. A deceitful man is nowhere respected and people gradually begin to loose faith in him. Hence it is very necessary for a man to cultivate this quality of straightforwordness in order to ennoble his soul.

The fourth quality of soul is *Satya* or Truthfulness. A man who speaks truth is respected by all. A liar is not trusted even when he speaks truth and suffers as in the story of the boy who always used to call villagers under a false pretence that wolf was going to devour him, although no wolf was out coming. One day a wolf came actually and the boy called for help, but none of the village people now believed him as they all knew him to be a liar, so none came to help and rescue him and the result was that he was devoured by the wolf and thus lost his life owing to his habit of speaking falsehood.

Truth means to tell and show the things in their real light. A man under the influence of selfishness and greed becomes a prey to falsehood and does not even care that his conduct may

be greatly harmful to others. A little gain to himself may cause a great loss to others. But sometimes stating facts may amount to falsehood when those facts are liable to lead to murders or loss to others. For instance a cow is running in some direction and a butcher is pursuing her with sword in his hand to kill her and comes in contact with you and asks you in what direction the cow has gone away. If you tell the truth and tell him the direction in which the cow had gone, the butcher is sure to find her out and kill her, but if you tell some other direction, then you speak a lie. Under such and similar circumstances a wise man should keep silence and give no reply even if there be danger to his own life. Hence a man who wishes to raise his soul should speak things which are true and beneficial to others but not things which are harmful to others.

The fifth quality of soul is *Saucha* or cleanliness. Cleanliness may be of two kinds, viz. cleanliness of soul and of body. But as we are now dealing with qualities of soul, I shall try to explain what cleanliness of soul means. Soul becomes dirty on account of greed. Greediness is the root of all sins. A greedy man always seeks to plunder other's wealth by dishonest means such as bribery, theft etc. He is always after other person's women and usurps others' property.

A man may always keep his body clean, but if his soul is unclean, in other words if he has no respect for honesty, he will never get liberation. This body is never clean and is full of dirty things, called seven *dhatu*s. However much one may wash his body and decorate it with beautiful clothes and ornaments, if his soul is unclean, his outward cleanliness will be of no help in crossing this ocean of *samsar* (transmigratory state of souls). But *munis* whose outward bodies may sometimes look dirty, but whose souls are clean, attain liberation very easily. Hence a man should always look to the cleanliness of his soul along with the cleanliness of his body.

The sixth quality of soul is *Samyam* or control of senses. *Samyam* means to keep the five senses within their bounds and to keep full control over one's mind. When those who become slaves even to one organ of sense suffer much, what to say of those

who give free scope to all the five senses. Eye always wishes to see the most beautiful sights. Ear wants to hear good songs. Nose wants to smell good scents. Tongue wants to eat all the delicious dishes and does not care even if the lives of others are taken away to satisfy its tastes. Hands and other parts of the body want to come into touch with all tender things of the world, and mind is so fast that in one second it travels over thousands of miles. So a man who becomes a slave to all these five senses and can not keep control over his mind is always after worldly things and becomes liable to commit sins by taking the lives of others to satisfy his own sense desires and goes far far away from liberation. A man desirous of obtaining liberation, should have control over his senses and mind and then only he will have peace of mind.

The seventh quality of soul is *Tapa* or penance, which becomes overcome by *Moha* (love). Without doing penance a man cannot get rid of previous *karmas*. Love of body, love of wealth, love of children, wife and other relations, love of all worldly things keeps a man away from doing penance. It requires great effort on the part of a man to resume this quality of soul, which has been destroyed by attachment towards all worldly things. One way to obtain this quality is to keep some leisure hours in the morning and evening and then go to some lonely place and think over the instability of worldly things and concentrate one's mind, and produce some inclination in his mind for dharm.

Though penance is the chief *dharm* of munis, the householders also should do some penance in order to purify their souls. As fire purifies the gold, so penance purifies the soul; it burns all the previous *karmas* (bad deeds), without getting rid of which one cannot obtain liberation. For householders it is sufficient, if they can do small penances, such as sometimes to take less food than one has appetite for, sometimes to take food once a day, sometimes to fast, sometimes to give up *Rasa* (such as ghee, oil, milk, etc.), to perform *Sandhya*, to read scriptures, etc., etc.

The eighth quality of soul is *Tyag* or giving up of worldly

things, which is overcome by desires. To give up worldly things is *tyag*, which can completely be done by *munis* only. But a householder should also not be always after worldly things and should try to restrain one's desires to some extent.

It is the duty of every householder to acquire wealth by fair and honest means and spend the same in such a way as after satisfying his wants may save something for giving in charity.

Charity is of four kinds—(1) *Jnanadan* or to impart true knowledge—(2) *Ausahddan* or to supply medicines to the diseased—(3) *Ahara-dan* or to give food to the hungry—(4) *Abhaya-dan* to help those who are in troubles.

The first and the upper-most charity is to impart true knowledge. A soul remaining ignorant of its real nature drowns itself in the unfathomable sea of the world and it is only by true knowledge that it can raise itself and attain its real end. This work of imparting true knowledge can be done by opening schools, colleges and universities in which religious instruction is given along with worldly education, by granting scholarships to students of religion, by distributing religious tracts freely etc. This is the greatest need of the present age.

To supply medicines to the diseased, hospitals should be opened in which medicines may be supplied free to the poor.

To give food to the poor, widows, and orphans who cannot support themselves, *Bhojana-sala* (poor houses) should be opened.

So a man to obtain bliss of soul should always do some sort of *tyag*.

The ninth quality of soul is *Akinchanya* (or want of attachment for worldly things) which is overcome by unsatiating desire to collect worldly things. A man is not satisfied with what is with him and which may be necessary for his wants, but always runs after collecting more and more. This unsatiating desire is the cause of all worldly troubles. A king not satisfied with his own dominions invades others' countries and in his unjust desire of conquest he causes the blood of thousands of innocent persons to be shed. A man becoming greedy of others'

wealth commits thefts and robberies and causes loss of life. A man becoming slave of lust runs after other persons' women and when deprived of his own possessions a man weeps bitterly, but he should consider that all worldly things are momentary, one day he will have to part with them, why to have so much attachment for them.

To obtain peace of soul one should observe *akinchan* dharm.

The tenth quality of soul is *Brahmacharya* or celibacy. Literally *Brahm* means soul which in its real condition is a pure thing possessed of unlimited knowledge—unlimited sight (*darsan*), unlimited power and unlimited joy; and *charya* means manifestation. So *Brahmacharya* means manifestation of soul's real pure nature. This is *nischaya-brahmacharya* *Brahmhcharya* from the real point of view. *Vyavahar-brahmacharya* (*Brahmacharya* from the worldly point of view) means abstention from sexual intercourse, because desire for women is the chief thing which prevents soul from attaining its real nature. This is the technical sense of *Brahmacharya*. Only *sadhus* or *yogis* that is persons who have renounced world can be complete *Brahmcharis*, but the householders can also follow the practice to a certain extent viz. to the extent that one should not look towards any woman except his own wife for carnal desire. A man who takes a vow to have no sexual intercourse except with his wife is a householder *Brahmchari*.

A hankerer after women is always looked down upon and is never respected, rather like *Rawan* he is always disgraced even by posterity.

An unchaste woman likewise becomes an object of disgrace in the eyes of the world. But the names of great women like Sita, who preserved their chastity, becomes an object of worship to the coming generations.

In the present age young boys in schools and colleges are apt to be led astray. Hence it is our bounden duty to spread this quality amongst our children, and make it clear to them that premature loss of *Virya* (semen) is a loss which can never be made up in after life.

These are the ten qualities of souls, which I have very briefly described. Much can be said about each quality separately, but for fear of lengthening the article I have contented myself with a brief description of them.

A man desirous of obtaining liberation of soul must follow this Das Lakshan Dharm.

THE A. B. C. OF JAINISM.

(Continued from page 188.)

Syadvada.

It is the distinctive feature of Jainism to insist upon and to provide for perfect knowledge. Every religion tries to teach man to go beyond the phenomenon. Jainism does the same thing, but with this difference, that like other religions it does not cognise the real from a restricted view point.

For this attainment of perfect knowledge Jainism has a philosophy of its own, and this is known as Syadvada or Anekantavada. To observe a thing in various aspects from different view points is what is meant by Syadvada. Let us take an ordinary example for the understanding of this doctrine.

A man is father to his son, and at the same time son to his father. In the same way he may be an uncle or a maternal uncle to some and nephew to others. A head clerk is an officer to his inferiors and a clerk to his superiors. Similarly when we look at different aspects in a thing we can show that it is permanent from one view point and liable to destruction from the other, and this is Syadvada.

Again to take another illustration: When a pot made of earth gets broken, it is turned into earth. This shows that a pot has two elements in it :—first, the form which is known as " pot " and secondly the earth. If we take the pot as a whole it is liable to destruction but the earth of which it is made is

permanent. Thus, in a pot the pot itself is a creation, its form is impermanent and the earth which makes it is permanent. In this way a thing like a pot is proved by Syadvada to be both permanent and perishable.

Furthermore, this very philosophy shows from different aspects that a pot is and at the same time it is not. Everything has to be considered from four separate aspects—the matter, space, time and feature. These are known in terms of Jaina scriptures as Dravya, Kshetra, Kala and Bhava. A black earthen pot made in Calcutta during the rainy season exists (or is) so long as it is considered from that standpoint, but the moment we consider it as made of gold or of yellow colour, or as made in some other place and season it does not exist (or is not).

Still further, this doctrine of Syadvada says that a class of things has one common feature, and also every individual that forms the class has its own distinctive mark. If we take a herd of hundred cows, we find that they have one common characteristic of being a cow, and in addition each one of them has its own peculiar feature which distinguishes it from the rest.

Thus we have seen what is Syadvada and how far it goes. It is not scepticism as misconstrued by some. They ask what is it but scepticism to believe a thing as permanent and at the same time liable to destruction, and also as existent and non-existent. One who really understands what a doubt is will never come forward to consider Syadvada as akin to scepticism. A doubt is that which cannot be definitely cognised or understood. Can any one say that Syadvada is inexplicable or irreconcilable? On the other hand it is the one key which gets us a true view point, and teaches us how to look at the universe.

Thus from all that we have seen we can say that Syadvada gives different view points of an object by the analysis of its various aspects. It tells us the creation (Utpatti), permanence or non-permanence (Nityatva or Anityatva), and existence or non-existence (Astitva or Nastitva) of a thing. The whole Jaina

logic is centred round it. It distinguishes Jainism from all other religions and philosophies.

Jaina Teaching.

Jainism is no ism quite severed from worldly life and quite blank on worldly wisdom. It has such broad and wise doctrines that not a single department of life is left untouched by it.

Our life, as it is, is divided into various channels and a man of the world has to work through them. Jaina scriptures are so equipped with knowledge that they shed sufficient light on the different phases of life to take us through them.

Some wrongly believe that Jainism puts unnecessary restrictions on what to eat, how to eat and when to eat. These unnecessary restrictions as they are brought forward are never put by Jainism, but on the other hand Jainism bases the whole science of diet on sound principles of hygiene.

Jaina-darshan recommends every individual to take pure and simple food which gives proper nourishment both to the body and the intellect. For this end it forbids the use of stale and certain over-night things, and also forbids the use of food after sunset. Are these unnecessary restrictions? About the taking of food at night many physicians and hygienists also believe that it does some harm to the body, because even according to them very little time is left to take rest before going to bed, and this, in many cases spoils the sleep. Moreover this makes it impossible for a man to take sufficient quantity of water before sleep and this may perhaps give rise to some diseases.

Jaina-dharma puts all emphasis and force on the necessity of cleanliness, and urges every man to keep his body always quite neat and clean. For the upkeep of sound and proper health it advises all men to live in a pure and healthy atmosphere and to take daily exercise. The observance of fast according to Jainism has also this end in view.

Jainism believes that only those can truly follow religion who are both bodily and mentally active, and not those who are

weak and passive. Our worldly prosperity as well as our spiritual progress depend on sound physique and hence it becomes urgently necessary for every aspiring individual to be very careful about his vital growth. Only a vitally sound man can stand by himself, his country and his religion, and hence Jainism has absolutely no objection to the progress of military education and discipline.

Now we come to certain social institutions, and see what Jainism has to say about them. We shall first take the most important institution of our social life, that is, marriage. According to Jainism when two persons marry, they are not only socially bound to each other, but also religiously. In unequivocal terms it expects both the parties to be loyal and devoted to each other, and thus live a calm and peaceful life.

Jainism never believes in unequal and old marriages. That a marriage should take place between equal parties, and that too with the consent of the parties concerned is what is laid down by it with full force and emphasis. From the institution of marriage there arises the other problem of the equality of both the sexes.

Jainism does not believe in inequality between the two sexes, and hence it is far from it to lay down that either man alone or woman alone is to rule the world. It rightly says that none is greater or more qualified than the other, but each has its own field of work, and whatever the world is, both have their equal share in it. It finally believes that there can be no progress so long as one sex is looked down upon by the other, and so long as one of them is not properly trained and educated to co-operate with the other.

Now we come to what is known as a caste system in our social life, and see what Jaina scriptures have to say about it. For Jainism there is nothing like any caste system, because it does not believe in the division of man-kind into various compartments. It is out with an idea of universal caste, and strictly abhors the feeling of differentiation brought about among man-kind by this system. To look down upon a man because he

is born in such and such a caste is what is forbidden by Jainism. For according to it all are Jainas who follow the path laid down by Jinas, and that is all.

"THE ATTRIBUTES OF THE SOUL."

Mr. Rikhab Dass Jain, has, in the Jaina Gazette for January, tried to answer my question that appeared in its Issue for December 1926. Apparently, the learned pleader has not troubled himself to refer to the previous issues in which the same question appeared, and his answer, in the effort at elucidation, rather creates more confusion by the contradictory assertions it contains.

Mr. Rikhab Dass says: "The intermingling of two things is not a thing or an entity, it is a combined state of those two things. It may be from eternity or some particular time, but in neither case can it be the Swabhava or the nature of the things in bondage." The wedlock of Soul and matter, whether you view it from Samanya or Vissha standpoint, even if it is not an entity but a STATE of combination, a condition of things, is, as such from eternity and Mr. Jain admits it. It may not be the Swabhava or the nature of things, according to him, but the fact is there from eternity, and should be unnatural therefore. Now this State or condition of the Soul, which has never begun, and is as old as eternity itself, is to be brought to an end somehow by a miracle, and the miracle is performed by viewing from different standpoints. How is an eternal State or a condition to be annulled? Mr. Rikhab Dass admits that the assertion that a thing which has not begun in time can never end in time is no doubt true. But here the wedlock of Soul and matter is not a thing, but merely a State, a condition of things, and so must end in time, even if it never began in time!

It is said that "there has been no time when the Soul was not in bondage with some or the other matter." Leaving apart

the Samanya or Vishesha points of viewing at matter, it is a sufficient admission for the question raised, that there was no time when the Soul was not in bondage. In the third paragraph Mr. Jain says: " Had the one and the same matter been in bondage with the Soul from eternity then the objection would have stood good." If, in this sentence the words Soul and matter change places the sense remains unaffected, and the objection also stands good. But why does Mr. Jain, speak of " matter in bondage with the Soul " instead of Soul in bondage with matter? The question is, if the Soul and matter were different entities, they must have been pure Soul and pure matter before the intermingling, but as there never was any time when the Soul was not in bondage, the Soul and matter should never have experienced their existence as pure entities. If this intermingling is an eternal State or condition of their existence, I submit that it cannot be annulled without annulling the existence of Soul and matter.

In the end Mr. Jain says :—" Thus the Jaina theory of the bondage of Soul and matter—the bondage being both eternal and non-eternal from different points of view as stated above—is not irreconcilable with the theory of Moksha." As regards the non-eternal bondage which begins and falls off at particular points in time, it is sheer blindness to characterise that falling off as Moksha, and to be beguiled into a false belief, when the bondage eternal is staring in the face all the while. Then at the end of it all arises again the tedious questions, " What then is Moksha? What then is bondage? " I trust the learned pleader of Meerut will be explicit and more clear next time and cut the inconvenient knot.

—*Manilal vadilal.*

WHAT IS INDIA ?

A Garden or a Grave-Yard ?

(BY DR. N. S. HARDIKER, HUBLI.)

HOW does India fare in the world ? What is her economic status ? How does it compare with that of other countries ? Are the Indian people happy ? Are they contented ? Are they prosperous ? Is India a happy land or is it miserable, looking like a grave-yard ?

In 1918 Lord Sinha who was then a member of the Imperial War Cabinet made a statement to the Overseas Press in London and remarked that :—

“It was not a constitution alone that was wanted for India but contentment and prosperity. However efficient the system of Government might be it would be generally admitted that India was a very poor country, and, unless the whole policy of *laissez faire* was changed, was likely to remain so. India had not been prosperous for a long time past, and was not prosperous now.....Literally millions in India were on the border of starvation. Half the population never had a full meal in the day, and means must be found to remedy this state of affairs.”

“Half the population” means 15 crores (150 millions) of people. It means nearly four times the total population of Great Britain or nearly one and half times the total population of the United States of America. And so many people “never had a full meal a day.” It must be remembered that even to-day they do not have it.

Lord Sinha's statement can very well be substantiated by the figures given below which show the average annual *per capita* income of six countries in the world :—

Countries	Income in Rupees.
1. United States	... 1,116
2. Great Britain	... 696
3. Germany	... 468
4. France	... 546
5. Italy	... 333
6. India	... 30

Some of the Indian and English economists of recent date and fame claim that the average annual *per capita* income in India which is shown above is more than double what it actually is. But as those figures are from government sources we stick to them and say that even those are enough to prove Lord Sinha's statement.

This then shows that Indians must live within 30 Rupees a year. It means 480 annas for 365 or say, 360 days. That comes to one anna and four pies or sixteen pies per day. (Twelve pies of India are equal to one pence in English money or two cents in American money).

How do they live within sixteen pies when even the bare necessities of life cost a person more than five times that amount?

They do not live, but they merely exist. This means that India is suffering from abject poverty.

Distress and destitution, degeneracy and degradation, diseases and deaths are the results of abject poverty.

These results are not only perceptible but are actually felt every day by all those who are living in this unfortunate land.

This has affected the average length of life in India. The people are gradually becoming dwarfs and weaklings. They are losing their vital vigour and are falling easy prey to diseases. *The longevity of the Indian people to-day is only 24.7 years.*

Herewith a table giving the relevant and comparative figures :—

Countries.	Average length of life.
1. England and Wales	... 51.5
2. United States	... 50.0
3. France	... 48.5
4. Germany	... 47.4
5. Italy	... 47.0
6. Japan	... 44.3
7. India	... 24.7

That means premature deaths in the country. The infant dies. The mother and her family suffers.

The "vital statistics" column of the "Statistical Abstracts of British India" is a good mirror. That shows us everything at a glance provided we open our eyes and carefully study the figures given therein.

During the period of 50 years—from 1875 to 1925—India has lost more than 25 crores (250 millions) of human beings from all causes.

The mortality rate is very high. It is 30 per thousand.

As compared to other countries it is :—

Countries.	Population.	Rate.
1. New Zealand	... 12,00,000	9.5
2. Austria	... 55,00,000	10.5
3. New Foundland	... 2,50,000	10.6
4. U. S. America	... 10,00,00,000	12.9
5. Norway	... 26,00,000	13.2
6. Sweden	... 60,00,000	13.8
7. United Kingdom	... 45,40,00,000	14.6
8. Belgium	... 75,00,000	15.2
9. Germany	... 6,00,00,000	16.2
10. India	... 31,90,00,000	30.0

If we take deadly diseases like plague and cholera we will find that each of these has taken a toll of more than one crore of people within thirty years beginning from 1896.

Within the three months of October, November and December, 1918, India lost 70 lacs (7 million) of persons by influenza alone. A ghastly and dreadful sight was then seen by those who survived to suffer the pangs of life.

No other countries in the world have fallen prey to these deadly diseases in this manner and lost so many people.

Further, the figures of infant mortality are appalling! *More than 20 lacs (2 million) of babies in India die every year as soon as they see the light of the day.* Speaking about this, the semi-official report of the Government of India "India in 1922-23" states:—"It has been calculated that every year no fewer than two million Indian babies die; while many of those who survive continue weak and feeble through unhygienic surroundings in their infancy. Indeed, although birth registration is still too inaccurate to make precise figures reliable, it may be stated with confidence that one in five, or perhaps even one in four, of the infants born in India dies within the first year of life. In crowded cities, particularly industrial cities, the rate is still higher."

Compare the infant mortality rate in India with that of other countries and you will find that we are losing our man-power very heavily in this country.

Countries.	Rate per 100 children born living.
1. England and Wales	... 7.5
2. France	... 8.5
3. Belgium	... 10.7
4. Germany	... 10.8
5. Spain	... 14.5
6. Italy	... 16.1
7. Japan	... 16.6
8. India	... 19.4

The following figures will show that in our industrial cities the infant mortality rate is still higher.

Countries.	Per 1,000.
1. Christiania	... 54
2. New York	... 71
3. London	... 80
4. Hamburg	... 95
5. Berlin	... 135
6. Bombay (1924)	... 634

There are diseases like Malaria, Tuberculosis, etc., which are increasing the mortality rate in India. For instance, Malaria alone is killing 13 lacs (1 million and 300 thousand) of Indians every year.

Besides these, deaths from famine and starvation must be taken into account. The reader will be struck dumb to read the famine mortality figures and see the charts given by William Digby up to 1900 in his ironically named book, "Prosperous British India" and further up to 1916 in "England's Debt to India" by Lala Lajpat Rai.

Add to this the all-round dependence of the Indian people and their helpless position.

We will then get a net result of the moral, mental and material degradation. It is ruination of the Indian nation.

Can India be called a happy, contented and prosperous land then?

India which was once one of the most fertile countries in the world, rich in flora and fauna, plants and flowers, cereals and cotton, mines and minerals, men and mind, today looks like a dreary land.

By reason of its human and natural resources India ought to be one of the richest, the prettiest and the healthiest countries in the world.

Yet, she is one of the poorest, most miserable and most unhappy countries of the world.

India today looks like a grave-yard! What shall her sons and daughters do to make her a garden again?

—*Volunteer for May, 1927.*

JAIN HIGH SCHOOL, PANIPAT.

Statement showing the income and expenditure
for the year ending 31st March, 1927.

INCOME.

	Rs.	A.	P.
1. Last balance on 1-4-26 ...	675	0	5
2. Local monthly subscriptions ...	1,669	0	0
3. School and Boarding House fees ...	4,808	13	3
4. Provincial grants ...	5,062	0	0
5. Municipal grant for Primary School ...	738	11	10
6. Municipal grant for Night School ...	230	3	2
7. District Board grant for Raja Kheri Branch School ...	426	4	11
8. District Board grant for Jatol Branch School ...	178	2	3
9. Donations at the time of marriages and births ...	829	0	0
10. Donations at the time of deaths ...	1,556	10	9
11. One rupee Fund ...	94	0	0
12. Interest on Post Office account ...	11	10	5
13. Donations for school building ...	2,478	5	7
14. Balance due to L. Lalchand Jain, Panipat. for building account ...	425	6	3
15. Committee's share from Teachers Provident Fund ...	248	2	0
16. Charity box (L. Sant Lal Mut-saddi Lal Jains and Jain Temple) ...	46	7	3
17. Miscellaneous ...	5	11	0
18. Previous debts realized ...	1,037	0	0
Grand Total ...	20,490	9	1

EXPENDITURE.

	Rs.	A.	P.
1. Payment of school and Boarding House establishment ...	12,696	7	0
2. Provident Fund ...	620	0	0
3. Night School ...	119	3	9
4. Raja Kheri village, Branch School ...	304	10	6
5. Jatol village, Branch School ...	228	15	0
6. Cost of completing the Hall and Science room ...	5,781	9	0
7. Printing of reports in Urdu ...	33	14	0
8. Printing of reports in Hindi ...	43	10	0
9. Printing of appeals (English, Urdu and Hindi) ...	15	4	0
10. Loans repaid ...	177	0	0
11. Managing Committee's contingencies ...	104	3	0
12. Cost of Civil suits ...	174	0	0
13. Sanscript Department (stipends) ...	60	0	0
Total ...	20,358	12	3
14. Balance in hand on 31-3-1927 ...	131	12	10
Grand Total ...	20,490	9	1

The above figures speak for themselves. The success which it has been possible for the school to attain in the various phases of its useful activities is clearly due to the active practical interest of its numerous sympathisers and to the large hearted munificence of its donors from all parts of India. The addition of a well and a small garden has almost completed the school building but the Boarders are still accomodated in rented buildings.

The society appeals for funds for erection of Hostel building.

JEY KUMAR SINGH JAIN,
Manager, High School, Panipat.

Mr. J. L. JAINI'S LETTERS.

(Continued from page 199.)

My Dear Brother,

Ratnagiri Palace,
Chaupatty, Bombay,
13th August, 1919.

Your first number of Jaina Gazette is excellent. Read final proofs more carefully. Try and secure more advertisements. These pay even more than subscribers. Alas! that in this Pancham Kala, dead matter pays more than living soul. I am sorry for the delay in sending the money to you. But my leg was very bad and I was away from Bombay also.

My best wishes for you and your noble endeavours for the Union and Progress of Jainism and for the Preservation and Propagation of Jainism.

Yours affectionately,
J. L. JAINI.

My Dear Brother,

Kanji Building,
Parel, Bombay,
3rd December, 1919.

You are doing first class work for the Jaina Gazette. The November number is excellent.....

Brother Udani's appeal deserves a stirring and practical Editorial. You write it for the next number, kindly. The Nirvana of Lord Mahavira is excellent from start to finish. Who is Wheeler? Wheeler's pen is lovely. Get something always from him.....

Yours affectionately,
J. L. JAINI.

64, Cantonment,
Fyzabad,

My Dear Mallinath,

9th January, 1920.

The Government of India Act 1919 compels us to come out in Politics as a community. My health is poor—too poor for hard and sustained work of any kind. Brother K. Devendra Prasad of Arrah pleads other engagements. Brother Ajit Prasadaji is silent. In the name of the Association let us do something. What do you propose? A general meeting must be called in February or latest in March. Before that we must correspond and get the general sense of the community. and also frame the basic principles for our guidance. On my way from Bombay to here I met at Allahabad my friends the Hon. Dr. T. B. Saprú and C. Y. Chintamani; they will help us. Hon. Motilal Nehru also knows me and my family for more than 25 years. He will be sympathetic, unless we offend his Home Rule views. Anyhow we must think, decide and act.

I send you a photo block of Mr. R. T. Master J.P. and Honorary Presidency Magistrate. He is a Svetambara Jaina of Bombay, very promising and coming forward soon. His life sketch is sent to you. You can tone it down and publish it as A Jaina of today (or) (A Bombay Jaina Leader) or some suitable title.....

I must answer a few points in yours of the 11th December which I find just now.....

Stones in a quarry do grow up to a certain point. So long as it is growing it is a prithvi kaya jiva body. Growing may be a poor word, but I know none better.

Conation is better than Perception. Perception is know-

ledge. Conation is merely an activity of the consciousness which is a necessary preliminary of knowledge, but cannot be defined. Webster's Dictionary meaning No. 2 suggested to me this use of conation. Kindly consider it and consult Prof. A. Chakravarti also. When we see that the something running in the street is an animal or not, a man or a cart, we have knowledge i.e., Iha and Avyaya. This is sensitive knowledge or Matijnana. It is not Darsana. Darsana is only conating that there is something present to the sense of seeing not even running in the street.

Kindly give my name and on my behalf request Mahamahopadyaya Pandit Ganganath Jha, M.A., etc., Benares. I feel sure he will write something; ask also Dr. A. V. Sukhtankar Ph. D., Director of Education, Indore.

I am happy you are doing such excellent work in the south.

Ever Yours,
J. L. JAINI.

My Dear Mallinath,

Park Road, Indore,
25th September, 1926.

From 1904, to date there are lots of notes, articles on literary, religious and political matters which I have written. Most of the books etc., in which they have appeared are with me. Do you think it is worth while to collect and publish them in one volume? Can you do the work? Size may be the size of Sacred Books of the Jainas; paper the same quality. The volume will be roughly about 500 pages. What will be the cost for 1,000 copies? It is purely English printing.

My health, though better, is still very poor.

My best love to you and all there.

Yours affectionately,
J. L. JAINI.

My Dear Mallinath,

Park Road, Indore,
19th December, 1926.

The block of Map is ready. I am asking Brahmachari Sital Prasadji to send you 1,000 copies on very good glazed paper for

the *Jaina Universe*. Put the price Rupee One. Advertise in *Jaina Gazette* for subscribers to *Jaina Gazette* and students annas 8 only. Kindly keep a regular account of the 1,000 copies of the *Jaina Universe* and take trouble of informing me and sending me the account on the 1st of every month for the preceding month. Of course I bear all costs.

Try and persuade some rich Dig. Jaina man or woman to have a $2\frac{1}{2}$ dvipa map on scale in brick or stone or marble at Mysore or Sravana Belgola or Conjeevaram or Madras to show to the world the Jaina idea of the middle world and the 5 Merus.

The *Jaina Gazette* is doing excellently and you are sowing the same seeds for destroying knowledge-obscuring Karma as Sri Kunda Kundaji did. May you be blessed and your work succeed in the name of the Omniscient.

Yours ever affectionately.

J. L. JAINI.

Park Road, Indore,

1st January, 1927.

My Dear Mallinath,

A Most Happy New Year to you and yours and to your adopted child *Jaina Gazette* !

The Nawal Kishore Press, Lucknow, is publishing my other works. Kindly send the manuscript of *Jaina Universe* there after embodying all my suggestions, alterations etc., as per my letters to you. I sent it to you as I thought you may use it for the *Jaina Gazette* and then republish it. Kindly send the manuscript to Lucknow without delay to Brahmachari Sital Prasadji c/o Brother Ajit Prasad, Ajitashrama. They have the map and all and will publish it at once.

I shall let you have something else for *Jaina Gazette*. My health and so many other works slacken my pace.

With best wishes and hoping to hear from you soon.

I remain,

Yours affectionately,

J. L. JAINI.

My Dear Mallinath,

Park Road, Indore,
17th January, 1927.

Many thanks for your affectionate card of 12th January. My health, unfortunately, is still very bad, and a pain in the left hip disables me from walking, as I cannot straighten my left leg. As soon as possible I shall let you have something for the *Jaina Gazette*, which, though my child, is being so well nursed and brought up by you.

Yours ever affectionately,
J. L. JAINI.

My Dear Mallinath,

Park Road, Indore,
15th February, 1927.

Your work is A-1. It gladdens my old heart. You are an artistic descendant of my beloved and loving devotee Devendra Prasad. God bless you! Herewith Review for *Jaina Gazette*.

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Yours ever affectionately,
J. L. JAINI.

My beloved Brother,

Park Road, Indore,
9th April, 1927.

It passes my comprehension why your Press and you should not be able to publish my works on Jainism. I have spent thousands of Rupees already. Why cannot my remaining money be diverted to and spent through Jaina hands? If you can undertake their correct, accurate, prompt, and economical printing, binding and publication, I can have the following works transferred to you from Lucknow.

1. Samaya Saraji by Sri Kunda Kunda Acharya.
2. The Panchastikaya by Sri Kunda Kunda Acharya.

My translation which was ready before Brother A. Chakravarti's.

3. Atmanusasana.
4. The Jaina Law (Revised and Enlarged).
5. The Jaina Universe (which you have seen already).

6. The Jaina Atlas.
7. The Jaina Geography.
8. The Jaina Prathamanyoga.

One condition will be that the work should go on continuously from day to day and Brother Chakravarti also may help with suggestions and the final proofs, in this *dharma* work.

Brahmachari Sital Prasadji can come and stay with you for a few weeks.

If you agree, please let me know the *lowest* quotations (1) for printing and paper per form of 8 pages of the size and quality of paper etc. as per sample enclosed; and (2) for cloth binding with gold-lettering on back etc. per 1,000 copies. The binding may be of the style of your *Jaina Law* by Brother C. R. Jain.

Please return the samples (8 pages of Karma Kanda sent with this) with quotations and reply *as soon as possible*.

Yours affectionately,
J. L. JAINI.

GOTRAS AMONG THE JAINAS.

[The following list is copied from an old Dravidian manuscript. Some of the Jain families in the Tamil country have these *gotras*. We shall feel thankful to our readers if they can give us any more information regarding the *gotra*, *pravara*, *sutram* and *sakha*. We shall also be glad to know if any of our readers belong to any of these *gotras*. Ed. J. G.]

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
1. Amitateja	Vrishabha	Kumbha	Paryaya
2. Suketu	Sambhava	Dradharatha	Do.
3. Hariketu	Sambhu	Satadhanu	Do.
4. Suryamitra	Atma	Devasarma	Do.
5. Sridhara	Svayambhu	Dhanadeva	Akshara
6. Jayavarma	Prabhu	Nandana	Do.
7. Devakirti	Visvabhu	Somadatta	Aksharasamasa
8. Mekhapra- bha	Apunarbhava	Suradatta	Do.
9. Lokapala	Visvatma	Vayusat	Pada
10. Prathvipala	Visvalokesa	Yasobahu	Do.

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
11. Prajapala	Visvachakshu	Deva	Padasamasa
12. Yasapala	Akshara	Margadeva	Do.
13. Megharadha	Visvavit	Agni	Sanghata
14. Vayuradha	Anasvara	Agnideva	Do.
15. Ghanaratha	Visvadrigrigvisva	Agnigupta	Sanghata-samasa
16. Chakrayuta	Visvabhū	Mitragni	Do.
17. Ratnayutha	Visvasa	Haladhara	Pratipathika
18. Srishena	Visvalochana	Mahithara	Do.
19. Srivijaya	Visvavyapi	Mahendra	Pratipathika-samasa
20. Priyamitra	Visvatomukha	Vasudeva	Do.
21.	Jagajyeshta	Vasundhara	Anuyoga
22. Jayanta	Visvamurti	Achala	Do.
23. Bhuvanabha	Visvadrigrig	Meruthara	Anuyoga-samasa
24. Vajradanta	Visvabhutesa	Merbhuti	Do.
25. Pundarika	Visvajyotisha	Sarvayasa	Prabhurutaka
26. Anantavirya	Anisvara	Sarvayajna	Prabhurutaprabhurut
27. Ananta-vijaya	Ameyatma	Sarvagupta	Do.
28. Dhatri-vahana	Anantajit	Sarvapriya	Do.
29. Satrunjaya	Achintatma	Sarvadeva	Prabhurutaka
30. Aparajita	Bhavyabandhu	Sarvavijaya	Prabhurutaka-sakha
31. Vimala-vahana	Abandhana	Vrishbhasena	Do.
32. Megha-vahana	Paratara	Simhasena	Do.
33. Dasaratha	Sukshma	Chrushena	Vastu
34. Jayathama	Sanatana	Vajranabhi	Do.
35. Arindama	Parameshti	Charama	Vastusamasa
36. Vidutprabha	Svayamjyoti	Vajrachamara	Do.
37. Jyotish prabha	Ajara	Baladatta	Purva
38. Bhanuraja	Brahmayoni	Vidarbha	do.
39. Abhaya kumara	Ayonija	Anaghara	Purvasamasa
40. Supratishtha	Dharmachakra	Kundhu	Do.
41. Itya	Dayadvaja	Dharma	Acharanga
42. Surya	Prasantari	Mandara	Do.
43. Vindyasakti	Anantatma	Meru	Sutrakritanga
44. Satrugna	Sudha	Arishta	Stananga
45. Jitasatru	Prabuddha	Chakrayuda	Do.
46. Hemangada	Brahmavit	Jaya	Sutrakritanga

<i>Gotra.</i>	<i>Pravara.</i>	<i>Sutram.</i>	<i>Sakha.</i>
47. Vimala-prabha	Prabuddhatma	Kumbha	Samavayanga
48. Maghava	Siddhatma	Visakha	Do.
49. Vajrayuda	Siddhasasana	Malli	Vikhyapajnapti
50. Harichandra	Siddhantavit	Svayamprabha	Do.
51. Subha-chandra	Do.	Do.	Jyatrakathanga
52. Vaijayanta	Siddhartha	Gautama	Do.
53. Sahasrabahu	Jagatvita	Muniyajna	Upasakadhya- yana
54. Subhahu	Sahishnu	Nandi	Do.
55. Mahabahu	Ananta	Aparajita	Antakritada- sanga
56. Svarnabahu	Achuta	Nandimitra	Do.
57. Sudarsana	Prabhavishnu	Govardhana	Anuttaropa- padikada- sanga
58. Vayuvega	Ajara	Indra	Prasnavyaka- rananga
59. Jayandara	Ajarya	Vayubhuti	Do.
60. Ugandara	Bhrajishnu	Agnibhuti	Vipakasut- ranga
61. Vibhishana	Avyaya	Sudharma	Do.
62. Satyakirti	Abhavasam- brashnu	Maurya	Drishtivadanga
63. Srutakirti	Asambhushana	Do.	Do.
64. Dhanapati	Svabhushnu	Putrasutram	Parikarmopan- govyakhya prajnapti
65.			
66.			
67. Harivahana	Paramatma	Akampana	Sutropanga
68. Chitrangada	Paranjyoti	Achelaka	Do.
69. Simharadha	Dharmesvara	Prabhasa	Suryaprajnapti
70. Abhi- chandra	Sripati	Visakha	Do.
71. Jvalanajadi	Ajarapravari	Proshtila	Jambhudvi- paprajnapti
72. Purusha- simha	Viraja	Kshatriya	Jambhupraj- napti
73. Nalina- prabha	Suchi	Jaya	Dvipasagara
74. Vitasokha	Isana	Nagarya	Do.

NOTES AND NEWS.

Our Frontispiece.

This month our frontispiece gives the photo of Lala Gopichand Jain B.A., L.L.B., Advocate, Ambala city. He is an enlightened Svetambar Jain of the Kesriwal family of the Oswal Jain community. Notwithstanding his English Education and thorough acquaintance with the western mode of living and civilization, he is a strict follower of the Jaina teachings. He is a good scholar of Jainism and takes great interest in the uplift and progress of his community. He has given away as donations and subscriptions thousands of rupees to Jaina institutions religious and educational. His peaceful and genial nature, his excellent manners and his great love for his Jain brethren have earned him much respect from the Jains and Non-Jains equally. For a full account of his life and activities we refer the readers to pp. 122-124 of the April issue. We have published elsewhere in this issue his learned article on "Das Lakshan Dharma" which deserves calm perusal. May he live long to serve his great Religion and guide his community.

Das Lakshani Parva.

The *Das Lakshani Parva*, the period for practising the ten *dharma* has come round again. *Uttama Kshama* Excellent Forgiveness requires us to forget and forgive all the faults of others and we humbly request others to similarly forget and forgive all our faults. It is not to be understood that the ten *dharma* should be practised in this period only and neglected on other days but special and concentrated attention is now bestowed on them. What should the Jainas do now? Will the Digambaras forget the crimes of their Svetambara brethren and forgive them and will the Svetambaras do likewise? Is it not a mockery and a deliberate lie to say that we are practising *Uttama-Kshama*, *Uttama-Mardava*, *Uttama-arjava*, *Uttama-satya* and *Uttama-samyama* etc., when we are actually shooting to death our own brethren? Will the leaders among the Svetambaras and the Digambaras soon come to an amicable settlement and brotherly understanding? What if a particular sacred place is in the custody of the

Digambaras or Svetambaras? Why should the other sect go and interfere with the rights of their brethren? Lord Mahavira has not laid down anywhere that the ownership or management of any sacred place will entitle any individual or sect to enter into the Kingdom of Heaven. *Jainism is pre-eminently an ethical Religion. It does not matter where and how we worship? But it matters much how and what we think, speak and do.* A man who thinks of and worships Shikarji from his own house will certainly have more *punya* than his brother who goes to Shikarji, picks up a quarrel with his co-religionist as to mine and thine and bows down to the footprints with an angry heart and a disturbed mind. If our great Religion and community should be saved from the Jaws of death we should give up all our quarrels amongst ourselves. We cannot expect the world to listen to our preaching of universal peace and brotherhood when our own hands are stained with blood and hold the bayonet against the heart of our own brethren. It is million times better to give up sacred places and end the communal quarrels than to kill one another and load our precious souls with evil karmas in the name of *Tirtha Kshetras*. Karma is a hard task-master and is no respecter of persons. If our co-religionists want to deprive us of any sacred place and drive us away from these by wrong and illegal means let them do so. Let us quietly go home, sit there, meditate and pray. We will not be less Jainas for that and our brethren who wish to overlord us will not in any degree be better Jainas than ourselves. There is Karma between us. It is sure to bring the envitable. The wicked shall surely suffer and we need not take the trouble to chastise them. Let us not waste our money to drag our antagonists to courts. Let our leaders direct their attention to more valuable problems—problems threatening the very existence of our Religion and community. Our Religion is not yet so widely known in the world as it deserves to be and our number is rapidly decreasing day by day. We have already written about this in one of our past issues. From a study of the figures for the past 40 years we have found that the Jainas are lessening in number by 19 every day. That is 19 Jainas die away every day. At this rate we would lose 6935 Jainas

every year. We can afford to lose a sacred place but not 6935 Jainas in a year. What is the earthly use of a religion or a sacred place without followers and worshippers. Let the sacred places take care of themselves ; let us use our mind and money for the propagation of our religion and for the conversion of those, who are willing to enter our fold. If we are true followers of our Lord Mahavira we should understand the true spirit of the ten *dharma* and practise them without any fault. May the heart of every living being be the shrine of *Uttama Kshama*.

Are the Indian people happy ?

That which affects the whole, affects the part also. The Jains form an important part of the Indian Nation and so that which affects the Indian Nation as a whole affects the Jaina community also. We invite the attention of our readers to the instructive essay on "What is India?" by Dr. N. S. Hardiker. It reveals to us the actual status of the Indian people as compared with that of the other important nations of the world. The average income of an Indian is Rs. 2-8-0 per month; the average length of life of an Indian is 24.7 years; the mortality rate is 30 per thousand; the infant mortality in India is 194 per thousand and in industrial cities like Bombay it is 634 per thousand. This is enough to open our eyes and show to us the actual condition of our people.

What may be the cause of the abject poverty of our people? There is not enough work for our poor men and women who live in the villages. During the season when they had no work on the lands they used to spin and weave their own clothes in their own homes. But now-a-days the mill-made and foreign clothes have found their way into the remote villages and deprived the people of the necessity to spin and weave and made them sit idle. Even the husking of grains which was formerly done by the people in their own homes is now done by the mills. The modern civilisation has contributed not a little to impoverish our people. It has polluted every function of our daily life. Our people want tooth-paste and tooth-brush to clean their teeth, they want a French or a German soap to bathe, coffee, tea or cocoa to break the fast, biscuits and Ovaltine for lunch, foreign

made hats and boots to complete their dress. They have cultivated a special liking for foreign clothes, coatings and shirtings and also foreign perfumeries. Every pie that we pay for these things goes out of our country. After all are these quite inevitable? Can we not live comfortably without these? Yes! we can but we only refuse to live without these, nay we think it beneath our dignity to be without these. If we want to drive poverty from our country we should begin to live poor and simple lives; we should refrain from using the foreign goods as far as practicable.

Donations.

We most thankfully acknowledge receipt of the following amounts sent as donation to our Gazette to pay the excess in Expenditure incurred in publishing the Gazette during the past four years 1923, 1924, 1925 and 1926.

	Rs.	A.	P.
Mr. Nagindas Amulakhrai, Bombay.	250	0	0
„ Nagindas Maneklal, Bombay ...	50	0	0
„ Rai Bahadur, L. Moti Sahar, Lahore ...	25	0	0
„ Praktana Vimarsa Vichakshana Rao Bahadur, R. Narasimha- charya, Bangalore ...	25	0	0
„ Rai Bahadur, A. B. Lathe, Kolhapur ...	25	0	0
„ Lala Gopichand Jain, Ambala City ...	10	0	0
„ B. Rickhab Dass Jain, Meerut.	5	0	0
Total ...	390	0	0

The total excess amounted to Rs. 2,150 and now Rs. 1,760 are yet to be realised. We request all our rich and sympathetic brethren to kindly contribute what they can to make up the required sum. It is necessary to point out here that *The Jaina Gazette* deserves the help of every English-educated Jaina for the following reasons.

1. It is the only Journal in English for the whole of the Jaina community.
2. It is non-sectarian in its aims and views
3. It carries the teachings of Jainism every month to the distant corners of the world.
4. It corrects all the wrong notions about Jainism.
5. It has been doing great services to the Jaina Religion and the Jaina community for more than two decades.
6. It is the only medium through which the Jainas living in different parts of the country are able to exchange their views.

In this connection we cannot help publishing the letter dated 31st August 1927 from Praktana Vimarsa Vichakshana Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore.

Dear Sir,

I just write a line to tell you how much grieved I feel at the premature and sad demise of Sriman Rai Bahadur Jagmanderlal Jaini, M.A., M.R.A.S. His death is an irreparable loss not only to the Jaina community but also to the world of scholarship. The disposal of his property bears eloquent testimony to his love of Jainism and his solicitude for a correct understanding of its tenets by students and scholars.

He might have made some special provision in definite terms for the regular conduct of the Jaina Gazette, which was his own beloved child. But still I have every hope that the executors will not ignore the claims of this Journal to some decent support from the property left by the late Mr. Jaini.

I have been touched by your appeal for support from the Jaina community in connection with the Jaina Gazette which happens to be the only English Jaina Journal in India. It is a matter for surprise that the English Knowing Jainas are so indifferent in the matter. It is to be hoped that your touching appeal will produce the desired effect and afford you relief from the financial difficulties that the Journal has landed you in.

In this connection I send you a small contribution of Rs. 25, which you may take as my donation for the Journal. I shall be glad if you will accept this as token of my deep interest in your Journal.

Yours sincerely,

R. NARASIMHACHAR.

The learned Rao Bahadur has been watching the progress of the Gazette with great interest ever since it came to Madras and helping the Journal by sending some of his very valuable contributions every now and then for which we are indebted to him. May his example and good wishes produce their desired effects. May the English knowing Jains and the Jain millionaires come to the help of the Jaina Gazette and do their best to put the Gazette on a sound financial basis.

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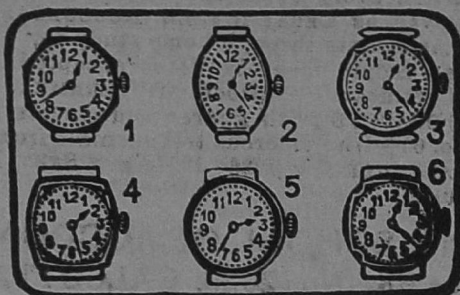
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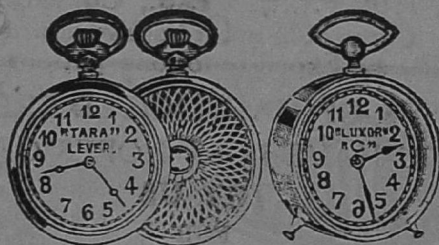
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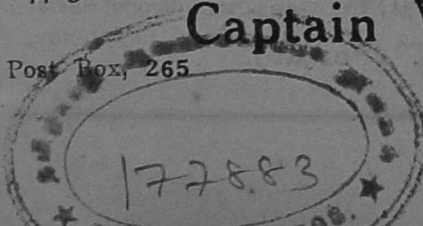
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G. T., MADRAS.