

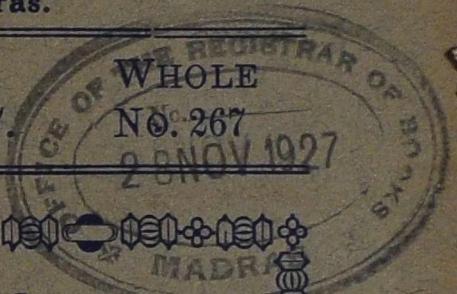
# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by  
Ajit Prasada, M.A., LL.B., Lucknow.  
C. S. Mallinath, Madras.

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# THE JAINA GAZETTE

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## JAINISM.

BY

H. Warren, London.

THIS subject is introduced in response to a request for an article on Buddhism and Jainism, for a brief presentation of the history of Jainism, and of the differences between it and Buddhism. There are here four subjects, Buddhism, Jainism, history, and differences. With Buddhism I am not acquainted, history does not interest me, and if I give such description of Jainism as I am capable of, those who are acquainted with Buddhism will be able to see the differences.

Jainism is a religion and a philosophy; it is the teaching of omniscient man. The name of the latest is Mahavira, but he has several other names, and "the now commonly accepted historical date of Mahavira's nirvana is B.C. 527." Let his teachings, then, be the present subject, in other words, the Jain doctrines as far as I believe myself to understand them. The question may be asked, Doctrines with regard to what? and the answer will be, doctrines regarding life and the universe: the universe of course includes life. The word life is an abstract one; the concrete term is living beings. As well as living beings there are in the universe inanimate things, one of which is matter. Space is regarded as something real, and with regard to time there seem to be two views among the Jains, one that it is real and one that it is only figuratively called a substance. Among inanimate things there are two recognized by the Jains

which I understand are not mentioned in other philosophies; they are two kinds of ether (one, the fulcrum of motion, the other, the fulcrum of rest). The universe is a system of itself subject to laws in its own constitution. And by 'laws' is meant, not commands, but the results of observation, which teaches that certain phenomena occur regularly in certain circumstances. With regard to the above mentioned six substances or things which make up the universe, space is that which contains the others and does not itself need to be contained, space does not have the nature of needing to be contained. The two ethers have coinciding boundaries and thus the moving and stationary things in the world are confined to one part and are not scattered throughout infinite space. Time, in the sense in which it is only figuratively called a substance, is the duration of the states of things. Matter is that which is tangible and visible and which has the other sensible qualities of taste and smell. These five things, space, time, two ethers, and matter, are insentient and unconscious, they are not alive. The remaining constituent of the universe is an infinity of living beings, and the characteristic which distinguishes them from other things is sentience or consciousness (chetan). These six substances exist, always did exist, and always will, are beginningless and endless, uncreate and indestructible. Matter consists of ultimate units; if we call the ultimate unit an atom, it is in the sense that it is not composed of other smaller units. Living beings are individuals, of which there is an infinity. Each of these six substances is knowable, and is the subject of origination, destruction and permanence; that is to say origination of a new modification, destruction of the old modification, and permanence of the changing substance. For instance, when the adult has come into being, the child has gone out of existence, while the individual remains himself; or, if water is boiled, steam is originated, the water as water is destroyed, while the substance remains what it is. There never was a time when these six things were all one homogeneous substance, or when they were not differentiated. Each remains what it is, space never becomes matter; matter

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never becomes a conscious being. They are acknowledged as existing, and do not need a cause; events need causes; matter, space, and living beings, time, and the two ethers do not need causes, they are themselves the causes of events.

Of these six things, living beings are the ones to whom religion and philosophy apply. The distinguishing characteristic of living beings is consciousness, sentience, knowledge. "We may imagine a quantity of movements of material elements, and we may attribute to them whatever degree of complexity we choose; but we shall never reach a given moment at which we can say, Now it is obvious that this sum of movements can remain movements no longer but must pass into sweetness, brightness, or sound. The only obvious change we could ever anticipate from them would be a fresh set of movements. We shall never succeed in analytically deducing the feeling from the nature of its physical excitant; we can only connect the two synthetically; and the physical event does not become a condition of the rise of the feeling until the sum of motions in which it consists meets with a subject which in its own nature has the peculiar capacity of producing feeling from itself". (quoted from the English translation of Hermann Lotze's Metaphysic, vol. ii, page 167 2nd ed.). If we make one small alteration this is, as I understand it, the Jain teaching. Instead of saying "until the sum of motions.....meets with a subject" we should say unless the sum of motions is associated with a subject etc. The usual name for this subject is soul, and we may as well use it. The soul is the knower; it is the soul and not the body which sees, hears, smells, touches, tastes, imagines, remembers, conceives, judges, reasons, believes, feels, plans, chooses, and wills; the soul is the living being. He is either embodied or liberated; and the aim of the embodied soul is or should be to reach the liberated state. This aim is accomplished by means of right belief, right knowledge, and right action, the latter being summed up in the words non-injury; all the rules of life are based upon love (daya), and non-injury to living beings is considered to be the highest religion. The embodied state is regarded as a misery, and the liberated state

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is regarded as an ideal life. The embodied state precedes in time; liberated souls have all reached that condition from the embodied state by their own efforts. The embodied state is never preceded by a pure state of the soul, nor is the pure or liberated state ever followed by an embodied state. The pure natural state of the soul includes the following eight points, viz., (1) full detailed knowledge of the present, past and future; (2) infinite detailless knowledge or indefinite cognition; (3) permanent blissfulness; (4) right belief and right action, there is no wrong belief or wrong conduct; (5) continued life, not broken by deaths and rebirths; (6) the soul in its pure state has no material body; the inhabitants of the hells and of the heavens as understood in Jainism have bodies which though not visible to us are nevertheless material, consisting of matter finer than air, but they are visible to one another; (7) in the liberated or pure state of the soul there is equality of status, no superiors or inferiors, all are equally knowing; and (8) there is infinite capacity of activity. These eight qualities are mentioned, but it is to be understood that the qualities of the soul are infinite.

Before the liberated state is reached these qualities are more or less obscured. That which obscures them is the soul's attachment to matter, from which in the past it has never been free. These doctrines apply not only to man, but to all forms of living things, plants, animals. The embodied being is all the time doing things which obscure the natural qualities of the soul, and as soon as he leaves off so soon do these potential qualities come out or become actual. This is generally expressed in a technical way by saying that the embodied being is all the time attracting and assimilating that finest matter which is called karma or which becomes karma, the nature of which is to obscure his natural qualities. All pains and miseries, and all worldly benefits are the results of the working of these karmas, of actions done and consequences experienced. To quote another writer, 'man and man alone is responsible for all that is good or bad in his life.'

The way to reach the pure state is by stopping the inflow

of this finest matter or karma, and by removing that which is already combined with the soul. If we wish to do this we must know how, and it is the firm conviction of the Jains that only the omniscient can tell us. Believing it possible would be right belief, knowing what to do would be right knowledge, and doing it would be right action. The rules are divided into those for beginners and those for the more spiritually advanced; that is to say rules for laymen and rules for monks. These rules are not commands. Deity in the Jain doctrines does not mean issuing laws which must be obeyed, nor does it mean creating worlds. It means the highest ideal state which we keep before the mind with the object of ultimately attaining it as seen in the person of Mahavira and in others. The rules for laymen consist of ordinary and of special ones. The ordinary rules lead to right belief. There are four states of mind which prevent right belief. They are anger, pride, deceitfulness, and greed of an intense degree, anger for instance which would make us feel that in all our life we could never forgive some particular person. Right belief comes out when this intense degree of these passions does not rise, but is controlled by the mind when felt to be rising.

The ordinary rules are some thirty-five in number; they form the first step which a person desiring to make some spiritual progress should adopt. The practice of these rules is the way to commence working out the karmas, and the practice must be accompanied always by an internal state of fellow-feeling for other living beings, love, sympathy, pity, and compassion. All living beings are social, and the ultimate object of these rules as far as they are social is that we may be able to do some good to the people around us. To mention a few of these rules, the person should follow some clean business and do it honourably; the business should not be that of a butcher, fisherman, brewer, gun maker, or anything which involves wholesale destruction of life. He should marry; he should give up eating meat and drinking alcoholic liquors; he should not undertake more than his strength will allow him to

carry out ; he should avoid practices the bad results of which are seen all around us, gambling, crime, etc., and those the bad results of which can be known by thinking ; his expenses should be in proportion to his income ; he should respect the parents ; he should not speak words which unnecessarily cause ill feeling in the mind of another ; should maintain those who are dependent upon him ; he should appreciate (though he may not be able to follow) the conduct of the wise, i.e. the spiritually superior ; he should keep the company of only good persons ; he should study the philosophy every day ; he should be critical regarding beliefs, philosophy, religion, and should solve and reconcile the questions and doubts arising out of the critical attitude ; he should have all his energies directed for virtue. One of the experiences which has to be passed through in the process of development is the feeling that this whole embodied life is a misery ; this is followed by a desire to remove the worst or life-long degree of the four passions already mentioned, and when this is actually removed or controlled the right attitude of mind towards life and the universe comes out, there will be right belief. We are then in the fourth out of a classification of fourteen stages of development, and in this fourth stage we are not liable to generate karmas which will cause us to be reborn in hell, or as an animal, or in low class human society.

The special rules are for the layman who is exercising a middle degree of control over the sense-pleasures, the mind, and the next less intense degree of the abovementioned passions. If the person exercises full control he is not a layman he is a monk. These special rules are choices of courses of conduct, choices requiring the exercise of much care in making them and in undertaking to follow them. Choice implies that the person has before him several ways of conduct, and that he picks out one from among them. As the layman exercising a middle degree of self-control is a person with a right attitude of mind (*samyaktva*), his selection will be a proper one. It necessitates the exercise of judgment and discrimination, and doing this is not following the path of least resistance but, as distinguished from leading a life where no such choice is made,

implies an effort of the will. So the making of these choices implies these three factors, (1) actual selection, (2) exercise of the judging faculty in distinguishing right from wrong courses, and (3) the effort of the will. This procedure is called a vrata, approximately translated by the English word vow. The idea of the vrata as thus described is peculiarly Jain; there is no promising on oath to a deity or superior person; it is not a command or decree issued by a deity to his subjects or creatures. Of these special rules there are twelve; the first five are lesser vows, lesser in comparison with the strict vows of the monk; the layman undertakes to avoid only the gross forms of killing, lying, stealing, immorality, and greed, while the monk avoids them absolutely. Of the remaining seven special rules, three help the first five, and four prepare the person for the monk life.

To end this article we may say that there are in it three main divisions; one gives something about the whole universe; the second, taking men as we know him, tells us what he may become (omniscient, blissful, and immortal), and the third part tells us how the theory and practice form a consistent system which may be summed up by saying "Do these things and you will reach that state", and the teaching is by one who has done it.

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## THE BRIGHT ONES IN JAINISM.

[Reverend Professor I. W. Johory, M.A., Ph. D., Canadian Mission College, Indore, while reviewing the small book "The Bright Ones in Jainism" (Svarga Loka) by Rai Bahadur J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Price 8 Annas, says, "Its perusal has given me clearer idea of the place of God and gods or rather Celestials in Jainism. I am writing a book on Jainism and this will help me very much in my study. I have some questions to ask and I shall be glad to get answers whenever you get time. (These questions with answers by J. L. Jaini are given below). I have asked too many questions but I have asked to get a clearer conception of the place of God in Jainism. The little book you have written is a contribution to the Jain Literature and I am sure not only the Jain world but others will be grateful for the knowledge of the Celestials, you have taken pains to impart."—Ed. J. G.]

*Question 1.* Is there any relation between the Ideal Being and the universe? If so, what relation? You define God as the Highest Ideal Being and so it must be an individual not plural.

*Answer.* There are six 'primordial and eternal Substances (Dravyas) in Jainism: 1. Soul (Jiva). 2. Matter (Pudgala). 3. Medium of Motion (Dharma). 4. Medium of Rest (Adharma). 5. Time (Kala). 6. Space (Akasa). The Highest Ideal Being or God is pure soul. The embodied, mundane, living beings whom we see as men, animals, and plants, are all Souls in combination with Karmic matter. They are impure souls. They are souls who have got mixed up with sin. They are those who are contaminated with the weakness or Downfall of man.

There are only two classes of Souls from this point of view. (1) The impure, embodied, sinful souls. In Jainism, these are called *Samsari* souls. (2) Souls who have become free from this impurity, embodiment and sin. These Pure, Disembodied, Sinless Souls form the second class and are called *Siddha* (Fully realised) or *Mukta* (Liberated). These Souls are Gods. They are plural; but from the point of view of their being in *one and the same condition*, God may be said to be ONE only.

As to the relationship between this highest Ideal Being, PURE SOUL, or GOD, and the Universe, we can consider this relationship in connection with the 6 Substances given above.

1. God is Soul or Jiva in its purest condition. So long as there is the slightest, remotest, faintest shadow or possibility of impurity of any kind, or of any connection with the non-soul or non-self, the soul is mundane, in the world. It is not God.

In other words, God is the purified ideal Soul ; in its actual, visible condition in the world, this Soul is a matter-clad, matter-soiled, worldly soul.

In its nature, this Pure Soul or God is possessed of the Infinite Quaternary (Ananta Chatushtaya) of Infinite Conation (Darshana), Knowledge (Jnana), Bliss (Sukha) and Power (Virya), among other infinite qualities of Perfection, which are familiar as the uncountable and inexpressible attributes of the Deity to students of all Religions, believing in God. The only difference is that Jainism does not believe in God as the *Creator* of this material, visible, world ; Jainism holds that the Creation implies desire, which connotes imperfection. God being the perfect Soul cannot have desire or be imperfect.

The Pure Soul or God is the Ideal or Goal, to which all Liberable (Bhavya) souls look and aspire for example, guidance and inspiration.

In one word, the God of Jainism connotes all the qualities, functions and uses of other God-believing Theologies, except Creation. His relationship to Jiva or Souls is also the same as in other theologies.

2. As to matter, this Pure Soul is absolutely free from all connection with or impurity due to matter. Matter has form, touch, taste, smell and colour. The Pure Soul or God has none of these. God is all-conscious, all-knowing. Matter is devoid of all consciousness, of all knowledge.

3. As to Motion there is no medium of Motion outside the Universe. Therefore God or the Pure Soul is subject to no Motion.

4. As to Rest, there is no medium of Rest outside the

Universe. Therefore God must rest motionless at the end of the Universe.

5. As to Time, there is no functional relationship between God and Time, except that time brings about the continuity and eternal permanence of God.

6. As to Space, the all-embracing, all-comprehending Space is divided into the Universe (Loka) and the non-Universe (Aloka). The 6 Substances given above are found only in the Universe. God is also a Substance : i.e., the Soul in its purest condition. And when thus absolutely pure, IT finds rest from the pilgrimage of the Universe at the top of the Universe. The Abode of the Liberated i.e. of GOD, is the summit of the Universe. This is the relation between God and the Universe.

Q. 2. Is there any belief of astral body in Jainism as the Theosophists believe ? If so, is it the same as the Taijasa body ?

*Ans.* Jainism teaches 5 bodies in all.

1. Karmic body, the spiritual balance-sheet of all the good and bad deeds attached to the soul at any given moment. This is changing every moment, and is recording the slightest and the most hidden (even unconscious) tremour of act or omission in the embodied soul's body, speech and mind. This body is found in all souls in the World at all times.

2. Magnetic or Electric (Taijasa) body. This is coextensive with the karmic body and interpenetrates it at all points. This is also found in all souls in the World at all times.

3. Fluid or Changeable (Vaikriyaka) body. This is found in angels and devils or in the celestial beings and the denizens of hell. These have a (i) karmic and (ii) magnetic body and (iii) this Fluid body which corresponds to the physical body of men, animals and plants. The characteristic of the fluid body is that it is changeable at will.

Some human beings also owing to austerities and very highly developed powers, sometimes have this Fluid body. That is they have the power of changing their physical body into another form or into more than one body ; but thereby the substance of the body dost not become fluid like the substance of the bodies of the beings in heaven and hell.

4. Assimilative (Aharaka) body. This is of the size of a cubit long man-like emanation from the forehead of a saint, and is produced for the special purpose of the Saint going to a greater Saint at a long distance to remove his doubt or difficulty.

5. Physical (Audarika) body. The visible, physical body of men, animals and plants etc.

Thus it all depends on what is meant by "astral" body by Theosophists. If it is the body of so-called ghosts etc., then it is called the *Vaikriyaka* body of the celestial beings, possibly only Residential and Peripatetics in Jainism.

It can hardly be meant to be *Taijasa*, as the *Taijasa* body is possessed by all embodied souls in the Universe at *all* times.

Q. 3. *Vaikriyaka* you have made a third class of body along with the *Audarika* body. Should it not be made a separate class? Is it not very much what Christ had after resurrection?

*Ans.* The answer to question 2 above makes clear that the answer to this question depends entirely upon what body or embodiment Lord Christ is said to have had after resurrection.

All the 5 bodies are material. Matter is visible. Therefore the visibility of all bodies in certain necessary and favourable circumstances is nothing surprising, miraculous or unnatural.

All visions of ghosts etc. are easily and naturally explicable in the light of this point.

Q. 4. On page 6 you have given a stellar account. Can it be harmonised with the modern theory of Astronomy concerning the solar system?

*Ans.* In Jainism, one *yojana* is a measure of 4000 miles. The Sun, according to Jainism, is 800 *yojanas* i.e. about 3200000 miles above the Earth, and about 50000 *yojanas* or 200000000 miles distant from Bharat Kshetra, our India etc. According to modern Astronomy the distance of the Sun from the Earth has been calculated at different figures by different Astronomers. In the 17th Century Cassini estimated it at 87000000 miles. In 1868, the books gave it as 91000000 miles. Now it seems to be 93000000 miles. (See Modern Astronomy by Hector Macpherson 1926, page 27) Dr. J. H. Jeans, the distinguished English mathematician, remarked some years ago 'the cosmogonist can

never be justified in stating the results of his investigations with any confidence; if he must make a positive assertion, the only one he is entitled to make is that in cosmogony we know nothing at all for certain.' (Ibid page 190) The distances in Jainism and modern Astronomy are so huge that for practical purposes they are similar, if not the same. But there are other radical differences between the two, which can be studied with suspended judgment only by considering that Science is progressive and changeable and Jainism claims to give account of Truth in its eternal unchangeability. The change of front of Science from the geocentric to the helio-centric theory, as also its constant variations in the figures of its calculations are well-known. It is not quite impossible that when Science becomes maturer in its further progression, it may rediscover the facts and figures given about astronomy in the fragmentary and little known and less studied tradition of Jainism which is all that humanity can claim to possess at the present time.

**Q. 5.** On page 9 you state that all the Residential etc. have bodily sexual union like human beings but on page 6th Gods have no body like men. Then is not the union merely Platonic gratification?

**Ans.** Platonic gratification may be a rough and remote analogue of the sexual gratification of the gods beyond the first two heavens. But the Residential, Peripatetic, Stellar and Heavenly gods in the first 31 *patalas* or heavenly layers have bodily sexual union like human beings but with their own fluid or Vaikriyaka bodies. If the illustration is not taken literally one may illustrate this celestial union by the rushing of one cloud into another and uniting with it.

**Q. 6.** What is the food of the Gods? Does Jainism hold the food to be ambrosia and nectar as the Hindus believe?

**Ans.** The function of all food is to enable the body to help a living being to perform his specific duties. Thus there is an obvious infirmity of difference between the foods of men and gods. The description of their food as ambrosia and nectar may be making a god too much a man. I think that the food of the gods must correspond in its nature and character to the body

which they are wearing in their comparatively longer or shorter sojourn in the heavens.

Q. 7. In the paragraph on "Their Respiration" if Jain terms had been used along with the English version, it would have been clearer.

*Ans.* The following equivalents are here given :

Vitality of sense—*Indriya Prana* i.e. the *prana* which manifests itself in the vitality or functioning of one or other of the five senses. Vitality of Power "*Bala Prana*", i.e. the *Prana* which manifests itself as the vitality or power of the body, speech or mind.

Vitality of age—*Ayu Prana* i.e. the *Prana* which manifests itself as the vitality which keeps a man alive. This is in accordance with popular Indian parlance also, when a dying man says my *Pranas* are going out of me (*mere Prana nikle jate hain*).

Vitality of Respiration.—*Svasa uchchhvasa prana* i.e. the *prana* which manifests itself as the vitality of our inhalation and exhalation.

Q. 8. Is it a Jaina Siddhanta that for Moksha even Gods must be born again as men? Can Gods be called "superman"?

*Ans.* Yes. The final glory of attaining Liberation (Moksha) is reserved for the human condition of existence. It may be for this reason that Christianity calls man, "the Lord of Creation" and Muhammedanism calls him Ashraf-ul-Makhlupat, "the Noblest of Creatures."

It would be misleading to call Gods "supermen" as their constitution is so obviously and in so many details different from that of human beings.

Q. 9. I am glad to find you have taken the human form as a reality in the Universe also. How would you take the Biblical idea that God made man in His image?

*Ans.* Your question has a very deep implication. It implies that the form of God is the form of the Universe and the form of man being that of the Universe, Jainism may be said to support the idea that "God made man in His own image." As I have said above, Jainism does not attribute to God the creation of man or of anything. The shoe may possibly be on the other

leg. Man may be said to have made God in his own image, because the greatest part of the conception of God by man is obviously and naturally anthropomorphic i.e., an idealised, perfect and happy condition of actual, imperfect unhappy Man. This is a pretty way of enjoying truth and handling it for popular exposition. But in my humble opinion, the two ideas in their basic conceptions are poles apart. God is God and man is man and never the twain shall meet, except by the suppression or destruction of the one or the other.

### Pramana-naya-tattvalokalamkara and its Author.

Pramana-naya-tattvalokalamkara literally means 'The Ornament of the Light of the true Nature of the Pramana and the Naya.' This remarkable treatise of the Jaina Svetambara school is the composition of the celebrated logician Deva-Suri. He is praised by various writers e.g., the author of Prabhavaka-charitra, Ratna-prabha in his Ratnakaravatarika, Upadesa-mala-tika, by Mahesvara in his Avasyaka-saptati-tika, by Somaprabhu in his Jinadharma-pratibodha, by Udayaprabhadeva, by Pradyum nacharyya in his Samaraditya-Samkshepa, by Munideva in Santinatha-charitra, by Somachandrapandita in his Vritta-ratna-kara-tika, by Merutunga in his Prabandha-chintamani, by Muni-bhadra in his Santinatha-mahakavya, by Gunaratna in Kriya-ratna-Samuchchaya, by Muni-sundara in Gurvavali and by Dharmasagara in Tapagachchha-pattavali. According to Dharmasagara, Deva-suri was born in the year 1134 of the Vikrama Era (A. D. 1078); was initiated in the Holy Order in 1152 (A. D. 1096); became the Suri in 1174 (A. D. 1118); and died in the year 1226 of the Vikrama Era (A. D. 1170), in the month of Sravana, on the 7th day of Vadi i.e., on the 7th day after the Full Moon. The author of Prabhavaka-charitra, however, says that Deva Suri was born in the year 1143 of the Vikrama Era (A. D. 1087). This seems to be obviously incorrect. The author of the Prabhavaka-charitra agrees with Dharmasagara in that Deva Suri was initiated in the Order in 1152. Accordingly

if 1143 were the year of his birth, he would be only nine years old at the time of his initiation which is apparently improbable.

Deva Suri was born in the town of Maddahrita in Guzerat. His father was a trader named Viranaga, of the clan of Pragvata. His mother's name was Jina-devi. The parents gave their child the name Purna-chandra, meaning Full Moon.

From his very childhood, Purnachandra was of a contemplative and retired disposition. So, as pointed out before, in A. D. 1096, he left home and got himself initiated in the Holy Order. His Master on this occasion was the Suri Munichandra, as usual, gave him a new name, Rama-chandra.

As a student of philosophy and logic. Rama-chandra soon became well known, so much so that in A. D. 1118, he was hailed as Suri or the Master with the surname Deva-Suri.

Deva-Suri was a contemporary of the celebrated Hema-chandra and was much respected by him. As a debater, Deva-suri seemed to have no rival. It is said that in the town of Dhavalaka, he defeated a Brahmana thinker of Vedantic bias and another thinker in the town of Satyapura; in the town of Nagapura, Gunachandra, a Jaina disputant of the Digambara school had to yield in a debate with him; in Chitra-kuta, Sivabhuti of the Bhagavata school was defeated by him; Deva Suri humbled Gangadhara in Gopa-giri, Dharani-dhara in Dhara and Padmakara in Pushkarini; the redoubtable Krishna of the Brahminic school also was defeated by him in Bhrigu-kshetra.

The greatest victory, however, of Deva-Suri as a debater was that achieved by him over Kumuda-chandra, a philosopher of the Digambara school. Kumuda-chandra is said to have won no less than eighty-four victories in debate and was considered as the foremost disputant of the time. Deva-Suri challenged Kumuda-chandra in a debate with him and it was held in the royal court of Anahilapura before the king Siddha-raja Jaya-sinha and his courtiers. In this debate, Kumuda-chandra was signally defeated and Deva-Suri successfully established the Svetambara contention that even females can have the Final Emancipation. It is said that from that time, the Svetambara order began to be held in high esteem in Anahilapura court.

Deva-Suri is said to have established a holy place of pilgrimage in the village of Phala-vardhi in the year 1204 of the Vikrama Era (A. D. 1148) and a holy place, consecrated to Nemi-natha in Arasana.

He died in A. D. 1170.

Deva-Suri has left many writings e.g., Prabhata-smarana-kulaka, Sri-munichandra-suri-stuti, Sravaka-dharma-kulaka etc. The most famous of his treatises are Pramana-naya-tattvalokalamkara and a voluminous exposition of it, called Syadvada-ratnakara, consisting of 84000 Stanzas. This Syadvada-ratnakara is really a stupendous work of art. In it, the author while explaining the matters contained in Pramana-naya-tattvalokalamkara, introduces the theories of all the philosophical schools of India, explains and examines them and after criticising them fully, establishes his own theories,—that is to say,—the theories of the Jaina Svetambara school. The Syadvada-ratnakara is highly praised in Ratnakaravatarika, Gurvavali, Ratnakaravtarika-panjika, Vijaya-prasasti-mahakavyam.

Ratna-prabha was a disciple of Deva-suri. He was a worthy disciple of a worthy master and was the author of many books e.g. Sri-Neminatha-charita, Upadesamala-tika, Mata-pariksha-panchasad. Deva-suri himself has spoken very highly of Ratna-prabha in his Syadvada-ratnakara. He has written an excellent commentary on Pramana-naya-tattvalokalamkara. He calls it Ratnakaravtarika,—“an Introduction to Ratnakara”. He says that Deva-suri’s Syadvada-ratnakara, comprehensive as it is, is too difficult for ordinary people. His commentary is an epitomised form of that and is, meant as an Introduction to the study of Syadvada-ratnakara.

Ratna-prabha’s Ratnakaravtarika is no doubt of easier approach than his master’s Syadvada-ratnakara. Yet full of logical and metaphysical discourses and disputations, as it is, it is bound to be very stiff and at places almost ‘impenetrable’. Accordingly, to make it intelligible to the learned world, Jnanchandra wrote Tippana and Raja-sekhara-suri, Panjika,—both, commentaries upon Ratnaprabha’s Ratnakaravtarika.

*Harisatya Bhattacharyya.*

## Mr. J. L. JAINI'S LETTERS.

[The following three letters addressed by the late Mr. J. L. Jaini to Babu Puran Chand Nahar of Calcutta, in 1905 reveal to us the condition of our community two decades ago and Mr. Jaini's deep feeling and earnest desire to serve his community for its amelioration. But alas! in spite of his incessant trumpet call for unity, reform and progress, the history of our community during the quarter of a century gives a sorry account. The different sects have been fighting and are fighting even to-day against one another and spending lakhs of rupees to appropriate certain rights which are common to all the Jainas; we are having amongst ourselves more opponents than advocates of reform; and what can we say of progress when we are actually decreasing in numbers by 7000 every year. We hope Mr. Jaini's appeal will have the necessary response from all our youths. Ed. J. G.]

ALLAHABAD,  
3rd August 1905.

Dear Sir,

Will you permit me to approach you with the few following lines suggested to me by a letter from my friend, Babu Nand Kishore B.A., Jaina, Sub-Deputy Magistrate in your city. He has written about you in a tone which speaks volumes for your patriotism and religiousness. As a stranger I ought not to be encroaching upon your time, but as a well-wisher of the Jaina Community and a sincere mourner of its present condition, I am just encouraged to draw your attention to the "Jaina Youngmen's Association of India," which for the last six years has been doing really good work under enormous disadvantages. But pious and generous men like yourself have encouraged its workers to stick on to their selfless labours and the result is that it now stands upon pretty sure ground. It has got its monthly organ also—*The Jaina Gazette* in English. I have the honor of being its Editor. I trust it will have your support and a circular letter which will reach you in a day or two and which is issued by the Secretary of the Association will meet with your kind acceptance.

I request your permission to send you a copy of the English Jaina Gazette and hope you would accept it. With my respects.

I am,

Yours fraternally,

JAGMANDER LAL JAINI M.A.,  
*Asstt. Lecturer in English Muir C. College.*

ALLAHABAD,

26th August 1905.

My dear B. Puran Chand,

Pray excuse my delay in acknowledging your very kind and sympathetic letter of the 18th instant. I was gone out of station and returned to here only yesterday. The Secretary of the Association has sent you a circular letter in your name. If you permit me, I shall be much pleased to ask him to forward to your address as many blank circular letters as you like, for other gentlemen, whom you may know to be likely to help us in our cause. Your letter has infused new life in my spirits. I was really surprised and sad that during the last about a year and a half of the existence of the Jaina Gazette and the six years existence of the J. Y. M. Association so few of the Jaina Graduates took any part at all in either. The youths of a nation represent its vigour; and the educated youths of a nation verily represent its life and glory. There are scores of Graduates both Swetambar and Digambar; but the sad fact is to be admitted that their public life runs at a very low ebb. The advanced nations of the world show a very stirring spectacle. Even their shopkeepers, masons, labourers, yea even coolies have their Associations and guilds, to which they look for guidance, for support and for sympathy and co-operation. I hope you will agree with me in holding that it is too late for us at this day to propose a split of the Jaina Community into several sub-classes, simply because of doctrinal and ritualistic differences. But so few of us really are eager to leave the time-worn groove, in which life in India has run for so many centuries. Indeed it would appear that even the most advanced of us are *afraid of change*. And what nation or individual could advance an inch who terribly fought shy of innovations? A practical and thorough revision of our Social, moral, and socio-religious codes is urgently needed and why, I

for one, do not take up my pen and write for it, is that I am afraid even those of my views to which many people may agree in private, will be repudiated by them in the public. We lack moral courage of our convictions. We are in fact "Demoralised". More support to our public men and more support to our public Institutions are the *sine qua non* of a successful campaign against the evils that are paramount in our society. Is it too much to expect of the rich millionaires of our creed, that they should set the financial position of many a public cause on a firm and unshakeable basis? For example, is it too much for a few men I say for one man even of the Jaina Community aye, for one woman or one dying widow of our caste to make over the not extraordinary sum of 10 or 15 thousand Rupees to the Association and put it on a firmer basis? As you are kindly become a member of the Association I shall take the liberty of inviting your opinion upon its reform and rejuvination. Pray excuse my long letter, but the subject fills my heart and your sympathy has evoked the sentiments expressed above.

I shall be very glad to meet with your wishes if I can be of any service to you. Please remember me to B. N. and Kishore.

Yours sincerely,  
JAGMANDER LAL JAIN.

J. L. JAINI Esq., M.A.,

The Editor

The "Jaina Gazette"

My dear Mr. Puran Chand,

Many thanks for your kind khamma on the Pajusan festival. accept the same from me.

Of course people will mostly be, in modern India indifferent, till they are goaded into zeal and activity by persistent precept and at times even by reprobation of a mild sort. However, I thank you for your promise to help us in our public work and pray for an ungratified success to your exertions.

My best Jai Jinendra to B. Nand Kishoreji. Trusting that this finds you in excellent health.

Yours V. Sincerely,  
JAGMANDER LAL JAIN.

## AN INDUSTRIAL SCHOOL.

### An Appeal for Funds.

Miss B. M. Tweddle writes :—In the village of Ikkadu which is two miles from Tiruvallur and thirty miles from Madras there is an Industrial School in connection with the Wesleyan Mission. In this school are people from different communities and they associate in friendly contact with each other. There are Brahmins, Mahomedans, Christians and Adi-Dravidas a hundred and twenty in all. Day by day old prejudices are being broken down and communal feeling which is such a danger in India is being removed. There are high school girls who are up for industrial training but the bulk of the people are unspeakably poor. There are men, women, boys and girls of all ages. Day by day an attempt is being made to solve in a very small corner one of India's greatest problems, that of poverty and in attempting that, people of all classes are learning to work happily together.

It is hardly necessary to mention the difficulties of the village people in India. In the Chingleput District in which Ikkadu is situated the people are able to work on the land for about seven months in the year. During that period their standard of life may be described as on a subsistence level, during the remaining five months it sinks to a starvation level. These conditions of poverty are aggravated when the monsoon fails.

It was in an endeavour to ameliorate these conditions that a Lace School was opened in Ikkadu over thirty years ago. The lace work, however, is now carried on under many difficulties not the least of which is that the finished products require a foreign market which is fluctuating and uncertain. The necessary raw material must be imported and duty paid on them. These conditions limit the scope of its operation and makes it almost impossible during the present years. In years gone by the money earned by lace-making has very often saved whole families from untold poverty, but what with the duty on the raw material imported into this country for lace-making and the duty on the finished article when imported into other countries the work is becoming almost impossible to organise.

### The Work of the School.

It was inevitable that the thought should occur to one that an industry should be started more suitable for the country and for local conditions. If an industry were to be commenced it must be one which catered in some way for extremely limited local needs. Of such requirements cotton cloth seemed to be the most vital and universal. The solution therefore appeared to lie in the weaving of such cloth. In 1923 the school was recognised by Government for the teaching of weaving, lace, embroidery, together with spinning and these subjects are now being taught. As the work developed it soon became apparent that a larger building to accommodate the people was necessary. Many pages could be written of all the inconvenience and trials, and tribulations of working in temporary mud and thatch buildings which were put up to meet the immediate demand, also of the financial anxiety in order to purchase looms and yarn. The time had arrived when the limited and unsuitable accommodation seriously hampered the development of the work. Plans were drawn for the necessary extension of the Industrial School at a cost of Rs. 23,000 and these were submitted to Government. After some time Government in approving of the plans made a grant towards the building. These extensions were completed two years ago and are most suitable and adequate for the purpose. The new building is eminently practical, there is a central court garden, around which the open rooms are built. The garden is a veritable oasis. Rs. 20,000 has been raised by the kindness of friends in England together with the Government grant. The purpose of this article is to suggest that the last Rs. 3,000 should be raised in India as the work is directly for Indians. It is felt that if the need is made known such a cause will receive generous help in this country. There are twenty looms working and these are used both for earning and for teaching purposes. There are nineteen machines in daily use; large embroidery frames are used as well as hand embroidery and about thirty lace pillows. There are at present about two dozen charkas and although the earnings from spinning are low there are women who are only

too glad to do it. In this way they are able to earn from 2as. to 3as. per day, and this amount makes the difference between a meal at the end of the day instead of going to bed hungry. The khaddar woman is very popular and interests the people around.

### **Development of Cottage Industry.**

A certain amount has been done to organise cottage industries. In a few homes looms have been placed. The workers receive yarn from the school to which they return the finished cloth for payment. It is hoped that much more will be done in this direction when funds are available. With such suitable headquarters situated in the heart of the villages much can be done. From the very first since the school was recognized as a Government aided school, the Department of Industries had done much to encourage and help in the way of expert advice, and the Government Textile Institute has rendered valuable service in professional help in the way of instruction and appliances. We would urge all readers to help as far as possible that the school may give a new impetus to industrial work in the district in which it is situated and that it may be a great help in the development of cottage industry.

### **NOTES AND NEWS.**

#### **Digambar Jain Sabha, Simla.**

The Secretary writes:—The 40th Anniversary of the Daslakshan Parva of the Digambar Jain Sabha was celebrated this year with great eclat. Vidyavaridhi Shriman Pandit Champat Rai, Author and Philosopher and Shriman Pandit Banwari Dass Shastri of Delhi, delivered religious lectures and sermons which were very much appreciated by the audience. On the last day the chair was occupied by Shriman Seth Praduman Kumar, Rais, Saharanpur. The Secretary presented the annual report covering in detail the various avenues of work, both social and religious, carried out during the past year. The most important feature of the report was a reference to the imminent necessity for the construction of a Jain Dharmasala in Simla and an appeal was made for donations so that this laudable humane work, might

be carried out as early as possible. The President in appealing for funds set the ball rolling by donating the handsome gift of Rs. 100/- for which the Sabha is extremely grateful. Rai Bahadur Manak Chand Sethi of Seth Binode Ram Balchand of Jhalrapatan has already promised a similar amount towards the noble object. It is therefore almost certain that with the generous support of all who are interested in this sacred cause, the construction work will be taken up during the coming winter season. The Sabha presented an address of welcome to Vidyavaridhi Shriman Pandit Champat Rai eulogising his services and devotion to the Jains. The meeting closed with a cordial vote of thanks to the chair.

\* \* \* \*

### The Munshi Girdhari Lal Piyare Lal Jain Educational Fund, Delhi.

Mr. Adiswar Lal Jain, Hon. Secretary writes :—The fund was founded in 1923 by Lala Piyare Lal, Advocate and Ex-Member Legislative Assembly with a sum of Rs. 30,000/-which has ever since been kept in the Punjab National Bank, Ltd., Delhi. The interest till the 30th June, 1927 on the amount Rs. 9,074-0-2 has been realised. A sum of Rs. 3,638-5-11 has been spent on scholarships to some 12 students within the period under review and 8 students have graduated at the sole expense of the Fund. There is a net balance up to date of Rs. 35,435-3-11 with the Fund.

The trustees feel great pleasure in inviting applications from the deserving Jain students for eight scholarships which shall be awarded this year to the students of the degree classes. The application forms can be had from the Secretary.

\* \* \* \*

### Gotras among the Jainas.

We are indebted to Mr. C. Vasupala Nainor of Arni for sending us the following substitutes for the blanks in the lists that we published in our last issue.

<i>Gotra</i>	<i>Pravara</i>	<i>Sutram</i>	<i>Sakha</i>
21. Manimali	...	...	...
41. Ibhya	...	...	...
64. ...	...	...	Parikarmopanga
65. Lalitanga	Puratana	Maitreya	Vyakhyprajnapti.

**Condolence Messages, Indore.**

Proceedings of the Condolence meeting of the Bar Association, held on the 14th July, 1927.

Resolved that, we members of the Indore Bar Association record with feelings of sorrow the sad death of Rai Bahadur Jagmander Lal Jaini, M.A., Bar-at-Law, the late Officiating Chief Justice.

We sympathise with the family of the deceased.

That the Secretary is authorised to communicate the resolution made above to the family of the deceased.

(Sd.) N. G. MODI,  
*President.*

The Staff and the students of the Tilok Chand Jain High School, Indore, condole with his family at the passing away of Mr. J. L. Jaini, M.A., Bar-at-Law on the 13th July.

He was not only a pillar of Jainism but also one who took great interest in its advancement. They pray to God for granting eternal peace to his soul, and solace to the bereaved.

(Sd.) SUKHCHAND JAINI,  
*Head Master.*

*Tilok Chand Jaini High School,  
Indore, 15—7—27.*

Seth Lalchand of Jhalrapatan telegraphed to Mrs. J. L. Jaini, Indore, on 15—7—27 as follows :

Extremely sorrow at Mr. Jaini's unexpected death a great loss to Jainism accept my deepest sympathy unwell Doctors totally refusing travelling. (Sd.) LAL CHAND.

\* \* \* \*

At a condolence meeting of the Jain citizens of Delhi, held under the auspices of the Mitra Mandal, on July 21, 1927 with Rai Bahadur Sultan Singh in the chair, it was resolved that this meeting of the Jainas in Delhi places on record its deep sense of grief at the irreparable loss sustained through the untimely demise of Rai Bahadur Jagmanderlal Jaini M.A., M.R.A.S., Bar-at-law, Law Member and President, Legislative Council, Holkar State, Indore and prays to the Almighty to grant him peace in Heaven and fortitude to his relations. Glowing tributes were paid to the memory of the departed soul.

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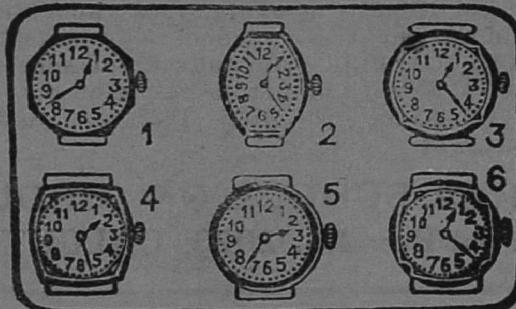
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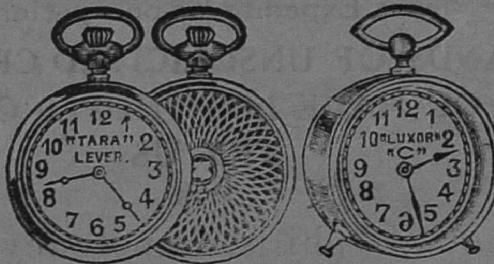
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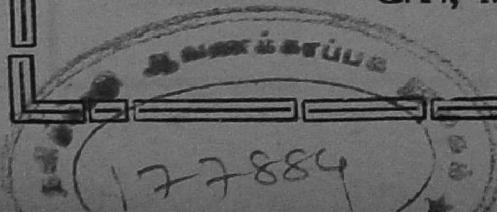
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