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THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

OFFICE OF THE REGISTRAR OF BOOKS
16 DEC 1925
MADRAS

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VOL. XXI. MADRAS WHOLE
No. 10. OCTOBER 1925. No. 244.

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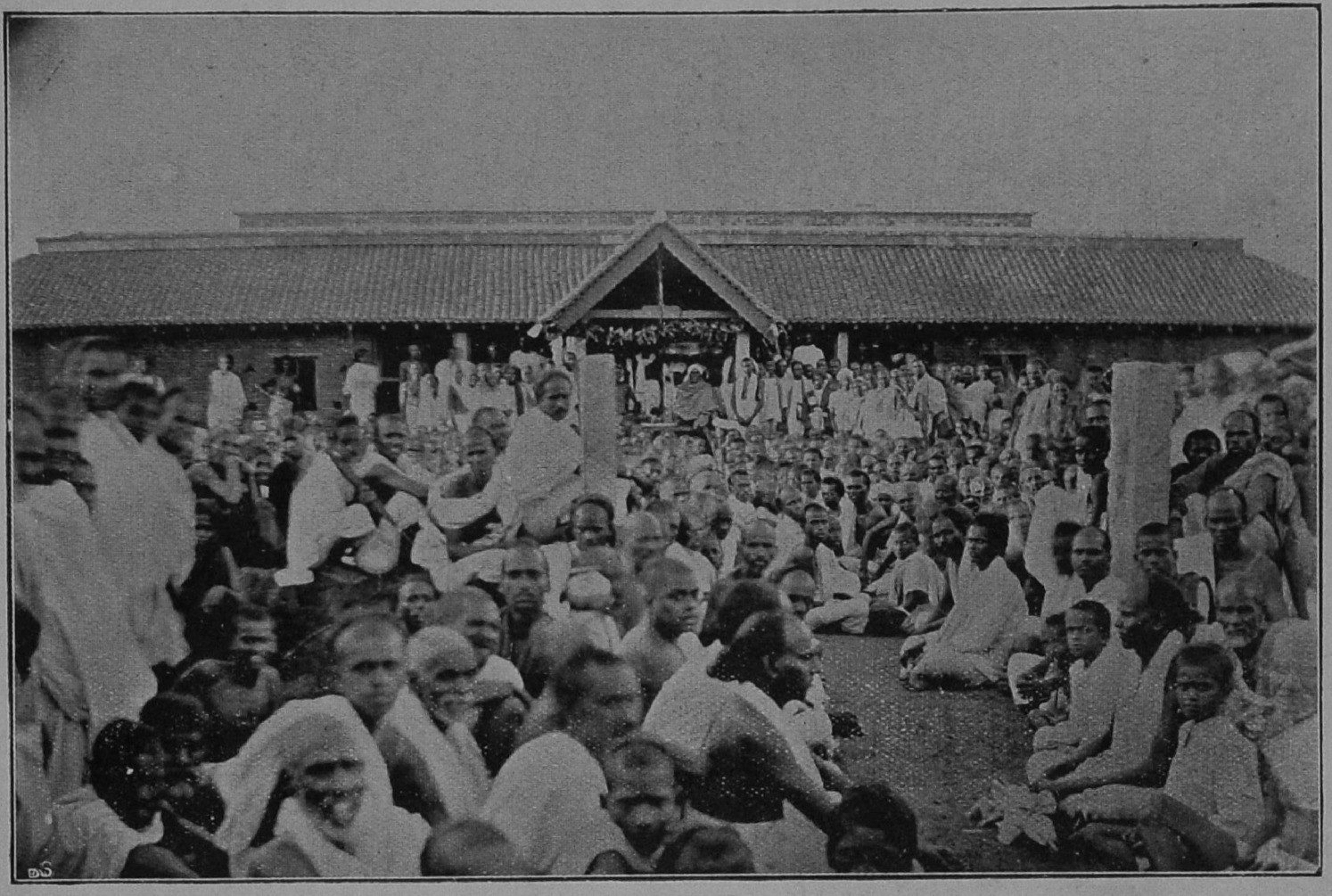
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The crowd of Pilgrims assembled before the Kundakunda Ashram on 18-10-25.

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THE JAINA GAZETTE

VOL. XXI. No. 10. | MADRAS OCTOBER 1925. | WHOLE No. 244.

No fruit have men of all their studied lore,
Save they the 'Purely Wise One's' feet adore.
—*Kurral.*

Sri Kundakunda Ashram.

THE sacred name of Sri Kundakunda is pronounced by every Jaina with great devotion and veneration. Before beginning to read the Holy Books every day the Jains pray thus—

Mangalam Bhagwan Viro
Mangalam Gautamo Gani
Mangalam Kundakundaryo
Jaina Dharmostu Mangalam,

What is the reason for linking the name of Kundakunda along with those of Bhagwan Vira and Gautama ? Bhagwan Vira (Lord Mahavira) taught the sublime truths of Jainism to the assembly around Him, Gautama Ganadhara explained them to the people and Sri Kundakunda was the first Acharya to write down the essence of these teachings in his immortal works. The most ancient and authoritative works on Jainism are those of Sri Kundakunda.

It is really a great misfortune that we do not know much about the life of such a great Acharya. Till five or six years ago, he remained a dim figure of the far-away past. Thanks to the efforts of Prof. A. Chakravarti, we now know that Sri Kundakunda was a Tamilian, belonging to the Malaya Desa of which the present-day North Arcot and South Arcot Districts formed parts and that

he lived for more than 95 years from 52 B. C. to 44 A. D. He was the leader of the Mula-Sangha, the first Jaina Church. He is saluted as Yati-Indra, and Munisvara by the Acharyas who came after him.

An inscription at Sravana Belgola says, "The Lord of ascetics Kundakunda was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the Lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above."

"*.....punyad ajani sa Jagtām Kundakundō Yatindrah*
rajobhir asprishtatāmatvam antar bhahyē pi samvyanja
yitum yatisah
rajah-padam bhumitalam vihaya chachāra manyē chatur-
angulam sah."

His works 'form valuable viaticum for people who undertake the journey in the path of salvation.' (*muktimārggacharanōdya-tānām pāthēyam argghyam bhavati prajanam*). 'In his line there is none equal to him in the predicaments of the time.' (*tad-anvayē tat-sadriso'sti nānyas tātkalikasēsha-padarttha-vedi*).

The place of his meditation was on the top of a beautiful hill called Nilagiri in the village called Ponnur in the Wandiwash Taluk. An old rock which crowns the hill with the carving of two-foot-prints on it was the usual seat of the celebrated Acharya. It was on this hill that the two *charana-munis* from Purva-videha found Sri Kundakunda beginning to write the Jain Siddhanta on the Ashad Sukla Panchami (Sruta Panchami); it was here that the King Sri Sivakumara Maharaja studied the Prabhratatriyas at the feet of his guru; it was here that countless munis, sadhus, shravaks, and shravakis thronged to get enlightenment from the master of their church and it is here that thousands of pilgrims muster often to pay their obeisance to the great Teacher who was the last source but the first codifier of the Laws of the Jina.

Seized by a sudden religious impulse Mr. Dhanendra Das of Arrah who is a very pious soul and a devoted student of Sri Kundakunda paid two visits to the sacred hill. On seeing the

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beauty of the hill, its solitude, its fitness as a place for performing penance, its sacred influence and its position in the centre of the land where the Tamil Jains live in large numbers, Mr. Dhanendra Das who is a Rais and Zamindar and who is wellknown for his charaties desired to build an Ashram at the foot of the hill where Jain Sadhus may live and spend their time in religious ways and where students may study Jain philosophy and Literature. Accordingly he has constructed a nice building at the cost of about Rs. 5000 and has named it "Shri Kundakunda Ashram." But before completing the building and furnishing it with the necessary things, he had to go back home in August 1924 for some unavoidable private causes. He is sending Rs. 15 per month towards the wages of a watchman. Since that time Sri Vardhamana Subhachandrasagarji who has been living in it collected some donations from the Jains in the surrounding villages and has made some additions to the building. He has also taken on mortgage a piece of wet land which will yield crops enough to maintain a person throughout the year. It is his intention to complete the present building, construct a pathsala by the side of the ashram, and erect a building for the students to live, and lastly to organise a fund which can meet the monthly expenses. He is in need of money to do all these and he expects help from every Jaina.

We recommend the case of the Ashram to all the wealthy Jains and request them to give all the necessary help to the new institution which deserves encouragement for the following reasons. It is the first of its kind in South India. It is situated in the centre of the Tamil Jain population. It is surrounded by beautiful natural sceneries which make the quarter always healthy and very agreeable. The place is sufficiently removed from the bustle of town and village life, so that the inmates of the Ashram can perform their duties regularly without the disturbance of neighbours. The Ashram is built in a place which is perhaps one of the most sacred for all the Jainas. This is a place where even a University for the Jains can be established. It is in the hands of the well-to-do Jains to develop this institution into a Jain Viswa Vidyalaya. May Jinavani be the guide of the world is our prayer.—*Editor.*

"THE ATTRIBUTES OF THE SOUL."

THIS Journal in its August number, published my question* regarding the Soul, together with an answer under the heading "The Attributes of the Soul." I regret to say that the answer does not give me the satisfaction that I want. The gist of the answer is: The Soul has the attributes of infinite knowledge, power and bliss, but the manifestation of these is marred by the influence of Karmic matter associated with it; and the soul has got to be freed from it for coming into its own natural state. But the question here arises: How did the Soul, inspite of its unlimited knowledge and power, come to be associated with karmic or any matter—the matter which could exert such overshadowing and benighting influence on it? And in that case shall we not have to admit the omnipotence of matter which plays eternally the part of a formidable enemy? Should not have the Soul with its boundless knowledge foreseen, and with its measureless power, escaped—if not overcome—the calamitous consequences? These questions can be relevant only if the Soul were pure and free before it came in contact with matter; but the Answer says "There was no time when any pure and infinite-bliss-enjoying soul became impure and subject to misery," which means that from eternity the Soul is impure and in bondage. Thus this matrimony of Soul and Matter is a constant and perpetual fact, which has been described by the words "impure" and "bondage."

Now if we want to restore the eternal prisoner, the Soul to its "pristine" glory and "freedom," it must be freed from all touch of matter. Entire shedding off of every matter will mean Moksha. The Answer says that Jainism does not believe in the doctrine of Eternal Misery, but the state of the soul as described above means nothing short of that. How can an eternal fact—be it freedom or bondage or anything—be changed? If it could have been it ought to have been accomplished in eternity. Was the eternity, endless

* See page 257 of the August Issue. Ed, J. G.

time insufficient for the self-liberation of the Soul? What hopes of success then can ever be entertained for the efforts of a number of births, where eternity has registered a failure?

The learned Editor explains this wedding of matter and Soul and their final separation by the analogy of gold; but gold is a product of the earth, is earth itself. To put it differently, earth grows into gold just as the coal grows into a diamond. From earth it rises and to earth it returns. I do not think that the Answer wants to suggest the same monistic view with regard to the Soul and matter. If it does, it will have to be put into language other than that of "Impure" and "bondage." Prof. Haeckel, a scientist of the first rank had, through his researches and observations in the various branches of practical natural science come to the same monistic conclusion. Although Jainism asserts dualism of Soul and Matter, the doctrine of their perpetual association is undoubtedly suggestive of the basic unity. Soul and Matter are the two aspects of one and the same thing, just as gold and earth, inspite of their apparent dissimilarity are one and the same.

I seek enlightenment and I hope that men of knowledge will throw light on this subject, which is of great importance because of the fact that on it depends the conception of Moksha.

Manilal Vadilal.

* * * *

The question is put simply because the distinction between the pure and perfect Soul in Nirvana and the impure, imperfect Soul in mundane existence is missed. The questioner's doubt is perfectly right. The Perfect Soul whose attributes are unlimited knowledge etc. never suffers from ignorance etc. It never embraces ignorance; never hugs bondage; never exchanges bliss for misery. If it could do so, there would be no sense in *Moksa*. Liberation would be a temporary achievement, not of much worth. In Theosophical books there is a certain kind of Incarnation, in which a Perfect Soul, a God takes rebirth as a Human Being for some Divine Purpose or Mission. It finds no place in Jainism. The soul once free, is free for ever. It can never come back to bondage. In Jainism, imperfection can be left behind; but perfection never.

An imperfect, transmigrating soul can become a perfect, pure Soul with the Infinite Quaternary of Infinite Perception, Knowledge, Power and Bliss and other infinite attributes. But a perfect Soul can never become imperfect again. This is logical and obvious.

The Souls in the world, the embodied, Karma-clad Souls, are all imperfect. Their association with material Karmas is without beginning. The *Samsara*, the world and all its six substances (Dravyas), Soul, Matter, Time, Space Media of Motion and Rest are eternal and uncreated. They are beginningless and endless. Only some Souls,—the Liberable (*bhavya*) Souls—by rigorous discipline of life based upon and preceded by Right Knowledge and Right Belief attain *Nirvana* (Cessation of desires and imperfection) or *Moksa* (Liberation from the bondage of Karma). These Souls also indeed do not quit the Universe (Loka). They only change their place. They cease wandering, migration, reincarnation. They rise up to the summit of the Universe and shine for ever in eternal beatitude in Siddha Sila, the abode of the Liberated.

J. L. Jaini.

THE SIDDHA-SILA.

Mr. Bhupal Gat of Kolhapur asks :-

1. What is the Siddha-Sila ? Is it supportless or not ? If it is so, how and why it is so ? Is there light or darkness ? If there be light whose light is it ? How does that limited space suffice for all the jivas that are redeemed from the mortal bondage? And lastly why should all the Mukta Jivas go to the same place and not elsewhere ?

Answer.

The Siddha-Sila is the Abode of the Liberated Souls. It is the place in space in which all pure souls after shedding the last vestige of Karmic matter reside for ever in their pure Soulness in their true and eternal, Omniscient Omnipotent Godhood.

This place is situated at the summit of the Universe. Space is divided into Loka (Universe) and Aloka (non-Universe). In

the Universe there are the two eternal, uncreated, indestructible Substances (Dravyas), i.e., the Living (Jiva) and the non-Living (Ajiva), which with the five forms of the non-Living, namely, Matter (Pudgala), Time (Kala), Space (Akasa), and the principles or Media of Motion (Dharma) and Rest (Adharma) form the six constituents of the Universe. These six Substances are found in the Universe, but not beyond it. There is no matter or soul, no motion or rest in the non-Universe. The non-Universe is a negative conception. It is not easy to describe it in positive terms. It is absolutely unlike the Universe, with which alone we are familiar and in the terms of which alone we can affirm or deny anything about the non-Universe. Therefore the easiest and the only way of forming some idea of the non-Universe is by considering the Universe and then denying of the non-Universe all that we affirm of the Universe. In one word, the non-Universe is the negation of the Universe. It is what the Universe is not in its constitution and character. Of course both are equally uncreated and eternal, as both are parts of the one Substance, Space. But beyond this the two are as unlike as unlike may be.

Souls in the world, i.e., in the Universe below the Siddha-Sila, are weighed down with Karmic matter, like a clay-filled gourd at the bottom of the brook. As soon as the gourd is free from clay, it bobs up to the surface of the water. So the Soul weighed with the clay of Karma is in the brook of *samsara* (mundane existence). As soon as it is freed from Karma, it bobs up to the top of the Universe, which is the crown and glory of the Universe. The Siddha-Sila is the buffer space between the Universe and the non-Universe.

It is called the eighth *Prithvi* or Earth. Like all the other seven Earths, it is surrounded on all sides by the three envelopes of Ghanodadhi (Humid), Ghana (Thick) and Tanu (Thin) Vata Valayas or sheaths of atmosphere. These three sheaths are its support and surroundings as they are also of the other Earths. (For details, see the *Triloka Saraji*)

Light and darkness as such are purely material phenomena. Light itself is only one of the six forms of matter, according to

Jainism. Western science approaches the Jaina idea in its corpuscular theory of Light. Now, we have seen above that the Soul is non-material (Amurti). In its pure condition, it can be neither the subject nor object of material circumstance. This is the ultimate difficulty which leads a weak, confused soul to Atheism. The right view point is to realise the essential difference between soul and matter and between soul in its pure and in its embodied condition. The soul is living, Life; matter is dead, non-living. The Pure Soul is all Pure Consciousness, Knowledge and Power identical with GOD. The embodied soul is the Ray of God ensnared in matter; the Purusha in the toils of Prakriti; the Pra-brahma deluded in the embrace of Maya or Avidya; the unlimited soul limited by matter. If these distinctions are not lost sight of theological polemics disappear, and calm knowledge leads to sweet reverence and peace of heart, mind and intellect. Therefore to ask whether there is light or darkness in Siddha Sila is futile. Omniscience alone can answer its how or why. But our partial knowledge also can show that this question is really irrelevant, as by it we import material considerations into a region which is not their proper domain. Whatever light and of whatever kind, Knowledge may be said to possess that light in its strongest, purest effulgence is ever the Light of Siddha Sila.

The kinds of Soul or Soul-classifications or Jiva Samasa show us that the Soul with regard to Space is *infinitely* elastic. The same soul can be co-extensive with the bulky body of a Mammoth, Whale or Elephant, an Ant, a particle of live earth, water, fire or air. Therefore the Siddha Sila is surely enough for all Liberated Souls. A very rough and incomplete but graphic parallel is found in the material world also. The light of a small lamp fills the whole space of a room. If another lamp is put near the small lamp, its light also finds room in the same space. An electric torch light also finds accommodation in the same room. A passing motor, the broad beam of a searchlight from a passing Dreadnought, the blue flash of lightning from a stormy sky may also come to crowd the room, and still no light is ousted. Light

is matter and still its elasticity is most accommodating, unlike the teeming millions of Adam and Eve who can migrate and colonise only at the cost of their poorer or weaker sisters and brethren. From this it is not difficult to see how all pure Souls can occupy Siddha Sila without any trouble, overcrowding or partitions,

All the Liberated Souls must go to Siddha Sila because it is their nature to rise up and up and up. They thus rise to the highest point of the Universe, and rise no further as there is no Principle or Medium of Motion in the Non-Universe, as we have seen above.

THE MAHA MANTRA.

Mr. Bhupal Gat of Kolhapur writes :—We happen to read in our Shastras and Puranas that a Jiva in the Tiryancha Gati, say for instance a dog, attains Swarga. if our Mahamantra is uttered in its ears at the time of its death. Being in the Tiryancha Gati it has no knowledge whatsoever and is absolutely senseless at that time. When such is the case how is it affected by the Mantra and how does it attain Swarga ? ; in other words how does that Mantra work upon its soul. ?

Answer.

If the text is quoted fully, then alone this question can be adequately considered. Still the question as it is worded is quite wrong.

A soul in sub-human form has certainly senses. At all times, even at the time of its death it has got its senses. The material or outer senses, the tongue, nose, eyes and ears are there. There are also the inner senses or (*Bhava Prana*) *i e*, the vitality behind the external senses. This vitality may be at a low ebb or inactive, but it is there all the same, and the call of medicine, prayer or religion may make it attentive to the call. As to knowledge also, a dog is a five-sensed animal, with a mind also, Therefore it has as much right to knowledge and to right faith as a human animal has. The Mantra works (so far as my reading of

Jainism goes), only if it is received and accepted by the consciousness or sub-consciousness of the dying dog or man, no matter if, at the time of the administration of the Holy Formula, the dying soul was outwardly "senseless" or not.

We must realise one thing. There is no hypocricy or cheating possible in the spiritual world. All causes hidden or slight or merely passing, momentary like the lightning must bear their full effect somehow or other, at some time or other. All effects are born of sufficient causes. Nirvana and the lowest Hell are no exception to this. Swarga or Heaven is subject to this. True faith, knowledge and conduct are the only passports to Heaven. The dying dog attains Swarga, if the *mantra* helped him to such faith and knowledge and conduct.

J. L. Jaini

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

(Translated by Harisatya Bhattacharyya, M.A.,B.L.)

(Continued from page 282 of Vol. XXI. No. 9.)

Sutra 56.

"That consists in *consciousness*; undergoes *modifications*; is an *active agent*; directly *enjoys the fruits* of its actions; is of the *same extent as its body*; *different in each body*; has *transmigrations* owing to the element of non-soul, joined with it."

Commentary.

The above are the characteristics of the Soul, according to Jaina philosophy.

The Soul consists in Consciousness. Consciousness is the power to cognise all things having forms or no form. The Soul is undergoing modifications every moment. It is active. It enjoys pleasure, etc. directly. It does not extend beyond the body

(ordinarily) which it has assumed. A Soul in one body is different from that in another. In its *Samsari* State, it is subject to *Karma*-matter. The Soul which has been determined to be the subject of knowledge in the preceding section, has these characteristics.

The doctrines that the Soul is a conscious substance in its essence and that it undergoes modifications go against the theory of the Nyaya school, according to which it is essentially unconscious and absolutely immutable. The Jainas criticise the Nyaya view in the following way. If the Soul be not *essentially* conscious, it would be unable to know the things,—just as the Sky which is essentially unconscious cannot know them. The Nyaya philosopher urges that the Soul is unconscious *in its essence* but that it is not always unconscious like the Sky ; consciousness is attached to the Soul in *Samavaya* or intimate relationship, so that although essentially unconscious, it becomes conscious and knows the things. The Jainas point out that this Nyaya contention does in no way improve matters ; for, it is not explained why consciousness should be so attached to the Soul and not to the Sky. The Nyaya thinkers say that consciousness is found in the Soul and that this justifies us in concluding that consciousness is intimately related to the Soul and not to any other substance. The Jainas point out that considering the fact that the Sky is similar to the Soul in its essential unconsciousness, the Naiyayika fails to assert any special reason for the Soul having consciousness and not the Sky. The Nyaya philosophers develop the following argument:— The Soul has consciousness because it has Soul-hood (*Atmatva*) ; that which has no Soul-hood cannot have consciousness as intimately related to it ; the Soul is known to have Soul-hood because of its self-consciousness i.e., the consciousness of 'I' ; the Sky, on the contrary, cannot be said to have Soul-hood in this way ; hence it is that consciousness is intimately attached to the Soul and not to the Sky. In other words, it is Soul-hood that accounts for the Soul's having Consciousness in intimate relation. But the question is, Why is Soul-hood said to be attached to the Soul ? The Naiyayikas answer that the Class-essence Soul-hood is said to be connected with the Soul, because it is intimately connected (*Samavaya*)

with it. But how again, is this Samavaya proved ? The Naiyayika answer is that this is proved by Self-consciousness. The Jainas point out that the Nyaya position involves the fallacy of Mutual Dependence. When there is that peculiar consciousnesa, we say that a particular class-essence inheres in the individual ; and again, that peculiar consciousness is explained by a reference to the Samavaya relation. The Jainas urge that the Soul has no parts so that it is not proper to say that anything is intimately related to it. No one feels that consciousness is externally attached to his Soul ; yet, consciousness is always present in the Soul. How is this possible unless the essence of the Soul be admitted to consist in consciousness ? If it is said that the fact of Consciousness being intimately related (*Samavaya*) to the Soul is manifest to every one, the Jainas reply that what is manifest to every one is not that Consciousness is intimately related to the Soul but that the essence of the Soul consists in it. No body feels " I am essentially unconscious ; I become conscious when Consciousness is joined with me," or " I am essentially unconscious and Consciousness is intimately related to me." Every body feels that he is *essentially* conscious,— " I am Conscious." The Nyaya philosopher points out that " I " and " Conscious " denote separateness so that Consciousness cannot be identified with the Soul. The Jainas reply that if Consciousness is separated from the Soul, the Soul cannot feel " I am Conscious," just as a Pitcher cannot so feel. The Naiyayika contends that the feeling " I am *Conscious* " does no more prove the identity of Consciousness and Soul than the feeling " I am *Wealthy*" proves the identity of Wealth and Soul. The Jaina philosopher points out that the two cases are not similar. The conception of the Soul, the feeling of " I " is impossible without the attribute of Consciousness inhering in it. The Nyaya thinker argues : " The Soul is unconscious. It feels, ' I am conscious.' There is no inconsistency in this." The Jainas point out that if the Soul be held to be unconscious, there can never arise in it the feeling ' I am conscious.' That feeling is possible only when the Soul as well as its adjunct Consciousness are perceived. But how would the Soul and Consciousness be perceived, if the Soul is not

essentially conscious? If it is said that the Soul and Consciousness are cognised in and through Self-consciousness Consciousness becomes inherent in the Soul. If, on the contrary, it be held that they are cognised by the consciousness of other things, then the position involves Infinite Regression, in as mush as Consciousness is never explained but always presupposed. For all these reasons, the doctrine of the essential unconsciousness of the Soul is not sound.

The theory of the Immutability of the Soul is also bad. For, if the Soul at the time of cognising things is the same as it was before cognising the things, why did it not cognise the things before? The fact is that the Soul undergoes modifications. That accounts for its cognising a thing at a particular time and not before.

The Jaina doctrines (1) that the Soul is an active agent and (2) that it directly enjoys the fruits of its actions, are opposed to the theory of Kapila according to whom, activity is possessed only by *Prakriti* and not by *Purusha*. The Sankhya contention is that the Soul is "non-agent, devoid of all attributes and a passive enjoyer (in the sense of, Spectator)." This theory is unsound in as much as if it be held to be a *non-agent* (devoid of all activity) it would not be an *enjoyer* as well. The Sankhya philosophers turn round and say that if a *Spectator* must be held to be an *active agent*, a liberated being would also be an active being. The Jainas ask: Why do you regard the liberated being as inactive? If the answer of the Sankhya philosopher is that a liberated being is inactive because it does not enjoy the earthly pleasures, etc., the further question is: Why does not the liberated being enjoy the earthly pleasures, etc.? If the Sankhya philosopher's reply is that the liberated being does not enjoy the earthly pleasures, etc., because it no longer does those acts which produce those pleasures, etc.,—the Jaina thinker points out that this proves that at least in its *Samsari* state, the Soul is an *enjoyer*, only because it is an *active agent*. The Sankhya philosopher may, however, advance the following syllogistic argument (to show that the Soul

is always inactive) : In its Samsari state, the Soul does not do those acts which produce earthly pleasures etc. ; because it has consciousness ; like the Soul, in its liberated state. The Jaina philosopher contends that this argument is not all sound on the ground that an equally good counter-argument may be developed which is as follows ;—In its Samsari state, the Soul is not an enjoyer of pleasures etc. ; because it has consciousness ; like the Soul in its liberated state. But this latter argument cannot be accepted by the Sankhya philosopher, according to whom, the Soul is an *enjoyer*, though not an *active agent*. The Sankhya thinker contends that every one knows that the Soul is an *enjoyer*. The Jaina philosopher also appeals to self-consciousness and points out that the feelings, '*I* hear,' '*I* smell' etc, show that the activity of the Soul is also a matter of common knowledge. The Sankhya philosopher contends that the feelings. 'I hear' etc. are due to *Ahamkara*, a mode of the active *Pradhana*. To this, the Jaina reply is that in that case, the feeling 'I enjoy' may also be said to be due to *Pradhana*. It is in this way that the Jaina thinker goes on showing that the same arguments which prove that the Soul is an *Enjoyer*, may be applied to show that it is an *Active* agent too. The Sankhya philosopher argues : The enjoyment of the Soul is not real ; Pleasures and Pains reflect in the mirror-like *Buddhi* which is an evolute of *Prakriti* and these reflections again reflect in *Purusha* which is thus said to be the enjoyer of Pleasures and Pains. The Jaina philosophers point out that reflections are impossible in a substance, until and unless it undergoes some modifications, corresponding to them. A piece of glass mirrors a thing, only by undergoing some sort of modification. The *enjoyment* of the Soul is thus real and pertains to its very nature. In the same way it may be said that if the Soul appears, as it no doubt does, to be an active agent, activity belongs to its very nature.

The Jaina theory that the Soul is of the same extent as its body, contradicts the Nyaya position that the Soul pervades all things (*Sarva-gata*). The Jainas urge that if the Soul pervade all things, there would be no difference between one Soul and

another. One Soul which pervades all things would do all the acts of other Souls.

There are many Minds; in order that these many Minds can be simultaneously touched, there must be *many* Souls as well. But if the Soul be supposed to pervade all the things, there need not be many Souls. One Soul would be simultaneously joined with all the Minds, just as one and the same expanse of Sky touches the numerous Pitchers simultaneously. The Nyaya doctrine of the all-pervasive Soul leads also to the conclusion that one Soul is simultaneously joined with many Bodies and varied Sense-organs thereof. In short, there need not be many Souls (—the doctrine of the multiplicity of Souls is admitted by the Nyaya philosophers themselves), if we are to accept the Nyaya doctrine of the all-pervasive Soul. The Naiyayikas point out that if the multiplicity of the Souls be not admitted, the varied pleasures and pains, felt by different individuals would be impossible. The Jainas point out that this need not be impossible. The one expanse of Sky touches the varied instruments at one and the same time, yet varied Sounds from these instruments always come out In the same way, there may be one all-pervading Soul, permeating varied individuals who may nevertheless feel varied pleasures and pains. If the Nyaya philosophers contend that the variedness of Sounds depends on the variedness of the causes of those Sounds, we may say that the variedness of the Feelings depends on the variedness of their causes. If it be argued that the Souls must be many as there are contradictory phenomena which are joined with them, the Jainas answer that the same line of argument would lead to the multiplicity of the Sky. The Naiyayikas urge that the Sky need not be many for this reason, as there are parts of the Sky. The Jainas reply : Why not admit different parts of the one Soul ? The thinkers of the Jaina school observe that even the facts,—e.g., that one individual is born while another individual dies—need not prove that the Souls (if they are supposed to be all-pervading) are many. The Sky in one Pitcher is destroyed (with the destruction of the Pitcher); at the very same time, Sky in another Pitcher is generated (with the generation of the Pitcher).

These facts do not prove the multiplicity of Sky: they prove simply that it is the *modes* of one and the same all-pervading Sky that perish and originate. If the Soul be supposed to be all-pervading, one may well argue that the phenomena of birth and death of individuals do not prove the reality of many Souls but that what is proved thereby is that the varied, unsubstantial and fleeting modes of the one, all-pervading Soul come and go. The Nyaya thinkers point out that there cannot be only one Soul; as Bondage and Emancipation would be impossible thereby. The Jainas reply: The Sky is one; yet, one part of it may be in a Pitcher (and thus in Bondage, so to say), while another part may be freed of the Pitcher. The Jainas argue that if the Soul be supposed to be all-pervading, there need not be many Souls to explain the phenomena of Bondage and Emancipation; the supposition of one Soul is enough for the purpose. The Naiyayikas contend that the Sky has many parts, so that one part of it may be limited while another part may be free from limitations. The Jainas ask; Why not suppose different parts in one and the same all-pervading Soul, to account for the phenomena of Bondage and Emancipation?

The next argument of the Nyaya philosophers is: If the Soul, be not supposed to be all-pervasive, atoms lying far and distant cannot be joined to it; if the atoms be not joined to the Soul, the Body cannot be formed; and if there be no Body, it is useless to talk of the Emancipation of the Soul. And supposing that a Body is formed somehow,—if you hold the Soul to be of the same form as the Body, the Soul must permeate every part and limb of the Body, so that the Soul becomes a thing, consisting of parts; and this means, that the Soul is an Effect. Now, if the Soul is held to be an effect, the question arises: What is the nature of its causes? Are its causes *essentially similar*, to it or are they essentially different from it? The latter is impossible as a thing cannot come out of something which is absolutely different from it. If, again, the causes of the Soul be held to be essentially similar to it, they must have *Soul-hood* as their essence; and this means that it is the Souls which are the Causes of the Soul. But this is impossible as this would lead us to the absurd position that in one

and the same Body, there are many Souls operating as Causes of the Soul. Even if many Souls are supposed to produce one Soul, it is not explained how these many Souls can combine together and produce the one Soul. And even if such combination be considered possible, it is clear that the Soul becomes impermanent for the above combination can in no way be everlasting. Next,—if the Soul be of the same form as the Body, the Soul must have a Shape; but if it has a Shape, it cannot enter into the Body, for, one corporeal substance cannot enter into another corporeal substance; this leads to the position that there cannot be any Soul in a Body. And again if the Soul is of the same form as the Body, how can it now permeate a child Body and then, an adult Body? If you say that when a Soul assumes the adult Body, it leaves aside its smaller Shape, then the Soul becomes impermanent and the doctrine of its re-incarnations is consequently unsound. If, on the contrary, you say that the soul assuming a bigger Body does not leave aside its former smaller form, the position becomes absurd. And lastly, the Naiyayikas urge that if the Soul be supposed to be of the same form as the Body, you must admit that when a Body is cut, the Soul also is cut asunder.

The Jainas criticise the above Naiyayika arguments in the following way. They point out the first contention of the Nyaya philosophers is unwarranted. There is no rule that anything to be drawn towards a thing must have been actually attached to the latter. Any piece of iron goes towards a magnet, although it was not joined with it. The Nyaya thinkers may contend that if the atoms not *in-formed* by the Soul can be supposed to be drawn towards it in order to form a Body, the Body may be of indefinite magnitude. The Jainas reply that this difficulty cannot be avoided by supposing the Soul to permeate all the atoms. If the Naiyayikas contend that the number of Atoms to be drawn towards the Soul for the purpose of forming a particular Body is determined by the *Adrishta*, the Jainas reply that the doctrine of Adrishta is quite consistent with their theory as well. The second argument of the Naiyayikas has not much force. The Jainas do admit that the Soul has, in some sense, *parts* and that it is a *product* or effect also, in

some sense. So far as the essential substance of the Soul is concerned, it is identical and is never an *effect*; But it is an effect in this sense that it changes one aspect and assumes another. The Soul is said to be constituted of *parts*. not in the sense of being an aggregate of smaller Souls but in the sense of having varied *aspects*. The Jainas further say that the Soul is in some sense impermanent also,—in as much as they admit that the above-described *modes* or *aspects* of it are really evanescent. Thirdly, the Nyaya objection based on the fact that if the Soul be of the form of the Body, it would have a *Shape*,—is also groundless. For, what is meant by 'having a Shape'? If the Soul having a Shape means that it does not permeate all the things of the universe, then, the Jaina doctrine is affirmed. If, on the contrary, the Soul having a Shape means that it has a *visible form*, the position beeomes unwarranted. There is no rule that a substance, not pervading all things, must necessarily have *visible form*. Mind, for instance, is non-pervasive : yet it has never a visible form. This also shows how the Soul can enter the Body. Mind is a non-pervasive substance; so, if it can enter the Body, there is no reason why the Soul should be incapable of doing so. Water etc. which have *visible forms* enter into other substances c. g. ashes etc;. Why, then, should not the Soul which has no *visible form* whatsoever, enter into the Body? The next doctrine of the Nyaya philosophers is criticised in the following way. When the Soul assumes the form of an adult Body, it has no doubt given up the form of the child Body; but this does not prove that the Soul is subject to decay and destruction. This only shows that just as a serpent can expand itself by spreading its hood and can contract itself at times, the Soul may assume varied forms. The *modes* or aspects of the Soul change from time to time but the Soul in its *essence* remains eternal. As regards the Nyaya objection relating to the possibility of the Soul being cut in two parts, the Jainas point out that when the Body is cut in two, the Soul also is, in some sense cut in two parts. The Soul is in the Body; when the Body is cut into two parts, some parts or particles (*Pradesa*) of the Soul remain in one part of the Body and the rest remain in the other. If it were not so, the tremors in the sundered

part of the Body are unexplained. It cannot be seriously argued that the sundered part of the Body has a different Soul. Here a question may arise in this way; If the Body being cut in two, the Soul is also cut in two, how can the Soul be one and unified subsequently? The reply of the Jaina philosophers is that when the Body is cut into two parts, the Soul also is, in a sense, cut into two but that this division of the Soul is not absolute. The division of the Soul not being absolute, it can at any time be unified again.

It is thus that the Jaina philosophers maintain that the Soul is of the same form as the Body and not all-pervasive. They put forth the following syllogism:—The Soul is not all-pervasive; because it is conscious; that which is not so (i,e., that which is not not-all-pervasive) is not conscious: as for instance, the Sky; the Soul is conscious; hence, it is not all-pervasive.

The attributes of the Soul are manifested in and through the Body and it has been shown above that the Soul is not all-pervasive. Hence it is to be admitted that the Soul is of the same form as the Body.

The Jaina doctrine that a Soul in one Body is different from that in another goes against the Monistic (*Advaita*) theory of the Soul. The Advaita position has been refuted before, so that its refutation is not repeated here.

The Jaina theory that the Soul has transmigrations owing to the element of Non-Soul, joined with it, contradicts the nihilist (*Nastika*) position. Shortly stated, the Nihilist position is that there is no next world or re-incarnation for the soul after the present existence. Another aspect of this Nastika theory is that there is no fixed fruit of action which the Soul is bound to experience. In criticism of the nihilist position, the Jainas ask: Why is the next world or incarnation in which the Soul is to experience the fruits of its actions done in its previous existence, denied? Is it because there is no subject of re-incarnation? Or, because the next world is not a matter of present perception? Or, because the theory of a next world is not warranted by reason? Or, because there is no proof of a next world? The first position is untenable as the reality of the Soul,

—the subject of re-incarnations—has already been proved. As regards the second position, the question is : To whose perception is the next world said to be not manifest,—the perception of the nihilist thinker or the perception of all men? If the next world is denied by the nihilist on the ground that it is not manifest to his perception,—then, he is bound to deny the real existence of his forefathers too ; and mark the logical consequence ,—if the forefathers of the nihilist were non-existent, the nihilist himself is non-existent too ! Nor can it be said that the reality of the next world is un-manifest to all men's perception. For, the Jainas do believe in the omniscient Kevalins to whose perception all things here and hereafter are manifest. Next, the Jainas go on criticising the nihilist position that the theory of a next world is not warranted by reason. The Nastikas develop the position in the following way. Has the next world or incarnation a cause? Or, is it an uncaused something? The second cannot be the case for this would make the next world either eternally existent or eternally non-existent. If, again, it is maintained that the next incarnation is an effect, the question arises : To what is it due? Is the next incarnation due to another (previous) Incarnation? Or, is it due to the Emotions (*Kashaya*) e,g. Attachment, Envy etc. ? Or, is it due to Acts e. g. Injuring others etc. ? The first involves the fallacy of Infinite Regression (*Anavastha*). As regards the second alternative, it may be said that as no worldly (*Samsari*) man is ever free from the Emotions, it would always be impossible for a Soul to be free from the Karmas which are introduced in and through the Emotions. The third alternative is also anomalous as there is no fixed rule for a certain Act to be followed by a fixed and definite Fruit. A vicious man is often found to be prosperous while a pious man suffers indescribable misery not very infrequently. In reply to these objections, the Jainas point out that all the three alternative positions are to some extent admissible. The soul is joined with Non-Soul (Karma) from the beginning-less time ; this fact of the Soul's being joined with Non-Soul explains the presence in it of the Emotions of Attachment, Envy etc. ; these Emotions again lead the Soul to commit

Acts of injury to others etc., to experience the fruits of which re-incarnations or next worlds for the Soul are necessitated. The first alternative no doubt involves Infinite Regression but like the case of the Seed-and-the Shoot (the Seed preceding the Shoot, the Shoot preceding the Seed and so on), it creates no difficulty. The second doctrine may imply that it is impossible for a Soul to free itself from the Karma at any time whatsoever ; but it undoubtedly proves the reality of re-incarnation or the next world. It will, however, be presently shown how the final Emancipation is possible. The third position does not prove the fruitlessness of the Karma. The fact is that the prosperity of a vicious man is not due to his vicious acts but to his good acts, done previously ; he will experience the fruits of his present-day vicious acts in a future existence. Similarly, the misery of a virtuous man is not brought about by his virtue ; it is due to his vicious acts, done previously ; his present-day virtue will bear enjoyable fruits in a future life, Lastly, the Jainas point out how the Nastika contention that there is no proof of re-incarnation is wrong. According to the thinkers of the Jaina School, the *Agama* or authoritative sayings and the *Anumana* or inference prove the theory of the re-incarnation of the Soul. Such sayings as " Good fruits for good acts," " Bad fruits for vicious acts " are met with in the *Agama*. Inference also shows that given the same usual Conditions, if of the two phenomena one differs from the other in some respects, the variation in the effects calls for a variation in the causes. Take, for instance, the case of twin sons of a virtuous lady. One of the sons is better off than the other, in respect of health, wealth, power, knowledge etc. You cannot explain this difference without refering to the previous lives of the two brothers. The Nihilists attempt to explain this difference away by saying that this difference is due to the Essential Nature (*Svabhava*) just as it is Nature that makes in one and the same pond, blue, white, red lotuses grow. The Jainas point out that this example is not good, as the Jainas maintain that plants and flowers have life and Soul, so that any difference between them is accounted for by the state of their previous lives. The Nihilists in support of their Nature-theory, refer to the expanse of Sky where varied forms

of cloud float and contend that just as these pieces of unconscious cloud are differentiated from one another by Nature, it is Nature which accounts for the differences between man and man. The Jainas point out that differences between the pieces of cloud are not accidental but are due to causes; similarly, differences between man and man call for an explaining cause, which is pre-incarnation. In this connection, the Jainas ask; What do you understand by Nature which is said to explain the differences in the world? Is it causelessness? Or, does it mean, being caused by the Self? Or, does it mean the Essential Nature of a thing? Or, does it mean, a Thing? In the first case, i.e., if a thing be held not to have a Cause,—it is either eternally existent or eternally non-existent. In the second case, i.e., if a thing is said to have itself as its Cause, the position contradicts the fundamental doctrine of the Nihilists. They do not admit the reality of any Essential Nature or Self or Soul that may serve as a cause; and supposing that such a Nature of Self is real, how can it be the cause of itself? Thirdly, if it be maintained that it is the Essential Nature of things that explains their differences, the question is: Is this essential Nature perceptible or imperceptible? Every one is bound to admit that the Essential Nature is not perceptible. Now, if it is imperceptible, how can you say that it is existent? If it be argued that it is known through Inference, why not admit *Adrishta* or the doctrine of pre-existence which is more reasonable? Lastly, if it be argued that the Essential Nature is a *Thing*, the question is: Is it identical with the given thing or is it something different? If it is something different, has it a form or has it not? If it has a form, is it perceptible or is it not perceptible? It cannot be said that it is perceptible. If it is imperceptible, i.e., *Adrisya*, you admit the theory of *Adrishta* in different words. The same would be the case if you say that the Essential Nature determining a thing is different from it and is without any form. If the Essential Nature is held to be identical with a thing, the differences among things or phenomena remain unexplained. Differences among men are best explained in and through the doctrine of *Adrishta*. The Jainas develop the following syllogistic reasoning;—The body

of a child must have been preceded by another body ; because it (the child-body) is possessed of sense-organs, etc.; just like the body of a young man. This syllogistic argument proves that the Soul in its *Samsari* State has not only births and rebirths bu it has an element of Non-soul (*Pudgala*) attached to it. For what is the body that percedes the child-body and determines it ? You cannot say that the gross body of the Soul's previous incarnation precedes and determines the child body ; because that gross body is burnt to ashes. The question, therefore, is. What is it that finds its place and grows in the mother's womb? The answer is, it is the soul enveloped in a Karma-body that finds its place in the mother's womb. It is this Karma-body which determines the child-body. Every incarnation of the Soul is accounted for by this *Karma*, *Pudgala* or the element of Non-Soul, attached to it. It is *Karma* which holds the Soul in bondage. One may say that it is the emotions, e. g. Anger etc, which subdue the Soul. It should, however, be noticed that the emotions are but the states or conditions of the Soul. What causes them is the Karma,—the Non-Soul.

The Jaina theory is that the Adrishta or the incarnation of the Soul is due to its attachment with the Karma. This theory is accordingly opposed to the doctrine of the *Yaugas* that this is a peculiar characteristic of the Soul, to the theory of *Kapila* that it is due to a peculiar modification of the *Prakriti*, to the position of the *Saugatas* that it is accounted for by *Vasana* or psychical tendency and to the contention of the *Brahma-vadins* that the *Adrishta* or re-incarnation is explained by *Avidya* or false knowledge.

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 284 of the last issue.*)

53. *Q.* What is Asrava and how is it caused ?

A. Asrava is the inflow of karmic matter into the soul and it is caused by the activity of the body, speech and mind.

54. *Q.* How many kinds of Asrava are there ?

A. From the point of its nature Asrava is of two kinds Subha (good) and Asubha (bad). Subha Asrava is the inlet of meritorious karmas and Asubha Asrava is the inlet of demeritorious karmas.

Differences in Asrava are also due to (1) Intensity of desire or thought-activity (2) Mildness (3) Intentional character of the act (4) Unintentional character of the act (5) Dependence and (6) one's own power to do the act.

55. *Q.* How is the inflow of Jnana-varna (knowledge-obscuring) and Darsana-varna (conation-obscuring) karmas caused ?

A. It is due to the depreciation of the learned in the scripture, concealment of knowledge, refusal to impart knowledge out of envy, hindering the progress of knowledge, denying the truth proclaimed by another and refuting the truth, although it is known to be such.

56. *Q.* What are the causes for the inflow of Asata-vedaniya-karma (pain-giving karmas) ?

A. They are pain, sorrow, remorse, weeping, depriving of vitality and pathetic moaning to attract compassion. These six can be produced in one's own self, in another or in both (one self and another). Thus there are eighteen causes for this inflow.

57. *Q.* Give the causes for the inflow of Sata-vedaniya (or pleasure-giving) karmas ?

A. Sata-vedaniya flows into the soul as the result of compassion for all living beings, compassion for the vowers, charity, self-control with slight attachment, restraint of some passions by vows, equanimous submission to the fruition of karma, austerities not based upon right knowledge, contemplation, forgiveness, and contentment.

58. *Q.* Mention the causes that lead to the inflow of Darsana-Mohaniya (right-belief-deluding) karmas.

A. It is caused by defaming the Omniscient Lord, the Scripture, the Brother-hood of Saints, the true religion and the celestial beings.

59. *Q.* What is the inflow of Charitra-Mohaniya (right-conduct-deluding) karma due to ?

A. It is due to the intense thought-activity produced by the rise of the passions and of the quasi-passions.

60. *Q.* How is the inflow of the four kinds of Ayu (age) karma brought about ?

A. Narakayu karma (hellish-age) is brought about by too much worldly activity, and by attachment to too many worldly objects or by too much attachment, e.g. violating the laws of non-killing, truth, non-stealing, chastity, and non-attachment to worldly possessions.

The inflow of Tiryak-ayu (sub-human-age) karma is caused by Maya, deceit. e.g. cheating others, preaching the false doctrine etc.

The inflow of Manushyayu (human-age) karma is caused by slight worldly activity and by attachment to a few worldly objects or by slight attachment and by natural humble disposition.

The inflow of Devayu (celestial-age) karma is caused by self-control with slight attachment, restraint of some passions, equanimous submission to the fruition of karmas austerities not based upon right-knowledge and right-belief.

61. *Q.* Give the causes for the inflow of body-making karmas, good and bad. (Subha and Asubha).

A. The inflow of Asubhanama (bad-body-making) karmas is due to non-straight-forward working of the mind, speech or

body by wrangling etc. (wrong-belief, envy, back-biting, self-praise, censuring others etc.). The inflow of Subha-nama (good-body-making karma is caused by the causes opposite of the above).

62. *Q.* What are the causes for the Tirthankara-body-making karma ?

A. They are sixteen in number : 1. Purity of right-belief, 2. reverence for those who are on the path of Liberation, 3. faultless observance of the five vows and a faultless subdual of the passions, 4. ceaseless pursuit of right knowledge, 5. perpetual apprehension of mundane miseries, 6. charity according to one's capacity, 7. practice of austerities according to one's capacity, 8. protecting and reassuring the saints or removing their trouble, 9. serving the meritorious, 10. devotion to Arhat, 11. Devotion to Acharyas or Heads of the Orders of Saints, 12. Devotion to Upadhyayas or teaching Saints, 13. Devotion to Scripture, 14. Doing the six important daily duties, 15. Propagation of the path of Liberation, and 16. Tender affection for one's brothers on the path of Liberation.

63. *Q.* Mention the causes for the inflow of Nichair Gotra (low-family-determining) karma.

A. It is caused by speaking ill of others, praising oneself, concealing the good qualities of others and proclaiming in oneself the good qualities which one does not possess.

64. *Q.* What causes make the inflow of Uchchair Gotra ?

A. It is due to praising others, denouncing one's self, proclaiming the good qualities of others, not proclaiming one's own, an attitude of humility towards one's betters and not being proud of one's own achievements.

65. *Q.* Give the causes for the inflow of Antaraya (obstructive) karmas ?

A. The inflow of Antaraya karmas is caused by disturbing others in charity, in gain, in the enjoyment of consumable things, in the enjoyment of non-consumable and in making use of their powers.

NOTES AND NEWS.

JAIN MISSION IN EUROPE AND AMERICA.

Messrs. Virchand Raghoji Gandhi, and Jagmander Lal Jaini, have rendered invaluable services for the propagation of Jainism in Europe and America. Mr. Gandhi went in 1893 to represent Jainism in the Congress of Religions at Chicago. Mr. Jaini during both of his visits to England had other business in hand.

Now Mr. Champat Rai Jain has left India on October 1, with the sole object, and on a special mission, of instructing Counsel in the Shikhar Sammed Puja Case appeal which is shortly to come off before His Majesty's Privy Council, and of delivering lectures on Comparative Study of Religions in the Light of Jainism, a subject which has been the pleasure and the work of his life.

In 1923 and 1924, he spent several months at Hazaribagh and Ranchi, working ceaselessly day and night with a religious fervour and devotion, for maintaining the pristine purity of the Sacred Heights, which have been the means of the Highest and Purest concentration to innumerable Sadhus and countless Tirthankaras who have attained Nirvana therefrom. As a result of such unselfish labours, and immense sacrifice, we have obtained a decision that Sammedachal, the Parasnath Hill is Devutter property—property dedicated to the Gods.

He is the author of about a dozen books dealing with Jain philosophy, Comparative Study of all Systems of Thought and Ethics, Logic, Discipline, and Jain Law. His Key of Knowledge covering more than 1000 pages, and Confluence of Opposites have won the admiration and esteem of learned philosophers and thinkers of the present day.

Mr. C. R. Jain, had been the recipient of touching and appreciative farewell addresses at Lucknow, Delhi, Lalitpur and Bombay.

We cannot conclude this brief note without quoting a few verses of the incomparable Jain Urdu poet Pandit Jineshwar Das Mayal of Delhi.

Kya mubarak teri hasti tera ilm-o-fan hai,
Dharma Jeevan hai tera, dharma ka tu Jivan hai.
Mohani karma ka tere Jo kshaya-upsham hai,
Uska phal gyan hai, charitra hai, aur darshan hai.
Main bhi mayal hun tera, kaum bhi sab māyal hai,
Kaum ke Jāmae hasti ka tu hi dāman hai.

THE CONGRESS WEEK AND THE JAINS.

The Annual Sessions of the Indian National Congress would be held at Cawnpore under the Presidency of Sarojini Devi, the gifted poet, the born orator, and the most devoted daughter of India. May we remind the Jains to form a Reception Committee and arrange for the Annual Session of the All-India Jaina Association and the Jain Political Conference also during the Congress Week at Cawnpore.

There are about 68000 Jains in the United Provinces alone and there are many educated and rich Jains in that province. We are sure therefore that if proper steps are taken even now, the Jains can have a grand gathering at Cawnpore and may be able to do some useful work for the community.

Among other matters the Jains will do well to pass some resolutions requesting the Government to nominate at least one Jain to the Council of State, and two to the Assembly and to give separate electoral constituency for the Jains in the Provinces granting at least two seats in each Provincial Council. We have often referred to the necessity for the demand of these political privileges for the Jains. It is to be highly regretted that the All-India Jaina Association is not as actively working as it ought to do. Need we again point out that this want of organisation on the part of the Jains is the root cause of all evils past, present and future. We appeal to the educated Jains of the U. P. to bestow some attention on this urgent matter and to revive the Association on a soil where it once had an eventful and active career.

THE COUNCIL OF STATE ELECTION.

We learn that Mr. Piyare Lal, Bar-at-Law, Meerut stands as a Candidate for election to the Council of State which is popularly

known as the Upper House of the Central Legislature. He appeals to the Non-Mohammedan electors of the Northern Constituency, United Provinces, to return him to the Council. He is sixty-five years of age and is a Barrister of long experience. He has served in various administrative and advisory capacities for the last forty years. He has also served in Indian States as Chief Justice and as Judicial and Home Minister, and as a Dewan or Minister. He has travelled round the world, in China, Japan, United States of America and the continent of Europe and possesses acquaintance with the constitution and administrative machinery of these countries. All his life he has been an ardent educationist and was one of the first founders of Meerut College and has been on its Executive Committee from the very first. He was also the President of the All-India Cantonment Conference held at Rawalpindi in 1923. He is a nephew of the late Raja Deen Dayal who was a prominent Jain and a social reformer. As for his political views he is a believer in constitutionalism and belongs to the moderate party.

Since it is in the interests and welfare of the people that the Council should consist of men of mature views and experience, possessing a wide knowledge of men and affairs, we strongly support his candidature and hope that all the Jain Voters in the United Provinces will exercise their franchise in his favour.

A GREAT PUJA ON THE PONNUR HILL.

There was a great puja performed to the sacred foot-prints of Sri Kunda Kunda Acharya on the Ponnur Hill, by Sri Vardhamana Subhachandra Sagarji, the present Resident in the Sri Kunda Kunda Ashram, on the 18th October 1925, when there was an unprecedented gathering of the Jains and the Non-Jains. The frontispiece to this Issue shows only a part of the crowd of pilgrims assembled in front of the Ashram soon after the puja. His Holiness Sri Lakshmisena Bhattarak Swamiji of Chittamur, the Head Priest of the Tamil Jains who graced the occasion with his august presence is seen in the centre presiding. The puja was a grand success in every way.

QUESTIONS REGARDING SIDDHA-SILA AND MAHAMANTRA.

Mr. Bhupal Gat c/o His Holiness Sri Lakshmisena Bhattarak Swamiji of Kolhapur has sent to us two important questions regarding Siddha-Sila and Mahamanta which we have published elsewhere with an answer to each of them. We have received several other answers which we are unable to publish for want of space. We shall give them in the next Issue of our Gazette. In the meanwhile we invite the attention of learned scholars in Jaina Metaphysics and Psychology to these queries and request them to favour us with their explanations for publication.

A PANCHA-KALYANA MAHOTSAVA.

Mr. B. Thimmaya Aniga Jaini of Kadaba informs that the Pancha Kalyana Mahotsava of Shri Chandranath Swami at Nerenki, a village in the Uppiningadi Taluk of South Kanara, will be celebrated on a very grand scale from the 17th to the 28th November, 1925. All the Jains are invited to take part in the great festival. The above said village is midway between Uppiningadi and Kadaba.

OUR THANKS.

The Secretary, Shri Atmanand Jain Mahasabha, Lahore, writes to us as follows :—In the fifth annual meeting of Shri Atmanand Jain Mahasabha, Punjab which was held at Gujranwala on the 24, 25th October under the Presidentship of B. Kirti Parshad, Vakil of Meerut the following resolution was unanimously carried.

"This meeting of Shri Atmanand Jain Mahasabha, Punjab offers its cordial thanks to the Editor, of the Jain Gazette, Madras for the best efforts made by him towards the removal and rectification of the wrong and misleading statements on Jain Dharma, which, besides, injuring the religious sentiments of the Jains, created altogether wrong ideas on the public in general. It is hoped the he will in future also continue to serve Jain Dharma with the same zeal as before."

We offer our cordial thanks to the Mahasabha for their kind appreciation of our humble service. We hope to do what all we

can for our great Religion and Community with the kind help and co-operation of our brethren.

AN ENGLISH LADY DISCIPLE OF MAHATMA GANDHI.

We understand from a Reuter's cable that Miss Madeleine Slade, daughter of Admiral Sir Edmond Slade, ex-Commander-in-Chief of East Indies, has left Paris for India. She intends to devote the rest of her life and personal fortune in furthering the interests of Mahatma Gandhi, whom she describes as her master.

Miss Madeleine spent one year in Paris studying Mahatma Gandhi's theories in closest association with Romain Rolland, the Franco-Swiss Pacifist, one of the very fervent supporters of Mahatma Gandhi in Europe.

COMMUNICATION WITH THE MOON.

"An American scientist is preparing to send a rocket to the moon," writes the *Forward*, "and engineers are of opinion that the ingenious construction has a chance of reaching its destination. If nothing else the American is ingenious, and it may not be very long before we have a regular rocket service to the moon. It will prove a safety valve for America's over-population. She is already afraid that the population will grow by natural increase and immigration to such an extent that the great continent will soon be overcrowded. With such a fine outlet there will be no need of Marie Stopes nor anti-Asiatic immigration laws. The beauty of the whole scheme is, that once they get there, they will remain there, probably because they will be so moonstruck. The only thing to fear is the lunar anti-earth immigration laws."

PLANTS HAVE NERVES.

An Associated Press message states that in the course of an interesting lecture delivered by Sir Jagadish Bose at the Government House at Darjeeling, Dr. Bose stated that plants have like animals complete muscular tissues, sensory and motor nerves, and he had invented a delicate instrument with which he could prove this statement.

THE JAINA THEORY OF SOUL

We draw the attention of all our Readers to the learned commentary on Sutra 55 and 56, VII Chapter of Pramana-naya-tattvalokalamkara (See pp. 271 to 282 of last issue and pp. 306 to

319 of this issue) in which the Jaina theory of Soul is clearly enunciated and the theories of the Charvaka, the Buddhist, the Nyaya, the Sankhya, the Advaita, and the Nastika systems are very ably and successfully refuted. These pages are bound to be of much use and great interest to the Students of Indian Philosophy.

THE STORY OF MIRA BAI.

An interesting story is told of how the great Emperor Akbar, having heard of the virtues and beauty of Mira Bai, went along with his minstrel friend, Mian Tansen of Gwalior, both disguised as hermits, to see her. When Akbar saw her intense piety and devotion, his heart melted and he felt pleased that fortune should have been so kind to him as to enable him to behold her ; and he presented her with a greatly jewelled necklace "which she accepted with some misgivings, as it appeared too valuable an article for an ascetic to possess." The disguised Emperor said that he came across the jewel while performing his usual ablutions in the river Jumna and he thought that it would be found acceptable to her favourite God Girdhar Lal. Mian Tansen composed an ode in honour of Mira Bai ; and then both he and his Imperial master returned to their home.

Further interest attaches to the subsequent portion of the legend. The possession of such a valuable necklace provoked remarks unfavourable to the purity of Mira Bai. The Maharana had the jewel valued and came to know that not long before a famous diamond merchant had sold it to the Emperor ; and he, on further enquiry, came to be convinced that the strolling hermits who came to see Mira Bai were none other than Akbar and Tansen. The Rana resolved that Mira Bai should die and sent her a deadly cobra concealed in a box so that when she opened it she might be stung by the reptile. The story tells us how when she opened the box to take out the *salagram* as it was represented to her she prayed to her Lord Girdhar to extricate her from her peril ; and the cobra became a *salagram* in reality. Mira Bai then danced with joy, sang the praises of Krishna and declared that she was absorbed in the Lord as "butter before churning is in milk."—*The Indian Review.*

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