

150

THE JAINA GAZETTE

THE MONTHLY ORGAN
OF THE
ALL-INDIA JAINA ASSOCIATION.

Editors :

Jagmanderlal Jaini, M.A., Bar-at-Law.

Ajit Prasada, M. A., LL. B.

C. S. Mallinath Jain.



VOL. XX.	}	MADRAS	}	WHOLE
Nos. 2 & 3.		FEB. AND MARCH 1924.		Nos. 224 & 225.

Contents.

	Page.
The Birth of Lord Mahavira	... 37
The Six Daily duties of Jaina Laymen	... 40
Wanted information	... 42
Holy Prayer	... 43
Pramana-naya-tattvalokalamkara	
<i>By Harisatya Bhattacharya, M.A., B.L.,</i>	... 45
Some Observations on Creation	... 51
Pt. Shiva Shankar Misra on Jainism	... 56
The Casket of Gems	
<i>By C. S. Mallinath</i>	... 57
Colour and Race Prejudice	... 62
The ... of the Vikrama Era	... 68
... continent	... 72
	... 74

Q3m20234.

N 24.20.22

177855

177855

Jaina Gazette Office,

enkatachala Iyer Street, G. T., Madras.

THE MANAGER'S NOTICE.

The Jaina Gazette is published every month from Madras. Intending subscribers should send their addresses and subscriptions to the Manager, *The Jaina Gazette*, 21, Parish Venkatachala Iyer Street, C.T., Madras. The annual Subscription is Rs. 3 payable in advance. Single copy price 4 annas; Concession rates to *poor* and *bona fide* Students. Foreign Subscription Rs. 4.

All correspondence and matters for publication should be addressed to the Editor, *The Jaina Gazette*, Madras. Contributors will please note that all communications are to be written on one side of the paper and in a neat, legible hand; also that articles and letters to be printed in any month should reach the office of the *Gazette* before the 1st of the previous month. Rejected articles will not be returned to the owners unless stamps to cover the postage are previously sent.

Our subscribers are requested to mention, in their correspondence with us, their registered number, which is printed along with their names on the address labels, *but not* our registered Newspaper on the wrapper. This should specially be done on the coupons No. 1410 printed of money orders.

● RATES OF ADVERTISEMENT.

		Single Insertion
First page of the cover	...	Rs. 10 0 0
Second page do.	...	„ 8 0 0
Third page do.	...	„ 8 0 0
Fourth page do.	...	„ 12 0 0
First page of advertisement	...	„ 8 0 0
Last page do.	...	„ 8 0 0
Ordinary page	...	„ 6 0 0
Do. Half page	...	4 0 0

For contract rates write to the Manager.

A payment if made in full in advance for 12 insertions, a discount of 20% is allowed on these rates.

Jaina Study Books.

(IN ENGLISH)

Rs. A. P.

The Key of Knowledge, (Second Edn.)	By C. R. Jain.	12	0	0
The Practical Path	Do.	2	0	0
The Householder's Dharma	Do.	0	12	0
Sacred Philosophy	Do.	0	4	0
Jainism	By Herbert Warren.	1	0	0
Atma Dharma	By Sri Sital Prasadji	0	4	0
Vijaya Dharma Suri	By A. J. Sunavala			
	Cambridge University Edition.	3	12	0
Outlines of Jainism by J. L. Jaini		3	0	0
Jaina Law	Do.	1	4	0
Soul	By U. D. Barodia, B.A.	0	2	0
The Confluence of Opposites	Do.	1	1	0
Do.	(In Hindi) Do.	1	1	0
Do.	(In Urdu) Do.	1	3	0
Immortality and Joy		0	1	0
..	(Hindi)	0	2	0
Sanatan Jaina Dharma (Hindi)		0	4	0
Karma Siddhanta (Hindi)		0	2	0

Can be had of:—

THE JAINA GAZETTE OFFICE,

G.T. MADRAS.

RARE CHANCE.

Postage Stamps worth 8 as. will bring to your desk some of the very valuable issues of the Jaina Gazette from July 1919 onwards.

Apply to—

THE MANAGER,

The Jaina Gazette,

G. T., MADRAS.

HEALTH IS WEALTH.

WANTED

ALL TO IMPROVE HEALTH, STRENGTH
AND VITALITY AND THUS SAVE OUR NATION
FROM PHYSICAL DEGENERACY.

SEND HALF-ANNA STAMP AND GET 13 SPECIMEN-
PHOTOGRAPHS WITH FULL PARTICULARS.

*From—*Prof. M. V. KRISHNA RAO,

DIRECTOR,

Physical Culture,

P. O. BASAVANGUDI,

BANGALORE CITY.

THE CONFLUENCE OF OPPOSITES.

IS

An Excellent work on Comparative Religion.

Although the book contains more than 400 pages it is priced at Rs. 1-1-0 only so that all can purchase and read it.

Write to—

THE MANAGER,

The Jaina Gazette,

G. T., MADRAS.

For a good understanding of the Jain Tattvas and a clear conception of the relative antiquity of Jainism & Hinduism read—

THE PRACTICAL PATH

By Mr. C. R. Jain.

Price Rupees Two only.

The Contents of the Book are :—1. The Method of Philosophy. 2. The Tattvas. 3. The Nature of Karma 4. Asrava. 5. Bandha. 6. Samvara. 7. Nirjara. 8. Moksha. 9. Stages on the Path. 10. Dharma in Practice. The Appendix which covers 58 pages gives a very good account of the relative antiquity of Jainism & Hinduism.

For copies apply to—

**THE JAINA GAZETTE OFFICE,
G. T., MADRAS.**

TALISMANS AND CHARMS

For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

For Success in Spiritual and Religious Life	Rs.	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c.		7	8	0
For success in any Undertaking or Litigation, &c.		10	0	0
For success in Sport, Racing, Cards, Games of chance, &c.		7	8	0
For success in Trade, and Business		10	0	0
For Men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Farming, Good Crops, etc.		7	8	0
For success in Mining, Plumbage, &c.		100	0	0
For success in gemming		225	0	0
Rabbi Solemen's Special Talisman for every Success		15	0	0
Specially valued and worn by every successful Hebrew, and quality		21	0	0
	1st quality	30	0	0
Extensive life reading.		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

Always the full amount should be remitted in advance. No V.P.P.

Note—A Money Order will bring the Talisman to your door.

D. A. RAM DUTH.

Astrologer,

No. 30 & 76, (J.G.) Cheku Street,

COLOMBO. (CEYLON).

ULCERINE.

(REGISTERED).

Absolutely free from Mercury, Copper, Arsenic, etc.
No Operation. No Bandage. No Dressing.

A sovereign remedy for all sorts of Boils, Sores, Smuses, Gangrenes, Sore Finger, Carbuncles, Piles, Fistula, Necrosis, Burns, Cuts, any Foul Ulcers, Otterhia, Ozina, etc. It may also be taken internally as the best Blood Purifier, relieves pains of poisonous boils and ulcers magically in a day on application. Ulcerine plays a miracle in syphilis and operated sores.

Ask for free booklet, Re. 1-4 per bottle. Postage extra.

CURE YOUR EYE.

Diseases of any kind! Glaucoma, Cataract, redness, granular lids, stye, etc.; without knife by our safe remedy of nature LOTUS HONEY, 1 dram Rs. 2-8, 2 drams Rs. 4.

Ask for free particulars to—

THE NEW FORMULA CO.,

KANDI, BENGAL, INDIA (Dep. 37)

Telegram : 'ULCER,' Kandi.

When writing to advertisers please mention "The Jaina Gazette,"
March '23

Rare Opportunity.

For Philologists, Prakritists, Linguists and Students.

An Illustrated ARDHA-MAGADHI Dictionary.

By Shatavadhani Muni Shri Ratanchandraji.

A Pentalingual dictionary explaining about 50,000 Ardha Magadhi words in SANSKRIT, GUJARATI, HINDI and ENGLISH. The work includes almost all Prakrit words and explains with numerous quotations and the technical terms occurring in Ardha literature. The first work of its kind. Indispensable for Scholars and Students. Price Rs. 25. In four volumes containing about 4,000 pages. Specimen and advertisement sent free on application.

Hon. Publisher :—KESARICHAND BHANDARI,

Opposite Palace, INDORE.

Nov, 22.

ROLLED GOLD PLATE WRIST WATCH.



This is a very newest style Wrist Watch. Its design and finish will satisfy the most critical test. Very charming to look at and equal in appearance to solid gold. Strong watch, highest standard Swiss mechanism, perfect time-keeper. Guaranteed for 3 years. R. G. P.

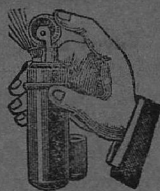
Watch. Rs. 7; Pure Silver, Rs. 8-4; Mother of Pearl, Rs. 8-4. For Radium Dial, Re. 1-8 extra.

PETER WATCH CO., P. O. No. 27, MADRAS.

COMPLETE IN VELVET CASE.

Electric Cigar Lighter.

This lighter is very astonishing and it needs neither a wick nor a match stick to light it; but it works quick; when you need fire, you will have to turn up the wheel fitted to the upper part of the lighter according to its direction and it will burn immediately. Hundreds are in daily use.



Price per Lighter Re. 1-0. For 3, Rs. 2-10.

„ 12, „ 9-0.

Spare Stones Rs. 1-8 per dozen.

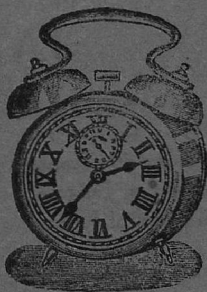
Swan House,

Post Box No. 508,
Park Town, MADRAS.

A NEW INVENTION

We have recently imported from the manufacturers here-in-illustrated

DOUBLE-BELL ALARM TIME-PIECE



Produces a more thrilling sound and gives alarm at the required time and the time accurate. Book your orders soon.

Price Rs. 6 only.

Order to :—PETER WATCH COY.

Post Box No. 27, MADRAS.

THE
Devendra Printing & Publishing Co., Ltd.,
MADRAS.

*(Incorporated under the Indian Companies
Act of 1913.*

Capital Rs. 50,000 divided into 5000 shares of Rs. 10 each, payable in 5 instalments of Rs. 2 each.

The Objects of the Co., are the Preservation and Propagation of the Jaina Sacred Scriptures.

Every rich and educated Jaina is requested to take shares in large numbers in this unique Jaina concern. For application forms apply to :—

The Managing Director,
The Devendra Printing and Publishing Co. Ltd.,
21. Parish Venkatachala Iyer Street,
G. T. MADRAS.

THE JAINA GAZETTE.
MADRAS.

Annual Subscription Rs. 3. Foreign Rs. 4.

35

THE JAINA GAZETTE

VOL. XX. } MADRAS } WHOLE
Nos. 2 & 3. } FEB. AND MARCH 1924. } Nos. 224 & 225.

Spirit of Peace and Perfect Bliss, devoid of impure and destructive thoughts, Glory be to Thee.

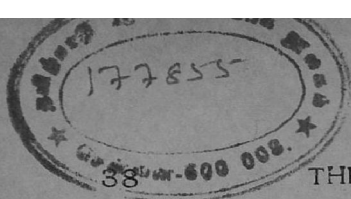
—Jain Prayer.

The Birth of Lord Mahavira.

TIME rolls on; things change; people die and pass away; one civilisation replaces another but names are preserved from generation to generation through the lips of men. About twenty-five centuries ago there flourished a city in Behar, Kundalapura by name, which has now been reduced to a small village; a place which was the cradle of a great World Teacher and which was then the meeting ground of all the angels, saints, devotees and princes has now become a deserted place. It was the place where Prince Siddhartha the son-in-law of king Chetaka, the president of the famous Vrijiian republic was ruling. Siddhartha was a just, pious and kind-hearted ruler and his wife Priyakarini or Trisala was a noble, virtuous and learned lady.

The Jaina Sastras say that they had in their previous births gathered such amount of Punya as to become the father and mother of the Thirthankara—the Omniscient Teacher of Truth. The sages had prophesied the occurrence of the event and had been waiting for the glorious day.

Even six months before the Soul of the Lord entered the womb of Priyakarini, the several Devas and their consorts were



busy in providing the holy parents with every sort of comfort. On the sacred night when the Lord descended from the celestial regions Priyakarini dreamt sixteen dreams which were an elephant, a bull, a lion, a lotus tank, a pair of garlands, the moon, the sun, fishes, a water pot, a lake, a sea, a throne, a celestial car, a celestial region, a heap of jewels, and flaming fire. Early the next morning she woke up and after offering puja to God she went near her husband took her seat by his side, narrated the dreams one after another and requested him to interpret to her what message each had to convey. Being gifted with clairvoyant knowledge Avadhi Jnana, Prince Siddhartha easily understood the meaning of the dreams and was greatly overjoyed at the auspicious news they foretold. He addressed his Queen and said, "O Blessed among the women : Thou art to be the mother of the Lord of the three worlds. The dreams indicate some of the greatest characteristics of the divine child which is to be born of you. He will be great, valiant, religiously inclined, a friend of all, very beautiful, gifted with Omniscient knowledge and will destroy the karmas, preach the Truth to the world and attain Salvation." On hearing these words Priyakarini was immensely glad at heart.

During the nine months preceding the Birth, the Tradition says, the five mountain Nymphs, the celestial Maidans, *Dik Kumaries* and other Goddesses daily attended upon her. When the period of conception was over on the thirteenth day of the bright half of Chaitramasa, when the asterism Uttara was in the ascendant, the Lord who was possessed with three kinds of knowledge was born. The sages of yore and millions of lips have been singing ever since that day the glories of that glorious occasion. The holy books declare that the news of the birth were announced to all the regions of the world by the occurrence of celestial phenomena and miracles.

When the Divine Child was born all the directions and the Akasa became pure : all the people felt great happiness ; in the Svarga Loka the Kalpaka Vrikshas shed flowers ; the trumpets sounded in the celestial regions ; there was cool fragrant breeze ; the earth made a gentle shake on all sides ; the ocean made a loud roar ; the Indra's throne shook a little ; bell was ringing in the

heavenly spheres; a sound like the roar of the lion was heard from the starry regions; drums were beaten in the Vyantara Loka and in the Bavana Loka conches were blown. The child was born with the following ten peculiar characteristics 1. His holy body would never perspire. 2. No excretions from the five organs 3. The blood was white as milk 4. His words will be pleasant and beneficial to all the living beings 5. His beauty was incomparable and indescribable. 6. There was a fragrant smell coming from him 7. He had one thousand and eight signs of celestial beauty 8. He was gifted with infinite strength and prowess. 9. His constitution was adamantine in built. 10. His body showed symmetrical beauty.

All the classes of the Devas when they knew of the happy event came to Kundalapura and enjoyed the festival of celebrating the Birth ceremony of the Lord. From North and South, from East and West, emperors and kings, princes and chieftains sent rich presents and gifts to the newly born child. Great sages and seers walked long distances to have a look at Him. Jayanta and Vijaya two great Rishis, who had long irreconcilable doubts, beheld the Child and lo! their doubts were cleared and their differences of opinion disappeared. They were immensely glad at seeing the child and they called Him Sanmati—good knowledge. From the day of the birth of Mahavira the glory of His parents, their wealth and the prosperity of the people began to increase and hence His father named Him Vardhamana.

We are glad to note that the Jains celebrate every year the Mahavira Jayanti on a grand scale but in many places much money is being wasted on mere show and *tamasha*. We would request our brethren to remember the message of Lord Mahavira and the chief features in His great character. The Message was for all living beings and it was *Ahimsa and Satya* Non-injury and Truthfulness. Some of the predominant features of His character were simplicity, excellent meekness, unbounded compassion and contemplative mood. The best way of celebrating the birth day of the Lord is by practising to the best of our abilities the above mentioned qualities. Live as simple as possible, be as meek as you can, extend your compassion to all your fellow beings, and

meditate on the nature of the reality. Preach and practise Ahimsa and Truth.

May the omniscient knowledge of the Lord enlighten the world.

The Six Daily duties of Jaina Laymen.

OF the four *Purushartas*, Dharma, Artha, Kama and Moksha, Dharma is the cause of the other three. As the root is to the tree, Dharma is to the other purushartas. Dharma is the seed out of which grow the other three and it is the substratum on which they rest. And that Dharma is of two kinds *Yati Dharma* and *Sravaṇa Dharma*. The first is that practised by the ascetics and the second is that of the Householders.

We are now concerned here with the latter. The Householder's Dharma consists of six duties which the Jaina layman has to do every day. They are 1. *Devapuja*—Worship of God. (2) *Gurupasti*—Homage to Preceptors. (3) *Swadyaya*—Reading of the Scripture (4) *Samyama*—Self-control. (5) *Tapa*—Penance. (6) *Dana*—giving of gift.

*Devapuja Gurupasti Swadyayam Samyamas Tapa
Dananjeti Grahastanam Shadkarmani dhine dhine.*

Deva Puja.

Worship of God. God according to Jainism is the Perfect Soul which is freed from all kinds of Karma and which is devoid of the 18 blemishes such as greed, pride, hunger, thirst, anger etc. He is the knower of all things and has preached the *dharma*. He is the enjoyer of the highest status and is of unsurpassed splendour. By nature he is devoid of personal aims and ambitions and is the friend of all kinds of living beings. Such is the nature of the God whom every Jaina would worship every-day. He worships God not in the hope of pleasing Him and of receiving gifts from Him but with the feeling of reverence and gratitude for what has already been given by Him to the world

(i.e.,) the Truth of Jainism. He also worships the Deity so that he can also cultivate in his self the divine qualities of the Deity.

Gurupasti.

Homage to the Preceptors. Who is a Preceptor? A Preceptor is one who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and is always absorbed in study, meditation and contemplation. The layman would render homage to such a *guru* every day.

Swadyaya.

Reading the Scripture. The layman would read every day some portion of the Sacred Scripture which has the following six characteristics.

- (1) It is the Word of Tirthamkara (e.g.) Lord Mahavira.
- (2) It cannot be overridden in disputation.
- (3) It cannot be falsified by perception, reason or testimony.
- (4) It reveals the nature of things as they exist.
- (5) It is helpful to *all* living beings, without exception.
- (6) It is by itself capable of destroying falsehood.

Samyama.

Self-control is of two kinds-control of senses and abstinence from injuring beings. Every day the layman would make certain vows to limit the enjoyment through his senses. He would say, "To-day I will not taste such and such kind of food; to-day I will not go to any theatre or cinema" and so on. The layman would also abstain from injuring beings. He keeps the truth always in his mind, "*Atmavat sarvabutani*" all souls are like me.

Tapa.

Penance. The layman would also perform certain austerities which are of two kinds external and internal. External austerities are fasting, regulation of diet, abstinence from appetising food, practice of bodily austerities and the like. The internal ones are expiation, reverence, service to ascetics, study of scriptures, giving up of mundane objects and thoughts about the same and meditation.

Dana.

Giving of gifts. Four kinds of gifts are recognised in Jainism (viz.) the gift of food, the gift of medicine, the gift of scripture and the gift of fearlessness. The layman would do some kind of charity everyday.

By the observance of the aforesaid daily duties the layman cleanses his soul everyday of its sins and prepares it for an ascetic life in course of time.

Wanted information.

We give below the extract from the letter, dated 25th December 1923, from Dr. H. V. Glasenapp of Berlin (Germany) to the Secretary, All India Jain Association. If any of our readers can give us the required information, we shall be very thankful to him.

"Can you give me information concerning the subjects of the Digambers? According to what I have read there are 4 great Schools in the Mista-Sangha, viz. 1. Nandi-Sangha (also called Balatkara Gana, Parijata-Gaccha, Saraswati-Gaccha Kundakunda-Anvaya—these are probably sub-divisions of Nandi-Sangha? The founder of Nandi-Sangha was Megha Nandi, who died 1c. after Christ. There were later on several branches in this Sangha, one at Chittor and one at Nagor. 2. Sena Sangha, founded by Jinasen. 3. Sinha-Gana founded by Sinhanandi. 4. Deshio or Devagana.

Other Schools are Dravida Sanga, Kashtha Sangha, and Mattura Sangha

Can you tell me who were the founders of the following sects and what are the peculiar doctrines and rites of these.—

1. Vishapanthis.

2. Terapanthis founded in the 17th century. Are they the same sect as the Swetambaras Terapanthis or are they quite different.

3. Taranpanthis or Swaiyapanthis (founded by Teranswami 1448-1515) are anti-idolatrous. They worship their holy books, putting them on the altar.

4. Gumanpanthis founded by Guman Ram (18. Cent.)

5. Totapanthis.

It is impossible to get information on these sects here, therefore I ask you kindly to furnish me materials on these things, that I may give correct information in my books. Please write to me everything you know on Jaina sects, also on Swetambara sects. Perhaps you may write my questions down in a newspaper.

Can you send me photographs of Digambara temples or statues, reproductions of miniatures, portraits of celebrated Digambar Acharyas; pictures of sacred places (as Gomateswara, Shatrunjaya) or other such illustrations I may publish in my book? I should like very much to reproduce Digambara pictures and photographs. I want these only for a short time; the originals of the pictures or photographs will be sent back to you."

Holy Prayer.

○ Lord! make my Self such that He may have love for all beings, pleasure in the company of learned men, unstinted sympathy for those in pain, and tolerance towards those perversely inclined.

2. May Thy grace enable me, O Jinendra, to separate, like the sword-stick from its scabbard, the Self, which is faultless and omnipotent, from the body.

3. O Lord! may my mind, after a complete destruction of all sense of attachment, be at equilibrium, in pleasure and pain, among friends and foes, in gain and loss, at home and abroad.

4. O Revered of all saints ! may Thy feet be ever enshrined in my heart and act as a light to remove all darkness, and there be engraved, and impressed and fixed, and imaged and unified with it.

5. O Lord ! if I have, by carelessly moving hither and thither, destroyed, cut asunder, brought in (incompatible) connection, or otherwise injured, any organism possessed of one or more senses, may such wrong action of mine be annulled.

6. Moving away from the path of salvation, if I, overpowered by passions and senses, have foolishly omitted to observe the rules of purity of conduct, may such errors of mine, O Master, be set at naught.

7. I destroy sin, from which all ills in the cosmos proceed, whether committed through mind, or word, or body, or passion, by self-analysis, self-censure, and repentance, just as a doctor completely removes all effects of poison by the force of incantations.

8. O World-Victor, I purify myself by performing expurgation for all foolish deviation from rectitude arising from Atikrama, Vyatikrama, Atichar and Ancahara.

9. Atikrama is the defiling of the necessary purity of mind, Vyatikrama is non-observance of the rules of conduct. Atichar, O Lord, is indulgence in sensual desires and Anachara is defined as excessive attachment (to them).

10. O Goddess Saraswati ! Pray, excuse me, if, through inattention, I have uttered anything wanting in meaning, spelling, word, or sense, and grant me the boon of knowledge absolute.

11. O Goddess, Thou art like the jewel Chintamani in granting all desired objects. May I, by worshipping Thee, obtain wisdom, control of mind, purity of thought, realization of my own Self and perfect happiness ever-lasting.

12. May that Lord of Lords be enshrined in my heart, Who is an object of contemplation for bands of friars, to Whom all monarchs and archangels sing hallelujahs, and Who is praised in Vedas, Puranas and Shastras.

—Sri Armitagati.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

(Continued from page 296 of Vol. XIX No. 12)

Sutra, 6.

Particularity also is of two sorts *viz.*, Attribute and Mode.

Commentary.

'Attribute', the *Guna* and 'Mode', the *Paryaya* are the two variations of *Vishesha* or 'Particularity'. Often-times, the word, *Paryaya* signifies *Vishesha* itself but here it has a restricted meaning. *Paryaya* here means the *Vishesha* which is an evolving one as opposed to *Guna* which is co-herent *Vishesha*.

Sutra, 7.

An Attribute (of a thing) is its co-herent nature, as for instance, actual and potential knowledge etc., are (the Attributes) of the Soul.

Commentary.

The characteristic of Attribute is that it coheres in the object. Such an Attribute is the actuality of consciousness in the Soul. Another such Attribute of the Soul would be the potential existence of the future forms of consciousness in it. Similarly, blessedness, activity etc., may be called the Attributes of the Soul.

Sutra, 8.

A Mode (of a thing), however, is (its nature) gradually evolving, as for instance, pleasure, pain etc., (are the Modes of the Soul).

Commentary.

The characteristic of a Mode is that it gradually evolves. Pleasure, Pain etc., are the Modifications, in the Soul. Similarly, Glee, Sadness etc., are the Modifications in the Soul. Attributes are the permanent natures of a thing e.g., Pleasure, Cognition, Activity etc. are the Attributes of the Soul. Modes consist in the transient or ever-evolving aspects of a thing e. g., Pleasure, Pain, Glee, Sorrow etc. are the Modifications in the Soul. It may be questioned:—Attributes and Modes are the same in some cases. How, then, are they differentiated? The answer is that while Attributes inhere in a thing at all times, Modes emerge from time to time. It is to be observed in this connection that Attribute and Mode do not differ from each other absolutely. The position that they are identical with each other in some respects is not inconsistent. They do not differ in the manner a Pillar differs from a Pitcher; nor are they absolutely identical. They are identical so far as the *Dharmi* or the Abode (i. e., the underlying Substance) is concerned; they are different so far as their respective characteristics are concerned.

The philosophers of the 'Yanga' school object to the above doctrine in the following way. If the Dharmas (Attributes and Modes) be identical with each other with respect to their *Dharmi*,—it may be said that a similar line of argument would show that the *Dharmi* is separated in itself. This would go against the doctrine, established by *Pratyabhijna* or Conception that the *Dharmi* is one and self-same. The Jaina reply to this objection is that the opponent's objection is not wholly baseless and that the doctrine contained in the objection is not wholly erroneous. What is really established by *Pratyabhijna* is not that the Substratum is absolutely identical and self-same but that it is identical and self-same in some respects only. For, the question is,—If the Thing is an absolute self-identity, it means that it is capable of producing in the past and the future the same effect which it produces at present. In that case, the further question is, why does not the thing produce in the past and the future, the effect which it produces at present? If it is held that the Thing is incapable of producing in the past and the

future the present effect, then, how can it produce that effect in the present time? It may be contended that although the thing is capable of producing the present effect in the past and the future, it does not do that because it has not the Associates in those times. But the question is.—What means this Association? If it means that the thing produces its effect being helped by the Associates, then the position involves Infinite Regression. One Associate renders help to the Thing. In order that that help may be joined to the Thing, a further Intermediary is necessary and so on. And then, what is the nature of the help, rendered by the Associates? Is the help, of the same nature with the essence of the Thing? In that case, the essence becomes a product; because unless the essence of the Thing be itself a product, it cannot be identified with the help which is a product. Or, is the help different from the nature of the Thing? In that case, the Substance or the Thing cannot be affected thereby. If it be argued that the Thing is affected by the help through an Intermediary, it may be said that in the same way the help through another Intermediary will be found to be necessary and thus the position involves Infinite Regression. Next, it may be argued that Association means that the Thing produces the effect whenever it is associated with the Associates. This theory is also wrong. The Thing is an absolute self-identity; it is not changed if the Associates be absent; and hence the Thing becomes competent to produce the effect without the Associates. But, then, it is suggested that the Thing produces the effect only when there are the Associates; it does not produce the effect if there are not the Associates. This shows that when there are the Associates, the Thing undergoes a change in its nature and is thus enabled to produce the effect. Thirdly, it may be contended that Association means that the Thing cannot produce the effect unless the Associates are present. This position also is unsound. If the Thing is impotent without the Associates, it can never join with the Associates for it is ever impotent without the Associates. Lastly, the contention is that Association means that the Thing produces the effect when it is attended with the Associates and that it does not produce the effect when it is not attended with the Associates. It

may be pointed out, however, that this position involves contradiction. If the Thing can be *once* attended with the Associates, how can it be separated with them without undergoing a change in its nature? If it be argued that it is possible for a Thing to be attended with the Associates at one time and to be separated from them at a different time,—we answer that this cannot be for the reason that the Thing is supposed to be an absolute self-identity. It may be said, however, that the fact of being attended with the Associates and the fact of not being attended with them are but *aspects of the Thing*; these aspects are unconnected with the nature of the Thing; and hence the fact of being attended with the Associates and the fact of not being attended with them need not necessitate a change in the absolutely self-identical nature of the Thing. The Jainas answer that the doctrine that Substance is unconnected with its aspects or modes is a fallacious one. For, this theory implies that it is the Thing that really produces the effect and not the fact of Association. And, as shown before, there would be no reason why the Thing should not at all times produce its present effect. Besides,—the fact of being attended with the Associates and the fact of not being attended with them may be unconnected with the nature of the Thing; but you cannot say that the fact of producing the effect is also unconnected with the nature of the Thing; for, this would make the Thing impotent. If, however, it is admitted that the fact of productive potency is connected with the nature of the Thing, you cannot deny the varied nature of the essence of the Thing. Thus, it is established that *the nature of the Thing is both mutable and immutable.*

The dual character of the Thing being both mutable and immutable is apparent from the fact that the Thing has (1) origin, (2) decay and (3) persistence. So far as the Substratum is concerned, a Thing has neither origin nor decay; it is permanent and immutable. So far as its Modes are concerned, the Thing has both origin and decay. That the Substratum persists unchanged and that the Modes come and go,—are facts of valid observation. Some philosophers, however, object to the Jaina doctrine of the triple nature of the Thing in the following way :—“ If the facts of

origination etc. are separate from each other, how can you speak of *one* Thing as having three natures? If the facts of Origination etc. are not separate from each other, how can you speak of *one* Thing as having *three* natures?" This objection is wrong. The three natures or aspects of the Thing are different from each other in some respects only. The fact that the three aspects of Origination, Decay and Persistence are different in some respects is not unproved. That which was non-existent comes into existence; that which is existent vanishes into non-existence; the Substratum persists,—well, these are the three peculiar characteristics of the phenomena of Origination etc. well-known to all. Then again, the three phenomena although different from each other in some respects, are not absolutely so. They are all connected with each other. There is no Origination without Decay and Persistence; there is no Decay without Origination and Persistence; and there is no Persistence without Origination and Decay. The facts of Origination, Decay and Persistence are thus dependent on each other and inhere in the Thing, why, then, can a Thing not have a triple nature? The following poetic lines are also interesting in this connection,—“When the pitcher on her head was destroyed, the princess was sorry; the prince was glad; the king was indifferent. In the same light the truth is to be understood that a Thing has a triple nature; one of its forms is destroyed; another form is generated; the substratum underlying both the forms persists.” Thus it is that a Thing is both permanent and impermanent and as such, is many-sided.

Similarly, it may be shown that the Thing is many-sided in as much as it is both existent and non-existent. One may contend:—well, that is a contradiction; how can one and the same thing e.g., a pitcher be both existent and non-existent? Existence and Non-existence repudiate each other; otherwise, they would have been identical phenomena; hence if a fact is existent, how can it be non-existent? and, if it is non-existent, how can it be existent? The Jaina philosophers point out that the objection is unsound. The objection might have force, if it were held that a Thing is existent in those very respects in which it is non-existent and that it is non-

existent in those very respects in which it is existent. A Thing may be said to be existent with respect to its (1) own form e. g., that of a pitcher (2) own substance e. g., gold (3) own place e. g., a city and (4) own time e. g., Spring-season. There would be no contradiction or inconsistency if it is said that the pitcher does not exist (1) as a cloth (2) as made up of threads (3) as a thing made in a village (4) as a thing of the summer-season. There are thinkers of the *Sangata* school who deny that a thing is non-existent with respect to the nature of other things. The Jainas point out that the theory of these philosophers implies that a Thing e. g., a pitcher has the nature of all things. The pitcher exists in its own form as a pitcher; but if it be held to be existent with respect to the forms of other things also, it may as well be said that the pitcher has the nature of all things. It is contended that there is no such phenomenon as 'non-existence with respect to other things'; what we have is the positive fact of the existence of the Thing with respect to its own nature. The Jainas maintain that non-existence is not meant to be identified with existence in their theory. It may be contended that the consideration of other things cannot arise. The Jainas show that just as the existence of a thing is the non-existence of the non-existence of itself, the existence of other things also is the non-existence of the non-existence of themselves and that the consideration of the other things is thus possible. It is contended that a Thing is, not by the non-existence of its non-existence but because of its own positive substance and that the consideration of the non-existence of other things is useless. It may be pointed out, however that the existence of a Thing involves really the non-existence of things other than itself. The thinkers of the *Yanga* school urge: A Thing is established by the non-existence of what is its non-existence; hence, to establish a Thing,—Things, *other than* the Thing are not to be considered as non-existent but the non-existence of the non-existence of the Thing itself is to be considered. The Jainas point out that if you do not admit that the pitcher is the non-existence of the cloth, then you should not object if the pitcher be called the cloth. The pitcher is as well the non-existence of the non-existence of the pitcher as it is the non-existence of the cloth.

Existence and Non-existence are not phenomena absolutely opposed to each other. They are identical in some respects. A Thing is accordingly both existent and non-existent. In its aspect of existence, a Thing is a pitcher: in its aspect of non-existence, it is the cloth.

In the same way, it is to be understood that a Thing has many aspects,—that it is *different from*, as well as *identical with* other Things *etc., etc.*

Here ends the Fifth Chapter entitled '*The Determination of the Nature of the Object of Valid Knowledge.*'

(*To be continued*).

SOME OBSERVATIONS ON CREATION.

• (*Continued from page 30*).

JAINISM attempts at a scientific explanation of the universe, by taking experience itself as a starting point. By acute analysis, the Jaina thinkers have come to the following conclusion as regards the nature and meaning of the world. So far as its manifold nature is concerned, the world consists mainly of six elements or substances *i. e.*, soul and matter, time and space and the principles of motion and rest. Each of them may be generally characterised as possessing the three-fold nature of creation, stability and destruction *i. e.*, they are capable of producing and destroying innumerable modes, remaining themselves unchanged all the while. If we consider only the creative aspect of it, we always find infinite number of modes coming into existence. If we take its destruction aspect, an equally infinite number of modes perish and if we take the substance itself, it is always remaining unaffected. Looked at the whole thing, the substance is that in which an infinite number of modes or *pariyayas* rise and perish, leaving at the same time the essence of it unaltered. A crude example of this may be found in our mind. Many ideas come and pass away and yet the mind remains the same.

The individual character of these substances may be briefly stated as follows. Soul is a sentient being. In its pure nature, it is an indivisible substance consisting of pure knowledge and perception which are capable of seeing and understanding the entire universe. They are inseparable from each other like heat and light. The activity of the soul consists in the full experience of knowledge and perception. Thus these three:—knowledge, perception and constitute the main characteristics of pure souls and these three elements are to be understood not in their distinctive character but in their organic unity which is soul. This unity is to be found in every soul in some form or other. Souls are infinite in number.

The rest of the elements are all insentient. Matter known as *paramau* in its ultimate form is an insentient body of energy. Roughly, it may be compared to the modern conception of electron, with this difference that the latter is very crude when compared with the former. Anus are infinite in number. Being energetic they naturally attract each other and thus, give rise to visible bodies known as matter in the modern sense of the term. The various attributes of matter such as touch, taste, smell and colour are imbedded in these anus and such functions as sound, heat, light etc. are due to their mutual combination in its various forms.

Time is of two kinds phenomenal and real. The former is the cause of duration in the usual sense, while the latter is the cause of change in all other substances, i. e., substances assume various modes of their own accord but that which makes them change from one to another is time.

Space is of two kinds *Loka* and *Aloka*. *Loka* is that in which the principles of motion and rest reside. *Aloka* is pure space. The nature of space is accommodating other substances in all their variety.

The principles of motion or *Dharma* and rest or *Adharma* are the unique discovery of Jainism. While all other systems attribute motion in the universe to an Almighty, the Jaina thinkers have been able to explain the synthetic unity of the entire universe by the principles of motion and rest. They are extending together through the universe. Their main function is to assist souls and matter either to

move or to rest. If one or the other is absent, the world will either be in perpetual motion or in perpetual rest. Therefore their co-presence is quite necessary. They act as a check to each other. But their aid to moving Souls and matter are passive and not active, as water is to fishes and boats.

Now to Synthesis.

Of the elements, the four are each single and indivisible with this exception that the phenomenal time which is only a form of real time is a composite of an indefinite number of particles. Souls and anus are infinite in number. It is by their mutual combination with the help of four other elements that the structure of our universe is built up. Matter and souls are capable of motion. Matter is always moving from place to place through the aid of *Dharma* and it rests when there is something to attract. The embodied soul is one object of such attraction. Whenever there is some agitation in our mind the embodied soul which is a combination of physical body and soul assumes a particular attitude when the flying anus cling to the embodied soul and beget that nature which the embodied soul has at that particular moment. The illustrative example is that of honey and dust. The dust which is mud when it falls into honey begets the nature of honey. Throughout the entire universe, there is no place where there are no anus and souls. They are eternal and infinite and as long as they are there, creation continues. This is only one aspect of the universe *i. e.*, how creation takes place. We have yet to explain evolution.

Evolution.

Evolution may be explained thus. We have seen how souls come into contact with matter. The matter which clings to soul and takes a particular form is called Karma. At every moment of our life in the Samsara, we will be begetting Karma which clings round the soul in the form of a three fold body. This Karma forms various kinds of different capacity. It has got its birth, growth and decay. It is born when it clings to soul. Its growth depends on whether the perturbed temperament of the embodied soul was sufficient to allow it to grow or not. When it is sufficiently grown, it begins to yield its fruit in the form of happiness or misery

which again very much depends on whether the particular temperament of its cause was good or bad. A particular kind of Karma determines the duration of life. When that duration ends there is end of one birth and the beginning of another to which the soul passes through its undeveloped Karmic body which is invisible. This change may be good or bad according to the nature of Karma. Good Karma or *punya* brings material prosperity and bad Karma or *Papa* the reverse of it. What exactly happens in this change is this. Karma has got two-fold nature—physical and psychical. Physical is that matter which clings to soul. Psychical is that impression which the matter leaves on the soul and through which it gets a particular tendency to inhale more of Karma. This Karma as shown above is both good and bad. If the good is predominant, the tendency also becomes improved and through this improved tendency there is an upward progress in the soul. But Karma in its both forms tends only to obstruct the development of soul's natural resources which as explained above consist of infinite knowledge, infinite perception and infinite experience. In order to attain its full development soul must get rid of all the clinging of Karma both good and bad. Both are short living; for being the result of combination of Soul and matter, their result ceases as soon as their cause, the combination dissolves. This dissolution need not detain us, because it is a common experience that every physical and chemical combination is bound to mould and decay. But at the same time we should not jump to the conclusion that as soon as the dissolution of a particular combination is over, there is freedom of soul; for even though a particular Karma may perish, yet there is that psychical tendency to repeat it. Hence, there arises a necessity for meditation which consists in contemplation of soul upon itself. That is, while in Karmic state the soul is absorbed in non-soul objects, in contemplative stage it completely resides in itself. Its whole attention is drawn from outside and is concentrated on itself by way of pondering over its own infinite nature. As a result of this meditation a pure state of mind arises which forms the best solvent of dissolving the preformed Karmic psychical tendency. As the soul goes on improving its contemplation, the psychic tendency goes on decreasing. Thus there comes a stage

when soul completely destroys Karma and gets its full freedom which is salvation. Described negatively salvation is the complete annihilation of Karma, psychical as well as physical. Positively, it consists in the complete manifestation of all the resources of soul. It is not, as some critics opine, mere passivity but the complete and unrestrained activity of the soul by way of actual experiencing the full play of its attributes *i.e.*, infinite knowledge and infinite perception. It is then and then alone that soul can be said to have attained its fullest activity, for while in Samsara its natural activity is hindered by Karma. Soul when completely free is God. As can be seen from the above description of Jain conception of the universe there is no room for an Almighty creator; at the same time, it does not dispense with God. On the other hand if God is to deserve His name and sacredness, it is Jainism that does full justice to that conception. While absolving Him from the evil results of creation, such as impotency, ignorance and cruelty, it endows us with a God who is the embodiment of full knowledge, full perception and full experience and who having destroyed the cause of Samsara, never returns to this world of ours. Similarly, we also find in this system complete justice done to individual aspirations because it is through his own self-efforts that he was to get his object realised. He is the architect of his own fortune and we cannot find a better theory for an adequate explanation of the existence of evil. Evil as has been shown above is not fiction but the result of Karma and when Karma is destroyed, evil ceases to operate, only with reference to the freed-soul. So far as the freed souls are concerned, evil does not affect them, because the root cause of evil is destroyed once for all, and with reference to Samsaric Souls, evil continues to be a reality until they continue to be in Samsara. One word of caution is necessary here. Samsara is not evil altogether Cf. *Punya Karma*. Jainism is very optimistic about it. In fact it is only in the world that we have to achieve our salvation. All that it says is that you enjoy or suffer according as your good or bad Karma predominates. But this enjoyment is short living. You are capable for greater enjoyment. Strive for it. Hell or heaven is yours; but Salvation also is yours. Whichever you want, you may strive for.

S. N.

Pt. Shiva Shankar Misra on Jainism.

Messrs. R. D. Bahite and Co., No. 4, Chorbagan Street, Calcutta, have published a book—*Bharatka Dharmik Itihas*—by P. Shiv-Shankar Misra of Bethar (Unao—U. P.) In this book the author has given the lives and teachings of the founders of different religions found in India, at various times from the Vedic age up to date.

As was necessary he has dealt with Jainism also but it is regretted that the account given by him is in several respects wrong and misleading. The author has tried to put before his readers the religion in its simplest form but he has failed. He has not even understood the terms *Parigraha*, *Arihanta*, *Digambar*, *Ganadhar*, *Ganadip* and so on.

The following are a few points out of the many worthy of reconsideration. He says :—

1. Jainas say that their religion was founded by Rishabhdeva (Adinath) who descended from the Adipurush *Manu*. But there is no such mention in the religious books of the Aryans.

2. If we take it for granted that Adinath was the originator we must confess then that the people of the ancient Vedic age were so learned and wise that they did not allow this religion to prosper till the days of Mahavira.

3. The Jainas say that the original Vedas were quite different from those that are found now and are preaching brutal actions.

4. In reality Jainism has its origin from *Arihant*.

5. The *Arihan* preached.

6. He (*Arihant*) wrote many religious books and established Mutts here and there so that the people should remain in touch with their religion.

7. *Arihanta* attained Nirvana (*salvation*) in B. C., 1567 and 21 Tirthankaras succeeded him.

8. Mahavira debated with the Acharya of Buddhism and after winning him put new life into this religion.

9. He (Mahavira) let the Onkar Mantra remain as it was but also introduced a new Namaskar Mantra, much resembling the former.

10. Even some Brahmins were converted to Jainism and Ganadhar and Ganadhip are most famous among them.

11. Just after the Nirvana of Mahavir Swami, his disciples established images of the Tirthankaras and introduced idol worship among the people so that their faith in this religion might grow greater and greater.

12. They (Digamber Monks) remove the cloth when they accept Bhiksha and put it (the cloth) aside when they eat. They put on coloured dress. They follow Buddha and not the Arihant.

13. They (Sthanakwasis) consider the Gurus and their worship as of no avail, etc., etc."

The author has been twice requested to quote the books on which his all this knowledge depends but sorry he seems to have paid no heed to the requests. Now once more he is requested to reconsider what he has stated above. The Jains would be only too glad to supply him any information he may require if he ever cares to write to them.

B. M. MAUDGALA.

The Casket of Gems.

(Continued from page 299 of Vol. XIX.)

Prosadopavasa.

உவாவட் டமியின்க ணுல்வகை யூணு
மவாவறுத்தல் போஸ்த மெனல்.

114. Having no desire for any of the four kinds of food on the 8th and the 14th days of every fortnight is known as *prosadopavasa* vow.

The four kinds of food are (1) Solid, like cakes, rice etc. (2) Liquid, like milk, water etc. (3) Semi-liquid, like butter (4) things like nuts and betel leaf which are taken for relish.

ஐம்பாவ மாரம்பம் நீராட்டுப் பூச்சாந்து
நம்பற்கப் பட்டினியின் ஞான்று.

115. On the day of fasting refrain from the five kinds of sin, undertakings, bathing, adorning oneself with flowers and scents etc.

அறவுரை கேட்டல் நினைத்த லுரைத்தல்
திறவதிற செய்யப்படும்.

116. The day of fasting is to be spent usefully in hearing the scripture in reciting and in meditation.

உண்டி மறுத்த லுவவாதம் போசத
முண்ட லொருபோ தெனல்.

117. Refraining from any kind of food is fasting; taking only one meal in 24 hours is called *prosadopavasa*.

போச தோபவாச மென்றுரைப்ப பட்டினிவீட்
டாரம்பஞ் செய்யா னெனில்.

118. If anyone observes fasting and refrains from any undertaking he is said to keep the vow of *prosadopavasa*.

நோக்கித் துடையாது கோடன் மலந்துறத்தல்
சேக்கைப் படுத்த விறப்பு.
கிரிசை விருப்பு கடைப்பிடி யின்மை
யுரிதி னிறப்பிவை யைந்து.

119, 120. Carelessly handling things, depositing refuses, spreading (things like bedding etc.) without due regard for insect life, having no liking for the vow, and non-observance of the same are the five transgressions.

மயக்கங் கொலைஞ்சிக் கள்ளு மதுவின்
றுயக்கந் துறக்கப் படும்.

121. Fearing *Himsa* injury to life one should give up intoxicating drinks and honey.

வேப்பமல ரிஞ்சி வெண்ணெய்தம்பழம்
நீப்ப ரிவை போல்வன.

122. The disciplined ones avoid taking margosa flowers, green ginger, fresh butter, over-ripened fruits and the like.

இயமங்கள் கால வரையறை யில்லை

நியமங்க ளல்லா வகம்.

123. Vows that have no time limit (i.e.,) that are to be observed throughout life are called *Yama* vratas : The other vows that have time limit are *Niyama* vratas.

உடுப்பன பூண்பன பூச்சாந்து மூர்திப்

படுப்பன பசியநீ ராட்டு.

கோலமில் கூட நித்த நியமங்கள்

காலவரை யறுத்த னற்கு.

124, 125, Fixing a limit every day up to a certain time for the use of things like clothes, ornaments, flowers, scents, conveyances, bedding, bathing, betel-leaf and nuts etc. is said to be the *Niyama* vrata.

இன்று பகவிரா வித்திங்க ளிவ்வாண்டைக்

கென்று நியமஞ் செயல்.

126. *Niyama* vrata is observed for a certain fixed time as this day or this night or this month or for this year.

வேட்கை வழிநினைப்பு துய்ப்பு மிகநடுக்கு

நோக்கின்மையெந்தா மிறப்பு.

127. Desire for things given up, thinking about the way of getting them, enjoying them, excessive unfirmness and negligence are the five transgressions.

Desavakasika.

தேசம் வரைந்தொழுக்கல் காலவரை யறையிற்

நேசாவ காசிக மென்.

128. Limiting the sphere of one's activity within a country and for fixed periods is called *Desava* kasika vow.

மனைசேரி யூர்புல மாறடைவி காதம்

மினைய விடம்வரைத லென்.

129. The sphere of one's activity is limited upto a house, village, town, field, river, a forest or up to a certain distance.

ஆண்டொடு நாட்டிங்க ளித்துணை யென்றுய்த்தல்

காண்டகு கால மதற்கு.

130. The time limit of the vow is said to consist of certain number of years or days or months.

எல்லைப் புறத்தெழுந்த பாவ மீண்டாமைபிற்
புல்லுந் நாளும் புரிந்து.

131. As the sins outside one's sphere of activity do not affect him it is good that one should limit his sphere every-day.

கூறல் கொணருத வேல லுருக்காட்டல்
யாதொன்றும் விட்டெறிதல் கேடு.

132. Drawing attention by making sounds, sending an agent, beckoning by showing ones person and throwing anything (to attract notice) are said to be the five transgressions.

Vaiyavritiya.

தானஞ் செயல்வையா வச்சமற நோக்கி
மானமில் மாதவந்து நற்கு.

133. The giving of gifts to faultless ascetics for the cause of Dharma is called Vaiyavritiya.

இடர்களைத் ஒற்றது செய்தலு மாங்கே
படுமெனப் பண்புடை யார்க்கு.

134. Removing or causing others to remove the troubles of ascetics is also *Vaiyavritiya*.

உத்தமர்க் கொன்பது புண்ணியத் தாலீவ
துத்தம தான மெனல்.

135. Giving of food with the nine virtuous ceremonies to ascetics of excellent conduct is defined as the excellent gift.

The nine virtuous ceremonies are 1. Prostrating oneself at the feet of the ascetic 2. Offering him a high seat, 3. Washing his feet, 4. Worshipping him with the articles of puja 5. Saluting him 6, 7, 8, keeping one's own mind speech and body in a state of purity, 9 offering him pure food.

உத்தம தானந் தயாதானந் தம்மளவில்
வைத்து ழியான் செய்க வுவந்து.

136. The excellent gift is the gift of *Daya* which must be given most gladly according to one's capacities.

மனைவாழ்க்கை யால் வந்த பாவந் துடைத்தல்
மனைநீத்தார்க் கீந்த கொடை.

137. The giving of food to homeless ascetics causes the removal of the sins incidental to a householder's life.

தான விடயத்திற் றடுமாற்றம் போந்துணையு
மீனை மிவின்பக் கடல்.

138. As the effects of giving *dana* one enjoys prosperity and happiness till he frees himself from this Samsara.

உண்டி மருந்தோ டுறையு ளுபகரணம்
கொண்டிய்த்தல் நான்கா வதம்.

139. The giving of food, medicine, place of dwelling and things like books, water-carrier, pea-cock feathers etc. to ascetics are the four forms of *Vaiyavritya*.

சிரிசே ணிடபமா சேனையே பன்றி
யுறைகோடற் கொன்றை யுரை

140. *Srisena*, *Vrishabhasena*, *Sukara* and *Kaundesa* are famous examples in connection with the four kinds of *Vaiyavritya*.

பசியதன் மேல்வைத்தல் மூடன் மறைத்தல்
புரிவின்மை யெஞ்சாமை கேடு.

141. The using of raw green things, placing the food on green leaves, covering it with them, hiding the defects in the food and having no kind and reverent feelings are the five transgressions.

தேவதி தேவன் திருவடிக்குப் பூசனை
யோவாது செய்யக் வவந்து.

142. One should worship everyday reverently the feet of the Lord of the Devas.

தெய்வச் சிறப்பின் பெருமையைச் சாற்றுமே
மையுறு தேரை யுரை.

143. To illustrate the glory of worshipping the feet of the Lord the story of the devout frog is narrated.

C. S. MALLINATH.

(To be continued.)

COLOUR AND RACE PREJUDICE.

THE following are extracts from a very thoughtful article on 'Colour Prejudice' contributed to the October number of the "Contemporary Review" by Sir Sidney Oliver, K. C. M. G., C. B. :—

I am aware of no moral ingredient in colour prejudice which is not, or has not been, displayed in race prejudice between races of common colour, or between tribes of the same race, families of the same tribe or even individuals of the same family. Colour prejudice in the common sense of the term, is in fact essentially a modern phenomenon dating largely from the rise of the Bristol slave-trade and our assumption of military supremacy in India and is a complex of many reactions of slave holding and Asiatic domination, as will be recognised if one compares the character of inter-racial feeling at different periods. The comparative superficiality is indicated by the fact that inter-sexual attraction overrides it, coloured women being conjugally agreeable to white men, whilst the socially unavowable fact that coloured men are the like to white women is one of the strongest provocatives to the killing and burning of negroes in the United States as it was to the frequent assaults on coloured soldiers who came to England or visited English cities during the war, until English leave was withheld from them.

Race Prejudice more deep-seated.

Race prejudice is a much more ancient, widespread and deep-seated phenomenon and in so far as skin and hair are an ensign and advertisement of race and are interpreted as a docket of the qualities inductively attributed to race, colour prejudice is merely a reflex of race prejudice. It is obvious that many Englishmen and women are capable of as strong a prejudice against Welshmen, Jews or Germans as a West Indian white woman has against black people; also that many men have a quite analogous prejudice against all the race of Women and many women against the whole race of Men. As to the Germans, it is hardly a generation ago

that we were proud to share with them the prestige of representing the great Nordic Teutonic dominant race, as against the blackavised negroid Latin and the perilous Japanese. During the war we suddenly discovered that they were Huns, Mongolians, which happened, as regarded the old Prussian nobility, to be ethnologically more correct, and most opportunely enabled us to hate and despise them with all the enthusiasm of racial prejudice. Bismark's skull and jowl we recognised on our ancient Chinese vases, and on his polished scalp the degenerate but imperishable rudiments of a pig-tail.

Sex Prejudice similar to Colour and Race Prejudice.

Sex prejudice arises from factors closely analogous to those of race prejudice; lack of sympathy with certain differences in average character arising from or aggravated by physical and environmental conditions of evolution. Generalisation of these moral differences has even led to speaking of masculine and feminine races. The mutual contempt of the patriarchalist and feminist is identical in its sources and justifications with the mutual contempt of "tough" and "tender" races. Like colour prejudice and other racial prejudices, sex prejudice too, is annulled or rather, I should perhaps say, inhibited or suspended by sex-attraction.

Pigmentation of skin due to sun's rays has no moral significance.

It is now accepted that Man in Europe, using implements and having artistic faculty, antedated and survived at least four major and two minor glacial ages and their intervals, during a period which must be computed as running into hundreds and thousands of years, whilst all that time man was civilising and humanising himself in the more habitable parts of the earth, Upper Egypt, Arabia, Mesopotamia, in which neighbourhood somewhat old-fashionedly, it is now increasingly held that he had his human origin, thence to spread in successive migrations. He thus had, it is now recognised, a practically unlimited allowance of time to get himself (to speak of colour only) protectively shaded against equatorial sun rays, browned in the Mediterranean, bleached in the foggy

forests and sunless winters of Northern Europe, and yellowed, to the colour of goggle-glass, in the draughty glare of the Steppes. These hues of the skin have no moral significance. They are all physical adaptations to modify the subcutaneous action of sunlight on the nervous and lymphatic system.

Evidence for the common origin of Man

The evidence pointing to a common origin (of man) has accumulated and has been reinforced, whilst the theory of diverse origin, devised to account for the wide apparent difference between the principal races as they were then classified, and popularly welcomed as a vindication of slavery and Imperialism, has remained an unsupported hypothesis. The presumption of a common origin has been strengthened by inductions on evidence, such as the distribution of indestructible or fortunately preserved implements; and the conservative evolution of primitive artistic inventions along the practicable routes of migration and over defined stretches of country is as good evidence as is the paper in a paper-chase of hares having passed that way, more especially when at the end of diverging tracks we actually find surviving the recognisable remnants of the types whose course we have traced, in the Tasmanian and Australian blackfellows, the Bushmen, or the Eskimo.

In the caves of the red cliffs of Grimaldi, the first buttresses of the Italian coast beyond the frontier at Menton, skeletons were found of palaeolithic man of the splendid European race commonly called the Cro-Magnon, one of which might very well have passed for the relics of Mr. Gladstone. In adjacent caves were found skeletons of apparently similar period, of that small early negroid type which survived till recently in the Bushman, which is credited with having invented the bow and from it the harp... There are indications elsewhere of similar overlapping and inter-mixture of small negroid and big European early races...

Modern European Civilisation evolved in Isolation.

(It is a common but altogether fallacious habit to suppose that the Northern European races have been evolved in continuous

isolation since the first appearance of Man on the earth ; that modern European civilization is the evolved product of the Cave Man and his environment. Nothing of the sort). There were not many caves and those that were must have been appropriated by the strongest and most independent families. In any case the European cave-dweller and the whole of the Nordic peoples are parvenus—recent settlers, remote descendants of the adventurers and hooligans who swarmed off out of the central breeding ground and nurseries of humanity in the warmer middle world above the equator, and only after the last retreat of the ice were able to get permanently settled in Northern Europe at all.

They certainly became in this pilgrimage less civilised and less humane than were the people they left behind. The amenities and courtesies of life became less and less possible for them and when the older civilisations had supplied them with bronze for their weapons they came back upon the middle world equipped with a style of behaviour which Dr. Scott Elliot thinks it fittest to illustrate by a picture of a raiding charge of Masai spearmen. Before the acquisition of metal weapons by the fair skinned Northern races who had had for thousands of years to train their fighting qualities in conflict with nature and beasts, there was nothing, he (Dr. Elliot) thinks, that could be properly called war and no general enslavement of one people by another ; there could not be. Moreover, to say nothing of agriculture, arts and civilisation which in however modest degree were arising and making progress in the middle world whilst forest Europe north of the mountains was wholly savage, the humanity of this 'middle world' became better mannered, more sympathetic, more free from race or colour prejudice than the world of Nordic man ; and this distinction not only still persists in Europe, Asia, and Africa, but is easily discernible to anyone who knows the English people and can recognise their various types, Mediterranean, Celtic, or Nordic, among ourselves every day.

Nordic Man's deficiency in some essentials.

Christianity is not a product of Nordic man and he has not yet by any means assimilated it. Broadly speaking when the fair-

skinned man broke back from his forests and cattle-runs into renewed contact with the world of his unbleached cousins, he was, with many superiorities, distinctly inferior to brown Mediterraneans, black Africans and yellow Chinese in some of the most essential and desirable ingredients of complete human character, and to this day, notwithstanding what he has learnt from them, he largely remains so. The Chinaman who calls him a Devil merely formulates the common judgment on his behaviour towards other races which their understanding of human quality inherits from the older civilisations from which his forefathers fled. When the European Allies sacked the Summer Palace at Peking it was, even in our own day, an instance of a lower civilisation destroying a higher whose arts it could neither attain to nor appreciate.

Lacking in sense of Justice.

Nordic man is satisfied that he has a natural sense of justice. He has never succeeded in being just even to his own women, although he has recognised that that alien race has itself a very imperfect sense of justice or honour. Our highest British Court of Justice could only decide that if the soil of Mashonaland did not belong to a British Company it must belong to King George, and that, whoever else it might belong to, it certainly did not belong to its own natives. Our Government and our nation accept that and similar impudences as just. White men, are, doubtless, intellectually and morally capable of the most exalted equity : but as a race they have not always such a well-organised sense of justice as has the Chinaman or the Negro, whilst the Semite against whom the Nordic has prejudices as strong as any colour prejudice, has repeatedly been his teacher in justice, mercy, medicine, mathematics, religion and artistic inspiration.

Race Prejudice a product of War

Colour prejudice, let me repeat, as colour prejudice, is a very superficial affliction : merely a common form of provincialism. Race prejudice is the substance underlying it. Race prejudice between competitive races is intelligible enough, but it is a product of war, of the bronze and iron ages. Race prejudice in a dominant race is

self-justificatory arrogance. Men hate whom they have injured, despise him for his subjection, and blacken his character in order to justify his oppression. Having enslaved, they complain of servile qualities—whether in subject races or women—and say these are unfit to govern themselves. If they struggle, the master calls them savages and viragoes; if they argue, he imprisons their speakers and writers; if they ignore or disobey outrageous demands, he accuses them of rebellion, exiles a Prempeh, bombs a Hottentot village, sends survivors to penal servitude. He demands acquiescence in pillage and burglary as a first condition of clemency to the vanquished.

The sciences, arts and devices by which the weaker races are overborne are within the capacity of their human character and intelligence to acquire, a few of them at first, but steadily more and more—we need not deceive ourselves. We have had to give in to our women and at any rate allow them to try; they have not yet finished with us. The coloured races all over the world are now thinking and aiming exactly as our women have done. The presumption that they are incapable of succeeding is no stronger than the presumption against women was confidently asserted to be two generations ago. Their intellectual leaders are no more convinced than were the women's leaders of the impossibility of their aims. They are trying, they are going to go on trying to undeceive us. If things are to go on smoothly we must see clearly; and to see clearly it is essential to purge our hearts of racial and colour prejudices which at present mischievously distort our vision and judgment.

Oh, come with old Khayyam, and leave the Wise
To talk; one thing is certain, that Life flies;
One thing is certain, and the Rest is Lies;
The flower that once has blown for ever dies.

—Omar Khayyam

The Founder of the Vikrama Era.

The following extract is from an article under the above heading by Mr. A. Rengaswami Saraswati B.A., in the *The Quarterly Journal of The Mythic Society*.

JAIN literature has got several references to a Vikramaditya of Ujjain who founded the Samvat era. Many years ago Dr. Buhler discussing about the dates of the Sunga sovereign Pushyamitra and the great grammarian Patanjali contributed a note in the Indian Antiquary, II, Page 362. At the end of the note he subjoined the Prakrit Gathas upon which his statements were based, according to the ancient Jain authors Merutunga Dharmasagara, and Jinavijayagani. These Gathas and their translations are given below on account of their importance to the study of the foundation of the Vikrama era.

*Jarayanim Kalagavo arhatitthankaro mahaviro
Tamrayanim avantivariyahisithhopalageraya
Sattipalaga rannopanavanna sayantu hoyinanthana
Atlasayammuriyanamtasimvi apusamiltassa
Balamitta Banumitta shaddivarisyanichatanahavahane
Tahagaddabilla rajjante rasavarisya sadassachau.*

1. Palaka, the Lord of Avanti, was anointed in that night in which the Arhat and Tirthankara Mahavira entered Nirvana.

2. Sixty are (the years) of king Palaka, but one hundred and fifty-five are the years of the Nandas; one hundred and eight, those of the Mauryas and thirty those of Pushyamitra.

3. Sixty (years) ruled Balamitra and Bhanumitra, forty Nabhovahana. Thirteen years likewise (lasted) the rule of Gardhabilla, and four are (the years) of Saka.

These verses which are quoted in a very large number of Jaina commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama and form the basis of the earlier Jaina chronology.

Again Johannes Klatt in his learned article headed " Historical Records of the Jains " Ind. Ant., XI, p. 251, gives considerable information about Vikramaditya deduced from Jain literature. The portion of this article bearing on the present discussion might be quoted *in extenso*. Kalakasuri, the uprooter of Gardhabhila, lived in 453 (Vardhamanasaka). According to other manuscripts the same Kalaka also transferred the Paryushanaparvan and as authorities for the fact are mentioned the Sthanakavrittika Dharmopadesamalavritti, Pushpamalavritti, Samastakalakacharyakatha and Prabhavikacharita. Aryakhaputa lived at the same time 453 (V.S.) according to a Jinapattavali, but besides it is said that the Prabhavikacharita gives the date as 484 (V.S.).

In 467 (V.S.) lived Aryamangu, Vridhavadin and Padalipta, at the same time as Siddhasena-Divakara, the author of the Kalyanamandirastava and converter of Vikramaditya 470 (V.S.). Here follow the three prakrit verses which Prof. Buhler first published in Ind. Ant. II, p. 362 (in Verse 3, read Nahavana for Nahavahana). In a Guravavali of the Vrihadgachcha, the following two Gathas are given :—

Sunnamuniveyajutta 420

Jinakalavikkamovarisisatti 60

Dhammaichcho chalis 40

Gailapana visanahade attā 8

Ikkammivasa sara

Gayammipana tisavacheharasadira 235

Vikkama kalavusaga

Navachcharo punavisanjavo.

These references in ancient Jain religious and canonical literature prove that there was a king of Ujjain called Vikramaditya who founded the era after his name after the expiry of 470 years after the Jain Tirthankara Mahavira's Nirvana.

The Jain religious work Prabhavikacharita or the lives of Jain Saints by Pradyumnasuri gives a long account of the life of the

Jain Acharya Kalakasuri. This work gives an account of the politics of India at the period when Vikrama is said to have founded the Samvat era. According to this work when Satavahana was ruling from Pratishthana and Murunda at Pataliputra, a king called Gardabhila was ruling at Ujjain in Malva. The Sakas are said to have conquered Ujjain and replaced its king Gardabhila. These Sakas were driven out of Ujjain by the king Vikrama who founded the era after his name. The Prabbavikacharita says that the invasion of the Sakas to Ujjain was brought about by Kalakasuri who invited them to conquer the kingdom to wreak vengeance against the king Gardabhila who tried to outrage his sister. The kingdom of Ujjain was conquered by the Sakas who divided it among themselves but soon Vikrama is said to have driven them out of the country, made himself the sovereign and started the era after his name. The work narrates an account of the achievements of Kalakacharya. He is said to have achieved them in the Courts of Balamitra, king of Bhriugukachcha, Satavahana king of Pratishthana, Vijayabrahma king of Kosala, Murunda king of Pataliputra, Bhima king of Lata, and Krishna, king of Manakheta. The work also says how the Jain teacher Padalipita saved Balamitra, king of Bhriugukachcha, from the attack of his kingdom by Satavahana of Pratishthana. The Jain teachers Aryakhaputa, Rudradevasuri, Mahendrasuri, Padalipita and Sidhasena are brought into contact with Kalakacharya and Vikramaditya in this work. Of these Padalipita is said to have converted the celebrated Alchemist Nagarjuna to Jainism. Sidhasena is said to have helped Devapala, king of Karmaranagara against the attack of his country by Vijayarman, king of Kamarupa.

The above account is very interesting. It proves beyond all doubt that there was a Vikramaditya at 56 B.C., ruling over Ujjain but all the stories narrated in it have not got the same degree of credibility. It makes Nagarjuna, the famous Buddhist Scholiast, and founder of the Mahayana, a Jain. The account it gives of King Krishna of Manakheta seems merely to be a reminiscence of the account of one of the kings of that name who ruled much later at Manyakheta (Malkhed) and were Jains. Again though it might be true that Vikrama patronized Jainism, it is not likely that he

actually became a Jain.* In spite of all these doubts it appears to be certain that Kalakasuri, the Jain teacher and author, and Vikramaditya, the king of Ujjain, who founded the era after his name were historical persons. From a study of the account in the Prabhavikacharita Dr. Shama Sastry laid down the proposition which is very important for the history of ancient India that it is a mistake to suppose that the dynasties mentioned in the Puranas succeeded each other and that there is evidence to prove that some of those dynasties were more or less contemporaries either beginning earlier or lasting longer than those dynasties which they are supposed to have superseded. If one were to rely on the accuracy of the Puranas as regards what they say about the succession of these dynasties, they would be committing a great mistake. The Vishnu-purana says "after these various races will reign seven Abhiras, 10 Gardabhilas, 16 Sakas, 8 Yavanas, 14 Tusharas, 13 Murundas and 7 Haunas, altogether 79 Princes who will be sovereigns of the earth for 1399 years" But the evidence of the Prabhavikacharita and Jain tradition shows that the kings Murunda and Gardabhila were contemporaries and the dynasties represented by them should also have been contemporary. Any other way of looking at these dynastic lists would make the last of these dynasties as having ruled as late as the thirteenth or fourteenth century A. D., which would militate against all accepted views of the history of India during the period.

* If Vikrama had not been a Jain, the Jainas would not have cared to respect and remember his name by mentioning it along with the glorified name of Srenika, the great Jain monarch, in the *Sankalpa* before Sandhyavandana, as in :—*Sanmargapravartane Srenikamahamandaleswara chelini pravriti samacharita sanmargavaseshe sanmargapravartane Vikramarka nrupalapalita pravarta mananukula sakanrupakala samanantara pravartamana*—[Ed. J. G.]

Atlantis the lost continent.

(By Mr. R. V. Lisson.)

Atlantis, the submerged continent of legend has attracted the attention of students of history and archaeology, for centuries since its first mention by Plato in his work, 'Timæus,' some believing the story, others ridiculing it and denying its possibility. His account deals with a conversation that Solon had with the priests of Egypt while he was on a visit to that country. He was told by them that there had been a large island in the Atlantic Ocean, where civilization, the arts, sciences and commerce had originated and flourished to a high degree, but which had been sunk by a series of cataclysms and earthquakes.

This island is said to have been very large, the source whence culture had spread to Europe and Asia. An account is given of its chief City and its environs, but it suddenly breaks off and is unfinished.

In an examination of the story — in an attempt to sift the legends and tales, relating to it, we can approach it by several ways:—geological, geographical, traditional and historical.

Geologically speaking, there is nothing improbable in assuming that a tract of land may have existed as stated. We know that the earth's crust is continually changing. The Himalayas have been raised by slow movements. The Andes are of comparatively recent origin, from a geological point of view. On the Grampians of Scotland are found sea-shells, showing that at one time they formed the ocean floor and so on.

Turning to the subject of geography, some years ago, an expedition known as the Challenger Expedition, was sent out by the Admiralty, to take deep-sea soundings in the North Atlantic Ocean. An elevated submerged plateau was located in the mid-Atlantic, south of the Azores. This plateau is in length about 900 miles with a width of from 100 to 400 miles, the Azores being the narrow apex of the ridge which is known as the Dolphin Ridge; the soundings outside this limit, suddenly take a much greater

depth, showing that it is above the real ocean floor and is really an elevated plateau, more particularly as its surface is irregular outlining hills and valleys such as are found in land configuration : it is also thickly covered with volcanic deposits, indicating that it has been the scene of stupendous eruptions. The Azores are also covered with lava deposits, black, red and other colours, showing that there also had been considerable activity.

In its traditional aspect, will be found perhaps, the richest field of evidence, apart from the story told by Solon. Atlantis is said to have been a powerful empire, to have had settlements and colonies in Mexico, Peru, Ireland, Spain, Egypt, the Mediterranean shores and even as far as Chaldea and Ceylon, and to have been sunk about B. C. 9, 500. Off the West coast of Ireland there is said to have been an island called Hy Brazail to which there are references in early Irish legends such as of the Voyage of Bran, Another was called St. Brendan's Isle mentioned in early Irish traditions.

In America the Indians say that their place of origin was in the East, in a land where the four races of mankind dwelt happily together, the red, yellow, white and black, but the land sunk in a single night. The sacred book of the Quiche Indians, ' The Popul Vuh ' of which translations exist recount the event. The tribal legends of the Zuni and Mandan Indians are similar. The Mandan Indians were white with fair hair, whence came they ? The Mayas of Yucatan, an ancient race who still survive, recount that they were once visited by a white man, whom they called Quetzacoatl, long ago, who came to them sailing out of the East in a bark of serpent skins, taught them civilization etc. and then sailed away, promising to return. This points to the direction of Atlantis. On some of the West Indian Islands are paved causeways leading to the sea shore and there terminating abruptly. Were these roads to or from Atlantis ? The West Indian islands are said by some to be the highest points of a submerged land, just as the islands of the Egean Archipelago, the East Indian and Polynesian groups.

The phœnicians long believed the Atlantic Ocean to be full of unknown terrors and to be impassable.

The flora of Europe and America show many points of resemblance between the species, both of trees and flowering

plants, favouring the idea of a common origin or of some means by which they were carried from one continent to another across thousands of miles of ocean.

The lemming, a species of Norwegian rat, periodically migrates in immense swarms to a point on the coast where it plunges into the sea and is drowned in vast numbers. It is said that the reason for this strange fact is that there was once a land connection which reached either to Atlantis or America and that the instinct is preserved in the race memory of the animals who seek to migrate to the lost land.

Apart from the above considerations which are based on tangible evidence, there are the statements of occult students who aver the truth of the existence of Atlantis, even going so far as to give its size, peoples, towns and sketches of its history.

It is mentioned by Mr. Le Plongeon, the celebrated American archæologist, in his book, 'Queen Moo and the Sphinx' that the Greek alphabet is a record in the Maya language of the destruction giving the date and some particulars of the catastrophe.

The Vedic Magazine.

NOTES AND NEWS.

The Jains rejoice at the unconditional release of Mahatma Gandhi. Gandhi and convey their heart-felt thanks to the Bombay Government for its kind action. The members of the various sects of the Jaina community are unanimous in praying for good health and long life to Mahatmaji.

Sri Mahavira Jayanti, the birth-day of Lord Mahavira, the 13th day of the bright half of Chaitra, comes this year on Thursday the 17th April. We hope that our brethren will celebrate the occasion in a pious and religious manner by spending the day in reading Sastras, observing vows and in distributing gifts of the four kinds, viz. sacred books, food, medicine and the gift of fearlessness.

We are glad to inform our readers that the Devendra Printing and Publishing Company Limited, which has D. P. P. Co. Ltd. been formed to commemorate the memory of the Late Mr. Kumar Devendra Prasad of Arrah and to publish the Sacred Books of the Jainas in English, Hindi, Tamil and Canarese, has now nearly disposed of 2,500 shares including those that were promised to be subscribed. As soon as the application money on these promised shares will be received, the company will proceed to allotment. In this connection we offer our sincere thanks to Sri Brahmachari Sital Prasadji for his great kindness in taking pains to travel along with our Editor Mr. C. S. Mallinath in Hyderabad, Deccan and Bombay and dispose of 1,000 shares of the Company. Without the Brahmachari's help the company could not have progressed to its present stage. Brahmachari is not merely *Jaina Dharma Bhushan*, ornament of the Jain Religion, but *Jain Samaj Bhushan*, an ornament of the Jaina community as well. He is not merely an ornament; He is more. He is like those gems (*Ratna*) which will ward off difficulties and diseases from troubling those who wear the gems. Without exaggeration it can be said that he is a good Doctor of the Jaina Community. He is able to diagnose correctly the disease spots in the body of the community and suggest suitable remedies. But alas! the Jainas are like the unwilling patients who shudder at the sight of draughts that will bring them sure relief if devoured.

He is one of those very few Jainas who advocate constructive measures for the betterment of the community. He welcomed the idea of establishing an Organised Central Jaina Press and Publishing House in the form of the Company. His deep-seated interest in the welfare and progress of the Company can very well be known from the fact that he imposed upon himself a temporary vow of abstinence from using four of the six *Rasas* of food until he disposed of one thousand shares. May his self sacrificing example inspire the Jainas to renewed life and activity.

*

*

*

Mr. Ratanchand Navalchand, Honorary Secretary of Seth Hirachand Gumanji Jain Charitable institutions, Hira Bag Dharmashala, Bombay writes :
 H.G. Jain Dharmashala, Bombay. 400 Dig. Jainas, 60 Sw. Jainas, 782 Hindus in total 1242 passengers took advantage of Hira Bag Dharmashala in February 1924 and 143 Dig. Jainas, 47 Sw. Jainas, 608 Hindus in total 798 new patients and 3281 old patients were treated in Ailak Pannalal Hira Bag Dispensary on a bare fee of one anna each if rich and quite free of charge if poor in February 1924.

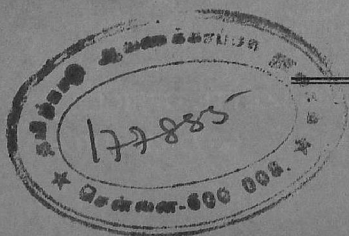
*

*

*

The Hon. Mr. C. Y. Chintamani, the Late Minister of Education and Industries, U. P. and Mr. G. M. Jaday, B. A. (Lon.) sometime Master of modern languages at the Grammar School Tilokchand Jain High School Indore. Manchester paid a visit to the Tilokchand Jain High School at Indore on 11th March 1924, and have expressed their impressions about the institution as follows.—

"We were very pleased yesterday to visit the Tilokchand Jain High School, a private institution founded in memory of his revered father by Rai Bahadur Kalyanmal Sahib, a wealthy and equally philanthropic merchant of this city. We are so glad to be able to say that the school is one of the best institutions of the kind we have seen. It is housed magnificently in a building that is extensive and well designed and very airy and is kept scrupulously clean, and with an extensive compound. We are sure, judging from the enthusiasm of the Head-Master for his work, from examination results and from all appearances that the Tilokchand Jain High School is one of the most efficient of schools. While we are glad to learn that a commerce class is likely to be opened at early date, we should like to suggest, if we may, that the arrangements may also be made to open a class in manual training. It is in the interests of the sound education as well as of the young men of the community in the existing situation that increasing attention should be bestowed on practical training of the hand and the eye. We are glad to know that a Boarding house is attached to the school but we hope that every effort will be made to provide accommodation for and to persuade a much larger number of students than at present to live under the discipline of their teachers. We would further suggest that there should be a school garden, the students themselves doing the bulk of the work. In conclusion we sincerely congratulate the able and devoted head master, Lala Chiranjilal Sahib Jain on the success of his admirable work, and express the confident hope that with the never-failing encouragement and generosity of its distinguished founder, the Rai Bahadur Sahib, the school will justify itself in increasing measure and grow from strength to strength. The school should be very proud of having the services of such a headmaster and under his efficient guidance and care the school should be raised to the status of a college without loss of time."



JE
Q3ms, nos 54,
N 24, 20.2

If you want to have A clear Understanding
of Jainism you should read

JAINISM

(in western garb, as a solution to life's great problems.)

WRITTEN BY

HERBERT WARREN.

Price Rupee one only.

AN OPINION.

Dr. H. Jacobi writes :—"The impression it (your book) made on me is a very favourable one. It gives an aspect of Jainism from the layman's point of view, and is an attempt to bring it closer to our mode of thinking. In this respect it will be very useful to the student of Jainism as a compliment to the usual descriptions of the Jain religion contained in quite a number of works by 'Yatis' from which he, as a rule, gets his notions about Jainism. Your book brings it home to the reader that Jainism is an ethical religion which is calculated to morally improve those who earnestly and intelligently obey its commands and how it fulfils this task."

Apply to :—

THE MANAGER,

THE JAINA GAZETTE OFFICE,

G. T. MADRAS.

