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THE JAINA GAZETTE

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ALL-INDIA JAINA ASSOCIATION.

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दिगम्बर जैन पुस्तकालय—सुरतद्वारा तैयार होगया है । इसके सम्पादक बाबू कामताप्रसादजी जैन उपसम्पादक “वीर” हैं व इसका संशोधन ब० सीतलप्रसादजी व बाबू चम्पतरायजी बेरिष्ठरद्वारा हुआ है तथा बेरिष्ठर साहबने तो इसकी भूमिका लिख दी है तथा यह ग्रन्थ स्वर्गीय कुमार देवेन्द्रप्रसादजीको सचित्र अर्पण किया गया है । ऐसे तो कई महावीरचरित्र प्रगट होगये हैं पण्तु जिसके द्वारा अजैन समाजपर जैनधर्मकी प्राचीनता व उत्तमताकी छाप पड़े व जैनधर्मका हिन्दू देश तो क्या विदेशमें भी प्रचार हो ऐसी शैलीका कोई भी महावीरचरित्र हिन्दी भाषा में आन्तक नहीं प्रगट हुआ था जिसकी पूर्ति इस ग्रन्थसे होगई है ।

यह कोई साधारण रचना नहीं है परन्तु यह कृति आधुनिक प्रामाणिक शैलीपर ऐतिहासिक व तुलनात्मक दृष्टिसे अतीव परिश्रम करके की गई है जिससे आधुनिक संसारमें जो “जैनधर्म तो बौद्धधर्मकी शाखा है व प्राचीन नहीं है” ऐसा भ्रम फैला हुआ है वह मिटकर जैनधर्मकी प्राचीनता व सर्वश्रेष्ठता सम्य संसारके समक्ष दृष्टिगत होगी ।

नामावलि हिन्दी व अंग्रेजी ग्रंथ जिसकी सहायतासे यह ग्रंथराज अतीव परिश्रमसे तैयार हुआ है:—

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इस ग्रंथ सूचीसे ही पाठक समझ सकेंगे कि नवीन ढंगपर इसकी रचना करनेमें लेखकने कितना परिश्रम उठाया है ।

अब इस ग्रन्थमें किन २ विषयोंका निरूपण किया गया है उसकी सूची पढ़िये—

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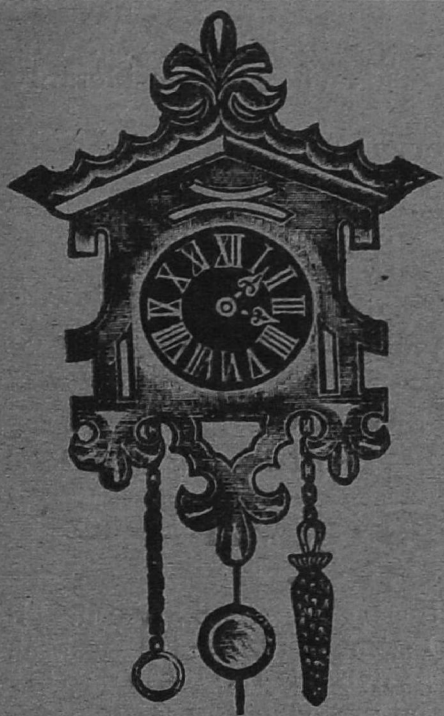
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तत्त्वार्थसार (सरल टीका) ४)	हितोपदेश मूल ॥॥) बागमालांकार (संस्कृत) ॥)		माषा पूजा संग्रह ॥=)	,, सार्थ ॥)
आराधना कथाकोष (पूर्ण-तीन खंड) ४)	लघु सिद्धांत कौमुदी ॥)	जीवंधर चंपू १)	पञ्चमेरु नंदीश्वर विधान ॥=)	
ज्ञानार्णव (योग व वैराग्यका ग्रंथ) ४)	अमरकोष दो प्रकारके ॥=) १=)		पंच परमेष्ठी पूजा १=)	चौसठ ऋषि पूजा ॥॥)
मल्लिनाथपुराण ४)	जातुखावलि ३=)	शब्द रूपावलि ३=)	पूजा विधान संग्रह १=)	सिद्धक्षेत्र पूजा संग्रह ॥॥)
प्रद्युम्न चरित्र (सरल कथा) ३॥)	सामायिकपाठ (मूल, भाषा, छन्द) -॥		वर्तमान चौबीसी पूजा (वृंदावन) १) व १॥)	
योगसार (टीका) १॥)	रक्षावन्धन कथा ३=)	दर्शन पाठ -)	,, रामचंद्र कृत ॥=), १॥)	
चारित्रसार १)	भाषानित्यपाठ संग्रह (१९ पाठ) १)		विद्यमान बीस तीर्थकर पूजा १)	
संशयवदन विदारण १=)	जैननित्य पाठ संग्रह (संस्कृत १६ पाठ) ॥)		तेरहद्वीप पूजन विधान २॥)	तत्त्वमाला १=)
विष्णु पुराण (टीका नवीन) १)	सरल नित्यपाठ संग्रह ॥॥) ॥॥=)			
अष्टाहृद (पं० जयचंदजी कृत टीका) १॥=)	षोडश संस्कार १=) १)	मौनव्रतकथा ३=) १=)	त्यागी व तीर्थोंके चित्र प्रत्येक -)	
अमितिगत श्रावकाचार (भागचंदजी) १॥=)	मत्तामर कथा यंत्र मंत्र सहित १॥) १॥=)		सम्मेदशिखर, गिरनार, चम्पापुरी, पावा-	
मूलाचार (मुनियोंके आचारका वर्णन) १)	जैन बालगुटका (ज्ञानचंदजीकृत) १=) दृ० १)		पुरी, पावा, रामटेक, मातकुली, मांगीतुंगी,	
सामायिक पाठ (जयचंदजी कृत टीका) १=)	आदिनाथस्तोत्र सार्थ १=)	वरुणाण मंदिर सा० १)	सोनागिर, पपौरा, मंदारगिरी, चन्द्रगिरी,	
क्रियाकोष (दौलतरामजी कृत) २॥)	संशयतिमिर प्रदीप ॥॥)	सुदर्शन चरित्र ॥॥)	गोमटस्वामी, १६ स्वप्न, मुनिशांतिसागरजी,	
,, (किसनसिंह कृत) १)	मोक्षमार्गका १० ची कहानियां ॥=)		मुनि अनंतकीर्तिजी, मुनि चंद्रभागरजी, ऐलक	
पंचास्तकाय १)	मद्रबाहु चरित्र ॥=)	धन्यकुमार चरित्र ॥॥)	पन्नालालजी, ब० पार्श्वनागर, मुक्तागिरी, त्यागी	
परमात्मप्रकाश १)	धनकुमारचरित्र (न्यामतसिंह) १॥)		सम्मेदन, कुन्धलगिरी, (कुठ २२ प्रकारके)	
बृहद् द्रव्यसंग्रह २॥)	बंगालविहारके प्राचीन जैन स्मारक १=)		ऊपर लिखे गए ग्रंथोंके सिवाय अन्य ग्रंथ,	
नेमिपुराण २॥) व ३) पार्श्वनाथ चरित्र २॥)	संयुक्त प्रान्तके १=)		छोटी २ पुस्तकें, मजन, पुनन आदिके ग्रंथ,	
प्रतष्ठ सारोद्धार १॥॥)	प्राचीन जैन इतिहास प्रथम भाग ॥॥) दृ० १)		माणिकचन्द ग्रंथमालाके सभी पुष्प व अन्यत्रके	
असहमतसंगम (हिंदी व अंग्रेजी) १)	सागरवर्मामृत (उत्तरार्द्ध) १)		छपे सब जगहके सब तरहके जैन ग्रंथ, अग्रजी	
आत्मानुशासन १॥॥)	धर्मचर्चा संग्रह ॥)	आत्मधर्म ३=)	व हिन्दी पुस्तकें हमेशा तैयार रहती हैं। किसी	
द्यानत विलास १)	इष्टोपदेश टीका १॥)	समयसार टीका २॥)	भी ग्रंथकी आवश्यकता हो, हमें ही ओर्डर लिख	
तत्त्वार्थसूत्र (सरल टीका सहित) १)	प्रवचनसार टीका (ज्ञानतत्त्वशीपिका) १॥)		कर मंगाली जिये। ग्रंथोंके सिवाय पवित्र काशीपीरी	
जैनार्णव (१०० पुस्तकोंका संग्रह) १॥)	मुठोचनाचरित्र ॥=)	समाधिशतक १॥)	केशर भी हमारे पास मिळती है, १) फी तोडा,	
क्षत्रचूडामणि सान्न्धार्य १॥॥)	महावीर चरित्र (छ टा, बड़ा) ३=), १॥)		कमीशन-एक साथ ९) के ग्रंथ मंगानेसे फी	
स्वामि कार्तिकेयानुप्रेक्षा (बागह मावना) ॥॥)	जैनकथा संग्रह (शील, दान, दर्शन कथा) ॥)		रु० -) कमीशन भी दिया जाता है। विशेषके	
गोमटसारजी (जीवकांड टीका) २॥) सं० १=)	धर्म परीक्षा ॥=)	अहिंसाधर्म प्रकाश (पूर्वार्द्ध) १=)	लिए बड़ा सूचीपत्र मंगाकर देखिये। पता-	
पमयसार नाटक (बनारसीदासजी) २॥)	जैन बालबोधक प्रथम भाग १) दूसरा भाग १=)		मैनेजर, दि० जैन पुस्तकालय-सुरत ।	
	,, तीसरा ॥=)	चौथा भाग १=)		

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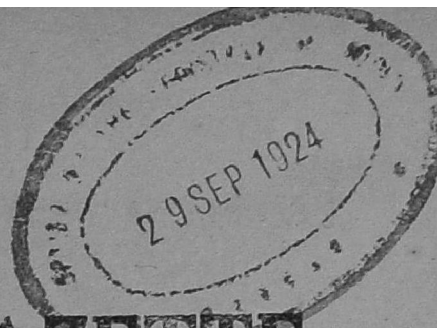
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"That best portion of a good man's life :
His little, nameless, unremembered acts
Of Kindness and of love."
—Wordsworth.

HIMSA

BY

Vadibha Kesari Pandit Makhanlalji Shastri.

This article on "Himsa" was translated by Babu Dhanendra Das from "Jinavani" for "The Jaina Gazette"

(Note.—Before rendering a literal translation, I give below the meanings of all the technical terms that have come into the original Essay one after another).

Kashaya—anger, pride, deceit and greed.

Yoga—the actions of thought, speech and bodily deeds.

Dravya Prana—the material substances being the causes of thought, speech, bodily deeds, the senses of touch, taste, smell, seeing, hearing, breathing, and those material substances that are binding down the Soul in the world—in any particular shape—for a particular period of time.

Bhava Prana—The spiritual force in a soul which works through the above ten pranas.

Pramada—subject-matters relating to women, relating to country, relating to kingdom, and relating to food, anger, pride, deceit, greed, the desire for the enjoyment of the pleasures of the five senses, excessive desire and sleeping.

Trasa Jiva—those living beings who have got more than one sense.

Sthavara Jiva—those living beings who have got only one sense, i.e., the sense of touch.

Bhava Himsa—the deviation from the true nature of Soul.

Dravya Himsa—the destruction of any of the Dravya Prana.

Arambha—the commencement of doing a work.

Hetu—a cause, or reason.

Lakshan—that Hetu which separates one particular object from a group of objects ; as the Lakshan of a Soul is the wisdom in it.

Avyapti—that Lakshan which does not cover all the objects of the same class. This is a defective Lakshan. As for instance to say that the Lakshan of an animal is its horns.

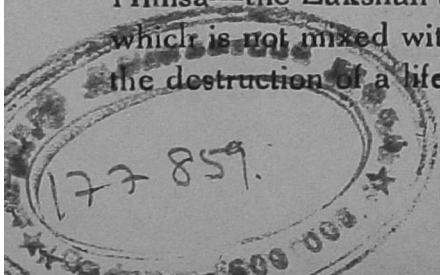
Ativyapti—that Lakshan which covers more objects than of the same class. This is a defective Lakshan. As for instance to say that the Lakshan of a cow is its horns.

Asambhava—impossible. This is a defective Lakshan. As for instance to say that the Lakshan of a fire is its coolness.

Muni—a naked Jain ascetic free from Bhava Himsa and Dravya Himsa.

Vitaraga—free from all thoughts of attraction towards, or repulsion from any object.

IN reality the destruction of Dravya Prana and of Bhava Prana by means of Yoga which is mixed with Kashaya is certainly Himsa. This is the chief Lakshan of Himsa that there should be a destruction of the Bhava Prana and of Dravya Prana by means of Yoga which is mixed up with Kashaya, either of one's own self, or of another, or of both. If we see minutely this Lakshan of Himsa, then it is obvious that a mere destruction of the life and the limb of any being is not Himsa ; but the Dravya Himsa preceded by Bhava Himsa comes under the category of Himsa ; in other words it can be said in this way that only Dravya Himsa cannot be called Himsa—the Lakshan of Himsa is not applicable there. If by Yoga, which is not mixed with Kashaya, only the mutilation of a limb or the destruction of a life can be said to be Himsa, then those gentle-



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men who have not the least idea of giving pain to any living being and who on account of Pramada and our defective vision may kill small living beings, they also should be found guilty of Himsa ; but they are not guilty, because they have not the least idea of committing Himsa ; and not even in the worldly affairs an innocent man—who might have killed a living being—is found guilty of an offence. The aim of a doctor is always that the sick person should be cured soon, and for his (the patient's) good, he (the doctor) makes operations on his (the patient's) body, but if it so happens that at the time of operation, by the careless use of the knife, the sick man dies, then the Doctor is never called the killer of that man. Therefore Himsa is called there only where with a previous intention a living being is killed. The killing of a living being with previous intention can be there only where there is Kashaya. If in Himsa the intention will not find a conspicuous place, or if in Himsa the Yoga mixed with Kashaya be not a cause for it, then a father keeping the good wishes for his son in his heart sends his son to school, and the son due to his ignorance does not like to go to read, and the father having punished and chastised the boy and having threatened his son sends him to school ; then in this case there being a painful thought in the mind of the son there is Bhava Himsa of the son ; but the guilt of this cannot be fastened to the father, because the intention of the father is not bad. In the same way if any true preacher threatens any immoral person with the intention of keeping him back from the immoral conduct, and complains of his bad conduct, and by this the thoughts of that immoral person may become painful, then that religious preacher is not found guilty of this. In the same way a Muni, who shuns all kinds of Himsa of Trasa and Sthavara Jivas and who takes every precaution for the safety of living beings and who by chance would kill a small living being, cannot be responsible for the Himsa. If any person with a good intention says harsh words to anybody, then the hearer of those words will have a painful thought ; but for this Bhava Himsa that harsh-speaker cannot be held responsible, because his intention is good. Therefore only Yoga is not the cause for Himsa, but when mixed up with Kashaya it is the cause for Himsa. Therefore the Hetu is given as the

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Yoga mixed with Kashaya. Wherever there is Yoga preceded by Kashaya, whether it be there Bhava Himsa or Dravaya Himsa, they both come under the category of Himsa ; or where there is no Himsa of another living being and one's thought is mixed with Kashaya, then there is Himsa of one's own self.

Himsa is divided into four general classes, (i) *Sankalpini*, (ii) *Virodhini*, (iii) *Arambhini*, (iv) *Udyogini*. Out of these four classes the greatest and the first of all to be avoided is the Himsa done with intention. Wherever an intention is made that I should kill this living being, or I may give pain to it, there by the presence of intention it is called intentional Himsa ; that is, the Himsa which is done with the intention of doing Himsa is called *Sankalpini Himsa*. Whoever has made up his mind to do this *Sankalpini Himsa*--whether he may be able to kill a living being or not--he will reap the bad fruits, the effects of the Himsa. And this is found in the world-politic also that whoever uses sword or club for killing others, (and those men may not have been killed by him) even then he is regarded by the British Government guilty of the same offence as the actual killer. This *Sankalpini Himsa* is the result of intense Kashaya, in as much as the nature of the Soul is to have compassion for all the living beings, then its intention of killing living beings is the indicator of great cruelty. That I should kill this living being, this idea cannot spring up without the cruel thoughts of the killer, therefore it is the duty of thoughtful men that first of all they should avoid this kind of *Sankalpini Himsa*.

Second, *Virodhini Himsa* is that where there is no intention of killing or giving pain to any living being, but if anybody comes to kill him first or to give him pain, then in protesting against that for one's own self-defence a living being may be killed. In self-defence where the assailant is killed there the intention is not for killing others, but for protecting one's own self. Thus in self-defence if any living being is killed, then this is caused only in protest, and so this is called *Virodhini Himsa*. Though in this kind of Himsa a living being is killed, and in *Sankalpini Himsa* also a living being is killed, yet there is a great difference between them as regards the intention. In *Sankalpini Himsa* the killer is full of cruel thoughts, while in *Virodhini Himsa* there is no cruel thought ; this is only an

action in self-defence. In Sankalpini Himsa there is the intention of killing, and in Virodhini Himsa there is not the least intention of killing, and this is done only (in protestation) to save one's own life. If any king attacks another king who is very just, then he will have to face the attack for his own safety and for the safety of his subjects ; and in this case many warriors will be killed, and so after taking the burdens of kingdom of ruling over the subjects this Virodhini Himsa is unavoidable. Therefore according to circumstances and one's own power it is the duty of every Soul to avoid Himsa.

Third is the *Arambhini Himsa* which is said to be caused by a house-holder's life in Arambha. Men leading a house-holder's life have to do certain works for the family ; without work a family-life cannot go on ; the use of water, washing the ground, cleaning the oven, sweeping the house, washing clothes, etcetra, in all these works there is Arambha ; and where there is Arambha there the presence of Himsa is indispensable. Therefore a layman cannot escape this Arambhini Himsa, but he can minimise this Arambhini Himsa. Those works that can be done with great Arambha can be done with less Arambha also ; that is, such works should not be done in which there should be great Arambha, or such Arambha should not be done in which there be any possibility of many living beings being killed. In this way a thoughtful man leading a family-life can avoid Himsa to a great extent. This is also essential that in performing any work a man should be very careful, as not to sweep the ground without looking at it carefully, not to thrash corn in the grinding-stone without wiping out the stone carefully ; otherwise a good many of living beings may be killed causing one to reap the bad effects of this carelessness ; therefore every work should be done with great care and attention.

Fourth is the *Udyogini Himsa* which is said to be caused by the house-holder in his exertions for his profession ; as for instance in storing grains for sale, in opening a mill, in running a shop, in cultivating a field, and so forth. In all these works the Himsa which is done is called Udyogini Himsa. In this kind of Himsa also one's object should be to commit as little Himsa as possible. In *Udyogini* and *Arambhini* Himsa there is no intention of killing

a living being, but Himsa is committed there. Arambha is made with an idea mixed with Kashaya, therefore the Yoga being mixed with Kashaya, the Lakshan of Himsa is applicable here also. Therefore one should avoid all the four kinds of Himsa. A layman avoids the Sankalpini Himsa altogether, and he should try to minimise other kinds of Himsa as well. Only a Muni avoids all the four kinds of Himsa, the Sankalpini, Virodhini, Arambhini and Udyogini. A house-holder can avoid Himsa of Trasa only, and he cannot avoid the Himsa of Stavara in that state of life, but he can keep himself aloof from the unnecessary Himsa through carefulness.

In reality not to come under the influence of love hatred etcetra, is called Ahimsa; and to come under the influence of love etcetra, is called Himsa. This is the essence of Jain doctrine. The deviation of a Soul from its pure natural condition is Himsa; the impure thoughts imply the idea of attachment etc., therefore the ideas of attachment etcetra is called by the name of Himsa. Opposite of Himsa is Ahimsa; therefore not to come under the influence of the ideas of attachment etcetra is Ahimsa. That is, Ahimsa is another name for pure thoughts. Those Souls whose thoughts are pure, free from Kashaya, are the observers of Ahimsa. The impure thoughts of a Soul is called Himsa. The pure thoughts of a Soul is called Ahimsa. Whoever wishes to give pain to another living being his thoughts become impure with love and hatred beforehand, and whether the other Souls may or may not be put to trouble, his thoughts having become impure he is held guilty of Himsa. Those whose conduct are good, that is those gentlemen who take every precaution in doing all the works, and those who do not come under the influence of love, hatred etcetra, and who might kill a living being, are not held guilty of Himsa. In Jain Siddhanta (religious book) the Lakshan of Himsa is said to be the destruction of a life by Yoga mixed with Pramada. Before destroying a life the qualification is given as Yoga mixed with Pramada: this qualifying Hetu is given to make the Lakshan of Himsa applicable, being free from the defects of *Avyapti*, *Ativyapti* and *Asambhava*. From this phrase "Yoga mixed with Pramada" it is proved that

where there is no Pramda-Yoga and a living being is killed, there is no Himsa ; and where there is no destruction of a living being but the Pramda-Yoga is there, there is Himsa. A doubt can arise that unless both the conditions are fulfilled, the Lakshan of Himsa will not be applicable. Where there is Pramada and no destruction of life, there also it is said that Himsa has been committed ; but according to the great Acharya, Sri Umaswami "*Pramalla Yogal Prana Vyaparopanam Himsa,*" there should be Pramad-yoga as well as the destruction of life. In its reply it should be understood that wherever there is Pramad-Yog, and there is no destruction of life, there is destruction of Bhava Prana. He whose thoughts are mixed with Kashaya, destroys his own Bhava Prana ; whether he can destroy the Dravya Prana of his ownself or of another afterwards, it is immaterial. Therefore the true Lakshan of Himsa is Pramad-Yoga. Therefore the author of the Shastra says that those who are not under the influence of love and hatred and who take every precaution in their works, and who can ignorantly kill any living being, then they whose thoughts are free from Kashaya cannot be held guilty of Himsa ; because, there is only destruction of life and there is no Pramad. Therefore Himsa is only there where there is Pramad. Therefore a Muni is always with the thoughts of a Vitraga, he is very careful in walking and in all his actions, and in this condition if he destroys any living being then he is not responsible for Himsa ; that is his thoughts are not for committing Himsa, they are *Vitraga*, and he takes every care in his actions. Wherever these two conditions are fulfilled there can never be Himsa. Where there is Pramad mixed with thoughts of love and hatred there is Himsa, whether a living being is destroyed or not. Therefore only the destruction of life is not Himsa, but Pramad mixed with Kashaya is Himsa ; because being full of Kashaya a Soul kills himself first, and afterwards he may kill others or not. He first destroys his own real nature, because the nature of the Soul is not Kashaya. Had the Kashaya been the real nature of the Soul, then in the ways of progress there should be a respective increase in the Kashaya also but what actually happens is quite against this. Therefore it is proved that *Kashaya is not the nature of the Soul*. This Kashaya

is done by means of material substances; had it been the nature of the Soul, then it would have been found always with the Soul. As a man who takes fire in his hand and throws it upon another person, will have his hand burnt first whether he can burn another man or not so those who have got Kashaya destroy the real nature of their own Soul first, and whether they can be able to destroy other living beings or not is another matter.

DECREASING JAIN POPULATION.

The following statement shows the decreasing Jain Population as per Imperial Census Report of 1921 as compared with that of 1911 in the different Provinces of India :—

Name of the Province.		Jain Population in 1911,	Jain Population in 1921.	Decrease or Increase
1.	Rajputana Agency	332397	279722	- 52675
2.	Bombay Presidency	489952	481650	- 8302
3.	United provinces	75427	68111	- 7316
4.	Central India	87471	83337	- 4134
5.	Hyderabad Agency	21026	18584	- 2442
6.	Ajmere-Merwara	20302	18422	- 1880
7.	Madras	26995	25493	- 1502
8.	Punjab and Delhi	46775	46019	- 756
9.	C. P. and Berar	70256	69794	- 464
10.	Baroda State	43462	43223	- 239
11.	Others	3443	2020	- 1423
12.	Bengal	6206	13376	+ 7170
13.	Mysore Agency	17630	20732	+ 3102
14.	Assam	2398	3503	+ 1105
15.	Behar and Orissa	4440	4610	+ 170
Total for India		1248182	1178596	- 69586

The above figures reveal the exact state of affairs as regards the numerical strength of the Jain Population in India in 1921. The Rajaputana Agency having a Jain Population of 3,32,397 in 1911 is alone responsible for a decrease of 52,675 Jains and Bombay Presidency containing the Jain Population of 4,89,952 in 1911 accounts for a loss of 8,302 Jains in 1921. Most of the other provinces lost 8,609 Jains thus the Jain Community as a whole lost 69,586 Jain Souls between 1911 and 1921. It is also interesting to note from the following figures as to how the Jain Population is diminishing during the last thirty years as per Imperial Census Reports of British India :—

Between 1891 and 1901 The Jain population decreased by 5.8%.

„	1901	„	1911	„	„	6.4%
„	1911	„	1921	„	„	9.4%

One would be quite astonished to learn that a Community like the Jains who are strict vegetarians and live on *Salvik* food should lose continually in most of the Provinces in India their fellow brethren in every decade : and it is feared that owing to this positive proof of decreasing Jain Population in these last thirty years' time will come when the question will arise as to whether the Jain Community will be placed among the list of the "dying community." It is evident that on account of the prevalence of plague, Influenza and other pestilences in India during the last decade, the Jains have succumbed more heavily than any other community in India. It has been a matter of satisfaction that there have not been converts into Hinduism during the last ten years as per Imperial Census report ; yet the facts described above should be deplored and such an important problem ought to receive the serious attention of the Jain leaders for the beneficial activities of the Jain community. In these days of progress and civilization mere orations and writings are of no avail in uplifting the Jain community. It is all very well to evoke momentary enthusiasm by parisads, processions and volunteers in uniform but these demonstrations will serve no useful purpose unless they contribute to the mitigation of this huge evil, of decreasing Jain population, Poor physick, a host of young widows and

absence of elementary knowledge as regards sanitation in connection with every-day life upon which health and even life depends are the chief causes of supreme importance to grapple with, which contribute to the diminution in the numerical strength of the Jain community. The attention of the Jain Yuvaparisad is drawn to discharge their sacred duty towards the Jain Community and solve this most important question which stares in the face of all thinking Jainas.

NAROTAM B. SHAH.

SARMAD, SAINT AND MARTYR.

IN an unpretentious pamphlet of less than thirty pages, Agha A. Rasul Q. Malool has translated into English the beautiful poem by Maulana Abul Kalam Azad entitled "the events of Sarmad Shaheed (the Martyr)." According to the Maulana, Sarmad was probably an Armenian Christian of Kazhan. He changed his faith to Mahomedanism. He is said to have been perfect in sciences, learning and Arabic. His original profession was trade in the pursuit of which he came to India. Persian travellers in those days came to India by way of Sind. At the city of Thut, Sarmad met a Hindu boy, and, as a consequence, the whole course of his life was changed. It is not easy to follow the highly imaginative language of the poem, but it seems that Sarmad turned his back upon worldly life and became a follower of Truth through the door of Love. In the words of the translation, the Laila-like sight of the Hindu boy made Sarmad "Majnoon." Sarmad became a Sufi. He went about naked and found his way to Delhi during the last days of Shah Jehan's reign. Maulana Abul Kalam Azad pays a heartfelt tribute to Dara Shikoh, himself a mystic, "who had put off the distinction of the temple and the mosque in the quest of his object, and with as much submissiveness as he used to hang his neck before Muslim darweshes, the same faith he used to have with Hindu saints." Here follows a beauti-

ful couplet which expresses the Maulana's own faith, "The lover is equally ruined by Islam as by Infidelity. The moth does not distinguish the light of the temple from the light of the mosque." At Delhi, Sarmad became intimate with the heir to the Emperor, Prince Dara Shikoh, but when Dara was slain and Aurangzeb came to the throne, he began to be subjected to much persecution by orthodox bigots. He was dragged before the Head Cadi who put to him questions on Islamic Theology, but Sarmad unconcernedly answered in a verse. The Cadi reported to Aurangzeb that Sarmad was guilty of blasphemy. He was summoned before a meeting of the Ulema who wished him to be executed on the ground that nudity was against Islam. But the shrewd Emperor told the Ulema that "mere nudity cannot be a reason of execution," as Aurangzeb knew that Sarmad had thousands of disciples in Upper India and the Deccan and that there would be a great upheaval if Sarmad was killed on such a pretext. Sarmad was in the habit of repeating only the first part of the Kalma "There is no God," omitting the rest, "but Allah and Mahomed is his Apostle." He was asked by the Emperor to repeat it and as usual he repeated only the first part. Upon this there was a clamour, but he calmly replied. "Till now I am absorbed in negativity, and have not reached the stage of positiveness; it will be a lie, if I repeat "but God"; and why should that come on the tongue which is not in the heart?" He was ordered to be whipped, but as that did not bring about repentance, sentence of death was passed on him. Next day when he was taken to the place of execution, he looked at the hangman with his sword drawn and said with a smile: "May I be sacrificed for thee, come on, come on, as I recognise thee well, in whatever form that thou cometh." Valla Daghistini states that they beheaded him to the South of Jama Masjid and buried him in the same place in the third year of Aurangzeb's reign. The Maulana quotes the verses. "Whenever thou has to pass by my grave ask for encouragement for it would have been the pilgrimage of the free thinkers of the world." This is a most inspiring book and we are obliged to the translator for making it available to the English-reading public. Maulana Abul Kalam Azad has in this book exhibited not only Sarmad's

lofty idealism but also his own, equally lofty. Hindu-Moslem unity has most chances of being attained if there were larger numbers of both communities who dwell in the high moral and spiritual air of Sarmad and the Maulana.—*Indian Social Reformer.*

THE STORY OF SANTHANI. *

சந்தனை யென்னு மாதர் சாரணர்க் கண்டு முன்றில்
வந்தனை செய்து பேணி வரகுநீர்ப் புற்கை யீந்தா
ளிந்திர ருவந்து நோக்கி யெல்லையில் செம் பொன்மாரி
அந்தரத் தமர ரார்ப்பச் சொரிந்துவந் தருச் சித்தாரே.

Santhani was the daughter of Cheda Maharaja and she was highly accomplished and beautiful in the prime of her youth. Once a Vidyadara took her away from the royal palace but fearing his wife's undesirable remarks and behaviour he left the charming princess in a forest and went his way. Under these unfortunate circumstances a hunter found her and after sometime sold her to a Vaishya named Vrusha Sena at Kausambi in the Kingdom of Vatsa. The Vaishya was a good-natured and pious man. He realised within himself that the girl must belong to some highly respectable family. Therefore out of inordinate sympathy for the hapless girl, he treated her with extraordinary kindness and loved her as one of his own daughters.

But soon, as ill-luck would have it, the Vaishya's wife entertained a suspicion that her husband was criminally intimate with Santhani and attributed his fondness for her to the same cause. Thereupon she cherished a deep hatred for the princess and ill-treated her in a hundred several ways. From that unfortunate day Santhani was given the meanest kind of food, was chained in her legs, was dressed in the poorest rags and was kept in the worst quarters of the stable belonging to the house.

It was in those days that the advent of Bhagwan Sri Mahavirawami was announced in this city. Having heard of this

* This is one of the many stories that is found in a famous Tamil classic called the "*Nari Virutham*" which is translated into English and is now in the press to be published by the Jaina Gazette Office, Madras.

happy news Santhani very strongly desired that she must also give a hearty reception to the divine Lord. Momentarily enough, to her in-expressible joy, with this very thought, the poorest food before her changed into the choicest nectar. Her rags became the richest and cleanest apparel, Her dishevelled hair shone with fresh beauty and lustre. The iron chains dropped down of their own accord. Her earthen vessel metamorphosed itself into a gold dish. In short all about her, including herself, bloomed with tenfold charm, splendour and grace. Her feelings of joy and thankfulness knew no bounds. Thereupon she welcomed the Lord in accordance with the nine rules * enjoined in the Jaina scriptures and with great devotion offered him the food given for her (which by this time had become the sweetest ambrosia). As immediate consequences of the divine efficacy of this *Satpatradana* she was liberated from her miseries and five great wonders were witnessed forthwith. Thus the Indras became highly joyous and poured down a rain of gold, and the gods sounded the *Deva Dunthubi* (the elegant music of the gods in honour of the Arhats), wafted an odorous breeze, showered on her fragrant flowers and praised her in all warmth and joy.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

(Continued from page 116 of Vol. XX. No. 5).

Sutra, 41.

There is no Soul, differing in nature from the gross elements : this is an instance of the Fallacious Minor Term where the Major Term is Opposed to Direct Perception.

* Nine rules observed in offering a *dana* to an ascetic or a muni are these:—(1) The person who gives the *dana* goes and receives the ascetic (2) He points out a pure spot for sitting. (3) He washes the ascetic's feet. (4) He performs puja to his holy feet. (5) He kneels and worships him. (6) He offers *dana* with the utmost purity of mind, (7) speech and (8) body. (9) The purity of the *Danvya* given as food.

Commentary.

Direct Perception tells us that there is a Soul over and above our material body which is constituted of the elements of Earth, Water, Fire and Air. The proposition stated above is contradicted by direct perception, just as the proposition 'fire is not hot' is contradicted by actual sensation.

Sutra, 42.

There is no Being omniscient or completely passionless ; this is an instance of the Fallacious Minor Term where the Major Term is Opposed to Deductive Inference.

Commentary.

That which is a defect or a privation is capable of being removed e.g. the mud or dust collecting on a gold ornament can be removed. This leads us to the conclusion that if the obstacles to omniscience or passionlessness be made to subside in a man, he can be omniscient or a passionless being. This is a truth established by reason (Anumana) and the proposition stated above being opposed to it is fallacious.

Another instance of such a fallacy would be to argue : ' Sound is not subject to modification.' Because it is opposed to the argument : ' Sound is subject to modification ; because it is a product.'

Sutra, 43.

A Jaina should take meals at night ; this is an instance of the Fallacious Minor Term where the Major Term is Opposed to the Authoritative Saying.

Commentary.

There are authoritative texts in the Jaina Scripture to the effect that a Jaina should never eat at night. Accordingly, the proposition stated above is fallacious, being opposed to the matter of such texts. Another 'instance of such a fallacy would be to argue that a Jaina should always long for enjoying other people's wives.

Sutra, 44.

Knowledge and its object are not real ; this is an instance of the Fallacious Minor Term where the Major Term is opposed to Public understanding.

Commentary.

All people feel that the *Pramanas* are real and that through them we are enabled to determine truth. Hence the proposition stated above is Fallacious as it is opposed to the intuition of all people.

It may be asked : Is this Public Understanding right knowledge (*Pramana*) or wrong knowledge (*A-pramana*) ? If the latter, then a proposition cannot be called fallacious if it is opposed to that. If the Public Understanding be a *Pramana*, is it something over and above Direct Perception (*Pratyaksha*) etc ? This is impossible because, as already stated, the *Pramana* is either *Pratyaksha* or *Paroksha*. If the Public Understanding is included in either the *Pratyaksha* or the *Paroksha*, then the fallacy in connection with the Public Understanding cannot be a separate Minor-Term-Fallacy as it may be conveniently included in the Minor-Term-Fallacy in connection with the *Pratyaksha* etc. The commentator notes that this contention is not unsound ; but that the Fallacy with reference to the Public Understanding is separately mentioned here for the sake of clearness,

Another instance of such a fallacy is : The Skull-bones (of a human skeleton) are pure things ; because they are the parts of an animal's body ; like a conch-shell, an oyster etc.

Sutra, 45.

There is no *Pramana* (source of knowledge) to determine the *Prameya* (the object of knowledge) ; this is an instance of the Fallacious Minor Term where the Major Term is opposed to One's own statement.

Commentary.

One who does not admit the validity of any of the *Pramanas* cannot even expect that his own words can express his intention ; accordingly, he ought to remain silent always. For, if he utters—— 'There is no *Pramana* to determine the *Prameya*',——his utterance would be based on the acceptance of the validity of his own words ; and thus his contention would be falsified by the fact of his own uttering the words. Accordingly, the proposition stated above is fallacious.

Another instance of such a fallacy would be to say. "I am always a silent man."

It may be noted here that although One's own statement comes under *Sabda* or Sound and is practically included in the Agama-Pramana, a fallacy corresponding to it is separately mentioned here for the sake of clearness.

Besides the Minor-Term-Fallacies, noted above, there are three other such fallacies. 1. There is the fallacy where the Proven is opposed to Recollection (*Smarana*). "That mango-tree is devoid of fruits,"—This argument will appear as fallacious to one who correctly remembers that that tree bears fruits. 2. There is the fallacy where the Proven is opposed to conception (*Pratyabhijna*). If there are two things which are *similar* and if one mistakenly attempts to prove that they are *identical* his argument will be inconsistent with the conception of one who knows that they are *only similar* and not *identical*. 3. There is the fallacy where the Proven is opposed to Induction (*Tarka*). One holds that the fact that one who is the son of some (given) person must be necessarily green-black is a valid proposition of general application (*Vyapti*). Now, this proposition of that person is a fallacious one,—opposed as it is to the fact of valid Induction,—that one who is the son of a vegetarian mother is green-black.

Sutra, 46.

An upholder of the theory of possibility says that Things, e.g., a pitcher etc. are eternal or that they are non-eternal; this is an instance of the Fallacious Minor Term where the Proven is *undesirable*.

Commentary.

This is the third and the last form of the Minor-Term-Fallacy (*Pakshabhasa*). It consists in asserting a relation between the Minor-Term and the Major-Term which is *undesirable* (*Anabhiprita*). For example, if a Jaina,—the fundamental principle of whose metaphysics is to attribute seemingly contradictory attributes to the one and the same thing,—says that things are eternal, leaving out of consideration the aspect of their non-eternity, or that they are non-eternal, leaving out of consideration, the

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aspect of their eternity, he would be committing a fallacy of the above kind.

A similar instance of a fallacy would be in the case of a Tathagata to say 'Sound is eternal.'

The above are the three forms of the Minor-Term-Fallacy. According to some logicians, other Minor-Term-Fallacies are,—

1. *Aprasiddha-Viseshana*, i.e., a fallacy where the Major-Term is not well-known.

2. *Aprasiddha-Viseshya*, i.e., a fallacy where the Minor-Term is not well-known.

3. *Aprasiddhobhaya*, i.e., a fallacy where both the Major and the Minor-Terms are not well-known. The Jaina logicians refuse to include these three within the Minor-Term-Fallacy. As regards the first, they urge that the Proven must not be a well-known fact in any case; for a known fact cannot be looked upon as the Proven,—the fact, to be proved. Hence the first is no fallacy; it is rather, a characteristic of the Proven. As regards the second, the Jainas point out that the Minor-Term in an argument can never be an undetermined fact. One may understand the nature of the Minor-Term at least in imagination (*Vikalpa*) and may well go on with the argument. Hence there cannot be a fallacy of the second type. And thus, there is no fallacy of the third kind.

(To be continued).

THE SHAPE OF THE EARTH.

Views of a Flat Earth Theorist.

The earth is plate-shaped, flat, stationary, and does not rotate. It is 10,000 miles from the sun not 93,000,000 miles.

The Pole Star is admittedly a fixed object, but is also 10,000 miles from the mother planet, instead of the present estimate of 365 million miles.

These are only a few of the theories which Mr. W. Edgell, an English scientific research specialist, had adduced from 50 years' study, (says the "Westminister Gazette"). He is attempting to

ecure the co-operation of the Government in giving a demonstration before the Astronomer Royal, Sir Frank Dyson, and Mr. G. Bellingham, his London assistant told the "Westminster Gazette" something of Mr. Edgell's claims.

He asserts that Galileo's rotation theory, introduced in 1639 on which all modern ideas of the earth are based, is quite wrong, that Sir Newton's law of gravitation is a myth.

"It would be impossible," said Mr. Bellingham, "to view the stars and the sun and the moon if the earth were rotating on its axis at 18 miles per second and round its orbit at 150 miles per second.

Mr. Bellingham referred to the "Westminster Gazette" announcement regarding an international conference of geographers to decide as to what extent the earth is flat.

ASTRONOMERS DOUBTFUL ?

"As the conference is being held under the auspices of the Royal Geographical Society," he said, "it is obvious that astronomers are really doubting the accuracy of the long-accustomed theories."

Just as simply as Newton discovered the force of gravity by the apple falling on his head so does Mr. Edgell dispose of the theory.

"There being no air pressure," said Mr. Bellingham, "it is merely a matter of air buoyancy. Things heavier than the air naturally fall to the earth, and vice-versa."

Practically only one thing will Mr. Edgell admit—that astronomers are able to foretell future happenings in regard to "astral motion."

Mr. Edgell's first doubts were raised as a schoolboy, for, having been taught the accustomed theories, he could not understand why his kite would fly if the earth rotated at such a terrific speed. The answer given was that the atmosphere also travelled, but Mr. Edgell dismisses the idea as ridiculous.

— *Englishman*, 21—5—24.

AN IMPORTANT NOTICE TO OUR SUBSCRIBERS.

At the outset we wish to thank our numerous subscribers in all parts of the world for their continuous patronage of the Jaina Gazette. Some of our subscribers who could not pay their subscriptions every year, asked us not to stop the Gazette saying that they would send the subscriptions in due course. But now the arrears have become much and subscriptions for even 3 years i.e., to the extent of Rs. 9/- and more are due from some subscribers. Since our Gazette has no permanent source of income from any fund or capital it depends for its existence mostly on its subscribers. We sent the bill of arrears last month and some have remitted their dues per M.O. To the others we are despatching V. P. P.'s to the extent of their arrears plus the subscription up to the end of December 1924. We earnestly request our subscribers to kindly accept the V. P. P.s., and thus patronise the Jaina Gazette and thereby earn the *Punya* for aiding the cause of *Jaina Dharma Prabhavana*.

It may be that some of our subscribers may not find it convenient to accept the V. P. P., on the day of its presentation, on account of pecuniary circumstances. But in such cases the Post office may be asked to keep it for a week or two till they can accept the V. P. P. Or if any subscriber thinks that the amount of the V. P. P., is more than his dues then he can ask the Post office to keep it for about 10 days and in the meantime can write to us for explanation. We are glad to say that some of our esteemed friends have actually done so on several occasions. We desire to point out that an abrupt refusal of the V. P. P. will cause some loss to the Jaina Gazette, which is indirectly a loss to the community. Now-a-days when V. P. P.'s have to be registered, if they are refused the Jaina Gazette office loses 3 annas on every V. P. P.

In this connection, we have to say that such of those who do not want to subscribe for the Gazette will do well to inform us then and there and not wait to refuse the J. G., till it goes to them in the likeness of a V. P. P. We are sadly amused to come across some stray instances where throughout the year the gentleman continues to receive the Gazette while the V. P. P. copy alone returns with endorsements in English or in vernacular such as "Do not want.", "Cannot make out anything", "I do not know English" and "Returned to sender at Madras." There was a singularly funny incident of a subscriber who refused the V. P. P.,

with the endorsement, "The addressee not in town" duly signing his name legibly by the side of the remark.

Apart from these instances we are glad to say that most of our subscribers will kindly accept the V. P. P. Moreover there is no reason for refusing the V. P. P's. since all of them are intended to recover the arrears and the current subscription for 1924. We are *not getting the subscription for 1925 in advance along with this.* Hence we beg leave to point out that the refusal has no meaning.

In our bill sent last month we have notified Rs. 4-8 as due from some subscribers who had paid subscription in 1923. These gentlemen paid their subscriptions last year for the period July 1922 to June 1923. The present amount of Rs. 4-8 includes the subscription of Rs. 3 for January to December 1924 plus Rs. 1-8 for the half year June to December 1923. Our subscribers may remember that the Jaina Gazette is being published in Madras from July, 1919. Since then we have been collecting the subscription from July of one year to the June of next year. Since it has led to some confusion in the minds of some subscribers we have made the period of the subscription to be coextensive with the period of each Volume of the Jaina Gazette as well as with the Calendar years. Hence it is we have charged Rs. 1-8 as arrears (for the half-year July to December 1923) to the account of such subscribers whose subscription terminated with June 1923.

Under all these circumstances we make an earnest appeal to our generous hearted subscribers to kindly accept the V. P. P's. sent along with this Journal but under separate cover. Before any gentlemen would refuse the V. P. P. we would request of him to kindly think over the matter twice and then do so if necessary in spite of all our entreaties.

May Bhagwan Sri Mahaviraswami bless all our numerous constituents with long life and prosperity. May the *Sasana Devas* Guard our thoughts and guide our actions. May the *Nirakshari Vani* be immortalised through the Jaina Gazette which carries the Torch of Love, Light and Learning to the distant corners of the globe so that peace and goodwill may reign supreme in the Universe.

The Manager,
THE JAINA GAZETTE.

NOTES AND NEWS.

Jain Population :—Elsewhere we publish an important article on "Decreasing Jain Population" by Mr. N. B. Shah. Out of a total decrease of 69,586 the Rajputana agency alone has contributed to the decrease to the extent of 52,675. Therefore the causes of the decrease is to be sought for in Rajputana itself. There is one explanation to be submitted for this abnormal decline of the Jaina Community alone, of which we wrote at length on the eve of the census-taking in our January number for 1921, (see page, 39.) We hope an extract from the same will throw much light on this seemingly insoluble question. In the course of our editorial notes we observed that;—

"At a time when there is so much talk about communal reforms and communal representation it is quite necessary for us to know the exact numerical strength of the entire Jaina community residing both in the Provinces and States. It has been seen during the past census and on even previous occasions that the census reports returned by the enumerators are not in complete accordance with reality. The following observation of Mr. E. A. Gait in the *Imperial Gazetteer of India* goes to corroborate our assumption. Says he :—

"It is very difficult in practice to distinguish between Hinduism and some of the other indigenous religions of India. * * * The procedure in individual cases thus depended on the personal predilections of the enumerators and the varying extent to which, in different parts of India, ceremonial uncleanness is held to conflict with a man's claim to be considered a Hindu. Jainism, again, is generally recognised as a distinct religion; but in certain parts the Jains themselves strongly assert their claim to be Hindus, and some of them were doubtless thus entered at the Census."*

"Therefore the census report is bound to contain, sometimes inaccurate and misleading facts and figures. Thus the number of Jains in India is found to be decreasing every decade when there is a considerable growth of population in India at the same time according to Census reports. We little understand the cause of this decrease and are only led to think with Mr. W. Crooke that "This (tendency to decrease) is more nominal than real, as there seems to be a growing disposition among them to describe themselves as Hindus."** Without entering into a discussion of this "growing disposition" let us only say that if this tendency grows on, which God forbid, the Census Department will be relieved of the trouble of allotting a column to an Indigenous religion of India, within a few decades. Then the antiquarians will say of the Jains what they say of the Buddhists to-day that "they have disappeared from the land of their origin.

* See Imperial Gazetteer of India, New Edition, Vol. I p. 471.

** See Imperial Gazetteer of India, New Edition, Vol. I p. 416.

"We hope that such a fate will not befall this harmless community at any time.

"The coming Census will be taken in March 1921, And in order to reap the full benefit of that department we would request all the members of the Jaina Community in all parts of India to report themselves pre-eminently as Jains and then if asked, mention their caste names peculiar to different localities of India. The prefixes and suffixes added to their names, such as Aiyas, Iyers, Nainars, Mudaliars, Chettiars, Lals and Babus are generally misleading since such names are to be found among the Hindus also. Therefore we would suggest that even when they mention their names they may suffix the word "Jain" to their own personal names. This would help the Census enumerator a great deal which ultimately will result in an exact report of the numerical strength of the Jains of India."

We have nothing to add to what we have already said on the point in question. We still believe that the decline in the numerical strength of the Jains all over India in general and Rajputana in particular is "more nominal than real." In Rajputana we find a number of caste names such as Oswals, Aggarwals and others which are quite common to both Hindus and Jains. These are misleading to the enumerators.

Again there are hundreds of Jains in several remote villages who do not know what to say about their religion. As a matter of fact we are aware of an uneducated Jain who declared himself in a civil court to be a "Jain by caste and shiva by faith." These anomolous instances are entirely due to want of education among the Jains.

In the midst of the over-whelming numbers of their Hindu brethren some Jains do not find it "diplomatic" to report themselves as Jains. To such men we should say that it is a fortune to be born a Jaina and it is a pride to declare oneself to be a Jaina.

Therefore even to remedy the disease of the decline in Jaina Population we have only one prescription to offer, namely, the preservation and propogation of the Jaina Sacred Literature in the several languages of the world. Once we achieve this, we secure the Golden Key that will ope alike the doors of communal prosperity, increased population, social solidarity and political emancipation.

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The Jina Kanchi Mutt :—We are extremely sorry to hear about the sudden and shocking demise of His Holiness the Lakshmisena Bhattarak of the Jina kanchi Mutt. He was the ablest of the Pontiff's of the Tamil Mutt for the last one century and during his regime the wealth of the mutt increased enor-

mously. The Bhattarak had a great love for architectural edifices and he used to visit many of the important and beautiful temples in Conjeevaram and other places until at last he determined to build a big temple on a large scale embodying all the fascinating designs in architecture and sculpture. He began the temple three years ago in his own capital at Chittampur, Gingee Taluk (S. A. Dt.). It is said that he has already spent nearly 4 lacs of rupees on this grand edifice. But the construction is not yet over when to our great sorrow, he died suddenly on 3rd July, 1924. It is to be hoped that his successor in the pontifical seat will finish the temple as soon as possible. Since the late Bhattarak died without appointing his successor, the responsible work of choosing a suitable candidate for this important office has fallen on the shoulders of the Tamil people.

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We are glad to offer our hearty congratulations to our distinguished Kulabhusana, Danvira Rai Bahadur Seth Kalyan Malji on his being honoured with the title of "Rajyabhushan" by the Indore Raj. It goes without saying that it is a highly deserving honour done to our munificent Sethji of Indore.

We also congratulate Messrs Nemi Saran Jain B. Sc., LL. B. and Mr. Kanchedi Lal Jain on their election to the U. P. & C. P. Legislative Councils respectively. No less joy we feel on account of the election of Lala Narayan Das Jain to the Legislative Assembly at Delhi.

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The Ponnur Hill :—Some of our Jaina brethren have asked us to convey their heartfelt congratulations to Babu Dhanendra Das on his unique *Dana* namely the starting of Shri Kunda Kunda Ashram at the foot of the Ponnur Hill. They have enquired of us as to the distance of the Ponnur Hill. Therefore for general information we desire to say that communications to Mr. Das may be addressed to, "Shri Kunda Kunda Ashrama, The Ponnur Hill, Wandiwash. P. O. (North Arcot District.)"

To go to the Ponnur Hill from Madras one must take a ticket to Acharapakkam Railway Station on the S. I. Ry. line. The Railway fare is Rs. 1/8 per III class, in Mail Train. After this 3 hrs. journey, the pilgrim will find motor bus for 18 miles to Wandiwash and from there 5½ miles, journey in Jutka will take him to the foot of the Hill.

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The Girdharilal, Piyaarelal Jain Educational Fund, Delhi, offers this year four more scholarships to the students reading in the colleges, of the maximum value of Rs. 20. per mensem

Application forms can be had from the Secretary, Mr. Adishawar Lal Jain, Kalyan Lodge, Simla, till the 31st August 1924.

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134 Dig. Jains, 14 Sw. Jains, 530 Hindus in total 678 passengers took advantage of Hira Bag Dharmashala in June 1924 and 78 Dig. Jains, 31 Sw. Jains, 504 Hindus in total 613 new patients and 2528 old patients were treated in A. P. & Hira Bag Dispensary on a bare fee of one anna each if rich and quite free of charge if poor in June 1924.

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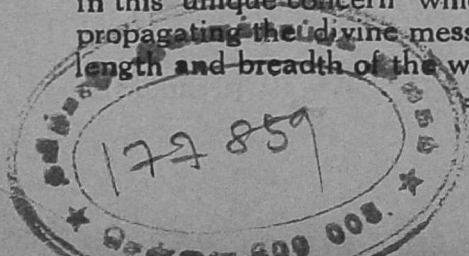
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A flat and Stationary Earth: The Research Specialists in Astronomy have already begun to doubt the tenability of the current theories regarding the shape of the World. As can be seen from a cutting on this topic in this issue we find that Mr. W. Edgell believes that the Earth is flat and stationary. But the Jaina thinkers have told, out of their infinite knowledge, thousands of years ago that it is the sun that revolves round the World and not vice versa. They have also told us that there are two suns and two moons which also will be scientifically proved in due course. We always believe that Jainism is truth; that Jainism is a Science and therefore Jainism is infallible. If we cannot accept any portion of it the defect is in us, that we do not understand it rightly. For example, the theory of life in plants so startling to modern minds is an old old theory in Jainism on the basis of which so many principles of conduct for Jaina laymen and munis are prescribed.

The Jaina Agama is the word of *Sarvagna* and every word of it is true to the core. Only we must interpret it correctly. In this connection we are glad to say that an educated and rich Jaina friend of ours who has got full faith in the infallible word of the *Jina* hopes to even prove to demonstration with the aid of an apparatus the truth of Jaina Astronomy.

Therefore all that the Jains have to do now is to publish their sacred literature in the several languages of the World so that the people at large can see for themselves as to "What is Truth" and "Where is Truth." It is only to further this cause that the Devendra Printing and Publishing Co., Ltd., was started about an year ago. But it is a pity that in spite of our community being very rich we have not yet secured the necessary number of shares to begin work. But we still hope that the *Sasana Devas* will help us by making many a rich gentleman take large number of shares in this unique concern which is started with the avowed object of propagating the divine message of Lord Mahavira throughout the length and breadth of the world.



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- (a) Union and progress of the Jaina community
- (b) Propagation of Jainism.

It is therefore the religious duty of every Jain to :—

1. Join the Mandala as a member.
2. Subscribe to the Jaina Gazette, the only paper in the community which is edited in English and has a foreign circulation.
3. Establish a branch of the Mandala in every province, town and village.
4. Subscribe to the general funds of the Mandala.
5. Contribute to the funds of the Mandala, on ceremonial occasions in the family.