

THE JAINA GAZETTE

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Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

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DECEMBER 1925.

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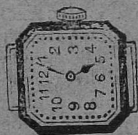
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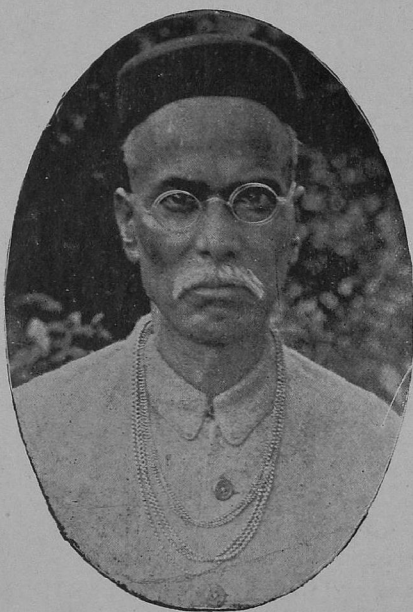
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His feet, ' Who o'er the full-blown flower hath past, '
who gain

In bliss long time shall dwell above this earthly
plain.

Kurral,

NEMI AND KRISHNA.

A Parable on the Nature of Karma.

THE following story is extracted from a lecture of the late philosopher Virchand Raghavji Gandhi on the philosophy of Karma. It is full of deep significance and gives a rich insight into the nature of the law of Karma. It runs thus :—

" The 22nd Arhat of the Jainas, Sri Neminath, was, a cousin of Sri Krishna. When once on His pastoral tour, the former visited the capital of Sri Krishna. The latter on hearing the glad tidings went to pay his respects to the Arhat. The Arhat was staying in a park outside the city and giving instruction to His many disciples, many of whom were highly advanced in spiritual development. Before approaching the Arhat, Sri Krishna greeted and paid obeisance with all the formalities to each one of His disciples. This was a hard work and made him exhausted. Vira a non-believer and an intimate friend of Sri Krishna had accompanied him. He followed the example of Sri Krishna and mechanically did all things which Sri Krishna did. Then Sri Krishna approached the Arhat and mentioned his exhausted condition. The Arhat said that instead of having been exhausted

he had been greatly refreshed. On being asked to explain what He meant the Arhat said that by doing those acts of obeisance Sri Krishna had loosened a quantity of Karma, which had raised him three stages higher. Krishna said, "If that is so, I will do it all over again and rise another three stages." The Arhat said, "No, you are in a different frame of mind now, therefore you cannot accomplish what you did a short time ago." Krishna asked "What benefit did my friend Vira derive who acted just as I did?" The Arhat replied, "None at all except the fatigue of the body. He imitated you in a mechanical way, with no reverence or respect for the disciples."

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

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

(Continued from page 319 of Vol. XXI. No. 10.)

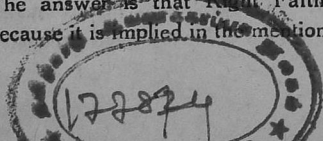
Sutra, 57.

The Soul which has assumed a male or a female body, attains through Right Knowledge and Right Conduct, its Emancipation which consists in the annihilation of all the *Karmas*.

Commentary.

The doctrine that even a female can attain Salvation (*Moksha*) is opposed to the theory of the *Digambara* school of the *Jainas*.

Right Knowledge consists in an understanding of things exactly as they are and Right Conduct, in such acts as Penance etc. It may be urged here that Right Faith also leads to Emancipation, as it is distinctly said, "Right Faith (*Samyak-darsana*), Right Knowledge (*Samyak-jnana*) and Right Conduct (*Samyak-charitra*) constitute the Way to Salvation." How is it then that in the above aphorism, Right Faith is not mentioned? The answer is that Right Faith is not separately mentioned because it is implied in the mention of Right Knowledge,—the two



being generally found together. There is a purpose in mentioning Right Knowledge and Right Conduct separately. The author means to say that only that species of Right Conduct which is accompanied by Right Knowledge, is a means to Salvation and not the Conduct, attended with False Knowledge.

The mention of 'all' in 'the annihilation of all the Karmas,' shows that the Emancipation, referred to here, is not Emancipation-while-in-life (*Jivanmukti*) but the Final Emancipation which involve the radical destruction of all the eight forms of Karma. It will be seen that the Jaina doctrine of the Moksha is opposed to that of the Naiyayika and of the Sangata. According to the philosopher of the Nyaya school, Salvation involves the extinction of the attributes of the Soul e.g. *Buddhi* etc. The Buddhists again contend that Emancipation means the annihilation of the Conscious Series. The Jainas, on the contrary, maintain that the destruction which is necessary for attaining the Moksha, is not of the essential attributes of the Soul, nor of the Conscious Series itself,—but of the eight kinds of Karma which is opposed to the nature of the Soul. It is to be noted also that for the purpose of Salvation, the annihilation of Karma must be final, total and perfect.

Some philosophers contend that Right Knowledge alone is competent to bring about Emancipation and that Right Conduct is not essential. They argue that no conduct unless it is attended with Right Knowledge can produce any good result. It has been said,—“The Knowledge of a man yields him the desired fruit,—and not the Act. A man of false Knowledge,—is never found to meet with the desired fruit.” It has further been said,—“Pure Intelligence yields invariably the desired things. It produces fortune, wards off misfortune, brings fame, wipes off stain and purifies one by prescribing practices of cleanliness etc.” There are other philosophers again, who hold that it is Acts alone that produce good results, that mere Knowledge without Acts is useless. It is said,—“The Acts of persons produce desired results and not Knowledge. A person cannot be happy with the mere Knowledge of a woman, a food or a pleasant object (without enjoying them).”

JL
Q3m2, 205 Jm. N25.21.12

It is further said,—“Persons may be fools, even though they have studied all the Scriptures. A really learned man is he who does good Acts. Mere Knowledge of medicine cannot heal a man.”

The Jainas criticise the above two positions in the following way. The argument that Knowledge alone produces the desired result is amply refuted by the counter-argument put forward by the other school that no one can be happy by the thought of a pleasant object. On the other hand, the theory that Acts alone lead to desired fruits, is also one-sided. The correct position is that Acts, attended with Right Knowledge, produce the desired effect. This is exactly the Jaina doctrine.

According to some thinkers, the Soul has nine attributes peculiar to itself, viz., *Buddhi* etc.; Moksha does not mean the annihilation of all the Karmas only but the absolute extinction of these psychical attributes. In support of their theory, they develop the following argument. The Series (*Santana*) of nine psychical attributes is absolutely destroyed; because it is a Series; that which is a Series is absolutely destroyed, as for Example, the Series of Lamp-light; that is so; hence, it is absolutely destroyed. There are such sayings as,—“As long as there is the Body, there cannot be the destruction of the feelings of pleasure and pain” and “The feelings of pleasure and pain do not touch one who is dis-embodied.” These doctrines of the Vedanta school also lend support to the above doctrine of *Moksha*. In support of their theory, these thinkers quote :—“As long as the psychical qualities e.g. *Vasana* etc. are not rooted out, the final annihilation of Misery is not possible. The origin of Pleasure and Pain is due to Virtue and Vice; these are the pillars and mainstay of the *Samsara-house*. When these are uprooted, their effects viz., Body, etc. cannot be produced and consequently, the Soul cannot have Pleasure and Pain. Thus the Soul becomes Free. Desire, Envy, Effort etc. are what bind the Soul to the Instrument of Enjoyment; when this Instrument is destroyed, the Soul is not bound by those its attributes. Hence *Apavarga* or Emancipation results when all the nine attributes of the Soul are rooted out. It may be asked: In

what condition does the Soul exist in that state? The Soul in that state, exists in its own essence; it is then devoid of all attributes; the wise say that the essence of the Soul is absolutely beyond the six *Waves* and is not tainted with the Pain and the Misery etc., due to its bondage to *Samsara*." The Waves refer to the six Passions viz., Lust, Anger, Conceit, Pride, Greed and Vanity. It is further quoted from the Purana—"Hunger and Thirst are diseases of the Life-principle, Grief and Dullness, of the Mind and Old Age and Death, of the Body. The Soul realises its *Somnum Bonum* when it is devoid of these six."

To the above argument, the Jainas reply as follows:—What is meant by a *Santāna* or Series? It may mean that the successive phenomena in the Series are related as material causes and effects (*Upādāna* and *Upādeya*). This is the sense in which the *Sangatas* understand the term, *Santāna*. But the *Naiyayikas* cannot do so. According to them, the nine psychical attributes are attached to the Soul on account of various causes and are not mutually related as material causes and effects. For the same reason, they cannot admit that the Series of the nine psychical attributes is so called because these are related as invariable and unconditional antecedents and consequents of one another. The nine attributes, according to the Nyaya thinkers owe their origin to the Soul and not to one another of themselves. Thirdly, a Series may mean some phenomena, one following the other. It may be said, however, that a Series in this sense, is eternal, for there must always be some phenomena, succeeding another; if then the fact of mere succession is what determines the Series, the Series of nine psychical attributes is eternal. The *Naiyayikas* say that merely succeeding phenomena do not form a Series but a system of such phenomena, having one and the same substance, as their support, makes a Series. The Jainas point out that even if the nine psychical attributes forms such a Series, there is no reason why it should be subject to destruction. There can certainly be a reasonable doubt as to whether a Series must necessarily be subject to a termination. In a sense, again, a Series is indestructible. The varying modes come and go but so far as its substratum is concerned, the Series is

certainly eternal. A thing or phenomena has three aspects viz., origination (*Utpada*), destruction (*Vyaya*) and persistence (*dhrauvya*). You cannot have one aspect without the other aspects, so that you cannot talk of the destruction of the Series without admitting in some sense its origination and persistence. Hence the Naiyayika argument that the psychical attributes are destructible because they form a Series, is a fallacious one. Then again the argument based on such texts as "As long as there is the Body, there cannot be the destruction of the feelings of pleasure and pain," is not sound. These texts only mean that in the state of Emancipation such feelings of pleasure and pain as are due to *Adrishta* or our acts, do not exist. They do not mean that in that state no feeling of pleasure at all is existent. When Salvation is attained, *Adrishta* is destroyed and it is but natural that pure, unmixed joy should possess the Soul. That this is really the implication of the texts, quoted by the Nyaya philosopher will be evident from such texts as,—"*Moksha* or Emancipation is to be known as that state in which there is supreme, super-sensuous, purely psychical joy—a state which cannot be attained by those who have not realised themselves fully."

The Naiyayikas maintain that Joy in these passages means 'Want of Misery.' The Jainas retort by saying that there is no reason why we should think so. They point out that the *Moksha*, as conceived by the Nyaya thinker is no better than the state of a Stone which is absolutely devoid of all feelings and as such, can never be an object of human desire. The wise on the contrary have always looked upon *Moksha* as a state of bliss which is better than the state in the heaven. To continue in the *Samsara* or the series of worldly existence is preferable to the state of the *Naiyayika Moksha*, which is, as said before no better than the status of a Stone. For, although there is pain in the world, there are sometimes pleasures in it. The Naiyayikas argue that *Moksha* though there is no Joy in it, is still desirable. Eternal Pure Joy unmixed with Misery is impossible; every pleasure is attended with pain; pain is to be destroyed at any cost; the pleasures that are in the world are all attended with pain and they thus con-

stitute honey, as it were, which is mixed with poison ; to destroy the pain of existence, Moksha is necessary, although this involves the destruction of the little pleasures of life as well. The Jainas admit that eternal Joy,—Joy which is at once beginningless and endless—is an impossibility : but there may be Joy which has a beginning but has no end. Such a Joy is the Joy of Moksha. It has no end because in the state of Emancipation Karmas have been annihilated which might destroy the Joy and because no new Karma can crop up on account of the subsidence of False Faith (*Mithyatva*) Unrestraint (*Avirati*), Passions (*Kashaya*) and Psychical Torpor (*Yoga*). You cannot say that in the state of Emancipation, there can be no Joy on the ground that there is nothing to generate it. The Joy is evolved from within the Soul on account of the annihilation of all the Karmas. As regards the Naiyayika contention that there cannot be Joy in Emancipation, as all Joy is mixed with pain, the Jainas point out that this is true only of the worldly pleasures. Unless there is some hope of Joy no one would do anything.—In *Samsara*, animals want pleasure and avoid pain ; in *Moksha*, what they want is the avoidance of pain only,—not the avoidance of pleasure also. Unless there is Joy in *Moksha*, no one would feel tempted to attain it.

The Naiyayikas urge that it is not right to look upon *Moksha* as a happy state ; because in that case, one striving after it, would be actuated by Raga i.e. by a desire for happiness. *Rāga* leads to Bondage to *Samsara*.—never to Emancipation. The Jainas point out that the *Raga* which attaches a man to objects of worldly enjoyment is certainly an impediment to the attainment of Emancipation. But one who is after the everlasting Joy of the *Moksha* (i.e., has the *Rāga* for *Moksha*) has got to give up all objects of wordly enjoyment and hence his *Rāga* is no impediment to the attainment of Salvation. The Jainas turn the Naiyayika argument against the Nyaya thinkers themselves. According to these, *Moksha* is devoid of pain ; can it not be said that a man striving after *Moksha* is actuated by *Dvesha* of *Duhkha* (i.e. by a desire for avoidance of pain) ? It is well known that *Dvesha* is as much an impediment to the attainment of *Moksha* as *Rāga*. The

fact is that the *Rāga* and the *Dvesha*, involved in the desire of attaining Salvation, can never be impediments to it.

Hence it is established that *Moksha* consists in Joy and is realised when all the *Karmas* are annihilated. It is not a fact that the psychical attributes are annihilated in *Moksha*.

The thinkers of the *Digambara* school do not object to the doctrine of Salvation, as enunciated above but they contend that females are debarred from having it. *Prabhāchandra* for example, develops the *Digambara* argument thus : Females cannot attain Salvation ; as they are inferior to Males ; like Eunuchs etc. The *Svetambara* commentator here takes care in pointing out at the outset that the *Svetambaras* do admit that females who are *Abhavya* (i.e. incapable by nature to attain Salvation), who are born in the Cycle of *Dushshama* etc., who are goddesses or sub-human beings, cannot attain Salvation. This, however, does not mean that women cannot get Salvation because they are women. In what respects are they inferior to men ? It cannot be said that females cannot have the 'three jewels' viz., Right Faith etc. The *Digambaras* contend that a female cannot have Right Conduct as she must put on cloth. But the *Svetambara* commentator points out that if the contention means that the mere fact of a cloth touching her body prevents her from attaining the Right Conduct,—why, in that case it becomes unattainable by all persons in as much as there must always be something e.g. earth etc., touching their bodies. Why does a woman wear a cloth ? You cannot say that a woman is so much fond of it to give it up. Even now, women are found who willingly sacrifice their very lives. It is not reasonable to hold that a female who wants to have the blissful Salvation would be fond of cloth. Even in modern days, female mendicants are seen who are absolutely naked. All this shows that it is never impossible for a female to give up her outer coverings ; so that the fact of her wearing a cloth cannot stand in the way of a female's attaining Emancipation. The Lord himself has laid down the rule that a female should wear a cloth, even if she be on the way to Salvation. And why ? A naked woman is likely to be disturbed by licentious people very often and hence the Lord has prescribed

the wear for women which is thus of great use to their practice of piety. Nor can it be said that a woman is incapable of attaining Salvation on the ground that she is too weak to protect herself. The attainment of Emancipation does not require that a person should be physically very strong. The Digambara philosopher may argue here that if a woman with cloth on can attain Salvation, why should a house-holder man be incapable of getting it? The answer is that a house-holder has attachment for his cloth : he calls it 'his own.' So long as there is attachment, one cannot have Salvation. The house-holder is subject to the feeling of attachment : even when he is naked, he feels attachment, for his body ; and hence it is impossible for him to attain Emancipation. The *Aryika* (female ascetic) on the contrary, is absolutely free from the feeling of attachment although she may wear a cloth ; and hence there is nothing to prevent her from realising Right Conduct and attaining the consequent Emancipation.

Nor can it be said that the females are inferior to men in respect of 'capacity' or 'capability' (*Samarthya*). The Digambaras contend that the inferior 'capacity' of females is proved by the fact that they never go to the Seventh Hell. The Svetambara commentator points out that this does not prove any drawback. The Soul in its last incarnation *Charama-Sariri* (i.e., the Soul which is about to attain *Nirvana* or Emancipation), cannot go down to the Seventh Hell ; but no one would call such a Soul an 'incapable' Soul on that account. The Digambara thinkers, however, argue in the following way. The fact that the females cannot go to the Seventh Hell shows that they are incapable of attaining the worst status ; and this leads to the further conclusion that they are incapable of attaining the best status (i.e., *Moksha*) as well. This reasoning, according to the Svetambara commentator is clearly fallacious. There is no rule that the incapacity to attain the worst status is essentially related to the incapacity to attain the best status. Look at the matter from a converse point of view, Can it be argued that the incapacity to attain the best status is essentially related to the incapacity to attain the worst status ? In

that case, an *Abhavya* (a Soul which can never attain Salvation) should never go to the Seventh Hell. Thus the argument based on the females' incapacity to go to the Seventh Hell is valueless.

It is urged by the Digambara philosophers that the females never attain the '*Labdhis*'; this shows that they are incapable of practising self-restraint etc. which bring about those attainments; and if the females are incapable of such minor forms of self-restraint etc. as bring about the *Labdhis* which are after all but mundane things, how will they practise the extreme form of self-restraint etc. which yield the supermundane *Moksha*? The Svetambara commentator points out that this contention is not sound. The fact that the females cannot attain the *Labdhis* does not show that they are essentially 'incapable' of attaining anything great. Then again, the Scriptures do not say that the *Labdhis* are attained by the practice of self-restraint etc.; according to the Scriptures, these *Labdhis* are due to the rise, the annihilation, the mitigation or the partial annihilation and mitigation of the *Karma*. The status of a *Chakravarti*, a *Baladeva* or a *Vasudeva* also are *Labdhis*; but these are not due to the practice of self-restraint etc. Then again, even if we suppose that the *Labdhis* are due to the practice of self-restraint etc., the females are not thereby debarred from attaining Salvation. It is to be observed that only some of the *Labdhis*, e.g. the status of a *Chakravarti* etc., are denied to the females; there are many *Labdhis* of which they can be possessed. The fact is that the attainment of the *Labdhis* has got nothing to do with the capacity to attain the *Moksha*. A male person, for instance, may not attain any of the *Labdhis*; yet, he is never said to be 'incapable' of attaining Liberation. A man may attain Salvation, although he is not a *Kesava* (*Vasudeva*), a *Chakravarti*, or a *Tirthankara* etc. So the argument based on the attainment of *Labdhis* also falls to the ground.

Another argument for the proposition that females are essentially 'incapable' of attaining Salvation is that they never acquire complete (scriptural) knowledge. The Svetambara contention on the contrary, is that the non-attainment of complete knowledge does not prove that the females are incapable of getting Salvation.

The last argument for the proposition that the females are 'incapable,' is that many forms of penances and austerities are forbidden to them. The commentator says that this does not prove the females' incapacity to attain Salvation. It shows only that the Scriptures have prescribed for the females those practices which are suitable to their nature. It has been said :—"In the sacred writings, there are various forms of penances, effecting the *Samvara* (the stoppage of the inflow of *Karma*) and the *Nirjara* (the partial annihilation of *Karma*),—just as there are varied forms of the treatment of a disease. Of these, some forms are efficacious to some people and other, to others."

So, the females are not inferior to men either on the ground that they cannot fully have the 'three jewels' or that they are essentially 'incapable.'

The third contention of the Digambaras is that females are inferior to men, as they are never saluted by the latter. The Svetambara thinker points out that the ground is absolutely wrong. The mothers of the *Tithamkaras* are saluted even by the foremost of the gods. Then again, the fact that one is not saluted by another cannot stand in the way of the former's attaining Salvation. The disciples, for example, are never saluted by the preceptors. Are we to conclude that the disciples are debarred from being emancipated?

Another argument of the Digambara school is that the females are never the preceptors of men and that this shows that they are inferior to men. The Svetambara commentator contends that the above statement proves nothing. Why,—a female well versed in sacred lore, can be a good preceptor to a man immersed in gross sensuality.

The next argument is that the females are inferior to men as they are lacking in 'excellent powers etc.' (*Mahardhi*). The objection is met by the question. What are those powers etc., psychical or external? The former cannot be the case, as it has been shown that the females can attain 'the three jewels' e.g. Right Faith etc. There is no ground for supposing that the females cannot attain those external powers etc. which can be

attained by men. Then again, the *Ganadharas* (leaders of the divine religious assemblies) are not as great as the *Tirthamkaras*; nor are the ordinary *Kshatriyas* as great as the *Chakradharas*. Are we to conclude that the *Ganadharas* and the ordinary *Kshatriyas* did not attain Salvation? The *Digambaras* contend that no female can be a *Tirthamkara*. The *Svetambaras* challenge the truth of this contention and say that the proposition is 'unproved.' They further urge that there is nothing inconsistent in a female's rising to the rank of a *Tirthamkara*. It is rather reasonable to hold that if a female is duly pious and so on, she may be a *Tirthamkara*. As a matter of fact, the *Digambara* contention that a female cannot be a *Tirthamkara* has always been stoutly challenged by the *Svetambaras* and these point out that there is no reason why we should conclude that a female cannot be a *Tirthamkara*.

The last argument in support of the proposition that a female is inferior to a man, is that feelings of deceitfulness (*Maya*) etc. are found in an increased degree in the former. The *Svetambara* thinker points out that these feelings are found in both males and females, in all degrees. The Scripture also says so. It is said that such feelings sometimes predominate even in the *Charama-Sariris* (persons who are in their last mundane incarnation i.e. who would attain Salvation as soon as they leave their existing bodies) like *Narada* etc.

Hence the reasoning that females cannot attain Salvation,—as they are inferior to men,—is not sound.

The fact is that Emancipation is realised through the attainment of Right Faith etc. and these are as much attainable by females as by men. The case of Eunuchs is not similar to that of the Females in as much as the former are incapable of attaining Right Faith etc. Accordingly, females can attain Salvation, though the eunuchs never attain it. That the capacity of the females is equal to that of the men, so far as *Moksha* is concerned, is further apparent from the fact that the Scripture does not put any bar to the females' adopting the order of homeless ascetics (*Prabrajya*). The Scriptures say,—“A pregnant woman or a woman who has an infant to maintain, should not enter the order.” This clearly

shows that other women are not debarred from entering the order. Even now, are found females who have left their homes and adopted the order of religious mendicants. And if the females are permitted to enter the order, it follows that they are capable of attaining Salvation.

Here ends the Seventh Chapter, entitled 'The Determination of the Nature of *Naya* and of *Atma*.'

The Order of the Golden Age.

WE give below the letter addressed to us by the Secretary of the Order, and we invite the attention of all our readers to the appeal made therein. This is an institution whose objects are to lessen and prevent sufferings by practical means and to promote health, humaneness, spirituality and unity by teaching the laws of health and of life on all planes and by advocating the fruitarian system of living—in place of the prevalent flesh dietary which produces malignant disease, physical, moral, and spiritual deterioration, and also involves the cruelties and barbarity incident to the flesh traffic. The Jaina teaching of mercy and kindness to all living beings, its rule against flesh-eating and drinking, and its teaching prescribing simple and pure food are closely followed and observed in practice by all the members of this Order. It will be doing a very religious and meritorious act to help this singular society of its kind by giving contributions. We believe that our rich Jain brethren will direct a portion of their deep and perennial channel of charities towards this worthy institution. All correspondence may be addressed to the Secretary, The Order of the Golden Age, 153 and 155, Brompton Road, London, S. W.

Ed. J. G.

(To the Editor, *The Jaina Gazette*, Madras).

Dear Sir,—The Order has just completed the thirtieth year of its Work. Every day, the Aims and Objects, for which we stand, spread further and further over the globe. On Wednesday, 14th

October, we had a Meeting here to commemorate the thirty years Work of the Order. Our President gave a very wonderful address, and in that address he mentioned and spoke of the years of Work done by religious Movements in India, etc., in co-operation with our own, and it is because of this that I am venturing to ask you, if you can put in your magazine a letter of appeal to help the Order over a difficult period. It is absolutely necessary, that I get in, as soon as possible, £150 (one hundred and fifty pounds) to clear our printers' bill. I have approached our Members, and we shall be having a Stall at the Animals' Fair this month, and I am hoping that, if you were willing to lend a helping hand as well, that this debt can be cleared up. You will understand that I have no medium for making this need known, as our magazine ceased publication in October 1918, and to get a circular printed, again incurs expense, and would not reach the people, who understand the difficulty there is in keeping Societies of this description going. I have made the same suggestion to Mrs. Diana Belais, the Editor of "The Open Door" in America, and I am also writing to the Editors of papers and magazines, in other foreign countries, as well as in England, to see if they will help also. Should we obtain financial aid, over the £150 (one hundred and fifty pounds), the surplus will be used for more printing, for I really need £1,000 in all, to print the literature to meet the demands we have made upon us every day from all parts of the world.

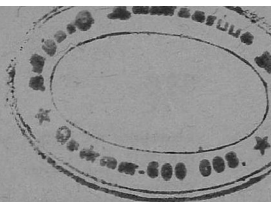
We have commenced having lectures here again now, but I am afraid that people, though they enjoy their tea and listen to the lecture, receiving much help therefrom, absolutely forget that the tea has to be paid for, as well as service, light, etc. In this enormous London of ours, in these days in particular, the spirit abroad is—to get as much as you can for nothing—and it makes a very hard pull at times.

With kindest greetings and many thanks,

Yours fraternally,

(Sd.) E. A. QUINION,

Secretary.



JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 354 of the last issue.)

74. Q. Describe the eleven stages in the house-holder's life.

A. The stages or Pratimas as they are called are :—

1. Darsana Pratima. A true Jaina must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the five vows.

2. Vrata P. He must observe without any defect the five Anuvratas, the three Gunavratas and the four Sikshavratas.

3. Samayika P. He must meditate regularly and faultlessly and for fixed hours in the morning, mid-day and evening for not less than 48 minutes every time.

4. Proshadopavasa P. He must observe fasting faultlessly on the 8th and the 14th day of every lunar fortnight.

5. Sachittatayaga P. He must not take animate vegetable and water.

6. Ratri-bhukta-tyaga P. He must not take any food or drink at night.

7. Brahma-charyya P. He must give up sexual intercourse even with his wife.

8. Arambha tyaga P. He must give up his means of livelihood, cooking etc.

9. Parigraha tyaga P. He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils.

10. Anumati tyaga P. He must not even give advice on any worldly activity.

11. Uddishta tyaga P. He will beg his food and refuse what is specially prepared for him. He may be a Kshullaka, one with

a small sheet and loin cloth; or an Ailaka, one with only a loin cloth. While dining he receives the food in the palms of his hands and takes there off. Both of them carry a *kamandala* pot of water and a *pitchhi* peacock brush. A Kshullaka carries an alms bowl also.

75. Q. What are the Anuvratas, Gunavratas and Sikshavratas?

A. For Anuvratas see Answer to Q 70. The Gunavratas are so called because they raise the value of the five vows (Ahimsa etc). They are three in number, Digvrata, Desavrata, and Anarthadandavrata. Digvrata is the vow to limit one's worldly activity to fixed points in all the ten directions, (i.e., east, west, north, south, south-east, north-east, north-west, south-west, and up and down). Desavrata is the vow to limit one's worldly activity within fixed limits in a country. Anartha-danda-vrata is the vow not to commit purposeless sin which is of five kinds; Apadhyana, thinking ill of others, Papopadesa, preaching of sin to others, Pramada-charitra, thoughtless or inconsiderate conduct as breaking the boughs of trees, etc., without any purpose, Himsadana, giving objects of offence to other and Dushruti, reading or hearing bad books. The Sikshavratas or disciplinary vows are so called because they are preparatory for the discipline of ascetic's life. They are Samayikavrata, a vow to devote certain time every day at sunrise, noon and sunset for spiritual advancement, contemplation of the self; Proshadhupavasa vrata, a vow to fast on 4 days in a month—the 8th and the 14th days of every fortnight; Upabhogaparibhoga-parimana vrata, a vow to limit one's enjoyment of consumable and non-consumable things and Atithi-samvibhaga vrata, a vow to take one's food only after feeding the ascetics with a part of it. The Gunavratas and the Sikshavratas are called Silavratas. In the last moments of his life the householder is also the observer of Sallekhana, peaceful death which is characterised by non-attachment to the world and by a suppression of the passions,

DO GHOSTS EXIST ?

AN EX-SATRAP'S EXPERIENCE.

Sir M. O'Dwyer writes in "The Sunday Express" :—

I had always been an unbeliever in ghosts, but my scepticism was somewhat shaken by an experience in India some thirty years ago.

The house in which I lived alone was an old and historic one, set in a pleasant garden, in one corner of which there was the shrine of a Hindu deity tended by an ancient Brahmin. The house, from its twelve doors, three opening on to each point of the compass, was known as the Barah-darri. A hundred years before, it had been the residence of the famous Sikh General, Sirdar Hari Singh Nalua, who had won a great name in Sikh history by overcoming in a series of successful campaigns the Afghan tribes of Peshwar and other tracts beyond the Indus. The bungalow was a spacious and airy one, built on a high plinth. It had three storeys above ground, as well as an underground storey, where the occupants in the old days used to take refuge from the summer heat.

MYSTERIOUS NOISES.

I used this as a cellar and store room. A wide staircase led down to it, and I used to sleep in a large room on the ground floor adjoining the head of this staircase. The servants' houses were about eighty yards off, at one corner of the garden, and it struck me as a curious fact that none of the servants would ever sleep in the houses, or even, as is customary, in India, in one of the verandahs.

I lived in this house for five years. Now and again at night, though a heavy sleeper, I was awakened by the sound of something moving up and down the stairs leading to the underground chamber. I got up and looked, but found nothing. I then thought it must be rats, but finding no traces of them, I sprinkled sand on the staircase.

The noises continued, as of the trampling of feet followed by a thud, but there were no marks on the sand. Then, perhaps for months, the noises would cease altogether, or I would sleep through them, and I would think no more of the matter.

A British regiment was marching down-country from Peshawar and one of the officers and his wife stayed with me for a few days. I gave them up my own rooms as being the most comfortable. Next morning at breakfast I made the usual inquiry whether they had slept well. The wife rather reluctantly admitted that she had been awakened more than once by some underground noises, as if some one were rushing up and down the stairs.

After they had left I determined to probe the matter further. The servants professed ignorance, but some of them appeared to know more than they wished to tell. I then addressed myself to the old Brahmin priest, who was also the caretaker of the property.

AN OLD TRAGEDY.

The old man was at first very reluctant to speak. But when I pressed him to explain why none of my Indian servants would sleep in the house or verandah he unfolded the following tale ;—

The great Hari Singh, sixty years before, had in his old age married a beautiful young woman as his second wife. The elder Rani resented this, and plotted to remove her rival in the Sirdar's affections. She bided her time. In the summer the ladies used to "eat the air" in the fresh coolness of the morning, and when the sun grew hot would descend to the cool depths of the underground chamber, while the Sirdar would transact his work in a room on the ground floor adjoining my bedroom.

One morning the younger Rani lingered in the garden till it became very hot. When she came down tired and thirsty the elder Rani offered her a cooling drink of seerbat. She drank it greedily, but soon found that it was burning her internally.

Suspecting poison—so common in the intrigues and jealousies of the Oriental zenana—she at once rushed up the stair-way to complain to the Sirdar. As she reached the landing on the ground floor she fell dead.

REVIEWS OF BOOKS AND PERIODICALS.

HINDI.

Sravakachar of Srimad Gunabhushana Swami. Part II with elaborate commentary in Hindi by Pandit Nandanlalji Vaidya, published by Mr. Moolchand Kisandas Kapadia in his Jain Vijaya Press. Price Annas Twelve only.

In this book Samyak Jnana (Right Knowledge) and Samyak Charitra (Right Conduct) are elaborately treated about. The original Sanskrit slokas numbering 269 are given at the end of the book. The printing and get up of the book are very nice.

Digambar Jain. The Special Issue of the Digambar Jain with a number of articles in Hindi, English and Gujarati and ten illustrations is a very interesting Number. The following are some of the useful contributions. "Hamara Abhyuthan" by B. Hiralal Jain M.A., LL.B.; Vishapahar in Hindi; Nirvana by B. Jagamanderlal Jain. M.A., Bar-at-Law; Lord Mahavira by B. C. G. Gandhi; 'What does Jainism teach' by Mr. Tarachandra Jain Pandya; Bhagwan Mahavir aur Makkhali Gosala by B. Kampta Prasad Jain; Vastu Svabhav Bhatanevala Jain Dharma aur Vayapkata by Jaina Dharma Bhushana Dharma Divakar Brahmachari Sital Prasadji; and Jain Raja Kumarapal ane Jagadusa Sait by Lallubhai Raichand.

Piyari Patrika is the monthly organ of the "Jain Sri Siksha Pracharini Sabha," Delhi, edited by Ramdevi Bai and published by Mr. Jainendra Kumar Jain at Pahari Dhiraj, Delhi. This is a Magazine, which must be very interesting, instructive and useful to all ladies. This must find a place especially in every Jaina house. We believe that our sisters will derive pleasure and benefit by reading the pages of the Patrika.

CANARESE.

Viswabandhu. The special Number of the fortnightly published by the Jaina Education Fund Association of Mysore is

very well got up with a number of very interesting and useful articles and with some beautiful illustrations. The essay on 'Jaina Siddhanta' by Dr. R. Shama Shastri with special reference to the Jaina conception of Dharma and Adharma is very instructive. The article on "Jain Literature" by the learned Doctor is also worth perusing. His sane and unbiassed criticisms must open the eyes of the Jainas and reveal the hidden truth of their religion with its glorious past beaming behind. Three articles on Pampa, his Adipurana and his Bharata by three different contributors are very interesting. 'Mahavira charitra,' 'Jainism,' 'Theism and Atheism' and 'the Prohibition of cow-killing' from the pen of the Editor are very useful. Sri Nemisagara Varniji's article on "Gurukula and Vidyarthi Nilaya" points out the difference between the systems of teaching in ancient and modern India. The ancient glory of the Mysore Jains, their power and influence are well portrayed in the two interesting contributions on "the Jaina Kshatriyas" and "the condition of the Jains before four or five hundred years by Mr. K. Basavaraj Urs., M.A., L.L.B. This issue will be of great interest and benefit to all the Canarese knowing Jains and Non-Jains. Such special issues are sure to supply the long felt needs of the public, interested in Jaina history, literature and philosophy.

NOTES AND NEWS.

MAHATMA GANDHI'S AIM.

In the introduction to his autobiography, a translation of which appears in "Young India," Mahatma Gandhi writes :—

"What I want to achieve, what I have been striving and pining for these thirty years, is self-realisation, i.e., to see God face to face, i.e., to attain *Moksha*. I live and move and have my being in the pursuit of this goal. All that I do by way of speaking or writing and all my ventures in the political field are directed to the same end. But as I have all along believed that what is possible for one is possible for all, my experiments have not been

conducted in the closet, but in the open, and I do not think that that fact detracts from their spiritual character."

IS VEGETARIANISM A SIN ?

In his article on "Three Ideas on Education" in *The Modern Review* Mr. Har Dayal, M. A., writes :—"I am also not very enthusiastic for the much lauded virtue of vegetarianism, which seems to be the culmination of Buddhist and Jaina ethics. Great nations cannot thrive on a vegetarian diet, though a few idealists may be able to live and work on milk and pulses. I personally can do without many superfluous and expensive articles of food ; but I believe that a diet of meat and fish supplies the necessary nerve-basis for a progressive civilization. Rama and Krishna were not vegetarians. I must express my conviction that vegetarianism as a national custom is a terrible mistake, as Nanak and Guru Govind Singh clearly understood. It certainly destroys the great sciences of zoology, anatomy and physiology, and thus robs us of knowledge. It leads to malnutrition and racial degeneracy. Theories of religion and hygiene may be good in their way ; but I have come to the conclusion that vegetarianism is not necessary or beneficial in any way for normal, healthy people. It is not a sin to eat meat, while it may sometimes be a sin to persist blindly in vegetarianism."

Over against the above teaching we give below the conclusions arrived at by some of the eminent Doctors and Scientists. Prof. Baron Cuvier, says :—"Comparative Anatomy teaches us that Man resembles the frugivorous animals in *everything*, the carnivorous in *nothing*". Dr. Josiah Oldfield, M.A., D.C.L., L.R.C.P., M.R.C.S. (Senior Physician to the Lady Margaret Hospital) writes :—"Flesh is an unnatural food, and, therefore, tends to create functional disturbance. As it is taken in modern civilization it is affected with such terrible diseases (readily communicable to Man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need for wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born". Regarding the opinion that vegetarianism 'destroys the great sciences of

zoology, anatomy and thus robs us of knowledge' we have only to say that Man is not justified in acquiring knowledge at the expense of his fellow living beings. We invite the attention of the learned writer to the pamphlets on, "Is flesh-eating morally defensible?", "The cruelties of the Flesh Traffic" and "The Testimony of Science in favour of Natural and Humane Diet," published by the Order of the Golden Age, London.

DONATIONS.

We acknowledge with thanks the following donations sent to the Jaina Gazette;—Rs. 20 from Mr. Rickhab Doss Jain of Meerut on behalf of his sister the late Srimati Chambeli Bae; Rs. 2 from the President of the Jain Biradri on behalf of the late L. Jeetamul of Barsat; Rs. 5 from Lala Uttamchand Jagannath Moongawala of Amritsar on the occasion of the marriage of his son Shadilal; Rs. 2 from Mr. Girnarilal of Barsat; Rs. 5 from Mr. Uttamchand and Jagannath of Amritsar; Rs. 5 from Mr. Jambu Pershad of Delhi; Rs. 4 from Mr. L. Motichand; Rs. 10 from Mr. W. G. Bannore on behalf of the Jain Panch at Chandur; Rs. 3 from Mr. L. Nathuram Jain of Rawalpindi; and Rs. 5 from Mr. Singhi Komalchand Parwar of Kamptee.

SOME OPINIONS ON "THE JAINA GAZETTE."

Prof. Dr. F. O. Schrader, Kiel, Holtenuer Strabe, 69, Germany, writes :—

"I have to thank you for having so kindly sent me The Jaina Gazette, Vol. XXI, No. 6 and 7. The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India, and I must congratulate you on having succeeded in giving it its present form. It was always a matter of wonderment to me that the Jains, among whom there are so many rich and enlightened members, are so late in understanding that an organ like yours is a vital necessity for them. I request you to enlist me as a subscriber to the Gazette. I have just now no paper to contribute to it but shall not fail to do so when occasion offers."

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F. E. Pargiter Esq., M.A., I.C.S., 12, Charlbury Road, Oxford, writes :—" It seems to be very interesting to all who are concerned in Jainism."

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Dr. L. D. Barnett, M.A., D. Litt, London, writes :—" I sincerely hope that the efforts of your Journal to promote the best interests of the Jain Community may meet with the success that they deserve."

SRI SHIKHARJI PUJA APPEAL CASE.

A cable from Mr. Champat Rai Jain, Bar-at-Law, who is now in England, says that the Privy Council has dismissed the appeal of the Swetambar Jains. The Judgment of the High Court stands.

WHAT SHOULD INDIA DO NOW ?

In his article on "*Modern Industry and Political Power*" Professor, M. Timur writes in the "*Modern Review*" :—

"The first duty of a young country which is budding forth into political self-consciousness is to train men for the mechanical services of the country. The factories, the railways and the telegraphs of a country are the arms, legs, eyes and ears of the national body. If these services are under the control of foreign or unpatriotic mechanics, the nation is like a deaf, dumb and blind cripple. India has wasted the first fifty years of its conscious life in training men for the learned professions. Within the same period, Japan rose from an insignificant island on the map to a first-rate power. The reason was that India directed her energies to academic studies while Japan turned hers to the practical arts. Even now the springing up of Universities throughout the country like mushrooms in the rainy season, and the cry for compulsory primary education, show that she is not taking her political programme seriously. If she were, she would be concentrating all her energies on the strengthening of her sinews, which can only be done by modern machinery, and would not be frittering her strength away in different directions. She would be turning out mechanics and electricians in thousands and not swelling the ranks of starving School masters, lawyers and clerks. For sometime to

come, the more important political work for India is the development of her industries on modern lines and the training of her sons in the modern arts. Legislative assemblies, ministerships, the indianization of the civil services and even the indianization of the army are not so important as the indianization of Railways and telegraphs and the setting up of factories for all real needs of the country. If they cannot compete with foreign manufacturers, the loss must be made good from national funds especially raised for this purpose. Foreign goods may be boycotted to help them. Several other devices may be thought out to protect them, if the national mind is bent upon doing it; but the national mind of India is strangely fascinated by unpractical and romantic schemes and is unable to see a business proposition. Millions are wasted every year on the education of young Indians in Europe, and this education does not fit them for anything except preying on the ryot as lawyers or civil servants. The experience of Russia and other European countries has proved that the so-called learned professions are no better than Roman Catholic monks were in the wars of the Middle Ages and are quite unfit for a political struggle. The real power of every country is in the hands of its skilled and organised workmen and if a country has not developed this class, it has no political significance among the nations of the world. Even in ordinary struggles men of the learned professions prove too soft. They have no freedom from their bread-winning preoccupations and lack the stamina for a real struggle for power. The politics of a country become more practical when they pass into the hands of the working-class. Their methods are simple but effective and have nothing in common with the elaborate schemes of lawyers which end in smoke. India has yet a long struggle before it and our politicians would do well to aim at creating this class and when it is in existence to hand on their responsibilities to them."

We invite the attention of all our leaders and wealthy brethren who are interested in the promotion of education among the Jains, to the above extract.

MESSAGE OF SYMPATHY TO THEIR MAJESTIES.

From

Champat Rai Jain, Esq.,
 Vidya Varidhi, Barrister-at-Law,
 President of the All-India Digambar Jain
 Parishad.

To

The Right Hon'ble Lord Birkenhead,
 His Majesty's Secretary of State for India,
 Whitehall.

My Lord,

As the President of the All-India Digambara Jain Parishad I write to request your lordship to be so good as to convey on behalf of the Jains of India respectful sympathies to their Majesties, the King Emperor and the Queen-Empress, and to the Members of the Royal family in their sad bereavement. The late Queen-Mother was not only a great Queen ; but she was also a great woman who had endeared herself to the whole humanity by her gentle and affectionate nature and the goodness of her heart.

I beg to remain,
 Your lordship's,
 Humble servant,

127, Salcott Road,
 S.W. 11,

21st November 1925.

(Sd.) CHAMPAT RAI JAIN.

(Acknowledgement).

India Office,
 Whitehall,

P. 4020.

London, S. W. 1,
 30th November 1925.

Sir,

I am directed by the Secretary of State for India to inform you that your letter of the 21st November conveying a message of sympathy from the Jains of India, has been laid before His Majesty the King.

I am Sir,
 Your obedient servant,
 (Sd.) L. D. (Illegible.)

Champat Rai Jain, Esq.,
 127, Salcott Road,
 S. W. 11.

BIHARILAL JAIN, 'CHAITANYA,' C. P.

We are glad to announce that Mr. Biharilal Jain of Bulandshahr (see *frontispiece*) has been kind enough to enrol himself as a Life-Subscriber to the Jaina Gazette. His is a name with which all Dig. Jains especially in North India are quite familiar. Of late he was the assistant headmaster of the Government High School, Barabanki (Oudh) from which office he retired just recently. He is a good scholar in Sanskrit, Hindi and Urdu. He is famous as the writer of a number of interesting and useful books; and is the author of "The vast Treasury of Sanskrit-Hindi Grammatical Terminology together with poetical, rhetorical, dramatic, and musical technicalities." Besides writing more than forty treatises in Hindi and Urdu he has translated several books in Hindi, Urdu and English. His name is now more widely known as the compiler of "The Hindi Jain Encyclopaedia" of which the first volume has now come out and is ready for sale at Rs. 3-4 each. We acknowledge with thanks forty-three copies of this book as equivalent to his life-subscription. We believe that his noble example will inspire many an English educated Jaina to come forward to help the Jaina Gazette by becoming Life-members. We pray for the sound health and long life of the 'Chaitanya.'

JAMBUDVIPA AND ITS PARTS.

In his paper on "The Home of the Ancient Hindus and their policy of Racial Fusion" read before the Second Oriental Conference at Calcutta Dr. R. Shama Sastry, B.A., Ph. D. says:—

"It must be noted that Bhattakalanka, the celebrated Jaina poet and philosopher, who lived in the eighth century A. D., is the author of the Rajavartika, a brief commentary in sutra style on the Tatvartasutra of Umasvati. Coming from such a learned scholar, necessarily acquainted with such older works as the Jambuprajnapiti and other treatises on the geography of the world then known, the Vartikas cannot be regarded as poetic imaginations. I presume, therefore, that the Jambudvipa with its seven divisions, the Bharata, the Haimavata, Hari, Videha, Ramyaka, Hairanyavata and Airavata, comprised the whole of the continent of Asia, of

Europe, and the northern part of Africa. Of the seven parts, the last five parts comprise Russia, both Asiatic and European, with its inhabitants of Hari or white colour and devoted to *bhoga*, enjoyment with no idea of what is termed spiritual. These two features, physical and mental, of the inhabitants, coupled with the clearly defined boundries of these five claims, leave no doubt that they are comprised within the area of Latitude $40^{\circ} \times 90^{\circ}$ north and Long. $5^{\circ} \times 175^{\circ}$ east. The author clearly states that each of the seven climes is bounded by oceans both in the east and the west and that the Bharata Varsha and the Airavata Varsha are bounded by oceans, the former in the south and the latter in the north, the other five climes being situated within these two climes. Apart from these decisive features there are also other physical characteristics of these climes mentioned in the commentary. They are rivers, lakes, and mountains. But their names are so sanskritized that it is hardly possible to identify them with the local names now current. There are also other incredible tales told of the northern people, not stranger perhaps than what an uneducated or half-educated American now thinks of India and its people. Hence it does not seem proper to accuse the ancients of credulity, exaggeration and want of accuracy in their description of what they *traditionally*, but never with personal observation, learnt. It must, on the other hand, be admitted to their credit that notwithstanding the utter lack of facilities for communication with each other among the civilized peoples then flourishing, they kept intact in their memory the guiding features of the several countries then known to, or heard of by, them. Also it cannot be denied that till the fifteenth century A.D. the only countries that were known to the educated and the commercial people were Asia, Europe and the north of Africa. It is also probable that a part of Central America was also known for the Mexican civilization is stated to be an unmistakable copy of ancient Hindu civilization. Leaving this doubtful point apart, there is no reason to doubt that there was commercial communication between Asia and Europe coupled with the north of Africa. This is confirmed by the prevalence of commodities with their names and scientific ideas peculiar to India,

in China in the east and Asia Minor and Europe in the west so far back as the pre-Christian epoch. It is believed by all that rice, sandal, peacock and spices among commodities and astronomical ideas pertaining to the nakshatra-system are peculiar to India and were made use of in all the countries mentioned above. Accordingly the only difference between the ancient and the moderns in the conception of the world is the absence of a detailed geographical treatise with maps of countries among the ancients. In other words, their conception was vague and misleading and ours exact and true to nature."

This is an interesting hypothesis for Jaina geographers to verify and investigate.

TO OUR SUBSCRIBERS,

It is regrettable to note that many of our subscribers have not yet paid their subscriptions for this year. Some of them have not even paid for the year 1924. We hope that they all know that the Jaina Gazette is not even a self-supporting Journal and that it is in need of donations every year to make up the deficit. When such is the condition of the Gazette we are at a loss to understand what makes our friends to withhold paying for what they have received. In the case of all Journals the subscription is paid in advance at the commencement of the year. But in the case of the Jaina Gazette the payment is delayed even at the end of the year. We request all our subscribers to remit their subscriptions in advance for the coming year together with the arrears if any. We are trying our best to improve the Gazette and we hope that our subscribers and friends will help us to make the Gazette a first class Journal of the modern days.

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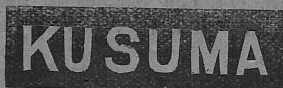
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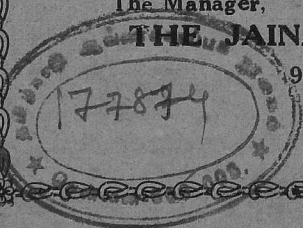
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