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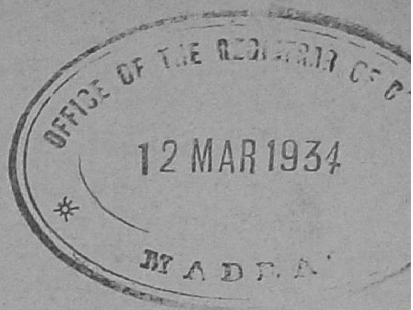
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Kundakunda and His Philosophy

BY

A. M. GHATAGE, B.A.

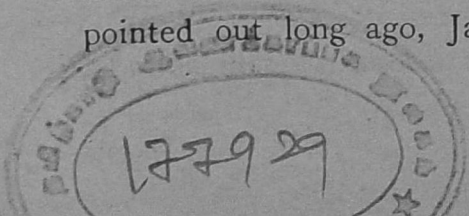
IN spite of the rich mine of thought found in the history of Indian philosophy, there are very few out-standing personalities which contributed to its development. This lack of philosophers, in spite of the great number of philosophical schools and systems, is no doubt the result of the Indian mind to concentrate on the thought itself more than on the thinker, and to care more for the books than their writers. The lack of historical material and the consequent vagueness about the personal lives of a few great names that have survived, is also responsible for this to a certain extent. But the fact remains that in comparison with the histories of thought of other nations, both ancient and modern, India presents a curious spectacle in which we find philosophy mainly developed in schools and systems, and not in a rapid succession of great personalities and their individual opinions.

But even when the general condition of the Indian philosophy is of this nature, we do have a few great names that can stand comparison with any philosopher of the western nations.

Such is *Sankara* whose personality has influenced an existing system of philosophy to such an extent as to give it a distinct personal colour. Such were also the two great out-standing personalities, *Mahavira* and *Buddha* whose personal opinions can be gathered to a certain extent, even though they are now found mingled with later developments. And it is certainly a very interesting and also an instructive study to collect and arrange material to illuminate such other personalities that lie buried in the history of Indian philosophy.

To such an end the difficulties are obvious. It has become a common place of observation to say that India gives us nothing as regards the personal and private life of her heroes, and this is a great draw-back in our study of the individual philosophers. Similarly the Indian thinkers themselves cared more for the net result of their philosophical thought and less for the method by which the result was obtained. Thus a thinker, when he finds some of his principles in agreement with any other system, does not hesitate to identify them with those of that system, and think them to be the same, even though set in an altogether different back-ground. The practical effect of such a procedure is to minimise the individual differences. But, above all, the method of trying to put whatever new ideas one has, on the ancient authors, and of interpreting and re-interpreting their works to conform to later developments is the chief cause of reducing the individual contribution to a minimum. Moreover the very spirit of Indian thinkers was to obliterate all traces of personal facts from their writings and to view the subject from a purely objective point of view.

Particularly in the case of Jaina philosophy we meet these difficulties to a greater extent than probably in others. Herein there is development very little, and the system has not much evolved to newer and newer forms. As Jacobi has pointed out long ago, Jainism shows the greatest amount of



orthodoxy and adheres to its primitive principles with a remarkable tenacity of its own. Further, the fact that the main philosophical principles of the system are few and simple, makes any great change impossible; while all divergences between author and author pertain to minor questions of division and sub-division. The tendency to try to trace all the facts in the established canon, also has a considerable effect in eliminating the individual opinions and contributions. But, in spite of this, a few great names stand out clearly before us to demand our attention, like *Kundakunda*, *Umasvati* and *Haribhadra*. In this place, we take for consideration the first of the three great writers on Jaina philosophy.

Of the personal life of *Kundakunda* we know very little. The few facts which are handed down to us by late traditions and writers of religious stories are unimportant and reveal their legendary character very clearly. In a late work called *Punyasravakatha* we have the life of *Kundakunda*, in which he is said to be a cow-boy in his former life, and is described as finding a copy of the Jaina scriptures in a forest, miraculously saved from being burnt by the forest conflagration that had raged all around it. He took the sacred books and presented them as a gift to a *Sadhu* who had come for food at his master's house. As the result of this good deed he was born as the son of the wealthy merchant in whose house he formerly served; and soon obtained proficiency in the Jaina scriptures. Another story relates that he cured a lay woman who was possessed by a demon, with his supernatural powers. But such stories, however interesting to read and instructive in exposing the psychology of the devout writers who wrote them down, are of little avail for historical purposes; and often they will have to be summarily rejected for obvious reasons.

Besides these stories we have some more reliable information about *Kundakunda*. He appears to have borne a number of names, and a late record attributes to him as many

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as five different names, viz., *Kundakunda*, *Padmanandi*, *Gridhrapiccha*, *Vakragriva* and *Elacharya*. But from other sources we know that some of these names were foisted on him on account of some confusion with later writers. In a popular colophon to the *Tatvarthadhigamasutra* of *Umasvati*, we find the author to bear the name of *Gridhrapiccha*, and one of the traditions makes him a pupil of *Kundakunda*. So it may be that in later times the name of the pupil might have been transferred to the famous teacher. Similarly the other two names of *Elacharya* and *Vakragriva* were those of two later *Acharyas*, who, being less known, were possibly merged in the personality of this famous philosopher. This will explain, to some extent, the long list of books attributed by tradition to him, which probably contains the names of the works of these later writers. But nothing definite can be put forth, as these works are found only in their names. The real name of our author appears to be *Padmanandin*, while *Kundakunda* the better known of the two, is said by tradition, to be received by him, from his native village called *Kondakunda*.

It can now be taken as proved that *Kundakunda* was born in South India, even though one late tradition makes him a resident of a town, *Varapura*, in the country of Malwa. The exact place of his birth is variously given as *Kondakunda* or *Hemagrama*, the latter of which is identified with Ponnur. His father is said to be *Kundashresthi* and his mother *Kundalata*; the names clearly showing their imaginary origin. We know nothing of his childhood and later life. He must have taken early to religious studies and soon obtained proficiency in them. His teacher is given as *Jinachandra* by the *Pattavali* of the *Nandhisangha*; while *Jayasena*, his commentator gives *Kumaranandi* as his teacher's name. According to another tradition *Kundakunda* himself was the teacher of *Umasvati*, the well-known Jaina philosopher and theologian, who wrote

the first authoritative book on Jaina philosophy in Sanskrit. According to a tradition preserved by *Jayasena*, and following him noted by *Balachandra*, and *Brahmadeva*, that in his later life, *Kundakunda* appears to have been associated with a king called *Siva Kumara Maharaja*, for whose instruction he is said to have composed some of his works.

It is further ascertained that *Kundakunda* belonged to the *Mula* or *Dravida Sangha* of the Jaina community and was possibly a Digambara, even though his traditional date goes back to the actual split of the Jaina community into Svetambaras and Digambaras. According to the *Pattavalis*, which preserve the names of the teachers who succeeded *Mahavira* as the head of the Jaina Community, *Kundakunda* was born at about 52 B.C., took the pontiff's chair in 8 B.C., and lived a long life of 95 years. He is represented as succeeding *Jinachandra I* who is also taken to be his teacher. But this date is called in question by Dr. Pathak, who relies on the tradition preserved by *Jayasena*, according to which *Kundakunda* was a contemporary of a king known as *Sivakumara Maharaja*. He is identified by him, with the early Kadamba King *Sri Vijaya Sivamrigesa* who ruled in the fifth century A.D. in the western part of Mysore. Prof. Chakravarti, however, tries to confirm the traditional date by identifying this king with the *Pallava* prince *Sri Sivaskhandhavarman* who ruled at Kanchi and issued the well-known Mayidavolu inscription.

From the traditional list of books attributed to *Kundakunda* it appears that he was a voluminous writer. These works come up to more than 50 different *Pahudas* of which about a dozen are available to us, and there is no apparent reason why the genuineness of his authorship of these works should be questioned. Of his other works, their bare names suggest to us nothing of their contents and authorship, and it remains doubtful whether they really existed or not, and if existed who was their author. It is just possible that when

Kundakunda was recognized as a great writer of ancient times, many more works were fathered on him, so as to increase his greatness.

Of the existing works the most important are no doubt, the three *Pahudas* called *Samayasara*, *Pravachanasara* and *Panchastikayasamayasara*; all dealing with the main principles of Jaina philosophy. The *Samayasara* contains about 445 *gathas* and deals with topics such as, views of oneself, views of others, the relation of the subject and the object, bondage, liberation and knowledge all pure. The style is logical and full of dialectical arguments used to prove the thesis. The *Pravachanasara* is the most popular of his works, and gives in three main divisions the most important of the Jaina doctrines. The first chapter, called the *Jnanadhikara*, deals with knowledge and the nature of omniscience; the second *Jneyadhikara*, summarises the metaphysical system of Jainism, while the last called *Charitradhikara* deals with the ethical code of the Jaina monks, and the way to liberation. The work is found in two different recensions slightly differing from each other, one being shorter than the other. The shorter one is found commented on by *Amritchandra* while *Jayasena* gives the longer one. Less philosophical and more schematic is the third *Pahuda*, which professes to give in a summary form the information about the five *Astikayas* so well-known in Jaina philosophy. The major portion of the work, however, is devoted to the description of the *Jivastikaya* which occupies the most important place among them all. It contains 180 *Gathas*. Of the lesser works, the *Satpahuda* is a collection of six small tracts dealing with *Darsana*, *Sutra*, *Charitra*, *Bodhi*, *Bhava* and *Moksa*. His other works are the *Rayanasara* giving information on a variety of topics, *Barahanuvekkha*, dealing with the twelve philosophical reflections, and the *Niyamasara*, which also covers nearly the whole of Jaina philosophy.

It is to be noted that all these works are written in a Prakrit language which is designated by Pischel as Jaina Sauraseni, and is known by that name to modern scholars. Philologically viewed, it appears to be a mixture of Ardha-Magadhi and Sauraseni. It has the peculiar Sauraseni changes like the change of त to द and थ to घ and Ardha-Magadhi forms like वंदित्ता and बुद्ध. It can well be called Jaina Sauraseni, if we mean by that the Sauraseni language used by the earlier Jaina writers and influenced by their canonical speech, as we understand the parallel expression Jaina Mahāraṣṭri applied to the language of the Post canonical Prakrit literature of the Svetāmbara writers. The fact that this language was used by the Jaina writers alone and that also in the South India makes it probable that it was only a literary language and not a vernacular of the country in which it was used.

In giving the philosophical views of *Kundakunda*, it will be convenient to state at the beginning that what is tried here is not an epitome of his great works. Such an undertaking will include nearly all the details of the Jaina philosophy, as the works of *Kundakunda* are a storehouse of information on nearly all the points of the Jaina philosophy. Nor will such a description differ from the general outline of Jaina philosophy as found in other works, or even from that of the Ardha-Magadhi canon to a very great extent. What is to be traced here, is only the distinctive feature of the handling of Jainism at the hands of *Kundakunda*, and his personal contributions to it.

To begin with, it will be profitable to start with his method of philosophising which is of great service in knowing the personality of an author. The method of the Jaina canon and the books mainly dependent on it, is purely dogmatic. The doctrine is stated with much repetition and emphasis, and the explanation mostly consists in giving the divisions and subdivisions of the subject. Synonyms serve the function of definition, and further explanation is thought to be of no use

The point of discussion is stated in as many ways as possible, and the whole thing is repeated with slight verbal changes. But such is not the case with *Kundakunda*. He, no doubt, is bound by the doctrines of the religion to which he belongs, and to which he tenaciously adheres ; yet his method is not so dogmatic nor is he so prone to details. Being well acquainted with the development of other philosophical systems of India and their logic, he shows due regard to the play of reason in proving his thesis, and he even tries to attempt refutations of the possible objections which may suggest themselves to him. His arguments are more in accord with experience and exhibit his power of logical acumen to a considerable extent.

Of the various *Pramanas* current in Indian Philosophy, it appears that *Kundakunda* lays greatest emphasis on the scriptures of his religion, as was the case with many other great philosophers belonging to other systems. According to him the knowledge of the Jaina scriptures is absolutely necessary not only to understand the principles of his religion, but also to achieve its practical goal. Accordingly these scriptures form the basis of his philosophical system. It should not however be taken to represent a complete disregard of experience which really forms and should form the basis of all reasoning. On a closer scrutiny it will be found that the scriptures are valued so much, not because of some mysterious sanctity attaching to them, even though they are regarded as sacred, but because they are the words of an omniscient being, who is ex-hypothesis, an infalliable authority. So, the ultimate appeal is to the experiences of such a being, which are faithfully recorded in the scriptures, and the validity of it must stand or fall according as the scriptures represent the experiences, correctly or not. Now to decide it the Jainas afford no other alternative but the pragmatic test of trying to realise it. No amount of a priori discussion will be of any use to decide it.

After understanding the position of *Kundakunda* as regards

his authority, we naturally come to the central conception of his philosophy, his solution of the epistemological question, which determines to a great extent all other views of our author. In this connection, the discussion of knowledge at the opening of *Pravachanasara* is of great importance and a valuable contribution to the Jaina theory of knowledge. The author takes a firm stand on the very basic conception of it, namely, that the soul itself is knowledge and not a thing to which knowledge can be added as some extraneous thing. In fact, knowledge, along with happiness constitutes the very essence of the soul or jiva. Both are co-extensive, and the very idea of one without the other is self-contradictory.

The application of this principle decides many questions for him. He points out that when one knows something what happens is that, the soul turns into knowledge, and the knowledge itself is nothing but the objects focussed about the soul. So, we can say, that, the knower, the knowledge and the objects of knowledge are one and the same thing from the point of view of synthesis. But this should not lead us to suppose that they are identical in the sense of being physically one and the same thing. The author is careful enough in pointing out the fact that the relation of the knowledge and the objects known is not one of physical contact and infusion into each other; but it is one in which both identity and difference are kept together. When one sees an object, his eye is said to see it, even though there is no physical contact between the two, and this relation applies equally well to all other cases of knowledge.

This knowledge is of two kinds, the one, *Indriyajnana*, or knowledge obtained by the senses, which is limited, and proceeds by the steps of *Avagraha*, *Iha*, *Apaya* and *Dharana*. From the strictly metaphysical point of view, this cannot be called knowledge at all. *Kundakunda* says, the whole universe is one in the sense of being an integral unity, and as the sense-perception can but know only a part of it, it can be said to

know nothing. A full understanding of anything involves the knowledge of all other things, as all things in the world are inseparably connected. This sensuous knowledge is the outcome of the soul's contact with his physical body, and pertains to things which can be grasped by the senses, and is thus limited by the structure of the instruments it uses. This consideration leads our author to call it as *Parokha* or indirect, as against the more common usage of regarding it as *Pratyaksa*. But in glaring contrast with this sensuous knowledge stands the *Atindriyajnana* which is otherwise called *Kevala*. The characteristic feature of this knowledge is its power to view all things directly. Nothing is indirectly known by it. It views things without any stages and gradations, as does the ordinary knowledge. Another trait of this knowledge is that it transcends the limits of space and time and can know the past, present and future modifications of all the objects. It leads to no bondage, as it arises out of the complete distinction of the impeding karmas, and necessarily leads to final emancipation. This alone is the true knowledge with the name, for to know a thing perfectly is to know all things in the universe.

From this dual character of knowledge is deduced the two *Nayas* or view-points, called the *Vyavaharanaya* and the *Nischayanaya*; the former being only a stepping stone to the latter. As *Kundakunda* describes it, the necessity of the *Vyavahara* is felt in making the conclusions of the latter comprehensible to the ordinary people, as the use of a *Mleccha* language is necessary for addressing an aboriginal. This method of viewing things from the ordinary and the real view-points, is no doubt related with the *Nayavada* of the canonical Jainism, but stands in a very different footing as regards its practical application. One such interesting application is given by *Kundakunda* in stating that the worship of the idols of the Jinas and the praise of their physical beauty is to be regarded as meritorious only from the *Vyavahara* point of view. From

the stand-point of *Nischayanaya*, none of them can be regarded as meritorious, because neither the idol nor the body of the Jina has anything to do with the real soul of the Jina himself to which must our praise be directed.

The ontological system of Jainism is clearly realistic. The very first dogma of its metaphysics is the assertion of the two independent and eternal principles of soul and matter which together comprise the whole world. They are substances and one does not depend on the other for its existence. To these are added the two other entities of common experience time and space, which are regarded as real existing entities and not merely subjective experiences dependent on mind for their existence. In addition to all of them, are the two peculiar conceptions of *Dharma* and *Adharma* which, of course, play a very subordinate part in the system. *Kundakunda* treats of them all in his *Panchastikaya* and points out their individual characteristics and differs, there in, very little from the traditional description. But the further dogmas of Jainism fare differently at his hands. According to them, when the soul and matter come in contact, there follows their intermixture resulting into this worldly bondage reducing the soul to its present abject condition. The position of *Kundakunda* is, here delicately stated and maintained with the constant use of the two view-points; and one can clearly see the influence of idealistic systems working in them, even though he maintains the realistic interpretation as far as possible. He finds difficulty in knowing how the soul can be the cause of the various *Karmas* that bind him and change its nature, as the two principles are like poles asunder; and have nothing in common. He repeatedly says that the soul is not the cause of the karmic changes, as he cannot effect anything outside his own nature. It is incomprehensible how the soul can make changes in the outside world; any kind of interaction is impossible. But *Kundakunda* is equally unwilling to go to

the length of saying that the soul is totally inactive and does not do anything, which opinion reduces the bondage to a mere illusory phenomenon. In fact he combats with great force this position of the Sankhya philosophers. The solution of the problem arrived at by him, in the present case, is from the *Vyavahara* point of view the soul can be said to make changes in the karmic matter, but from the *Nischaya* point of view he can be said to effect changes in his own Bhavas which eventually result into the bondage of the karmas. This is called the *Bhavabhandha* in which the soul assumes a state worthy of the influx of the karmic substance, and the karma which is in constant motion, enters it and forms the *Karmabhandha*. When once this principle of the two-fold nature of a process, one psychical and the other physical, is established, it was easy for him to apply the same to other processes like *Nirjara* and *Samvara*. Its application, however, to the principle of *Moksa* leads to the interesting result of the existence of the *Kevalins* who are yet men of this world and who can be compared with the *Jivanmuktas* of the other systems.

Kundakunda's exposition of the *Jivatatva* is interesting as affording some insight into his psychological system. From the very beginning, he is careful in distinguishing the really psychical element of our being from the accompanying physiological and organic phenomena like the five senses, vitality, life and respiration, which he definitely classes as material. The real soul is characterised by *Upayoga* which further develops into knowledge and conation, and the knowledge of its real nature is the necessary requisite of obtaining final emancipation. Besides this usual division of *Upayoga* into knowledge and conation, *Kundakunda* gives at the beginning of his *Pravachanasara*, another division based upon ethical considerations, into three kinds, *Subha*, *Asubha*, and *Suddha*. The *Suddhopayoga* is the best of them all and consists in understanding the distinction between the soul and matter,

and knowing the real nature of the former. It is obtained by the complete destruction of all the karmas, and it knows the soul to be constituted by knowledge and happiness, and contemplates on its own nature. The *Śubha* and the *Aśubha Upayogas*, though distinguished as good and bad from the *Vyavaharanaya*, are both classed as bad from the *Nischayanaya*, which makes no distinction between the two.

This distinction of the various kinds of *Upayogas* naturally leads us to his ethical system, wherein, *Kundakunda* is less original and adheres to the traditional code of behaviour both for the monks and laymen. The rules governing the behavior of the monks are strict and are so formulated as to produce the *Śuddhopayoga*, ultimately leading to liberation. Herein also, he insists more on the purity of the soul than on the outward actions themselves, while the earlier Jainism appears to have laid equal stress on both. The most essential condition of a true monk is to irradicate the four passions which are the main roots of all misery and of this mundane existence. The ethical code of the pious layman is simpler and less strict, as was to be expected. They are to live a life free from all gross crimes and to help their co-religionists to their best ability and help to continue the faith. In fact there is an ideal life for a man of this world.

The Story of Yamapala (or Matanga)

BY

S. APPANDAI, B.A., (HONS).

ONCE upon a time Mahabala was the king of Podanapura. He had a wicked son named Bala. It was proclaimed by the king's orders that no living being should be killed during the eight days of Nandisvara (three such eight days occur in each year.) But the king's son in his thirst after flesh killed the king's ram secretly in the pleasure-garden, cooked

the flesh, and ate it. The king was informed of the disappearance of the ram, and a search was ordered for finding the culprit who had killed the ram.

Unfortunately for the king's son, the garland-maker had seen from the top of a tree, Bala killing the ram in the park; and that night when he was narrating the event secretly to his wife, the spy of the king overheard the conversation, and reported it to the king. The king sent for the garland-maker as soon as it was daylight, and he told the king everything as it actually happened. The king was highly displeased with his son for his disobedience in committing the wicked deed, and ordered him to be executed by the hangman Yamapala.

Bala was led to the scaffold and the king's servants were sent to seek Yamapala. Seeing the king's men approaching towards his house, Yamapala instructed his wife to tell them that he was not in town, if they asked for him, and hid himself in a corner within the house. When the king's men entered the house and asked for him, Yamapala's wife told them that he had gone out to the village. The king's men pitied Yamapala for his absence; they said that he was unfortunate in not being there that day, since he would get the ornaments of the king's son, if he had been there to execute him. Hearing this she could not check her lust for gold. But she was at the same time in fear of her husband. So the cunning woman spoke aloud that her husband had gone out, but pointed out with her hand to the king's men the hiding place of her husband. Yamapala was at once forced out of his hiding place.

The hangman was led to the place of execution, and the king's son was delivered to him. But he refused to kill anybody on that day. He was therefore taken before the king, and his refusal to execute the orders of the king was reported to him. The king demanded him to give reasons for his refusal. Yamapala said to the king, "Sire, I was once bit by a serpent and I immediately fainted. Supposing me dead, my

relatives removed me to the burial ground. At that time there remained in the burial ground an ascetic endowed with supernatural powers of cure. Being touched by the wind from the direction of the ascetic, I was brought back to life. Then in the presence of the ascetic I took the vow of Ahimsa (*i.e.*, non-killing) on chaturdasi days (*i.e.*, the 14th day after the full-moon and the new-moon). I therefore refused to carry out your sentence to day." The king was angry how an untouchable could observe vows, and he ordered his men to bind the hangman and Bala and throw them into the terrible lake of Sisumara.

The hangman did not lose heart on hearing the sentence of the king. He thought within himself, 'It is better for me to lose my life than break my vow. If I fail to observe my vow, it will produce misery in many more births. The intention of taking vows occurs rarely. And having taken a vow if I do not fulfil it, my life is completely useless. So I must be firm in the observance of my vow.' Thus he emboldened himself and stood fearless as a lion.

The hangman and the king's son were bound with ropes and thrown into the terrible lake. But the goddess of the waters came to the rescue of the hangman because of his virtue in observing his vow with firmness. She immediately caused a throne of precious stones to be erected and seated Yamapala on the throne. Music was sounded. She praised him for his determination in fulfilling his vow.

Hearing the wonder, the king hastened to the spot, praised him for his virtue, worshipped him, and presented him with many gifts. After death Yamapala was born in the heavens as a deva. If a hangman had attained to such greatness because of his partial vow of Ahimsa, is it possible to describe the greatness, a virtuous and noble man could attain by complete abstinence from himsa!

Rishaba Jaina Library of London

For the period of the six months ending with 30th June 1933, the accounts of the Rishaba Jaina Lending Library of London stand as follows :—

	£	s.	d.
Balance in hand on 1—1—33, comes to ...	24	8	5
Received from India in the 1st week of April ...	25	0	0
Income from postage from readers ...	0	12	11
Grand Total ...	50	1	4

The expenditure is as follows :—

	£	s.	d.
To salary of the Secretary at £ 1 per week for 25 weeks from 1—1—33 to 25—6—33 ...	25	0	0
To rent of the Lib. room for 25 weeks as above...	15	12	6
To advertisements as follows ...	6	9	4
To postage and stationary ...	2	12	6
Total ...	49	14	4

Balance in hand, on 30th June ...	0	7	0
A draft for £ 25 has further been received now.	25	0	0

Balance in hand on 1st July '33 comes to ... 25 7 0

This amount should suffice to meet the expenditure up to the end of September next.

During the period under review the Library has made satisfactory progress. Many new readers have been attracted to it through the advertisements, and nearly all of them have expressed their appreciation of our efforts and books. Many letters of appreciation have been received, including one from Mr. A. Usufali, I.C.S., (retired). Fairly extensive correspondence has been a feature of our activities this time and with two of our correspondents we have had an exchange of ideas

on philosophical subjects, and one has written fully appreciating the ideas expressed. It is satisfactory to note that some of our arguments were accepted finally by these correspondents.

The classes were also continued throughout the period of six months, except for a fortnight about the time of the Easter Holidays when people mostly go away from London. Interesting friendly discussions have characterised these classes. Some of the members who came to our classes attended them regularly. We also held classes whenever necessary for newcomers on Thursdays, but these were not regular, because when a new-comer began to understand the subject he would attend the regular classes on Fridays. It is a pity that these classes will have to be discontinued now, as Mr. C. R. Jain is going away to America to attend the Religious Parliament at Chicago. The Jainas in India should arrange to send some one to take the classes in the absence of Mr. C. R. Jain.

Mr. Wendel's translation in German of "Jainism, Christianity and Science" is now complete, and he has been trying to find a publisher for the book in Germany, but has not been successful thus far, as owing to political and economic causes no publisher is willing to accept the work. This is an opportunity for some pious rich Jain to earn everlasting merit by finding funds for the publication. The Germans are a very thoughtful race and the book named is just the one that will attract the attention of thoughtful men in their country to the priceless doctrines of Jainism. The cost will probably not exceed £ 200 (about 3000 rupees); but an estimate will be obtained if accurate information is desired by an intending donor. The Secretary's translation of the "Lifting of the Veil" has also remained unpublished for the want of funds.

Amongst our literary activities is to be included the composition of a book entitled "Soul-Culture and Yoga." This is intended to help those European enquirers who wish to know what Yoga is. The Jaina point of view has been elucidated

fully in the garb and from the standpoint of Yoga. The book is now being published in India under the supervision of Mr. C. S. Mallinath Jain, Editor of the Jaina Gazette.

Mr. Ajit Prasadji of Lucknow has kindly fulfilled his promise and had made a gift of a number of books by the late Mr. J. L. Jaini, to the Library for the use of the readers. He has also sent us 2000 finely printed letter papers for the use of the Library. Our heartfelt thanks are due to him for his generosity.

Mr. C. R. Jain delivered one lecture in the period under review at the Buddhist Lodge of London. This was on the 27th of January last on the invitation of the Revd. Bhikkhu Anandji the head of the Buddhist Mission in London. The notes from which this lecture was delivered have since been published in the Jaina Gazette. Mr. C. R. Jain also delivered a series of lectures at Bishop-Auckland (in the county of Durham), where he was invited for the purpose by one of our readers. His lectures were much appreciated, and even we got an order for a copy of the "Key of Knowledge" from a resident of the place after his lecture. Large numbers of men and women attended the lectures, and the general impression was very gratifying. He has now been asked to pay another visit to Durham and to stay for a whole week next year, but he is not certain whether he will be staying in this country next year.

We are also trying to arrange for a lecture or two to be delivered under the auspices of the Society for the Study of Comparative Religion, but there seems to be now no time left for them, as the Society in question say that their programme for this term is full, and Mr. C. R. Jain will soon be going away to America, and probably very soon after his return to India.

One of our readers, I have much pleasure in mentioning it, has gone so far as to take the house-holder's vows which he

is observing steadfastly. He is 27 years old, and his name is Mr. John Hearne.

Another name to be mentioned in this report is that of the well-known novelist, Miss Fournier, who has composed a poem on the lines of the Samayika Path ("Pure Thoughts" by Ajit Prasadji), which has been sent for publication to the Jaina Gazette, and may have already been published by this time, in India.

The Secretary has also been working to found a Jaina Society, and a number of names have already been given in for membership. It is expected that some progress will be made with the scheme in the near future. If any body in India wishes to join the Society they should send in their names and addresses (clearly written) to the Secretary.

We have this time extended our advertising operations a little wider. The paper which has brought us the greatest response is "Everyman." In the beginning of the next cold weather, when people have more time and inclination to read the books, we shall endeavour to find another widely circulating paper for advertising.

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NOTICE.

Our subscribers are requested to remit their subscriptions to the Jaina Gazette for this year with the arrears if any as early as possible.

MANAGER,

The Jaina Gazette.

Mr. C. R. Jain's account of his Journey

(Continued from page 205).

6—8—33, 9-10 A.M.

I got no time to write further in this Journal yesterday. After lunch I lay down in my cabin and dozed off and on till 2-45 p.m.

Tea time here is from 3 to 4 p.m. Horse races took place in the lounge at 3-45 p.m. and continued for an hour. They use wooden horses for these races, which (horses) are made to move on a carpet marked with sections according to the throw of dice. They nearly always introduce betting with games. The original idea is to impart zest to the pastime, but many people literally gamble at these games.

At five p.m. some of us were taken over the steamer to see its sights. There are four classes on this boat, the first, second, the tourist and the third, but each one is self-contained, and needs nothing from any other class. The Europa is one of the most luxurious of boats and exceedingly neat and tidy. German efficiency is, of course, well known, and it is everywhere in evidence on this ship. But it is in respect of their meals that they have astonished me. Lavish profusion is the feature of everything in that department. All kinds of fruits and vegetables are provided in abundance. I believe the food in the third class is also very good. On every table in their dining saloon were placed crackers and paper caps yesterday. This shows that the company also looks after the entertainment of the lowest class of its passengers.

After dinner there was a concert in the Lounge which was still continuing when I retired to rest at 10 p.m. The

voyagers contributed their share by song and dance and humorous recitations and in other forms of entertainment.

This morning after breakfast the *Katapult* mail left by the aeroplane which circled round the boat before departing on its errand. New York is now only about 800 miles. I expect we shall go there about mid-day to-morrow. I revised one of my lectures yesterday, and am going to revise another one now. I shall therefore stop now.

7—8—33, 10-15 A.M.

I found no time to add further to this Journal yesterday. There was also not much to say.

Lunch, tea, horse racing and dinner occupied the time. In the afternoon I had a long talk with Mr. Jwala Prasad Jain about the Jaina doctrines.

After dinner I met a Norweigan who discussed religious matters with me for over half-an-hour. He has taken down the address of the London Jaina Library.

This morning after packing up and breakfast I met a resident of Chicago with whom I had a few minutes chat on religion. He was only interested in a religion that could find bread for the poor. I told him there would be no starving in the world if people lived on Jaina principles. To-day it is the Mammon-worshipper's day; they are guiding the destinies of men. Change this; and you will have a different order of things. Under the Mammon-worshippers' guidance you will have an altogether uneven distribution of wealth—some people will be immensely rich but the rest needy or poor. Under the Jaina rule the distribution of wealth will be more even and there would be no dire poverty and starvation in the world.

The ship is now approaching its destination. The coast-line has already been in sight for some time. I expect we shall be landing about mid-day to-day. So I stop now for the present.

Notes and News

SCHOLARSHIPS FOR JAIN STUDENTS

The Secretary, All India Digamber Jain Parishad Examination Board, writes :—

L. Adishwar Lal Jain, Secretary, L. Girdari Lal Piaray Lal Jain Educational Fund Delhi (From which Several Scholarships of Rs. 5, 10 and 15 are awarded every year to poor Jain Students) has allowed me to notify that in future the Scholarships from the above fund would be awarded only to those Jain Students who pass the Religious Examination of the All India Digamber Jain Parishad Examination Board. It is further notified that it is also necessary to pass the above examination yearly for the students who are already getting Scholarships from the above fund.

All kinds of informations regarding the Examination, the Courses, Form etc. can be obtained from the Secretary, Parishad Examination Board, Baraut (Meerut) U.P.

The ensuing examinations will be held in January 1934. Forms (duly filled in) should reach the Secretary of the Examination on or before the 1st. November 1933.

* * * *

COW SACRIFICE STOPPED.

Mr. Tarachandra Doshi, Editor, "Mahavir", Sirohi, writes :—

A few days ago, His Highness Shekh Sahib of Mongrol (Kathiawar) issued a Farman and gave permission for the sacrifice of Cows. That question being a religious one for the Hindus, they started a vigorous movement against that Farman but seeing little hope of success, the prominent gentlemen of Mongrol, Mr. Narotambhai from Calcutta

and Mr. Tribhuwandas Keshavji approached His Holiness Anant Jiv Pratipal Yogalabdhi Sampan Raj Rajeshwar Shri Shantivijayaji, of Abu at Bomanwadji Mahatirth (Sajjan Road, B. B. C. I.) where he is staying for this Chaturmas (rainy season) and requested him to give help to settle the matter between the State and Hindu Public amicably. Pujaya Guruji ordered them to stop their agitation first and then taking this case in his own hand, asked His Highness Shekh Sahib to reconsider and cancel the Farman, and on this, His Highness, after seeing that it would bring bad feelings between the Hindu and Mohmmadan Communities in the State, has cancelled it and to that effect a telegram was received on 11th. September 1933 and a grand meeting was held by the Hindus under the auspices of His Holiness Guru Dev at Bomanwadji and the following resolutions were passed :—

(1) That His Highness the Shekh Sahib of Mongrol be thanked and congratulated for his act of kindness and sympathy towards the Hindus in withdrawing the order for Cow-sacrifices.

(2) That a copy of the above resolution be sent to His Highness Shekh Sahib.

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JAINA PICTURES ON TILES.

The Jains of Simla unanimously passed the following resolutions at their meeting held on the 17th September 1933 under the Presidentship of L. Mahabir Prasad, Advocate of Ambala.

1. That the Jain community of India have been shocked to learn with feelings of great resentment and grief that a Tiles Manufacturing Co., of Japan has produced tiles bearing the pictures of their LORD SHRI MAHABIR BHAGWAN and SHRI GAUTAM GANADHAR, and that they are being imported in India for sale. It has deeply hurt the religious

feelings of the Jains especially as they cannot tolerate the idea of the pictures of their Lords being trodden under feet or otherwise defiled. This meeting emphatically protests against this unwarranted action of the Tile Manufacturing Co., and the importers.

2. That a copy of the said resolution be sent to His Excellency The Viceroy and Governor-General in Council with a request to prohibit the importation and use of the said tiles in India and to take such action against the importers and dealers as the Government may deem proper, and also to convey the feelings of the Jains to the Government of Japan.

3. That a copy of the said resolution be sent to the Consul General for Japan with a request to move the Government of Japan to issue orders to the Tiles Manufacturing Co., not to print the pictures of our holy personages on tiles, impressing, upon them that the personality of Lord Mahavir is as high and sacred to the Jains as Lord Buddha's to the Buddhists.

4. That a copy be sent to the Press for publication.

* * * *

SRI PARSVANATHASWAMI DIGAMBAR JAIN PATASALA.

Mr. Jinadasa Nainor, Mel-chittamoor, writes :—

A Jain Pathsala has been started at this place on 25—8—'33 for giving religious and secular education to Jaina boys and girls. A meeting was convened on that day in the presence of Their Holinesses Sri Lakshmisena Bhattaraka Swamiji of Mel-chittamur and Sri Charukirti Panditacharya Swamiji of Sravana Belgola to concert measures for running the school on a permanent basis. All the Jains are requested to help the school as far as possible.

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