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THE JAINA GAZETTE

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MADRAS:
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IN MEMORIUM.

RAI Bahadur Dr. Sir Moti Sagar, B.A., Doctor of Laws, Vice Chancellor of the Delhi University, was born in November 1873. He was the only son of Rai Bahadur Sagar Chand, Professor of English Literature and Philosophy in the Government College, Lahore. He obtained the degree of B.A. and L.L.B. in the years 1893 and 1896 respectively. He settled down to the practice of law at Delhi and very soon rose to a high position at the local Bar. He was appointed legal advisor to the Delhi Municipality. He was a fellow of the Punjab University and the Vice-President of Mr. Dass' Public School Society. He was also a Director of the Punjab National Bank. In the year 1913 the title of Rai Sahib was conferred upon him by the Government and was followed by the distinction of Rai Bahadur, some years after. In 1914 he transferred his practice to the Lahore High Court, where he speedily rose into prominence, and became the President of the Bar Association. In the year 1923 he was appointed a Judge of the Lahore High Court. This high post of dignity and honour he resigned in 1924, because he found a higher honour and greater income awaiting him at the Bar. In 1925 he was elected a Vice-Chancellor of the Delhi University, which in 1928 honoured him with the degree of the Doctor of Laws. In June 1930 he received the signal distinction of Knighthood. Honours higher still and position of greater trust and responsibility awaited him. But unfortunately Death

supervened quite suddenly and prematurely on the 10th November 1930. On that fateful afternoon, after return from the High Court and a meeting of the Board of Directors of the Punjab National Bank, he felt a slight oppression at the heart, which soon ceased to beat. Next day the High Court, the schools and colleges, the Municipality and the Subordinate Courts were closed at Lahore and Delhi, as a mark of respect to the beloved son of the Punjab. The funeral procession was attended by the Hon'ble the Chief Justice, Puisne Judges, and Advocates of the High Court, Ministers, Members of the Council and Assembly, Vice-Chancellor of the Punjab University, Municipal Commissioners, Magistrates, Professors, Students, and the general public, who walked on foot with the bier from 5, Ferozepore Road. The procession consisting of some two thousand people when it started, increased to over 4,000 as it reached the cremation ground. Rose water and flowers were showered at various places on the way, and it was after the assembled mourners had a last Darshan of Dr. Sir Moti Sagar that the sacred rites were performed.

There have been millionaires, merchant-princes, Zemindars, High Court Judges, Lawyers, men with forensic abilities and literary gifts who have adorned the Jain community and there are many such still, but we have not known and heard of any who have had such un-assuming manners, such a simplicity of life, such an ever-increasing success, popularity and distinction and such a rare combination of qualities of head and heart, as Rai Bahadur Dr. Sir Moti Sagar possessed. HE WAS A RARE PEARL IN THE OCEAN OF THE JAIN COMMUNITY. Our sincere sympathy and heartfelt condolence go out to Lady Moti Sagar, to his only son and heir Seth Prem Sagar, to his daughters, to their husbands and to the grand-children he has left behind.

In the words of the Hon'ble Chief Justice of Lahore " it was in recognition of his forensic success and sound knowledge of law that he was elevated in the summer of 1921 to a seat on the Bench of the High Court.....Outside the sphere of his professional duties he took a leading part in

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several educational institutions. He maintained a school at Delhi for the education of girls, known as Sundar Nanhi Girls School and devoted considerable time to the arduous duties which devolved upon him as the Vice-Chancellor of the Delhi University. Endowed as he was with a sweet temper and loveable disposition he enjoyed the unique privilege of making many friends but losing none.

—AJIT PRASADA.

THE JAINA THEORY OF MATTER.

BY

Harisatya Bhattacharyya, M.A., B.L.

(Continued from Page 136)

V. The *Vedaniya* supplies the materials which yield pleasure or pain. It is of two forms,—

(48) The *Sata-vedaniya*—supplies materials which yield pleasure.

(49) The *Asata-vedaniya*—supplies materials which yield pain.

VI. The *Gotra Karma* determines the family in which a soul is to incarnate. It is of two forms,—

(50) The *Uccha-gotra*—The inflow of this *Karma* is the reason for a soul's being born in a high family.

(51) The *Nicha-gotra*—The inflow of this *Karma* accounts for one's birth in a low family.

VII. The *Ayuh Karma* determines the age of a *Jiva* and confines it in the body of either a god or a man or a sub-human being or a hellish being, The *Ayuh Karma* is of four modes,—

(52) The *Devayuh*—This makes the duration of a soul's life as that of a god's life.

(53) The *Narakayuh*—This accounts for a hellish being's life.

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(54) The *Manushyayuh*—This accounts for a human life.

(55) The *Tiryagayuh*—This is responsible for a sub-human life.

VIII. The *Nama Karma* accounts for a being's status, species, body etc. It is of 93 forms in all,—

The *First* of these is the *Gati Karma*, which determines the status of a soul in the world and which is of four modes—

(56) The *Naraka Gati*—gives the status of a hellish being.

(57) The *Tiryak Gati*—accounts for a being's incarnation as a sub-human being e.g., a beast, a bird.

(58) The *Manushya Gati*—secures the human birth.

(59) The *Deva Gati*—makes a soul be born as a god.

The *Second* sub-class of the *Nama Karma* is the *Jati Karma* which determines the species of a being and is of five kinds—

(60) The *Eḱendriya*—This *Karma* makes a being a one-sensed animal.

(61) The *Dvīndriya*—gives two senses to an animal.

(62) The *Trīndriya*—accounts for the senses of a three-sensed animal.

(63) The *Chaturīndriya*—is responsible for the senses of a four-sensed animal.

(64) The *Panchēndriya*—gives five senses to an animal.

The *Third* mode of the *Nama Karma* is called the *Sarira Karma*. It accounts for the particular embodiments of particular souls and is of five forms, in accordance with the five kinds of bodies which a soul may have.

(65) The *Oudariḱa*—On account of the inflow of this *Karma*, a *Jiva* gets the gross body *viz.*, that of a man or of a sub-human being.

(66) The *Vaiḱriyika*—Because of this *Karma*, a *Jiva* gets the peculiar body of a god or of a hellish being (which can be enlarged or shortened.)

(67) The *Aharaḱa*—If a sage of the sixth *Gunasthana* (*i.e.*, the stage of self-perfection) have a doubt with regard to any matter and if there be an inflow of this *Karma* in him, a small body, only one cubit in height, issues forth from his

head, which in order to have the doubt removed goes to an omniscient or a perfectly wise being and after the difficulty is solved comes back into the gross body from which it went forth.

(68) The *Taijasa*—This *Karma* produces a brilliant body within the *Oudarika* and the *Vaikriyika* bodies.

(69) The *Karmana*—This accounts for the body constituted of the *Karma* Pudgala.

The *Fourth* form of the *Nama Karma* is the *Angopanga* which accounts for the varied limbs and sub-limbs in a body. It is of three classes,—

(70) The *Oudarika*—The limbs and the sub-limbs in an *Oudarika* body are accounted for by this *Karma*.

(71) The *Vaikriyika*—The limbs and the sub-limbs in a *Vaikriyika* body are accounted for by this *Karma*.

(72) The *Aharaḥa*—The limbs and the sub-limbs in an *Aharaḥa* body are accounted for by it.

(73) The *Fifth* is the *Nirmanā Karma* which places the different limbs and sub-limbs in their proper places, in their proper order and proportion.

The *Sixth* is called the *Bandhana Karma* which joins together the smallest particles of matter in the various bodies. The *Bandhana Karma* is of five modes in accordance with the five forms of bodies *viz.*—

(74) The *Oudarika*.

(75) The *Vaikriyika*.

(76) The *Aharaḥa*.

(77) The *Taijasa*.

(78) The *Karmana*.

The *Seventh* mode of the *Nama Karma* is the *Samghata Karma*. On account of this *Karma*, the minutest parts and particles of the body are so closely combined as not to have any space between them. The *Samghata Karma* is of five modes in accordance with the five forms of body *viz.*—

(79) The *Oudarika*.

(80) The *Vaikriyika*.

(81) The *Aharaḥa*.

(82) The *Taijasa*.

(83) The *Karmana*.

The *Eighth* mode is *Samsthana Karma* which determines the shape of a body. This is of six modes,—

(84) The *Sama-chatur سرا*—accounts for a well-proportioned body.

(85) The *Nyagrodha-parimandala*—Accounts for a body which is like a *Nyagrodha-tree*,—a body, the lower part of which is short and ugly and the upper, wide and well-proportioned.

(86) The *Svatika*—accounts for a body which is just the converse of the preceding mode, described above.

(87) The *Kubjaka*—accounts for a humpback.

(88) The *Vamana*—accounts for the shortness of stature.

(89) The *Hundaḳa*—accounts for a body in which the limbs are unusually short or long, ugly and more or less in number.

The *Ninth* is the *Samhanana Karma* which accounts for the bony skeleton of a body. This is of six modes, the last three of which are found in the bodies of the *Jivas* of the present time.

(90) The *Vajra-vrishabha-naracha*—accounts for a body in which the joints, the bones and the arteries are of adamant.

(91) The *Vajra-naracha*—accounts for a body in which the bones and the joints only are adamantine in character.

(92) The *Naracha*—accounts for a constitution in which ordinary bones, joints and arteries are found.

(93) The *Ardha-naracha*—accounts for a body in which the bones etc., are weaker than those in the *Naracha*.

(94) The *Kilaka*—accounts for the jointed bones in a body.

(95) The *Asampraptasripatika*—accounts for a body in which the bones are attended with arteries.

The *Tenth* is the *Sparsa Karma* which accounts for the various forms of touch and is of eight forms—

(96) The *Ushna*—gives a body which has heat.

- (97) The *Sita*—gives a body which has cold.
 (98) The *Snigdha*—gives a body which has smoothness.
 (99) The *Ruksha*—gives a body which has roughness.
 (100) The *Mridu*—gives a body which has softness.
 (101) The *Karkasa*—gives a body which has hardness.
 (102) The *Laghu*—gives a body which has lightness.
 (103) The *Guru*—gives a body which has heaviness.

The *Eleventh* form of the *Nama Karma* is the *Rasa* which accounts for the various tastes. It is of five modes *viz.* :—

- (104) The *Tikta*—gives the pungent taste.
 (105) The *Katu*—gives the bitter taste.
 (106) The *Kashaya*—gives the astringent taste.
 (107) The *Amla*—gives the acid taste.
 (108) The *Madhura*—gives the sweet taste.

The *Twelfth* is the *Gandha Karma* which accounts for the various odours. It is of two forms :—

- (109) The *Sugandha*—gives good smell.
 (110) The *Durgandha*—gives bad smell.

The *Thirteenth* is the *Varna Karma* which accounts for the various colours, and is of five modes :—

- (111) The *Sukla*—is white colour.
 (112) The *Krishna*—is black colour.
 (113) The *Nila*—is blue colour.
 (114) The *Rakta*—is red colour.
 (115) The *Pita*—is yellow colour.

The *Fourteenth* is the *Anupurvi* which accounts for the fact that when a *Jiva* goes to another state of existence from one—*i.e.*, in the interval, called the *Vigraha-gati*,—it retains the shape of the body which is being given up. The *Anupurvi* is of four modes in accordance with the four *Gatis viz.* :—

- (116) The *Naraka* or infernal.
 (117) The *Deva* or heavenly.
 (118) The *Manusha* or human.
 (119) The *Tiryak* or sub-human.

(120) The *Fifteenth* is called the *Aguru-laghu Karma* on account of which a body is never too heavy to move or too light to be steady.

(121) The *Sixteenth* is the *Upaghata* which generates in a body such limbs etc. as kill the animal itself. Instance of such limbs are long and very heavy horns in a deer.

(122) The *Seventeenth* is the *Paraghata Karma* which gives limbs to an animal by means of which it can attack others.

(123) The *Eighteenth* is the *Atapa* which gives a brilliant body to a being,—a body, which is never distressing to the possessor but extremely hot and brilliant to others. The Jainas say that there are in the sun *Jivas* who have got such bodies.

(124) The *Nineteenth* is the *Udyota Karma* which gives a bright body to a Jiva,—a body which, though extremely brilliant, appears as cool and pleasing to others. The Jainas believe that in the moon, there are beings who are possessed of such bodies.

(125) The *Twentieth* is the *Uchchhvasa Karma* which makes inhalation and exhalation possible

The *Twenty-first* form of the *Nama Karma* is called the *Vihayogati* which endows a *Jiva* with the power of flying in the sky. It is of two kinds,—

(126) The *Subha*—gives such a power which is graceful

(127) The *Asubha*—gives such a power of flying which is ugly.

(128) The *Twenty-second* is called the *Pratyeka-Sarira-Karma*. The body, generated by such *Karma* can be enjoyed by one *Jiva* only.

(129) The *Twenty-third* is the *Sadharna-sarira-karma* which produces a body in which several *Jivas* can exist at the same time.

(130) The *Twenty-fourth* is the *Trasa Karma* which produces the body of the two-sensed, the three-sensed, the four-sensed and of the five-sensed animals.

(131) The *Twenty-fifth* is the *Sthhavana Karma*; it gives the body to an animal which has only one sense.

(132) The *Twenty-sixth* is the *Subhaga* which gives a being such a body as is lovely and dear to all.

(133) The *Twenty-seventh* is the *Durbhaga* which accounts for a body which is just the converse of the preceding.

(134) The *Twenty-eighth* is the *Susvara Karma* which gives a sweet voice.

(135) The *Twenty-ninth* is the *Dusvara Karma* which gives a bad voice.

(136) The *Thirtieth* is the *Subha* which accounts for a beautiful body.

(137) The *Thirty-first* is the *Asubha* which accounts for a loathsome body.

(138) The *Thirty-second* is the *Sukshma*; it accounts for a subtle body which can pass through everything.

(139) The *Thirty-third* is the *Badara* which produces the gross body.

(140) The *Thirty-fourth* is the *Paryapti Karma*. It supplies a *Jiva* with the qualities and the capacities in accordance with the peculiar body, it is endowed with. The Jaina thinkers speak of six modes of *Paryapti*. The *Ahara-paryapti* makes it possible to take food to maintain the body. The *Sarira-Paryapti* accounts for the maintenance of a body with the food it takes. The *Indriya-Paryapti* consists in the maintenance of the senses. Inhalation, exhalation etc., are due to *Manah-paryapti*. The one-sensed animals can be possessed of the first four forms of the *Paryapti*. The first five *Paryapti's* can be had by the four-sensed and the mind-less five-sensed animals. The five-sensed animals endowed with minds can alone be possessed of all the six forms of the *Paryapti*.

(141) The *Thirty-fifth* is the *Aparyapti Karma* which accounts for the death of an animal before it attains the *Paryapti*.

(142) The *Thirty sixth* is the *Sthira Karma*, which keeps in order the various *Dhatu's* and the *Upadhatu's* in a body. The *Dhatu's* or the essentials in a body are seven in number viz.,—*Rasa* or fluid, *Rakta* or blood, *Mamsa* or flesh, *Meda* or fat, *Asthi* or bone, *Majja* or marrow and *Sukra* or seminal fluid. The *Upadhatu's* also are seven viz., *Vata* or phlegm.

Pitta or bile, *Sleshma* or rheum. *Sira* or vein, *Snayu* or nerve, *Charma* or skin, and *Udaragni* or fire in the stomach.

(143) The *Thirty-seventh* is the *Asthira Karma*. It functions in a way, opposite to that of the *Sthira*.

(144) The *Adeya*, is the *Thirty-eighth* form of the *Nama Karma*. It effects a brilliant and impressive body.

(145) The *Thirty-ninth*, the *Anadeya* is opposite to the *Adeya*.

(146) The *Yasa-kirtti-karma* is the *Fortieth* mode; it accounts for the fame and the good reputation, an embodied being enjoys.

(147) The *Forty-first* is the *Ayasah-kirtti-karma* which is opposed to the preceding,

(148) The *Forty-second* is the *Tirthamkara Karma* which accounts for the status of a *Tirthamkara*.

Karma is thus primarily of two kinds, the *Ghatiya* and the *Aghatiya*. The *Jnanavaraniya*, the *Darsanavaraniya*, the *Mohaniya* and the *Antaraya* are the four modes of the first. These four modes again are subdivided into forty seven forms e.g. the *Mati-Jnanavaraniya* etc. The *Aghatiya* also are of four modes viz., the *Vedaniya*, the *Nama*, the *Gotra* and the *Ayuh*; these have one hundred and one sub-classes. Thus, *Karma* is of one hundred and forty-eight forms, so far as its *Prakriti* or nature is concerned.

THE STHITI OF KARMA.

The outflow of *Karma* from the *Jiva* is called *Nirjara*. The *Nirjara* is of two forms viz., the *Avipaka* and the *Savipaka*. Owing to the practice of severest penances, *Karma* may flow away from the soul without yielding its fruits; this is *Avipaka Nirjara*. If, on the contrary, *Karma* is not forcibly made to flow away in the above manner, it would be sticking to the soul, until it has made the soul feel all its fruits, when it leaves the soul; this is *Savipaka Nirjara*. The Jaina scriptures give an account of the period of time for which *Karma* sticks to a soul in cases in which the soul gets the *Savipaka Nirjara* instead of the *Avipaka*. This period is called the *Sthiti-Bandha* i.e., the time for which a soul is to

THE ANUBHAGA OF KARMA.

The bondage of a *Jiva* is caused by the inflow of *Karma*. The *Karma-bondage* is acute or little according as the fruit of a *Karma* is acute or little. The *Anubhaga Bandha* of a *Karma* is determined by the acuteness or littleness of the *Karma-fruit*. *Anubhaga* is the power of *Karma* to yield a peculiar-fruit and is otherwise called *Anubhava*.

THE PRADESA OF KARMA.

A *Pradesa* is the point of space, obstructed or occupied by one single atom. According to the Jaina thinkers, one *Pudgala-atom*, one *Pradesa* or point of *Dharma*, one *Pradesa* of *Adharma*, one minutest atom or point of *Kala* and one *Pradesa* of *Jiva* may remain at one and same time, in one and the *Pradesa* of *Lokakasa* or "the filled space." The Jainas maintain that the *Jiva* and the *Karma* are mixed up ever since the beginningless time. The doctrine implies that every *Pradesa* of a *Jiva* is permeated and informed by the *Karma-Pudgala*, through and through; the soul is thus in a state of bondage; its pure and essential attributes *viz.*, knowledge, intuition etc., are suppressed and as a consequence of all this, the *Jiva* is suffering in this painful *Samsara* or existential series ever since the beginningless time.

Karma has thus been considered in four ways above, from the four view-points of *Bandha* or Bondage. In this connection, the causes of the inflow of the eight modes of the *Karma* as well as the *Vipaka* or the fruits of the *Karma* may be considered also.

THE CAUSE OF THE INFLOW OF KARMA.

It has been said already that *Karma* flows into the soul on account of its wrong attitude. What attitudes bring in what *Karmas* are proposed to be considered here. The Jaina philosophers maintain that *Pradosha* (vilifying the learned), *Nihnava* (concealing knowledge), *Matsarya* (jealousy), *Antaraya* (obstructing the growth of knowledge), *Asadana* (denial of truth, revealed by others) and *Upaghata* (refuting a truth, knowing it to be truth) are the causes of the inflow of the *Jnanavaraniya* and the *Darsanavaraniya Karmas*. The *Asata-*

vedaniya Karma is brought into a soul, on account of *Dukha* (pain), *Soḡa* (sorrow), *Akṛandana* (weeping), *Badha* (killing an animal), *Tapa* (remorse) and *Paridevana* (moaning in such a pathetic way as to attract other's pity). These six *viz.*, pain, sorrow etc., are of eighteen modes in as much as one may himself feel these or may cause others to feel them or both he and others may feel them. *Bhutanukampa* (compassion for all living beings), *Vratyanukampa* (compassion for persons taking vows), *Dana* (charity), *Saraga-samyama* (self-restraint with slight attachment), *Samyama-samyama* (control of some of the passions only, by means of the practice of vows), *Akama-nirjara* (calm resignation to the fruition of *Karma*), *Vala-tapaḥ* (penances, not attended with right knowledge), *Yoga* (contemplation), *Kshanti* (forgiveness), *Soucha* (purity),—these cause the inflow of the *Sata-vedaniya Karma*. The *Darsana-mohaniya Karma* is introduced by what is called the *Avarna-vada*. This consists in speaking ill of the Omniscient Lord, of the pure scripture, of the Holy Brotherhood, of the true Faith, and of the *Deva's i e*, the gods. The nature and the divisions of the *Kashaya* and of the *No-Kashaya* have already been stated. The Jainas maintain that the inflow of the *Charitra-mohaniya Karma* is due to the intense mental passion, caused by the rise of the *Kashaya* and the *Akashaya*. The *Naraka Ayuh Karma* is brought into the soul by *Bahva-rambha* (excessive worldliness) and *Bahu-parigraha* (attachment to too many worldly objects). *Maya* or deceitfulness causes the inflow of the *Tiryak Ayuh Karma*. The *Manusha Ayuh Karma* is introduced by *Alparambha* (worldliness to a slight degree) and *Alpa-parigraha* (attachment to a few worldly objects). *Svabhava-mardava* (a humble attitude by nature) is also the cause of the inflow of the human age *Karma*. It is to be noted also that *Nihasila-vratatva* (non-adoption of the vows and the minor vows) attended with worldliness is the cause of the inflow of all the modes of the *Ayuh-Karma*. *Saraga-samyama* (self-restraint attended with attachment), *Samyama-samyama* (control of some of the passions only), *Akama-nirjara* (calm submission to the consequences

of *Karma*) and the *Vala-tapah* (penances not attended with right knowledge) cause the inflow of the *Devayuh Karma*. *Samyakṭva* or right faith also brings about the heavenly age *Karma*.

The *Nama-karmas*, described before, are either *Subha* (good) or *Asubha* (bad). The following thirty-seven are the *Subha*,—viz:—*Manushya-Gati*, *Deva-Gati*, five *Jati-karmas*, *Sarira*, *Angopanga*, *Sama-chaturasra-samsthana*, *Vajra-rishabha-naracha-samhanana*, *Subha-sparsa*, *Subha-varna*, *Subha-rasa*, *Subha-Gandha*, *Deva-gati-anupurvi*, *Manushya-gati-anupurvi*, *Agurulaghu*, *Paraghata*, *Uchchhvasa*, *Atapa*, *Udyota*, *Subha-vihayogati*, *Trasa*, *Badara*, *Paryapti*, *Pratyekā-sarira*, *Sthira*, *Subha*, *Subhaga*, *Susvara*, *Adeya*, *Yasah-ḳirti*, *Subha-nirmana*, and *Tirthamkara*. The rest are *Asubha Nama Karma's*. *Yoga vakrata* (crooked operation of the mind, the body or the speech) and *Visamvadana* (wrangling, wrong faith, envy, calumny, pride etc.) cause the inflow of the *Asubha Nama Karma*, while the *Subha* are introduced by the opposite of these i.e., by straightforwardness, peacefulness, right faith, humility etc. etc. The *Tirthamkara Karma* is introduced by the following sixteen excellent attainments viz,—(1) *Darsana-visuddhi*. It consists in pure right faith and has eight ingredients viz., *Nissamkita* (want of all doubts), *Niskamḳhita* (want of all worldly desires), *Nirvichikitsita* (want of all feelings of hatred), *Amudha-drishti* (want of all superstitions), *Upa brimhana* (want of all tendency to vilify others), *Sthittikarana* (firm faith in the Truth), *Vatsalya* (love for people who are on the way to Liberation) and *Prabhavana* (propagation of the Truth). (2) *Vinaya-sampannata*. It consists in a reverential attitude towards the way to Liberation and towards those who are on the way to Liberation. (3) *Sila-vratasvana-tichara*. It consists in the observance of the vows and in the control of passions. (4) *Abhikḣhna-jnanopayoga*. It is pursuing right knowledge in a steady manner. (5) *Samvega*. This consists in looking upon the *Samsara* as a series of miseries. (6) *Sakṭitastyaga*. It is renunciation to the best of one's capacities. (7) *Sakṭitastapah*. This consists in the practice of

penances to the best of one's abilities. (8) *Sadhu-samadhi*. This is serving the virtuous in all possible ways. (9) *Vaigavritya karana*. This is serving the virtuous in all possible ways. (10) *Arhadbhakti*. It consists in a devotional attitude towards the Omniscient Lord. (11) *Acharyya-bhakti*. This is devotion to the Leaders of the Order. (12) *Bahu-srutabhakti*. This is devotion to the learned professors. (13) *Pravachana-bhakti*. This consists in a devotion to the scripture. (14) *Avasyaka-parihani*. This consists in scrupulously attending to the six daily duties. (15) *Marga-prabhavana*. It is propagating the way to Liberation. (16) *Pravachana-vatsalya*. This consists in tender affection for those who are on the way to Liberation.

The *Nicha Gotra Karma* is introduced by *Para-Ninda* (speaking ill of others), *Atma-prasamsa* (praising one's own self), *Sad-gunachchhadana* (concealing the good qualities of others) and *Asad-gunodbhavana* (giving out that one is possessed of good qualities which, as a matter of fact, he does not possess). *Para-prasamsa* (praising others), *Atma-ninda* (denunciation of one's own self), *Sadgunodbhavana* (to give out the good qualities of others), *Asad-gunochchhadana* (concealing one's own good qualities), *Nichairivritti* (modest attitude towards one's superiors) and *Anutseka* (not being proud of one's own attainments) are the causes of the inflow of the *Uchcha Gotra Karma*.

Bighna-karana (to throw obstacles) is the cause of the inflow of the *Antaraya Karma*. Obstacles, referred to here, may be thrown to one's charitable conduct, to one's gaining something, to one's enjoying the things which can be enjoyed only once, to one's enjoying the things which can be enjoyed for more than once, to one's exercising his powers and abilities.

THE FRUITION OF KARMA.

When there is inflow of *Karma* into the *Jiva*, the pure attributes of the soul viz., intuition, knowledge etc., begin to be suppressed and the *Jiva* moves in the *Samsara*, born and re-born, suffering griefs and sorrows. The effect of a *Karma*

is in strict accordance with its nature. The inflow, for example, of the knowledge-obscuring *Karma* obscures the *Jiva's* power of pure cognition; the inflow of Intuition-obscuring *Karma* obscures its power of pure Intuition and so on. The effect of the suppression of the natural attributes of the soul is bondage, miseries of existence, pain, sorrow, grief, despair, birth, death and sufferings untold. Why mention them? Who has not experienced them?

Right faith, right knowledge and right conduct,—called “the three jewels”—reveal the Way to Liberation. But so inseparable is the grip of *Karma* that overwhelmed with woes and vicissitudes as a *Jiva* is in this world, it would not ordinarily tread the way to Liberation. And lots of unfortunates there are, who although on the way, would often lose sight of it, who would stumble or would turn back to the whirl-winds of the world. The way to Liberation seems to be so rough and inaccessible, because the hold of *Karma* on the soul is so very tight.

The stages or states through which a fortunate being has got to pass in order to attain the blissful Emancipation, are called the fourteen *Gunasthanas* in the Jaina philosophy. The *Gunasthana's* need not be described here. Wonderful, however, is the power of *Karma*,—so much so that it throws numerous obstacles in the way to Liberation, which are apparently insuperable. A patient, calm and determined “Way-farer” has got to put up with these unquestioningly and ungrudgingly. These obstacles are termed the *Parishaha's* which are twenty-two in number. Liberation or *Moksha* is inattainable unless the *Parishahas* are conquered. *Kshut* (hunger), *Pipasa* (thirst), *Sita* (cold), *Ushna* (heat), *Damsa masaka* (the bites of gnats etc.), *Nagnya* (nakedness), *Arati* (exhaustion), *Stri* (woman), *Charya* (walking a long distance), *Nishadya* (sitting perfectly unmoved), *Sayya* (lying on hard ground), *Akrosa* (abuse), *Badha* (assault), *Yachuga* (alms), *Alabha* (not getting what is asked for), *Roga* (illness), *Trina sparsa* (touch of thorny grass), *Mala* (dirt), *Satkara-puraskara* (honour and insult), *Prajna* (pride of knowledge), *Ajnana* (ignorance) and

Adarsana (want of faith) are the *Parishaha's*. The "Way-farer" who wants to attain Liberation must conquer these *Parishaha's*. He must put up with hunger, thirst, cold, heat, and bites of gnats, etc. He must not be ashamed of remaining in utter nakedness. He must never be idle and must always avoid the company of women. Long distances he must walk on foot patiently. When in contemplation, he must not move from his seat, although serpents, lions or other ferocious beings may be near him. Hard, uncovered ground must be his bed and he must bear without a protest abuses and assaults. Although in need, he must not ask for anything. Scantiest food given in alms,—even this, he may not get; yet he is never to complain. He would be ill but he must not lose his self-control. Thorns and thistles, dirt and mud, honour and insult,—nothing should disturb the equanimity of his temper. He must not be proud of his knowledge nor sorry for his ignorance. He must not lose his faith in the fact of the final Emancipation, although he may not have any of the superhuman attainments inspite of his long and best efforts. These are the twenty-two *Parishaha's*, the conquest of which makes Emancipation of easy access.

But what is at the basis of these *Parishaha's* which obstruct the way to one's Liberation? It is *Karma*. The *Jnanavaraniya Karmas* produce *Prajna* and *Ajnana*. The *Adarsana-Parishaha* is due to *Darsana-mohaniya Karma*. The *Antaraya-Karma* produces the *Alabha-Parishaha*. *Nagnya, Arati, Stri, Nishadya, Akrosa, Yachna, Satkara--puraskara* are based on the *Charitra-mohaniya Karma*. The rest of the *Parishahas* are due to *Vedaniya Karmas*.

It seems that *Karma* is almost inseparable from the *Jiva*. The "way-farers" who have not reached the tenth of the fourteen *Gunasthana's* are called the *Badara-samparaya*. The Jainas say that in a *Badara-samparaya*, all the twenty-four *Parishaha's* are possible. On the other hand, the "Wayfarers" in whom all the passions save and except a very slight degree of *Lobha*, have been destroyed are called the *Sukshma-samparaya*; these are in the tenth *Gunasthana*. The *Upasanta-moha*

Way-farers are in the eleventh stage ; the *Charitra-mohaniya Karma* has been suppressed in them while the *Kshina-moha* are those who are in the twelfth Gunasthana and whose *Moha* has been totally annihilated. Such, however, is the power of *Karma* that even in the *Sukshma-samparaya*, the *Upasanta-moha* and the *Kshina-moha* saints, the *Parishaha's* except the *Nagnya*, *Arati*, *Stri*, *Nishadya*, *Akrosa*, *Yachna*, *Satkara-puraskara* and *Adarsana* are present. The superman who has totally uprooted all the four forms of the *Ghatiya Karma* in him and has been possessed of the pure omniscient knowledge is the *Jina* or *Arhat*. The omniscient *Arhat* is in the thirteenth *Gunasthana* and the Jaina sacred books call him "*Iswara*," the Lord. Even in so exalted a Being, the *Parishahas*,—*Kshut*, *Pipasa*, *Sita*, *Ushna*, *Damsa-masaka*, *Charya*, *Sayya*, *Badha*, *Roga*, *Trinasparsa*, and *Mala*—are present implicitly,—though not in an explicit form.

It is only the blessed *Siddhas*, who are above the *Parishahas* absolutely free from the influence of *Karma*. At the topmost peak of the *Lokakasa* called the *Siddha-sila*, a place of undisturbed peace and tranquility, free from *Karma*, from *Bandha*, from *Samsara*, from *Parishaha*, live the *Siddhas* "from eternity to eternity," possessed of the four blessed Infinities.

The Jaina account of *Karma* which has been given above may not appear to many to be particularly attractive. It may, however, be asserted that there is no fundamental difference between the principle of the Jaina *Karma* philosophy and that of the other philosophical systems of India. The *Jiva* becomes subject to *Karma*, on account of its wrong attitudes viz., attachment and envy ; the *Bandha* of *Jiva* is due to *Karma* ; *Karma* is at the root of the *Samsara* ; the nature of a *Jiva* and its activities in the world are determined by *Karma* ; the *Naiskarmya* or *Mukti*,—the final Liberation,—consists in the freedom from *Karma* ; *Karma* and its fruits stick to the soul until it attains the final Emancipation. These doctrines, although elaborately discussed in the Jaina philosophy have nevertheless been admitted in all the other ancient systems in India,—the Buddhist philosophy not excluded. The doctrine

of *Karma* is a special feature in the Indian philosophy. From the detailed description of *Karma* which we meet with in the Jaina philosophy, it may safely be inferred that the Jaina philosophy flourished in India along with the other philosophical systems in the unknown ages, centuries prior to Gautama Buddha and Vardhamana Mahavira

[Concluded.]

AN OLD TREE.

“Why do I love that maimed oldgum tree”?

Once checked in youth's aspiring, high to be,

By a bolt from the sky, or wind.

That broke its glory, and bowed its grace.

In days when feeling its own in space

And the sun and the air were kind.

When growing in beauty its own, its own.

And smiling its welcomes in tender tone,

It rejoiced with the life of all!

And now it should stand in its gracious height

To shelter and shade in glorious light.

As a King in the life of all.

But strength known not in its vision of love

Assailed the fair promise it felt, above

All the world that it saw of knew!

And then 'twas left striving to learn the way

To keep the part strong in the shape that they

Had been cleft, that heaven-sent dew

Might draw new shoots straight upward from the part

Right angle bent, out from the chastened heart

Still upright; with enlarging bark

All filled with life that kept no craven force

With which to meet fresh strokes from any source.

That visit, however stark!

Thus *do* I love a maimed old fragrant gum,
 And yearn to show abroad its kingdom, come.
 By a strength of the nights and days!
 And urge the words from out my heart to tell
 How grand its life, unknown to all by bell!
 Yet so full of the strains to praise!

Beyond my world of scanty scribbled lines,
Its world is giving miracles and signs
 Seen not where, all its pains are loss!
 But some may see the half could not be told;
 Nor heard the wonders, beauties, to unfold;
In that tree with the golden moss!

Thus runs the tale of yon old noble tree
 As I translate, and copy out for thee
 Who asked me, why it drew me so.

Aug. 1927.

—M. Amy Thornett.

Reviews of Books and Periodicals

Dawn: A fortnightly journal interpreting the Ancient Wisdom and the New Age. Published by Mr. Dhan Raj, at the Dawn office, Krishta Kunj, Hyderabad, (Sind). Annual Subscription Rs. 2 only.

“I have been-blessed,” says Monsieur Paul Richard, “for amidst the deserts of Sindh—that land of unity and aspiration I have found a true Prophet, a messenger of the New Spirit, a saint, a sage and a seer—a rishi of new India, a leader to the Great Future, Sadhu Vaswani.” The name of Sadhu Vaswani is known throughout the civilized world as one of the leaders of India. To spread the Message of Vaswani and to interpret the Religion of the Spirit as reflected in the lives and teachings of Rishis, Yogis and Bhaktas, of Mystics, Sages and Saints and of the many Scriptures of Humanity a fortnightly journal called “Dawn” is started. The first

two issues of the journal are now on our table. In the first issue, Vaswani contributes two articles "Types of civilization" and "A parable." In the second issue we have from his pen "Guru Nanak: A Prophet of Harmony" and "The Petals of a Rose." "There are several other interesting articles in them. It will strike even a casual reader of these issues that they aim at the unity of religions, fusion of Western civilisation and Eastern culture, a blending of all that is helpful for the progress and amelioration of all mankind. The Journal is a proper medium for the exchange of thoughts between the East and the West, between the young and the old and between the youths living all over the world. The Journal is beautiful to look at, interesting to read and full of subjects for meditation. It is neatly printed on high class paper. We wish our contemporary a progressive career.

NOTES AND NEWS.

A sum of Rs. 1,50,000/- was collected at Gurukula Anniversary and this was followed by donations of over a Lakh of rupees in response to the appeals of Mahatma Hans Raj and Pandit Chamopati at the Arya Samaja Anniversary at Lahore in November last. Such donations by members of the Samaj to the cause of education, year after year, prove to demonstration the firm conviction, *Agarh Samyaktva* of the Arya Samajies in the utility of Education as a potent factor in the uplift of men and the propagation of faith. Our Jain brothers spend several Lakhs of rupees every year in shows, processions, building of unnecessary temples and images, and in their consecration ceremonies. They are, however, incapable of supporting the High School established at Delhi through the munificence of one man Seth Hira Lal. We are pained to hear that the money donated by deceased Seth Hira Lal towards the upkeep of the School is not available for purposes of the School and litigation is proceeding in respect of it.

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The preparations for the Schneider Cup Trophy race, in Great Britain, Italy, France, and the U. S. during the last two years have cost two millions. Italian machines have developed a speed of 360 miles per hour.

* * *

"There are no mysteries of life and death-only ignorance," said Professor F. A. E. Crew in an address at the Social Hygienic School at Cambridge recently.

"It is of the utmost importance" he said that we should free ourselves once and for all of the notion that death is a necessary attribute or an inevitable consequence of life."

"It has been abundantly demonstrated that life can, and does continue without ceasing. Given appropriate and necessary conditions of environment, eternal youth is in fact a reality for a number of forms."

Professor Crew is the Director of the Animal Breeding Research Department and Lecturer in Genetics at Edinburgh University.

* * *

Professor Piccard of the Brussels Free University proposes to make a balloon ascent to the hitherto unattained height of ten miles, (the present record is about 7 miles), to explore the higher strata of the atmosphere, where the atmospheric pressure is on 9/10th of the terrestrial atmosphere, and life can not be maintained even by the application of oxygen. He has devised a closed cabin, which will contain normal atmospheric pressure, and the vitiated air will be regenerated by chemical means.

* * *

The Musalmans have had a mosque at Woking, London for 20 years or more.

They have purchased another piece of land, about 50,000 square feet for £28,000, and propose to build a mosque at a cost of £100,000.

* * *

Successful experiments have been made in hospitals in London and elsewhere with a camera invented by two young Austrian scientists, which, operating with a flash of 200,000 candle-power, photographs the entire wall of the interior of the stomach on 16 tiny plates in 20 seconds, says a report in "The Englishman." The camera is made of metal and has an unbreakable glass cylinder two inches long and five-eighths of an inch thick at the end of a semi-flexible tube containing wires which carry the current for the flash-light. The camera, it is said, can be easily swallowed and the resultant photographs, enlarged a hundred times, have tremendously increased medical knowledge of gastic troubles and minimised the difficulties in the detection of cancer in the stomach. Each camera costs £160.

* * *

Mars—the mysterious red planet that is Earth's outer neighbour in the Solar System came nearest a few days ago.

For these few weeks we Earthlings are "At Home to the Martians."

A mere 61,500,000 miles separate the worlds. This is the nearest Mars has been for two years or will be for another two years.

Some optimists say Mars is within calling distance, but scientists are agreed that if there is to be any calling to be done it shall be left to the Martians.

No one has been sufficiently neighbourly this year even to ring them up on the wireless telephone.

In fact, astronomers are getting rather tired of Mars. Like many next door neighbours, it has kept its secrets.

"There have been no new theories about Mars since its last approach two years ago," said the Rev. T. E. R. Phillips, past president of the Royal Astronomical Society.

"We cannot say whether there is life on Mars; all we can say is that it is possible.

"It is a world about half the diameter of our own, solid like the Earth, with atmosphere of water vapour.

"We have been able to ascertain the heat of the planet. At its equator there is sometimes a temperature of 60 to 70 degrees during the daytime, and night temperatures which fall far below zero.

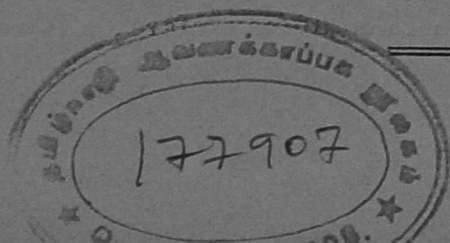
"We are building up data and, I am afraid, breaking down theories. There was the very useful theory that the geometrical markings were man-made canals, but observations have shown that they really are not regular."

* * *

Americans, it is estimated, pay at least £25,000,000 a year to fortune-tellers, whose clients include bank presidents, stockbrokers, lawyers, college professors, society women, United States senators and congressmen. In New York City alone more than £5,000,000 is spent upon crystal gazers, numerologists, palmists, phrenologists, card manipulators, tea-leaf readers. Chicago is said to spend £2,400,000. Wall-street has fortune tellers' offices furnished as luxuriously as those of the traders. Hundreds of people who speculate seek advice from the diviners.

* * *

According to a London daily, the City of London is to be made into one big trap to catch bandits. Sir Hugh Turnbull, Commissioner of Police, is experimenting with a system of police signals which, when operated, will result in all entrances to and exits from the City being "closed" in a few seconds. "We are using 52 ambulance telephone boxes," he said, "and a light in each will give an intermittent signal. When the policeman sees this light flashing he will get through to headquarters for instructions. In the case of a motor-bandit raid a policeman informs headquarters, and the officer on duty flashes the lights at all key points, and the police are immediately ready for action."



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