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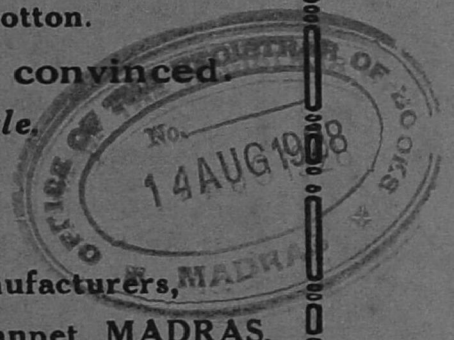
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THE JAINA GAZETTE

VOL. XXIV. } MADRAS { WHOLE
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MAHAVIR THE BLESSED.

A Witness to New Civilisation

BY

Sadhu T. L. Vaswani.

THE month of Chaitra is sacred to the memory of Mahavir. In this month was he born four and twenty centuries ago. He was born in a place near Patna. Sacred, too, is Patna to the memories of Asoka and Guru Gobind Singh.

Chaitra Sukla Tryodasi is traditionally regarded as the birthday of the Blessed One. This day, the birth-anniversary day of Mahavir is sacred in the Youth Calendar. This day, too, let the youth remember India—the mother of many Mahavirs.

Poor is India. Yet rich is India,—in human resources. What may not her millions do if they but will-to-do? And how many has not India produced, age after age, men great in the power of the spirit? For he whom the Chaitra Sukla celebrates,—he is not the only Mahavir of our history. Other Mahavirs have been,—in other ages,—other warriors of the Spirit. They have sanctified India's soil. They have made India rich in the wealth of Spiritual Idealism.

Mahavirs,—literally, Great Victors,—are the true Supermen of history. Not Supermen of egoism and violence but Supermen of humility and love.

"As fire does not put out fire, so evil does not put out evil,"

was the note sounded again and again by the great Rishi of Russia, Tolstoy. And Tolstoy's doctrine is traced to the teaching of Jesus :—Resist not evil. Yet over 5 Centuries before Jesus, the teaching of Ahimsa was taught and practised by two Indian sages and Rishis,—by Buddha and Mahavir. The Jains worship Mahavir as Bhagwan, the 'Lord', the 'Blessed' One.

They also call him a Tirthankara which I interpret to mean the "Perfect man." Mahavir is remembered as the 24th Tirthankara. The first Tirthankara is named Rishabha Nath or Adi Nath—he who was born at Ayodhye, and attained to Superconsciousness at Mount Kailasha. He was the first to preach what is historically known as the Jain Dharma. Mahavir the 24th in the long line of the Jain prophets, did but re-proclaim and re-organise this ancient faith, more ancient, than the Buddhist Faith!

What little I have learnt of Mahavir has impressed me much. His was a life of singular grace and singular beauty. A contemporary of Buddha he reminds one, again and again, of Buddha's renunciation, Buddha's tapas, Buddha's love of Humanity.

He was born about 599 B. C. in a town in Behar. His father was a Raja,—A Kshatriya named Siddhartha. His mother Queen Trishala Priya-Karini was a daughter of Chetaka, the head of the Repulic of the Vajjis. Mahavira as a boy is sent to school; they find he does not need school-masters : he has in his heart a Wisdom which no schools may give. Like Buddha he is smitten with a longing to renounce the world. He lives upto the age of 28 with his family. Then his father and mother pass away. He feels he must now enter the stream of Sanyas. He goes to his elder brother for permission. "The wounds are yet fresh," says his brother to him,—"wait." He waits for two years more. He is now 30. Like Jesus he feels he must renounce all and enter upon a ministry of Service. Like Buddha he distributes his wealth among the poor On the day he leaves his family he gives over his kingdom to his brothers and all his wealth to the poor. Then he passes into a life of penance and prayer. To Buddha came illumination after 6 years of sadhana. To Mahavir

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comes Illumination after 12 years of meditation and tapas. He attains to super consciousness on the bank of the Rijikula in the village Jrimbhikha. He becomes, in the language of the Books,—Tirthankara, Siddha, Sarvanga, Mahavir. He attains what in the Upanishads is named Kaivalya, the state of the Seer. He becomes what the Jain Books name the Kevalin.

Then like Buddha he goes upon his great mission of Teaching. For 30 years he moves from place to place ; he preaches in Bengal and Behar his great Gospel of Happiness. He takes his message even to savage tribes unmindful of their cruel treatment to him. He goes on his mission to Sravash and the Himalayas. How beautifully calm and patient he remains in the midst of many troubles and persecutions !

A Teacher, he is also an Organiser. He has 11 Chief Disciples; over 4000 monks and many laymen join the Faith. Brahmins and non-Brahmins are admitted to the fold. He is no believer in 'caste.' He passes away on the Diwali Day in 527 B.C. at the age of 72 in Pavapuri, Behar.

How beautiful the life of this Mahavir, the Great One of the Jains ! Born in a rich Kshatriya family, he renounces his home. He distributes his wealth among the poor. He retires to the Forest for meditation and tapasya. A band of men beat him in the Forest. He is silent.

He comes out of the Forest when his tapasya-period is over. He goes from place to place to preach his Doctrine. And many mock at him. At meetings they disturb him ; they insult him. He is silent !

A disciple of his deserts him and goes about spreading evil reports against him. He is silent.

He becomes a Mahavir, a great Victor, a Superman, because he developes Santi-Shakti—the Power of Peace.

His life doubtless, influenced profoundly his followers. They carried his message far and wide. It is said that Pyrrho the Greek thinker, studied philosophy at the feet of Gymnosophists and as the name seems to suggest the Gymnosophists were Jain Yogis.

In his childhood he was named Vira. He was also called

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Vardhamana. Later on he was called Mahavira. The word means literally "Great Hero." A story has it that he was given this epithet when playing with his friends one day he subdued with great dignity a big black snake by placing his feet on its hood. To me the story is a parable. For Mahavir has truly subdued the snake of passion. He was indeed a "Great Hero," a Great Victor. He had conquered *raga* and *dwesha* The central note of his life was *virya*, vitality. It was a life of Supreme Shakti! "Yellow color" and "lion" were his two favourite marks. Modern India, too needs heroes. Money or mere knowledge can do little. Wanted Men of Manhood,—men who casting out fear from their hearts would serve Freedom. The heroism of Mahavira was reflected in his life and in his teaching. It was a life of singular self-conquest. And his teaching was the bold one: "Regard all creatures as thyself and harm no one." In these words you have the double doctrine of Ahimsa—positive and negative. The positive refers to vision of unity:—See thyself in all. The negative grows out of it:—Harm no one. To see the One-Self in all is to refrain from injury to any one. Harmlessness grows out of a vision of the One in all.

The life and message of this Great Vira of our history emphasised three ideas. (1) Brhamcharya—many monks under the leadership of his quandon disciple, Gosala who died a lunatic, were living loose lives "slaves of women." Mahavira imposed the vow of *brhamcharya* on all who would live truly spiritual lives. And youngmen who would rebuild India into a great nation must be filled with the spirit of *brhamcharya*. (2) *Anekantavada* or Syadvada—Mahavira taught that no one view of the universe could express the truth in its fullness. For Truth is *Ananta*! I am reminded of the modern application of Einsten's doctrine of Relativity! We have sufferred much in recent years, from strife and hate in the name of "creed." Let youngmen listen to the voice of Mahavira and carry to towns and villages the message of sympathy and fellowship. Creeds have created divisions and quarrels. Let a new conception of the spiritual life create a new patriotism, a new national life.

For Truth is Infinite and Religion was meant not to create discords and conflicts but to teach us humility and love. (3) *Ahimsa*—This means anything but inaction or cowardice. Ahimsa is something very positive. Indeed it is something more even than virtue. It is a *shakti* ; an energy. It is the Energy of Peace, the will-to-peace in a warring world.

Programmes of violence have for a long time been accepted in Europe. To-day they are found attractive by many even in India. " It is the destruction of Germany that we want "—writes a Frenchman in a recent book. " It is the destruction of the European that we want,—said an Indian when requested to contribute to a Fund in aid of Russia's relief. And such things make my heart sad. Then I think of India's sages. And my heart goes out to Him—Mahavira the Blessed,—who gave five and twenty centuries ago to India's people the Great Message : —Conquer hate by sympathy and self-denial.

I find the pages of history strewn with wreck and ruin. Wars ! Destruction ! Religious persecutions ! Civilisations have failed. Power and pride shout in our fierce cry of progress. We have not carried the vision of *Ahimsa* into our life. Our food, our commerce, our social life—is there not more *himsa* than *ahimsa* in them ?

And in modern politics,—what have we ? Counsels of passion or the energy of *ahimsa* ?

One thing I strongly feel,—national movements must be given a new humanising spiritual impulse. This civilisation of *himsa* must go. A Brotherly Civilisation must be built up. Hate will not help us. Today the nations spend the wealth of emotions in strifes. We must bring God into national life. It is the power of the spirit we need to rebuild humanity.

If I were asked to express in one word the very *soul* of India, I would say :—*ahimsa*. And the eternal quest of India has been to utter and embody *ahimsa*, in thought and art and worship and life.

The principle of *ahimsa* influenced India in her dealings with the world. She dreamt no dreams of dominion and conquest, and she became a *Guru* even of Japan and China—countries jealous

of the 'strangar'. India was not a militarist nation; her reverence for Humanity saved her from imperialist ambitions. It was a great political truth which Buddha expressed when he said :—"Unhappy are both the victor and the vanquished. The vanquished because of oppression, the victor because of the fear that the vanquished may arise and triumph." India did not attempt to enslave other nations ; to enslave is to commit *himsa*.

Europe has wandered from violence to violence, and its *cult of power* is often mistaken for *freedom*. There is no freedom without *sadhan*, without *discipline of the moral law*. Europe does not yet recognise a Law above the States and Nations. Hence national conflicts. Hence the nation-cults of the West. Hence the world-war. And the war is not yet over !

Youngmen, I know, have their doubts as to the value of *ahimsa*.. They naturally resent the humiliation inflicted on the country by a bureaucracy intoxicated with power. But the secret of strength in a struggle for freedom is the discipline of patient work and self-sacrifice. The *ahimsa* I speak of is not *weakness*. *True ahimsa* is not fear of death, but reverence for Humanity. I believe profoundly that India will be Free if she to Her Own Self be true. I believe profoundly that, as the Upanishads suggest, *ahimsa is yagna* ; and yagna, sacrifice is a mighty force. And again and again I whisper to myself, as I go about my work, a text from the Gita : "O son of Kunti ! my *Bharata* will never perish !"

Lord Mahavira

BY

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

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AJIVA

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(*Continued from page 46*)

(iii) Even this third position is not reasonable. Are the Atoms composing a Gross Thing inter-related or unrelated? If they be supposed to form things, although unrelated, there would be no reason why the Atoms of the three worlds would not be continually making up Gross Things. On the other hand, if the Atoms, composing a thing, are to have some sort of relationship with each other, the question is, what is this relationship? Is it enough that they should exist in the same locality? If so, then the Atoms of this world should produce one big Gross Thing, as all have the same locality. If it be contended that by the term 'same locality,' it is meant the locality where some Atoms by their co-existence produce a Gross Thing,—then we may answer that you commit the Fallacy of 'Mutual Dependence,' in as much as you define 'same locality' as the place where a Gross Thing is produced and you say that a Gross Thing is produced where the Atoms have the 'same locality.' Are we then to suppose that the Atoms composing a thing have contact or 'Sam-yoga' with each other? If so, we ask, Is this contact eternal or non-eternal? In the first case, the Atoms would be eternally producing the given Gross Thing. If the contact be non-eternal, whence does it arise? Does it come from outside? This is inconceivable. Is then the contact due to the Atoms themselves? This being supposed, the question is. Do the Atoms come into relationship with each other to produce the contact or do they not? If they do not, there arises the difficulty, already referred to. In the other case, the Fallacy of 'Infinite Regression' is committed, in as much as one sort of relationship is attempted to be explained by another and that by another and so on. Further, the question is, What is contact? Is it something

identical in essence with the Atoms? This is impossible as there can be no such Atom as contact. Or, is contact a different phenomenon from the Atoms? This being supposed, we ask,—Is it altogether different or different only in some respects? To say that contact is different from the Atoms in some respects is to point to contradiction. If, however, contact is altogether different from the Atoms, the question is,—Does it really subsist between the Atoms or does it not? In case it does not, you cannot speak of a relationship between the Atoms. If it really subsists, does it subsist by means of contact or 'Samavaya' or Identity or causality or External Relationship? Not certainly by means of contact,—as contact being itself an attribute cannot have itself as its attribute. Not also by means of Samavaya, as it is quite possible to have simultaneously many facts of contact made to subsist between Atoms. It is also not reasonable to say that contact subsists between Atoms, because it is identical with them,—as the difference between contact and Atoms is already admitted. It is also not reasonable to say that contact subsists between Atoms, as it is generated therefrom; because this position has already been criticised. It is also not true to say that contact snbsists between Atoms by means of an External Relationship,—because it has been said to really subsist between them. Besides, what is the extent of the contact? Does it mean that the whole of an Atom mixes itself up with the whole of another? In that case, a Gross Thing would mean a single big Atom. Or, do the parts of an Atom mix with the parts of another? This means that an Atom has parts,—which is inadmissible. Hence it is that the relation between Atoms cannot be expressed in terms of contact. In the same way, it may be shown that the relationship cannot also be expressed in terms of Activity. Then again, it may be asked: Has the Gross substance limbs or not? Obviously, it has limbs. Has it only one limb or more than one? Admittedly, a Gross thing has more than one limbs. Are these limbs different from one another? In that case, you cannot talk of one Gross thing. Nor can you say that the limbs are not different from one another; for, it is apparent in our perception that a Gross thing has varied

limbs. Further, does the Gross thing exist wholly in one of its limbs? Obviously not; for, in that case the other limbs cannot be called its limbs. If on the other hand you say that only a part of the Gross thing exists in one limb, the Gross thing cannot be treated as a homogeneous whole. Then again, even if we admit that a Gross substance has parts, the question arises: Are these parts different from the Gross thing? If so, there is the danger of 'Infinite Regression'; for, the question crops up again, whether the Gross thing exists wholly in one of these parts or only a part of it does so. If, on the contrary, it be held that the parts are not different from the Gross thing, then they are no parts at all. Hence it is that the position that the Non-soul is both Atomic and Gross is not maintainable.

(iv) Lastly, the position that the Non-soul is neither Atomic nor Gross is not reasonable. For, of the two alternatives, if one is denied, the other must be admitted. You cannot deny both, if your position is to mean anything.

The Buddhists accordingly contend that there cannot be any Non-soul.

To the position of Nihilism, the Jainas object in this way: First of all, they point out that it is not an absolute rule that a Gross substance must always be the product of Atoms. Threads which are Gross produce Gross Cloth. Soul and Space, on the otherhand, are substances which are not the effects of material Atoms. Where, however, an Object is the product of Atoms, it is to be noted that it is produced by an Activity, dependent on proper time and other conditions. The relationship that subsists between the producing Atoms in such a case is that of a contact. The relationship of contact is to be understood to be separate (different) from the Atoms in some respects. There is no contradiction in such a position. A phenomenon in its one and the same aspect cannot be identical with and separate from another. But it may be different from the other in its mode, yet identical with it in substance. Then again the fact that one Atom joins with another need not prove that an Atom has parts. For the matter of this, it is sufficient if we suppose a power or capacity in the Atoms to join with one another. As regards the

question whether the limbs of a Gross thing are varied, the Jaina theory is that they are so,—not absolutely—but only in some respects. This would remove all the difficulties. Similarly, with regard to the problem whether the Object fully or partially exists in each of its parts the Jaina position is that in some respects the Object may be said to exist wholly in each of its parts and in some respects again it exists only partially in its part. It is thus that according to the Jainas, the apparent contradictions, pointed out by the Buddhists, involve no real difficulties; and all difficulties are removed when the Jaina theory is accepted viz., that both the seemingly contradictory positions are correct in some respects.

The Vedantins are opposed to the absolute Nihilism of the Buddhists, in as much as they admit the reality of the Brahman, —the One and the Non-dual self—but agree with them so far as their denial of the Non-soul is concerned. The varied (so-called) real things of the universe are essentially unreal. The Vedanta argument is thus developed,—"The manifold is unreal; because it has only an apparent reality; that which has such, is so; like the fact of being Silver in Oyster-shell; it has such; therefore, it is so." In other words, the Non-soul is no reality. It only appears as a real substance. An Oyster-shell may appear as white like silver but it is no real silver. Just so, the Non-soul is no reality, with all its appearance of being a real substance. In support of their contention that a thing external to the self is unreal, the Vedantins often urge that its nature is inexpressible. It may be pointed out, however, that as a matter of fact, we have words for signifying all things we meet with in our experience. Words are caused either by our knowledge or by the objects known. It cannot be denied that we have the knowledge of objects,—so that if knowledge be the cause of words, we cannot say that objects are inexpressible. Nor can it be contended that there are no real objects to cause the words. For, if there be no objects, how do you account for our knowledge of them. The Vedantins point out that things appear to be both existent and non-existent; the Jainas urge that you cannot call things unreal on this account. It is also contended by the

Vedanta philosophers that things have no real nature. It may be pointed out in reply that to *Pratyaksha* or our direct apprehension, things do appear as real. *Anumana* or inference also shows that the external things have reality ; for, if these be not real ; the soul also may be said to have no proof of its reality. The Vedantins sometimes put forward the argument that the so-called external things are not varied in as much as they are identical in nature with the Brahman, the only Real of Reals, the One, Self-same, Ultimate Reality. According to them, "All the manifold is Brahman ; there is no multiplicity ; we see only the manifestation or modification of the Brahman in the so-called manifold ; we do not see the Brahman." It is also urged, "That Brahman is the cause of all that is produced, just as the Spider, of the cobwebs produced from its execration, as Chandrakanta (a sort of a mysterious diamond), of water (issuing from it) and as the seed of the shoots." The Jainas point out that there is no reason why we should accept this extremely monistic position and identify all the varied things of the world with the Brahman. *Pratyaksha* or direct perception unmistakably shows that things are different from one another. The very fact that a Vedantin adduces argument to prove his monism is a clear proof that he admits variedness (e.g., between an argument and a theory). If it be said that things are essentially one and appear as varied owing to our Avidya or ignorance, the same line of argument may be turned against the Vedantin himself to show that things are essentially different from one another. The Vedantin may urge that in our pure perception, a thing presents itself as one, non-dual substance and that the idea of difference or variedness comes in only when *Kalpana* i.e., the process of recollection and conception modifies that pure perception; the manifold is thus no reality. The Jainas, however, point out that our idea of one-ness is due to the psychological processes of differentiation and conception—*Kalpana*. Can we not therefore regard the monistic identity in the manifest multiplicity of the world, as unreal ?

There is another class of philosophers with whom words are the only reality. They maintain,—

"In this world, there is no cognition which is not attended with Words; everything appears to be permeated by and founded on Sounds (Words). If words be eliminated from a mode of cognition, nothing will be left; cognition appears as cognition, consisting only in Words. Sound, the ultimate Reality, is imperishable, having no beginning or end; this sound modifies itself into Objects, which explains the multiplicity in this world."

According to these thinkers, the noumenal sound,—the Sabda-Brahma, as they call it—is the ultimate and the only reality. On the one hand, it is the cause of the vowels and the consonants of our languages and consequently the *Vachaka* or what expresses and signifies the objects of our knowledge; on the other, it is the *Vachya* or the Objects, signified by sounds (words). The philosophers of this school contend accordingly that the Non-soul consists in the noumenal sound.

The Jainas, on the contrary, reject this theory and point out that Words or Sounds do not necessarily accompany all forms of our cognition. We have visual perceptions of Blue etc., which are not attended with words and auditory sensations of sounds e.g. Blue etc., which are not attended with any corresponding visual sensations; how can we identify all our perceptions with perceptions of sounds? It is thus unpsychological to maintain that our cognition or perception is nothing but a system of sounds. Perception is possible without sounds.

Can we again identify the Objects with Sounds? It is manifest to every one that the Objects are certainly more than the Ordinary Words or Sounds which are used to express them. Here, however, the philosophers of the Grammatical school make a distinction among sounds. They say,—

"When wind passes to the proper places (e.g. the throat etc.) a man is enabled to utter a Word; such a Word is due to the operation of the vital principle (or, the wind which is in the bosom) and is called the *Vaikhari* Word. The *Madhyama* Word is not dependent on the vital principle or wind (but consists in an internal verbation, so to say). Lastly, there is the *Sukshma* or subtle Sound which is eternal; it is Self-luminous; it has no

distinctions within itself (due to component letters etc.) and is indivisible ; it is the Revelation. The universe is permeated by such Sound and hence is the world said to consist in Words."

(To be continued)

VARDHAMANA PURANA.

BY

Prof. R. Tatacharya M.A., L.T.,

(Continued from page 34).

AFTER twelve years of Vihara (travelling) the Jina reached Jrimbhikapura and took his stand on a stone slab under a *Sala* tree on the banks of the river Rujukule. Here on the bright *dasami* of Vaisakha, the Lord attained Kevala-gnana. Indra came down with his retinue to construct the *Samavasarana* according to the prescribed design; and our Lord stood there four feet above the floor.

Eager as Indra was to hear the Blessed Divine Voice of the Lord, he knew by his avadhi that the delay was due to the devout listener not turning up.

Indra thereupon assumed the shape of a young brahmachari went up to the town known as Gautamapura, walked straight to the Vedic school, approached the Professor Gautama and stood erect before him like a post. The disciples who were interrupted in their reading, gazed at the youth for a while, and seeing that the stranger did not behave respectfully nor prostrate before their acharya, thought he was either a fool or a profound scholar. The class was wonder struck, the guru ordered the reading to be resumed, the reading went on and then followed the clear exposition of the text by professor Gautama. The youth heard the interpretation, shook his head, snapped at it and manifested his disapproval. He said that the meaning was

not correct, and gave a different interpretation of his own. The professor asked the youth, "Vain Stripling ! fickle minded parrot as you are, who taught you this ?" The youth replied, 'The Holy Sri Vira-Bhattaraka, the Most Merciful, the Most Learned the Saviour of Bhavya, to whom the world bows, whom Love or Hatred cannot approach, the Lord of Samavasarana, the Most Renowned, the Everlasting and the Most Friendly, whom the Indras worship, the Great Jina—is my Guru."

Gautama laughed in derision and said, "Ha ! ha ! you mean that Sumati the Son of Siddhartha is your veritable guru ; the man who has learnt the magic art ? You are yet too young to enter into a debate with us. Come along ! you will see your Guru Vardhamana defeated in discourse."

Than Gautama otherwise known as Indrabhuti—prompted of course by the approach of *bhavyata* (stage of becoming a faithful Jaina)—took his conceited brothers Agnibhuti and Vayubhuti, and led by the youth entered the Samavasarana of the renowned Sumati.

The unequalled *manastambha* broke down their arrogance on the way, and (the youth) Indra resumed his natural form. Then Gautama at sight of Sri Vardhamana Swami made three *pradakshinas*, and protrating before Him, stood up and sang the praise of the Holy Jina. The Brahman Gautam became as pure as gold freed from the baser metal. At the Lord's feet he took the holy *jinadiksha*—immediately came to him the seven *riddhis* and the four *gunas* ; the *Samitis*. the *Silagunas*, and the *guptis* ; sage Gautam came to be honored even by the hosts of Indra.

Then Gautama Ganadhara stood up and prayed the Lord to explain 60000 questions. The Divine Voice was then heard (*Sravana full moon*). The reply was in four *anuyogas* which Gautama rendered into Sanskrit and explained and interpreted for the benefit of the faithful. The Lord then attained the four *anantachatushtaya* ; then followed the five celestial wonders, and Indra suggested that it was time for the Lord's Vihara. The Lord's tour was markedly pleasant. Magadhi was the language employed. The tour was through Kuru, Karahata, Lata, Gurjara, Malava, Chola and other important countries. The Samavasarana

returned in all pomp and splendour to Rajagirha and rested on the extensive, Nilagiri hill.

King Srenika came there with his queen Chelini, and did obeisance to the Lord, and sang His praise and worshipped Him, and heard the Dharma from Ganadhara Gautama. The ganadhara explained to him the *panchastikaya*, the Six *dravyas*, the Seven *tatvas*, the nine *padarthas*, the three worlds and the cosmography, the 63 *salakapurushas*, the rules of conduct for the householder and the ascetic, the worthlessness of *Samsara*, the inestimable worth of the three *ratnas* and their wonderful results. Gratefully delighted at this teaching, Srenika the Magadha King desired to know his past and future.

Gautama said, 'In the third birth before this, you were a hunter by name Khadira in the Kutaja forest in the Vindhya mountains. One day the hunter met Samadhiguptacharya, and at his feet took the vow of abstaining from eating the flesh of the crow. Shortly afterwards he fell ill, and his friends prescribed the crow's flesh as a sure remedy. The hunter would not take it as he had taken a vow against it in the presence of a superior acharya, and would not break it though it cost him his life. His brother-in-law Suravira of Surapura on hearing his state was coming in all haste to persuade him, when he came across a beautiful lady in the forest lamenting loudly. Questioned as to the cause of her grief, she said, 'I am yakshi, I came to know that as a good result of abstinence from crow's flesh, Khadira will pass on to the first Kalpa to become my husband, but as you are intent on persuading him to break the vow, I am grieved at the disappointment. Suravira astonished at this revelation promised her that he would further her interest and went to Khadira. He feigned to tempt him to eat crow's flesh. Sura Vira was pleased at Khadira's firmness and narrated to him what the Yakshi had told him. Then Khadira took all the viratas and passing away, was born in the first Kalpa. Your term in that Kalpa being over, you came down here as Srenika son of King Kunika and his queen Srimati. But alas ! for the wheel of time, you will have to go to the first naraka. In the *utsarpini* time, however, you will become the first Tirthankara.''

Srenika dreaded the prospect of the first naraka and rejoiced at the prospect of becoming Tirthankara, took leave of the Sage left the Samavasarana and returned to his capital.

The Lord Vardhamana spent thirty years in *vihara* travelling and propagating and teaching the Dharma, and had 3 years 5 months and 15 days left. He came to the garden outside the town of Pava, and the Samavasarana was broken up. Here on *Kartika dark Chaturdasi* before day-break the Lord attained Nirvana.

Indra came down and celebrated the fifth Kalyana—the *Parinirvana Kalyana* of the Jina.

Gautama thereafter became a *Kevali*. His *vihara* extended over a period of twelve years, and then he attained Moksha.

Thereafter followed the *anubaddha Kevalis*—Sudharma, Jambu and others. The *Srutakevalis* that became renowned were five—

Vishnu, Nandi, Aparajita, Govardhana and Bhadrabahu. After them came the *dasapurvadharas* the first being Visakhadatta, and the *ekadasangadharis* the first being Jayapala. Thereafter the Gospel of the Siddhanta was propagated by Bhutabali and Virasena.

Prosperity and Moksha will unfailingly result from reading, writing, presenting, expounding, explaining or faithfully interpreting this charming purana of Sri Vira Jinendra.

Om Tatsat !

DIETETICS.*

THIS Science may be treated not only from the standpoint of the western scientists but also from that of the Hindus. The scientists and chemists have analyzed in so many ways the different articles of diet, and have divided them into the two classes of nitrogenous and non-nitrogenous foods saying that the one is important for the formation of tissues, bones, blood, etc., and the other is necessary for the formation of other elements. They give the percentage of different elements in all the different articles of diet, and recommend some kinds and not others on the basis of that. While they analyze the food into its physical elements, they do not consider its effect upon the moral and spiritual nature of men. Our theory divides food into three kinds, as it divides matter into three kinds, the first having the quality of passivity, the second, activity and the third, of grossness. So food is divided into three classes, the first giving quietness, the second activity or motion and third that class of food which gives the quality of slothfulness or absence of motion or quietness. These three properties of matter, are found on the physical plane to have the qualities corresponding to those on the mental and the moral planes. From this point of view we would not advocate some kinds of foods which are accepted as good by the chemists, and here it is that the great distinction which the Hindus make in regard to food comes in. Of animal and vegetable food they accept the one and reject the other. The reason for this is different from the reasons given by the chemists. We admit that we have the same elements in animal food as in vegetable, but there are certain injurious properties in animal food which do not exist in vegetables, Take the first property of matter, quietness, purity, calmness. which is to be found in all very substantial and nutritious things, in wheat and other nitrogenous substances, in milk, even in butter to a certain extent. These are used for the purpose of forming

* Being the substance of a lecture by the late V. R. Gandhi, delivered in America.

tissues, muscles, etc. There are other substances belonging to the second class which create heat in the body, and these are the substances in which carbon is predominant. All fatty substances, all starchy substances are of the second class. In the human system these elements are necessary and therefore the first and second kinds of food are very important. The third kind gives sluggishness to the human body, and to this class belong the foods which we avoid. They clog the system. There are such foods as cheese, vegetables that grow underground and other substances which are difficult of digestion.

We do not stop here, but also examine the nature of the animal and the vegetable diet. The very elements which are found in the vegetable diet are also found in the animal diet, but there are reasons why we reject the latter. We first say that man was never intended to be a carnivorous animal. The scriptures are in favour of a vegetarian and not an animal diet. There is a passage in Genesis which says that God said "I have given you every herb etc., for your meat." Later on on account of the fall of man as it is understood by all advocates of that theory, the people became flesh-eaters and were carnivorous, but the original idea of holy persons was that the proper food of man was the vegetable diet. In other books of the Bible you will find passages confirming this theory. In the book of Danial you will find such a passage. This proves that the earliest theory in the Bible history was of the vegetable diet. There are of course other reasons for following this rule besides the fact that sacred history confirms it. They are many people who do not believe in these books, and they think only of scientific facts. They think that muscular strength and endurance depend on animal diet, but science and facts are both against this view. As to muscular strength in India we have all kinds of people, English and Hindus, and in both endurance and strength the Hindus are far superior to the English people. In all parts of the world it has been known that the Hindus are more able to endure the struggles of war than the English. They say that in colder climates the carbons and fatty substances necessary for the preservation of the human body can only be supplied by meat,

but vegetables and all starchy substances contain more carbon than flesh. Another reason which is given is that in colder climates vegetables do not grow, but in this age of civilization when transport is so easy and one kind of food can be carried in so short a time from one country to another, these arguments are of no avail. If we compare different parts of the world where people use different kinds of food we shall find that this theory is controverted, for the people in Africa, living very near the equator, are cannibals, while the Hindus who live in the Himalayas are still vegetarians. And we find in proof of the comparative strength of the Hindus who live side by side with the English who are meat-eaters, that the travellers who go to Thibet, among the mountains where horses cannot travel, employ carriers who take the travellers on their shoulders and cross the mountain in this way. It is the Hindus who live on pulse and other herbs who are able to carry the meat-eating, pork-eating Englishman over the mountains which he cannot climb by himself.

This so far as physical strength is concerned. But there is not only the physical condition of the body that is to be taken into consideration, there are intellectual and moral reasons which are of more importance. Those who partake of animal food are not superior in this respect to those who live on vegetables. Animal food must create animal nature. It is necessary not to increase the animal nature by taking in animal food, but to make the mental and moral natures command the physical. The animal whose flesh we eat lived on vegetables, and when the animal character and propensities are given to these vegetables it is not well for the human being to take that kind of food, when these qualities have been added to it. A person who lives on animal food only is not able to enter into the studies of the higher sciences, which are very easy to the people who live on simple vegetable food. We know by instinct that animal food is not the best for us; we do not like the smell of raw meat, and it takes a great deal of time to become accustomed to the use of meat. We have to teach the baby to eat meat; it has naturally no craving for it; so naturally man is not fitted to eat the animal

food. It is also a great stimulant for the passionate nature of man. We know by practical experience that when hunters wish to prepare their dogs for the chase, they confine the diet of the hounds to flesh, so that their amimal propensities may be enchanced. This food does not give more strength to the hounds, but gives them more animal nature, and makes them more eager to kill. If we compare the flesh-eating people and the vegetarians intellectually we find that the latter have evolved a very subtle and deep-philosophy, the like of which is not to be found in any other country. In India, when a deep philosophcal subject is discussed, the masses understand it at once without asking a single question, and the street-sweeper understands these questions better than the missionary who is sent to convert him. No reasonable, intelligent person would stick to the habit of eating meat when he realizes these things; he comes to the conclusion that animal food is not designed for human beings.

Further animal diet certainly becomes a cause of many diseases. Cancer is caused by meat-eating. The hurts of vegetarians are healed sooner than those of flesh-eaters. Small-pox is considered a very dangerous disease in this country, but the people in India have not the slightest fear of this epidemic at all. If a man falls ill of this disease his friends come to him every day, and do not catch the disease, and they are never afraid of these things. It is only when the temperature goes up to 110 degrees that you will find any epidemic in India, and then cholera is the result. As an experience in daily life, those who eat meat know that this food demands the intoxicating stimulants of drink, and a necessity arises not only for that kind of food, but for drink also. People who live on simple food never desire these intoxicants. After considering all these things our philosophers have given us the rule that it is the best plan not to eat animal food. There are minor objections to all these rules; one is that all persons cannot live on cereals; but there are other vegetables and fruits, and in the case of fruits almost all of these are in such a condition that they can be digested at once and do not require much work from the stomach, and fruit would be one of the best foods as it has the first quality of matter passivity, purity and

quietness. These qualities are to be found to a large extent in almost all fruits and substantial foods like wheat.

The sacred book of the Hindus, the Bhagavad-Gita, gives certain rules with regard to these matters of diet, and the different qualities of food. It says in describing the foods which belong to the first class, "Such foods give us more vitality, more health, more prosperity, and we love others more from partaking of such foods. The second kind of food that which gives activity, which creates desires, passions, motions. mental feelings; these foods are those which are sour, saltish, hot, or bitter. These are the foods of the second kind, and they give rise to all the different emotional natures of human beings. The third kind of food, which gives us grossness, sluggishness, slothfulness, is that food which, being left over a day or over a night, is changed in its taste, and is the refuse, as it were; also that in which there is too much of fat and animal food. All these articles of diet are considered to be of the third class. The third property of matter, which carries us lower and lower in the gradations of life, we avoid altogether. Even among the vegetables we have certain reasons for objecting to certain kind of vegetables. While these rules are not to be found among the Brahmins, the Jains observe them strictly. With us no vegetable is eaten which is grown underground, because it takes its quality from the minerals, and being away from the sunlight, would belong to the third class, and of course have the third quality. We do not encourage such food on that account. People may say, "What can we eat then?" But there are so many kinds of fruits, cereals, nuts, etc., that man is not obliged to live on one sort of food only. Some may say, "What can those persons do who live in cold climates where there are no vegetables?" "If I am placed in a position where I must either starve or commit murder of a human being, what shall I do?" It would be better to starve. We are all quite sure of the immortality of the soul, all religions agree on the point that the soul is not a transient entity that the soul never dies. If, then, the soul lives for ever why do we care simply for the body and not for the soul? Eating meat simply to

support the body is not a sound procedure, and our people would say that the people who live in countries where there are no vegetables and where they are obliged to eat flesh, have no business to live in those countries. Another thing,—even in the coldest climates of America it is possible to import food from California or any other country, and when people say that it is impossible for those people to live on any other diet. What ground is there for supposing that a human being has the soul of an animal? When a human being is killed, the soul is not killed; the soul is an entity which is immortal, and it is not dead, but only living in some other body. We have only destroyed the relation which existed between the soul and the body. It is higher in the human being than in the animal, but lower in the vegetable than in the animal. Since we must destroy some life in order to live, it is better that the life on the lower plane, be destroyed than the one on the higher. The same arguments might be applied to killing human beings, but we do not all become cannibals on account of the fact that the soul is not destroyed by the death of the body. The question of the existence or non-existence of the soul has no bearing at all here. If we cannot give life, what right have we to destroy it? Suppose that vegetable food is not better than animal food; man has not, therefore, a right to crush down the other beings which inhabit the universe. Another argument is that if the animals are allowed to increase, they will become injurious, through their numbers. We know that there will not be superabundance among people who do not make a business of raising cattle for the purpose of killing them. In our country, where there is no such thing as cattle-farming for the purpose of killing them, there has never been a superabundance of animals. Those who have lived mostly on meat, do not understand how to cook vegetables. Cooking in this country is equivalent to boiling, and boiling is not cooking, that is, food should be cooked to such a degree that it is palatable, nutritious and not injurious. Take for instance, rice; when that is cooked in the ordinary American fashion, it is cooked till it is paste, which might be very good to paste paper on a wall, but is not good to eat.

We know that the growth of nature is slow in process and must take its natural time, and if you cook any article too quickly, it will be spoiled. Everything is done in haste in this country. They say that they have no time. How do they utilize the time which is saved? For the public good? But you must make your home and yourself happy first, and that is to be done by right management and right regulation of family life, and here you will find great difference between the people of this country, and the people of my country. The first education given to a girl in my country is in cooking; but in this country, ladies think it beneath their dignity; therefore, the ordinary diet in this country is only beef, potatoes, coffee, bread, etc., and everything is stereotyped. A progressive nation like America ought surely to study modes of cooking. So many inventions are made every day, it ought not to be a difficult thing to learn to cook. But in the hurry of living, care of the body is left in the hands of the physician, the care of the soul is left in the hands of the ministers, and the care of the daily life in the hands of the servants. The right first to be exercised is that of self-government. When one can do that, one can rule other people and teach them to rule themselves. In our schools for girls, cooking is one of their first studies. The school-mistress every day teaches all the different modes of cooking rice, and of making bread and other articles of food, so that at the age of ten or twelve, all the girls know how to cook anything, so that after graduating, the girls are not required to learn anything else, so far as cooking is concerned. From the earliest age, the girl assists her mother and the mother asks her first to pick the pebbles of the rice, wash the vegetables, and so on, and she assists her mother in other duties of the household, as she grows older. But when everything is left to the servants, how is it possible to lead a healthy life? We must first understand the object of life, the raising of humanity on all the three planes of being. But how is this to be done, unless all the members are raised. If the good of individuals is not advanced, the good of the whole society cannot be advanced.

With regard to drink, I should say that until the advent of

British rule, the Hindus did not know what tea was. I myself did not taste tea before I was twenty years old, and even to-day, in our small towns and villages, the people never use it. They consider it a kind of medicine, and an acquired taste like this is not a natural taste. The very nature of tea is stimulating, and its natural result is nervousness. People who drink much tea, do not know how to keep still Our simple drink in India is water, and that, also, is not mixed with anything. The Germans sometimes think water is not enough, and so they drink beer, but that is not allowed in our communities, and if a person even touches wine, he takes a bath. If you understand the science of the aura which comes out from the human body, you will understand the reason for taking a bath. Taking wine means with us stimulating certain feelings in the body, and that can be got rid of by the use of water. When a person is very angry, the religious teacher asks him to take a bath at once, and he is pacified in this way. Of course, such things are not to be found every day, because with the Hindus, there is no such thing as the weekly bath; they take the bath early in the morning, generally. Their idea of life and their science being different, their remedies for various evils are also different. With regard to the time of eating, I may say that in our city, we have only two meals a day, but in the country where people have to work so much harder, there must be three meals, but there must be a certain interval, and no eating between meals. Anything taken between meals, stops the process of digestion. One great rule is, do not take the second meal until the first is digested. It takes about three hours to digest one meal, and, therefore, the two meals should be at least four hours apart. The Jainas observe many rules not observed by other people. One is not to take any food after sunset, because of the beneficial influence of the sunlight, which is withdrawn, of course, at that time. There are other reasons, based on occult science, for not taking food after sunset, and there are innumerable finer and deeper and unknown forces present in nature everywhere, which can never be fully understood by us unless we study all of them from all standpoints. The reasons of our little acts, which we perform every

day, are also occult in their meaning, but we cannot fully understand them unless we have studied these sciences deeply and have lived the life peculiar to the Yogis; but those who pursue the studies, can know many things which are mystical to ordinary people.

HALF AN HOUR'S COMMUNION WITH THE SELF.

IT is always a pleasant, though a difficult task to associate with the soul for a few moments. By self, however, is not meant the self as manifest to the outward eye, for it is not pure self. Pure self cannot show itself externally. It must have, what we may call the non-self to act as base, before it can so show itself. Thus the self is that eternal light in us which silently whispers "I am" in our ears, that invisable thing which distinguishes life from death, that abstract Chaitanya which entitles man to be called a knower; in short, immortal substance which we call soul.

But, as has already been said, it is very difficult to communicate directly with the soul. Before consenting to let you see him, he must be first assured that you are in earnest about seeing him. Even after he has agreed to an interview with you, he comes with innumerable tests to ascertain your resolution in the pursuit of him.

You concentrate your attention and in the first place set about knowing the whereabouts of the soul. At last you find that consciousness tells you the place of the soul. You direct your attention towards him, and he, loth to let you approach him so easily, begins to sound you, as it were. With this object at one time it says "Hark! who knocks at your ears." You direct your attention there but soon recall it. However you find that you have fallen back to the point from which you started. You retrace your footsteps and move a little further than before, when the soul suddenly exclaims "Oh! How pretty." You begin to look in the direction pointed out and on resuming your course see that the same lot has befallen you again. You proceed more

determined this time, but the soul too is wise enough to lead you astray with a still stronger force. He cries "And have you forgotten all about your love." And you are lost once more. In this way you are deceived several times through your five senses and mind, till at last you grow experienced and determined. By constant practice you become all-absorbed in deep self-meditation and cease to deviate from the path. It is, then, that the soul receives you with open arms, though even then he does not disclose himself to you. He keeps silent to make you wait till you reach the stage when the powers of your sense are all benumbed, so much so, that if a needle be pricked into your body, you do not feel it.

It is to be observed, by the way, that it requires a great deal of practice before men can so completely engage in self-concentration as not to be affected at all by outward influences or inward feelings. It does no good to a man to deceive himsel by pretending that he has acquired self-concentration. He must try self-control and get accustomed to it. Our Jaina Sadhus suffered the twenty-two pains, or *Prisahas* as they are called, not so much to be purposely and intentionally subject to them as to focus their thought towards their Atma so that they may not be disturbed by anything from without. Supposing a beginner is repeating his formula on the rosary when a wasp comes flying and sits on his nose. Now some Jainas, (with some pretension to have read the Charnanuyoga section of our Shastras) would undoubtedly say that he should, on no account, lift up his finger to remove the unexpected visitor. My idea is that he should see, for a few seconds, if he is so much advanced in practice as to go on with his meditation calmly, otherwise he should get rid of his intervener rather than haste over the remaining beads mindlessly and trembling all through. To come to the main subject. Having tried your patience to the utmost and fully satisfied himself as to your anxiety to know him, the soul welcomes you saying "You have now fully deserved to learn about me." He then appears in his right colour, glowing with a pure white transcendent lustre, and begins to divulge his true nature to the seeker after knowledge thus :—

"I am what you call Jiva Dravya. From eternity I am in the company of matter (Pudgal) which is another Dravya quite distinct, and having opposite qualities. I am mixed up with it like ore metal. I have always been faithfully attached to this my companion, considering him to be my friend but on later thoughts, I find him my enemy in disguise. I have even loved him most affectionately, I have derived pleasure in his pleasure and grieved in his grief. He has been attacked by diseases and I have cried misfortunes have befallen him and I have wept; honours have been bestowed upon him and I have rejoiced, in fact, I have wholly given myself up to him, become one with him, lost my individuality, as it were trusting that he would never mislead me; but, just see, how he has requited my love and regard for him. He has utterly blinded me. He has made me forget my true self, my true qualities, my true attributes, my true function, and to cut the matter short, my true everything. He has not only blinded me but crippled me in every respect and put a limit to every power in me. In my pure-self, I am a perfect whole, apart from everything, dependent on nothing, eternal, immortal, invisible, invincible, above pleasure or pain, hope or despair, subject to no gravitation, no force, all powerful, all happy, seeing all, knowing all. I have attributes, besides too numerous to be enumerated, but my deceitful companion has made me wear coloured spectacles and see things in quite a disguished and false light; so I have lost sight of all of them. I have not stopped here. On the contrary I have gone so far that even if any one reminds me of any of my attributes, I disown it, If some one says "you are a knower of all things"; I reply "you are a liar." What I now take to be mine, are Anger, Pride, Delusion and Avarice. To pine for momentary worldly gains and to do all sorts of nonsense I regard as my true function, to indulge in the pleasures of the senses and of the mind as my prime duty, to love this person or that thing as my only care. All that belongs to matter, I call my own. In the material world, if any one is seen bewailing, for the fact, that the coat which he has put on to save himself from cold, must be suffering cold, is rebuked as a lunatic, but my wiseself has not

escaped such foolishness too. I have several times got troubled, that the flesh and blood that envelopes me, is exposed to climatic hardships.

"If, ever, I recover from the state of torpor and think of flying up to my natural abode, I find myself chained. Though, I am, at intervals, left by gross matter and am able to rise high up towards my home, yet I am not allowed to continue my progress for more than one moment. I am again dragged down by the weight of my two fetters, the Taijas (Electric) and the Karman (made up of Karmas) bodies, which are still in my feet and am again encaged. My condition, at that time, resembles that of a flame which stretches upwards but is fastened to the wick. Or more properly, I am like a piece of cork fastened to a rock at the bottom of ocean but struggling to come up. As the cork, when loosened, instantly floats up to the surface, being helped to it by water, till stopped by the atmosphere above, so I, when liberated from everything which surrounds me, be that gross or fine, take my upward course, aided by the Dharma Dravya (motion) till stopped by the Adharma Dravya (stillness) I have to undergo a long process of purging, before I am so liberated. During this hard course of purification, I, for the first time, realise my true self. Not only this, I also begin to read an inner and real meaning in everything else and to reject the superficial and the unreal. I conquer my enemy, at last, with the Trident of Right Faith, Right knowledge, and Right conduct, and free myself from his imprisonment. I am, then, transferred from this foreign land to my native place there to reign, for ever, in Perfect Bliss, Peace and Calmness."

Such is the account which your soul gives you of herself. You seem for the time being, carried away by her discourse. You leave her cast an eye over your familiar physical world, but as you are yet fresh from the spiritual world, where you have just been, with impressions received there quite green in your memory, you look upon it in the spirit in which a spectator observes a cynometographic scene, believing all the phemomena to be transient and ephemeral. By and by your senses overcome you, and you are once more the gross man that you were.

JAINISM AND ITS POSITION.

in Indian Linquistic and Cultural Research

By Dr. Walther Schubring.

Professor at the University of Hamburg, Germany.

[The following are extracts from a lecture delivered under the auspices of the "Jain Mitra Mandal," Delhi on 30th January 1928, and reported in *Vir Jayanti Special Number.*]

In order to show how deeply the Western Indological world is obliged to Jain religion and litarature, I would like to proceed on a way similar to that of Leumann, who stared from Jain legend and fiction. The order in which he proceeded might be called influenced by Western mentality, had not Leumann previously proved himself as an authority in both religion and philosophy. For the European manner of becoming acquainted with a foriegn literature is to study first the works of dramatists and poets from which a good deal of the mentality of the people may immediately be gathered. So the beginner in Sanskrit who wants to read an easier text, meets at once with stories from the important Jain versions of the famous *Panchatantra.* When he has become capable of reading *kavya*, he will, when interpreting Kalidasa's *Meghaduta*, be referred by his teacher to the *Parshvabhyudaya* of Jinasena and the *Nemiduta* of Vikrama, which seem to come so near to the poet's original work. These two works are as is well known typical for the art of using the verses of another poet as a supplement to each stanza of one's own composition. Further examples of master work appear in the numerous other *kavyas* and *mahakavyas* which all do honour to the Tirthankaras and many other holy persons as well as in the *stotras.* I shall refer later on to their value as concerns language and metre; here it may be said that their style can hardly be surpassed. For the noble purpose of praising the Perfect and Holy Ones units the highest artificiality with the pious enthusiasm of the poet To name the one or other of them would be equal

to drawing water from the ocean by means of a bucket; I must content myself by keeping to the types. And so I may briefly say that in those forms Jainism not only seeks and finds its adequate religious expression, but also has, in its *charitras* and *prabandhas*, developed typical features which variously enrich the many sides of Indian literature.

To give these works the right place in the history of Indian literature is one of the tasks set to the explorer of Sanskrit and Prakrit poetry, apart from the numerous problems arising from questions within the sphere of Jain literary compositions. And the comparative research is not content with determining the chronological position of the single literary workers, and with discovering the influence they exercise upon each other, but it tries to follow the development and the wandering of the ideas. Historical as the thinking of the Western mind is, it traces the history of a story or of their motives, of a thought or of an idea as far back as possible. In this endeavour, Jain literature gives a most valuable help. Innumerable threads connect Jain Kathanakas with Brahminical and Buddhist stories—no wonder, for they have grown on the same soil, and the same sun has ripened them. In this connection, let me refer to some words of Leumann's who, in the introduction to his edition of the *Dashavaikalikaniryukli*, lays before us some of his results in the cririca investigation of the Niryukti's and their scholastical successors, the *Bhashyas*. According to him, the *Bhashyas* are, to say it briefly, more or less voluminous revisions of Bhadrabahu's works, and he calls it a difficult, but indispensable task to disentangle their complicated relations. Why indispensable? Because not only cannot the history of *Jain* literature during several centuries be otherwise cleared up, but also because, sure results in this respect having been obtained, there will fall an entirely new light on the history of *Indian* literature also, a light shining forth, as concerns the Jain stories, from their intimate relations with the Mahabharata, the Harivamsha, the Jatakas, the Brihatkatha and the Panchatantra. From the area of Indian studies carried out under my own direction let me relate that new investigations about the Ramayana handed down to us on the Malayan Peninsula, make

it clear to a surprising degree how vigorously the Jain versions of the famous epic survive, in numerous motives, in the East, far from their native land."

* * * * *

No doubt that the mass of stories, culled as it is from daily practice, contains immense material for knowledge of Indian life as lived in past ages and, how ever acquainted by tradition to an Indian reader, will be most useful to the Indologist abroad. But I want to lay still greater stress, if possible, on those accounts which refer to nature and its explication. The Shvetambara Agamas contain, as is well known, very detailed statements as to the branches of science, be it collectively or dispersed among teachings of other kinds. The verses of the Uttardhyayana Sutra offer, in its 36th chapter long explications of zoological and botanical matter, based, as it seems, upon the systematically arranged Upangas, as Prajnapana and Jivabhigama. Similar remarks appear in the Prashnavyakarana-Sutra. But especially worthy of notice is the 5th Anga, Bhagwati or Vyakhyaprajnapar not so much with respect to an abundance of such indications as to the fact that its more dispersed views about physical things have the distinct stamp of Mahavira's own personality. For they evidently sprang from questions arising occasionally, as daily observation, a doubt from the side of a heretic or a disciple, or even the necessity of competing with other teachers may have caused them. No human matter, was alien to Mahavira, the great thinker, and so he, in his all-pervading acuteness, was in a position to give information about hot springs, of the causes of rain and wind, of the eclipses, of high water and ebb tide, and of many other phenomena.

Jainism, when considering the world around, could not fail to extend its observations to mankind itself. Human physiology, which is treated in the Tandulavaicarika, may, interesting as it is with respect to cognate ideas, be mentioned only in passing; but the Jain System of cosmography deserves, in this connection, some more words. For I venture to say that it attains its highest points in Man. It is well known that there is differentiation

between such areas where the period of individual exertion is current and such where not,—the Karmabhumis and the Akarmabhumis—, and between continents where men exist and where not. He who has a thorough notion of the structure of the world —a notion which is made easier by Professor KIRFEL in his large work on Indian Cosmography—cannot but admire the inward logic and harmony of the Jain ideas; while he who strives to develop it along the path of history has the most attractive task of tracing the elements of Jain cosmography in other systems from the Vedas to the Puranas. As for myself I believe to have shown—if I may be permitted to go into some details—that the principle of doubling the measures as well as the construction of the kosmos from south to north—both principles exceedingly vigorous with the Jains—is to be found again, on precise investigation, in the Bhumi section of the Bhishmaparvan of the Mahabharata, while the concentric arrangement of the dvipas does not belong, at least to this systematical treatise, but is found, in full splendour, in the Puranas. Hand in hand with the refined cosmographical ideas of Jainism goes a high standard of astronomy and mathematics. A history of Indian astronomy is not conceivable without the famous *Suryaprajnapati* the original ideas of which are cited in every explanation of that difficult subject. And as to mathematics, I need to refer to nothing else but to the ingenious method of calculation of circumference of the circle circuit, a method which must call forth the special attention of mathematicians in the West.

There is but one step from mathematics to philosophy and it might be expected that at this place I shall dwell upon the results of Jain logic. But I will be dispensed from doing so. It is too well known that the Jain thinkers have developed philosophical principles of their own, which would, in detailed comparison, turn out in many points to be superior to the results of most other logicians. Among those principles, the *Syadvada* deserves to be called the most striking feature, and we pay the more attention to it, as its germs, though not its final formulation, can easily be traced in the words of Lord Mahavira himself.

Before attacking the last subject of my short review, I pause in my discussion about the result of man's working mind, in order to devote a few words to his position in the world. It has long been observed that the reproach often made with regard to India's spiritual attitude, viz., that it is too much turned away from the world of facts to the sphere of thought in order to exhibit historical sense,—that this reproach is wrong. It was based upon some misunderstandings which naturally arose when India was measured with the scale found in China, Babylonia, and Egypt. Her sources of history often flow not so plainly by far as those of other empires of the past, but there are some where no historian would have the right to deny the existence of historical exactness. It is specially Jain authors who develop this praiseworthy quality. History cannot be told more exactly than has been done, for instance, in the Jain *Gurvavalis* and *Pattavalis*. The care with which the history of the primitive Jain community is written by Hemachandra and later authors is highly meritorious. Of course, the Parisistaparvan contains much lengendary by-work, but is it not the same thing in the West, where nobody would think of not taking notice of our own mediaeval chronicles where history and legend so often intermingle? Seen on the whole, Jainism exhibits, if I am allowed to say so, a sober view of the world, a view which I would bring together with its clear insight into the predestined course of events. A religion which is based upon the view that periods of increase and of decrease follow each other in never-ceasing turnings cannot, in its historical documents, but describe the respective state of things with a calm mind. So much for Jain *writing* of history. As to Jain *making* of history, it would be wrong to expect a strong activity in the fields of high politics. Turned inward, as, true to the demands of its religion, Jain mentality is, such an attitude lies on the principle, beyond its sphere of interest. It seems to be an exception which confirms the rule when, as the Jains tell us, Kalakacharya sent his messengers to the Saka-kings who followed the appeal and occupied Indian territory. In general, it was influence upon heart and character which was striven after. Two great names

in an early and in a late century of Indian history, those of Chandragupta and Akbar, the two great emperors, are inseparably connected with Jain tradition, and one may safely believe that the creed of Mahavira's followers will have effected in them remarkable results. The art of treating men, here practically testified by historical writers, found otherwhere its theoretical cultivations, as we may infer from the existence of a Nitisara, written by Indranandin, and of the great treatise called Bhadrabahusamhita, which relates to law procedure. Even the tragical counterpart of peaceful behaviour, the art of war, may be mentioned as it seems, in this connection; for war is, as one of our German authors has coined the word, nothing but the continuation of politics with other means.

To observe man as he is bound in the innumerable relations in which worldly intercourse results, means to observe him amidst the flood of Samsara in which he is hopelessly drifting. To his cry for help Mahavira gave the answer. At his time (which was the time, too, of Gautama the Buddha) the soil was prepared for his teaching. The discovery of the Law of Karman, a discovery of which we are witness in the earlier Upanishad Period, cannot but have been succeeded, comparatively soon after, by that of a means of evading it, just as in war life—and life in the world is war—, the defensive arms become the stronger, the more piercing is the power of the means of aggression. The name of, and some expressions in, the Mundaka Upanishad allow us to suppose that there were people calling themselves Mundaka (the bald ones) whose habits and views were somewhat similar to those of who were, later on, callad Nirgranthas. Here we have in the religious history of India one of the problems raised by Jainism. The problem whether or not there exists, as Professor Hertel seems to suggest, a relation between Nirgranthas and Mundakas.

As to my own view, I wish to say that the existence of such a relation appears to be questionable, until more palpable proofs will be adduced. When saying so, I wish not at all to enter into polemics, but my only intention is to note the existence of the problem. And this problem is, of course, not the only one raised by Jainism in the religious history of India.

Certain observations concerning Jain law in allowing and forbidding marriages lay open to discussion the question which of both caste and religion obtains prevalence when their circles overlap; other statements throw light on the influence Jainism has exercised and is still exercising on Brahmanism, Hinduism Buddhism and even Islam and on currents in the opposite direction. But all this is a matter of history, the world being taken in a narrower as well as in a wider sense. I would like, in concluding to lay more accent on the position of Jainism when compared with its Indian co-religions not from an outward but from an inward point of view. India is the classical land for investigation as to how man succeeds in overcoming metaphysical problems; her religions exhibit manifold types of man's connexion with superhuman powers—a connexion expressed by the word "religion" itself which literally means "backward relation." When studying and comparing those types, the investigator in religions is struck by the most remarkable feature. Mahavira's teaching is, for its adherents exalted over any doubt, as to its credibility, because its founder and his predecessors obtained omniscience by becoming free from all passions. It protects from suffering pain by teaching how not to do injury. It satisfies the heart by implanting in it kindness towards all living beings. It satisfies the intellect by never refusing an answer to any of its questions. It sets free for it gives man's future fate into his own hands and as a reward promises eternal bliss. By its practical postulations which reach into the depths of biological laws, and by means of its anthropocentrism which nevertheless is insolubly connected with the idea of godlike perfection, it "deifies the body," while it "embodies the God"—as, in another connexion, the greatest living German poet has said. This many sidedness makes Jainism an admirable object of study, and this not only among India's religions, but among those of the world. It never can fail to cause a feeling of high admiration in all those who are capable of esteeming the harmony, its exhibits, a harmony uniting practical life, sentiment and intellect.

REVIEWS AND NOTICES OF BOOKS.

Shri Ramakrishna : *By T. L. Vaswani, published by Ganesh & Co., Madras. pp. 63. Price As. 8.* The name of Shri Ramakrishna is a household word in India. Prof. Vaswani who is too well-known for his simple philosophy and philosophic simplicity in life has succeeded in portraying in high relief the more important principles of life as preached and practised by the Great saint.

There are certain gems of thought given expression to in the book which well deserve more than mere reading. Writing about the early education of the saint the learned author says, "Nature is his Teacher. Is not the earth an interpreter of the Spirit, and Nature richer in inspiration than all school masters? Nature links with an inner world of health and healing. But our noisy schools so often devitalise us!" What is more true than the above and yet what is more lost sight of than that?

The author explains the fourfold law governing a spiritual life viz., the laws of prayer and meditation, of purity, of longing to meet the Divine Presence and the law of fellowship with the masters. How Shri Ramakrishna followed all these laws fervently and how he came to be called *Paramahamsa* is an inspiring study. The following sayings are characteristic of a saintly heart :—

"As a Lamp does not burn oil, so a man cannot live without God."

"Lord, I am the room; Thou the tenant; I the Chariot, Thou the Charioteer."

"He alone realises God who renounces everything for His sake."

The following observation of the author is highly thoughtful and merits the attention of all those who have the welfare of the motherland in their hearts. "And the problem of Hindu-Muslim Unity, I humbly submit, will be solved in no 'political,' *external* way. A human, spiritual solution is the only adequate

solution." How true and Great in style and substance like the teachings of Carlyle, that sage of Chelsea.

The whole book is a product of the author's inordinate love for his fellow men and his zeal to serve them by laying before them the high ideals taught by Shri Paramahamsa. Though volumes may be written about that great saint, the author, himself being a leader of modern thought in India, has dealt with the subject in a most inspiring and impressive manner within the short compass of about 60 pages, the whole of which can be gone through in a single sitting. In these days of busy life only books of this kind will serve the purpose for which they are intended.

A Pilgrim's Faith *by T. L. Vaswani, Ganesh & Co., pp. 95. As. 8.* The theme of the book is briefly put by the author himself in his foreword. " Pilgrims are we all ! Pilgrims to the Shrine where shines the Blessed Beauty ! * * Every one is immortal, divine—every one an out breathing of the *Atman.* The soul-stuff of each is of the eternal.

" This is the faith underlying the thoughts and aspirations of these pages. Behind my faith I humbly submit, stand many years of quest. The quest is endless." So the author, himself being a great sadhu and an ardent seeker after Truth has written this book for the benefit of his fellow-pilgrims to the Shrine of Wisdom, of Beauty, of everlasting Truth.

The whole book consists of more or less isolated sayings knit together by his central philosophy of life. The book opens with a most beautiful and touching reply from the voice of nature. " I asked the sea :—

Where is He ?"
And the sea answered :—
" I, too, am in quest ;
Hence my deep unrest."

The book is saturated with the author's highly rationalistic and spiritualistic ideas. " Trust thy Heart." Says he. "Don't bury it beneath the burden of money, honour, ease. Keep the heart unencumbered. And sing of the Lord Divine and the Eternal Lover."

"Saints have loved birds and beasts. Are they not our "brothers?" With what tender love did Buddha and Mahavir treat them?" And did not St. Francis preach to the Swallows and fondly ask them not to chatter so much when he preached? Man was meant to be the "Dadabhai," the elder brother, of these beautiful creatures in whom, also, flows the One Life of the Spirit. Man has forgotten his original faith. Man has set murder-machines for them!" Verily what is at once more poetic and true?

The book is neatly printed on feather-weight paper and moderately priced.

JAIN-PALITANA DISPUTE

Terms of Agreement.

The agreement arrived at between the Jain community and the Palitana Durbar on 26th May 1928 at the Viceregal Lodge, is signed on behalf of the Jain community by six of their accredited representatives, namely, Mr. Kikabhai Premchand, Mr. Kasturibhai M. Nagar Sheth, Mr. Macklal Mansukhbhai, Mr. Sarabhai Dayabhai Sheth. Mr. Amrotilal Kalidas and Mr. Pratsingh Mohalabhai. For the other side, it is signed by the Thakore Saheb of Palitana.

Representatives present at the Conference are leaving Simla this evening and there is general satisfaction that a workable agreement has been reached.

It is understood that the Jain representatives will formally place the terms of the agreement at a special meeting of their Association to be held at Ahmedabad very shortly. Acceptance of the agreement by the Association is taken for granted, and the Jain representatives state that the pilgrimage will recommence on 1st June.

Text of Agreement.

The text has been issued to the Associated Press of the agreement arrived at between His Highness the Thakore Sahib of Palitana, as representing the Palitana Durbar, and Sheth

Anandji Kalianji, as representing the Jain Swetamber community of India :

(1) The Shatrunjaya Hill is situated within and forms a portion of the Palitana State, subject to the limitation laid down and the rights of Jains defined in resolution No. 1641 dated 16th March, 1877, of the Bombay Government.

(2) Jains are entitled to use for religious purposes and purposes incidental thereto all lands, trees, buildings and structure within the gadh walls and manage the said religious properties without any control or interference on the part of the Durbar except for police purposes.

(3) The Jains shall be at liberty to rebuild, when necesary, and repair and maintain the gadh walls provided that in doing so they do not alter the present dimensions of the walls. They will, however, be at liberty to raise the said gadh walls up to a maximum height of 23 feet.

(4) The Jains shall manage the temples on the hill and outside the gadh walls without any interference on the part of the Durbar.

(5) The Paglas, the Dehris and the Chhatris on the hill outside the said gadh walls belong to Jains, as well as the Kunds and Visamas subject as regards the last two, of the use thereof by the public ; and the Jains can repair them without permission.

(6) The Palitana Durbar will also maintain and repair the channels feeding the said Kunds.

(7) The Jain shall be at liberty to maintain and repair at their cost the road with the parapet walls called Mota Rasta leading to the said gadh from the foot of the Hill, subject to the use of the said road by the public.

(8) The Palitana Durbar will maintain and repair at their cost the paths mentioned below : (a) Moto Rasta, stretching to Sripunja Tank ; (b) Gheti Payag ; (c) Rohishala Kedi ; (d) Chha Cau Rasta ; (e) Shatrunji River Kedi ; (f) Dodh Gau Rasta ; (g) Branch roads joining the Chha Gau Rasta.

(9) Jains will have control and managements of the non-Jain shrines including the shrine of Ingarshah but excluding the temple

of Mahadev which shall be enclosed by a wall separating it from the gadh wall. Independent access from outside the gadh walls will be provided thereto. In so doing the Bhim and Suraj Kund will be left outside the Mahadev limits.

(10) Jains will have the right to prescribe all reasonable rules and regulations for the conduct of the visitors to gadh temples, as well as other shrines on the hill, but such rules and regulations as regards non-Jain shrines shall not interfere with the due and proper worship thereat.

(11) The line of the said Mota Rasta and the situation of the said temples, Paglas, Dehris Chhatris. Visamas and Kunds on the hill and outside the gadh will be marked on a map, which will form part of this agreement.

(12) The Palitana Durbar will not levy any duties or taxes on the ornaments and jewels brought by Sheth Anandji Kalianji for the decoration of the images in the Jain temples.

(13) In the case of any dispute arising out of or relating to the rights of the Jains mentioned in this agreement and in the carrying out of the terms of this agreement the ruling Prince of Palitana State would in his executive capacity, on the application of the Jains in that behalf, decide the matter and if the Jains feel aggrieved by any such decision they will be entitled to approach the Agent to the Governor-General who after hearing the parties, will give his decision; and either party, will have the right to appeal therefrom to the higher authorities in due course.

(14) The Palitana Durbar agrees to receive and the Jains agree to pay a fixed annual sum of Rs. 60,000 for 35 years. This obligation will have effect from 1st June 1928, and the first payment will be made on 1st June 1929, and on the corresponding dates in subsequent years during the said period of years. In consideration of the above payment and subsequent annual payment the Durbar agrees not to levy any futhar dues of any kind from Jains as the pilgrim tax.

(15) At the expiration of the said period of 35 years either party shall be at liberty to ask for the modification of the said fixed annual sum, and it will rest with the British Government,

after hearing the parties, to grant or withhold such modification. The amount of the fixed annual sum and the period during which the same shall remain in force shall be determined by the British Government at the expiration of each such period.

(16) In the event of the said annual payment not being made within a month from the due date thereof, the Agent to the Governor-General will determine the course to be followed by the Palitana Durbar.

(17) The orders of the Government of Bombay contained in their resolutions, dated 5th July 1922 and 25th May 1923, and those of the Secretary of State for India, conveyed as per letter No. 1281-B, dated 9th October 1924, from the Government are superseded in so far as they or any part thereof are contrary to or inconsistent with this agreement.

(18) All appeals and memorials of the parties hereto regarding matters dealt with by this agreement, shall be deemed to be disposed of by this agreement.

(19) The expression "Durbar" means and includes the Palitana State, and the expression "Jains" means and includes the Swetambar Murtipujak Jain community of India, represented by Sheth Anadji Kalianji, and their successors (A. P. I.—*The Hindu*).

1928: THE YEAR OF WORLD CRISIS.

ACCORDING to the symbology of the Great Pyramid (as interpreted by D. Davidson and H. Aldersmith in their book "The Great Pyramid: Its Divine Message)," the world will enter the Second Low Passage on 29th May, 1928, and will not emerge from it until 15th and 16th September, 1936.

The First Low Passage (corresponding to the period between 4th and 5th August, 1914, and 10th and 11th November, 1918), coincided with the duration of the Great War; so we may infer that the Second Low Passage also indicates war, or tribulation of which war is the symbol. And, too, the symbol in

the second, is even stronger than in the first, instance ; for the First Low Passage is constructed of limestone, whereas granite is the material of which the Second Low Passage is built, indicating even a greater degree of hardness in the coming tribulation than that associated with the War of 1914-18.

It would seem that the period from 29th May, 1928, to 15th and 16th September, 1936, fits in with the biblical "time of trouble" such as never was since there was a nation" (Dan. 12-1). This "time of trouble" has been spoken of as lasting "seven years." Actually the Pyramid makes its duration eight years and five months; but towards the end of that period the goal will be in sight, to be heralded by the great Feast of Trumpests in September, 1936, when the New Age will dawn for the world.

What, then, does prophecy say about this year, 1928?

Before 1917 A. D. there was perhaps a certain amount of reason in doubting the possibility of a strict interpretation of biblical chronological prophecy, but the great event that happened in that year so fully substantiated a particular line of prophetical reasoning, that it gave us a sure key to the whole system of prophetic chronology. The capture of Jerusalem by Lord Allenby in 1917 exactly fulfilled Daniel's prophecy, which reads : "Blessed is he that cometh to the thousand three hundred and five and thirty days" (Dan. 12-12 : for by using the biblical key of "a day for a year" (Ezekiel 4-6), we find that 1917 A. D. was the 1335th year of the Mohammedan Hegira, and that the Mohammedans adopted the European calendar after that year, there being, therefore, no 1336th year of the Hegira.

Also the Covenant with Abraham was confirmed in 1917 B. C.; and its fulfilment was in 1917 A. D. in the capture of Jerusalem, thus ending "the times of the Gentiles" (Luke 21-24), Jesus being born "in the midst of the times."

If then these prophecies have proven correct, what of Daniel's reference (Dan. 4-16 to "the seven times," that is to seven periods each of 360 years, or twice "time, times and a half," equalling, in all, 2,520 years dating from the captivity era? The end of the Jewish Kingdom was in 503 B. C.; and 2,520 years from that date brings us to 1928 A. D.

The year 637 saw the setting up of "the abomination that maketh desolate" (Dan. 12-11) or, in other words, the building of the Mosque of Omar on the site of the Temple at Jerusalem. If we add to that date 1,290 years, the figure given by Daniel (Chap. 12-11), it brings us again to 1928.

The year 1928 has also been referred to as the time of the "treading of the wine-press of the fierceness and wrath of Almighty God" (Rev. 19-15), and as the time of the "putting in of the sickle" (Joel 3-13).

Arguing upon the basis of a number of such references it is considered by students of prophecy that war will break out in Europe and the Near East early in 1928, but that Great Britain will not become involved until 29th May, 1928, or at latest, October 1928. 29th May, 1928, is the date corresponding to the entrance into the Second Low Passage of the Great Pyramid, and should be interpreted as having relation to the action to be taken by Great Britain in the crisis. It is, therefore, probable that 29th May, 1928, will witness a declaration of war, leading to actual hostilities in October, 1928.

Who, then, are the main contestants in the great struggle that is coming ?

The Bible informs us that on the one side will be ranged Rosh, Meshek and Tubal, (Exek. 38-2 : Moffatt's Translation ; or, in other words, Russia, Moscow and Tabolsk, and on the opposing side "Tarshish, with all the young lions thereof," (Ezek. 38-13), which, by interpretation, become Great Britain and the oversea dominions. Both these main groups of contestants are to have allies, and it is not difficult to see that the whole world will eventually be drawn into such a struggle. The United States will join Great Britain in the conflict. European politics at the moment are so upset that it is difficult to see upon which side some of the nations will range themselves. At present there is a definite clearage between Great Britain and Russia, while Germany and Japan have joined Russia in a trade alliance. France and Italy are not too well disposed towards each other, while the little Entonic may go either way in such a titanic imbroglio.

What is Australia's position in this mighty upheaval ?

Apart from supporting Great Britain in the war which is coming, Australia has a remarkable destiny to fulfil.

Owing to the disturbed state of the world, Australia will be a land of refuge to which will come people of many nations, fleeing from the wars, revolutions, earthquakes, tidal waves and other cataclysms which will break out during the next seven years.

We believe, too, that a public event of remarkable character will occur about the time of the commencement of the great Armageddon war. This will be the revealing of the Messiah by a mighty and visible outpouring of spiritual power. "As the

bright shining cometh from the East even unto the West, so shall the revealing of the Son of Man be." This event will attract spiritually minded people in large numbers from all over the world to take part in the formative processes of the New Age, and we believe that the initial organisation of New Age conditions will be carried out in the new world.

So will it come about that Australia shall fulfil the destiny prophesied of her in the words :—"I will make her that halted a remnant, and her that was cast far off a strong nation" (Micah 4-7), and "a little one shall become a thousand and a small one a strong nation" (Isa. 60-22).

Burdekin Lodge,
199, Macquarie St., Sydney,
N. S. W. Australia.

VICTOR E. CROMER.

HIS HOLINESS SRI CHARUKIRTI BHATTACHARYAJI.

WE are glad to say that the historic *Pita* or *gadi* at Sravana Belgola which has been vacant for the last about 2 years has been filled now by the installation of Swasti Sri Nemisagaravarniji to that exalted office on 2nd May, 1928. We understand that His Holiness was nominated by the Mysore Government.

Sravana Belgola, known, as the Dakshina Kasi is one of the most famous places of pilgrimage for the Jains. Its historic and artistic associations are too well-known to our readers.* At such an important place the Bhattarak must be a highly cultured person, profoundly learned in the Shastras, pious, pure in conduct, sufficiently aged, also a gentleman of experience. We are glad to observe that the new Bhattarak satisfies all these essential requirements. Besides he is an ardent and able disputant on religious and philosophic questions, an original thinker with rationalistic and liberal views.

We are sure that his tenure of spiritual office will be productive of much good of far-reaching importance to the community like that of his illustrious name-sake, Sri Nemichandra Siddhanta Chakravarti, the first to sit on the pontificial chair at the sacred feet of Sri Gommatesvara at Sravana Belgola.

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* Please see "The Jaina Gazette" Special Number, 1925. Price Rs. 1-8-0.

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JAINA PRAYER.

Let there be prosperity for all living beings.

Let the King be victorious and righteous.

Let there be rain in every proper season.

Let diseases die; and famine and theft be nowhere.

Let the law of the Jina give all happiness to all the living beings of the world.

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