

THE JAINA GAZETTE

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PHILOSOPHY OF MAHATMA GANDHI.*

THE Indian Philosophical Congress has this month completed five years of its existence and though nothing extraordinary can be claimed to its credit during this short period, it cannot be denied that it has led to intense philosophic thought, which in God's good time may lead to a renaissance of Indian thought, and Indian thought may once again regain its lost laurels.

There are two ideas of supreme importance governing Indian thought ever since its birth. The first is the supremacy of spirit and the second is its pragmatism, not the shallow pragmatism of the Americans, nor the pragmatism which makes man the centre or the measure of everything, but the pragmatism of a profounder type which makes philosophy not a mere play of intellectual powers but a basic principle of life. It is the supremacy of spirit that has made us conscious, through the ages, of the unity of life, the central core of Upanishadic thought and of the major portion of all subsequent thought. The oneness of the Brahman has literally intoxicated every Indian sage and Francis Thompson echoed this when he wrote :

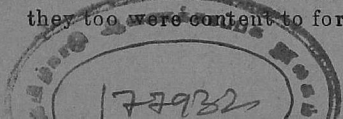
* Extracts from the Presidential Address of Mr. A. R. Wadia, Bar-at-Law, Ag. Director of Public Instruction, Mysore, at the Sixth Session of the Indian Philosophical Congress at Dacca.

All things by immortal power,
Near or far
Hiddenly to each other linked are;
That thou canst not stir a flower
Without troubling of a star.

No wonder on such a sublime basis the Upanishadic seers and the Vedantic thinkers were able to rear a structure of thought, which penetrated the remotest crannies of human heart and appeared to have solved once for all the riddle of life. But this very perfection coupled with the mode of its formulation carried within it seeds of weakness, which made the succeeding generations take a long philosophic holiday, they read and studied and worshipped thought but ceased to think. This has retarded the normal development of our thought right down till our own times. Until we become conscious of this, we in this Congress shall be handicapped in our efforts, and so I should like to put before you what appear to me to be the defects which have vitiated the philosophic inheritance of India.

EASTERN AND WESTERN THOUGHT.

It has been generally claimed as a merit of Indian thought that it has known no conflict between religion and philosophy, that the religious and philosophical categories in the last resort are identical. That is why the mystical and metaphysical Upanishads are regarded as a part of the Vedas, though some centuries divide them in time and the contents are as the poles asunder. The Vedas are the result of a revelation and deal with the duties and ritualistic sacrifices expected of men, while the Upanishads deal with Reality through the medium of thought and so have a right to an independent existence. But once they are made to partake of the revealed character of the Vedas, they become an object of thought, not a living process of thought. They are put on a pedestal above criticism. Great metaphysicians like Sankara and Ramanuja were born centuries later but they too were content to formulate their philosophy only as



humble commentators. Their originality and their profundity were all involved in making the Upanishads and the Gita say what they wanted them to say. While Plato developed his thought in dialogue form and Aristotle, summing up all previous thought, agreed to differ wherever he could not help it, and preferred truth to friendship, in building up his own system of thought, Sankara and Ramanuja created systems of thought, far more profound than any the world has ever seen, only as appendages to the revealed Vedas and Upanishads. The difference is striking and instructive, for it epitomises the history of Indian and Western thought.

SCEPTICISM AND DOGMATISM.

Scepticism and dogmatism are both the result of the weakness of human thought. The former is baffled by the riddle of existence and refuses to be baffled any further by seeking refuge in the gaiety of the moment, by taking cash and letting the credit go. But this mood of Omar Khayyam is just an escape more or less short-lived from the birthright of man as a thinking animal. There is another type of men serious and earnest who would fain solve the puzzles of life, but are baffled by a native incapacity to think, and so are content to live on authority and revelations. They are the religious-minded and these include men who, frightened by the scepticism of thought use their reason to establish the supremacy of Sabda Pramana, and this type has flourished both in the East and in the West. But there is a palpable weakness in this. It develops a snug self-complacency, and what is infinitely worse a fear of thought, which makes cowards of the best of men. A stand-still system of thought makes no attempt to keep pace with the march of history. New situations arise and the old philosophy fails to explain new phenomena, and so instead of helping man to discover himself it becomes a hindrance. Since religion is a matter of heart it is imperative that its stream should run pure, and this can only be done when each generation is alive to its own needs and by living thought prevents religion from degenerating into a stagnant pool. This of course implies a

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strife of thought a clash of intellects, but only thus can be kept fresh the zest for life, the purity of thought.

PHILOSOPHY AND RELIGION.

In view of the fact that in India religion and philosophy are generally supposed to have been on the best of terms one might expect that religious practice would be thoroughly consistent with the philosophic theories. Here too our *prima facie* expectations have to face a rude awakening. The exquisite catholicity on Vedantic metaphysics, essentially unitary, has through the ages come into dire conflict with the grim demands of a social philosophy, essentially pluralistic. The theory of Varnashrama Dharma may be a mooted question, there cannot be any difference of opinion as to how it has worked in practice. This is a social usage which ought to have its philosophic justification, and this has indeed been forthcoming but at a heavy cost, i.e., by sacrificing the Upanishadic monism and introducing a dualism, which has created more problems than it has ever solved. In this connection an exception will have to be made to a certain extent in connection with Ramanuja and Sankara apart from their followers.

CLASSIFICATION OF VEDANTIC SCHOOLS.

It is significant that in the classification of the three Vedantic Schools, it is the 'Dvaitism' that furnishes the fundamentum divisionis, and 'Advaitism,' in spite of its theoretical monism, in practice is rooted in dualism. Its whole ethic centres round the distinction between the 'paramarthika' and the 'vyavaharika.' The former is real, the latter only phenomenal. The former implies an annihilation of all distinctions and is attained through the knowledge of the identity of the 'Atman' and the 'Brahman.' In theory this knowledge is open to all, in practice it is the privilege of those who through endless births have so developed themselves that 'moksha' through 'gyanam' is theirs by birth-right. This is how 'Varnashrama' is sought to be justified. Let us see its implications. It makes not merely the social organization, but also philosophy itself aristocratic, because

philosophy becomes esoteric, it is the possession of a few. The vast majority have to be content with the ordinary 'achars' of life, the daily round of worship and ritual. In other words, while religion is the concern of all, philosophy adopts a patronising air of aloofness. The consequence has been that the religion of the common folk has degenerated, has become even fossilized. Philosophy that has to supply an adequate criticism of religious practice has failed in its mission and the dualism of the 'paramarthika' and the 'vyavaharika' reigns supreme, with Advaitism as just a fine finishing gloss to remove the acerbities of dualism. A similar dualism closely connected with the first one is to be found in the Advaitic distinction between the 'karma-mukti' or 'apekshiki-mukti' and the 'para-mukti.' The former is relative, the latter is absolute. The former is meant for the 'vyavaharika' and is a means to an end, the latter is an end in itself.

GANDHIJI'S PHILOSOPHY.

There is no country in the world to-day, which is so favourably situated for the study of philosophy as India, for it is in our universities that there is an intensive study of both Indian and European philosophy. The former in its original purity made philosophy the Way of Life, while the latter has made it a disinterested criticism of life. We need a synthesis of these two basic ideas, and such a synthesis has been forthcoming from the Indian of Indians: Mahatma Gandhi. He may not technically belong to our ranks, but the right to think, the right to truth is not the monopoly of any one, and after centuries we have in our midst a teacher, who is not content to quote scraps from texts, but can face life and can think and can teach.

It is not altogether an easy task to deal with the philosophy of Mahatma Gandhi, for he is a politician as well as a world teacher. In the history of the world no thinker of his eminence has cared to engross himself in the current events of generation, but the time for this intervention has become ripe, for in the world to-day politics has become

supremely important and therefore also so arrogant as to consider itself above even the bare principles of morality. There is need for a teacher, who could teach politics to take its rightful place in the scheme of things. Moralization of politics has been the dream of most political thinkers, to make it a reality has been the dream of Mahatma Gandhi, but an active politician cannot escape the great risk of losing the proper perspective and confusing between the universal and the ephemeral. We in this Congress are interested in the universal aspect of his teaching, and to that extent, my task is simplified, but it would be impossible to pass over some inconsistencies between Gandhiji the man and Gandhi the teacher. In order to bring out the significance of his teaching, I shall have to bring out as briefly as I can the mental make-up of his being, for this alone supplies the requisite background.

GANDHI THE MAN.

A breadth of outlook has generally characterized the whole career of Mahatma Gandhi. There was a time when he appear to hover between Christ and his native faith, and when he ultimately stuck to Hinduism, it was to a new Hinduism, revived and chastened through the crucible of his own thought. The Gita has been his constant companion and the doctrine of the New Testament has become a part and parcel of his very heart blood. That explains why he has said: "My religion has no geographical limits." Hinduism is the most difficult thing to define, and some of the most eminent Hindus have been content to define it in terms of birth or even negatively in some such terms as these. "It is enough if you are born of Hindu parents and have not been converted to another faith." It is no wonder therefore if for Gandhiji Hinduism is just "search after the truth through non-violent means." The addition of these last words is really superfluous, as no one outside Bedlam ever thought of discovering truth through violence. So defined as a search after Truth, Hinduism ceases to be a religion or a philosophy and to speak of a Hindu in this sense has no exact significance.

The habit of using old terms with new connotations has almost become chronic with him so that his terms sound national or geographical, when in reality they are universal. He himself has admitted that he has been influenced by the New Testament and then by Ruskin and Tolstoy. A seeker after truth needs must go where truth beckons him, and patriotic considerations cannot confine the area of his search. Similarly in questions of bodily health he pays a warm tribute of affection to Dr. Kushne and Dr. Just. Such a man, such a Hindu can truthfully say: "For me patriotism blends with humanity."

When a man is so prepared to receive currents of truth from whatever source they come, he is logically bound to make a full use of his reason. "I shall not make a fetish of religion and I cannot justify any evil in its sacred name. I have no desire to carry one single soul with me, if I cannot convince him by an appeal to his reason. I shall even go to the length of rejecting the divinity of the most ancient Shastras, if they do not appeal to my reason." This is a remarkably new note in the history of Indian thought. When Maulana Zafar Ali Khan wrote to him in anger for venturing to differ from the Koran in some particular respect, he had the courage to retort: ".....even the teachings themselves of the Koran cannot be exempt from criticism. Every true scripture only gains by criticism. After all we have no other guide but our reason to tell us what may be regarded as revealed and what may not be." In this he has gone miles beyond the Sabda Pramana of the traditional *Hindu* philosophy and heralds the birth of a new epoch of thought. And yet this is done not with the arrogance of a mere rationalist, but in the spirit of a humble devotee, who does not believe in the exclusive divinity of the Vedas, but recognizes the Bible and the Koran and the Zend Avesta to be "as much divinely inspired as the Vedas."

What is accepted by reason may be merely intellectual in character, a belief which does not govern action. But with Gandhiji a belief which cannot issue in a right action is worse than useless. It is this courage to act which makes him one

of the very greatest Karma Yogins of history, and by far the greatest service that he has rendered to India is that he has battled with fear and conquered it in himself and taught others to conquer it. This has not been a mean achievement in a country where the people have been paralysed through fear; fear of the police, fear of the military, fear of public opinion, fear of social ostracism, fear of ghosts, fear of shadows. Our politics, our social reform have all been vitiated by fear. Till but recently all reform was a matter of talk. Our Vedantins will flood you with quotations to show how catholic Hinduism is, but woe to the man who dared to take this seriously and ever acted upon them. Quotations are for show, not for action. In fact I believe so much precious time has been wasted in proving that Hinduism is cosmopolitan, is catholic, that no time has been spared for the practice of it. Fear leads to repressions and without its conquest no man can find himself or rise to his full stature.

Fearlessness does not imply the courage of a bravado or a criminal. It is meant to be the manifestation of a severely disciplined soul, disciplined in the purest spirit of righteousness. It implies in Gandhiji's own words "the non-violence of the strong, who would disdain to kill but would gladly die for the vindication of the truth." He has meant this, and lived up to it. The overflowing warmth of his loving heart and his cheerful smile have made him a living magnet, drawing the homage of willing hearts, and his scrupulous simplicity has disarmed all suspicion of the type to which leaders of men are peculiarly subject. Pervading him and enveloping him is an aroma of religiousness, an unarguing and unarguable faith in God and His divine governance. The peace of God shines in his face and dwells in his heart.

Such is the man. But it is his thought we are primarily concerned with. We are not bidden by him to accept all he says. We are not required to accept anything, till our reason has stamped its hall-mark on it. As he himself says: "Blind adoration in the age of action is perfectly valueless." His teaching as such is simple. There is nothing tortuous or

esoterical. In dealing with it I shall concern myself only with the universal aspects of his teaching, for they alone can claim to be of permanent importance.

GANDHI THE TEACHER.

In "Hind Swaraj" published as far back as 1908 Gandhiji wrote: "Religion is dear to me and my first complaint is that India is becoming irreligious. Here I am not thinking of the Hindu and Mahomedan or the Zoroastrian religion, but of that religion which underlies all religions." The core of his religion is an intuitive faith in God, and for this very reason it does not admit of proof or demonstration. But he never tires to emphasize the righteousness of God.

In the sphere of religion Gandhiji cannot be regarded as an original genius, but his sincere search after religious truth, wherever is found, is an inspiring example. He is keen to be known as a Sanatani Hindu, but on his own terms. Too great to accept any dogma second-hand, too sincere to have any uneasy compromises with others, his Sanatani Hinduism is much deeper and nobler than the general run of it and involves four main points: acceptance of the Hindu Scriptures, though he claims to have made a study of Gita alone. He believes in the Varnashrama Dharma "in a sense strictly Vedic, not in its present popular and crude sense." He believes "in the protection of the cow in a much larger sense than the popular." Lastly he says he does "not believe in idol-worship."

It is not difficult to see that Gandhiji's Sanatanism is of a very diluted type, or else he could not have become the champion of the oppressed and the depressed, still less could he have made good his spiritual and ethical kinship with Buddha and Christ. His reverence for the cow is only a symbol of his reverence for all life: "The cow means to me the whole sub-human world. Man through the cow is enjoined to realize his identity with all that lives. The cow is a poem of pity." Through the cow he comprehends the profound Upanishadic unity of life. His attitude to idol-worship is cautious, but not at all unreasonable. He does not disbelieve

in it, and who would care to provided the worshipper always realizes the symbolism behind the idol? But it is difficult to see that his native tendency is away from ritualism, even like the Buddha and Christ. When he differs so fundamentally from the current beliefs of Hinduism, his Hinduism may invite the appellation of being shadowy, but it is a misuse of language to dub his religion agnostic theism, as is sought to be done by Dr. Macnicol. There is only one way of correctly designating his religion, and that is to call it Ethical Theism.

HIS ETHICAL SYSTEM

His ethical system rests on the twin principles of truth and sacredness of all life. Love of man as man is inborn in him. In an interesting passage in his *Atmakatha* he says: "In all my experience I have known no distinction between relations and strangers, my countrymen and foreigners, between white and black, or between Hindus and Mussalmans, Christians, Parsees and Jews. I can boldly say that my heart has never been able to recognize such differences. I do not claim this as a merit in me, for I do not remember ever to have made any attempt to develop this sense of equality, as I have endeavoured and I am still endeavouring to develop 'ahimsa' and 'brahmacharya.' He sees God in man, and that is why he has developed a most novel difference between evil and evil doer, which made him say with reference to General Dyer: "I hate the thing he has done, but if he were ill I would go to him and nurse him and if it were possible heal him."

THE CREED OF AHIMSA AND SATYAGRAHA.

Here in a nut-shell we have a practical exemplification of his 'ahimsa.' His creed is to hate the evil, wherever found not the evil-doer, for the evil-doer does not cease to be human, and the divine lives in every creature. 'Ahimsa' is as old as Buddhism and Jainism, but Gandhiji's genius has made him work it in defence of what he sincerely believes to be truth on a scale unparalleled in the history of humanity. To a world which has grown war-weary this new instrument of Gandhiji has come with great force, but it

would be futile to deny that like most human instruments, if it can be used to advantage, it can also be worked to abuse. It has been hailed with delight as a substitute for all the brutalities of warfare but as between two hostile nations it is questionable whether the fundamental condition of a successful Satyagraha will be ever fulfilled: the condition namely of a basic love, which aims at conquering the enemy through love. If both sides are prepared for this there is no room for a war, violent or non-violent. If one side is 'satyagrahi,' it will be at a palpable disadvantage, for the organized military strength of the other party will have worked havoc with effect long before it could come face to face with its enemy prepared to suffer through love or a sense of righteousness. On the other hand it could conceivably work with success even in international affairs under either of two conditions, in which there is nothing inherently impossible. Suppose the government of a voluntry X prepares for a war against its neighbour Y. If the people of X are convinced that their government is in the wrong and the war would be palpably unjust, they can force the hands of their government to give up their warlike intentions.

Another condition under which Satyagraha can work with effect in internationalism is connected with the work of the League of Nations. In itself the League is a great advantage in internationalism, but it has suffered from the palpable defeat that it is weak where each one of its members is strong, viz., that as a League it is unarmed and as such unable to exert its authority especially against a strong recalcitrant state whether a member of the League or not. To arm the League is fraught with this danger that any little war may become a world war with all its attendant horrors. It is perhaps here that Gandhiji's principle of Satyagraha will find a noble field of activity, for it is open to the League to refuse co-operation to any state, that is callously bent on war. Each member of the League will have to cut off its trade with the sense of an outraged humanity. This state of affairs will dawn the sooner when the moral links that bind

the nations to one another come to have a greater value in the eyes of men than the desire to be rich through trade anyhow, and in this task Gandhiji's personality and philosophy may in the days to come play their rightful part.

GANDHIJI AND TOLSTOY.

He is fundamentally a religious ascetic, forced into the whirlpool of politics by the Zeitgeist. Religion in its essence is personal, and a truly religious person feels that his own existence is a matter between himself and God, and other individuals have nothing to do with it. Add to this the determined feeling of a religious person that for him God is self-sufficient and therefore he inevitably feels independent of any man or a body of men, governments included. As far back as 1915, when Gandhiji was a loyal citizen of the British Empire, he said : ". . . . I am no lover of any government, and I have more than once said that that government is best which governs least. And I have found that it is possible for me to be governed least under the British Empire. Hence my loyalty to the British Empire " This was the attitude of Tolstoy, of course without any reference to the British Government. In technical language neither of these great souls can escape being classified as philosophical anarchists. Both of them are devotees of God Who is Love ; both of them are weary of the complexities of modern civilization and would willingly go back to the pristine simplicity of manual labour ; both of them would work directly on the heart of each man so as to make him see the God within ; conscious of their inner power both of them scorn governments. It is an accident of history that one was born in Russia and the other in India ; wherever they had been born they would have come to grips with the powers that be, for they make men look inward and not to external authorities for the creation of a better world. Tolstoy escaped acute suffering because he wrote and preached, but remained an aristocrat, while Gandhiji with the inheritance of the Karmic teaching of the Gita strode out as a warrior, albeit a non-violent one and

has not found the prison bars any restraint on his inner freedom or on his consciousness of the God within him.

POLITICS AND RELIGION.

The late Mr. Tilak : said : "Politics is not for *sadhus*." Gandhiji is on a far higher level when he says : "He who says that religion has nothing to do with politics does not know religion." We may differ radically from him in his view of the State, but if the State is to exist and to fulfil its end as a moralizing agency, the world will have to pay heed to the example and the inspiration afforded by his career. He will not have lived in vain, if the rulers of the world realize that the world has lost through their crooked aims and secret diplomacy, and that the world will gain by, their straightforwardness and desire to do the right thing by their own as by others' subjects. Through the agony of suffering cometh good. Politics has been the last stronghold which has held out against the laws of morality, which at its highest is the law of Love. If India can help in winning that last stronghold, she will have fulfilled her mission in its pristine purity.

GANDHIJI'S VIEW OF MODERN CIVILISATION.

I shall now come to that part of Gandhiji's teaching with which I disagree most and that relates to his view of modern civilization, which means of course Western or industrial civilization. In 1908 he wrote *Hind Swaraj* or *Indian Home Rule*, which is a sustained attack on civilization as such. It was evidently written at a time when his gentle and sensitive soul was literally writhing under the studied insults of an unchristian and wilful bureaucracy in South Africa, and it is intelligible if not quite justifiable, that in resenting these insults he should have gone to what he considered to be the root of the matter, viz, the Western civilization as such. A book written in bitterness is likely to suffer from defects and I should have preferred to ignore it, but unfortunately in *The Young India* of January 1921 he blesses it once again with the imprimatur of his approval, and on 14th August 1924, he affirms that the *Indian Home Rule* "depicts an ideal state."

So it is impossible to overlook it, however much I dislike it and I dislike it because there Gandhiji takes up the position not of a world teacher, but of a narrow nationalist, which would take India back some thousands of years. It would be fair to add that in the pages of *The Young India* he has had to make admissions, which go a great way to soften the extreme rigour of his earlier book but he always leaves the impression behind that he would much rather not make these softening admissions. In fact it is only in this part of his teaching that I miss the firm hand of the master, who knows his mind.

LAWYERS, DOCTORS AND TEACHERS.

Lawyers and doctors and teachers come in for very hard knocks. In his ideal state where there will be individual rule and no government presumably there will be nothing to own and nothing to lose and so a lawyer would find his occupation gone. Most of us will agree that the world in general and India in particular can do with fewer lawyers, but in this work-a-day world with our imperfect human nature they have played a part which they alone could have played, and on the whole the world has gained by them. Surely lawyers could not be entirely useless when Gandhiji himself was enabled to do God's good work in South Africa because he was a lawyer. One could wish that every lawyer would follow his example and Abraham Lincoln's and not take up a single dirty case. This would indeed be a welcome reform.

And poor doctors. We would gladly keep them at arm's length, if we could be guaranteed against all ills of the body. Gandhiji himself has written *A Guide to Health*, an excellent book, excellent because he has not hesitated to learn from Western doctors like Dr. Kuhne and Dr. Just. The ideal state would first have to guarantee that no man falls ill, before it can afford to do away with all doctors.

And teachers. Here are some of his observations: "What do you propose to do by giving him (a peasant) a knowledge of letters.' Will you add an inch to his happi-

ness?.....Now let us take higher education. I have learned Geography, Astronomy, Algebra, Geometry, etc. In what way have I benefited myself or those around me?"

His views on lawyers and doctors and teachers in his ideal state may be taken as harmless cogitations of a man who has risen above the need of needing any of them. Not so his views on machinery which effect the fundamentals of his teaching. Machinery for him "is the chief symbol of modern civilisation; it represents a great sin.....I cannot recall a single good point in connection with a machinery." But since then he has yielded at several points to the logic of facts with reference to railways and cars and telegraphs and printing presses. Ghandhiji is less than just to himself when he says that the attempt to spiritualise machinery seems an impossible task. If this were true, verily is humanity in great danger for it is impossible to do away with machinery and revert to a by-gone age, and yet to feel enslaved to it would be a great calamity.

Gandhiji as Spiritual Teacher.

Gandhiji's moral fervour and dexterity evoke our deepest homage but true morality must flourish not in the artificial atmosphere of studied simplicity but in the busiest haunts of men. Genuine simplicity belongs to the heart, not to our mere physical environment. He has forgotten the long aeons that the spirit of man has taken to rise above its animal origin and create bit by bit that mighty fabric which we call civilisation. Philosophy and ethics did not take their birth in the caves of the cavemen or in the huts of savages. They awoke when man had conquered nature sufficiently to give him leisure to look around him and think. Buddha and Christ and Gandhiji could have been happy, if each had left humanity alone. But their nature would not let them. Happiness or no happiness their place is in the heart of humanity sharing their joys, lightening their burdens. I feel that this Congress cannot hope to achieve anything substantial unless and until we give up the fear to think and no Indian of our generation

has made himself responsible for such unconventional views or pursued them with so high a sense of honour as Mahatma Gandhi. To agree and to appreciate and to disagree and criticise are our privileges and I have exercised them both. He is the only teacher in India to-day who can claim to have been looked up to by the world and we in this Congress have something very vital to learn from him. His fearlessness and freedom from the tyranny of texts are a genuine inspiration. His emphasis on the moral as the ultimate principle in life holds out a great promise of a religious revival free from ritualism which tends to veil the soul of God more than reveal it. This is all for the good, and he has deservedly been hailed as an Olympian of Olympians, who make history.

We want a new social philosophy to meet new conditions, a new message of hope and it is here that this Congress may aspire to play its role.

JAINISM—A KEY TO INDEPENDENCE AND HAPPINESS.

BY

Brahmachari Sital Prasadji.

JAINISM is Truth. It is science. It is a real fact. It shows the way to soul's independence, peace and happiness. The mundane soul is undoubtedly impure, being mixed with karmic dirt. It therefore appears to be not all knowing, passionate, impatient and unhappy. Really it is not so. It has got full knowledge. Dirt of Karmic matter has obscured it. Knowledge becomes manifest to the extent the dirt is removed, by means of study or instruction by others. No one imparts knowledge to another neither can one receive it from another. Had it been so, the donor of knowledge must lessen his capacity in order to add it to the capacity of the receiver of that knowledge like payment of money. Really the imparter and the receiver of knowledge gain more knowledge, because both of them remove some of their Karmic

dirt. It is a logical proof that every soul has in itself the faculty of all-knowingness. Knowledge cannot come from outside. As anger, pride, deceit and greed are detrimental to and enemies of knowledge, they cannot be the attributes of the soul. Since peacefulness is helpful to the growth of knowledge, it is quite evident that soul is in its own real nature full of all peacefulness. It is Karmic dirt which is the cause of modification of this peacefulness into passionate thought activity.

This soul is full of true and independent happiness. It has been obscured by the soul's attachment to and indulgence in worldly matter. It is quite evident that a soul in passionate mood feels unhappiness, while in peacefulness it feels happiness. A person who performs charitable actions without any selfish motive feels happiness internally. This happiness is not sensual and dependent pleasure. It is not the outcome of sensual enjoyment. It is nothing but a flow of real happiness. When any action of charity is performed, there is some sacrifice of attachment. Decrease of attachment is the cause of soul's true happiness. The soul is in its real nature a permanent and immortal substance full of all knowledge, peacefulness and happiness. It is potentially True and Pure Soul-*Parmatma, Ishwara, God*.

This mundane Soul not absorbed in its own real nature has attachment to other conscious and unconscious objects; whatever appears agreeable produces love and whatever is disagreeable produces hatred in it. Thought activities of attachment, love and hatred are the main causes of attracting fine Karmic dirt floating in this universe to the soul and its bondage to some extent of time according to the intensity or the strength of passions. This Karmic dirt in bondage is of innumerable kinds like the causes of bondage, i.e., passionate thought activity, which is also of innumerable kinds. Just as water becomes obscured, foul and salty by contact with dirt and salt, so also soul becomes obscured, impure and unhappy by association with karmic dirt. Mixture of soul and matter of karmic dirt is mundane life, their separation and condition

of soul's own real nature and purity is liberated life or *mukti*.

Means of purification of soul from this bondage of Karmic matter is to acquire thought of non-attachment. Really attachment is the cause of bondage and non-attachment is the cause of liberation. Whenever a soul is convinced of its own real nature and has got true knowledge of its own self without any doubt, perversity and indifference and is absorbed in its own real nature, then is produced a beautiful thought of self-realisation, *Swanubhava* or *Atmadhyana*. Constant practice of this self-realisation is the means to liberation from old karmic dirt and to the cessation of inflow of fresh karmic dirt—thus it is the only path of liberation. It is Jainism. It is science. It is the means to realise true peace and happiness. As whenever any sweet fruit is eaten, taste of sweetness is enjoyed, so whenever true soul is realised, taste of true peace and happiness is enjoyed by a right believer.

Brave men like Lord Parshvanath, Lord Mahavira Jambūswami led the life of sainthood, discarded all attachment to the sensual world and were bent upon only the constant practice of self-realisation. They freed themselves totally from matter and became pure, all-knowing, peaceful and happy. Liberation, Independence or *Mukti* is not granted by any one. It is acquired by one through one's own exertions and self-realisation.

Laymen, not courageous enough to give up sensual enjoyments, lead the life of a householder. While engaged in the pursuit of earning money and in satisfying their sensual desires through just and lawful means they can also practise self-realisation according to the time and energy devoted by them to this cause of Freedom.

As laymen have multifarious attractions, they can at least practise the following in order to purify their thoughts and attain self-realisation. (1) Worship and devotion to Great Men who have already purified themselves by praising and thinking of their holy attributes. (2) Attendance upon holy

saints practising self-realisation and hearing their learned discourses. (3) Concentrated and thoughtful study of the holy scriptures dealing on self-purification. (4) Meditations and practice of self-realisation every morning and evening for some time in a solitary and calm place, discarding all worldly actions at that time.

This soul is itself the maker of its own destiny. It is not dependent upon others for its advancement. A careless soul discards its progress, while a careful one advances in its march towards Freedom.

Every soul is quite distinct from another as regards individuality, though equal to each other in capacity. As long as this mundane soul is not purified, it has to deal with other mundane souls, being pressed by many unavoidable necessities. Their dealing with others must be practised on the principle of non-injury or *Ahimsa*. Because all mundane souls wish to live and desire not to be cheated or troubled, so every soul is expected to protect others, not to cheat them or cause trouble to them. This is the doctrine of non-injury. Follow it as far as you can. It is a source of universal love and service. 'Love all and serve all' must be the motto of a true Jaina.

Saints are brave men. They can follow this doctrine fully. They do not feel enmity even towards those who are injurious and troublesome to them. They are the protectors of even one sensed vegetables. They eat only a part of that food which is prepared by laymen for their family members. They have conquered their desires. They are the true embodiments of *Ahimsa*.

Ordinary laymen engaged in ruling a country, trade, agriculture and industries or in any other kind of business cannot follow *Ahimsa* fully. They may follow it as far as it lies in their power.

They must not perform useless acts of injury to living creatures such as hunting, sacrifice of animals for God or for meat-diet etc. They should avoid wars as far as possible. If safety of subjects compels Jain laymen to—fight against

enemies, they are obliged to take arms. But they should not make use of their weapons against those who come to them for protection.

Really this doctrine of non-injury is also the cause of peace and happiness. People adorned with this jewel become true statesmen, politicians, warriors, commanders, traders, agriculturists, labourers and subjects. That kingdom will be just and blissful, where this nectar of *Ahimsa* flows and is drunk by both the rulers and the ruled.

It is Jainism. It is the means of happiness and peace to all the living beings. It is only a key to independence.

Learn it, teach it, study it, preach it, follow it. Be yourselves happy and make others happy. Enjoy happiness here and hereafter.

Jainism is a key to unlock the treasure of a golden and cheerful life.

Let all the world know it, understand it, follow it and become free and happy.

RISHABHA JAINA LENDING LIBRARY, LONDON.

IN the month of February 1930, Mr. Champat Rai Jain arrived in London from India with a Message of Hope which is the oldest and most universal of human concerns as it involves an understanding of the Jaina Triangle embodied in its three sides known as Right Faith, Right Knowledge and Right Conduct.

With limited means at his disposal, he pondered a long time as to the best way to render service to the Cause of Jainism which he has so much at heart. He recognized the fact that the Western mind is no longer concerned with religious systems in a comparative sense, therefore it was his conviction that the founding of a Library of Jaina teachings would be the best way to place before the modern mind the great fundamental doctrines of the Tirthamkaras whose

Divine Wisdom he has so carefully enunciated in his book entitled "The Key of Knowledge."

With that object in view, a small Library was founded and it was named the Rishabha Jaina Lending Library, London and Brother A. Gordon, Hon: Secretary of the Mahavira Brotherhood, founded by the late Jain stalwart, Jagmanderlal Jaini, was appointed Secretary.

Recognizing that no good whatever could accrue as a result of comparing virtue against virtue, excellence against excellence, good results here against other good results there, as manifested by various religions, it was thought advisable to add another philosophic work to the numerous output of Jaina books by Brother C. R. Jain, who, with the collaboration of Brother Gordon, published his latest work with the title "Jainism, Christianity and Science."

This book was the basis of the studies undertaken by the few students who attended the classes inaugurated under the auspices of the Rishabha Jaina Lending Library in London.

The Library has been favoured by the kind presentation of 150 copies of this work through the generosity of Mr. Umed Singh Musaddi Lal Jain of Amritsar, to whom our joint grateful thanks are due. This noble action will now enable us to still further present the wonderful Jaina doctrines to receptive minds in the West.

Many Jaina books have been posted to enquirers in different parts of the country and to those interested in Jainism who reside on the Continent. Communications have been received from Africa, France, Germany and other countries.

Active propaganda work is assiduously being undertaken by Messrs. Jain and Gordon who give Lectures in different parts of the country at various Theosophical and New Thought Centres, and also at private meetings arranged occasionally.

With the advent of the New Year 1931, we hope to inaugurate Classes for the further study of the Jaina ideals and draw up a plan of Lectures under the leadership of Brother

Jain who has just returned from Nice, France, where he has given Lectures on Jainism.

As workers allied with the spirit manifested by the Jaina Masters of Wisdom, Compassion and Peace, we are learning how to use the faculties and powers latent within us so that we can actually 'live the life' by the willing acceptance of the Jaina motto "Ahimsa Paramo Dharma." Recognizing the divinity within each human being, perceiving that this 'god' within man is enshrouded, veiled, by a body of atoms, it is obvious that all those who follow the lofty teachings of Jainism will be prone to radiate love towards all living beings, thus awakening them to a cognisance of the Life Sublime.

—A. GORDON.

FRIENDSHIP.

Friendship? What is it?
Strength, and love, and rich tone
Worship, that's God-lit.

Friendship—I want it.
Find, and take, and give back
Glory that robes it.

Friendship—Why crave it?
Know, O man, 'tis thy life,
Living, and joy—fit.

Nov. 1929.

—M. AMY THORNETT,

NOTES AND NEWS.

The wife of a Deputy Collector in Bezwada who took to yogic practice after her husband's death and afterwards been known as Yogini Amma has been living at Rani Sivraj's bungalow, opposite the Imperial Bank of India, Secunderabad, for over two months. She is aged 67 years and it appears she has been fasting for the last twenty-five years except for an occasional drink of butter-milk. She is reported to be gifted with the divine power of curing all obstinate diseases.

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The reason why some children persist in eating wall plaster was discussed by Dr. Jean Smith, of the Princes Louise (Kensington) Hospital for Children at a Bedford College meeting recently, 'says a report in the *Pioneer*. "It has been suggested," she said "that the reason why some children will take plaster from the wall to eat is that it is Nature's way of supplying some mineral, which is lacking in their diet." Unscientific people, faced with the problem of the gnawed plaster, would be inclined to answer 'Rats!'

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The following chemical analysis of beauty appearing in an American paper, will be read with interest: "The skin on the face of a pretty girl is made up of 13 chemicals! John H. Foulger, well-known chemist, Medical College, University of Cincinnati, says that 100 grams of skin contain: Water, 61 grams; albumin and globulin, 0.7; mucoid, 0.16; elastin, 0.34; collagen, 33.2; phosphates, 0.032; fats, 0.761; common salt, 0.45; potassium chloride 0.04; lime, 0.01; also minute quantities of magnesium oxide, iron oxide, aluminum oxide, and sulphur."

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It makes very interesting reading to learn that a cow in Carmarthenshire "believes in modern methods of milking" and refuses to be milked by a human being. When the County Agricultural Education Committee discussed the advisability of installing an electric milking machine at the

County Institute, Mr. Evan Davies said that on neighbouring farm it was impossible to milk a certain cow by hand. As soon as the milkmaid tried to do so she kicked the bucket out of the door. But when milked by machine she was quiet and gave a good yield. So in the era of the mechanised cow to come, the milkmaid is an anachronism and soon may have to face the risks of unemployment like her sisters in other lines of business.

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The suggestion that more harm can be done to a child through letting it hear quarrels between its parents than by the cinema or lurid posters was put forward by Dr. Letitia Fairfield at a conference of health visitors and school nurses at Bedford College for Women recently. "Very often," she said, "you find a child being punished for bad temper, rude manners and noisiness when it is calmly doing in its small way exactly what it sees its own parents doing every day of their lives." She mentioned the case of one child who developed thieving tendencies which were said to have come from watching his mother go through his father's trousers pockets!

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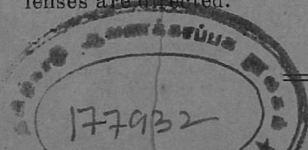
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"Head-light Eyeglasses" is a new invention of a London oculist which is claimed to solve the problem of reading comfortably while in bed in a darkened room. These new eyeglasses are devised on the same principle as the head-lights of a motor car. A tiny electric bulb is attached to the rim of each glass, and is backed by an oval reflector, which completely surrounds the edge of the lens. The current is supplied by a small battery which may be placed under the pillow or in the pocket of the wearer's pyjama jacket, and which is connected with the bulbs with a thin silk-covered wire. The spectacles are so made that none of the light shines into the eyes, but a brilliant beam is focussed on the exact spot of the book or the newspaper towards which the lenses are directed.

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