

THE JAINA GAZETTE

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Edited by

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

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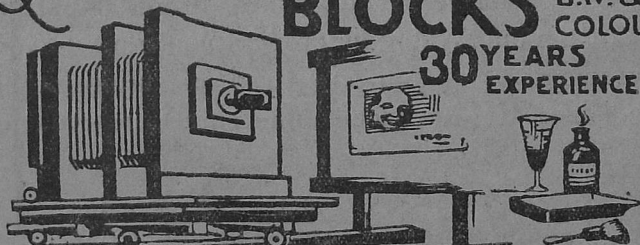
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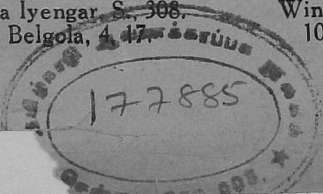
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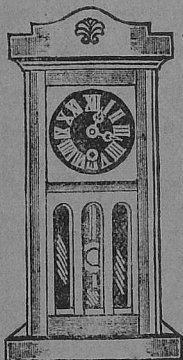
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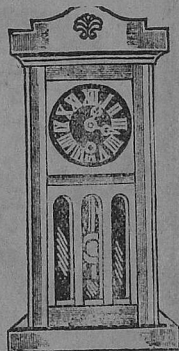
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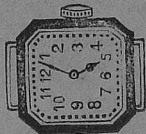


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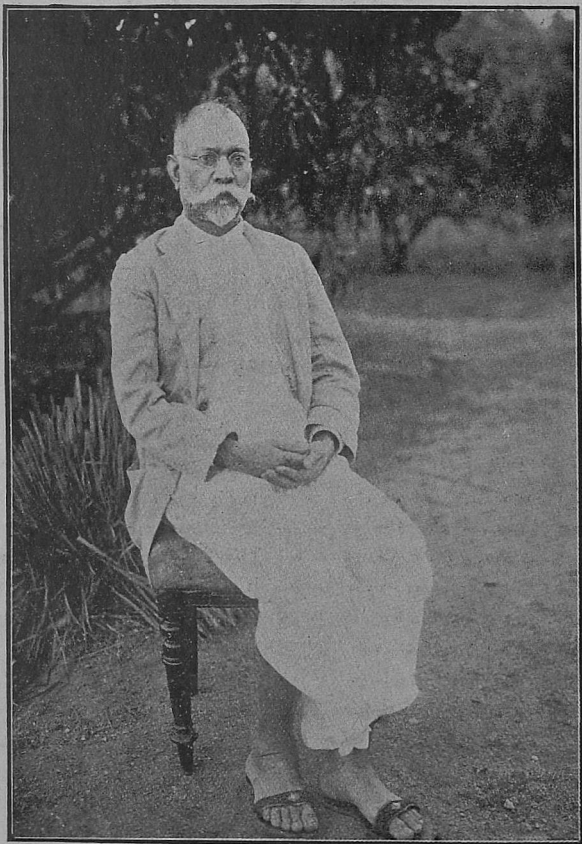
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CHAMPAT RAI JAIN, BAR-AT-LAW, VIDYA VARIDHI.



THE JAINA GAZETTE

VOL. XXI. }
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MADRAS
AUGUST 1925.

{ WHOLE
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If you pray for all, all pray for you.

—Richard Rolle.

JAINA LOGIC

OR

LOGIC SIMPLIFIED

BY

Champat Rai Jain, Bar-at-Law, Vidya Varidhi.

LOGIC with the Jainas is an astonishingly simple process, and can be understood in an incredibly short time by any one able to understand simple speech. The basis of inference is a rule, the logical law or relationship that exists amongst certain objects. This will become quite clear by distinguishing between valid and invalid deduction.

There are three kinds of deductions, namely,

(1) where the conclusion is grounded upon some universal rule which does not admit of a single exception, e.g., no smoke without fire;

(2) where it is not grounded upon any such rule, e.g., the statement that x will live a hundred years; and

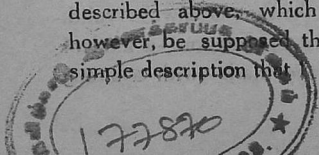
(3) where it is reached in defiance of an invariable rule, e.g., the smoke in the kitchen is due to lime.

Of these three kinds of conclusions, the first is always valid, and therefore logical, the second is pure speculation—a kind of random shot which may or may not hit the mark—with a strong

probability—for missing fire, and the third is false reasoning. The logical rule, then, is that valid deduction is only possible where there is a fixed, unalterable rule which does not admit of even one exception. Hence, the only thing one has to do to determine the logical validity of a statement, whether made by oneself or by another, is to find out if it be supported by a fixed unalterable rule or not. If the statement is grounded upon such a rule, its validity is beyond dispute, and it must be declared to be logically correct. In any other case, it is either an instance of pure conjecture or of perverse reasoning.

This is the logical rule, and this is all that one need know to be able to hold one's own against the sharpest wits in discussion or argumentation. This is the natural method; it is certainly the one employed by all thinking beings unconsciously in adjusting the details of the daily routine of life. We may call it instinctive logic if we like; it is quite independent of tortuous technicalities and confusing formulas, and rests simply upon the knowledge of a fixed relationship between certain connected objects, the one of which is never known to, and may not, occur without the other, in nature. Hence, the conclusion is not the outcome of a process of comparison, or of deliberation in any other way; it simply flows the moment the attention is directed to find out the other term of the relationship on cognizance being taken of the one. Memory, rather than deliberation would, thus, seem to be the principal factor in practical logic, though the particular memory that is sought out is not associated with the mark (the object that is logically connected with another object, e. g., smoke is the mark of fire) along lines of similarity or contiguity, but of logicity,—if I may be permitted to say so.

This is what is known as *Svārthānumana* (deduction at one's own instance) in the Jaina Logic, and it is to be distinguished from the *Parārthānumāna* (deduction at the instance of another) which involves mental deliberation to a certain extent. But the principle of inference for both these types of deduction is the same as described above, which is a very simple thing. It must not, however, be supposed that Jaina Logic begins and ends with the simple description that I have given of it here. In point of fact



Jaina Logicians have placed the science of deduction on the pinnacle of perfection, as will be evident to any one who will read such masterly works as the *Pramaya Kamala Martand*, that have been composed on the subject. These are intended for those who wish to make a scientific study of the subject, are replete with technical terms and exhaustive elaborations, and require the closest attention to be studied.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 215 of Vol. XXI, No. 7).

Sutra, 46.

The contents of each preceding Naya are fuller and fuller and those of each succeeding one are more and more limited.

Commentary.

This is explained below.

Sutra, 47.

The contents of the Non-distinguished which has within its scope the Existents as well as the Non-existents are fuller than those of the Generic which reveals only the Existents.

Commentary.

The Non-distinguished is the most abstract standpoint. Its subject-matter is shared by all substances conceivable, existents and non-existents. Hence its scope is wider than that of the Generic which deals with the general properties of the existents only.

Sutra, 48.

The contents of the Generic which has within its view all the Existents are fuller than those of the Practical which reveals only some modes of the Existents.

Commentary.

The Practical standpoint considers some modes of the Existent; hence its objects are not many. The Generic standpoint,

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on the contrary, has within its scope all the modes of the Existent. Accordingly, its scope is wider than that of the Practical.

Sutra, 49.

The scope of the Practical which has for its objects the things of the past, the present and the future is not smaller than that of the Straight Expression which considers the things of the present only.

Commentary.

The Straight Expression has a smaller range because it deals with the things of the present time only. The Practical on the other hand, considers the things of all times and has consequently a wider range.

Sutra, 50.

The Verbal signifies different objects in accordance with the difference in tense etc. ; but the Straight Expression indicates the opposite ; hence its scope is wider.

Commentary.

The Verbal standpoint points to different objects in accordance with the difference in tense etc. ; hence the range of its objects is small. The Straight Expression, on the contrary, indicates the self-same thing inspite of there being differences in tense etc ; accordingly it has a wider range.

Sutra, 51.

The scope of the Subtle which tends to attach a different meaning to each of the synonyms is smaller than that of the Verbal which does a different thing,

Commentary.

The Verbal standpoint holds that synonyms are synonyms inspite of their differences in derivation etc. ; hence its scope is wider than that of the Subtle which gives a different meaning to each of the synonymous terms in accordance with its etymology.

Sutra, 52.

The Such-like indicates different meanings in accordance with the difference in functioning. The Subtle signifies the sense of words in a different way and its contents are accordingly fuller than those of the former.

Commentary.

The Such-like standpoint indicates different meanings according as the function varies ; hence its contents are insignificant. The Subtle, on the other hand, maintains the identity of significance inspite of there being a difference in functioning ; hence its scope is wider,

Sutra, 53.

A Naya-proposition also, in its application to the object, follows the law of the Sevenfold Predication, through affirmation and negation.

Commentary.

Pramana considers the object in its totality ; Naya, in its particular aspect and part. Otherwise, there is no difference between Pramana and Naya. Hence Naya like Pramana, makes seven forms of statement regarding its object ; and each of these statements begins with 'Syat' i.e., 'in some respects'.

Sutra. 54.

Its Fruit also is to be determined in the same way as that of the Pramana.

Commentary.

Like that of the Pramana, the Invariable Fruit of the Naya is the destruction of ignorance, so far as the particular aspect of a thing is concerned. As regards its Relative Fruit, Naya also like the Pramana generates a spirit for appropriation or a spirit for renunciation or a spirit of indifference, so far as the particular aspect of the object is concerned. Lastly, as discussed in Sutra, 6 of the Chapter Sixth, the Naya and its Fruit are to be considered both as separate from and identical with each other.

THE OCCULT POWER OF WILL

Its Modern Re-discovery,

BY

L. Hodgkinson.

I sat in a large London drawing room not long ago. There was a delicate scent of flowers in the air, and the distant traffic sounded muffled, subdued, like the bourdon of a huge bee murmuring itself to sleep. The little gilt chairs were set in close ranks, and in the dim lamplight rows of faces turned with a sort of tense expectancy towards the man who was addressing them—a man with inly-lit eyes—who pointed to strange diagrams of massed colours pinned on a screen beside him.

His subject was one branch of what is called psychism—the aura or ray that surrounds the human body, and his tone of reticent conviction, swayed the assemblage until they looked half doubtfully, half expectantly upon each other for the new ray—the new star in the East, heralding the knowledge of powers unknown.

There is no doubt a deep and wide-spread interest in these possibilities. Though the air about them is dark, there is a stirring in it—a thinning of the darkness as if dawn were at hand.

Psychism is gathering in its thousands. Its gospel is that there are powers of mind and body as yet scarcely used; wireless telegraphy outspeeding Marconi; power to will and to take; to unite one mind in speechless communion with another; to heal by subtle influences; to build up character by suggestion—in one word to weld mind and body into one strength for all purposes desired and desirable.

This is a great hope.

As for the aura—that is falling rapidly within the domain of exact knowledge. Dr. Kilner, late X-ray specialist of St. Thomas's Hospital, has invented chemical screens whereby anyone may see it who takes the trouble to follow his instructions. He has also published a remarkably interesting medical book on the subject

("The Human Atmosphere") and now uses his observations daily for purposes of diagnosis, since he finds extraordinary differences in this radiant generation, varying with the states of health.

A very engrossing aspect of the questions raised by psychism is this—How far were our ancestors and the early world justified in beliefs that the 17th and 18th centuries dismissed contemptuously as deluded superstitions? As knowledge advances, we grow humbler. We become aware that the people did not walk in a wholly gross darkness until the middle of the 19th century, and that even in remoter ages there were probably gleams of truth and light. In traversing the ages humanity may have dropped as well as picked up some treasures. The wisdom of the Egyptians might teach us something were it available.

Now in all times known to us we have the belief in the occult. Let us dismiss the association of magic from that word and take it merely as the super-normal. In the old Testament we get the rods of the wise men at the Court of Pharaoh becoming horribly alive and crawling snake-like upon the throne, to be devoured by the more potent rod of Aaron. We have the Nile, the life of Egypt, flowing with blood, and later a horror of great darkness. We have the sun standing still, and the moon pausing over the Valley of Ajalon; and the Voltarian spirit, or, later, the crass materialism of the Huxleyan attitude of mind says—"These things could never have been seen. They entirely invalidate these ancient records which are valuable otherwise from the historical and ethnological points of view. They belonged to an age in which the value of evidence was not understood."

Things can of course be dismissed in this superior way, but where the mind of man is concerned we must go cautiously, for the influence of the mind on what is called matter is only beginning to be guessed.

Suppose these things never did happen, yet suppose they were actually *seen* to happen? Suppose a compelling will casts its glamour on other eyes and stamps the picture envisaged by itself indelibly upon the brain?

A man known to me, whose truth and honour I have no reason to doubt, told me that he and many with him saw a naked

Hindoo stand a lotah of water at a distance from himself on the deck of a ship, beckon the water until it rose snake-like in the vessel and flowed towards him. He raised an arresting finger and it stopped; beckoned again and it flowed on to his feet. I believe that story, but I do not believe that the water transgressed the law of gravity. I think it was *seen*, but did not *happen*.

I have collected another story—also Indian—of a man who saw an Indian boy sitting composedly on the ground before a verandah, whilst the rest of the party—all but this man—saw him standing unsupported in the air several feet above their heads. Again I believe they saw it. Yet this is not in the least more wonderful than that the rods of the Magicians (so-called) should be swallowed up by that of Aaron.

A doctor told me that he had seen a boy assured that a common lead pencil was a red-hot poker. The shrinking flesh was touched with that very uninteresting point, but in due time there was a blister. The brain had obeyed its master and all the nerve centres had telegraphed the danger signal of fire, and what we call the material had responded.

I might multiply these stories indefinitely, and they abound to-day. But what is the interest of them? Just this; that behind them all lies power, undisciplined, almost as unrecognised as electricity was a hundred years ago, but tapped at times consciously or unconsciously as the case may be and sweeping what we have thought the real and tangible before it like a feather in a gale.

What is Mind? We should not answer glibly now—"No Matter!" What is Matter? We could not say "Never Mind," we do not know. It has all to be unravelled. We are really beginning to know enough to assure us that we know almost nothing.

Let us take one of the beliefs that may well seem in spite of its Biblical sanction to embody the densest ignorance and superstition—namely the belief in witchcraft—the belief that human beings could develop a malignant power that made them to a certain extent a controlling force in the affairs of others. It can scarcely now seem madness to suggest that the same force which

compelled the mind and flesh of a boy to believe in a burning power in a lead pencil, might suggest to a love-sick girl that she was wasting away like the wax image of herself set before a flame and stabbed in heart and brain with needles. Nay it is conceivable that the making of this image, moulded and shaped with hatred, might have power to concentrate the evil will of its maker on the object it represented; and if thought really be a thing, if intense will can work in the external world, it may, when the rules of the game are known, be as conceivable that sane people can be affected in body and mind by the determination of others as that a hand can raise a chair from one place and set it down in another.

I say "some people," for it seems clear that others have their defences and appear to be impregnable. Certain it is, however, that Doctor Anna Kingsford believed to the end of her days that she had by focussed will-power slain Claud Bernard, the vivisector, who for reason of his cruelties was abhorrent in her eyes.

It is very difficult to admit that a universally held belief has no basis of truth, however over-laid with error. It may be that it is of the utmost practical importance for us to re-discover the power and limits of the human will. Its misdirection may bring upon us calamities which have never been traced to their rightful source. Its right employment might lift the Race to heights undreamed of.

There are also many subtle influences at work in human inter-communion. What is the chill aura that envelopes us in the society of people of whom we know nothing, but that every nerve of us cries "Beware!"? What is the reason that with some people—worthy enough—our natures can put forth no bud, no blossom? We shrink into our fortress of individuality. While with others—still no reason given!—we expand into completeness, and bask in the sunshine. It is no answer to say we like or do not like them. There is some deep—probably physical cause at work—some vibrations that jar, something that troubles the air, some hostility of cells and elements that will not be appeased, or,

on the other hand, some mutual fusion that brings to birth satisfaction, rest, happiness.

The secret of all personal magnetism, of love itself, lies hidden probably in these mysterious mental and physical impulses which seem now so blind and inexplicable. It is probably all Law working with absolute certitude in its own domain.

But think of the power that compels a man to see with your eyes and think with your thought! It cannot be dismissed as hypnotism (which is wonderful in its own way.) The hypnotic trance is otherwise induced. You, so to speak, stun and overpower your prey, body and mind, and use him like a dead thing for your ends. But in the other case you take his living reason captive. He sees and is convinced.

This is a power so dangerous that I contend that it should be investigated and understood that we may know its laws and the line of defence. We had better realize that the human mind is not the impenetrable mystery we once believed it to be. I have seen instances of thought-reading, and of what is called Psychometry, so wonderful that there could be no reasonable doubt that the one mind was reading the secrets of the other like a printed book.

The point is not whether all this is objectionable or the reverse—but whether it is *true*, and if it is true how we shall adjust it to the conditions of life.

What I plead for then is scientific investigation of these matters. If there is even a grain of truth in them they are not mere drawing room amusements but mighty physical and mental facts at work. Whether there is any distinction between the two only research can show. It may be that there is no dividing line at all between what we call spirit and matter—that they are one and the same—sometimes permeable, sometimes impermeable in obedience to laws of which we do not know the alphabet.

But to wield great forces in ignorance of their scope, is only worthy of children, and to neglect facts because they do not square with our Pre-conceived ideas is the mental attitude of savages.

Let us face the situation that Psychism (as apart from spiritualism) is attracting many of the best and keenest minds of the

present day. No one can deny that there is much fraud and self-deception, but it has never been safe to shut the eyes to truth because of the admixture of falsehood. Attitude, one way or another, is absolutely necessary in a case of this kind. For quite certainly the situation must be faced sooner or later. (*The Herald the Golden Age Vol. XVI.*)

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 225 of the last issue.)

39. Q. What is the natural characteristic of Jiva or Soul ?

A. The natural characteristic of Jiva is Upayoga or Consciousness.

40. Q. Explain Upayoga ?

A. Upayoga or Consciousness is the expression of the activity of the soul through Jnana and Darsana, knowledge and perception. Knowledge-consciousness is of eight kinds relating to the five kinds of right knowledge and three kinds of wrong knowledge. Perception-consciousness is of four kinds relating to the four kinds of Darsana (Perception) Chaksu, Achaksu, Avadhi and Kevala, i.e. ocular, non-ocular, clairvoyant and perfect.

41. Q. How many kinds of Jivas are there ? And what are their distinguishing characteristics ?

A. They are of two kinds, Samsari Jivas and Mukta Jivas. The Samsari Jivas or worldly souls are those that live in the 3 worlds, as celestial beings, human, sub-human and hellish beings influenced by the eight kinds of Karmas. The Mukta jivas or liberated souls are those that are freed from all Karmas, who possess eight infinite qualities and who reside at the top of the Universe.

42. Q. How many kinds of worldly souls are there ?

A. Worldly souls are of two kinds,—those who have mind and those who have no mind. Again the worldly souls are of two

kinds from another point of view. That is they are either *trasa* mobile or *sthavara* immobile.

43. Q. Mention the divisions of the *Sthavara* jivas ?

A. The *sthavara* jivas are of 5 kinds :—earth-bodied, water-bodied, fire-bodied, air-bodied and vegetable-bodied. All these jivas have only one sense e.g., sense of touch.

44. Q. What are the *Trasa* jivas ?

A. All jivas who have two senses or more are *Trasa* jivas.

45. Q. How many senses are there ?

A. There are five senses, viz., the skin, the tongue, the nose the eye and the ear.

46. Q. Distinguish between Dravyendriya and Bhavendriya ?

A. Dravyendriya refers to the sense-organ whereas Bhavendriya refers to the sense-faculty.

47. Q. What are the functions of the five senses ?

A. With the aid of the skin we experience the eight kinds of touch, viz., hot, cold, rough, smooth, soft, hard, light and heavy. With the tongue we taste the five kinds of taste viz., pungent, acid, bitter, sweet, astringent. The nose finds out the smell of things, odorous or malodorous. It is with the eyes that we see the five kinds of colours, black, blue, yellow, red and white. The ear hears sounds.

48. Q. Give some examples of organisms having two, three, four and five senses ?

A. Sea-snail, cowrie-shell fish, conch-shell fish, and earth-worms have only two senses, touch and taste. The louse, the bug, the scorpion and the ant have three senses, touch, taste and smell. The fly, the bee, the beetle and the butterfly are some insects which have the senses of touch, taste, smell and sight. Celestial beings, men, hellish beings and higher animals and some birds of the air have all the five senses.

A CHAPTER IN THE EARLY HISTORY OF JAINISM.

ABHAY KUMAR, a son of King Srenika by his queen Nanda plays an important part in the early history of Mahavira's Church. He was a man of noble character and fervent piety. When he heard the Blessed Lord, he asked his father's permission to enter the Order, but failing to obtain it, he took the vows of a layman. He is said to have brought to Jainism a Greek (?) prince named Ardraka whose adventurous life is full of romantic interest. Afterwards, with the King's permission, Abhaya and his mother entered the Order.

King Srenika was deposed and imprisoned by his 'unnatural' son Konika.* Some writers accuse Konika of parricide. The Jaina writers affirm that being once rebuked severely by his mother, Chellana, for his unfilial conduct, Konika filled with

* Konika was succeeded by Udayan, the founder of Pataliputra. The latter dying childless, the people raised Nanda (a barber by caste) to the throne. The Ninth Nanda was murdered by Chanakya who placed Chandragupta on the throne. The Nanda dynasty reigned 155 years. Chandragupta was succeeded by his son Bindusara who in his turn was succeeded by his son Asoka whose religion before his conversion to Buddhism was Jainism according to Edward Thomas. Asoka's son being blind, he was succeeded by his grand-son Samprati who was later on converted to Jainism by Suhastin. The grand-father and grand-son have done for their respective faiths what Constantine has done for Christianity. Samprati sent Jaina missionaries to Kabul, Khurasan and Southern India. The Mauryan dynasty reigned 168 years. Pushpamitra, then, reigned thirty years, Balmitra and Bhanumitra reigned one after another altogether 60 years. After this Nabhvahan reigned for forty years and was succeeded by Gardhabhilli King of Ujjain. The latter carried off a sister of Kalikacharya a Jaina monk disciple of Gunakar Suri, (a Jaina patriarch) son of the Raja of Dharavas. Upon this, the wronged brother went to the Shakas (Scythians) and persuaded them to attack the abductor and thus recovered his sister. In the 13th year of Gardhabhilli's reign, the Kingdom fell into the hands of Scythians who held it for four years, when they were expelled by Vikrama, the well-known King of Ujjain. (Chiefly from Jaina Pattavali. See also Jaina Tatwadarsah by Muni Atma Ramji p. 568.)

remorse, took an iron club in hand and went towards the prison. When the royal prisoner saw him coming towards him, he took poison to avoid, as he thought, a painful death by the club. Whatever the truth in this assertion made by the Jaina writers, there is no doubt that the treatment which Konika accorded to the royal prisoner was thoroughly barbarous and this fact makes us hesitate to give credence to their statement about Srenika's death. "Konika gave him a hundred lashes every forenoon and a hundred every afternoon and ordered that he should have nothing to eat or drink. Then Queen Chellana concealed beans in her hair and with great difficulty took them in for him to eat; Chandrahasa also managed to take some drink,.....Owing to the strength given him by this he was able to endure the whippings"† Konika changed his seat of government from Rajgriha to Champa. In the early part of his reign, he professed to be a follower of Lord Mahavira, but as a matter of fact he cared little for religion. Growing suspicious of his brothers Hala and Vihala, he began to persecute them. They fled from Champa one night and took refuge with their maternal grand-father Chetaka, who held his court in Vaisali, the capital of Videha.

Konika asked Chetaka to surrender the princes to him but he sternly refused to betray the refugees into the hands of the blood-thirsty tyrant. Thereupon a terrible war ensued between the grandfather and the grandson in which the latter was victorious. The noble Chetaka died in the battle. Hala and Vihala, sought refuge with Lord Mahavira which was readily given. They were admitted into the Order. Konika annexed Videha to his kingdom. The detestable conduct of the patricide at last alienated the sympathies of Mahavira's followers from him. This circumstance led him to patronize Buddha. His so called conversion to Buddhism took place eight years before the death of Buddha.

When the Blessed Lord visited Kundagrama He was received with most joyful greetings by Nandivardhan, Jamali, Pryadarshna and many others. They all came to hear the discourse of the Lord. Nandivardhan took the vows of a layman

† Katha-Koca translated into English by Mr. Tawney, M.A., C.I.E.

while Jamali and his wife Praydarshna entered the Order. Besides these there were other numerous converts.

Jamali was a man of considerable intellectual powers and was deeply interested in metaphysical questions. After a few year's training under the Blessed Teacher, he was sent with a small party of monks to preach the Gospel of universal love and brotherhood in other places. While he was engaged in his missionary work at Savasti, he fell ill. His illness took a very severe turn. When lying in this precarious state, his mind revolted against the strict discipline introduced by the Lord in the Order; a few metaphysical doubts also began to torment him. When recovered, he set up as a new teacher and began to preach his own doctrines. Out of the monks of the party a few sided with him but the majority remained faithful to Lord Mahavira. Pryadarshna who also shared in Jamali's views espoused his cause. Later on, however, she again paid her allegiance to Mahavira. This religious movement did not gain much strength as it died with the death of its mover. At the time of this first Schism in the church, Lord Mahavira was 56 years of age.

The Blessed Lord was always a friend and protector of the weak. He never failed to use His influence in the cause of the weak and the afflicted. Many men and women betrayed and tyrannized over by those whom they loved and trusted found consolation in His love. We have seen how Hala and Vihala found peace in His bosom and now we will see how a woman wrecked in the troubled waters of life found a haven of peace in His Order. Mrigavati, the favourite queen of Shatanik, the ruler of Kausambi was a highly gifted and virtuous lady noted for her matchless beauty. Chandapradhyot, King of Ujjain with the object of taking possession of her person by force attacked Kausambi and laid siege to it. The news of the attack proved fatal to the poor husband. He died leaving a minor son. Mrigavati, however, did not lose her presence of mind. She at once opened negotiations with Chandapradhyot; while it was proceeding, she managed to reach Lord Mahavira who was at that time preaching in the vicinity of Kausambi and took refuge with Him. Chandapradhyot chanced to come there to pay his reverence to the Lord. When the Blessed

One had finished His discourse, and the congregation was about to break up, Mrigavati suddenly stood up and addressing herself to the royal visitor, said "By your leave, Sir, I want to enter the Order and leave my son and state to your care." This speech came upon him like a thunder bolt from a clear sky, but he knew that he was sitting in the august presence of the Lord. He accepted the lady's proposal and promised that he would take every care of her son and kingdom. Mrigavati was ordained as a member of the Order and was placed under Princess Chandana, the head of the female section of the Order.

U. S. T.

THE BLOODLESS SPORTSMAN.

By Sam Walter Foss.

I go a-gunning, but take no gun ;
 I fish without a pole ;
 And I bag good game and catch such fish
 As suits a sportsman's soul ;
 For the chiefest game that the forest holds
 And the best fish of the brooks
 Are never brought down by a rifleshot,
 And are never caught with a hook.
 I bob for fish by the forest brook,
 I hunt for game in the trees,
 For bigger birds than wing the air,
 Or fish that swim the seas.
 A rodless Walton of the brooks,
 A bloodless sportsman I ;
 I hunt for the thoughts that throng the woods,
 The dreams that haunt the sky.
 The woods are made for the hunters,
 The brooks for the fishers of song :
 To the hunters who hunt for the gunless game
 The streams and the woods belong.

There are thoughts that moan from the soul of the pine,
 And thoughts in a flower bell curled ;
 And the thoughts that are blown with the scent of the
 fern.

Are as new and as old as the world,
 So, away ! for the hunt in the fern-scented wood
 Till the going down of the sun ;
 There is plenty of game still left in the woods
 For the hunter who has no gun.
 So, away ; for the fish by the moss-bordered brook
 That flows through the velvety sod ;
 There are plenty of fish still left in the streams
 For the angler who has no rod.

THE ATTRIBUTES OF SOUL.

Mr. Manilal Vadilal of Bombay sends us the following question.

" How and why does the soul, whose attributes or *gunas* are unlimited knowledge, limitless power and infinite bliss, suffer from ignorance, bondage and miseries ? Why did it embrace ignorance ? Why did it hug bondage ? And why did it exchange infinite bliss for eternal miseries ? "

ANSWER.

It is true that the Soul has the attributes of unlimited knowledge, limitless power and infinite bliss. But these qualities are not manifest in the worldly soul because of the overwhelming influence of the Karmic matter associated with it. Till the soul will be freed from all Karmic matter which hide the infinite knowledge (Ananta Jnana), infinite power (Ananta Veerya) and infinite bliss (Ananta Sukha), it will have to suffer from ignorance, bondage and miseries. Ignorance and bondage are the results of Karmas. It is Karma that prevents the Soul from enjoying infinite bliss and makes it suffer miseries. Jainism does not accept the doctrine of Eternal Misery. Even in the case of Abhavya Jivas (Souls who are incapable of attaining Liberation) the miseries of worldly life are

intervened with occasions of happiness. But in the case of Bhavya Jivas (Souls who are capable of attaining Liberation) all miseries come to an end when the four *ghati* Karmas (obstructive Karmas) are destroyed. There was no time when any pure and infinite-bliss-enjoying Soul became impure and subject to misery. Every Soul that we find in this world is from eternity associated with Karma as gold is found mixed up with earth etc., in its ore stage. When once the Soul attains purity, perfection, infinite knowledge, perception, power and bliss it never loses them. It continues to exist as a pure and perfect Soul for ever.

Editor,

WHO WAS GUMTA RAJ ?

IN an article on "The South Canara Jains" by H. B. in "The Times of India Illustrated Weekly" May 10, 1925, the writer refers to the three great Jain Images at Sravana Belgola, Karkal and Venur in objectionable terms. He calls them 'giants' and 'terrific objects.' We are led to infer that the writer has either not seen the Images or that his soul is too materialistic to be influenced by the sublime spiritual influence that emanates from the peaceful and contemplative face of Gommatesvara. The Image is said to have created such a holy impression in the mind of the fierce iconoclast that he was compelled to throw away his axe and bow down before the image in mute reverence. People say and they feel that all their cares and fears melt away the moment they stand before any one of these images. But the experience of our writer seems to be the reverse.

The names Gumta Raj, Gommata Raj and Gommatesvara all mean the same thing King of Gommata or the Lord of Gommata. Gommata was another name for Chamundaraya who censecrated the image of Bahubali at Sravana Belgola. Since Sri Bahubali was specially worshipped by him, he called the image after him. The other two images at Karkal and Venur also represent Sri Bahubali and so they are also called after the name of Gommata. Sri Bahubali was not the first Tirthankara as the writer wrongly thinks. He was the son of the first Tirthan-

kara. H. B. remarks "the name Bahubali leads us away from Jainism altogether." Why so? The name is quite familiar to every Jaina, and is given to many a Jaina boy in South India. Has the writer read the history portion of the Jaina Literature? Sri Bahubali was the first man to attain Liberation (Nirvana) in this Avasarpini cycle of time and hence these images are erected in his memory.

A SURVEY OF SOCIETY.

BY

Hem Chandra Rai, M.A., M.R.A.S., (Lond.), F.R.E.S.

THE potential power of our community is enormous in so far as it possesses intellectual vigour, wealth and the wish to do good. But some of this power is lying dormant and the major part of it is being misdirected. What is needed is to yoke this power with a view to derive the maximum benefit. As matters stand, our intellectuals are considerably handicapped for want of the proper organization. The call of the hour is quickening their impulse and the desire to do their bit is manifest all over. Without a liberal clear cut programme of constructive work, however, this desire is not of much avail. It must be admitted that some of us have a tendency to steer our own little canoes in a different direction from the others. Whatever its cause may be *viz.*, conscientious motives or the desire to earn a cheap name, the consequences of this tendency are distinctly disruptive. This too appears to be largely due to the absence of a standard programme of work. As regards wealth it cannot be doubted that too much is being wasted in enriching temples, holding religious Melas, and feasting the *Baradari*. Religion has been almost degenerated into a vain-glorious fad. The amount of wealth which is being slowly misappropriated or lying idle in Jain temples alone is more than enough to finance as many Colleges, Schools, Orphanages, Mahila-Ashrams, Journals and Presses as we want. All these are wanted and urgently wanted for the proper uplift of the people.

A number of the popular concepts of religion and ethics are hackneyed, illogical and highly injurious. Jainism does not teach

the *grihasti* to neglect his health and physique or to behave as a poltroon. And yet an unbiassed person would so imagine from the looks and conduct of the average Jain, who is blissfully ignorant of our historical traditions. There have been Jain kings and warriors who fought for the cause of Dharma and righteousness, in ancient times. Even in comparatively modern times, the Jain administrators and statesmen of Rajasthan have carved out as honourable and manly a record as one could wish to be. Our physique is now obviously deteriorating owing to universal neglect. Thanks to the Sangathan movement, which has at least provided some stimulus for physical improvement. As the old adage has it, a sound mind is only to be found in a sound body. Religion offers no obstacle to physical development. Unless we possess good health and strength we are unable to practise good or to exist either. We must learn to love each other better and to be tolerant of adverse opinions. If only we were to display half the amount of care and solicitude towards each other, which we so ostentatiously profess for insects, birds and animals, our endless wranglings and the resulting social chaos would automatically disappear. To pretend to love all living beings, with the exception of man, is an undiluted mockery of Ahimsa. There is a deplorable attitude among us of indulging in mutual recriminations over trifling matters. This lack of discipline is largely the outcome of popular reaction against the petty tyranny and intolerable restraints which ignorant, conceited and hypocritical leaders of the *Baradari* want to impose on individuals here and there. We cannot surely afford to be too strict or severe in noticing little faults and delinquencies unless we intend to wear down the entire fabric of social existence and make a laughing stock of ourselves in the eyes of the rest of the world. The thoughtless harshness with which members of the community are ostracised is playing havoc with the sense of union. Wherever this process is resorted to, the local community is split up into factions, each brooding over its own fancied wrongs and intent on injuring its adversaries. And there is an end of all unity and mutual good will, to say the least.

Sympathy, forgiveness and conciliation are urgently needed. A display of arrogance produces enemies within our own camp.

How can we hope to fight outside aggression with our energies dissipated, our strength all frittered away and our minds ill at ease? There can be no common ideal even under such conditions. Take the case of politics alone. Not a single institution can claim to be the spokesman of all the sects. Even the different sects are incapable of concerted action. There is no movement afoot, no organized attempt being made by us to demand our political rights from the Government. Solitary voices are apparently of no avail in the midst of universal apathy. In our fierce pursuit of wealth and selfish ambitions, we have almost eliminated the need for unity from the programme of human existence. This is discarding the dictates of reason as well as of common sense. Our policy of drift is laden with the heavy certainty of future retribution or to be more precise, of speedy dissolution.

It is time that we quickly adapted ourselves to changed conditions. If there is the slightest shred of political sense left in us, we should welcome the influx of new ideas. We have pandered too long to the idiosyncracies and eccentricities of individuals and naturally suffered for it. For example, the inconceivably stupid objection to print our religious literature is responsible for a greater misunderstanding of our religion than anything else. The true *prabhāvanā* of our religion consists not in secluding and imagining ourselves to be the wisest people on earth, but in freely spreading our culture and teachings abroad and to make other people realise that Jainism is based on eternal and irrefutable verities. Nobody can deny that Jainism was an actively proselytising religion in ancient times. From the beginning of the 7th century onwards till the close of the 11th century A. D., it was one of the most popular religions of India. Jain missionaries travelled over the length and breadth of the country in the past carrying the message of peace and universal love and converting kings, nobles and commoners to the faith. And to-day? Those of our Pandits of to-day, the false exponents of Jainism, who live on the bounty of ignorant though possibly well-meaning Seths, turn up their noses when it comes to converting a non-Jain to the faith, and conjure up all sorts of prejudices and insurmountable difficulties against it. These very pandits and pious looking partisans would hasten to sanctify the marriage of a dotard past the middle age with an innocent virgin yet in her teens. While they would wink their eyes at the most glaring moral excesses of a wealthy rake, they would use all their vulgar rhetoric to vilify a poor fellow who declines to feast the Baradari on the occasion of his son's marriage. By such incongruous and disreputable standards is the fabric of society being pulled to pieces! Humble honest folk cannot but be disgusted with such hypocrisy and double dealing. As a matter of fact hundreds and possibly thousands, of Jains have been driven to desperation by such horrid

treatment within the last few decades and have gone over to other societies who can offer the milk of human sympathy to fellow men in distress and treat them with gentle consideration and welcome help.

Luckily the shock of stern realities is teaching us a sharp lesson. The fact that our numbers are rapidly diminishing is forcing us to think furiously. Communalism is flaming in the van of current politics and the aggressive propaganda of rival communities is constantly worrying our minds. The endless splits within the community provide another sinister cause for anxiety. However the leavening of educated Jains of all sects, all over, is keenly conscious of all these menacing conditions. It is being seriously felt that we must quickly organize and arrest the process of decay ; otherwise we are sure to be relegated to the limbo of oblivion within a very limited measure of time. Now we have got to boldly repudiate false standards of thought and action, in order to set free the democratic and purifying principles of Jainism, not only for our own good, but also of humanity at large.

NOTES AND NEWS.

A Jain Vidya Varidhi.

WE are glad to hear that the learned body, the Bharat Hindu Dharma Mahamandal of Benares has conferred the title of *Vidya Varidhi* on Mr. Champat Rai Jain, of Hardoi. As a great scholar and writer of books, the name of Mr. C. R. Jain is well known in Northern Indian and is familiar to every English-knowing Jaina in the South. He has been devoting the major portion of his time in the study of Religions. His Religion is one that is based on Reason and that will stand scientific investigation. His aim is not to find out faults in others' religions but to find out truths in them which can be reconciled to Reason and Science. A careful study of 'the Key of Knowledge' and "the Confluence of Opposites" two of his excellent works will show the reader how the writer has succeeded in bringing to a common platform all the apparently conflicting religions and show them to be only partial reflections of Jainism. We offer our hearty congratulations to Mr. C. R. Jain, *Vidya Varidhi*, for the great honour which is conferred on him.

AMERICA'S CALL.

We understand that the International Lectures Society of New York, U. S. A. have invited six Scholars from India to deliver a series of lectures on Indian Religions. One of the subjects

mentioned is "Lord Mahavira and His Teachings." It is the duty of the Jaina community to select a good scholar and arrange to send him to America. Will our rich Seths and learned leaders look to this very important matter?

JAIN'S INK.

Mr. Anraj Jain of Bangalore has sent us a sample of blue black ink prepared in 'the Jain's ink Depot.' We are glad to say that it is as good as any ink in the market and that it is comparatively cheaper. This industry needs encouragement and we hope the Jains will patronise. Intending purchasers may write to the Depot, Brigade Road, Bangalore.

MR. R. S. BACHHAWAT.

Mr. Fatehsing Chororia writes on 7-8-'25. To-day's Calcutta Gazette published the list of successful candidates at the last B. A. Examination of the local University. We are all most glad to find the name of Sriman Ranadhir Singh Bachhawat a Jaina Swetambar Oswal son of Babu Prasanchand Bachhawat acquiring 1st class Honours and standing 1st in Mathematics in the B. A. Examination of the University.

It is needless to mention that Jains residing especially in the Eastern side of the Country are backward in high education and we sincerely congratulate the young man upon his brilliant success. He is the grandson (daughter's son) to Babu P. C. Nahar, M.A., B.L., who is the first graduate among the Oswal community in Bengal and a well-known figure to most of our readers. We wish a very successful career to Mr. Bachhawat.

VEGETABLE MILK MADE AT HOME.

A well-known writer on unfired food, Mrs. Helene Volchert-Lietz, writes in the VEGETARISCHE WARTE, that for the past twelve years she has used a home-made milk in the place of cow's milk and has found it very satisfactory. Nuts and almonds contain much larger proportions of protein and fat than cow's milk. She quotes the following analyses as given by Prof. Konig:—

		Water	Protein	Fat
Sweet Almonds	...	5.39%	24.18%	53.68%
Walnuts	...	4.68	16.37	62.86
Coconuts	...	46.64	5.49	35.93
Cows' Milk	...	87.41	3.41	3.66

Mrs. Volchert says this milk is easily prepared by adding hot water, not boiling, to crushed almonds or nuts and sweetening the mixture with honey or cane sugar. She suffered from indigestion

when taking cows' milk regularly. Many people find milk clogging. Since taking the nut milk she has been free from that trouble.

YOGIC FEATS.

The Paris correspondent of "The Times" says, according to a London message to a contemporary, that great interest has been aroused by seances given by a fakir, Tahra Bey, who claims to possess exceptional powers of auto-suggestion. He gave an exhibition in the presence of an audience of 2,000 and a jury of nine doctors. The fakir is stated to have thrown himself into a cateleptic state, was laid on two scythe blades, one under the neck and the other under the ankles. A stone, weighing 1 cwt., was placed on his stomach and was smashed with a sledge hammer. The blades did not show the slightest mark on his body. He was then placed on a bed of sharp nails, and a man sat on the fakir's chest. The fakir was uninjured when he emerged from the trance. He stabbed himself with a dagger, but blood did not flow until he himself allowed it and then he himself stopped it when the doctors ordered him. He next burned himself with a torch, but showed no sign of pain. He permitted himself to be buried in sand inside a coffin and did not breathe for 20 minutes. He offered to allow the doctors to perform an appendix operation without an anaesthetic. The doctors prepared for an operation, when one remembered that it would be illegal.

ANCIENT MAN.

Prof. Sir Arthur Keith, Conservatory of Museum Royal College of Surgeons, lectured to a large audience on the discoveries of human remains at Broken Hill, Rhodesia, which included a skull believed to be the oldest in existence. He said the skull was that of a type of man unknown before the discovery of these remains. "He is of an extremely primitive type, so primitive, so unlike other races living, that we have to create a new species for him." Prof. Keith estimated that this man belonged to the pre-historic period and had lived anywhere between 100,000 to 200 000 years ago. The bones found showed that he could walk in an upright position and was 5 feet 9 inches or a little more in height. Although the skull had a strong resemblance to that of the Gorilla this man was not so very low down in the scale as regards human beings alive to-day. "This discovery," concluded Prof. Keith, "is one of the most important ever made. It is a discovery which throws a new light on our early history." (*British official Wireless*).

NEW REMARKABLE

JAIN PUBLICATIONS

1. **Jaina Jatakas** or Lord Rishabha's Purvabhavas. Being an *English Translation* of Book I Canto I of *Sri Hemachandra's Trishashtisalaka purushcharitra* and narrating the twelve previous lives of the first Tirthankara Rishabha originally translated for the first time by Prof. Amulyacharan Vidyabhushan, the same revised and edited with notes, appendix and historical introduction by Banarsi Dass Jain, M.A. "This book is useful to students of Sanskrit Literature for it is a Mahakavya and contains descriptions full of similes and metaphors, to students of Indian Archæology for it contains Jaina Jatakas some of which might be found represented on stone, to students of history for it contains the complete history of Jains and to students of religion and philosophy for the whole work of which the present vol. forms a part containing incidentally a full exposition of the Jaina doctrines with a refutation of other systems so far as they differ from Jainism." Printed on best antique paper, cloth bound with gold letters 1925. **Price Rs. 4-8-0.**

Dr., O. Pertold writes :—I have seen the sample pages of the translation of Trishashti salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha-Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains— and serves as an introduction to the study of the Jain Agamas. **Price Rs. 3.**

3. **Introduction to Prakrit** by A. C. Woolner, Esq., M.A., (oxon). This book is specially useful for English-knowing Jains. **Price Rs. 3.**

4. **Life and Stories of Jain Saviour Paracvanath** by M. Bloomfield. **Price Rs. 12.**

5. **Acharanga Sutra** Ed. by W. Schubring **Price Rs. 5**

6. **Avasyaka** by Leumann. **Price Rs. 2-4-0.**

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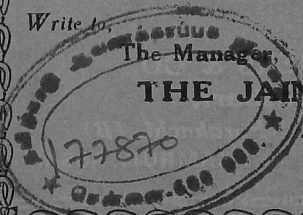
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