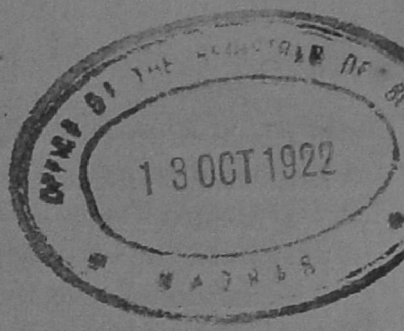


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Man is of soul and body, formed for deeds
Of high resolve, on fancy's boldest wing
To soar unwearied, fearlessly to turn
The keenest pangs to peacefulness, and taste
The Joys that mingled sense and spirit yield.

—Shelley.

HINDUISM AND JAINISM

BY

T. V. Seshagiri Iyer, M. L. A.,
Ex-Judge, High Court, Madras.

I READ Mr. Jaini's pamphlet* with mixed feelings. I am in agreement with him on most matters. At the same time I must say frankly that his conception of Hinduism and its relation to its sister faiths cannot be accepted without demur.

The Jains have just reason for complaint against most of the statements contained in Dr. Gour's Hindu Law Code. It may be that they attach too much importance to them. The main object of the learned author was to demonstrate the possibility of compiling a code of Hindu Law. I do not think he intended his publication to be either exhaustive or irrefutable. I can point to many errors in it. From experience as a judge of the High Court

*The subject-matter of the pamphlet was published in *The Jaina Gazette* Vol. XVII, No. *11*, pp, 293—305.

of Madras I can say that the Doctor's statements were not regarded as containing the last words on the subject treated by him.

None the less, I sympathise with the Jains in their attempts to lay bare the inaccuracies relating to their position in India—legal and social—I am sure that Dr. Gour would be glad to correct the errors he has fallen into in the subsequent edition of his book.

I shall now proceed to examine some of the complaints made. I am not clear whether Mr. Jaini desires to say that the Jains are outside the Hindu fold. He says in one place that the Jains "do not share their (Hindus) history, tradition and doctrine." In another place he says that Hinduism dates after the Vedas, whereas Jainism was anterior to it. Do these statements imply that the Jains belong to a race different from the Aryans? In speaking of Lord Parsvanath* the learned writer says that he "belonged to the Yadava class of the Kshatriyas and was a cousin of the great-souled Krishna." I do not say that this statement is inconsistent with the other two. It may be that the Guru did not belong to the Jain race. I want to know whether ethnologically the Jains belong to a different race from the Aryans; if so, when did they come to India? Were they aborigines? Do they belong to an earlier wave of immigrants? I have no desire to date the Jain religion at a period subsequent to the Vedas. I believe Mr. Jaini knows the saying "*Ananta vi veda*," the Vedas are many. It may be that the ideas which guided the Jain Seers dawned on them simultaneously with or even earlier to the revelations which the Hindu sages had.

In this connection, I wish to point out that Mr. Jaini's idea of vedic chronology is not what the Hindus believe in. His estimate of Hinduism is "vague, indefinite and diplomatic here and there"; that it is non-descript and confused show rather pique at the mistakes of Dr. Gour concerning his religion than a balanced judgment on Hinduism in all its aspects. I am sorry that so much that is good in the pamphlet should be marred by such statements.

I see no justification for calling the Jains "Hindu dissenters." The truth is Hinduism is not a regulation coat into which every

*Was that not Lord Neminatha? *(Ed. J. G.)*

one, old and young, and the profound and the profane must perforce slip into. There are precepts which would suit the illiterate and the wisest among men. The aim was to lead along the right path men, women and children of all ages, of all shades of thought, of all stages of development. Many Hindus have found that particular aspects of it are not suited to them. That does not make the rejected portion inapplicable to others. I venture to say that there is in Hinduism everything which the Jains hold sacred. I shall take the example which Mr. Jaini gives. In page 7 a description of the cardinal principles of Jainism is attempted. I may draw his attention to similar teachings in Hinduism. We call them Jivan Mukhthas, men who by conquering passion and by rising above the strife of life have reached Mukti in life. Markandeya, Suka Brahm and a number of others are believed to have reached this blissful state. In page 2 he says that a very serious difference between Hinduism and Jainism is "that Hinduism takes God as the Creator, Jainism takes him as the ideal and perfect soul, the *summum bonum* of all that is." In Hinduism also God is spoken of as Puroshottaman; creation is one of his activities, no doubt; but he is worshipped by devotees as the embodiment of a perfected soul. In page 11, reference is made to good and bad deeds, *(punya and papa)*. Mr. Jaini rightly says that it is these that bind the doer to a worldly existence. That is also the Hindu theory. There is this difference however. Hinduism teaches that while a man's karma must be lived out, the shackles can be made bearable by divine grace. By that grace, the effects of bad deeds can to a limited extent be avoided. If carefully examined, it would be found that the two concepts are in no way antagonistic, but that they run side by side. Mr. Jaini is quite right in saying that Jains are not dissenters. Hindus and Jains are votaries of sister faiths which have no irreconcilable differences.

I see that the cruel treatment of the sect in South India wrangles in Mr. Jaini's mind. I know something of that history. The Saivites were mainly responsible for the crusade against Jainism; many persecutions there were. Even the meritorious literary work which the Jains had done did not avail them against fanatics. Some of the finest works in the Tamil literature are

ascribable to the Jains; and yet they were driven out mercilessly in the name of religion. While admitting this, I want Mr. Jaini not to forget the times these people lived in. Religious bigotry then counted many victims. Christ was crucified and some of his immediate disciples were stoned to death. The inquisition in Spain, the hunt after Protestants in England and in the continent of Europe are further examples of this crude religious fervour. Sankarachariar had to fly away from Malabar and it was stealthily that he contrived to be present at the cremation of his mother; and Ramanuja had to take refuge in Mysore. To us these attempts rightly appear to be abhorrent. In the days that they happened they were regarded as normal. Even to-day some followers of Mahammadanism pursue the same course. I write this not to justify the barbarity of the past, but to ask Mr. Jaini to attune his mind to contemplate it with less passion.

On the question whether the Jains are Hindus, he rightly says that the answer will depend on the definition. The Jains are said to have a code of laws. I am sure they have but if and when it is examined, it will be found that there are many points of agreement between Hindu Law and Jain Law.

Dr. Gour was not right in saying that Jainism is an off-shoot of Buddhism. From what little I know of Tamil literature, I can contradict this. The Jains in South India had nothing to borrow from Buddhism. The two systems had much in common. The source might have been the same; but I see no ground for holding that Jainism is second copy of Buddhism.

I can fully bear out the statement that all Jains are not Vaishyas. They are of all castes and grades. This is a serious mistake.

I have written more than I intended or should have. Mr. Jaini's interesting pamphlet is thought-provoking, and I think that the air will be cleared if all who have views on the subject express their thoughts without passion and prejudice. It is in this spirit that I offer my remarks.

Jainism & Dr. H. S. Gour's Hindu Code

BY

Champat Rai Jain, Bar-at-Law.

(Continued from page 132, Vol. XVIII.)

OF the rulings referred to by Dr. Gour, the one in 10 Bomb. H. C. Reports pp. 241—267 is the most typical. It was, however, passed in the year 1873 when the early errors were fully current. We must take it that the learned judges were anxious to do justice according to their lights, but *the lights were not good.* They quote Elphinstone's quotation (given in the Hindu Code) on pages 247, 248 and 249, and refer to some other minor works including the accounts given by certain military travellers, and finally consult Rev. Dr. Wilson whom they regard as possessed of "a knowledge of the castes of Western India and their literature, and customs, as extensive as that of any other living person whom it would be easy to name." Dr. Wilson's opinion was that he was not aware of any authority in the books of the Jaina community or amongst the Hindu writers which would tend to support the custom set up by the plaintiffs and that he was informed by a learned *Jati* of the Jaina community and his Brahman assistants that they did not know of any such authority and that adoption was generally regulated by Hindu Law. The High Court also relied upon the fact that in many matters Brahman intervention was sought by Jains, *e. g.*, in marriage ceremonies. They also refer to Colebrook, Wilson and others who shared Elphinstone's opinion on the same grounds as those already stated. No Jaina works seem to have been produced, though the names of some of them are mentioned, including Vardhmana (Niti), Gautama Prasna and Poonawachun (see pp. 255-256). Some of these had actually been cited in a Calcutta case (Maharaja Govind Nath Roy *v.* Gulab Chand and others) in 1833 (see 5 S. D. Rep. 276). This case is also referred to in the Judgment as also the work of Mr. Steel on Hindu Castes who shows that the Jainas have books of their own which are different from the Brahmanical Shastras. But the High Court did

not insist on their production and did not send for them of its own accord. The party whom the Hindu law favoured would not naturally be anxious to assist the Court in this matter and perhaps the opposite side were not so situated as to procure rare hand-written manuscripts of *Shastras* for production in Court. Alas! the Modern Judge does not, unlike the despised *Quazi* of old, himself feel called upon to collect the material for decision; he is perhaps some times more critical, but the material has to be placed before him. Those who follow have the light of his ruling to guide them in their decision, and to secure dissent from a pre-existing precedent is by no means an easy task, as every lawyer knows full well.

As for the Jainas themselves, they shut up shop, virtually removing the sign-board, when the Mohammedans came. The invaders showed such marked animosity to Jaina religion that they destroyed Jaina temples and scriptures wherever they came across them. The Jainas were generally understood (in reality misunderstood) to be atheists and this probably was the reason why they suffered so much from the hands of the Muslim invaders. Be that as it may, the fact is that the Jainas buried their libraries underground to preserve them, and there the scriptures remained until they were devoured by rats and white-ants and crumbled away into dust. Bitter experience in the past made the Jainas look askance at the great foreign power which succeeded the Moghul rule, and it is only within the last 20 years that the Jaina scriptures have begun to be published in any language. I doubt if a Jaina would even to-day hand over a hand written *shastra* from a Jaina temple to an official in the Court, so imbued is he with the spirit of veneration for the *Scripture* and apprehensive of contaminatian and disrespect for the Word of Law.

Amongst the Jaina Law Books are :—

(1) *Bhadrabahu Samhita* which is about 2,300 years old (see Rhys Davids' Buddhist India p. 164 as to the age of the author, also the Heart of Jainism p. 70). This has now been translated into English by Mr. J. L. Jaini, Barrister-at-Law, and for some time

a Judge of the Indore High Court. Dr. Gour himself quotes *shlokas* 39 to 49 of this work in para 759 on p. 360 of the Hindu Code.

(2) *Vardhman Niti* (probably the same as described as Vardhmana on p. 355 of the Bombay ruling noted above). This was written about 1011 A. D. (see Jaini's Jaina Law p. 105 and the authorities cited there).

(3) *Arhana Niti* which is about 800 years old (see p. 108 of the Jaina Law).

These are quite independent of the Brahmanical influence, though Brahmans are sometimes employed by Jainas both to interpret their scriptures and to perform certain religious and temporal ceremonies for them.

I do not know what is there in this fact of employment of Brahmans by Jainas that might go to show that they are Hindu dissenters. Is it expected that the two communities that have existed side by side from times immemorial in one and the same country should have had no intercourse between them? The fact is that Hinduism has always been almost exclusively the recruiting ground of Jainism, and that formerly inter-marriages between Hindus and Jainas were fairly frequent. The children of such marriages would follow sometimes the one and sometimes the other of the two faiths, and at times their beliefs and practices would combine certain tenets of both of them which could not but be puzzling to the unenlightened foreigner and even to a half-witted native. Besides this, in many places Jainas have been altogether swept away, but the Jaina temples are still to be found there. Brahman *pujaris* have to be engaged for such temples to keep up the daily worship. All this might not be known to a stranger in the early seventies, but a Hindu writer *of* our times cannot be allowed to plead ignorance of them, especially as it is his duty to study matters before expressing himself in print about them. Dr. Gour has the option of laying his head or his heart open to blame for his rash statements in the Hindu Code. The presumption is that he studied the subject well before he sat down to commit himself in writing. As he does not mention the recent authorities, and, ignoring the results now reached, preaches the old

exploded theory of Jainism being a child of Buddhism and other falsehoods, fault seems to lie with the heart. It is for him now to say whether he would like to sacrifice his head or his heart. It may be that after all the fault does not lie with his heart, but in that case he should come forward as a man and acknowledge his error, by substituting truth for the falsehood that now disfigures the pages of the Hindu Code.

SELF-REALISATION*

BY

Brahmachari Sri Sital Prasadji
(Editor, Jaina Mitra, Surat.)

BEFORE speaking on the subject let me honour the Highest Soul according to the old custom of the non-atheists *i.e.* Astikas.

I approach that God who is not touched by the defects and impurities of Karmas, who is like the sun that is not touched by darkness, who is faultless, imperishable, one by individuality and many on account of the many attributes pervading that One.

Self-Realisation means experience of one's own self *i. e.*, knowledge of one's own Soul derived by meditation on one's own self.

The benefits which are surely derived instantly and hereafter by one who procures this Self-realisation are :—Self-realisation brings real and true happiness. It keeps one away from unjust and inhuman means which are usually employed by one who believes. Sensual pleasure only to be the real happiness. It makes men think rightly of other souls and their difficulties and induces them to be of real service to mankind. It strengthens *soul power* which is a real factor in the world to make one successful in his just aims.

*A lecture delivered in March *1921*, at the Pachayappa's College Hall, under the presidency of Mr. S. Kasturiranga Iyengar, Editor of "The Hindu," Madras.

Strict adherence to truth and right belief which are very essential for success cannot be truly had without soul power.

Here I may quote some examples from the Jaina Scriptures to illustrate the greatness of soul power.

It was her soul power which enabled Sita the Chaste to remain pious and pure in the hands of Ravana and which kept her firm in her vow not to drink and eat until she heard news of her husband Sri Ramachandra and thus soul-power only could keep Sita safe when she was sent into a solitary and fearful forest by her husband in order to avoid even the wrong complaints about his wife made by his subjects.

It was soul-power again which kept Seth Sudarsana of Patna in his vow of Brahmacharya (non-enjoyment of any woman except his own wife) even when he was ordered to be put to the gallows by the mischievous queen who wanted his company.

It was soul-power which diverted the mind of the great warrior and religious man Gangeya from thoughts of bloody struggle to practice of self-realisation which brought him calm and peace and carried him up to one of the heavens after his death.

Self-realisation washes off the dirt of Karmic matter from the soul and makes it purer and purer till it becomes quite pure, free and independent. It is self-realisation which makes the rulers and the ruled just and happy and creates a relation between them as that between a true father and his son.

It brief this mundane life even of a poor man can be made blissful and peaceful by the practice of self-realisation without which an outwardly prosperous man's life is real misery.

In olden days India had real happy men and women when the art of self-realisation was compulsorily taught to the children. The present India is really unfortunate on account of the utter disregard shown to the soul-elevating discipline of self-realisation. And, therefore, ladies and gentlemen, I would draw your attention to this subject which is like the life in the body without which we are not alive but dead, not spiritual but material, not happy but miserable and selfish—nothing more than brutes—nay even worse than they.

Now, to understand the subject of self-realisation we must first know the answer to the question—*Who am I?* This question

is to be solved from two points of view or *Nayas*—Real *i.e.*, *Nischaya Naya* and Practical *i.e. Vyavahara Naya.* The Real point of view refers to the essential and the natural attributes of a thing which are found always in it when it is alone, not affected by something else while the Practical point of view refers to the impure or unreal conditions of a thing which are said to be possessed by it with reference to its connection with something else.

Gentlemen ! I believe you have noted the importance of these two points of view. One who is an expert in the knowledge of the self has no necessity to be explained but one who does not know oneself has the necessity of an explanation. It shows that those who do not know themselves are not at that time in their pure condition.

Here I may point out that in this universe both the realities of Soul and non-soul exist. Had there been one or many souls only without any non-soul the universe would have been a bright ocean of perfect peace, happiness and knowledge. Had there been only non-souls no knowledge and feeling would exist. As the case is against these two views we must assume the existence of both the realities souls and non-souls. The mundane existence of any soul means the combination of soul with non-soul and therefore the worldly souls are said to be impure.

In order to know the impure condition of a thing Vyavahara Naya is necessary and to know its real and pure condition Nischaya Naya is indispensable. I shall show their utility by an example. A Jeweller examines a rough stone of ruby or emerald from both these points of view. Real view shows it to be the gem ruby or emerald while the practical view shows it to be a stone mixed with dust and dirt. If he does not know one or the other he cannot make a real and pure gem out of the ore.

The great Saint Amritchandra says :—The student who after correctly knowing Vyavahara and Nischaya Nayas becomes unattached can only get the true profit of the preaching. From the practical or Vyavahara point of view I am now impure, mundane, embodied, with desires, passions, mistakes, senses, a man of such a colour, family, country, etc., etc., *i.e.* I am in combination with matter—fine and gross. The outer visible body is gross. The inner

invisible body is fine and is called the causal or the karmic body. It is made up of fine molecules of matter attracted to the soul through impure thought activities. It is a body built up of merit (*punya*) and demerit (*papa*). It is due to this karmic body that a man has impure thoughts, his outer body and other good or bad circumstances. Without a cause no action is possible. Water looks green coloured because a green matter is mixed with it and produces that effect. A Soul is angry, greedy, proud or deceitful because such a karmic matter is mixed up with it and is working its effects. It must be noted that this universe is full of fine karmic molecules and when a mundane soul is affected by the result of its past karmas and becomes impure, it at the same time attracts karmic matter which stays with it for sometime in proportion to the strength of the passions or the impure thought activities. Thus, I am impure when seen with this impure practical eye. From the real point of view I am such as is said by the great Saints. 'This soul of mine is by nature all-knowing, all-perceiving, all-happy, and all-powerful. It is devoid of karmic dirt and is immaterial, is without decay and death, is one with all its attributes and unconnected with another. Really this soul is pure and high. It is a collection of the pure attributes which are pervading through the soul everywhere. It is no doubt distinct in individuality from other souls though similar to them in nature and size, although when in body or in liberated condition it has a size according to the body possessed or the last left body respectively. This is the Jaina view. It must be noted that anything which is said to exist in the universe must occupy some space ; the space occupied by it determines its size. As soul is also a real substance in the universe it must occupy space. As the feeling of touch is appearing in the whole body and not outside of it, experience shows that every soul has a size according to its body. The Jaina view describes substances in the light of the Syadvada system to show that they possess opposite natures at one and the same time. For example we can say that Soul is indestructible from the point of view of the imperishability of its attributes and destructible from the point of the changing conditions of the attributes. Every real substance is *sat* always existing. That which is *sat* must have *utpada* rise *vyaya* decay and

dhrauvyatva imperishability. Utpada and Vyaya of a substance refer to the changing conditions of the substance whereas *dhrauvyatva* refers to the real substance itself. Every substance possesses *Guna*, attributes and *Paryaya* modifications. The *guna* essential attribute of a substance never changes; only its modifications undergo change. For example when a sovereign is melted and made into a ring, *utpada* of the condition of the ring has occurred while at the same time the previous condition of the ring *i.e.* the sovereign is destroyed. But the qualities of the gold coin, yellow colour, malleability, etc., remain the same. They are not destroyed.

The substance soul has also got attributes and qualities. We can say that the soul is one and many at one and the same time. From the point of view of the identity of the essential nature of all the souls, the soul is one but from the point of view of individuality and the different attributes found in different souls we have many souls. As a genus all mangoes are one but on account of the different colours, tastes and smell they are many. From the real point of view my soul is Paramatman. As it is said—That which is the highest soul I am and that which is I is the highest soul, therefore I am only to be served by me and no one else. The real point of view shows me to be impure. Having thus known myself I must now realise myself in order to attain Perfection. Self-realisation can be practised only by those who understand things from the real point of view. Having taken the real view as the correct one we must divert our attention from all the outer and inner non-self things and fix it upon the Soul itself taking it to be pure like clean water in a jug or a pure crystal image with a cover. For the sake of practice we must imagine our soul to be a pure crystal image or transparent water in the jug of the body and with firm belief in its existence and in its real attributes, we must go on contemplating daily in a solitary place for some time. By so doing we will be gradually absorbed in deep meditation of the nature of our souls. When actual self-realisation begins the activities of mind, body and speech cease. That condition is indescribable. This is the real concentration. This is the true realisation. This is the real fire of pure thought which burns the matter of

karmas binding the soul and brightens the soul and enables it to realise true happiness. The man who is deeply immersed in contemplation of his self sees nothing else in the world except his self. He is like an ardent and true lover who always has the image of his beloved planted in his heart and who sees nothing but the likeness of his beloved in all things that he sees.

Great saints renounce all attachment to the things of the world and only pursue the path of Self-realisation to attain Moksha. The laymen acquire Self-realisation by performing regularly the following six daily duties.

1. Worshipping the Lord the Thirthankara either in person or through an image.
2. Serving spiritual leaders.
3. Studying holy scriptures.
4. Performing meditation for sometime both in the morning and in the evening.
5. Practising self-control (*e. g.*) abstaining from killing, telling lies, stealing, unchastity, excessive desire, gambling, drinking, hunting, smoking, flesh-eating, etc.
6. Giving charity of food, medicines, knowledge and fearlessness.

If India wants to be happy, it must practise Self-realisation and teach it to the world, Then there is a possibility of a time when there will be the extinction of injustice from the world. Peace and happiness will dominate in their blooming conditions over the people. India must abstain from useless sense gratifying luxurious habits of all sorts of intoxication and of imitating the habits of food, drink and clothing of foreigners. When Indians are poor to give thought to Self-realisation they must be shown sympathy and the people should wear only cloths made by their poor countrymen and use their Indian made things as far as possible. The Indian education must teach lessons of true soul-culture without which however valuable a secular education may be it is nothing but a poison to destroy one's spirituality and right thinking nature.

I must say with regret that the Indians are in need of improvement but they do not grasp the true means of bettering their condition. The only sure means is *Self-Realisation* which only

will make them sober, temperate, simple, self-controlled, honest right thinking, brave, firm, sacrificer of their possessions, real servant of all beings and true follower of the creed of *Ahimsa* or Non-injury. Self-realisation is a true ornament for a man. With this brilliant gem a man can lead a golden life doing proper good to oneself and to others.

I hope, Gentlemen, this short lecture of mine will induce you to know yourselves and to realise yourselves and thereby make yourselves better men.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

(Continued from page 137 of Vol. XVIII No. 6.)

Sutra 9.

Deduction is of two kinds :—Deduction for one's own self and Deduction for others.

Commentary.

The first kind of Deduction is meant for convincing one's own self about something ; the second, for convincing others.

The Charvakas or the Sophists regard Pratyaksha as the only Pramana and deny the validity of Anumana or syllogistic reasoning. "Here the Charvaka argues : Anumana is no Pramana ; because it is indirect or mediate. Anumana is mediate because it is characterised by Paksha, etc." "Pramana is well-known to be direct or immediate as Pratyaksha." (The criticism of the Jainas is as follows :—) "Now, that dull Charvaka, by cutting the very branch on which he himself rests, always imitates the devil. For, why should he trample on Anumana which he himself acknowledges as a Pramana by assuming as a Sadhana 'because it is mediate or indirect?'" The meaning is that the validity of Anumana cannot be challenged without resorting to Anumana itself,—— which shows that its validity is unquestionable. "If there is any reason for the invalidity of reasoning (*i.e.* Anumana), how, then, is reasoning invalid? If there is no reason for the invalidity of

reasoning (*i. e.*, Anumana), how, then, is reasoning invalid?' Besides, the Jaina definition of Hetu as discussed later on, will show that Anumana is not a tedious and protracted process. The Jainas describe Hetu as that which is unconditionally connected with the Sadhya and not as that which inheres in the Paksha and so on. This shows that the Jainas lay exclusive emphasis on the Sadhya and try to make Anumana as much simple as possible. Lastly, the Charvakas may be asked. Why is Pratyaksha regarded as a Pramana? It should be noted that Pratyaksha itself does not give **why** it is a Pramana. To determine its Pramana-hood, we must go beyond direct perception and have recourse to the modes of indirect knowledge. This shows that there must be other sources of valid knowledge *e.g.* Anumana, besides the Pratyaksha.

Sutra 10

Of these, the Deduction for one's own self consists in the knowledge of the Proven through the determination of the Mark and the recollection (of the extent) of its distribution.

Commentary.

The universal proposition embodying the distribution of the Mark has already been known through Tarka or Induction. The conclusion in a syllogistic reasoning is dependent on the essential connection between the Mark and the Proven.

Sutra 11.

The characteristic of the Mark is that it is never known to exist otherwise (than with the Proven).

Commentary.

The Mark and the Proven must be essentially related. If the Mark is found to exist apart from and unconnected with the Sadhya or the Proven even in one single instance, the Anumana becomes unreliable.

Sutra 12.

It is not something of three characteristics and so on.

Commentary.

The characteristic of the Mark according to the Jaina thinkers is that it is never known to exist out of connection with the Major Term. This is the only test of a valid Mark, as has been indicated in Sutra 11. The Buddhist logicians, however, hold that a Mark

should possess three characteristics viz :—(1) That it should exist in the Paksha or the Minor Term. (2) That it should exist in the Sapaksha *i.e.*, similar abodes of the Sadhya and (3) That it should not exist in the Vipaksha *i.e.*, abodes where the existence of the Sadhya is impossible. The logicians of the Yanga (Nyaya) school again would add too more characteristics to the above three viz: (4) That the Mark should not contradict what is to be Proven and (5) That it should not suggest the possible validity of the opposite conclusion. Thus, according to the Jaina school, a Mark has one characteristic; according to the Buddhist school, three; and according to the Nyaya school, not less than five characteristics. We may illustrate the positions of the three schools in the following way. Smoke is a valid mark of Fire in the Anumana, 'The Hill is full of Fire; because it is full of Smoke! The Jaina thinker in accounting for the validity of the Mark would say—Smoke and Fire are invariably and essentially connected. The Buddhist logician would point out,—(1) Smoke exists in the Minor Term of the Anumana viz., The Hill. (2) Smoke exists in similar abodes *e.g.* the Kitchen, etc. (3) Smoke does not exist in the dissimilar abode *e.g.* the Pond. The Nyaya thinker would add,—(4) Smoke does not contradict what is to be proved *i.e.*. Firiness. (5) Smoke does not suggest the possible validity of a different conclusion *e.g.* The Hill is full of Water.

Sutra 13.

For, even a fallacious Mark may have them.

Commentary.

Let us take for example the Anumana: 'He is black; because he is his (a certain given person's) son' (let us take for granted that the given person's other sons also are black). In the Hetu here,——'because he is his son'—all the characteristics of a Hetu as enumerated by the Buddhist and the Yanga logic are present; yet it is no true Hetu and the Anumana is fallacious. 'Here of course, the Sungata says that the non-existance of the Hetu in the Vipaksha or dissimilar abodes is not proved, as there is no reason why we should suppose that whoever is not black is not his son. But this is nothing but cleverly resorting to the mark of 'invariable connection', in different language. Why, then,—

let that paramount mark be the mark." The Yanga roars,—Pervasion (Vyapti) is unconditional connection. This does not exist in 'his son-hood',—as this (*i.e.*, the Sadhya viz., 'blackness') is dependent on conditions *e.g.*, a vegetable diet, etc. A condition is that which is not invariably connected with the Sadhana but is invariably connected with the Sadhya. Here, however, there is the condition in the form of a vegetable diet; hence the mark of 'non-existence in the dissimilar abode' is not present in the Hetu, 'his son-hood.'" The gist of the Yanga contention is that "because he is his son" is not the true Hetu. A true Hetu must be unconditionally related to the Sadhya. The mere fact that he is his son is not sufficient to prove that he must be black, as blackness depends on a vegetable diet, etc. This shows that the Hetu in the example,—"because he is his son"—is not unconditionally connected with the Sadhya; This again shows that "the non-existence of the Hetu in the dissimilar abode" is not proved *i.e.*, as the Buddhist logician pointed out,—There is no reason why we should suppose that whoever is not black is not his son. The Jaina logician points out that this is nothing but a roundabout way of admitting that a Hetu is what is invariably related to the Sadhya. The 'unconditional relation,' as described by the Yanga philosophers, is the only true mark,—others are superfluous and redundant.

The Jaina philosophers go on showing how 'the existence in the Minor Term' (Paksha-dharmata) is also not an essential characteristic of the Mark. The Buddhists of course contend that if the Paksha-dharmata is not required of the Mark, then the Hetu existing in one place might as well prove the Sadhya in another place. The Smoke in a Pond (water-vapour), for example, might in that case prove Fire in the Hill. The Jaina reply to this argument is, "The Buddhist is not wise in asserting that in the case of the elimination of the Paksha-dharmata (from the Mark), the Smoke in the Pond would prove Fire in the Hill. For, even if there be Paksha-dharmata (in the Mark) can you resist such conclusions? If you say, 'O, it is curious indeed! How can you say that even if there be Paksha-Dharmata, the Smoke in the Pond may prove the Fire in the Hill'?—we may reply 'Then the Moon (reflected) in the Water cannot indicate the Moon in the Sky; for the Moon

in the Water is but the Moon in the Water so that it cannot have any reference to the Moon outside the Water.' If you say that the true abode (Paksha) of the alleged Water-Moon in such a case is not the Water but the space between the Water-Moon and the Sky-Moon) that accordingly the Water-Moon (the Mark in this case) and the Sky-Moon (the Proven in this case) may be said to have the same Dharmi or Paksha and that this Paksha-Dharmata enables the Water-Moon to indicate the Sky-Moon,—we may say, 'Let the tract of land between the Pond and the Hill be the Dharmi (and let the Smoke in the Pond consequently prove the Fire in the Hill)!" It may further be argued by the Buddhists that the doctrine of Paksha-Dharmata really implies causation. The Hetu proves the Sadhya because it is the effect of the latter. The Water-Moon refers to the Sky-Moon because the former is produced by the latter. The Smoke in the Pond, on the other hand, cannot prove the Fire in the Hill because the two phenomena cannot be causally connected. The Jainas argue that this interpretation of the doctrine of Paksha-Dharmata is really an admission, although in a roundabout way,—that the Mark is the phenomenon invariably connected with the Proven. The Paksha-Dharmata doctrine of the Yanga school is to be criticised in the same way.

The Jaina thinkers proceed to show how 'the existence in similar phenomena' (Sapaksha-Sattva) also cannot be said to be an essential feature of the Mark. Examples are useless unless they show that the Mark and the Proven are essentially related. And thus a Mark is competent if it is essentially related to the Proven; it need not be shown whether the Mark exists in the Sapakshas of the Sadhya or not.

The Yanga philosophers again recognise Kevalanvaya and Kevala-Vyatireka as two modes of the Anumana (besides the Anvaya-vyatireka mode). The former is an Anumana in which the Mark is found to be positively related to the Proven. In the latter, the non-existence of the Proven is related to the non-existence of the Mark. It is clear that to these two modes of the Anumana all the five characteristics of the Mark as enumerated by the Yanga school, cannot be applied. In Kevalanvaya, you

cannot show how the Mark does not abide in the Vipakshas of the Proven. Similarly, in Kevala-Vyatireka, you cannot show how the Mark abides in the Sapakshas of the Proven. There would be no difficulty, however, if the Mark be simply defined as what is invariably connected with the Proven. This requirement being fulfilled of the Mark, the fulfilment of other conditions as described by the Buddhists and the Yangas is redundant.

(To be continued.)

SACRILEGE OF A JAIN TEMPLE.

IT must be in the recollection of the readers of "*The Jaina Gazette*" that some fanatic Mahomedans had desecrated a Jain Temple at Sojat, Marwar, in June 1920. The whole Jain Community was much exasperated over the deed and a case was instituted against the culprits in the Marwar Criminal Court which after prolonged enquiries and proceedings sentenced 8 accused to various terms of imprisonment with fine and acquitted the rest. An appeal and a cross appeal were filed by the accused and the prosecution respectively. But both having been dismissed the Judgmeut of the Foujdar's Court was up-held by the Chief Court. Out of mere grudge on account of the sentence the Mahomedans filed a criminal case and a civil suit against the Jains but both the cases were dismissed.

The Foujdar in his judgment says :—I find the accused Nos. 1, 2, 3, 5, 6, 7, 8, 10 guilty of rioting as they used force in making the entry into the upper story of the temple of Gauriji a building which has beed in undisputed possession of Jains for, I might say, centuries and of committing an offence of house-breaking during day time and then of hurting the religious feelings of the Jains of Sojat by dislodging "*Anda*" which is held sacred by them. That is they are guilty of offence under sections 147, 454 and 295 M. P. C." The sentence awarded for the offences is one to 6 months' rigorous imprisonment, another to 4 months, 3 to 3 months each, 1 to 2 months and so on.

Be it said to the eternal credit of both, the Foujdar Pandit Dharam Narainji, Bar-at-Law and the Chief Judge Rao Laxmi Dassji, Sapat, Bar-at-Law, that they strove to their utmost for an

amicable settlement between the parties. "We, Jains" wrote Seth Anandji Kalianji in their represeniation dated the 27th September 1920, "never like fighting and we always like to live peacefully among ourselves and with others.....because our sole object is not to retaliate but to secure justice and peace." The Chief Judge in his laudable desire to effect a compromise released the prisoners who were free for a long time to harass the Jains without caring to arrive at a settlement. This gave rise to feelings of suspicion at the time in some quarters. There appeared articles in the press forcing to move the Supreme Government. Subsequently the Chief Court Order-sheet dated 22-1-21, embodying the peace proposal was made out. The Jains consented to the proposal 'as mark of respect to the feeling of their Mahomedan brethren although they have taken the law into their own hands and tumbled down the top-most stone of the Temple;' but our obstinate opponents refused even to accept that. Nevertheless grateful thanks are due to Rao Sahib Laxmi Dassji Sapat by both the communties for his love of Peace and Justice.

In the absence of any organised body to meet this sudden call the Mahavir Jain Library was called upon to take up the work and the success attained stands much to the credit of its able workers. In January 1921, However, Muniraj Shri Vallabhvijayji Maharaj reached Sojat and an institution by the name *Shri Shanti Vardhamanji* was opened for the proper management of all Jain Temples. It is gratifying to note that the Institution is working on sound lines under an influential Committee. It has also taken up the work of Jirnoddhar (repairs of old temples) in right earnest and has already completed the repairs of a big Temple.

The Whole Jain community has interested itself and greatly helped the Sojat Sangha to vindicate the righteous cause. The leaders of Calcutta Sangha as the largest helpers, both pecuniarily and advisarily, have checked and audited the accounts upto April 1922 and have been perfectly satisfied with the work. It is beyond the scope of this short note to give all the remarks but one given in English is cited below for the financial information it conveys :—

From the above accounts it appears that approximately Rs. 17,000 was raised out of which Rs. 5,000 has been spent in the

Temple case and Rs. 6,000 for the much needed repairs of another Temple at Sojat. After paying off these and other incidental expenses there is a balance of over Rs. 5,000 on account of this institution. The efforts of the enthusiastic workers are praiseworthy and deserve the best thanks. All have worked together most devotedly but I would like to mention the name of Babu Anrajji Singhi for his deep interest. (Sd. Rikhab Chand Doogar.) 10-6-22."

A. R. SINGHI.

The Jaina Education Fund Association, Mysore.

Proceedings of an Extraordinary General Meeting of the Jaina Education Fund Association, Mysore, held in the hall of the M. L. Jain Boarding House, Old Post Office Road, Mysore, on the 24th June 1922 at 9 a.m. to elect a member for the Mysore Representative Assembly during the next triennium.

M. L. Vardhamaniah, Esq., was in the chair.

There were twenty-eight members present.

Mr. M. L. Vardhamaniah briefly reviewed the work done by the Association since it met during Dasara last October and thanked on behalf of the Association Mr. Upadra Nagarajiah of Saligrama for his earnest work in connection with his deputation to the Assembly. He hoped that his successor to be elected would continue the same earnestness and help to make the Association an efficient instrument to bring about a speedy advance among the Jaina Community. But then, he said, it is a matter of paramount importance in these days of communal jealousies that while we may, by all means, within our power endeavour to go forward, we should not, by any means, hate other communities whoever they are, or try to deter them in their movements towards progress.

The Chairman then read the requisition in writing handed by Mr. Shroff Padmarajiah, Saligrama, stating his intention to stand for election.

No other gentleman standing for election and all voting for Mr. Shroff Padmarajiah, without a single dissentient voice, it was

declared that the said Mr. Padmarajiah was duly and unanimously elected to represent the Association at the Mysore Representative Assembly during the next triennium.

The business of election being over, Mr. S. Y. Padmarajiah of Hole Narasipur requested the Chairman to give him a detailed statement of the award of scholarships for the past year. When, in response, information was about to be placed on the table a telegram from Mr. H. Nabhirajiah of Saligrama was received, reading as follows:—

" Members coming today. Arrange meeting at twelve noon " and was read to the members. (Time of receipt of telegram 9-50 a.m.).

Acting on the above telegram Messrs. C. Padmanna, M. Anantharajiah, A. S. Sreepaliah, Chandappa and Mothikhana Surappa proposed that the meeting should not be post-poned, expressing their surprise at the unreasonable attitude of Mr. H. Nabhirajiah to whom notice of meeting had been sent so early as ten days before the date of meeting, in which express information was given regarding the hour and date of meeting.

It was unanimously resolved that no action need be taken in respect of the telegram.

The next subject that was taken up for discussion was about a disfigured photograph of SRI GOMATESWARA SWAMI at Sravanabelagola. Mr. Y. Channappa Jain expressed a protest regarding the disfigured photo printed in Hindu Charitrasara at the Crown Electric Press published by Messrs. M. Venkatakrishniah & M. H. Krishna Iyengar. The question was discussed fully, and all agreeing to the objectionable nature of the photograph and the contemptuous tone and inaccuracy of the historical information given therein, a resolution was passed to the following effect.

That the authors Messrs. M. Venkatakrishniah & M. H. Krishna Iyengar be requested to see their way to remove this objectionable picture, as the disfigurement is hurting the feelings of the entire Jaina community of India in general and of the Mysore State in particular, and to replace the same by a bust of the statue, if it is not needed in its entirety, and further to publish as accurate a

history of Jainism as possible.

Another resolution passed in the same connection of the inaccuracy of historical information now prevalent about Jainism was to the effect that a copy of the article on Jainism published on page 45 of "Ancient India" be sent to all the recognised Jaina Associations throughout India for their perusal and opinion.

The subject of scholarships, which had to be dropped consequent upon receipt of the abovesaid telegram from Mr. Nabhirajiah, was resumed and satisfactory information given on the questions raised, and certain names were recorded for careful scrutiny before scholarships are awarded for the present year.

The meeting terminated with a vote of thanks to the Chair at 11 a.m.

Sd. M. L. VARDHAMANIAH,
Chairman.

JAIN LITERATURE SOCIETY, LONDON.

REPORT AND ACCOUNTS

for the year ending December 31st, 1921.

UNFORTUNATELY there is little or nothing to report for the year 1921. During the present year, 1922, the Society will publish A. J. Sunavala's "Vijaya Dharma Suri: His Life and Work," a small book of about eighty-five pages, including a prefatory note by F. W. Thomas, M.A., Ph. D.

With regard to the **Pravachanasara**, endeavours are being made to obtain funds for completing the printing of the translation, which is in the press, and to pay for publishing the work. It is estimated that the sum required for bringing out this book will be at least £125 more than the Society has for this particular purpose.

The balance on the General Account at the end of the year 1920 was £63. 12s. 3d., as per the Society's last report. To this sum is to be added (1) a donation of £2. 1s. 3d., received from Mr. Bal Mokand Jaini, of Pasrur, and (2) £7. 3s. 4d. interest on the Bank deposit, making a total of £72. 16s, 10d., from which has to be deducted £1. 4s. 0d., paid away for printing and stationery, leaving the £71. 12s. 10d. now shown on the Balance Sheet.

BALANCE SHEET at 31st December, 1921.

Capital.	£	s.	d.	Assets.	£	s.	d.
Special Funds ...	150	0	0	Bank Deposit Account.	175	0	0
General Account ...	71	12	10	,, Current ,, ...	40	14	2
				Cash in Hand ...	5	18	8
	£221	12	10		£221	12	10

Examined and found correct.

H. WARREN,
Hon. Secretary,
84, Shelgate Road,
London, S.W. 11.
13th January 1922.

G. H. SHEPHERD,
Chartered Accountant (Hon. Auditor),
175, Wakehurst Road,
Clapham Common,
London, S.W. 11.

TOPICS FROM PERIODICALS.

Ancient Jain Manuscripts.

"Patan was the true centre of Jainism and the Acharyas or preceptors of the Jain community wrote on all subjects of human knowledge especially between the 11th and 13th centuries. Although the beautiful city with its 84 squares and 84 bazaars was razed down to dust by Muhammadans, its ancient intellectual treasures were kept safe. King Kumarapala's 21 Bhandars and Vastupala's 3 Bhandars which cost 18 crores of rupees have made Patan Literature a marvellous collection of manuscripts. Ajayapal, the enemy of Jainism, wanted to destroy Jain Literature but all glory to minister Udayana who removed them to Jeselmere and other places. The great orientalists Col. Tod. Alexander Kinloch Forbes, Dr. Buhler, our illustrious Dr. Bhandarkar and Mr. M. N. Trivedi have all done their best to unearth these treasures and to bring them to light. All honour to the Maharaja of Baroda and his Government who did brilliant service to the

cause of Patan Literature. It is a matter for gratification that His Highness instituted a vigorous search all over India for ancient manuscripts and made the Central Public Library of Baroda a brilliant treasure house for all students of ancient research."

(*The Quarterly Journal of the Mythic Society—April, 1922*).

A Jain King of Kalinga.

We take the following interesting passages from "Notes on Kalinga History" by Mr. K. V. Subramanya Ayyar, B. A., M. R. A. S. published in the April (1922) Issue of "*The Quarterly Journal of the Mythic Society.*"

"Soon after the demise of Asoka, portions of the consolidated Magadha empire tore away from it and the Kalinga country was not slow to throw off its yoke. The Hathigumpha cave inscription of B. C. 156-55 gives a succinct account of the career of king Kharavela of Kalinga from his birth to the 13th year of reign. It tells us that he spent fifteen years in princely sports; that for nine years he enjoyed powers as Yuvaraja or heir-apparent and that he was crowned at the end of his 24th year. Then it briefly enumerates, year by year, the principal events of his reign, and certain large items of expenditure on public works and charity, as far as the 13th year. Kharavela was a Jaina in religion though tolerant of other creeds. During his reign, he effected repairs to a water work formerly constructed by Nandaraja and in his 12th year invaded the eastern part of Magadha and humbled his adversary Pushyamitra. His ally was a certain Satakarni, the protector of the west, who supplied him with a large force consisting of horses, elephants, men and chariots. Of this interesting inscription, we shall be content with giving only an extract,

After an invocation of the *Arhantas* (Arhats) and all Siddhas, the inscription gives a description of the deeds of the noble Maharaja Sri-Kharavela (or Kharavela Sri), Mahameghavahana, lord (*adhipati*) of Kalinga, the propagator of the royal family of king *Chetas*: called also the king of peace, the king of old people, the king of monks and descended from Raja-Rishi. When he was fifteen years old he obtained the position of heir-apparent which he held for nine years. When he had completed his twenty-fourth year, he was anointed Maharaja in the third

generation of the royal family of Kalinga. In the first year, he repaired in his capital Kalinga some buildings which had been damaged by storm. He rebuilt reservoirs and restored gardens. In the second year, he sent a large army to the west without taking heed of Satakarni's power and destroyed the capital of the Mushakas to help the Kassapa-Kshatriyas and took some town with the help of the Kusambas (Kausambas). In the third year, he, who was well-versed in the gandharva-Veda, held theatrical performances, dances and other shows and delighted the city with festivals. In the fourth year, he honoured a sanctuary that had been favoured by former kings of Kalinga; and conquered the Rashtrikas and Bhojas, and received the homage of the provincial and local chiefs. In the fifth year, he revived an aqueduct that had not been used for 103 years since Nanda, and conducted it into the city from the Tanasulya roads. In the 6th year he granted privileges to the *Paura* and the *Janapada* corporations. In the 8th year, he invaded Magadha and reached as far as Gorathgiri on the old route from Gaya to Pataliputra. The king of Rajagriha declined battle and retired to Muttra. In the 9th year, he made great gifts to Brahmans and gave a Kalpa tree in solid gold and constructed the Mahavijaya palace. The tree had gold leaves. This was accompanied by gifts of elephants, horses and chariots with drivers, to Brahmans, who were made to accept them by lavish presents. In the 10th year, he despatched an army to Bharatavarsha and gained his object. In the 11th year, to the satisfaction of the people he held a procession of the wooden image of one of his early ancestors. In the 12th year, he led an invasion against the kings of Uttarapatha and the king of Magadha, *i.e.*, Brihaspatismitra. He brought home rich trophies from Anga and Magadha and stored them in newly built structures. In the 13th year, he erected pillars, etc., on the Kumariparvata, (*i.e.*, Skandagiri) and improved the tomb-shrine (nisidhika) of certain Jaina monks (*Arhats*). A *pavilion* with four pillars inlaid with beryl was also erected. The inscription, which was probably engraved in the 13th or 14th year of the king, is said to fall in the 15th year of king Muriya.

In the Syargapuragumpha inscription, Kharavela is called

the Chakravarti of Kalinga. His chief queen, who was the daughter of Lalaka, the great grandson of Hastisimha, is said to have established a cave for the Jaina monks of Kalinga."

The Mallas in Ancient India.

The following extracts are from "The Mallas in Ancient India" by Bimala Charan Law, M.A, B.L., F.R. Hist. S. in *The Modern Review* for June 1922.

"The Mallas were a powerful people of Eastern India at the time of Gautama, the Buddha. They are often mentioned both in the Buddhist and Jaina works. The country of the Mallas. is spoken of in many passages in the Buddhist works as one of the sixteen "great countries" (Mahajanapadas). At the time we are speaking of, they appear to have been divided into two confederacies, one with the headquarters at Pava and the orther with the headquarters at Kusinara as we see from the Maha-parinibbana Suttanta.

It is remarkable that to these two capital cities of the Mallas came the two great founders of Jainism and Buddhism to pass the last days of their sojourn here on earth and to quit this world of woe. The Kalpa-Sutra, one of the Jaina Canonical works, tells us, how in the seventieth year of his life, "in the fourth month of the rainy season, in the seventh fortnight, in the dark (fortnight) of Kartick on its fifteenth day, in the last night, in the town of Papa, in King Hastipala's office of the writers, the venerable Ascetic Mahavira died, went off, quitted the world, cut asunder the ties of birth, old age and death ; became a Siddha a Buddha, a Mukta, a maker of the end (to all misery) finally liberated, freed from all pains." This Papa of the Kalpa-Sutra is no other than Pava-Puri in the neighbourhood of the modern city of Bihar-Sharif in the Patna district in the province of Behar, and forms even at the present day one of the chief places of pilgrimage of the Jainas. We are further told by the Kalpa-Sutra that to mark the passing away of the great Jina, nine Mallakis or Malla chiefs were among those that instituted an illumination on the day of the new moon, saying, "Since the light of intelligence is gone, let us make an illumination of material matter"

Jainism had found many followers among the Mallas as

among the other races of Northern India. The accounts we get in the Buddhist Literature of the schism that appeared in the Jaina church after the death of Mahavira amply prove this. We read in the Digha Nikaya that at Pava the followers of Nigantha Nataputta were broken up and divided after the death of their great Tirthankara. We see from that account that there were both ascetics and lay devotees among these Jainas, because we read that on account of these disputations among the ascetics, "Even the lay disciples of the white robe, who followed Nataputta, showed themselves shocked, repelled and indignant at the Niganthas." These lay Jainas appear from this passage to have been draped in white robes, just as the Svetambaras are to the present day. The Buddha as well as Sariputta, one of his principal disciples, appear to have taken advantage of the schism which seems to have overtaken the Jaina church on the death of their founder, for the propagation of the rival faith. In the Pasadika Suttanta, it is Cunda the novice of Pava, who brings the news of death of the great Tirthankara, Mahavira, to Ananda at Samagama in the Malla country, and the latter at once saw the importance of the event and said, "Friend Cunda, this is a worthy subject to bring before the Exalted One. Let's go to him, and tell him about it." They hastened to the Buddha, who delivered a long discourse.

NOTES AND NEWS.

27th Anniversary of Atmaramji.

The Secretary, Shri Atmanand Jain Sabha, Ambala City, writes:—The 27th Anniversary of the late Jainacharya Shri Vijyanand Suri (Atmaramji)—a renowned ascetic of the Jain Swetamber Sect—was celebrated on the 3rd June in the Jain Dharamshala.

Speeches were delivered on the Life and the work of the Acharya emphasizing the necessity for education, the boycott of all cloth other than hand-spun and hand-woven, silk, impure saffron, and foreign sugar as their use is diametrically opposed to the world-famous Ahimsa principle of Jainism.

The well-known L. Gangaram Jain of Ambala City, contributed a sum of Rs. 401 as a donation to 3 Jain institutions on this

occasion and promised the same sum annually for full twenty-five years to come.

The shops of all the Swetamber Jains suspended business during the day.

Dr. Nihilkaran Sethi.

We have much pleasure in stating that Doctor Nihilkaran Sethi, D. Sc., has been awarded the Woodburn Medal for Research in Physical Science. The Jain Community have reason to be proud of this first Jain Scientist. Jainism is the most scientific religion. Its science of Logic is a marvel to all scholars; and the perfection of the rules of accurate reasoning. The discoveries and inventions of the Physical and Chemical Sciences have served to demonstrate the truths of Jainism .The experiments of Sir J. C. Bose in plant life have proved to demonstration the principles of Life in plants which the Sceptic Materalist would never have believed without practical experiments. The theories of bacteriology have demonstrated the existence of microscopic living organisms which our present day scholars would never have accepted but for the ocular evidence furnished to them direct. Other religions are afraid of science, and have called scientists by bad names, such as unbelievers, infidels, atheists, heretics, etc., and have burnt and otherwise ill-treated them. Science is however a handmaid to Jainism, which welcomes its services.

We shall be very glad indeed to hear of the further discoveries of Dr. Nihilkaran Sethi, and shall be obliged by his contributions on science and religion to our own pages.

Pravachanasara in the Press!

We have else published where the Report and accounts of the Jain Literature Society, London, for the year ending December 31st, 1921. We are glad to learn that the Society will publish this year A. J. Sunavala's "Vijaya Dharma Suri: His Life and Work," And it gives us great pleasute to hear that the translation of Pravachanasara is now in the Press. Pravachanasara as the Jainas are aware, is one of the three monumental works called the Prabhritatrayas written by Bhagwan Sri Kunda Kundacharya in the 1 centuary A. D. It is the second of the triology, the first being

Panchastikaya which has been translated by Prof. A, Chakravarti, M.A., I,E.S, and published by the late Kumar Devandra Prasad at his Central Jaina Publishing House, Arrah. It is a recognised fact that Sri Kundakunda's works are the earliest written records of Jaina Metaphysics, Philosophy and Ethics. Coming as they are from the mouth of the venerable Saint Sri Kundakunda—the last Sritakevali (ommicient Teacher—the words of the great Acharya are as sacred and precious to a Jaina as the *Nirakasharivani* of the Blessed Lord Mahavira Himself. They are worthy of being translated and published in all the languages of the world. We heartily congratulate the members of the Jain Literature Society, London, on their efforts to bring out an English Translation of the Pravachanasara. From the Society's report we understand that £125 are wanted in addition to what it has in hand to publish the work. We would request our rich Jaina Brethren to be good enough to contribute towards the deficiency and help our brothers in England to bring out the much needed work as early as possible.

Good News to all Concerned.

With this issue for June 1922, the Jaina Gazette completes the third year of its existence in Madras. It is a fact too well known to our Subscribers that the Magazine has been in existence for the last 18 years and has been also rendering invaluable services to the Indian Public in General and the Jaina Community in Particular. Without entering into the past history of the Journal we give below, to convey to our numerous subscribers, a somewhat general and approximate idea the work which the Jaina Gazette has accomplished during the last three years (1919—1922). The record of work turned out is indeed as great as it is valuable and praiseworthy. And topics, Historical or Political, Philosophical or Literary, Sociological or Communal, Ethical or Economic were freely discussed by distinguished scholars who could speak with authority on their respective subjects. The following are some of the subjects discussed in the Jaina Gazette and they are grouped under several heads to give the Reader an analytical idea of the work.

Philosophy :—1. The Under-currents of Jainism. 2. An Indian Realism. 3. The Living and Non-living substances. 4. Occult

Meaning of Sacrifice. 5. Jaina Psychology. 6. Soul. 7. Creation. 8. God. 9. Jaina Theory of Karma. 10. Joys of Yoga. 11. Jaina Logic. 12. Significance of Idol worship. 13. The Place of Jainism in the systems of Indian Philosophy. 14. The psychical faculties in the Jaina System. 15. Bhava Karma. 16. Communion with the Self. 17. Saptabhangi. 18. Jainism not Atheism. 19. Religion of To-morrow. 20. Principles of Jainism. 21. Path to Divinity, 22. Spiritual Experience and Reality. 23. Reincarnation.

Literature :—1. The Jains and Tamil Literature. 2. Ancient Indian Culture. 3. Kannada Jain Literature. 4. Periods of Andhra Culture. 5. Jaina Classical Literature. 6. Jain Ramayana. 7. The Empire of Silence. 8. Songs of Devotion. 9. The Jaina Period of Andhra Culture. 10. Sri Manatungi Muni. 11. Panchastikayasara.

History :—1. The Origin of Jainism. 2. Jain Antiquities of South India. 3. Ruins of Thanesar. 4. Bihar, the Holy Land. 5. The Birth of Lord Mahavira. 6. The Nirvana of Lord Mahavira. 7. Akalanka Deva. 8. The Jains in the Tamil Countries, 9. The Jains in Deccan. 10. Jainism in Kalinga. 11. Relative Antiquity of Jainism and Buddhism. 12. Antiquity of Jainism. 13. Sri Sonagiriji. 14. Jain Church in Medieval India. 15. Jainism and Akbar. 16. The Ponnur Hill. 17. Sri Kunda kundacharya. 18. The Age of Kundakunda. 19. Ayodhya. 20. Idols of Indian Research.

Science :—1. Jaina Physics. 2. Jaina Metaphysics. 3. Jaina Biology. 4. Science of Breathing. 5. Jaina Dietetics. 6. Mysticism in India. 7. Significance of the Swastika.

Potitics :—1. Jainas and Politics. 2. Swarajya. 3. On the Threshold. 4. The Awakening of India. 5. Jains and the Reconstruction of India. 6. Non-co-operation.

Law :—1. Hindu Code and Jaina Law. 2. Jainism and Dr. H. S. Gour's Hindu Code.

Communal Interests :—1. Duties of Jain Graduates. 2. Plea for Jain Institutions. 3.The Wail of Jina Vani. 4. The Call of Jina Vani. 5. The future of Jainism. 6. Interests of the Jaina

Community. 7. Olympus of India

Miscellaneous:—Besides these, other topics of general interest and public importance such as "Why Washington failed" "Disposal of the Dead" "Religious Horrors in India" also find a place in the Gazette from time to time. Notes and News relating to the activities of Jain Sabhas and Societies in India and England are regularly given at the end of the Journal every month. The Achievements of the Communal leaders and worthies, are duly acknowledged and honoured. A regular and excellent translation of some standard Jaina Work such as the Pramana-Naya-Tattvalokalamkara is a commending feature of the Journal.

This note is bound to be incomplete without an honourable mention of those distinguished learned, Scholars, Sadhus and gentlemen who have been kind enough to patronise the Journal with their valuable contributions, for which we express our heartfelt gratitude to them. Among these mention may be made of:—

1. Sri. Jaina Dharmabhushana Brahmachari Sital Prasadji.
2. ,, Nemisagara Varniji.
3. ,, Vijia Dharma Suri Shastra Vijiaji.
4. Prof. A. Chakravarti, M.A., I.E.S.
5. ,, R. Tatacharya, M.A., L.T.
6. Mr. M. S. Ramaswamy Iyengar, M.A.
7. ,, B. Seshagiri Rao, M.A.
8. ,, G. Satyanarayana Murti, M.A.
9. ,, J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
10. Pandit Ajit Prasada. M.A., LL.B.
11. Mr. Champat Rai Jain, Bar-at-Law.
12. ,, Manilal H. Udani, M.A., LL.B., F.L.L.C.
13. ,, Tribeni Sahai, M.A., LL.B.
14. ,, Puran Chand Nahar, M.A., B.L.
15. ,, Harisatya Bhattacharya, M.A., B.L.
16. ,, U. D. Barodia, B.A.
17. ,, Fatehchand Kasanchand Lalan.
18. ,, Labhshankar Laxmidas.
19. ,, Herbert Warren, London.
20. ,, Alexander Gordon, London.
21. ,, Pyarelal Jain, Oxford.

Change for the Better.

The Jaina Gazette is just completing the third year of its existence at Madras. This triennium was to it a period of many trials and difficulties. It was during these years that the labourers' trouble arose and the Printers' strike annoyed and disturbed us. Consequently many periodicals including the *Fort St. George Gazette*, the Weekly organ of the Madras Government, could not be regularly and promptly published. In that stormy atmosphere, naturally the Jaina Gazette also suffered very greatly, with the result that it could not be published regularly every month.

Now the desired calm has come and there is peace everywhere. To give a new life to the Journal in the new atmosphere prevailing in India and to make it very prompt and punctual the Jaina Gazette has been tranferred to a better press. It is hoped that there will be no delay or irregularity of any kind any longer. Further the Printers have assured us of a tasteful printing and a fine get up.

Before we close this topic we deem it necessary to express our heartfelt gratitude to our numerous constituents and sympathisers for their unfailing support to the Journal. We are glad to note that the number of our subscribers is increasing gradually every month. But we have got an earnest request to make unto all those to whom it may concern. It is a fact too well known to our readers that the Jaina Gazette is the only English Journal in the entire Jaina Community devoted to the Preservation and Propagation of Jainism. At a time like the present in the anna's of Hindustan, when even the smallest and poorest Communities of recent growth have their own organisations and newspapers, their own Literature and what not, the Jains alone must not be content with merely singing the praise of their glorious past. It has been universally acknowledged that theirs has been a glorious past. Nobody denies it expect perhaps the ignorant man or the ill-informed critic. But the past is past and we have to live in the living present. Now then, the Jaina Gazette, which carries the torch of Jainism throughout the world, which stands as a symbol of unity among all Jainas, which exists as an impregnable fortress of strength from which the Jainas can fight with success for their

religious and political rights is therefore an indispensable factor in the Jaina Community. The importance of the Jaina Gazette will be obvious to anybody who goes through some of the Press opinions about the Jaina Gazette published elsewhere. There are many more improvements to be made in all that concerns the Jaina Gazette. But any real improvement will depend upon its financial status.

One sure method of bettering the finance of the Journal without enhancing the rate of its Subscription is to increase the number of its subscribers. We, therefore, request each of our numerous subscribers to try to secure at least one other Subscriber to the Journal. This will double the number of the Subscribers by next month, which means increased income to the Journal. The greater the income, the greater and more valuable will be the improvements and additions made to the Gazette.

All the rich and educated gentlemen of the Jaina Community are requested to enlist themselves as Life-Subscribers to the Jaina Gazette, the subscription being Rs. 75 only payable in advance, once for all. The names of the Life-subscribers will be honourably mentioned in the columns of the Jaina Gazette as soon as they register their names.

We have complete faith in the *dharmic* character of the Jains all over India. The Jaina Community which is proverbially one of the richest Communities in India must certainly be in a position to support the Jaina Gazette in all possible ways. Therefore we once again request all the educated and wealthy Jains to help the only English Jaina Monthly—the Jaina Gazette—with their flowing and over-flowing purses.

The Call Again!

Many of our Subscribers have written to us asking for forms of application for shares in the Devendra Printing & Publishing Co. Since it would cost much to send the forms separately we are enclosing one herein which the reader can fill in and forward to us at his earliest convenience. The company is being formed chiefly for the purpose of printing and publishing the Sacred Books of the Jainas and thereby save the valuable Teachings of our great Acharyas from misappropriation, decay and destruction. It is not too much

to say that it is a religious *duty* of every Jaina to help the propagation of his religion. From two considerations the best way of doing this duty is to take shares in the above mentioned company.

1. By investing money in this concern the share-holder will not loose anything but will get dividend on the amount every year more than the rate of interest.

2. He helps the noble work of printing, publishing and preserving the Sacred Scriptures of his religion.

So we hope that every Jaina will kindly take some shares in the only Jaina concern of its kind and thus help us to realise the ends of our scheme. "May *Jinavani* rule the world" is our devout daily prayer!

Why Delay?

As was already observed we had to change for a better press as a preliminary step to other great improvements to be made to the Gazette. This entailed a fresh declaration with our new printers before the Presidency Magistrate, Madras. Owing to the delay caused in getting the necessary orders from the Government, the June issue had to be delayed till now. But our readers may rest assured that there will be no such delay hereafter. We hope that this will be the last occasion when we have to write an explanation on the sickening subject of "Delay."

PRESS OPINIONS.

The "Swarajya," India's Nationalist daily, published from Madras observes in the course of a lengthy and critical review of the Jaina Gazette in its issue of the 3rd June '22.—

(The monthly organ of the All-India Jaina Association published at No. 21, Parish Venkatachala Iyer Street, G. T. Madras. Annual subscription Rs. 3).

"As a community the Jains are perhaps the least understood by us and it is therefore not a matter for surprise that the Jaina Gazette the official monthly organ of the All-India Jaina Association has been for the past seventeen years an almost unnoticed factor so far as the non-Jains are concerned. But the Vol. XVIII for 1922, four

numbers of which are now under review, bids fair to become more than a sectarian magazine through the efforts of its present editors Messrs. Jagmanderlal Jaini, M. A., Bar-at-law, Ajit Prasada, M. A, L. L. B. and C. S. Mallinath Jain.

Almost every number of the Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western Philosophy, Indian History, Literature, Law and Science based on up-to-date research, contributed by distinguished educationists and scholars both Jain and non-Jain. It is bound to be of much help and importance to all unbiassed students of History, Philosophy and Literature. * * * *

A few pages of excellent translation of some standard Jaina Works forms a special feature of the Magazine. Politics is not tabooed by the Jaina Gazette. * * * *

In brief we must say that few monthlies in India give so much information in a presentable form as the Jaina Gazette, and as such it deserves the unstinted support of all our countrymen in general and Jainas in particular.

"The 'Jiva' theory of Jainism is thus instinct with a principle of life which is thus giving it a new Renaissance and a new influence. Its political implications are recognised by thoughtful Europeans looking beyond the present hour as most far-reaching in their effects on world polity and world evolution. "Ahimsa" in its pure and unsullied Jaina form is sought to be brought into world politics for the solution of serious race or class problems, economic and otherwise, Jainism as a dynamic Realism with its doctrines of *Ahimsa* and *renunciation* has a future before it when presented and pressed again in relation to modern life and thought."

In conclusion it is not too much to hope that the publishers would further improve the Gazette and make it one of the premier monthlies of India in consideration of the facts that Jainism is one of the most important and ancient faiths of the East and that the Jainas form one of the richest communities in India."

SUMATI PRESS, MADRAS.