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One who being united to the body, dwells in it, and who from the real point of view is separate and quite distinct from that body, know thou that one to be thy Atman; with other numerous objects which exist, thou hast no concern.

—*Paramatma Prakasham.*

Principles of Jainism.

BY

Brahmachari Sri Sital Prasadji.

(1) This universe is eternal, without beginning and end.

Explanation :—It is nothing but the sum-total of substances which have been existing always and will go on existing for ever. No substance is created and no substance is destroyed. Only there are modifications of substances. These modifications take birth and cease to be. An old one dies; and a new one is born, *e.g.*, a human soul loses his *boyhood*, and acquires youth or old age. When old age is born, boyhood dies. Or a gold bangle is broken to be made into a ring.

(2) All the substances of this universe are primarily Living (*Jivas*) and non-living (*Ajivas*).

Expln.—Broadly, life is that which has consciousness. All else is life-less, unconscious, non-living, non-soul.

(3) Non-living substances are of five kinds. They are—(1) Matter in forms of atoms and molecules—*Pudgala* (2) Space—*Akash*, (3) Time—*Kala*, (4) Medium of motion—*Dharmastikaya*, (5) Medium of rest—*Adharmastikaya*.

Expln.—Thus, in all, there are six kinds of substances of which this universe is composed.

(1) The conscious immaterial substance is soul. There are infinite souls.

(2) Matter is material, possessed of touch, taste, smell and colour. Its atoms and molecules are numerable, innumerable, and infinite in number.

(3) Space is one grand infinite immaterial substance. It gives space to all other five substances.

(4) Time is an immaterial substance which is an auxiliary cause in bringing about modifications of and in all the substances. The number of time-units or instants or time-atoms (*Kalanus*) is innumerable. Each Time-atom occupies one point of space, thus the space of universe, which has innumerable spatial points, is covered entirely by time-atoms.

(5) The medium of motion is one immaterial substance. It is co-extensive with the universe and is an auxiliary cause for the motion of souls and matter.

(6) The medium of rest is one immaterial substance. It is co-extensive with the universe and is an auxiliary cause for the rest of souls and matter.

Only two substances soul and matter are the chief actors and perferm mainly four actions, *i.e*, they occupy space, change, and are at motion or at rest. Every action must have two causes, one principal, primary or root-cause, and the other the auxiliary cause. The primary and essential cause of a gold-ring, is the gold of which it is made; but the auxiliary or secondary causes are several *e.g.*, fire, the goldsmith's tools, etc., etc. So the primary causes of these above 4 actions of soul and matter are the soul and matter themselves, but the auxiliary causes are the above said four immaterial substances. Thus this universe is composed of six real, uncreated substances (*Dravyas*), and all the manifestations of this universe are due to modifications of soul and matter with the help of the other four substances.

(4) Jain philosophy deals with seven principles *Tattvas*. They are:—(1) Soul (*Jiva*), (2) non-soul (*Ajiva*); of this ordinary matter is an obvious example and Karmic matter, the finest form of fine, invisible matter, is of the utmost significance in life, (3) Inflow of Karmic matter into soul—(*Asrava*), (4) Bondage of soul by Karmic matter, or rather union with and assimilation of the new inflowing Karmic matter by the old Karmic matter with which the embodied soul is already in combination—(*Bandha*), (5) checking of inflow, (*Samvara*), (6) shedding off of Karmic matter already bound with the soul—(*Nirjara*), (7) Liberation, final and complete separation of all kind of matter from the soul—(*Moksha*).

Expln.—The two categories soul and non-soul include all the six substances (*Dravyas*). The embodied souls are in combination with matter. They are impure and transmigrating in many different mundane existences from eternity. They have got a fine Karmic body—a body of meritorious and de-meritorious Karmic matter; in which every moment new Karmic molecules inflow and the old ones are cast off. Thus though these molecules inhere in the soul only for a limited time, yet they always keep the soul in an impure condition, until it gets totally rid of that fine body by its practice of self-realisation and self-concentration.

Inflow.—Coming in of Karmic molecules by activity of mind, body, and speech. Activity of a good kind attracts meritorious, while activity of a bad kind attracts de-meritorious Karmic matter.

Bondage.—The union of Karmic matter with soul. It lasts for a limited time according to the intensity of passions, present at the time of inflow. During this time of union, the Karmic matter produces good or bad effects and having borne its proper fruit falls off gradually; just as food and medicine once taken in, produce effects for some time, till their full matter has gone out of the body gradually.

Checking.—It is to prevent inflow of Karmic matter by control of mind, body and speech. Checking of wrong activity will not bring Karmic matter which would have come thorugh that wrong activity. Desires of sense pleasures and passions of anger, pride, deceit and greed produce the evil results of injury (*Hinsa*), lie, (*Asatya*), theft (*Steya*), unchastity (*Abrahmacharya*), and

attachment (*Parigrah*); which bring de-meritorious Karmic matter. Control of all these will check such matter from inflowing into the soul.

Shedding off.—Getting rid of the Karmic matter which is bound to the soul, before its maturing and falling off after fruition. This shedding is a kind of artificial and pre-mature fruition of Karmas. It is achieved by means of desirelessness and penances producing Pure Self-realisation and concentration.

Liberation.—Total freedom from all Karmic matter. Thus the soul reaching a pure and blissful state of Grand Soul for ever remains pure and absorbed in its own true and perfect nature of all-knowledge, all-perception, infinite power, and infinite bliss etc.

(5) Way to liberation is the three-fold path of right belief. (*Samyak-darsana*), right knowledge (*Samyakjnana*), right conduct (*Samyak-charitra*).

Expln.—These three are called the three jewels (trayi ratna) of Jainism.

There are two ways of looking at things; one real and the other practical. The latter is an auxiliary cause for the real. They are called *Nischaya* and *Vyavahara nayas* or points of view. From the practical point of view, right belief of the above seven principles is practical right belief. From the real point of view, right belief of one's own soul's true and real pure nature is real right belief. Knowledge of the above seven principles is practical right knowledge. Knowledge of the true, real, pure nature of one's own soul is real right knowledge. Due observance of five vows of non-injury (*Ahimsa*), truthfulness (*Satya*), non-theft (*Achourya*), chastity (*Brahmcharya*) and non-attachment (*Aparigrah*) is practical right conduct. Realisation and concentration of one's own true, real, and pure nature of soul by itself *i.e.*, Self-absorption is real right conduct.

When perfect real conduct with perfect knowledge and perfect pure belief accrues, the soul is liberated and is then called *Parmatma, God, Isvara,* and *Siddha.*

(6) Practical right conduct is of two kinds; one for laymen and the other for the saints. The latter is the direct cause of liberation.

Expln.—Saints follow in full the above said five vows of non-injury etc. They therefore give up all their possessions, become simple like little children without clothes, eat once a day by going to the house of a pious layman and pass their time in self-meditation in lonely places, reading pure sacred books and preaching to the world the doctrines of the *Jinas*, the conquerors of Karmic effects. They have control over their desires and passions.

Laymen follow the above said five vows partially only. They gradually improve their pursuit of vows, till they also become saints. An ordinary layman of the lowest degree should follow the five vows in the following manner :—

(1). He should not uselessly injure any living beings. Useless injury is due to wrong belief, as to animal sacrifice, flesh eating, hunting, cruel sport, fashions in leather, fur, plumage, skins, bones etc., etc. As a means of livelihood, he can pursue the profession of a soldier, banker, agriculturist, trader, merchant, servant. Although he cannot avoid some injury (Himsa) incidental to the above occupations, yet he should be most careful to avoid it as much as possible in these, as also in cooking, walking, speaking, respiration, and other essential acts of human life as an individual and as a member of society. He should not eat meat, honey or such things as involve destruction of animal life, nor should not drink intoxicating liquors.

(2) He should speak truth, not cheat others by false speech and actions.

(3) He should not take what is not given. Only common things such as water (res-nullius, things which are owned by no one) etc., may be taken freely.

(4) He should be contented with his own wife.

(5) He should put a limit to his property. He may have a desire of lacs, but it should be limited to some extent. Limitless ambition is Greed. Gambling is also prohibited to a layman. He should drink clean water free from all taint of animal life and try to confine taking food between sunrise and sunset. There are eleven stages for a layman to rise in their performance of those five vows. After passing them, the layman becomes a saint.

(6) Real right conduct *i.e.*, self-realisation is acquired by Saints and laymen by following their respective six essential daily duties.

Expln.—The six essential daily duties for the saints are :—

Equanimity *i.e*, the condition of mind free from worldly love and hatred, penitence for past faults, intention not to commit faults in future, Praising the Holy Persons, Bowing to the Holy Ones, and renunciation of bodily attachment.

The six essential duties of the laymen are :—

(1) Worship of the Holy Ones—the conquerors of *Karmas* by their name, and representations, and by presents and by praising their spiritual qualities.

The idols of Arhats represent the feature of self-contemplation thus impressing on the worshipper's mind the pure nature of the Self.

(2) Service to the Perceptors and listening to their preachings.

(3) Reading Holy Books.

(4) Some minor vows for control of mind and senses such as:—To-day I shall refrain from going to the theatre; I shall have only two meals during the day; shall not take anything sweet; shall not use scents; etc., etc., etc. These are small self-denials to strengthen self-control and to speed one on to the realisation of self-absorption.

(5) Contemplation—*i.e.*, Twice a day, morning and evening or only once, sitting in a lonely place and meditating upon the nature of Holy Ones, or one's own soul, thereby acquring equanimity by renouncing attachment and hatred of worldly things for the time devoted to contemplation.

(6) Charity—Practise charity of food, medicine, knowledge and fearlessness.

These six daily duties induce pure thought in Saints and laymen and enable them to reach Self-absorption—a state where real right belief, right knowledge and right conduct are present in one interfused condition.—It is the path of shedding off much Karmic dirt and making the soul pure and free.

Jainas recite the following incantation *mantra* in all their religious duties—It consists of 35 letters in Prakrit; its occult significance also is great if it is understood perfectly intelligently.

I. *Namo Arhantanam.*—I salute the Worshipful, the Conquerors of 4 soul-destructive *Karmas*; viz., knowledge-obscuring,

conation-obscuring, deluding and obstructive Karmas and possessors of infinite knowledge, infinite conation, infinite bliss and infinite Power, having a pure body and discoursing to the public the tenets and glory of true religion and eternal truth.

II. *Namo Siddhanam.*—I salute the Perfect Pure Souls free from the body and all Karmic dirt, enjoying true natural bliss and knowledge etc.

III. *Namo Ayiriyanam.*—I salute the Saints who are the Leaders of the groups of Saints, following the three-jewels-path to Liberation.

IV. *Namo Uvajjhayanam.*—I salute the Saints who are Teachers of scriptures to others for acquiring the path of the three jewels.

V. *Namo Loey Savva Sahunam*:—I salute all the Saints wherever found in the universe on the path of Salvation.

This *mantra* is helpful in acquiring Pure thought-activity.

Note.—In brief these are the essential Jain principles. Jainism puts all responsibility upon the embodied soul for his advancement or degeneration or rise or fall in life. He by his own practice of the Path can improve himself. This improvement means enjoyment of True bliss, increase of Soul Power, equanimous spirit in adversity, lessening of the burden of de-meritorious Karmas. It puts the soul in favourable and good circumstances here and in after life. The Jainas worship all who have become Pure and Perfect, for the sake of putting an ideal before their mind and following it.

The Bright Beacon-lights of Pole-star spirituality in this cycle of time are 24 Great Proclaimers of Truth—Tirthankaras who flourished at different intervals of time. The first was *Rishabhadeva*, Second was *Ajitnath*, the 8th was *Chandraprabhu*, the 16th was *Shantinath*, the 20th was *Munisuvratnath*, 22nd was *Neminath* a contemporary and cousin of Krishna and Baldeva and Pandavas, 23rd was *Parsvanath*, 2800 years ago, and 24th was *Mahavira* 2500 years ago.

The Jainas visit the sacred places where their great Heroes attained liberation, such as *Parshvanath* Hill or *Sammedsikhar* in Hazari bagh, *Mundaragiri* in Bhagalpore, *Pavapur* in Behar, *Girnor* in Junagad, Sanagid in Daten, Muktagiri in Berar and Kunthalgiri in Sholapore and Gajapanther in Nasik.

Panchastikayasara.

(Jaina Culture and doctrine of the early years of the Christian era.)

BY

B. Seshagiri Rau M.A.,

PROF. Chakravarti has done a valuable service to Indian Scholarship by making this leading work on Jaina Philosophy available to the general reader. It is very rarely that the ordinary Indian comes in contact with philosophical systems other than three well-known ones of Dwaita, Adwaita and Visisthadwaita. He may read much about the philosophical systems of the West, but that knowledge in most cases is sadly unrelated or unassimilated to the faiths in which he happens to be brought up. If he is well read in the philosophies of his own faith, he will find in them refutations of other philosophical systems on the *purvapaksha* method, but that can hardly lead him to a fair and correct representation of such philosophical systems as are rigorously criticised. Those that know the traditional aims and methods of the Hindu dialectic do not find this statement extravagant. That is why the present work deserves the warm welcome, first and foremost, of Indians interested in Indian philosophical systems. Herein we have a fair statement of a Jaina philosophical system by a leading Jaina Acharya and its exposition in English by a sympathetic follower and critic of the same faith, Prof. Chakravarti. The Reader has thus a doubly favourable angle of vision arranged for him if he cares to appreciate the real value and achievement of Jaina Philosophy.

A follower of Pauranic Hinduism might ask, what is Jaina Philosophy to me, when my Acharyas have declared it an *Avaidika* faith? One would be tempted to ask "my friend, look a little more critically into your own Pauranic Hinduism and you will find that it is determined more by the doctrine and practice of such faiths as Buddhism and Jainism than by the idealisms of your Acharyas." In fact the modern faiths of Saivism and Vaishnavism which S. Indians very generally follow can never be properly understood without a knowledge of the share which early Buddhism and Jainism had in shaping them or a proper appreciation of the way in which the latter shaded into them.

Prof. Chakravarti's service to his own faith and to this authoritative work relating to it lies in the way in which he tries to expound it in relation to other Indian and European philosophical systems. Thus he finds a way for this work into the modern system of Philosophical knowledge and that at a time when, immediately after a world-destroying war, the peoples of the earth are trying to attempt a new cultural *raapprochement* and a new cultural *Synthesis*.

Prof. Chakravarti describes Jainism as a *"dynamic Realism"* and finds for it, high antiquity in the philosophical speculations of the *Vedic Kshatriya Rshis* as against the ceremonialism of *Vedic Brahmanism*. The peculiar doctrines of *ahimsa* and *renunciation* (characteristic of the Jaina Philosophies) are explained by the learned editor as a peculiar development out of the social *mileu* of the Kshatriya warriors and chieftains. The subject is well worth historical treatment. The personal religion of the Hindu Sovereigns as against the sacrificial religion imposed on them by their priests may be historically traced with a view to consider how far the rulers and warriors adopted sacrificialism by choice and how far out of state necessity. The history of the Jaina doctrine back of Mahavira is thus invested with an interest, not only antiquarian but *civilisational*. This is a subject well worth fuller treatment and Prof. Chakravarti's invitation to it is not made a moment too soon.

The Jaina, like the Buddhist, system of Philosophy is, according to Prof. Chakravarti, a dualistic system following upon the Sankhya system. The *Sankhya* according to the *Shad-darsana* ennumeration is recognised by the Hindu dialecticians, who deny an equal recognition to Jaina or Bauddha System. It is yet a complement to these systems which they seek to discredit that in the same breath they recognise with a wink of the eye the force of the remark that their *Advaitism* is only *Prachanna Bauddham*.

"Jiva is the central conception of the Jaina system",—the positing of latent and implicit consciousness in even the lowest of organisms. Prof. Bose's recent researches in Natural Science have made this an article of faith to modern Indians cut off from their ancient moorings by the disorganising tendencies of the impact of Western Civilisation and Culture. 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. Real Indians and Real Cosmopolitans, serious politicians and Catholic philosophers,—those that devote any thought to India or to the world abroad must look forward with sympathy and admiration to further publications of the present kind from the *Bibliotheca Jainica* series (of the Central Jaina Publishing House.)

The Age of Kunda Kunda.*

BY

B. Seshagiri Rau M.A.

I would, straighten a bit, the learned editor's conclusions in his "Historical introduction." *Kunda Kunda Acharya* the author of the present work is referred by K. B. Pathak to the time of the early Kadamba King *Sri Vijaya Siva Mrigesa Maharaja*". Prof. Chakravarti doubts this reference on two grounds,—*viz.*, (a) that the date of the pontificate of Kunda Kunda B.C. 8 (howsoever acquired) is, according to Fleet "altogether too ancient a period for the early Kadambas" and (b) that "we do not know whether the Kadambas were acquainted with the Prakrit language." He proposes in its stead *the identification of the patron of Kunda Kunda with Siva Skanda Varma of Conjeepuram,* the grandson (according to Dubreuil) of the Andhra King Sivaskanda Satakarni (through his daughter). But Dubreuil calls this King "Yuvamaharaja" or heir-apparent. Prof. Chakravarti seems to be led away to this identification by the similarity of meaning between "Yuvamaharaja" and "Kumara Maharaja". In order to support it, he presses into service the word *Tondaimandalam* (of which the Pallava capital was Kanchi) of which the first element "Tondu" in Tamil means Service. In this etymology he finds the secret

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* Kundakunda's Panchastikayasara by Prof. A. Chakravarti.

of the Pallavas of Kanchi being probably a branch of the Andhrabhrityas. I do not follow Prof. Chakravarti in these identifications. Suffice it only to say that one need go so far a field into Andhra-pallava relationships, which, even if they can be firmly established, take us after all to a Siva Skanda Varma (if *Skanda* is *Kumara* (son of Siva), it cannot in the same breath be equated to Yuvamaharaja) who is only a crown prince, while the patron of Kunda Kunda was Sivakumara *Maharaja.* In my paper on Jainism in Kalinga (of Jaina Gazette Aug. Sept. and Oct. 1920) I drew attention to the discovery of 'a lead coin and six clay seals at Ramathirtham (near Vizianagram), the latter of which bear the legend "Siri Sivamaka Vijayaraja Selasaghasa" and of "Rano Sivamaka Sada" among the Amaravati Inscriptions. This Sivamaka who was a reigning king (as the epithets (*Rano* and Vijayaraja show) must have belonged to the Andhra line, for Sada = Sata or Satavahana line. If this identity of Sada = does not stand, and Vijayaraja is a dynastic title like 'Vijaya' in 'Vijaya Siva Mrigesa Maharaja' referred to by Pathak, then, surely, the Sivamaka Maharaja must be referred to an Andhra Kadamba line whose traces are all deeply obscured and are just now being followed up by me in Kalinga place names. Anyway, Sivamaka or Sivamagan (magan (Tam.)+Magandu (Old Tel.) = Son) seems to have his Kataka, to my mind, *in the Andhra country and not in the Pallava land or Tondaimandalam.* If Kunda Kunda or Elacharya were the Author of Tirukkural, as Prof. Chakravarti opines, it is remarkable that Tirukkural is wonderfully free from the influence of Sanskrit and Prakrit dialects. Kunda Kunda being such a great Prakrit scholar cannot be easily imagined to have passed upon himself a rigorous self-denying ordinance in composing the Tirukkural. But my knowledge of Tamil is too meagre and scrappy to enable me to say anything more definitive on this head. On the other hand, I find evidence enough in Telugu literature and popular speech to support the view that *the kind of Prakrit in which Kunda Kunda composed the present work or something very near to it was not only widely understood but spoken by the common people in the Andhra-Kalinga desa at the time to which the clay seals of Ramathirtham and the Inscriptions of Amaravati relate.* I think this period must be the early years of the first or second Centuries of the Christian era. Notice in connection

with this argument the words (*vākkanam*)+Lit. Tel. (Vakkanimen); *Muhu*+P. Tel. Moham; *nicca* + Lit. Tel. niccalu; *Sabhavam*+P. Tel. Sabavam; *ekka*+Pop. Tel. ekkalu *davvam*+P. Tel. davva (= the essence of a Plantain tree); *Ogam* + P. Tel. Ogam. These words are selected at random just from the opening verses. One notices the peculiarity of the Prakrit words of the text finding closer analogies in the *spoken Telugu* of to-day which in some respects, according to Grierson, has a greater antiquity than Literary Telugu. A fuller philological examination of the dialect of the present work in relation to Telugu, spoken and written, will, I feel sure, establish the identification suggested by me as an alternative to Prof. Chakravarti's identification of the patron of Kunda Kunda. However I am glad that my identification does not in any way militate against *the high antiquity* claimed by the learned editor to the work under review.

Jainism and Dr. Gour's Hindu Code.

BY

Champat Rai Jain, Bar-at-Law.

IT is notorious how certain lawyers and advocates do not hesitate in an emergency to cite over-ruled precedents (rulings); but no one would have imagined that a lawyer of Dr. Gour's standing would be guilty of such a flagrant violation of a lawyer's Code of Honour. In this "Hindu Code" the learned Doctor has made a number of statements about Jainism which are simply, astounding and against the conclusions established by scientific research. He regards the Jainas as Hindu dissenters and considers Jainism to be a child of Buddhism. Para 331 of the Hindu Code reads as follows:—

"Jainism claims to be the precursor of Buddhism, but it is only its child. It is in reality a compromise between Buddhism and Hinduism, an adaptation made by those who could not receive the new faith, but who nevertheless took refuge in a creed, which, while retaining its traditional connection with Hinduism, has borrowed from Buddhism its doctrines and religious practices. In course of time as Buddhism lost its hold on India, its waning influence continued in Jainism till it relapsed into a form of Hinduism into which it individually became eventually merged and practically lost."

Dr. Gour does not refer to a single Hindu or Buddhist scripture or other ancient writing chronicling the rise of Jainism, nor he is able to point to a single doctrine or practice which Jainism may be accused of borrowing from Buddhism, though he makes the above statement in the paragraph quoted unblushingly. His authorities are :—

(*i*) Mount Stuart Elphinstone's History of India.

(*ii*) Certain rulings of Indian Courts, and

(*iii*) The Bengal Census Report for 1881 pp. 87-88.

But these are not contemporary records; and the rulings certainly do not profess to determine whether Jainism is a child of Hinduism or Buddhism or *vice versa*. One of them merely refers to the following passage from M. S. Elphinstone's History of India as an available piece of information :—

".....The Jainas appear to have originated in the sixth or seventh century of our era; to have become conspicuous in the eighth or ninth century; got to the highest prosperity in the eleventh and declined after the twelvth."

This was, no doubt, the opinion prevalent among early Orientalists who knew very little about Jainism. But all recent researchers are now at one in recognising the fact that it was an error to regard Jainism as an off-shoot of Buddhism. There is no difference or dissent as to this to-day amongst Orientalists and researchers, whether European or Indian. Prof. T. W. Rhys Davids says (see "Buddhist India" p. 143) :—

"The Jainas have remained as an organised community all through the History of India from before the rise of Buddhism down to to-day."

According to Elphinstone, Jainas appeared to have originated in the sixth century A.D., but Rhys Davids shows that the Jaina Canon was reduced to writing in the fourth century B. C. On p. 164 of his Buddhist India he says :—

"The books purport to be substantially the ones put together in the 4th century B. C. when Bhadrabahu was head of the community."

Elphinstone, however, only said that Jainas appeared to have originated etc., but Dr. Gour is positive that Jainism is only a

child of Buddhism. "It is in reality a compromise between Buddhism and Hinduism." What is Dr. Gour's authority for transforming this guarded qualified expression of opinion of an early European thinker into the positive assertion in para 331 of the Hindu Code is only known to him; but can he plead ignorance of the conclusions reached since 1881 by impartial research? Dr. T. K. Laddu a Hindu scholar in recent times says:—"We cannot trace any reliable history of Jainism beyond Vardhmana Mahavira. This much however is certain that Jainism is older than Buddhism and was founded probably by some one, either Parasva Nath or some other Thirthamkara who had lived before the time of Mahavira" (see the "Full Text of the Address by Dr. T. K. Laddu" published by Honorary Secretary Syadvada Mahavidyalaya Benares). The late Mahamahopadhyaya Dr. S. C. Vidya Bhusana also maintained :—

"It may be held that Indrabhuti Gautama, a direct disciple of Mahavira whose teachings he collected together, was a contemporary of Buddha Gautama, the reputed founder of Buddhism, and of the Akshapada Gautama the Brahman author of the Nyaya Sutras" (see The Jaina Gazette Vol. X. No. 1).

Dr. J. G. Buhler, C.I.E., LL.D., Ph. D. points out :—

"The Buddhists themselves confirm the statements of the Jainas about their prophet. Old historical inscriptions prove the independent existence of the sect of the Jainas even during the first five centuries after Buddha's death, and among the inscriptions are some which clear the Jaina tradition not only from suspicion of fraud but bear powerful witnesses to its honesty" (see "The Jainas" pp. 22 and 23).

Major - General J. G. R. Forlong, F. R. S. E., F. R. A. S., M. A. D., etc., etc., also writes :—

"All upper, Western, North Central India was then—say 1500 to 800 B. C. and, indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent and phallic worship.....but there also then existed throughout Upper India an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz. Jainism, *out of which clearly developed the early ascetical features of Brahmanism and Buddhism*" (see Short Studies in the Science of Comparative Religion, pp. 243-244).

Where is now the claim that Jainas are Hindu dissenters and Jainism a child of Buddhism! The explanation of the error of the earlier Orientalists is thus given in the latest authority (The Encyclopaedia of Religion and Ethics Vol. VII. p. 465) :—

"Notwithstanding the radical difference in their philosophical notions, Jainism and Buddhism, being originally both orders of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore, not to be wondered at that some European scholars, who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an off-shoot of Buddhism. But it has since been proved beyond doubt that their theory is wrong and that Jainism is at least as old as Buddhism. For the Canonical books of the Buddhists frequently mention the Jainas as a rival sect, under their old name Nigantha.....and their leader in Buddha's time, Nataputta (Nata or Natiputta being an epithet of the last prophet of the Jainas, Vardhmana Mahavira), and they name the place of the latter's death Pava, in agreement with Jaina tradition. On the other hand, the canonical books of the Jainas mention as contemporaries of Mahavira the same kings as reigned during Buddha's career, and one of the latter's rivals. Thus it is established that Mahavira was a contemporary of Buddha and probably somewhat older than the latter who outlived his rival's decease at Pava. Mahavira, however, unlike Buddha, was probably not the founder of the sect which reveres him as their prophet, nor the author of their religion.....His predecessor Parsva, the last Thirthamkara but one, seems to have better claims to the title of the founder of Jainism.....but in the absence of historial documents we cannot venture to go beyond a conjecture."

With respect to the next proposition of Dr. Gour that the Jainas have borrowed from Buddhism its doctrines and religious practice, the truth is precisely the opposite of this. It is pointed out by the latest authority (see the "Encyclopaedia of Religion and Ethics Vol. VII p. 472) :—

"A question must now be answered which will present itself to every critical reader viz. Is the *karma* theory (of the Jainas) .....an original and integral part of the Jaina system? It

seems so abtruse and highly artificial that one would readily believe it a later metaphysical doctrine which was grafted on an original religious system based on animistic notions and intent an sparing all living beings. But such a hypothesis would be in conflict with the fact that this *Karma* theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts of the canon and presupposed by many expressions and technical terms occuring in them. Nor can we assume that in this regard the canonical books represent a later dogmatic development for the following reason: the terms *asrava*, *samvara*, *nirjara*, etc., can be understood only on the supposition that *Karma* is a kind of subtle matter flowing or pouring into the soul (asrava), that this influx can be stopped or its inlets covered (samvara) and that karma matter received into the soul is consumed or digested, as it were, by it (nirjara). The Jains understand these terms in their literal meaning, and use them in explaining the way of salvation (the samvara of the asravas and the nirjara lead to moksha). Now these terms are as old as Jainism. For the Buddhists have borrowed from it the most significant term *asrava* they use it in very much the same sense as the Jainas, but not in its literal meaning, since they do not regard the *Karma* as subtle matter, and deny the existence of a soul into which the *Karma* could have an influx. It is obvious that with them *asrava* has lost its literal meaning, and that, therefore, they must have borrowed this term from a sect where it had retained its original significance, or, in other words, from the Jainas.....Thus the same argument serves to prove at the same time that the *Karma* theory of the Jainas is an original and integral part of their system, and that Jainism is considerably older than the origin of Buddhism."

If Dr. Gour had taken the trouble to refer to Budhistic records he would have found Buddha himself referring to the last Tirthamkara, Parmatman Mahavira, of the Jainas in the clearest terms.

"There are, brethren, certain recluses (Achelkas, Ajivikas, Niganthas etc.,) who thus preach and believe, whatsoever an individual experiences, whether it be happy, or painful, or neutral feeling, all has been caused by previous actions. And thus from the cancelling of old actions by *tapas*, and by abstaining from doing new actions, there is no influx into future life; by this non-influx *Karma* is destroyed and so ill is destroyed, and so all pain

will become worn away. This, brethren, is what the Niganthas (Jainas) say.....Is it true, I asked them, that you believe and declare this?.....They replied.....Our leader Nataputta is all wise.....out of the depth of his knowledge he tells us: Ye have done evil in the past. This ye do wear away by this hard and painful course of action. And the discipline that here and now, by thought, word, and deed, is wrought, is a minus quantity of bad Karma in the future life.....thus all karma will eventually be worn away, and all pain. To this we assent" (Majjhima II 214 ff; cf. I. 238).—The Encyclopaedia of Religion and Ethics vol. II. p. 70.

Here Buddha clearly refers to (1) Paramatman Mahavira, (2) the Jaina creed and (3) most important of all the Jaina claim that Paramatman Mahavira was all knowing. And it was not mere idle curiosity unproductive of tangible results that led Buddha to seek an interview with the Nigantha (Jainas). He was fired by the ambition to acquire that all-wisdom which he had seen in Paramatman Mahavira. His whole life thereafter was moulded accordingly. When enfeebled by *tapas* which did not lead to the sought-for Enlightenment he said :—

"Not by this bitter course of painful hardships shall I arrive at *that separate and supreme vision of all-sufficing noble (Aryan) knowledge passing human ken.* Might there be not another path to enlightment?"—Encyclopaedia R. and E. Vol. II. p. 70.

These extracts furnish conclusive evidence of the following facts :—

(*i*) That Paramatman Mahavira was a real historical being and not a myth;

(*ii*) That He was a contemporary of Buddha;

(*iii*) That the claim as to the omniscience of Paramatman Mahavira was openly made by the Jainas, whose religion teaches that every soul is endowed with potential omniscience which is fully developed when it is about to obtain *Nirvana*;

(*iv*) That Buddha was fired by the example of the Jinendra to acquire that Wisdom which he describes in the most glowing terms as *that separate and supreme vision of all-sufficing noble (Aryan) knowledge, passing human ken*;

(*v*) That Buddha knew that it could be acquired by *tapas* and performed severe austerities for its acquisition ; and

(*vi*) That *tapas* leading to no useful result in his case, he did not give up the attempt, but determined, if possible, to seek his ideal in some other way.

Buddha had, thus no manner of doubt about that separate and supreme vision of all-sufficing noble (Aryan) knowledge passing human ken. It was a certainty for which he performed the severest austerities for years, and from the pursuit of which even enfeeblement, emaciation and repeated failure combined could not keep him away! Buddha must have actually seen the Thirthamkara himself to have acquired this certainty. It may be added that there was no one else whose example could have fired Buddha's imagination in this way, for none claimed to be omniscient then outside Jainism.

It is also interesting to note that in the Anguttara Nikaya (*iii.* 74) Abhaya, a prince of the Lachchavis of Vaisali refers to the Jain a affirmation of ability to attain to full knowledge and to annihilate karmas, old and new, by means of austerities (see the Outlines of Jainism p. *xxxi*).

I think this is sufficient to show the absurdity of the proposition that the Jainas borrowed their doctrines and religious practices from the Buddhists, that Jainism originated in the sixth century or that it is a compromise between Hinduism and Buddhism.

(*To be continued.*)

Pramana-naya-tattvalokalamkara.

BY

Sri Vadideva Suri.

(*Translated by Harisatya Bhattacharyya M.A., B.L.*)

(*Continued from page 64 of Vol. XVIII, No. 3.*)

CHAPTER III.

Sutra 1.

The Indirect knowledge is not clear.

Commentary.

The distinction between the direct and the indirect forms of knowledge has already been indicated.

Sutra 2.

It is of five kinds in as much as it may be 'Recollection' (*Smarana*) 'Assimilation' (*Pratyabhijnana*), 'Induction' (*Tarka*), 'Deduction' (*Anumana*) and 'Knowledge from Authority' (*Agama.*)

Commentary.

This is clear.

Sutra 3.

'Recollection' is recognition of an object perceived before, in the form, '*It is that*' and is due to the waking up of a tendency (of the Soul to revive a past impression.)

Commentary.

Recollection is due to a power of the Soul. It arises when the traces left in the Soul by a previous percept are re-excited. The object of Recognition or Recollection is the object, experienced before. Recollection consists in 're-cognising' a thing to be the same as '*that*,' experienced before. This distinguishes it from '*Pratyabhijna*' or knowledge by similarity to be described presently. It is to be observed in this connection that not in all cases of statements based on Recollection, there should be an explicit use of '*That.*' For example, the statement,—"Do you remember, Chaitra, we shall live in Kashmira and eat the grapes?"—may be said to be a statement based on Recollection, although there is no '*that*' or '*those*' used in it. The fact is that the significance of the use of '*that*' or '*those*' is implied in the statement. The person making the statement refers either to Kashmira as a country already visited or to the grapes as already enjoyed. The use of the word, '*remember*' would otherwise be meaningless. Hence it is that if a statement refers to facts which are previously perceived, it is a statement based on *Smarana*, although there may not be '*that*' or '*those*,' explicity used in it.

Sutra 4.

As, this is that (very same) picture of the Lord.

Commentary.

Here the picture of the Tirthamkara is already known either through Direct Perception or through Recollection or through Assimilation or through Induction or through Deduction or through Authority. When that same picture is again presented be-

we recognise it to be 'that very picture.' The psychical process involved here, is Recollection.

"Others (*i. e.*, the orthodox schools of Indian philosophy) maintain—Recollection is no source of (special) knowledge; for it is dependent on the previous perception, so far as the determination of objects is concerned—the business of Recollection being simply to revive the idea of the objects, already perceived. Knowledge obtained by Ratiocination on the contrary is dependent on another mental process as regards its origin but so far as the object of Ratiocination is concerned it is an independent process; for like that of Recollection, the object (*i. e.*, the conclusion) of Ratiocination is not dependent on previous perception. It is said,—

> 'Recollection refers to knowledge of objects which were already the objects of previous knowledge; the validity or correctness of Recollection cannot be determined without refering to the previous knowledge (*i. e.*, perception.) Hence that previous knowledge is the real valid knowledge,—the business of Recollection being simply its revival.'

The (above) argument is not sound. Recollection also is dependent on Perception only in so far as its genesis is concerned,—it being possible because of the traces left in the mind by Perception; as regards the determination of its objects, it has independence. (It may be argued)—well, there is no independence, as it can do no more than reviving the idea of the object already perceived. (The answer is) How then can Ratiocination be called an independent source of knowledge, which does no more than establishing the fact which has already been proved by the premises that established Pervasion (the invariable connection between the Major and the Middle terms)? If it is argued that as the premises proving the Pervasion dealt with a general truth about Fire (*viz.*, 'wherever there is smoke, there is Fire') and that as Ratiocination establishes a concrete case of Fire (*viz.*, 'There is Fire in yonder Hill-top') it may be called an independent process,—then, (we may also say that) as Perception gives us the knowledge of objects with many details and as Recollection gives us that of objects with but a small number of details, Recollection also is an independent process. It may be argued that the details in Recollection were known at the time of Perception because

otherwise their Recollection would be impossible (and that hence Recollection is not an independent process). But why do you forget that Fire located in a particular place was also observed in the instances proving the Pervasion; because otherwise the Ratiocination (proving the existence of Fire in a particular locality) would be impossible? (The meaning is that if you argue that because the details revived in Recollection were observed in Perception, Recollection is not an independent process, it may be argued that Ratiocination then is not an independent process, as its conclusion is implied in the premises *i. e.*, the instances, already observed). Now, if it be contended that those premises gave us the instances of Fire of all times and of all places and that Ratiocination establishes only one of such instances (thus showing that the matter of Ratiocination is different from that of the premises),—why, the same thing may be said of Recollection (*i. e.*, Recollection revives only one or some and not all the details observed in Perception and is thus different from Perception). It may be said,—'well,—not in all cases does Recollection revive only *some* of the details; there are cases in which it is found to revive *all* the details,—nay, even such details as colour etc. What can be its nature in such cases? (*i.e.*, is not Recollection identical with Perception in such cases, so far as its matter is concerned?) (Our answer is) No. In such cases, colour etc., are as much the particularities of the object as the fact that *it is being perceived*; but this (*i e.*, the consciousness that the object is being perceived) is never present in Recollection; for had the fact been present there, there would have been no Recollection but actual Perception. In Re-collection, what we have is the fact that *the object was perceived*. Hence it is established that Recollection is as much a source of valid knowledge as Ratiocination."

(*To be continued.*)

"The Confluence of Opposites."

BY

Mr. C. R. Jain, Bar-at-law.

MR. Champat Rai Jain who is well-known to the reading public as the author of the "Key of Knowledge" and of several other minor works on religion has now given to the world as "

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result of many years' patient and persisting study' another brilliant treatise on comparative religion in the form of lectures. The compression of such a vast theme in a series of nine lectures covering only about 400 pages of an ocatvo volume is in itself a genuine testimony to the author's complete mastery over his subject.

The object of this treatise is to arrive at a true reconciliation of diverse religions of the world by finding out their common unifying principle if there be one underlying them, and the title of the book, the "Confluence of Opposites," is fully expressive of this laudable object. So far as method is concerned, the author has departed from the old school of his predecessors. He discards the method, common hitherto among writers of comparative religion, of emphasizing features of resemblance in diverse faiths. This can never lead to true reconciliation unless the wide gulf of differences among them are bridged over. A real lasting union cannot be reached so long as the differences are not satisfactorily explained away.

Mr. Jain is a brilliant lawyer and true to the traditions of his profession he has never throughout the book for a moment wavered in his fidelity to Reason. The result is a scientific religion with reference to which the prevalent religions of the world are but "broken lights". Mr. Jain has taken pains to show that the principles of this scientific religion are not at variance with the doctrines of material science or metaphysics, and the existence of the very same principle in different religions is borne out by the testimony of all the scriptures of the world. Where science, metaphysics and scriptures are in agreement there is no room for doubting the absolute truth.

The term scientific religion is apparently a paradox, but this is due to the conception of religion and science as exclusive things having to do with motives and reason respectively. By introducing the phrase Scientific Religion Mr. Jain has not only exposed a popular fallacy of belief but also rendered a service to Rationalism, securing a more exalted place for Reason which was up till now occupied by intuition or emotion.

In the first chapter after a brief survey of all the religions the author sums up the four main points upon which differences exist among them. They are (1) the nature, number and function

of divinity, (2) Creation of the world, (3) Nature of soul and transmigration and and (4) the way to Salvation. The challenge of Modern Science is taken up in Lecture III and the author, with the help of his penetrative logical arguments, is able to make short work of the pet doctrine of scientists which denies the existence of soul.

In other portions of the book the following thesis is developed:—Religion is the science of bliss and enables the soul to obtain total freedom from matter and karma and thus leads to salvation. The alliance of soul and matter results in Karmanasarira which is the cause of re-birth. The idea of an external God who creates and rules over the world is not maintainable and the conception of divinity in different religions means only attainment of perfection by the soul that is self-realisation.

Mr. Jain has successfully shown by means of actual quotations from various scriptures that the above truths are common to all religions of the world. In lecture V he develops his extremely original and novel theory of Symbolism. This is the elucidating 'key' which enables him to reconcile all religions. According to him the language employed in almost all the scriptures of the world is symbolical. He calls it Pictokrit, the pictorial script. The scriptures are artistic allegorical narratives and cannot stand historical interpretation. In fact the historical interpretation has failed to give light to their followers. The allegorical interpretation enables the author to discover the truth that underlies all religions. The legend of cow-sacrifice in Al-Quran is a striking illustration in point. The interpretation fits in most wonderfully and it turns out to be a symbolical expression for killing out *nafs* (human desires). Need we remark that the true teaching of the scriptures would indeed save us from unjustifiable bloodshed and would usher us into an era of peace where wrangling hatred and prejudice would be unknown.

The book is indicative of the spirit which is animating all great minds of the world to-day. They are all mightily trying to knit all humanity in clear bonds of true brotherhood. But true understanding alone can be the basis of human brotherhood. The book will go a long way in promoting this understanding between the followers of different religions. Let the name of religion be

not defiled by feuds, bloodshed and prejudices. The author exhorts us to build 'a Temple of Truth which shall also be a real Temple of Union.'

TRIBNI SAHAI, M. A., LL. B.

Hindu Code and Jaina Law.

Our readers are aware of the great unrest that is prevailing among the Jainas on account of the serious misrepresentations of the Jains, their customs and manners by Dr. H. S. Gour in his Hindu Code. We hope that the following interesting correspondence will be read with some relief by Jains all over India :— *Ed. J. G.*

TRUE COPY.

SEAL:—LEGISLATIVE DEPARTMENT, INDIA.

Camp, 19 ALBERT ROAD,
Allahabad, Aug. 12th 1921.

Dear Sir,

I am in receipt of your letter of the 5th August. I am afraid your information that a Hindu Code is being prepared by Dr. H. S. Gour and that it will shortly be placed before the Legislative Assembly, is incorrect. Dr. Gour has written a book on Hindu Code himself which was published some years ago. He moved a resolution in the Legislative Assembly on the subject and opinions on it have been invited from local Governments and High Courts. If you desire to make any representation on this matter to the Government with regard to Jains, you are certainly at liberty to send it to my Department and it will receive the best consideration of the Government.

Yours truly,
(Signed) T. B. Sapru.

The Secretary,
JAIN MITRA MANDAL,
Dareeba, DELHI.

From Mr. J. L. Jaini to Dr. H. S. Gour.

Punjab Hindu Hotel.

Dear Dr. Gour,

I am sending you the books and typed quotations and references &c., as asked by you. They have entailed much time and trouble. I shall be rewarded, if they meet with your approval.

May I request you, to let me have a look at the final revised Mss. which you propose to send to press? I feel sure that you would not mind the trouble and your new-formed friendship with the Jainas would bear good fruit for the Union and progress of our people.

Yours sincerely,

Saharanpur, J. L. JAINI,
1st February 1922. *Bar-at-Law.*

Enclosures.

Hindu Code p. 1. Meaning of "Hindu."

"The term "Hindu" in this connection includes not only those who are Hindu by religion but also those to whom Hindu Law applies wholly or in part."

Roughly speaking they are people who are born in India but are neither Mahomedan nor Christian nor Parsi; but to whom in certain circumstances Hindu Law applies.

They are really non-Hindu followers of Hindu Law (See p. 185 below).

Hindu Code p. 180. Para 296.

"The Jains are another sect of Indians who do not believe in the Vedas. In the case of their Law Books being silent and there being no custom, the Hindu Law applies to them also.

Recently an effort is made by them to have their own Law texts codified and passed by the Indian Legislature.[1] Sometimes they are called "Hindu dissenters" or even "Hindu heretics," because[2] they do not believe in the Vedas and the Gods of the Hindu Pantheon. Some of these Gods are in Jaina hagiology also, but in a different sense, *e.g.*, the Indra (the rain God) of the Vedas, is not the Indra of the Jainas, who is merely one of the Kings of the celestial order of beings[4]. Jainism does not believe in caste[5]. Intermarriages are allowed among Jainas.[6]

(1) Mr. Pearey Lal, Bar-at-law, M.L.A. has tabled a resolution to that effect.
(2) Sacred Books of the East 1884 Vol. XXII pp. XXX, XXXII.
Encyclopaedia of Religion and Ethics 1914 Vol. VII p. 465.
Oxford History of India by V.A. Smith. 1920 pp. 6, 52, 55, 58.
(3) Ibid p. 52.
(4) Tattvartha Sutra by J. L. Jaini.
(Sacred Books of the Jainas 1920 Vol. III). Chapter IV. Sutra IV.
(5) Bhadrabahu Samhita 1916 pp. 8-9.
(6) Ibid pp. 38 to 40.

They are again sub-divided into Digambaras and Svetambaras the former worshipping their God stripped of all attire, while the latter worship Him clothed in costly raiments. Svetambaras also include the Sthanakvasis [2] and worship images.

Hindu Code p 181. Para 297.

The Jainas differ from the Hindus not only in their tenets but in their practice in consequence. They perform no obsequies after the corpse is buried. They regard.....Kinsmen. Her adoption is not controlled by her own sacred texts. [3] She may adopt her daughter's son and in fact any one in accordance with the usage of the sect.

Hindu Code p 191. Para 331.

Jainism was long supposed to be an off—shoot of Buddhism. That opinion is now recognised to be erroneous. It rejected the authority of the Vedas and opposed the practice of animal sacrifice.[5] It is older than Buddhism. [6] Mahavira, unlike Buddha, was not the founder of the sect, nor the author of their religion. Mahavira had followed a religion, established long ago. [7] He was only the last of the 24. [8] Jaina Tirthankaras, Parsvanath being the 23rd and 250 years before Him; Neminath the cousin of Krishna being the 22nd; and Rishabha Deva being the first Jina and founder of Jainism. [9] The religion and philosophy of the

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(1) Oxford History as P. 54.

(2) Dr. Jacobi in Jaina Gazette, S. R. C.

(3) See Bhadrabahu Samhita Slokas 39-49.
Infra p. 360.

(4) The Oxford History of India. 1920 p. 52.

(5) Ibid p. 52.

(6) For Dr. H. Jacobi in Jaina Gazette 1914 Vol. X p. 10 and p. 169.
„ Strauss „ „ p. 14.
„ Mrs. Besant „ „ p. 70.
Commoweal quoted in Ibid p. 164.
Encyclopaedia of Religion and Ethics 1914 Vol. VII p. 465 Column 2.
Oxford History 1920 p. 50.

(7) Ibid p. 466, Oxford History p. 50, S.B.E. XXII and XLV.

(8) E.R.E. Vol. VII p. 466 Column 2; Outlines of Jainism 6 cff chart.

(9) Ibid p. 466; Outlines of Jainism, p. XXXIII and XXXV Buhler and Burgess, Indian sect of the Jainas

Jainas are quite independent.[1] The influence of the religion even now is much greater than that indicated by the Census returns.

Mr. Sumerchand Jain of Saharanpur writes :—

A Meeting of Jain Vakils and the Jain Legal Practitioners was called at the house of Raj Bahadur Jain on Friday the 2nd March 1922 at 6 P. M.

Mr. J. L. Jaini proposed B. Sumer Chand B. A. LL. B. Vakil High Court to the chair. It was carried unanimously.

Unanimously resolved that circumstanced as we are it is desirable to have a Code of Jaina Law.

Resolved that the following materials as far as possible, among others, be utilised for the purpose of compiling the Code :—

(*a*) Jaina Sacred texts.

(*b*) Jaina Case Law.

(*c*) Jaina customs and usages.

(*d*) Opinions of Jaina public ; and

(*e*) Any other laws which may be considered acceptable by and conducive to the best interests of the Community. Resolved that different Sub-Committees to collect and work up the aforesaid materials be formed ; and further resolved that a copy of to-night's proceedings be sent to the Mahasabha Jain Law Committee.

Mr. Pyarey Lal Jain M. L. A. has moved the following resolution in the Legislative Assembly.

This Assembly recommends to the Governor-General in Council :—

(*a*) that the Jaina Law and custom bearing on inheritance succession, and adoption, etc., he ascertained once for all, and codified ; and

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(1) Oxford History of India 1920 p. 467 ; Dr. Jacobi in the Transactions of the Congress for the History of Religions (Oxford 1908) ; Professors Pallini, Belloni-Fillippi, Pavolini and Tessitori in the Giornale della Societa Asiatica Italiana.

You can get this from the Council library. I could net get it.

(*b*) that for the purpose of ascertaining the said Law and custom, a Committee consisting of the Law Member and four such eminent Jainas as may be recommended for the purpose by the Jain Mahasabaa Bombay, be appointed and to report with its recommendations at an early date.

Allied Activities.

The All-India Jaina Mahasabha.

The 26th Annual Session of the All-India Digambar Jain Mahasabha was held at Lucknow on the 3rd, 4th and 5th February 1922.

The Mahotsava commenced with the Rathotsava, the annual car procession from the Chouk temple via., Yahiaganj temple to the Jain Bagh. Several caparisoned elephants and horses, flags, banners, flag stands, music parties followed by the car which carried the sacred image of the Lord formed a long line with large numbers of devout Jains walking respectfully bare footed and uttering cheers of Joy. Shriyut Babu Fatehchand jeweller, President of the Oudh Provincial Jain Sabha, and Chairman of the Reception committee sat inside the car behind the sacred image, the highest place of honor. Lala Kidarnathji secured the next place by offering the highest bid, and his grandson sat in front acting as the driver of the sacred car. The sacred images were after ablutions and worship duly installed on the altar.

The proceedings of the Mahasabha opened at 1 P. M. with a welcome song by Lala Sarup Chand Saroj in chorus with two promising young sons of Lala Nandekishore, of Cawnpore. The Presidential address was a masterpiece of knowledge, erudition, research. The bold and clear grasps of questions affecting the Jain community, and the practical suggestions for their solution, the condensed and yet comprehensive statement of the political situation in the country and the proposal that the Government should instead of the halting and suspicion's policy of an Examination of India's fifness for Self-Government by a Parliamentary Commission, readily Grant Responsible Government to India in uniform but definite instalments of one anna in the Rupee, every

year, are features, which the Presidential Address of Mr. C. R. Jain, a document of perennial interest to all Students of Indian Sociology and politics.

Departing from its time-worn rule of having a permanent President, the Mahasabha has resolved that the President elected at the Annual Session shall be President for the year.

A Fresh life and vigour seems to have come in the decaying and tottering frame of the Mahasabha, and we hope that the President for the year will during his term of office turn the Jain Mahasabha an efficient and useful institution.

The Literary Conference was also a unique feature of the year, and Rs. 200 were awarded as Prizes for the best Essays on "Jain Literature" and "Six substances of the Jain Philosophy." The Self-Realization Society, established by Brahmachari Sital Prasadji held its first Annual Meeting, under the Presidency of of Mr. C. R. Jain. His inaugural address is a model of Comparative Study in Religion, and offers solid, nutritious, and yet pleasant food for the mind, and a consolation to intellects distracted with doubts and scepticism.

The three performances of the Jain Dramatic Society of Lucknow attracted very large numbers of spectators.

The Mahila Parishad or the Ladies Conference had a fair success.

The Allahabad Jain Hostel was adequately represented, and Mr. Trilok Chandra Jain worked with unflagging zeal and indefatigable energy during the Mahasabha week, and we offer our grateful thanks to him, to the Jain Hostel, and to all the Sewa Samities of Cawnpore, Lucknow and other places who helped us, ungrudgingly and whole—heartedly.

AJIT PRASADA.

Swetambar Sthanakvasi Jain Sabha.

As we were going to the press we received a communication from the General Secretary, S. S. Jain Sabha, Punjab, that the 13th anniversary of the sabha was celebrated at Jandialagura with great enthusiasm and eclat on the 16th, 17th and 18th of April, 1922 under the distinguished presidency of our Editor, Babu Jagmanderlal Jaini, M.A., M.R.A.S., Bar-at-law, late Judge, High Court, Indore.

Among others the following important resolutions were passed on the occasion :—

1. Strongly protesting against Dr. Gour's misleading allegations against Jainas and Jainism.

2. Urging for Unity among the different sects of the Jaina community.

3 to 8. Asking the Jainas to take to the minimum expenditure possible on ceremonial occasions, etc.

9. Approving of Inter-marriages amongst members of all sects of the Jaina community.

10. That a strong representative special committee be formed to meet at Phagwara on the 13th and 14th May, to take such steps as may be found necessary to remove all differences among the muni mandals.

11. That this conference declares it the duty of every Jaina to encourage and support the strenous efforts of **Shriman Brother C. S. Mallinathji of Madras** and revered learned **Pandit Shriman L. Ajit Prasadji of Lucknow** in starting the *Devendra Printing and Publishing House* and *Devandra*, a Hindi newspaper, respectively and trusts that all Jainas will, in duty bound, unflinchingly support both the concerns.

12. That a committee fully representative of all sects of the Jainas be formed to safeguard and protect the political claims and interests of the Jaina community and to represent to the Government of India and the Local Governments all matters affecting the welfare of the community.

Notes and News.

Jains and Swadeshi.

The well-known Jaina Acharya, Shri Vijianand Suri's (Atma Ramji) disciple Shri Muni Valhab Vijiaji with some 10 Jain sadhus all clad in Khaddar visited Hoshiarpur on Friday, (3rd March.) They were accorded a hearty reception by thousands of Jains who mustered strong from every part of the province, from Bikaner and some other stations of India. A procession was formed which passed through the principle streets of the city. A

special feature of the procession was that the Jains and all were dressed in Khaddar.

In the afternoon, Shrimanji was presented with a welcome address on behalf of the Jains of the province. Replying to the address he made an eloquent and impressive speech in the course of which he said that the using of the mill cloth was against the dogmas of their religion as grease is used in its preparation and urged upon the immediate necessity of wearing Khaddar cloth. He further exhorted them not to use silk as also Videshi sugar.

The effect of the speech was that the Jainas unanimously passed a resolution there and then *to the effect that* (1) no other clothes but *hand woven and hand spun khaddar* should be worn in temples, while performing *puja* and saying morning and evening prayers.

(2) *Chandan* alone should be used unless pure kashmere *kesar* is available.

Shrimanji addressed the Jains the following day again and appealed to them to start a Vidyalaya on a grand scale which was responded to at once and more than 2 lacs of rupees were promised on the spot. The Vidyalaya will be free from the control of any Government University.

A Jain Muni in trouble.

A Jain Muni, named Jayvijayji who, after staying for a time in Mr. Gandhi's Satyagraha Ashram at Ahmedabad, was engaged in elucidating the implications of non-co-operation in the Broach and Kaira Districts was arrested at Matar on March 23rd. His case was heard at Kaira where after the evidence given by the Inspectors of Surat, Broach and Borsad was heard the Muni was asked to furnish bail for Rs. 1,000. On his declining to furnish bail he was sentenced to rigorous imprisonment for one year.—*The Daily Express*

Marwaris Boycott Foreign Cloth.

Presiding at the Maheswari Marwari Conference to-day Mr. Srikrishna Jain in the course of his speech said: We, as a trading community, can do a lot to further the cause of Swadeshi. Let us regard it as a sacred duty to use our own clothing. Let us never revert to the use of foreign cloth. The only effective means of checking the growing impoverishment of the country is the whole-hearted adoption by one and all of us of Swadeshi.

A resolution was moved urging Marwaris to use only Swadeshi goods and women folk to take to charka. One speaker wanted a promise from those present, that they would observe the terms of the resolution in spirit and letter and suggested to make a bonfire of foreign cloth. This was followed by scenes of disorder and confusion and the president had to explain that the resolution asked them only to give up the use of foreign cloth and to cease trading in them. It was eventually decided that those whose stock of foreign cloth had not been exhausted could postpone the observance of the resolution for some time. (A. P. I.)

Burn not Foreign Cloth.

In this connection we desire to point out that under no circumstance we would advocate the burning of the foreign cloth. We believe that it does not even come under the constructive programme advocated by the working committee of the Indian National Congress. Nor does it serve any purpose except perhaps to excite race hatred, though it must be emphasised in the same breath that the originators of this scheme in doing so, were actuated by the noblest of motives. Further, besides gaining nothing by the burning of Foreign Cloth the nation loses much materially. Aware as we are of the argument that the Foreign Cloth is considered to be a badge of sin under the existing circumstances, we cannot for a moment forget the anguish and pain which millions of our brethren suffer for want of the barest piece of cloth to hide their nudity and much less to protect themselves from heat and cold. Even the most hard-hearted Indian cannot but shed a sorrowful tear as he witnesses the several thousands of his countrymen, without homes to live in, without food to live on and without cloths to put on, lying on the wretched road sides in the unsanitary slums of the cities of India. Is it a sin to allay the sorrows of these miserable people by giving away our foreign cloth to them? Is not the burning of the cloth a mere waste of so much of useful material enough to rescue the poor from wretchedness and death? Is not the scheme to burn foreign cloth based on the narrow ground of a technical and sensational point in the broad and constructive programme laid out by the Indian National Congress? Finally is it too much for us to request our breathren to give away their Foreign Cloth to the deserving poor and earn well-merited praise instead of indulging in the wasteful burning of *Foreign Cloth.*