

The Jaina Gazette.

BEING THE MONTHLY ORGAN

OF THE

All-India Jaina Association.

Edited

BY

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THE BHARAT JAIN MAHAMANDALA THE ALL - INDIA JAINA ASSOCIATION.

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“It gave the first impulse to all progressive movements, and through its organ, the *Jaina Gazette*, is supplying motive power, and vital energy to all Jaina Movements in India.”

The objects of the Jaina Mahamandala are—

- (a) Union and progress of the Jaina community.
- (b) Propagation of Jainism.

It is therefore the religious duty of every Jaina to—

1. Join the Mandala as a member.
2. Subscribe to the *Jaina Gazette*, the only paper in the community which is edited in English and has a foreign circulation.
3. Establish a branch of the Mandala in every province, town and village.
4. Subscribe to the general funds of the Mandala.
5. Contribute to the funds of the Mandala, on ceremonial occasions in the family.

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“Believe yourself to be the Whole; regard the objects of the senses as the merest shadows or a dream; rise above the level of brute selfishness; sense attractions only go to keep your sense of life confined to the physical body, which you have to break away from. You must refuse to identify yourself with the body; you must claim the regal position which is your own by right. If you can put yourself in this attitude, even for a brief space of time, you will realise that the yogi's bliss cannot be equalled by all the pomp and pageantry and display of power of all the kings in the world.”

—*The Key of Knowledge.*

The Joys of Yoga.

THE word Yoga, commonly pronounced as “Jog” in Northern India has an austere, uninviting, awesome, and depressing significance about it from the popular point of view.

The first impression which the word ordinarily creates is the renouncement, in despair, of all worldly pleasures which one has failed to grasp, and the turning away in disgust from what has been found unachievable. The word Jogi conjures up before the common mind the image of a person who in a fit of despair, has turned his back on all that is lovely and beautiful, charming and delightful, and has prepared himself to suffer the hardships of

the life of a recluse, in a revengeful mood. A Jogi is commonly understood to be a cynic, a man-hater, a disappointed person, who will have nothing to do with a world which has not received him well and treated him fairly.

A "Jogi" is thus an object of pity and commiseration, a person unfortunate and disappointed, who under compulsion has adopted a life of austere asceticism. The practice of austerities no doubt enables the ascetic to acquire psychic powers, and trans-human capacities, to develop the latent powers of the soul, to become a clairvoyant, and to perform miracles. These super-human developments make him an object of admiration and worship. He gathers a following about him and becomes a Guru, a preceptor to lead others on the path of Spiritualism and clairvoyance.

"Yoga" in its true significance however, when properly understood, and viewed from the Jain standpoint is a blissful circumstance and a happy condition, and a "yogi" or "jogi" is a person who is satiated with all that the world can afford, who has tasted, and known, and fully realised all the desires, pleasures and greatness, which is possible of achievement in this world, and has renounced all temporalities because he has found them, as a fact, to be transient, passing shadows, of no real substance and stability, not sources of happiness but causes of misery and affliction. A Jain Sadhu renounces the world not because he can not indulge successfully in the gratification of his human desires, but because the world has nothing substantial for him and after having achieved the highest that the world can possibly offer, he advances forward to realise Real Happiness, Unmired Bliss, Unlimited Power, Infinite Knowledge, and an Eternal Existence in Beatitude. All the Jaina Tirthamkaras were Monarchs and Emperors who had conquered the globe, and acquired full temporal power and pelf. They were not disappointed failures in the struggle of the world.

A little reflection will show us that the Jain renunciation and asceticism comes on quite naturally in the evolution of the Soul, the upward progress of the Jivatma towards the realisation of its own inherent powers, the attainment of its own pristine glory of God-hood, or godhead.

Let us study the process of evolution. A baby, newly born, and possessed of or obsessed with the inclinations of Karmic attachments of previous life, has a strong desire for grasping and appropriating everything he sees or comes in contact with. See how strongly a babe clutches at things, and with what avidity he puts everything he clutches in his mouth. As yet he has no boxes, and no store-rooms, no underground cellars and no strong safes. His only method of appropriating, or making a thing his own, is that of clutching and putting it in his mouth. A babe thus would not mind clutching a hooded serpent, or a malignant scorpion, a burning flame, or a polished keen-edged lancet. He knows not their nature, or qualities, his only desire is to appropriate them. As soon as he comes to know that they are harmful, he shuns them and in many instances begins to be afraid of them. But he renounces them all the same, as things undesirable. This renunciation is the result of a true knowledge regarding the nature of those things.

As the babe grows into a child, his fondness for things increases. Look into the pockets of a child and you will find a curious collection of articles which you have thrown away as rubbish; pins, buttons, scraps of paper, shells, pieces of broken china, and odds and ends, ever varying in their assortments. Take a child to a potter's shop at the time of the Deepa-Malika and he would not be satisfied until he has a whole basketful of clay toys of every description. This very child when he grows older, would look down with superior contempt on finding his younger brother's pocket full of the odds and ends of which he himself was so very fond a few years back, and instead of a passion for clay figures he has now developed a desire for mechanical toys, which move about. He has with a growing intelligence renounced his attachments for the objects of his early childhood. When the child grows into a boy, he grows fond of books, and pastimes, cricket and foot-ball, and renounces his love for the toys of his childhood. With advancing boyhood, new ambitions rise within him, the taste for knowledge and the desire to achieve University distinctions overpower the boyish tendencies of early youth and he again renounces those boyish pleasures. The asceticisms of a Scholar's life have a charm of their own, and before the pleasures of knowledge, and the discovery of hidden truths of nature, and

the secrets of science, the hard toils of the laboratory and the continued application to work is a labour of love. It is a matter of every-day experience that in the excitement of an interesting game, we forget thirst and hunger; and sleep disappears when we are witnessing an absorbing drama or are engaged in following up the thrilling narrative of a detective story.

To a patriotic soldier on the battle field, the hard ground, and the dark and damp trench is as welcome as a soft bed in a luxurious palace. In fact in the love of his country, he renounces his ease and comfort, his hearth and home, and joyfully courts the hardships and dangers of the field. Fired with the desire to achieve victory he renounces the voluptuous strains of a piano, and welcomes the roars of cannon instead. Death loses all its dread, when he looks at the glittering Roll of Honour spread out before him.

What wonder then that those who have realised the true reality of things, should renounce all the seeming pleasures of the world, should prefer the hard bed of earth to a royal couch, should face all the inclemencies of the elements to measure their own strength, and should be lost in the contemplation of the self, oblivious of all outer happenings and steeped deep in the "Joys of Yoga" which find a culmination in the everlasting Bliss of Nirvana.

Ajit Prasada.

Jaina Physics.*

BY

Prof. A. Chakravarti M. A., L. T.

WE have referred to the contribution to Indian Wisdom by the Warriors. By their plain living and high thinking they led to the emancipation of human intellect from the thralldom of barren ritualism. While the priest-craft was engaged in devising sacrifice after sacrifice their minds were dominated by a passionate desire for solving the riddle of the Universe and to understand the nature of the Eternal One behind the world of appearance. This dominant phase of monism centres round the court of Janaka. But there must have been other schools of new

Kshatriya thought. This group of thinkers could not compromise with the traditional thought of the Vedic period. They show a strong bias towards Dualism and Pluralism. They represent the liberal tendency in the new thought itself. Whenever they encountered a conflict between their ideals and the Vedas they did not hesitate to repudiate the authority of the latter. To this left wing of the pioneers of thought we owe the Systems of philosophy such as the Sankhya, the Jaina and the Buddhistic schools. It is worthy of notice here, by the way, "that the greatest intellectual performances or rather almost all the performances of significance for mankind in India have been achieved by men of the warrior caste."*

The Sankhya system presupposes two kinds of existences, Physical and Spiritual, Prakriti and Purusha—rather an infinite number of Purushas. Salvation according to Sankhya consists in the differentiation between the two, matter and spirit. The individual Purusha secures emancipation by recognising its own intrinsic qualities as being distinct from the *Prakritic* transformations which go to constitute the cosmic evolution. Not only the genuine physical changes but also the psychological facts such as will, desire and intellect are credited to Prakriti while the Purushas remain passive spectators of the whole drama, having nothing to do with moral responsibility.

Evidently following the same dualistic tendencies but differing in the last point of moral responsibility the Jainas and the Buddhists worked out their respective systems with a deep religious colour. The Buddhists seem to have overshot their mark. Equipped with the logic of *Kshanikavada* they reduced the whole world of reality, physical and spiritual, to mere concatenation of sense-qualities having only a momentary existence—a result independently reached after several centuries by Hume. Neither this sensational nihilism of Sakhya Muni nor the monistic interpretation is favoured by the Jainas. They steer clear of the two extremes. They accept the Purushas of the Sankhyas; but in their hands these Purushas cease to be passive spectators. They are active architects of their own freedom bearing all the while full moral responsibility for conduct. The Prakriti is also similarly elaborately

reconstructed. It is made more definite. It is denied many of its psychological implications. It is identified with Matter in modern scientific sense and it is also given an atomic constitution. It appears under a new name—*Pudgala*. The term *pudgala* means matter. The Physical object which has the several sense qualities and which occupies space is also called *Murta* and *Rupa*, object. In speaking about *Pudgala* or matter the Jainas thinkers clearly analyse the qualities apprehended by sense perception. The qualities of touch, taste, smell, colour, and sound are generally associated with *Pudgala*.

But the Physical bodies that are apprehended by sense perception are constituted by atoms or *Paramanus*. It is this atomic structure of the Universe that is the interesting part of Jain Physics. * The *Paramanu* or atom is defined quite in terms of modern physics. Though modern physics revolutionised the concept of Atom still it has not completely annihilated it. No doubt an atom is a cluster of electrons as complex perhaps as the solar system itself. But the discovery of radio-activity has not interfered with the laws of Physics and Chemistry based upon atomic conception. The only change that modern Physics has introduced is that Atom is no more simple and basic but complex and perhaps secondary. In spite of this complex nature it does maintain its individuality. No modern physicist will deny that it is the fundamental foundation of the structure of the physical Universe. It is such an atom or *Paramanu* that is the basis of Physical structure.

This *Paramanu* cannot undergo any change. It is neither created nor can be destroyed. It is the permanent basis of the Physical Universe. The several kinds of Physical objects are all constituted by the same class of primordial atom. The *Paramanu* cannot be an object of sense perception. It is in itself transcending the sense experience and as such it is practically *Amurta* though it is the basic constituent of all *Murta*, objects.

This primary atom or the material point has an intrinsic attraction to similar atoms. Thus molecular aggregates are formed by the combination of atoms. These molecular aggregates

* This doctrine of atomic structure is also prominent in the Nyaya and Viseshika schools.

are called *Skandas*.* These skandas are again of infinite variety; you may have a molecule constituted by two atoms or three and so on up to infinite number of atoms. Thus every perceivable object is a skanda and even the whole physical universe is sometimes spoken of as *Maha skanla* or the Great aggregate. The physical objects being aggregates of atoms or *skandas* their changes are entirely due to atomic disintegration or aggregation.

The Conception of Motion.

Having accepted the reality of physical objects the Jainas naturally accepted the possibility of real motion.

Motion has always been an unintelligible perplexity to the Idealist. Both in the East and the West Idealistic thinkers have fought shy of this by taking refuge in the conception of *Maya* or appearance. It is in the western System of thought that the conception figures prominent. Zeno trying to defend the unchangeable adamantine Absolute of Parmenides introduced four invincible arguments against the reality of motion. These arguments were accepted as invincible for several centuries. They figure in some form or other in Kantian antinomies and Hegelian dialectic. Even Bradley draws upon Zeno's wisdom in his attempt to condemn the realities of concrete world to the limbo of appearances. As Mr. B. Russell points out the arguments are no more irrefutable in the light of modern Mathematics. Hence Realism need not approach the problem with any misgivings. Reality of motion has thus obtained a standing ground in the field of modern philosophy.

What is more important than this is the part played by this concept in Science. For Science the world of reality is a system of energies. This dynamic conception of Science has given a new dignity to the concept of motion. In spite of the unwarranted caution exhibited by Physicists like E. Mach and Karl Pearson modern Physics has once again emphasised the importance and the reality of motion in understanding the mystery of Nature. Always looked upon with suspicion by idealistic metaphysics the doctrine of Reality of motion has been welcomed by Realistic and scientific systems of thought.

* This term also occurs in Buddhistic philosophy but with a different meaning.

But in order to accept the reality of motion of Physical objects the reality of space must be postulated. Thus motion in Jaina doctrine is intimately associated with space and two other Categories with peculiar nomenclature, of *Dharma* and *Adharma*. We shall examine the Jaina account of these three Categories.

Reality of space is also a crucial doctrine to determine whether metaphysics is idealistic or realistic. Curiously the non-Jaina Indian systems of thought do not pay any prominent attention to the problem of space. In fact the most influential Indian system of Philosophy, the Vedanta uses the term *Akasa* indifferently to denote space and ether. It is the latter meaning that is more prominent. It is to the credit of the Ancient Jaina thinkers that they took a bold attempt to attack the problem and that with very great success. This fact is perhaps due to their special knowledge of Mathematics. An adequate solution of the problem of space and time is intimately connected with Mathematical Philosophy. It is modern Mathematics that has successfully reclaimed once again space and time from the destructive dialectic of the idealistic metaphysics. Space is indispensable to Science and Realistic metaphysics. The wonders of modern science are all associated with the reality of Space and what is contained therein. Hence to "the Indian Realism" space cannot but be real. *Akasa* is infinite extension. It accomodates all other real existences. On account of this accomodating function it has a portion which is filled with the other real objects. This portion is called *Lokakasa* the world-space because it is co-extensive with the world or *Loka*. Beyond that there is the infinite empty space which is *Suddha Ananta Akasa*.

The interesting fact about this conception of space is the doctrine that space also is constituted by simple elements known as *Akâsânu* or spacial point. This *Akasanu* is to space what *Pudgala Paramanu* is to matter. And each *Akasanu* is related to each *Pudgalanu*. To borrow a convenient modern expression the class of space points and the class of material points are "similar having one to one relation."

The Jaina thinkers elaborately describe the nature of space carefully distinguishing it from matter. It is devoid of the several Physical qualities and as such it is mere extension. It should not be confounded with extended objects.

Matter and space do not exhaust the Physical conception. The Jaina thinker pertinently asks the question why the atoms should be kept together constituting the world or Maha Skanda? Why should they not get dissipated throughout Anantakasa or infinite space? Then there would be no world. The very fact that the structure of the world is permanent, that the world is a cosmos and not a chaos implies the existence of another principle which guarantees the permanency of the world's structure and the world form. This principle has the function of binding the flying atoms to the world's centre. Its function then is distinctly inhibitive to arrest the flying atom. This Physical principle is called *Adharma* or rest. But if *Adharma* alone were to function in the Universe, there would be absolute rest and universal cosmic paralysis; hence the necessity of a counteracting force called *Dharma*. The function of this is to guarantee free movement for the objects that move of their own accord or otherwise. This principle of *Dharma* or motion then is merely to relieve the universal inhibition that would otherwise result.

These two principles, *Dharma* and *Adharma*, of motion and rest are described in terms that are applicable to the modern conception of ether. Both *Dharma* and *Adharma* pervade through space up to the world limit. They are absolutely non-Physical in nature and non-atomic and non-discrete in structure. The qualities of *Pudgala* are not found there-in. Nor have they the structure of space which is constituted by space points. These two physical principles are perfectly simple. Therefore they may be spoken of as one or as many. They are spacial, and yet are non-spacial. They are *Amurta* and *Arupa*. They are neither light nor heavy. They are not objects of sense perception. Their existence is inferred only through their function. [REDACTED] the characteristics of these two principles which are distinctly peculiar to Jaina Physics.

The movement of Physical objects and of organic beings is due entirely to other causal agency. Organic beings are capable of spontaneous movement and Physical objects move because of impact received from other Physical moving objects. Movement of these things should not be causally traced to the agency of *Dharma*. Similarly when the moving objects come to rest, rest should

not be interpreted as the result of the agency of Adharma. Dharma and Adharma are devoid of any kind of direct causal potency. Their function is purely external and indirect. Their neutrality is so much emphasised by the Jaina thinkers that there could be no mistake about their meaning. These are in short the necessary physical postulates without positing which the structure and form of physical Universe will be quite unintelligible.

The Movement.



“ Though we have a separate Conference for each of the Jain sects and though we are reaping much benefit from them; yet this is like the activity of separate members of a human body ; and therefore it is very necessary that the different members should co-operate and strengthen the whole system. In the course of time, true knowledge suffered much and the Religion preached by Sri Witaraga has been broken into several pieces ; and these have come to look upon each other as foreign. But the spirit of Jainism was one, is one, and will remain one. All these differences have arisen after the Nirwan of the last Tirthanker Bhagwan Sri Mahavir Swami. In the time of this great Sage even the birds lived in peace and mutual affection, then what to say of men ? And I don't see anything which will make our living on the same footing impossible even in these days. But these differences are not such as would make us abandon and envy each other. To look on others kindly and even sympathetically is the spirit which our religion imbibes in us ; so I do not see why we should not unite in our social and public weal—we who are the followers of Panch Parmeshti. When our caste, our creed, our gotra, our body, our habitation, our country, our diet, our manner of living above all our preceptor is one, there is nothing which should destroy our unity in common measures of public weal.”*

—Dhadha.

THE [redacted] has stopped. The Peace Treaty has been signed. Progress is the watch-word everywhere. Every Nation is striving to make itself efficient self-sufficing and organised. “Progress”, “Freedom”, “National Prestige”, “Self-Determination”, “Imperial Interests”. These are some of the terms we hear everywhere, in trams and trains, in parks and public places. These are the terms that we find printed in bold types in newspapers and magazines and on market walls and public halls.

* In his presidential address at the Jain conference at Surat in 1908.

These form the subjects of discussion in great mass meetings and protest meetings besides forming a part of the current literature of India. And, all this, why? Because, India also has a nation, because India is a country nay a continent. Because India consists of castes and communities who have played no insignificant part in the history of the world and especially in the history of Aryavārtha (I say Aryavārtha, since India of the modern days is only a part of Aryavārtha which extended to nearly a third of Asia). When India therefore moves on to progress and freedom every community that goes to form the Indian Nation should also march on with it. It needs no mention then, that Jainism also, which is an "important minority" of the nation should lose no opportunity for coping with the situation. In one word, progress should be the watchword of the Jains along with the rest of the world.

Some of the highly orthodox Jains despair of any success or progress in their community in this Avasarpini kala and their faith in this belief is so strong that they even go to the extent of discouraging spirited young men if ever they attempt to diffuse the light of Jaina Dharma. But the same people cannot deny the fact mentioned in their own Sastras that Jainism will be the only religion surviving all other faiths to the very end of this Avasarpini era of time. But how is this to happen? By discouragement! By despondency! Surely not. But only by genuine work. "Genuine work" says the sage Carlyle "What thou workest faithfully, that is eternal". The facilities for such work are not wanting. For the Jains are one of the rich sects of our nation, possessing as they do half the mercantile wealth of India in their hands. They have also earned a reputation for knowledge and tactfulness in all the several offices and professions which they hold all over India. Their loyalty to Great Britain has been proved beyond dispute. And the feeling of patriotism is not extinct in them. Further, they are the descendants of a race which had produced in times past a galaxy of mighty Kings and Emperors, wise Ministers and Councillors, Valiant Chiefs and Commanders, learned Poets and Philosophers, celebrated Physicians and Doctors, great Grammarians and Lexicographers and gifted Astronomers and Mathematicians, besides a host of commercialists and Multi-millionaires.

Above all the Jains have been holding from times immemorial a faith which has been and is to be the solace of millions of devoted souls all over the Universe. And yet they fail to avail themselves of the great opportunities which lie before them, for making the message of Jainism known all over the world. Their hoary past is richly great. And their present position is not incapable of perfection or progress. The only thing necessary is that they should at once take up the question of the propagation of Jainism in right earnest and they may be sure that if once the divine message of Lord Mahavira reaches the distant parts of this Globe, then there is an end to all the sin and strife and sickness and sorrow which so much haunt the world now-a-days.

In Shakespeare's words,

“Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.”

The lack of faith in their great religion on the part of the Jains and their short-sighted conception that Jainism is an antiquated and impracticable system of faith have caused the message of Lord Vira to be exclusively hidden by an orthodox minority. It is only recently that great men like Dr. Jacobi, Leo Tolstoy, Messrs. Warren and Gordon and many more came to know of this religion and they were all greatly impressed with the truth and greatness of this faith of the far East. Dr. Jacobi studied Jainism for over 50 years before he was completely convinced of the truth of the Jain Philosophy. Tolstoy laboured for about the same period in his search after truth and peace of mind until at last he found the principles of Jainism quite acceptable to him and also leading him to the desired goal. Likewise Messrs. Warren and Gordon did labour in search after truth and found it in Jainism. But all are not Jacobies and Tolstoys and would not have the patience to undergo the same hardships as they did for the cause of truth. And hence the divine message of Jainism should be made to wring in the ears of all people, men and women, Jains and non-Jains, young and old, literate and illiterate, prince and peasant, and lovers of war and makers of peace. Then surely all the woeful wickedness and sin and sorrow of this world will vanish like mist before the Sun. And once more the sweet nymphs of

Health, Wealth and Wisdom will be playing at the fountain heads of Peace, Plenty and Perfection.

For with the poet,

“I hold it as a changeless law,
from which no soul can sway or swerve
We have that in us which will draw
Whatever we need or most deserve.”

Why not we begin this happy mission at once? Symptoms of success are not wanting and the world has begun to accept the principles of Jainism gradually. For instance the many modern humanitarian leagues all over the world prove the charm of the Ahimsa theory. And all the discoveries of Science* and Truth go only to repeat an old tale written in our sacred books some thousands of years ago. The doctrine of transmigration startling to modern minds was established and thoroughly accepted by all the people of Lord Mahavira's time, “that period when Jerusalem was being taken by Nebuchadnezzar, when Ninevah was falling to the Medes and Marseilles was founded by the Phoceans.” This doctrine was prevalent even some thousands and thousands of years before Lord Mahavira's time. As the world advances more and more in Science and scientific history Jainism will be recognised and accepted greater and greater. Further more, the philosophy of the Jains has far excelled that of Plato or Kant, their poetry, that of Shakespear or Milton, and their epics those of Dante or Homer.

In point of age, almost all other creeds are youthful compared with this venerable and sacred religion, which has in it the eternity of a Universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom.

In the words of Mr. J. L. Jaini, M. A. Bar-at-law who is one of the acknowledged leaders of our community,

“I desire briefly to apply the above observations and the lessons that they teach to the present needs of the Jainas. Men are ignorant and weak, and despite all efforts, will remain so as long as the imagination of man can presume to calculate

•• * The Discovery of Dr. Bose that plants have life, was known to the Jains, some thousands of years before the birth of Christ. And hence the theory of Ahimsa extending to plants and trees also.

the course of future events. A perfect humanity is the noblest ideal that the greatest souls like those of Sri Mahavira, Christ, Gautama Buddha and others conceived. But the ideal was not realised by any of these. All these great benefactors of humanity left the world much better morally and spiritually than they found it; but none of these saw all his schemes realised if perfecting mankind was a part of them. Their work, therefore, is not lost. It has lived through many centuries and is living still. Indeed the Jaina teachers in a fit of frank pessimism predicted that Dharma was on the decline and that this Avasarpini era was to see it in the deepest hollow of the waves of time ! This is discouraging. But still some how we take courage and make our little attempts to hold fast to the light that we believe to lead to truth and to happiness. In fact a belief in the possibility of improving the Jainas, is a postulate for the public or private workers of our community. When a people is to rise, it always begins by being agitated. Its members take interest in their common concerns. There is a wide-spread feeling that we must rise, we must better ourselves. There is also a cry here and there indicating the mode in which this betterment can be achieved. To a certain extent all these symptoms are developing among the Jainas. It is superfluous to cite our social and religious Institutions, our newspapers, our meetings and anniversaries etc. etc. as evidences of this. But these symptoms are not identical with ORGANISATION. This latter is of the greatest importance. By it we mean certain institutions which are efficient and recognised by the mass of our people and manned by the pick of our old and youngmen."

J. G. Vol. IV. 12. p. 39.

The propagation of Jainism can be done in some of the practicable ways given below :—

(i) By starting well-organised associations and conferences to voice forth the united opinion of the Jaina public and to discuss, religious, political, social and educational matters.

(ii) By starting periodicals and magazines as the authoritative organs of the above mentioned associations and thereby educate the Jains in the right principles of Religion, Politics and Education.

(iii) By publishing the sacred books of the Jains with translations and commentaries and thereby afford non-Jains excellent opportunity for learning this religion without any difficulty.

(iv) By establishing schools and colleges in which the Jaina scripture will be taught compulsorily; and also by prescribing Jaina books philosophical, ethical, and poetical, as text-books in the several universities of India. A central Jaina college which may form the nucleus of a Jain University in future is an absolute

necessity at present and such an undertaking as this is not an impossible one for such a wealthy community as ours.

(v) By starting Volunteer associations all over India, in which all young men and retired gentlemen willing to work for the cause of Jainism may enlist themselves as volunteers and start with the preaching of Ahimsa and Truth. There ought to be a Volunteer Association in every big centre of the Jains and they should be educated in the principles of our faith and they should also be acquainted with the uses of modern sabhas and schools and papers and publications. They should be able to talk to their people in their own vernaculars in an eloquent and convincing manner. Every presidency should have a provincial association which will be in direct connection with the All India Jaina Volunteers Association which may be established in any of the big centres of the Jains in Northern India. By such a net-work of Volunteer Associations a resolution passed on an important subject by the All-India association can be communicated to the people, educated or otherwise, very easily. The provincial associations also should publish leaflets (and if possible magazines) from time to time in their own vernaculars to enable them to know what the rest of India thinks about a certain religious or political problem. Such volunteers besides educating others in the right principles of Religion, Education etc, etc. will be of immense help to the Jaina public in times of festivals, Rath Jattras, conferences and anniversaries. Such volunteers can help the cause of Jainism by asking Jains and non-Jains to become subscribers to the Jaina Gazette and to buy the publications of the Central Jaina Publishing House, Arrah and Jaina Literature society, London.

Such a net-work of Associations can advance the cause of Jainism a great deal since it has besides other fostering advantages the command over vitality or vigour and wisdom. The young men may learn a great deal from and may be guided by the mature wisdom of their older brethren and the old people will be greatly aided in their work by the spirited young men. Then only our leaders can achieve the ideal of a perfect humanity on Earth.

There are various other ways of making the message of Jainism known all over the world. But to start with, the above

mentioned steps can be taken without any considerable delay. It is only then that the world will recognise once more the fundamental principles of Jainism in their true light.

There are some people who say that Jainism is not a practicable faith and that its theory of Ahimsa is inconsistent with human progress and national welfare. To such people I can only repeat the reply which Mr. R. W. Trine * gives to a man who said of his neighbour that he could find no good in him. Mr. Trine says "No, you are mistaken. The defect is in you, that you are short-sighted and cannot see properly. If you only take care to look deep into him you will see the Almighty God Himself." So also if any man finds Jainism or the theory of Ahimsa defective, the fault, then, is in his own vision that he is unable to perceive things in their true light.

In conclusion the success or failure of Jainism in future as a true and ancient religion will depend greatly on the Jains who are the custodians of the ancient Shastras and Angas in which is imbibed the message of Lord Mahavira and His three and twenty predecessors. This is no time to sit still when all other nations and communities are marching on to progress and perfection. The whole world is in convulsion now and nobody knows what will be the issue in Religion, Politics or Commerce. Therefore it is that we should lose no time in getting ourselves organised to effect any reform or resolution that may be calculated to further the interests of Jainism. If we persist in being ignorantly idle we shall have no reason to complain when we may be brushed aside by more active and clever people in their enthusiastic march to their aspired goal. Let there be no delay. If ever delay is dangerous it is more so here. In every thing "Today" should be our motto. For we know not when tomorrow will come. The immensity of the task before us is as great as the gravity of the situation. The following words of a great surgeon and physician of world-wide fame addressed to his associates may well form a fitting conclusion to this brief essay:—"There is no time for lingering no time for skepticism or doubt or hesitation. He who lingers is lost—for the entire race is enlisted in the Movement."

Shanti!

Shanti!!

Shanti!!!

M. K.

* In his "In Tune with the Infinite."

The Jains and the Tamil Literature.

(Continued from page 13 of July Issue)

LIKE the five great Kavyas mentioned before, there are five minor ones, namely Chulamani, Yasodhara Kavya, Udayana Kumara Kavya, Nagakumara Kavya and Neelakesi. The order of precedence among these books is not known.

1. Of these, Chulamani is the biggest. It is resplendent with poetic beauties and noble sentiments. The style of the poem is charming and the words used are said to be "invincible." The Ancient Tamil Scholars, when they read the Kavya, spoke of its author, not knowing his name, as "the unconquerable in words." Ever since that time the work is said to have been written by "Tholamoli Thevar" (the unconquerable in words). The book contains 2131 stanzas in 12 chapters, and it narrates the history of "Thripprishta Vasudeva" one of the nine Vasudevas of the Jaina Purana, and his enemy Ayakriva Prathivasudeva. This story is taken from Gunabhadracharya's *Uttara Purana*. The date of the composition of this epic is not definitely known. But in his Introduction to his edition of Chulamani Mr. C. V. Thamodharam Pillai, a renowned Tamil Scholar, holds that Chulamani is at least 1500 years old.

2. Yasodhara Kavya by an unknown Jain Author in 320 verses of four cantos is the story of the Puranic king Yasodhara. This story explains the working of good and bad Karmas and also illustrates the principle that a person who injures any living being is doomed to suffer from the torments of hell and from undesirable incarnations as animals, birds and reptiles.

3. Udhayana Kumara Kavya, the story of Udayana, King of Vatsa Desa, by an unknown Jain Author, in six cantos a work which is now being published.

4. Naga Kumara Kavya a small and interesting Kavya yet in manuscript form.

5. Neelakesi by an unknown Jain Author. The book consists of ten Cantos and treats about the truths of Jainism. This book has got a good commentary by Sri Samayadivakara Vamana Muni.

Didactic Poems.

1. Thirukkural which is veritably a Tamil Classic is the immortal work of a Jain Acharya who owing to his great repute is likely to be claimed by the Hindus as belonging to them, but may yet be proved to have been a Jain by incontrovertible evidences. The book treats of virtue, wealth and love in 133 chapters containing 10 couplets in each. This is so cosmopolitan in its nature that it is approvingly quoted by great writers following diverse faiths and has been translated into more than four European Languages. It belongs to a period not later than the Second Century A. D.

2. Naladiyar is an anthology containing 400 quartrains in 40 chapters. It treats about the transcient nature of wealth worldly fame, personal beauty and youthfulness and also of the importance and permanent nature of Virtue, Truth and of the qualities of Saintliness.

The story of the production of this work is as follows:—Two thousand years ago about 8000 Jain *munies* (Saints) being troubled by a dire famine in the North, migrated to the Southern parts of India and reached the Pandya Country, where they were given a hearty welcome by Ugra Peruvali, the Pandya king. Being a lover of the company of learned men, the king treated the munies with kindness and respect. After some months, the sadhus came to know that their country in the north was relieved of the famine, and was again in a good condition. So they desired to return home and asked Ugra Peruvali to let them go. The king, who was sorry to lose their company, did not like their idea of leaving his kingdom and requested them to live in his country under his protection. This, the munies did not like. Fearing to ask the king permission a second time, one early morning the munies left the palace each of them leaving under his seat a chit of palm leaf with a stanza written on it. When the king heard that the munies had gone away, he came to the hall where they used to sit and on removing their seats he found the palm-leaf bits. The king in a fit of anger, ordered his men to throw these bits into

the River *Vaigai*. They obeyed the king's mandate, and lo! about 400 of these bits swam against the current and reached the bank where the men with great wonder picked them up, and went to the king and told him about the curious incident. The king was astonished and he repented for his hasty order to throw such noble relics away. As a mark of his respect to the Sadhus he put the stanzas together and made a book on 'Morals' calling it. *Naladiyar* since each stanza was composed of "Naladi" "நாலடி" or four lines. Later on Padmanar a Tamil scholar wrote a commentary and classified the stanzas into 40 chapters.

(3) *Palamoli Nanuru*. (Four hundred proverbs). This is a book comprising 400 stanzas written by a Jain King who ruled over, *Munrurai*, a part of the *Pandya* country. It has got an old commentary written by a Jain. A proper estimate of the work can be formed by reading the following extracts from Mr. T. Chelvakesavaroya Mudaliar's "Prefatory Note" to his edition of "*Palamoli Nanuru*."

"The book is so called because every stanza has a *palamoli* (proverb) tacked to it at the end. The proverbs are found altered here and there so as to suit the metre."

Though some of the proverbs lost currency in the course of time, most of them continue to this day. Proverbs are found occasionally used in other books of the series, and also in later works. But there is not to be found any other work in the ancient or the medieval classics in which proverbs are used so predominantly. This is the most characteristic feature of this work.

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The four hundred proverbs used in this work were current in the time of the Last Academy at *Madura*. They are said to be 'ancient proverbs' in the author's preface. This work must, therefore, prove a valuable record for the antiquary interested in the ancient civilization of the *Tamils*.

In almost every stanza the author addresses a king (perhaps the then *Pandiyan*) or some lady in the third line. The first two lines generally contain what the author wants to inculcate. The last line is a proverb. The analogy between the subject matter and the proverb in many stanzas is remarkable, and in some instances ingenious; though occasionally it is obscure as the usage

of some of the proverbs is not now understood. In some stanzas the proverbs serve as similes; in others the truth of the proverb is illustrated by some classical allusion.

"Though classical usages find a place here and there, the diction in this work is not so happy as in *Naladi* and *Kural*. The style is pointed—characterized by distinctness of meaning and pithiness of expression. The author is more a scholar than a poet. What charm there is in the book is afforded by the proverbs which rivet the attention of the reader to what is said in every stanza."

"The author, though a Jain, is not of the orthodox; in some stanzas where he refers to religious truth he appears to be free from all prejudice."

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"Like the others of the series, this work treats of *purushârtham* (objects suitable for a man.) The work, as it is found in the manuscripts, is only a collection of notes from life, some of which are very valuable and practical hints and suggestions not found even in *Nâladi* and *Kural*."

4. Thinaimalai consisting of 150 stanzas written by Kanime-dhaviar treats about the 5 inward things.

5. Siru-pancha - mulam of 98 stanzas by Kariyasan. Each stanza speaks about 5 things and hence the word *pancha*.

6. Yeladi by Kanimedhaviar contains 80 stanzas and each stanza gives 6 precepts.

All these six books were approved by the Last Academy at Madura, and were included among the celebrated Eighteen *Kilkanakku* or Minor Books.

7. Aranerichcharam by Munaippadiyar is a book consisting of 222 stanzas treating about Jain Religion and Morals.

The Jains and the Reconstruction of India.

INDIA is in a stage of transition. The process of reconstruction which has followed the destruction of the Great War is not confined to Europe. The echo of it is felt in the remote corners of Manchuria and Korea. India being an integral part of the British Empire must inevitably undergo, the transformation that is felt by the Empire as a whole. She has already gained a place among the nations of the world. Her status in future will be on a par

with the self-governing dominions, Australia and Canada. A new hope, a new aspiration is implanted in the heart of India. She is already experiencing the birth travail of a new nation. Muhamedans and Hindus, Sikhs and Christians are vying with each other to rise to the occasion. They take time by the forelock. They have got efficient organisations, social and political, through which they express their will. It is this active participation in national life through organised bodies that secures their individuality. Thus while everybody is up and doing the only sect that seems to be slumbering is that of the Jains.

What will be the result of this lethargy? What will be the place of the Jains in the Reconstruction of India? Have they any chance of survival or are they destined to be assimilated into the body of the wider social organism? If they thus lose their individuality, will it be a gain or a loss to India? These are some of the questions that naturally suggest to one who devotes any thought over the problem. For several centuries the Jains have been holding an important place in the national life of India. From the very early days of Indian History they have been serving as an antidote to and corrective of many of the Brahmanical doctrines pertaining to Religion and morals. Without much exaggeration it may be said that the sweet simplicity of Brahmin's life at present is mainly due to Jaina influence, for in the Vedic period Brahmins had a special partiality for meat and drink. This practice they retained even down to the mediaeval period of Indian History as is very well evidenced by many of the Samskrit dramas for example, Bhavabuti's *Uttara Rama Charita*. Having had its origin from opposition to Vedic sacrifice, Jainism has been more than Bhuddhism, the means of instilling into the minds of the people, the truths of the unity of the organic world and the sanctity of life in general. Not a little of the valuable possession of India in the form of Literature and Philosophy, Culture and Civilisation, is due to the contribution of the Jains. The Jains in Ancient India were more conscious of their mission in life and duty to mankind. They worked their way to the courts of kings; they secured all the available resources of the land and used them for the elevation of their mother country. Their activities were not confined to the courts of kings; they carried learning and the consequent peace and happiness to the humblest huts of the land.

From the prince to the peasant everybody was appealed to by the Jaina teachers. Through their powerful religio-social organisation by their monastic order they were able to achieve all this. Unlike the Bhuddists who had not the genius to understand the heart of India and thus brought on exile on themselves, the Jains understood the true genius of the nation. It is because of this inner secret that it exists as an independent religious sect in spite of the many destructive upheavals of Hindu revivalism.

The contemplation of past glories will offer no solution for the present problem. The question that immediately concerns us is as to the political integrity of the present day Jains. When we think of this and of the supremacy of the people concerned we cannot but be pessimistic. No doubt there are a number of wealthy merchant - princes among the Jains but there is absolutely no organisation. They do not have any means of expressing their corporate will. They seem to be politically dumb-struck. This absolute lack of self-confidence and self-assertion is highly deplorable. The powers that be, have already recognised the special rights of the Mohammedans, Christians and Sikhs. "Ask and it shall be given; knock and it shall be opened," is a saying evidently unknown to the Jains. A talent kept without exercise must ultimately degenerate and die. There is the danger of political blindness for the Jains in future. During these years of intense national activity the only voice that is not heard is that from the Jains. Nobody knows what they think at all. Can we not then rouse them from their political slumber? Can we not ask them to girdle up their loins and be ready for the pilgrimage of progress. Yes! It is never too late to mend. You have wealth; you have brains and you have also men among you to work for your welfare and yet you have not shaken the effects of your slumber.

When we preach the preservation of Jaina integrity and the principle of self-determination we ought not be misunderstood. We don't ask to forget the higher call of the nation but this much we emphasise that the future Indian Nation will be the richer for maintaining the integrity of the minor religious communities. Hence it is not inconsistent with our national policy to insist on the special rights and privileges for the Jains. As Lord Acton was fond of emphasising, the real worth of the nation is to be measured by the amount of freedom that is enjoyed by

minority. We can therefore without offending our Hindu brethren, work for our own political salvation. Wake up therefore and work, ye Jains, lest you lose the race.

Torturing Animals in Schools and Colleges.

The New York Anti-Vivisection Society, 456, Fourth Ave, New York City, has published a leaflet, *Physiology in Our Public Schools* By Albert Leffingwell, M. D., from which I quote the following words:—

“Our lecturer was stopping a few days in Redwood, New York, in April, 1912, and was informed that one of the lady teachers in the public School was in the habit of vivisectioning frogs, when teaching physiology. He interviewed her on the subject, and she admitted clipping the heads off live frogs with a pair of scissors, to show how convulsively the poor animals would jerk their limbs. Just such an experiment, a student informs us, is daily performed in the medical school of Columbia University, New York. The teacher thought she had as much right to perform cruelty as a student may have in a medical college.”

Millions of God's dumb, helpless creatures are tortured horribly in the name of Medical Education.

Many students thus trained in *heartlessness* may be torturing helpless human beings also.

“That which amuses me most,” says a student, “is the rabbits that cry like infants when one excites the pneumogastric nerve,” and the charming young man imitated the plaintive cry of the tortured rabbit, adding, “I would like to have some women and infants to vivisection.” (*Vide the leaflet mentioned above.*)

A prayer. I pray that the world's medical humanitarians may kindly try to prohibit vivisection in schools and colleges, to arrange to teach pupils by means of coloured charts and manikins, and to thereby earn a multitude of blessings.

Appeal to the Reader. Dear Reader, please give this appeal to some medical humanitarian, and please read the literature of the British Union for the Abolition of Vivisection, 32, Charing Cross, London, S. W.

Divine Warning. “Surely your blood of your lives will I require. At the hand of every beast will I require it.”—*Vegetarianism* by Mrs. Mary Goodwin, published by the Vegetarian Society, 257, Deansgate, Manchester, England.

LABHSHANKAR LAXMIDAS.

Notes and News.

Our Deepavali Number.

Our next Issue called the special Deepavali Number will contain a good deal of substantial matter. Excellent philosophical and historical essays will appear and "wheeler's" contribution will also be given. We hope that the number will be in the hands of our subscribers within the first week of November.

The Late Baba Dulichand.

In the death of Baba Dulichand, the Jain community has lost a real saint. Born on the 1st day of the bright half of the month of Chaitra in the Vikrama year 1867, he was, exactly of the age of 109 years, 4 months and 8 days when he died.

Commonly known as Jaipurwala, a man of Jaipur (State,) where he spent by far the greater part of his life, Baba Dulichand was a native of Phaltan, in the Deccan of India. He left home at the early age of 9 years, adopted the vow of celibacy, and devoted himself to the service of Jain Literature. He acquired an exceptional mastery in the art of calligraphy, and spent his whole life in transcribing books. His library at Jaipur is the finest collection of the Sacred Manuscripts of the Jainas, well-arranged and well preserved.

He never formally entered the Sacred order of Jaina Brahmcharies; and did not adopt their outer garbs. His life was, austere simple. He never made a show of his austerities, and did not care for public attention and applause, a weakness alas so very common at present, to those who belong to the Holy Orders. He worked calmly and quietly. He officiated at consecration ceremonies, but never made it a trade, as is done by some of the most highly respected Jain Pandits of the times.

Having actually lived the life of a real Shravaka of the highest order, a Kshullaka, of the 10th degree, he died as such, without any belongings, or mental anxieties. He retained all his physical faculties upto the very last breath, and clean dry straws formed his bedding and covering. He lived and died a true Jaina Saint. His body was burnt in sandal wood, which cost over Rs 500/- and the funeral procession, at Agra, was in its sublime grandeur, such as became the Jain community of that historic city.

To preserve the Sacred collection of manuscripts at Jaipur, and to derive due benefit therefrom, is now the duty of the Jaina community and we are anxious to know how that Sacred trust is discharged by those who happen to be in the happy and responsible position of administering it.