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The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as Sallekhana.

—Sri Samantabhadracharya.

Sallekhna is not Suicide.

THERE is a common misconception that the Jain doctrine of Sallekhna or Samadhi-Marana is a form of suicide.

Suicide is a sin as heinous according to the Jain religion as any of the five great sins. The act of killing one's own body is as sinful as the act of putting an end to the physical activities of any other body. The attempt to commit suicide is a crime punishable under law. From a spiritual point of view, it is an act of cowardice. People who applaud the falling of Brutus on his own sword, and say that what Cato did and Addison approved, cannot be wrong, may call it a matter of great moral courage, or the exercise of a supreme force of will, to voluntarily submit to the agonies of death and to the annihilation of one's own physical existence, but they are sadly mistaken. Real courage, real strength and the real mastery of will consists in enduring and overcoming suffering of all sorts and of every description, and not in the act of flying away from suffering.

Sallekhna is a calm and heroic struggle with death, it is the attainment of an unruffled and supreme equilibrium of

mind under the most distressing, the most disturbing, and the most dispiriting of all circumstances. The hero who goes out to meet Death, armed with the thoughts of peace, and the knowledge of realities, never for one moment entertains a desire to die, a wish to get rid of the pangs of deaths or a sense of impatience of physical suffering. He is convinced, he knows, that his physical body must perish as the result of causes beyond his control, and his energies are centred in saving his spirit, his Jiva, the living Essence, from contamination with the frantic struggles of the physical frame. This state of Samadhi is a condition of exquisite self-concentration, when he has almost separated his spirit, the real self, from the body, its physical covering.

Sallekhna is observed at a stage when there is not the least probability of the surviving of the body from the fatal effect of forces acting upon it, and the question of suicide does not arise at all. It is an act of self-discipline, well considered and well regulated. If death supervenes, it comes on in due course. It is not invited. It is not welcomed as a deliverer from pain and misery, and as an usherer into a better state of things. The self-immolation of a Hindu widow on the funeral pyre of her husband, burying oneself in the freezing snows of the Himalayas, getting beheaded by a revolving disk at Kashi, seeking a grave in the sacred waters of the Ganges, or being crushed to death under the heavy wheels of the Car of Jagannath are forms of suicide resorted to under mistaken religious beliefs. The Jain renunciation of the body is, however, a peaceful separation of the spirit from the body, when one is convinced that death is inevitable. The vows taken are limited in duration, and are terminable in case life is saved after the fixed duration. It means a happy death, and a happy life thereafter.*

AJIT PRASADA.

* Jaina Gazette for 1917 pages 220 and 221.

The Doctrine of Abhavya.

THE idea of Abhavya, as conceived and propounded by Jain Acharyas is not the same as is conveyed by the words consigned to eternal perdition. One who is a Bhavya can under no possible circumstances become an Abhavya. From a metaphysical point of view, the doctrine of abhavya, is a statement of fact, but has little importance from a practical standpoint. None but a Kevalin, one who has reached the stage of Omniscience, can distinguish an Abhavya from a Bhavya Jiva, and one would hardly find a concrete instance of an Abhavya Jiva in the whole of Jain literature. No one need entertain the slightest doubt as to his being a Bhavya Jiva. Every one may well believe that he is the master of his own destiny, can work out his own future, and attain the highest heaven attainable, and ultimate Salvation. There is no despair for any, and unbounded hope, and limitless field of action for all. Strive, and redeem yourself. This is the message of Jainism to all mankind

AJIT PRASADA.

Lala Lajpatrai on Jainism.

LALA Lajpatraiiji has made some remarks while dealing on Jainism in his History of India, part I, just published in Urdu and Hindi, which are considered to be quite objectionable by all the three sects of the community concerned. Some of them are as follows :

1. The Jains say that Sri Parshwanatha was the founder of their religion.
2. After some years Lord Mahavira founded a new sect.
3. Jains openly deny the existence of God.
4. Jainism has been one of the causes of the political degradation of India.

5. In the eyes of some it is cowardice to be a Jaina.

6. The treatment accorded by the Jains towards the humanity is very severe and cruel, etc., etc.

Before taking any substantial step the Jainas of different places have passed resolutions, in which they gave vent to their sentiments re. the book without making any attack on the personality of Lalaji, for whom they have so much respect and affection in their hearts.

In reply to this Lalaji has published in the *Bande Mataram* of Lahore dated 14th October 1923, his letter to Lala Tekchand Jaini of Jandiala Guru for the information of all concerned, in which he says as follows :—

No. 1. (He is silent).

2. This assertion is not my own. Nearly all the authentic Historians of the world say so. Therefore from Historical point of view I take it to be correct. Like you the Buddhists say that their religion is in existence for ever. Yet Sakya Muni Gautama is believed to be the founder of this religion.

3. If I receive a contradiction I shall be glad to publish it in the footnote. But it should be clearly stated if that is the common belief or of one particular sect.

4. I have framed this opinion after full consideration and I am not prepared to make any alteration in this respect unless I be supplied some more sound arguments in your defence.

5. The sentence referred to run; thus :—“The chief moral principle of the Jains is non-injury (ahimsa) but they have given it so much importance that in the eyes of some it is cowardice to be a Jaina. But learned Jainas do not take it to be a sin to fight in religious battles.”

It is clear that the above is adhered to by a few persons only and therefore is of little importance. My view re : the Jaina monks is clear from the following words :—

“Jaina monks are more righteous, more renunciating and more disinterested when compared with the monks of all other religions.”

6. I would be glad to delete this sentence as I don't think it proper that the whole community should be taken to task for the wrongs of a few. This sentence was written by mistake but the sense which can be derived from it was not at all before me.

My object was that the Jainas have so far gone re; this principle of non-injury (ahimsa) that they have ignored the rights of humanity while defending those of other inferior creatures."

In the end he has suggested to the community concerned to publish pamphlets in contradiction to his remarks rather than to pass resolutions against the author as this action is quite undesirable, and is quite unbecoming of such a reliable community.

Therefore I would like to invite the attention of the learned among the community to devote their full energies to this task before them and would hasten to prepare a Jaina History to defend their cause against the attacks of the Non-Jains made from time to time.

B. M. MAUDGALA.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

THE FIFTH CHAPTER.

Sutra, 1.

A thing, possessing many aspects viz., the general, the particular etc. is its object.

Commentary.

The nature and the number of the Pramana have been described and its object is indicated here. What is the object of the Pramana? A thing. What is the thing? A thing is possessed of many aspects. It is both general and particular; both existent and

non-existent; and so on. The object of the Pramana is the thing as a unitary whole *i.e.*, not the thing in its general aspect only, nor in its peculiarity only, nor in its aspects of generality and particularity, taken separately.

The philosophers of the 'Yauga' school, however, object to the above Jaina conception of a thing. According to them, generality permeates all the things of the class while particularity is attached to an individual particular. The generality, Cow-hood, is all permeating while Sabala, Saballya, Bahullya etc. are the individual particular cows. How, then, is the identification of generality with particularity possible? "Generality and particularity are absolutely different from each other; because they are opposite qualities; those that are so, are so, as for instance, Fire and Water; these two are so; hence they are so. Hence, a thing *e.g.*, a pitcher cannot be at once general and particular." This is the Yauga contention.

To this view, the Jaina answer is as follows;—You talk of the universal permeating all; now, what does it mean? Does it mean that the universal permeates all the individuals of the class? Or, does it mean that it permeates all the things of the universe? The first position is not maintainable. For, in that case, the universal must be said to be present at the place of a calf's birth otherwise the universal permeation of all the individuals of the class would be impossible. Now, the individual is born there but how is the universal present there? Is it born with the individual itself or does it come from another individual? The first view is not admissible as the universal has been admitted to be eternal. In the case of the second position, does it come leaving the former individual or without leaving it? In the case of the first alternative the former individual would be bereft of its universal or class-essence. In the case of the second alternative, does the universal come, accompanied by the former individual (*i.e.*, accompanied by the peculiar characteristics of the former individual) or, does it come in part only? If the first position were maintainable, 'Sabaleya' (a particular calf) may appear as 'Bahuleya' (a different calf). In the second case, the objection is that a class-essence becomes a thing made up of

parts ; and if it be a thing made up of parts, it becomes non-eternal like a particular individual. Now, if you say, ' things have wonderful power ; as a weapon, consecrated by *Mantras* etc. does away with the disease in the bowels but not the bowels ; so, in this case, the class-essence has such a power that it, without moving from its former *locus*, exists in an object which originates from its causes (subsequently) ; it may be said that such would have been possible, if the class-essence were known to be indissolubly unified with the individuality (*i.e.*, of the former *locus*). But that is not the case for that is the point at issue here (*i.e.*, whether class-essence can be indissolubly unified with individuality). Again, if the class-essence were indissolubly unified with individuality of one thing only, then certainly, it cannot go into the individuals, existing in different places and times. If, however, an individual can be sufficiently explained by referring to its individuality only (for, the class-essence does not really enter into it), then, what is the use of that class-essence ? Hence the position that the class-essence permeates the individuals of the class is not satisfactory.

Nor, is the position maintainable that the Universal permeates all the things of the Universe. For, in that case it becomes manifest that the class-essence is perceptible even though the individuals of a class do not exist. If you say that in the absence of the individuals the class-essence is imperceptible because it remains in an implicit state, we may say that the individuals also remain in an implicit state and may not be talked of as actually absent or non-existent. If you contend that when individuals are not perceived, it is to be understood that they are absent, on the ground that facts proving their existence are wanting,——we may argue that when class-essence is not perceived, it is to be understood that the class-essence instead of remaining in an implicit condition is actually absent, on the ground that facts proving its existence are wanting. Again, you must admit that when the class-essence becomes manifest or explicit in an individual, the whole nature of it becomes manifest ; otherwise, the class-essence instead of being one would be of different and many sorts viz., explicit and implicit etc. So, when that individual be-

comes absent, we must say that the class-essence also is absent. The individual is called absent or non-existent on the ground that it is no longer perceived; similarly, when the class-essence is no longer perceived, it must be held to be non-existent. And then, it is not correct to talk of the class-essence becoming explicit in (literally, 'by') the individual. The class-essence is of one, self same form,—how, then, can it become explicit at onetime and implicit, at another? And then, we may ask: Does the individual do anything concerning the class-essence when it makes it explicit or does it do nothing? If you say that the individual does something concerning the class-essence, we ask, what is it? If the answer is that the action of the individual consists in making the knowledge of the class-essence possible, the question is,—Is the action different from the fact of making the cognition of the class-essence possible or is it the same as that? If you say that the activity of the individual has nothing to do with the generation of the knowledge of class-essence, then, of course, you cannot speak of the individual's making the class-essence explicit. If, on the contrary, you contend that the activity of the individual is the same as the generation of the knowledge of the class-essence, then the position comes to this that the individual generates the class-essence and that the class-essence is necessarily non-eternal. If the contention is that what is generated is simply the knowledge of the class-essence, then you must admit that the class-essence exists by itself when its knowledge arises. But observation would not support your position. Lastly, if you hold that the individual does nothing concerning the class-essence when the former makes the latter explicit,—well, we may contend that an individual of a different class altogether might as well express the class-essence in that case. Hence, when the class-essence is not perceived, you cannot say that it is not perceived because it is in an implicit state; you must admit that the class-essence is non-existent then. And hence you cannot say that the class-essence pervades all the things of the universe (for, in that case, how can it be non-existent at times?)

• The Jaina theory is that the Generality or class-essence is

not separate from Particularity or Individual Peculiarity. A thing is said to be different from another thing on account of 'disparity'; a thing, again, is said to be similar to another thing on account of 'generality.' Generality is thus immanent in or identical with the particular nature of a thing. You cannot say that Generality cannot be Generality if it is identified with Individuality. The Form of a thing, although particular, is nevertheless general in as much as it has the quality of being a quality. It may be contended,—If Generality is Particularity itself, how is it that when an Individual thing is observed, it is not then and there determined to be similar to another? For Generality which makes things appear as similar to each other is perceived in the perception of the thing in its Individuality. The answer is given by the Jainas in the form of a counter-question: How is it that when an Individual thing is perceived it is not then and there determined to be different from another? For Individuality which distinguishes a thing from another is perceived in the perception of the thing. The fact is that the determination of Similarity as well as that of Disparity are both dependent on the perception of a thing other than the one under observation. It is thus that Generality in a thing cannot be isolated from its Individuality i.e., its peculiar characteristics. The peculiar characteristics also cannot be said to be opposed to generality. If Generality is held to be something which pervades all the things of a class, then, of course, the peculiar characteristics become opposed to generality; for the peculiar characteristics of one individual cannot be said to be possessed by another. But there would be no opposition, if, as the Jainas maintain, the Generality and the Peculiar Characteristics exist as unseparated aspects of one and the many. Generality, as it is not different from the Peculiar Characteristics, may be looked upon as many; while the Peculiar Characteristics, not being different from generality, may be regarded as one. Generality is rigidly one, when viewed from the standpoint of the Samgraha-Naya (i.e., the Collective Standpoint) only. From the standpoint of the Pramāṇa, however, it is different in each of the individuals which form a class by virtue of it. It is thus that Generality and Individuality are not qualities, opposed to each other. You cannot say that Generality and Particularity

are absolutely different from each other because they are in some sense *i.e.* in some way) opposed to each other. For if you say that Generality and Particularity are opposed to each other only in some sense or only in some way, then, you cannot urge that they are absolutely different from each other. If you say that Water and Fire are opposed to each other in some sense, you thereby imply that they are not absolutely different from each other. In other words, you mean that although Water as Water is different from Fire as Fire, they are similar in as much as both of them are substances. Similarly, if you say that Generality and Particularity are opposed to each other only in some sense, you thereby admit that they are not absolutely different from each other.

It is thus that a thing *e.g.*, a pitcher has its nature composed of generality and particularity.

Sutra 2.

Because it is perceived to have a nature similar to that of some things (*i.e.*, things of the same class) and a nature peculiar to itself ; and because it is capable of producing effects by the modification of its nature which consists in its persistence through the giving up of its old form and the putting on, of a new.

Commentary.

A thing has been said to have at once a general aspect and an aspect peculiar to itself. This is shown in two ways :—1. A being, a cow, for instance, is found to have some characteristics peculiar to itself on account of which it is individualised as Sabala, or Syamala etc.; while it has in common with the other cows, a nature which accounts for its being called a cow. This general nature is called Tiryak-Samanya. This proves that a thing or being has at once a peculiar nature and a general nature, called the Tiryak-Samanya or class-essence. 2. While a thing is constantly undergoing modification and mutation, it is found to have Urdhata-Samanya or substantial identity which persists through its varied modifications and mutations. This also shows that a thing has at once a peculiar nature and a general nature, called the Urdhata-Samanya. It is thus that experience shows

that a thing, —the object of our knowledge, —has many aspects viz., that it has at once a general nature and an individual nature and that it is at once existent and non-existent and so on.

(To be continued.)

A Camera or A Gun.

HOW much fun is there if you answer from deep down in your heart, how much real satisfaction is there, in taking the life that God gave as His best gift, and that once taken, no power can give back ?

There is nothing more beautiful in outdoor life than a bird a wing in the clear sky or swaying back and forth on a twig, telling the world how happy he is, and how good life is. He is telling us confidentially, how hard he has worked, with the help of his mate, to get that nest just right, and now he has to work hard feed a number of wide, always-open bills but that he doesn't care, for they are such wonderfully bright, sweet babies, and he will tell the world they are.

How much better to study the little fellows at close range, noting their form, their colouring, their ways that seem so human sometimes, than to cut short their lives, brief at best, with a careless shot !

There is so much more "fun" in studying the tiny creatures, if you will once try that, and there is such a fund of knowledge stored up in such a study !

This morning I stood watching a flock of birds eagerly picking up crumbs I had thrown to them. There was a crowd of chattering chickadees, and just as they had settled to the business of satisfying keen appetites, down among them hopped a redbird, like a big, crimson blossom. He did not seem hungry, but strutted back and forth, as if to show them what a really beautiful bird he was, then, as if catching my desire to see him more plainly, he hopped to the porch just in front of the window, strutting back and forth again, as if to call forth my admiration. And I did admire him, exclaiming

softly, "Oh, you beauty, you beauty!" Then, as if satisfied, away he flew. Could I have taken that little life then? No sooner than I could have robbed a human friend of life.

Do you know that without the busy little fellows to check bugs, beetles, and other harmful insects, there would be no grain crops for the farmer and for us?

Several years ago the farmers of a western state, believing the birds were destroying their crops, set out to exterminate them which they did gleefully, no doubt. But, as in many other cases, their laughter was turned to sighing, for the insect pests then had their way, and the crops, year after year, fell a prey to their insatiate appetites. Then what do you think the wise farmers did? Why, just wrote Washington to please, please send them some birds, and be quick about it, or there would be no more crops in that state.

Did you ever note the intelligence of birds? It is wonderful, beyond understanding.

And yet these wonderful little children of the Great Father are shot, maimed, killed, and just for fun! Their tiny bodies are left on the ground without one backward glance, perhaps; little ones left in the nest to die from torture of hunger, and all for fun!

When next you go hunting, and go for fun, leave that destructive gun at home, and take a camera instead, or a note-book and pencil for taking notes on the wonderful things you will see, if you keep your eyes open.

(Reprinted from an article given by FLORENCE JONES HADLEY in "*Our Dumb Animals*" of Boston.)

BHAGAT RAM,

Secretary,

Animals' Friend Society,
Ferozepore Cantt. (Punjab).

Topics from Periodicals.

1. Self-Realization.

MEN are always in danger of becoming the victims of their own phrases, and it is a duty to examine with special care the meaning of common catchwords. At the present time much is heard of such terms as self-realization, self-expression, and self-development. Directly such terms as these are examined it is found to be difficult to fix their precise meaning, and not frequently it would appear that they serve to disguise a moral conception of life that is of extremely doubtful value.

A thoughtful modern writer declares, not without reason, that by the use of the term self-realisation a man may commit himself to mere self-contradictory nonsense. It is impossible to secure the full activity of all our capacities, because some of them must needs be restrained or sacrificed for the sake of others. No true self-realization can be attained without self-sacrifice which is exactly what is denied by those who insist always on the right of self-development. The duty of every one to make the best use of his powers need not be denied, but there is no ground for supposing that this can be secured by the unrestrained activity of every part of his nature. Not only must the lower be sacrificed to the higher, but the claims of society must limit the activities even of much of the highest significance for the individual. Self-realization, therefore, cannot justify the claims to give the rein to every desire, nor does it excuse a disregard of the demands of society. Plainly there are limits to the rights of the self.

Rights and duties cannot properly be dissociated. Man is a social being, and he has obligations to his fellow-men not less important than his claim to be himself. He must learn how to correlate these moral duties to self and others before he can arrive at the true functions of his manhood. No true life is ever achieved by constant thought of oneself. This only leads to eccentricity to selfishness, or to self-conceit, ending in a poverty of character which

weakens life and robs it of some of its highest qualities. It is not to be denied that the duty of self sacrifice has sometimes been so over-emphasized that it has been regarded as an end in itself, a view which is both irrational and immoral, but without self-sacrifice of some kind men can never hope to attain the highest moral power of which they are capable. Self-realization cannot be attained without self-sacrifice.

All this, when plainly stated, may be accepted as self-evidently true, but many still claim their liberty to the freest expression of themselves. "Why should I not allow myself the fullest experience of which I am capable, and give the rein to what are the natural functions of my manhood? They are obviously intended for use; why should I hesitate to allow them full freedom of action? Repression is unnatural, it robs men of the right of enjoyment, it limits the exercise of gifts which no one can dispute add a zest to life." There would be more force in such pleas if all our faculties had the same moral value, or if they enabled us in equal degree to make our contribution to the common wellbeing. It is a matter of experience, however, that the unrestrained exercise of our lower faculties may not only destroy our higher faculties, but also inflict the gravest injury on others whose self has equal rights with our own. In all balanced movement there must somewhere be limitation or restraint.

But even the most thoughtful self-discipline cannot alone secure our fullest manhood. Something more than obedience to rules is required for our true development, for this, too, may express mere self-regard, which is at bottom selfishness, though it be never so refined. The truth is that we never "find" ourselves until we lose ourselves in something or some one higher or nobler than ourselves and the community in which we live. The Master announced this fact, and offered a motive to give it full force in our lives by His ever-memorable challenge:—"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

Christ no more sanctions self-sacrifice for its own sake than does the most eager exponent of ethical hedonism. It is to be "for My sake." Undoubtedly this demand excites our criticism. That

is inevitable, and it is welcomed. But our criticism must be made in good faith which is another way of saying that he who frames it must make an earnest endeavour to test the validity of the claim he questions by a frank trial of the way in which it works. For this purpose his endeavour must be not only to act as Christ acted in the world, but to identify himself with the aims and motives which controlled the Master's life. He will talk neither of self-realization nor of self-sacrifice. He will give himself to loyal service to goodness and truth, to find his powers attain their highest functions while his usefulness to the community will be immensely increased in range and energy. He will acquire the true harmony of his faculties of spirit, soul and body, so that with character disciplined he reaches his fullest powers graced by a beauty and joy which is his manhood's crown.

In this self-realization, which is the true development of moral character we may not shirk the common burdens of life. Sometimes a man may be justified in leaving the arena of the world, but for most of us our duty is to face the contest and never flinch from it, though we must bear the marks of the struggle to the end and leave the fruits of our victory for the enjoyment of others. We may lose much that we would keep, but we gain more than full compensation in the attainment of that higher manhood which comes to those who have done their duty in scorn of pleasure and have won the satisfaction of loyalty to the highest. The worth of character is not to be judged by variety of experience but by fidelity to truth and duty.—“The Times.”

2. A New Life Theory.

Man does not stem from the apes! He is simply an “electro-chemical mechanism”—like a petrol engine—and his ancestors, if you please, are nothing but an atom of hydrogen and a negative charge of electricity!

If this astounding theory had been advanced by a crank—or by an unknown dabbler in science—it would scarcely cause a passing laugh.

But it comes instead from Dr. George W. Crile, the great

surgeon, whose international fame includes membership of the Royal Society, the Royal Academy of Medicine of Belgium, and fifty other scientific societies scattered all over the world.

Nothing has made such a sensation in the scientific and religious worlds since the publication of Darwin's.

Dr. Crile's theory, simply stated "Origin of Species" and a world wide controversy is bound to result in that the origin of all life forms was an atom of nitrogen combined with a negative electron, one of the particles which are the cause of all electrical phenomena.

"Life," declared Dr. Crile, "is a flame burning in water." Phrased more simply still, what he meant was that life began as a fleck of gas, set on fire by an electrical spark.

Dr. Crile threw on the screen twenty-four drawings and diagrams to illustrate his argument—first, the spark, the hydrogen, then the spark with the negative electron, the source of an energy which, he held, did not come from heat or light or gravitation.

"Now," said the famous expert to his astonished colleagues, as he showed them a red and yellow splash on the screen, "the living process begins at the point where this potential power is developed and when there is an intervening membrane which has electrical conductivity."

The membrane was clear as he pictured it, but learned professors caught their breaths when he said that the membrane which separated the chemical flame from the electric force was one ten-millionth of a centimeter in thickness.

Thus did man, he argued, who is now a composition of trillions of these first gas atoms, begin his career through the vastness of time.

He described how, according to his view, this first spark, gradually developed into the amoeba, or living cell (the stage at which inorganic chemistry becomes organic), then into the starfish, the insect, the electric fish, the salamander, the lung fish, until at last through evolution, man appeared.

• Dr. Crile does not deny the theory of animal evolution as it is taught in practically all modern universities and schools, that evolu-

tion begins at the bottom with a living cell and goes up through the stages of fish, reptiles, birds, and apes to man. Dr. Crile simply goes a step behind the living cell and declares that it first came from the electric spark and the drop of hydrogen and that, hence, the life that has resulted is electro-chemical in its nature.

"Both man and the animals," he said "are electro-chemical mechanisms, constructed on the pattern of the constituent cells, each cell being in itself a tiny electro-chemical mechanism."

That is man is a collection of countless millions of chemical flames, working out their evolution still further in connection with surrounding electrical forces.

Dr. Crile claims that the theory explains many of the physical phenomena of life, and says :

"Following that theory, the positive pole is the brain; the negative pole is the liver, the connecting wires are the nerves; the salts in solution are the electrolytic fluid in which the body is immersed.

A simplification of such a theory can never be absolutely accurate, but you can imagine, picturesquely, your body as an old-fashioned "wet battery"—a glass jar with a salt fluid, sulphuric acid in solution—and in this jar two poles, one of copper and one of zinc.

Now by Dr. Crile's theory, your skin is the jar. The fluid is your blood and the water in your body—both salt. The two poles, instead of being a piece copper and a piece of zinc, are your brain and your liver.

It must be repeated that such simplification cannot be absolutely accurate. His theory is much more complicated. But this comparison gives you a fair general idea of it. Dr. Crile continues :

"The function of the liver is of foremost importance in this hypothesis, and the effects of that organ on the brain, whether in sickness or health, are at once apparent.

"The theory explains the interference with digestion by the strong emotions—pain, for example. It explains the effects of fear and faith, and the failure in the health of man or animal under the stress of chronic fear or anger or other strong emotion.

"It also explains the essential function of sleep as the period

during which the difference in potential in the batteries which drive the organism is restored after being decreased by the activities of the day."

In other words, while you are sleeping you are recharging the battery, which is your whole body.

While Dr. Crile's theory, formally announced in its entirety, came as a great shock to the world, it has really been developed by him very slowly over a period of many years.

Just how this theory can be fitted into the idea that man has will-power, and a soul, and perhaps immortality, will prove an added interesting chapter in the long-drawn-out so-called "warfare of science and religion."

However, this new theory of Dr. Crile does not necessarily discredit either the teachings of evolution on the one hand or of revealed religion on the other. It simply goes, right or wrong, another step further back towards the process of creation.

Many learned preachers and many learned scientists deny that there is any real conflict between science and religion. The point is this: Modern science teaches that man, like all other animals, gradually evolved, through millions of years, from lower forms of life, beginning with the amoeba, or simplest cell-like form of life, graduating up through fish, reptiles, mammals, anthropoid apes, to flower at last in mankind.

This, according to science, was the long, slow "method" of creation. But as to what the power was behind it, what started and governed and directed this long process, science is as absolutely ignorant as a savage, and frankly says, "We do not know." On that final question, it leaves the answer to metaphysics or religion.

The point from the religious point of view is that it would be just as easy for a divine power to "breathe the breath of life" into a drop of water and a spark as it would be to do the same with a handful of earth.—"*Popular Science Siftings*."

3. Decay of European Civilisation.

In an article contributed to the August number of "Current History", Mr. William Dudley Faulke gives ten reasons why the stage that European civilization has reached at the present day is

the exact analogue of the state in Roman history that has been chosen by Gibbon as the starting-point of the great "decline and fall." Mr. Faulke begins his indictment of Western institutions in the following significant words :—

"It may seem incredible, in view of the immense material progress, made by our world during the last generation that we should even suspect a decline. But many of our new discoveries have brought evils far greater than the benefits conferred. The submarine is manifestly injurious.* * * * * That there are new conveniences and luxuries does not mean that the world is improving, any more than the construction of the Great Baths of Caracalla or Diocletian meant that the Roman Empire was becoming greater and better. Real progress or decline depends upon human character, and in this the evidences of degeneration are many and palpable."

The ten reasons by which Mr. Faulke proves the decline of Western civilization are :—(1) "The ties of the family have been dangerously relaxed"; in fact, the family as an institution is rapidly disintegrating; (2) There is "lack of discipline in the education of the young"; what is required is "the power of the pupil to control his will even against his desire, the power of doing disagreeable things cheerfully"; (3) "the human stock itself is deteriorating by uncontrolled sex selection in marriage"; owing to a combination of social and economic factors, "civilization is cultivating a race of incapables"; (4) "the drift of population is from the country to the city" with the result that a large majority of the people live in cities, and "the sturdiness and independence of a preponderating rural life are gone"; (5) vast wealth has accumulated in the hands of a few people and the supreme achievement of Western democracy is that there are "fortunes that could buy kingdoms, fortunes that have bought legislatures, sometimes directly, sometimes by vast campaign contributions, or by inculcating the fear of panics and bad times, or by combinations of one interest with another to raise tariffs, or secure franchises and favourable legislation"; (6) "a good regime of lawlessness has spread over the country", has been accompanied by an upward spurt of the criminality curve; (7) there is a widespread "decline in religious faith" which is reacting prejudicially on

various aspects of social life ; (8) there is a significant "relapse into intolerance" and "those whose political views are unpalatable are persecuted by public opinion, and worst of all, the attacks made upon the foreign-born and Negro and upon the followers of certain religious beliefs, as Jews and Catholics, by such organizations as the Ku Klux Klan (which has spread with amazing rapidity) indicate a melancholy deterioration in our deals of justice and fair play," (9) "the apathy which prevails in regard to public measures" is of sinister omen and cuts at the very root of what are known as "free institutions ; and (10) "the vastly increased burden of taxation" and "the levies made for unnecessary public improvements are direct violations of the very theory of proprietary rights on which the security and stability of society rest.—" *The Servant.*"

4. The Earth's Four Moons.

Astronomical research in America is reported to have discovered that four moons are now revolving round the earth. Some twenty years ago a German astronomer claimed to have demonstrated by mathematics the existence of a second moon attendant on the earth three times more distant and only one-eightieth as big as the one we all know. Certain erratic movements of the old moon have puzzled astronomers for centuries, but the German Mathematician asserted that this second moon was the source of disturbance and fully accounted for the apparent failure of the Newton laws.

A few years later Professor Stone Wiggins, a Canadian produced a third moon to account for a particularly cold snap at time. He said this moon came exceptionally near the earth, and its temporary proximity induced atmospheric phenomena favourable to a severe winter.

Judging from the details available of the newest moon discovered in America it is quite distinct from the other two, and adds a fourth moon to the earth's satellites. Unfortunately all these new moons seem to be so small that, at present at any rate, it is quite impossible to obtain optical evidence of their existence even through the biggest telescopes. They all depend on abstruse Mathematical calculations.—*To-day.*

The Casket of Gems.

(Continued from page 245).

Guna Vratas.

வரைபதிசை பத்தும் வாழு மளவு
புரைவின் நிசைவிரத மென.

82. Determining the bounds of space in the ten directions, for the rest of one's life, is called the faultless *Diḡ vrata*.

ஆறு மலையுங் கடலு மடலியுங்
கூறுப வெல்ல யதற்கு.

83. Rivers, mountains, seas and forests are selected as the limits (for the observance) of that (vow).

எல்லப் புறத்தமைந்த பாவமீண் டாமையின்
சொல்லுப மாவத மென்று.

84. Since the sins beyond the determined limits do not affect the observer of the vow, his vow is regarded as a great vow (a *Mahavrata*.)

சிறியகொலை பொய் களவொடு காமம்
பொருளைத் துறத்தலோ டைந்து.

85. Renouncing killing of even small lives (one-sensed beings), falsehood, theft, lust and attachment to properties are the five vows.

கொலைமுதலா வைந்தனையு முற்றத் துறத்தல்
தலையாய மாவத மாம்.

86. Complete abstinence from the commission of the five sins, killing etc., constitutes the *maha vratas* of great ascetics.

இடம்பெருக்க லெல்லமறத்தல் கீழ்மே லோ
டுடனிறுத்தல் பக்க மிறப்பு.

87. Extending the field of one's activity, forgetting the boundaries fixed, transcending the limits of space upwards, downwards or in other directions—these are the five transgressions of the *diḡ vrata*.

எல்லையகத்தும் பயனல மீண்டொழுகல்
நல்லனத்ததண்டவதம்

88. Refraining from wanton purposeless activity, (likely to cause injury to others), within the limits [fixed for one's activity], is called *Anarthadanda vrata*.

ஐந்தனத்த தண்ட விரத முரையுள்ளிச்
சிந்திக்கச் செய்வன் தெரிந்து.

89. He (the observer of the vow) should think over the five *Anarthadanda vras* regularly.

ஆர்வமொடு செற்றத்தை யார்க்கும் நினைப்புக
உஷுறு தீச்சிந்தை யாம்.

90. Entertaining in one's heart excessive attachment or hatred for another is injurious meditation.

சேடாள் விலைகொளல் கூறுதல் கூட்டுதல்
பாபோப தேச மெனல்.

91. Narrating accounts having reference to acts of cruelty to lower forms of life, trading in live-stock is to be known as *papa upadesa* (evil lesson.)

பயமின் மரங்குறைத்த லோடகமுத லென்ப
பயமில் பமாத்மெனல்.

92. Acts done without any purpose, like striking down plants, digging the ground etc., are called *pramadas*.

தீக்கருவி நஞ்சு கயிறு தடிநார்க
ளீத்தல் கொலைகொடுத்த லாம்.

93. The giving of the harmful weapons, poison, ropes, sticks, and the like is called *himsadana* or the gift of injury.

மோகத்தை யீன்று தவமழிக்குஞ் சொற்கேட்டல்
பாவச் சுருதி யெனல்.

94. Listening to words which create sex-passion and destroy penance is sinful *Sruti*.

நகையே நினைப்பு மொழியின்மை கூறின்
மிகைநினைவு நோக்கார் செயல்
ஐந்தனத்த தண்ட விரதக் கிறப்பிவை
முந்துணர்ந்து காக்க முறை.

95, 96. Indulging in lewd speech, assuming ridiculous attitudes with the body, prattling away in a senseless manner, excessively desiring to surround oneself with the objects of sensual pleasure and becoming engrossed in the activity of mind, speech and body, in an aimless way—these are the five transgressions of the vow of *anarthadanda* which one should first understand and avoid.

போகோப போக பரிமாண மென றுரைப்பர்
வாயிற் புலங்கள் வரைந்து.

97. Putting limitation on the choice of the objects of senses is called *bhogopabhoga parimano vrata*.

துய்த்துக் கழிப்பன போக முப்போகந்
துய்ப்பாம் பெயர்த்து மெனல்.

98. Things which are enjoyed only once are called *bhoga* and those which are enjoyed more than once are *upabhoga*.

(To be continued.)

NOTES AND NEWS.

The Jains of the Madras Presidency submitted a memorial to

The Jains and the H. E. the Governor requesting him to provide Legislatures. for Jain representation in the Council by nominating one or two members of their community. We are glad to note that the memorial was favourably considered and a seat has been granted to the Jains. We are also glad that Mr. Raghu-chandra Ballal, a big landlord of S. Kanara is nominated to occupy the seat. We offer our hearty congratulations to Mr. Ballal and hope that he will be a true representative of the Jains in the Council and will ardently work for the betterment of his community.

We are given to understand that the Jains of this Province have requested H. E. the Governor and H. E. the Viceroy and Governor-General by wire and otherwise to nominate one Jain member to the Assembly. We wish them success this time also. In asking for a seat in the Assembly the Jains do not ask for any extraordinary favour. The following facts justify the claims of the Jains for representation in the legislatures local and central.

1. The Jains form an *important and indigenous community* who are the exponents of a high culture and civilisation dating from the 8th. century B. C. according to the modern historical research and understanding.

2. They are a *distinct and separate community* with their own Religion, Philosophy and Ethics widely different from those of the Hindus.

3. They are a *backward minority*.

4. They are the *descendants of a race which produced eminent rulers, kings and emperors*. Even a superficial survey of the history of India will reveal to us at once a number of Jaina Kings and Emperors. Srenika Bimbisara the first monarch about whom anything substantial is known—who was the real founder of the Magadhan Imperial power, Udayana the builder of the city of Pataliputra, Chandra Gupta the first Indian Emperor, Kumarapala, the King of Gujrat, and Amoghavarsha the famous Rashtrakuta King were all Jains. These are only a few of the many illustrious names that contributed to the culture, civilisation and glory of India.

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The discussions held in the All-India Congress Committee, the Special Session of the Congress at Delhi, speeches in the open Congress, and the resolutions passed in September last abundantly show that the last Session of the Congress was a special one in many ways.

The Congress assembled under extremely distressing and depressing circumstances, but concluded its sittings with hope, mutual co-operation, and a determination by all parties for united action for working out the Constructive Programme laid down by Mahatma Gandhi as the condition precedent for attainment of Swaraj.

The earnest, frank, and reasonable attitude adopted by the representatives of the Jamiat-ul-ulema, and of the Kadiani School, on one side, and by the leaders of the Shuddhi, and Hindu Samgathan movements, on the other, helped to the solution of the hopelessly tangled problems, and enabled the President of the

Special Congress to move the resolutions of the concluding sitting of the Congress from the Chair.

The Presidential address was remarkable for its vigorous, straightforward, bold, and learned treatment of the questions of the time. When dealing with the Victory of Ghazi Mustafa Kamal Pasha, Maulana Abdul Kalam Azad said "I am certain that if outside Turkey any person deserves first to be congratulated on the Turkish Victory then it is that great Generalissimo of India—Mahatma Gandhi. Mahatma Gandhi raised his voice in support of the Turkish cause when even within Turkey no cry of national protest whatever had been heard." "In the bazaars of Cairo, there is on every tongue the cry "God grant thee Victory, O, Gandhi." With reference to the Council controversy, he unhesitatingly asserted that the difference was really not of principle. Freedom was the goal, and non-violent non-co-operation the principle of both parties. The difference was as to one of the items of the programme, and it was regrettable that the two parties divided over that minor difference. If they had remained united after the Gaya Congress, none of the present difficulties could have survived. The Hindu-Muslim Committee adopted his suggestion that India wanted neither a Hindu nor a Muslim Samgathan, but one and one Samgathan alone—that is the Indian National Congress, and the National Pact of India.

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Mr. Adishwarlal Jain, Hony. Secretary writes :—

Five scholarships have been awarded by the Girdhari Lal

The G. P. J. E. Piyare Lal Jain Educational Fund this year to Fund, Delhi.

the following students. 1. Jaghdishawar Dass Jain (Saharanpore) IV year B. Sc. class Central Hindu College, Benares; 2. Murari Lal Jain (Jallendhar) III Year Class, Sanatam Dharam College, Lahore; 3. Mai Dayal (Sonepat) III Year Hindu College, Delhi; 4. Janki Dass (Delhi) I Year Class, Hindu College, Delhi. 5. Jagadhar Mall (Rohtak) I Year Hindu College, Delhi. With effect from the 1st October 1923.

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Mr. D. P. Mehta writes from Bombay :— Wardha City was very active during the first half of October owing to the several gatherings

of different Jain Sects. The Berar Central Provincial Jain Union, the Saitwal Jain Conference, the Jain Boarding Anniversary etc. The Union was founded as a result of the laudable efforts of Seth Chiranjilal Badjate and it consisted of enthusiastic members of the

Jain Activities at various Jain Sects, their aim being to encourage Wardha.

age unity, education, social reform and liberal thoughts among the Jains of Berar and Central Provinces, by means of regular gatherings and propaganda. The sessions were presided over by Seth Jasrajii Mohota of Dhamongaon. The first of the resolutions passed by this conference was to congratulate those young Jains who by their patriotic act of courting Jail in the service of the Motherland had set an example to the slumbering and generally apathetic Jain Community. Odly enough such national heroes of whom any community would feel proud are ex-communicated by the Jains of certain places in C. P. who consider them to be polluted by a visit to the Jail.

Another Conference held at Wardha by the untiring efforts of Mr. Jadavrao Shrivane, was the All-India Saitwal (Digamber) Jain Conference presided over by Seth Vadilal Motilal Shah of Bombay, whose presence, advice, speeches and magnificent donations in all the various activities at Wardha created an exceptional enthusiasm. He succeeded not only in passing important resolutions but also in persuading the orthodox leaders to arrange for a dinner in honour of those who visited the Jail and also in bringing about a complete harmony between the two warring parties in the community.

About 60 active members were appointed to go from place to place throughout India to see that the resolutions of the conference were acted upon.

Then there were the Jain Boarding Anniversary gatherings presided over by Seth Lalchandji, Hon. Magistrate of Chhindwarra. Student, theatrical Jain Young Men's Association, Rathotsava and the Anniversary of Vishal Kirti Jain Pathshala. Seth Vadilal Shah was at home also with the Gujarati Association. In response to the request of the President of the Congress Committee he gave a public Speech on the Gandhi Day, treating the National Problems from purely religious standpoint.

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The Secretaries of the Jaina Education Fund Association.

The J. E. F. Association, Mysore, publicly acknowledge receipt of Rs. 250 and Rs. 25 to the Fund from the public of Calcutta and Khura (Shapur), through Messrs. K. C. Jain, C. L. Jain and Seth Kalaram Hiralal respectively and thank them sincerely for their generous help.

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His Holiness the Bhattarakji of Sravana Belgola has come over

The Bhattarakji of Sravana Belgola, to Madras for a change of climate since he was not keeping good health for a long time past. His Holiness will stay here till about the end of January next. And hence there is no probability of any *Mustakabhishaka* being performed to Sri Gommateswara in the coming *Magh*.

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We are glad to announce that the Vidyalaya started by Babu

Sri Akalanka Jain Dhanendra Das of Arrah at Munigiri last July Vidyalaya, has been making steady progress. Regular classes are conducted from 10 a. m. till 5 p. m. and the entire teaching is done by a Brahmin Pandit.

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It is a fact known to our readers that the Jaina Gazette is the

Our Appeal. monthly organ of the All-Indian Jaina Association and its policy is the propagation of

Jainism, resuscitation of Jaina Literature and genuine service of the Jaina Community and of all living beings. It is the only Journal edited in English and is common to all the Jainas whether Babus or Pundits, Digambaras or Svetambaras.

The Journal made its first appearance in 1900 as a supplement to the *Hindi Jain Gazette*. In 1904 it was published separately as an independent Journal in new series. From that date till now it has been living for nearly two decades and doing its noble mission steadily and surely. What work it has turned out it is impossible to survey within the brief space of an appeal. To be concise however we can safely say that what the world knows about the Jains and Jainism is mostly due to the Jaina Gazette. As it is published in English—a language known everywhere in the world—our Gazette has got a good circulation throughout the Globe.

The Gazette has been found very useful and much appreciated by its numerous readers. We give below only three of the many appreciations sent to us by its readers from different parts of the world. Mr. T. V. Seshagiri Iyer B.A., B.L., M.L.A., Ex-Judge, Madras, writes :—"This is the true spirit in which religious magazines should be conducted in this country." The 'Swarajya' observes, "The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy Indian History, Literature, Law and Science based on up-to-date research." An English lady in Australia says. "Go to this Gazette for the analysis of man and his mist-hidden descent."

By publishing from time to time articles based on recent researches in Jaina History and Philosophy, the Gazette not only dispels the already existing wrong notions about Jainism but also propagates true information about the religion. It shall continue to live and do more splendid work if it shall only be nourished properly. The Jaina Gazette, as the Journal of a people who have been for several millenniums preaching and actually putting into practice the sublime truth *Ahimsa-Paramo-Dharmah*, has a significant part to play in the future history of the human race. *Ahimsa* or non-violence as taught by the Jainas is brought into world politics for the solution of serious race or class problems, economic or otherwise.

As is the case with every magazine, the Jaina Gazette also depends for its existence upon its literary and monetary contributors. As regards literary contribution, we are glad to say, the Gazette is well furnished. There are even among the non-Jainas a number of scholars who are sympathetic students of Jainism, very willing to help the Journal with their articles. But its monetary resources are very limited. It has to depend only on its paying subscribers who are few in number. It is really very strange that the Journal of a very rich community should suffer for want of mere pecuniary help.

If the Jaina Gazette should continue to live and to carry the torch of Jainism to all the parts of the world and reveal the Message of Truth and Mercy to all mankind, it should be placed on a sound financial basis by organising a fund for it, contributed by periodical donations or otherwise. We request every one of our brethren to contribute what he may please towards forming a Fund for the Jaina Gazette.

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