



# THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION

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AND

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MADRAS.



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# JAINA PRAYER.

Let there be prosperity for all living beings.

Let the King be victorious and righteous.

Let there be rain in every proper season,

Let diseases die ; and famine and theft be nowhere.

Let the law of the Jina give all happiness to all  
the living beings of the world.



# THE JAINA GAZETTE

Vol. XXVI of 1930.

Contents.	Page
<i>January and February :—</i>	
AN INTERPRETATION OF JAIN ETHICS	... 1
TIRUMALAI INSCRIPTIONS	... 31
IN MEMORIAM	... 36
NOTES AND NEWS	... 37
<i>March :—</i>	
THE JAINA THEORY OF MATTER	
By Harisatya Bhattacharyya, M.A., B.L.	... 45
THE HOUSEHOLDER'S DHARMA IN JAINISM	
By Kamta Prasad Jain, M.R.A.S.	... 61
JIVA-SAMASA : CLASSES OF SOULS	... 66
NOTES AND NEWS	... 67
<i>April :—</i>	
JAINISM AND VEGETARIANISM	
By (Miss) Irene Cook	... 69
THE HOUSEHOLDER'S DHARMA IN JAINISM	
By Kamta Prasad Jain, M.R.A.S.	... 72
DHYANA	
By Bhairun Dan Padmachand Jaini, (Sethi) Ladnun	78
JAINISM AT STAKE	
By Anant Pershad Jain, Bareilly	... 81
MAHATMA GANDHI	... 84
WHAT CAN THE JAINS DO ?	... 88
THE LATE MR. JAINI'S ESTATE	... 90
NOTES AND NEWS	... 91



*May:—*

THE WORLD LEAGUE OF AHIMSA	
By E. F. Udney	... 93
THE JAINA THEORY OF MATTER	
By Harisatya Bhattacharya, M.A., B.L.	... 97
THE HOUSEHOLDER'S DHARMA IN JAINISM	
By Kamta Prasad Jain, M.R.A.S.	... 109
JAINISM AND SIKHISM	... 114
JAIN LITERATURE SOCIETY, LONDON	... 115
NOTES AND NEWS	... 116

*June, July and August :—*

SHOULD WE KILL TO AVERT UNNECESSARY SUFFERING ?	... 117
THE JAINA THEORY OF MATTER	
By Harisatya Bhattacharya, M.A., B.L.	... 119
DISCONNECTED NOTIONS	... 137
J. L. J. By M. Amy Thornett	... 143
THE HOUSEHOLDER'S DHARMA IN JAINISM	
By Kamta Prasad Jain, M.R.A.S.	... 145
LETTER FROM MR. C. R. JAIN	... 150
NOTES AND NEWS	... 154

*September and October :—*

THE SOCIAL ATMOSPHERE OF PRESENT JAINISM By Dr. Ch. Krause	... 165
SRI VIJAYA DHARMA SURI	... 176
MR. ST. NIHAL SINGH'S SPEECH	... 183
SYADVADA By A. N. Upadhya	... 188
IS JAINA LAW A BRANCH OF HINDU LAW ?	... 197
LETTERS FROM MR. ALEXANDER GORDON	... 202
REVIEWS OF BOOKS	... 205
NOTES AND NEWS	... 207

*November :—*

A LECTURE ON AHIMSA	
By C. S. Mallinath	... 209



PROF. ALBERT EINSTEIN	... 218
PARLIAMENT AND INDIA	
By G. L. Garvin	... 221
MAHATMA GANDHI IN JAIL	... 224
A PARABLE	
By T. L. Vaswani	... 227
REVIEWS OF BOOKS AND PERIODICALS	... 229
NOTES AND NEWS	... 231

*December :—*

IN MEMORIAM	... 233
THE JAINA THEORY OF MATTER	
By Harisatya Bhattacharyya, M.A., B.L.	... 235
AN OLD TREE	
By M. Amy Thornett	... 251
REVIEWS OF BOOKS AND PERIODICALS	... 252
NOTES AND NEWS	... 253



# Index to The Jaina Gazette, Vol. XXVI, for 1930.

- Adana-nikshepa-Samiti, 9.  
 Adoption, 198.  
 Advice to women graduates, 155.  
 Aghathi Karmas, 3, 4.  
 Ahimsa, Lecture on, 209.  
 Ahimsa, World League of, 93.  
 Ajit Prasada, 37, 235.  
 Akama Nirjara, 3, 22.  
 Akusala Nivritti, 10.  
 Alexander Gordon, 202.  
 Amy Thornett, 145, 252.  
 An old Tree, 251.  
 Anartha danda Vrata, 20.  
 Anasana, 23.  
 Animal sacrifice stopped, 76.  
 Anubhaga of Karma, 244.  
 Anuvratas, 18.  
 Ashta-pravachana-mata, 11.  
 Atithi samvibhaga, 22.  
 Avasyakayas, 27.
- Bandha, 98.  
 Bhasha Samiti, 9.  
 Bhattacharyya, H. 45, 60, 119, 235.  
 Bhavanas, 12.  
 Buddhist shrines at Sarnath, 154.
- C. R. Jain, 119, 150.  
 Cause of Inflow of Karma, 244.  
 Charlotte Krause, Dr. 1, 165.  
 Chaturvimsati Jinastava, 27.  
 Chhedopasthapana, 15.  
 Classes of Souls, 66.
- Dawn, 252.  
 Desavakasika, 21.  
 Desavirati, 14.  
 Dhyana, 78.  
 Dig Vrata, 19.  
 Disconnected Notions, 137.  
 Donation to Hindu University, 232.  
 Dvadasavarta Vandana, 28.
- Earth bodies, 7.  
 Einstein, 75, 218.  
 Epitome of 32 Sutras, 231.  
 Eshana Samiti, 9.  
 Exterior austerities, 23.
- Faith, knowledge and conduct, 205.  
 Finest clock in the World, 157.  
 Fire bodies, 7.  
 Five Anuvratas, 18, 19.  
 Five Charitras, 14.  
 Five Great Vows, 15, 16.  
 Fruition of Karma, 247.
- Gandhi cap, 158.  
 Ghati Karmas, 3, 4.  
 Gunas of Pudgala, 54.  
 Gunavratas, 19.  
 Guptis, 10.
- Householder's Dharma, 61-66, 72-78, 109-114, 145-150.  
 Harisatya Bhattacharyya, 45, 60, 119, 235.
- Image of Adinath, 75.  
 In Memoriam, 233.  
 Inheritance, 200.  
 Interior austerities, 25.  
 Interpretation of Jain Ethics, 1-31.
- Irya Samiti, 9.
- J. L. J. 143, 144.  
 Jacobi Dr. 38.  
 Jain Art, 187.  
 Jain Bibliography, 206.  
 Jain community, 41.  
 Jain Literature Society, 115.  
 Jaina Penance, 229.  
 Jain Philosophy, 187.  
 Jaina Law, 197.  
 Jaini's Estate, 90.  
 Jainism and Sikhism, 114.  
 Jainism at stake, 81.  
 Jainism and Vegetarianism, 69.



## INDEX

- Jinakalpi Sadhus, 5, 6.  
 Jiva Samasa, 66.  
 Karma, 119, 141.  
 Karma, Prakriti of 132.  
 Kaya-gupti, 10.  
 Kayaklesa, 24  
 Kusala Pravritti, 10.  
 Lesson for the Jains, 68.  
 Magan Ben, 36  
 Mahatma Gandhi, 84, 224-227.  
 Mahavira, Message of, 76.  
 Mano-gupti, 10  
 Maintenance, 201.  
 Mallinath, C. S. 209.  
 Marriage, 199.  
 Matter, Jaina Theory of, 45-60,  
     97-98, 119-136, 235-251.  
 Music of the Spheres, 230.  
 Mysore Archeological Reports,  
     205.  
 Nava-punya-krama, 7.  
 Nirjara, 22.  
 Nitya Nigodha, 61.  
 Oswal Yuvak Sangha, 76.  
 Paramanu, 56.  
 Parliament and India, 221.  
 Pariharavisuddhi, 17.  
 Parishaha, 11.  
 Partition, 200.  
 Partnership, 199.  
 Patra, 6.  
 Plant bodies, 7.  
 Pradesa of Karma, 244.  
 Prayaschitta, kinds of 25.  
 Property, 199.  
 Pudgala, Paryayas of 55.  
 Punya, 6.  
 Purdah and Fashion, 43.  
 Puttanna Chetty, Sir K. P. 209.  
 Rasatyaga, 24.  
 Sakama Nirjara, 4, 22.  
 Sallekhana, 24.  
 Samayika Charitra, 14.  
 Samitis, 8.  
 Samlinata, 25.  
 Samvara, 4, 7, 8.  
 Sayings of Vijaya Dharma Suri,  
     230.  
 Should we kill to avert un-  
     necessary suffering, 117.  
 Siksha Vratas, 21.  
 Skandha, 97.  
 Social atmosphere of present  
     Jainism, 165-176.  
 Sravana Belgola Image, 185.  
 St. Nihal Singh's Speech, 183.  
 Sthavirakalpi, 5, 6.  
 Sthiti of Karma, 242.  
 Stridhan, 200.  
 Sukshma-Samparaya, 17.  
 Syadvada, 188-197.  
 Ten Virtues, 11.  
 Thunderstorms, 162.  
 Tirumalai Inscriptions, 31.  
 Twelve Reflections, 12.  
 Twenty-two hardships, 11.  
 Unodarika, 24.  
 Utsarga Samiti, 9.  
 Vaggupti, 10.  
 Vaswani, T. L. 227.  
 Vijaya Dharma Suri, 31, 176.  
 Vijayendrasuri, 31.  
 Vratas of Laymen, 18.  
 Vrithisankshepa, 24.  
 Warren, H. 143.  
 Water bodies, 7.  
 What can the Jains do, 88.  
 Wind bodies, 7.  
 Yathakhyatha, 17.  
 Yoga Nirodha, 10.

# **The Jaina Gazette**

## **(Special Supplement)**

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### **Suggestions for the Amelioration of The All-India Jain Association.**

The following is sent to us by Mr. Adishwar Lal Jain, Chandni Chowk, Delhi, for publication :—

With reference to a notice appearing in the Press by Mr. Chaitan Dass, B.A. Secretary of the All India Jain Association or the Bharat Jain Mahamandal for the amelioration of the said Association and asking for opinions towards the same end, the following suggestions are submitted for favour of minute consideration by those interested in it.

#### **Suggestions :**

The All India Jain Association to break up into two separate Associations, the one to be known as The All India Jain Political Association, with its aims and objects as follows :—

1. To attain full Dominion Status for India.
2. To safeguard the interests of the Jain Community by securing special representation for the Jains in all Legislative, District, Municipal, Educational and other public bodies.
3. To secure due representation of the Jain Community in the public services of the country.



4. To safeguard the interests of the Jain Community in economic, religious, social, and other inter-communal matters.

This Association is to be free from the Control of other Political Associations of the country, and is to frame its own programme, as far as the interests of the Jain Community are concerned.

The other Association is to be known as THE JAIN LITERATURE SOCIETY OF INDIA with its sole aim 'Promulgation of Jain Literature.'

Both these Associations are to have, in course of time, provincial and district branches as well.

The Jaina Gazette (English) to be issued in two parts:—

Part I. An organ of the All India Jain Political Association, to be edited by Mr. A.B. etc.

Part II. An organ of the All India Jain Literature Society, to be edited by Mr. C. D. etc.

### **Cause of Changes.**

The chief characteristic of the All-India Jain Association has been in the past to be representative of the three sects of the Jain Community and in pursuance of this aim it has stood for:—

- (1) Union and Reform of the Jain Community.
- (2) Propagation of Jainism.

The main cause of its failure is that it has included such objects in its programme as propagation of religion, religious and educational reforms on which unity of the three sects is impossible, and so it could not achieve any success even in those objects on which unity of the three sects is possible which are (a) safeguarding political rights of the Jain Community (b) promulgation of the Jain Literature.



Hence the above proposal for two separate organisations for both, so that whilst the Government servants may not be able to join the Jain Political Association, they may be able freely to join the Jain Literature Society.

### **Need for a Separate Political Association.**

Without taking its proper share in the public life of the country, the Jain Community is bound to lose its entity.

The Jain Community has been neglected by the Congress. The working committee of the Congress issued invitations to a good many Associations all over the country to meet in the All-parties conference last year. But they did not issue any invitation to a single Jain Association. But they are not to blame for this. The Jains have not a single representative Association of their own worth the name to whom such an invitation might be issued.

The Jain Community made several representations to the Government during the past regarding its political rights as a minority, but now with the demise of the one able Leader Mr. J. L. Jaini, it has fallen in such a lethargy that it could not see its way to make a single representation to the Indian Statutory Commission, and as such there is no likelihood of any provision being made for the Jains, as that for other minorities in the future constitution of the country.

A Jain political conference was also established by P. Ajit Pershad about ten years ago, but it held only one session first and last. It did nothing to advance the political rights of the Jain Community or of the country at large. Hence it failed for want of the sympathy of those on whose behalf it purported to act, and is now as good as dead.

Here it must be clear that political advancement is as much necessary for the uplift of a Community as religious, social and educational reforms are, and that without political advancement the Jain Community cannot be treated with



any consideration by other communities, nor can it effectively safeguard its interests in other spheres of activity.

It is therefore, necessary that the more thoughtful among the Jains should meet in a body to decide the future political programme of the Jain Community to suit its particular needs, so that it may have its proper place in the body politic of the country. The aims and objects given above are but a rough sketch and open to amendment in accordance with the considered views of the Leaders of the three sects of the Jain Community.

### **Political rights of the Jain Community as a minority.**

The question arises as to the special rights of the Jain Community in pursuance of the above objects. Such a weighty question can be answered on its merits by some sober and enlightened representative body of the Jains sitting together to find out its solution, but a little close consideration will show that the following demands may not be exorbitant.

No. 1 is intended to unite the Jains with the rest of the country in the attainment of a common goal, without which all their efforts in safeguarding their Communal rights would avail nothing.

For No. (2) two seats for the Jain Community in all legislative, district, municipal, educational and other public bodies to be filled up by *nomination* in case their number in *general elections* fall short.

Past experience shows that the Jains had no member in the Council of State, nor in the Provincial Councils of Bengal, Burmah, Assam, probably in Bihar and Orissa also, and except on one occasion even in Punjab. Had there not been a special representation for them in Madras, most probably they would get no representation there also.



Many Municipal and District Boards have also not a single Jain Member. The courts, Syndicates and Text-book Committees of Universities are almost all devoid of Jains with the result that histories containing wrong information about the origin and tenets of Jainism find an easy way in the curriculum of schools and colleges. Communal elections are not possible for the Jains. Hence it is best to follow the policy of the Congress to contest in general elections, but to ensure representation of Jain Community, there should be a provision in the statute, that if their number falls short of the prescribed minimum, it is to be filled up by nomination.

For No. (3) to give special facilities for appointments to the Jains in such ranks and in such departments in which their number is at present nil.

If the Jains claim any share in public services on a population basis, they are sure to be losers, but still there are hundreds of departments in which not a single Jain is employed, and as such their claim for appointments in those departments is but reasonable, and by this process they may succeed in getting more jobs in these days of keenest competition in every department of Government.

For No. (4) necessity will arise only at certain intervals such as grant of Jain Holidays under the Negotiable Instruments Act.

A recent instance of this sort deserves special notice. There has lately been a move among certain Hindu Leaders that the separate column for Jains should be eliminated from the next census report, and that they should be included among Hindus. This is to debar the Jains from ascertaining their statistics in regard to population, education, etc. It ought to be the work of a representative Jain political Association like the aforesaid one, to checkmate such mischievous propaganda.



### Apprehensions.

The following apprehensions are likely to arise in this connection.

1. Will not the Jains lose the sympathy of the Hindus in demanding separate rights. The reply is 'No,' if they interpret their motives judiciously. Whilst the Leaders of the country have failed to make the Mohamadans give up their demands of separate communal representation, the only way to achieve this lies in making the various factions of the Hindu Community (*viz.*—Sikhs, Jains, Untouchables, Non-Brahmans etc.) demand special representation for them separately like Sikhs in the Punjab, so that the Mohammadans may not be able to claim a representation far in excess of their numerical strength, and be ultimately forced to surrender their claim for it.

2. Will communal representation be maintained in the future constitution of the country? Most probably so. The protection of the claims of *religious and linguistic* minorities has been recognised by the *League of Nations* as an obligation of international concern and the League of Nations has also made it a condition of the admission to its membership of a State that it should satisfy the League on the subject of minority protection. Britain, as a member of the League, is bound to safeguard the rights of all *religious and linguistic* minorities which may seek such protection.

3. Will each of the three sects of the Jain Community claim separate representation for itself? Certainly not. Such sectarian exclusiveness becomes manifest in those spheres where sectarian interests are involved, such as propagation of religion according to the beliefs and scriptures of the one sect or the other. But in legislative and other public bodies the Jain representatives will look to the interests of the entire Jain Community, and not of any one particular sect. Hence there need be no fear of any disunion on this point.



### How to Achieve the object.

The most appropriate time for such a political Association and its branches was to put forth its demands somewhat like those enumerated in items 2 and 3 above before the Indian Statutory Commission, and at the All-parties conference. But though that time is gone, the work can now be taken up in hand, for its need will remain as long as the Jain Community will live.

Those having the welfare of the community at heart can still do something by inviting a session of the All India Jain Association, issuing personal letters to sober Jain thinkers all over the country to attend that session, frame their demands in it somewhat like the above ones, and request the Viceroy to nominate two representatives of the Jain Community to press those demands. Many Co-workers and Sympathisers who are silent now owing to lack of organisation among the Jainas, are likely to help in such a noble work. This work may require some immediate efforts, but it will more than repay the labours.

Now something about the proposed '*Jain Literature Society of India*':—

It has been said above that safeguarding political rights and promulgation of Jain Scripture are the only two objects, by retaining which the All India Jain Association can maintain its genuine character of being representative of the three sects of the Jain Community. Hence the two separate Associations for both of them as stated above.

Now it will be briefly shown how propagation of religion and such other items in its programme as educational, social and economic reforms stand in the way of the Unity of the three sects and so they ought to be excluded from its programme, if the Association is to be representative of three sects.

#### 1. Propagation of Jainism.

Propagation of religion involves not only the preliminary function of promulgating the truths of religion, but it also



carries with it the additional functions of claiming new converts and prescribing the kind of worship and the scriptures that are to be taught, to them and on these two points unity of the three sects is impossible. On the other hand, Promulgation of Jain Literature is an object on which not only Jains of all sects, but all lovers of learning, of whatever creed they may be, may be interested to encourage.

As religious education is to be a part of every system of education, unity of the three sects is impossible in any system of educational reform, as each sect would like to have the religious instruction imparted according to its beliefs and scriptures.

As social matters are subject to the will of the local Panchayats, an influential sectarian Association can exert greater influence upon them in achieving any tangible results than an All Jain Association can do. If the Association takes up such controversial matters as widow re-marriage, Intercaste marriage, shudhi, Achutoddhar, it can never be representative of the three sects, nor will it be able to enlist the co-operation of the cultured intelligensia of the Jain Community, owing to these causes, the Swetambars and Sthanak-wasis have all along kept quite aloof, and the Association has run only nominally as a defacto Digambar Society with Digambar office-bearers, President, Secretary and Editors etc. If it be the aim of those interested in the Association to keep it alive, the only way to achieve this object is to exclude the items of propagation of religious educational, and social reforms and keep such objects only on which unity of the three sects is possible and they are

- (1) Safeguarding political rights.
- (2) Propagation of Jain Literature.

Hence the above proposal to break the Association into two separate Associations for the aforesaid proposals.

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## Editorial Comments.

### I. All-India Jain Political Association.

There is no meaning in saying that the All-India Jain Association can be split up into two Associations one for the purpose of acquiring political rights and the other for the publication of Jain Literature. The Association, as it is at present, has only two aims. 1. Union and Progress of the Jain Community. 2. Propagation of Jainism. There is nothing to show that fighting for political freedom was ever regarded as one of the aims of the association. If that were so there would have been no necessity for the formation of the Jain Political Conference ten years ago. It is absolutely necessary that the Jains should unite and work strenuously for the acquisition of political privileges for their community. And this can be done only through an All-India Jain Organisation. We can have such an association either by reviving the old Jain Political Conference or by starting a new one by the name of the All-India Jain Political Association with well-defined political aims.

It is high time that the Jains gird up their loins, come forward and fight for the political emancipation of their community. They have as much right and as many claims as any other community in India for recognition and for participating in the political privileges that may be granted to the Indian Nation. We give below some of the points that stand in favour of the Jains' demand for political amelioration.

1. The Jains are a very ancient and important community. They have been the inhabitants in India from time immemorial.

2. From the very ancient days they have been contributing to and influencing the thought, culture and art of the Indian people. They have contributed in large measure to every branch of the Indian literature. Some of the excellent masterpieces in every Indian language are from the pen of Jain authors.



3. Their religion is entirely different from any other Indian Religion. It is a great blunder to call the Jains Hindus. The Jains do not recognise the Vedas or any of the Hindu Scriptures and do not believe in the teachings of any of the Hindu Rishis or Acharyas. How then can the Jains be called Hindus? The Jains are as distinct from the Hindus as the Mahommedans and the Christians are. We were under the impression that misconceptions regarding the Jains and Jainism were fast dying out. But we regret to find that the giant among them has not yet died. It is ruling the minds of certain Hindu leaders who seem to think that the separate column for Jains should be eliminated from the next Census Report and that they should be included among the Hindus.

4. There have been many Emperors, Kings, able statesmen and administrators among the Jains. Chandragupta, Kumarapala, Kharavela, and Amogavarsha are some of the names known to history. Their reigns are known to have been glorious and beneficial to all.

5. The Jains have contributed no insignificant share to the civilisation of India and the progress of the Indian Nation. The Jain Community is like an indispensable limb in the body of the Indian Nation. As such in the interests of the Jain Community and the Indian Nation as well it is very necessary that the rights of the Jains should be protected.

6. The Jains form an important minority community. As such their rights and privileges deserve to be protected and preserved.

7. There is a general animosity between the Jains and the Hindus. If the Jains will have no representation in the governing bodies of the country there will be no hope that their interests will be safeguarded.

We endorse the claims and suggestions for the acquisition of political privileges mentioned above. But we wish to suggest that the association should be formed in the immediate future and a working Committee consisting of energetic



members representing all the provinces should be created and the work begun. In the first instance the Committee members representing the different provinces should visit every Jain centre in their respective provinces, educate the people on the aims and ideals of the association and enrol members. The association should also have substantial fund, so that the work may go on regularly and without difficulty.

## II. The All-India Jain Association.

We are not for changing the name of the Association into the Jain Literature Society and confine the work of the association only to the publication of the Jain Literature. This work is already being carried on in several places by several individuals and institutions belonging to the three sects of the Jains. Every Jain knows that our late lamented leader Mr. J. L. Jaini has left by will his property for the preservation and publication of Jain Literature especially in English. And we are glad to note that the Central Jain Publishing House at Lucknow has taken up this work under the supervision of Pandit Ajit Prasadji. So there is no necessity for having a separate Association exclusively for publishing Jain Literature. This work can be kept as one of the items in the programme of the All-India Jain Association.

We refuse to believe that the failure of the All-India Jain Association to work properly was due to its programme which contained such items as the propagation of religion, educational and social reforms. Since we are as much interested in the welfare and progress of the Jain Community and propagation of Jain Religion, as anybody else, we hope to be excused for being frank and straightforward in expressing our views. We would attribute the failure to the following causes:—

1. The office of the Association was no where.
2. The office-bearers were so only in name.
3. The aims and objects of the Association were not clear and well-defined.



4. There was no practical programme of work.
5. There was not enough publicity about the Association.
6. There was no sufficient fund.

#### THE CONDITION OF THE PRESENT-DAY JAINS.

1. They are decreasing in number day by day. From a calculation of the figures obtained in the Census Reports during the past years it is clear that 19 Jains die away every day. If the mortality should go on at this rate there will be not even a single Jain 155 years hence, i.e., in the year 2085 A. D., Jainism and Jains will be things of the past. What will be the use of our fight for political emancipation and our labours for the preservation and propagation of Jain literature if there will be none to be profited by them.

2. The Community is torn to pieces by schisms, sects and sub-sects.

3. In certain provinces the Jains are still backward in education.

4. Social evils such as child-marriages, old men marrying young girls and caste-prejudices ruin several families.

5. Economic distress sometimes brings disaster to families.

6. Much money is wasted on religious litigation.

#### THE ONLY REMEDY.

The only remedy for the above evils is to have in the first place an All-India Jain Association having as its members

1. Representatives from all the sects of the Jains and
2. Representatives from all the provinces where the Jains live.

The Association should have the following objects.

1. To increase the numerical strength of the Jains.
2. To unite all the sects of the Jains.
3. To provide facilities for the education of the Jain boys and girls in all the provinces.



4. To study the social customs among the Jains and remove all social evils that stand in the way of the progress of the Community.

5. To provide relief to the distressed Jain families.

6. To propagate Jain Religion.

It is true that all the Jains will not be one with us in our views. But it is a fact that there are some at least in every sect who will co-operate with us whole-heartedly for the common good of the Community. It is no reason why the vital items in the programme should be wiped off simply because some members or even many members will not join us. It is enough if we have, in the beginning, some members representing each sect. Let us go on with the work and we can be sure of success in the long run. What is the use of repairing and decorating an inside room when the whole house is surrounded by flames. Let our leaders calmly think. Let us care for the educational, social, and economic progress of our Community as a whole. Sectarian Panchayats are good in their own way for certain matters. But let us make the All-India Jain Association the biggest Jain Panchayat to discuss matters affecting the whole Jain Community.

If the Jains of the three sects should unite and work for a common cause, their views should be liberal. They should care for the whole Jain Community first and then for their own sect.

#### HOW TO WORK.

1. *Propagation of Religion.* The Association should have equal regard for the scriptures of the three sects of the Jains. It should publish with English Translations all the important religious books of the three sects. Let the public read them and follow whichever teaching they think to be the best.

2. *The Converts.* The Association should recognise the converts as equal to born Jains and admit them as members. The converts should be allowed to follow the teachings of any of the three sects.



3. *Religious instruction.* The Association should publish books on Jainism giving the views of all the sects side by side. Such books only should be recommended for study by the students. Thus a student, to whichever sect he might belong, will know the teachings of the other sects also.

4. *Removal of social evils.* The Association should educate the Jains on their present deplorable condition and try to improve their position by removing as rapidly as possible the social evils which have crept into the Jain Society either by association with the other communities or through ignorance. The Jains should have before their minds, eye the society of Lord Mahavira's days as the ideal society.

5. *Promotion of Education.* The Association should give scholarships to deserving poor students of any Jain sect.

6. *Economic relief.* Jain banks should be started on co-operative system for giving help to the poor Jain families to enable them to do some business and earn their livelihood. Industries can also be started to give work to the unemployed.

7. *Religious Litigation.* The Association should prevail upon the leaders of the Digambara and the Svetambara communities to put an end to the religious litigation as early as possible since it is against the very spirit of Jainism.

### III. The Jaina Gazette

The Jaina Gazette can be issued in two parts Part I as the organ of the All-India Jain Political Association exclusively for Politics.

Part II as the organ of the All-India Jain Association to discuss all other matters concerning the Jain Community.

#### WHAT WE NEED.

Paper circulars and platform speeches alone cannot help us to achieve our objects. We are urgently in need of money and men.

*Money.* Every member of the Association should pay at least one per cent of his income every month. A substantial



fund should also be created. Donations should be collected every year in every Jaina locality on all festival occasions. Every contribution of Rs. 100 or more should be added to the Permanent Fund and the remaining amounts should be used for meeting the expenses during the year.

*Men.* We want representatives and real workers in every Jaina village and town. The representatives should send to the central office of the Association once at least in a year (a) Notifications of the Births and Deaths among the Jains; (b) Accounts of the social and economic condition of the people; (c) The number of the school-going children; (d) Subscriptions and donations that they may collect and all other informations that the Association may require.

*Note:—*We are glad to learn that Rai Bahadur Sahu Jagmandar Dass of Nijibabad, Rai Bahadur Chotey Lal, O. B. E. of Moradabad, Rai Saheb Tek Chand Jain of Jandiala-guru and Rai Bahadur Sultan Singh of Delhi have expressed their views in favour of establishing an All-India Jain Political Association.

We request all readers and subscribers to communicate, at the earliest possible time, their opinions on the above subjects to Mr. Adishwarlal Jain, S/o Mr. Piyarelal, Ex-M. L. A., Advocate, Chandni Chowk, Delhi.

C. S. MALLINATH.