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Jainism and Vegetarianism.

BY

(Miss) Irene Cook.

IT is often thought, and perhaps as frequently said by the uninitiated, that Jainism and vegetarianism find a common basis in qualities that are so completely negative as to have no contact with the realities of life, or at least that can give no warm, impelling direction to human frailties and desires and lead them in the end along the golden path of virtuous attainment. It might as truly be said because one forbids another to drink from a poisoned well that the restriction is one which limits power and denies experience. In a sense which is both crude and lacking in vision, this is indeed true; but the power and experience if permitted and indulged result at once in a final and permanent deprivation of further power and experience.

The broad facts of human experience lead us irresistably to the conclusion that viewed from the completely selfish angle of comfort and self-preservation, there are indubitably certain things which should be forbidden to us and the use and enjoyment of which we must necessarily avoid. Our purpose may be the maintenance of health, the provision of food and the so-called necessities of life, the education of the mind, or the regulation of our relationships with other persons; the means taken to ensure the attainment of these objects must entail a minimum sacrifice and may indeed

involve very substantial curtailments of personal liberty. One may for instance have more than a little fancy for a particular kind of food, innocuous in itself, but because your body has an idiosyncrasy against that special article of diet its consumption by you will result in actual discomfort or even worse. To avoid the displeasure or harm of your bodily reactions you will as a reasonable and prudent person restrain your natural desire to eat the food. One might multiply instances without any difficulty. All stages of education involve grinding toil, especially the early ones. The student must be master of the elements before he can indulge his enquiring mind in the fanciful realms of advanced knowledge with its exquisitely balanced pros and cons, bewildering complications and amazingly interesting and intriguing problems. In personal relationships, too, the stamp of sacrifice or denial is too plainly recognised to require elaboration. All achievement may be said to involve restriction in some direction or another. It is an axiom of life that pain, used in that sense, is the law of growth. It is equally true that indulgence spells the death of happiness and all things good.

Here then comes the necessity of distinguishing between mere negation and the more positive aspects of control and regulation. The first is a nothingness before which all effort wilts and fades; the other is the travail of the spirit in reaching after the things of good report. Neither has anything in common with the other. Jainism and vegetarianism do not stand for the exposition of a series of lifeless negations and soul-deadening taboos. On the contrary they have in them all the vigour and vitality of positive precepts which engender right thinking and of a mode of living which impels one to right conduct.

So much it has been necessary to make clear at the outset in order that a false conception shall not encumber the ground. For, as Mr. Jain has so admirably said in his engrossing work "What is Jainism"?—"A Jaina's life, from the very moments of his birth, is one of giving up" (page 121).

But, one may well ask, giving up to what purpose? Is there any virtue in the mere act of meaningless abnegation? Jainism itself provides the answer "Non-injuring is the highest religion"; the sacrifice is then a true sacrifice, not mere weak submission, for the high and ennobling purpose of the larger achievement of personal and world-wide good.

On this foundation Jainism and vegetarianism are built.

Shall we for one moment see the effect of the belief and practise of these things from the separate angles of their subjective and objective consequences?

Both Jainism and vegetarianism reverence the mind and soul, and the body. Abstention and self-discipline are fundamental ingredients in each of them. Mr. Jain has pointed out that his creed has in it the means to stop the festering sores of warfare and bring in "the thousand years of peace." Stopping of wars is not surely a negative act. It is regarded from one standpoint as a restriction of the "right" (if one may beg the use of the word to shew its manifest absurdity) of killing. But to stop killing is not a negation; it is and of necessity involves the conferment of the gift of life on those who would otherwise be doomed to become the victims of the lust of war. This is a matter very near our hearts in Europe, where only a decade ago the youngest and finest of the manhood of ten nations fell to the sword and drenched the Continent with their blood. Equally so is it near our hearts to denounce the killing for meat of the weak and helpless animals which fall to the slaughterer's axe every year, and the poor, defenceless creatures which day after day make sport under the grandiloquent title of "science" for the vivisectionist.

If Jainism and vegetarianism are negations, because they recognise that non-injuring is the highest religion and therefore cannot tolerate certain acts of destruction to be performed under their aegis, they are negations which accomplish more for the good of the human race than a multitude of other deeds.

It is here, in their universal tenderness and thought for

the weak, in their avoidance and relief of suffering in others, in their admitting to kinship with themselves the animals and birds of creation, that they and all who follow them derive their individual strength. The "doing without" self-discipline is the instrument of peaceful conquest of themselves and of the world. Jainism and vegetarianism dispute to-day the almost universally acknowledged supremacy of the material forces in the world. They belong to the realms of higher thought, clarified vision and the true and beautiful in conduct, which surmount all the base materialistic conceptions of life that clog the soul and dim the spiritual sight.

They are—Jainism and Vegetarianism—two lovers walking in a garden of flowers, whose every flower has a name and whose living things will answer trustfully to their call, ever keeping a watchful eye over themselves, but each willing to give all not for the indulgence of self but for the enrichment of the other.

The Householder's Dharma in Jainism

BY

Kamta Prasad Jain, M.R.A.S.

(Continued from page 66 of the last issue.)

NOW we have seen above that Right Belief occupies an important place in Jainism. And so, there are mainly two classes of Jaina laymen; viz., (1) *A-vrati*, (2) and *Vrati*. The former is that layman, who only possesses faith in Jainism, but does not control his senses and abstain from *hinsa* (Injury) of moveable and immoveable living beings¹. They

1. "No indaye suvirado na jive thavare tase vapi |
Jo saddahadi jinujam samaitthi aviradoso||29||"—Gomattasara.

But it seems that the latter Acaryas, who came after Sri Nema-candra-carya of the Gomattasara, did not keep this preliminary stage of the layman so loose. They styled it as the 'Paksika Sravaka' stage and St. Asadharra enjoins the observance of all the eight "Mula-gunas" and avoidance of the seven vices from the very outset, viz:—

appear to be the fresh converts to Jainism from the *non-Aryan* stock etc., and are called '*Avratisamyagdrasti*' in the *Sastras*. And if we give credit, as we should, to the problem of the *Vratyas* of the Vedic literature, which has been established by Prof. A. Chakravarti, M.A., I.E.S.², we find the mention of the abovementioned new-converts in the *Vedas*, as the "*Ninditah Vratya*". (=Jaina) of '*Hina*' (householder's) type. The '*Jyestha*' *Vratya* are spoken there as the Digambara Jaina Munis. And these '*Avratisamyagdrastis*' are entitled to worship the Jaina deities in the Jaina temples and to perform all other rites of a layman. But it seems that when they get more acquainted with the Jaina teachings and their right belief becomes free from the five and twenty faults, they give up the following seven vices (and do not take their meals after sunset, and avoid eating things prohibited in the *Shastras*):—

- (1) Gambling, (2) Flesh-eating, (3) Drinking, (4) Debau-chery, (5) Hunting, (6) Theft, (7) and Defiling other men's wives.

And when the above rules are observed fully and their faults are also avoided*, then it is the first stage, called '*Darsana pratima*'; for, there are stages, known as '*Pratimas*', in the Jain *sastras*, which serve the purpose of denoting how much progress has a layman made in his path of self-realisation. He observes the vows of each progressing *pratima* gradually, as he rises step by step through them and reaches the stage of asceticism. When he becomes subject to the strictly austere and severe rules, laid down for the

"Tatradau sraddadhaj jaini agnam hinsamapositum—
Madyamansamadhuñyujnetvanca ksirafa lani ca||2 .
Dyute hinsa nratasteya lobha mayamaye sajan |
Kah svam ksipati nanar:he vesyakhe lanyadaravat || 17 —
Sagaradhatmamratam.

² Jaina Gazette, Vol. XXI, pp 161-182

* Bhajanmadyadi bhajasstristadrashaih sah sansrajan |
Bhaktiyadu caiti sa kirtim madyadivirat iksatim | 10. 3.
Sagaradharma mrato.

The avoidance of the company of such women and contact of such persons in concern with diet etc., who partake of flesh, wine etc., is to keep oneself safe from committing the faults of this stage.

Jaina saints. These stages in all are eleven in number¹ and "mark the spiritual progress made by the soul, from time to time, as well as from one step to another, each succeeding step signifying an additional feature of progress over and above the preceding one²." Thus the *pratimas* serve the purpose of a ladder to the layman for reaching the elevated and severe path of asceticism of Jaina saints; which is the only royal road for final liberation. The householder of the *darsana pratima* is called a "*Naistika-Sravaka*." But it may be noted here that the aforesaid enunciation of the *darsana pratima* is according to the latter *Acaryas*, who seem to have made it more rigid under the pressure of the changes of time; because it being the mere stage of belief, there should be no enjoinder as to the observance of the particular vows enumerated above. In earlier Jainism, this *pratima* had the concern only with the right and full observance of the "*Samyaktva*"³, and its observer seems to have been at liberty to observe the above vows according to his will and capacity. This is the very reason that it is not styled—a *Vrat-Pratima*.

The second *vrat pratima* consists in observing the five *Anu*, the three *Guna* and the four *Siksa vratas*, without any defects. In the first stage, the layman observes certain vows, but surely without caring for their defects. And so for this reason only, he is not counted in the second stage. Well, the *Anuvratas* of this stage are five in all⁴ and we find

1. *Dansana vaya samaiya posaha sacitta rayabhatte ya | Vambaharambhapariggaha annmana uddittha desavirad ya || 22.*
—Caritrapahuda.

2. Confluence of Opposites, p. 9.

3. Ft. Jayachandraji fn his commentary on the Caritrapahuda expresses this difference between the earlier and latter acaryas clearly; e.g., "Yaka nama darsana hi kahya tahan a isa nama janana zo yala Kevala samyaktva hi hoyta hai ara avrati hai anuvrata hahi. ityadi."

4. *Thule tasakayahe thule mose adatta thule ya | Pariharo paramahila paraggaharamba parimanam || 24.*
—Caritrapahuda.

Although originally, the *Anuvratas* are counted as five only but there are some acaryas, who raise their number to six. They count the *Ratri-bho-jana-vruti* (abstention from taking anything during the

their mention in the Buddhist literature as well, where they are ascribed to Jainas.¹ These are:—

(1) *Ahinsa*—(non-injury). A man observing it, should not kill or injure any moving (Trasa) living being intentionally. But he is free to pursue the profession of a soldier, professor, banker, agriculturist, merchant, servant etc. He is only not allowed to injure any living being uselessly and that is through the activities of mind, speech and body equally. As a citizen and a member of society, he cannot avoid the *Hinsa* (Injury) totally; yet he should be careful to avoid it as

night time) vow along with the above. So the "Sagaradharmanratika" of St. Asadhara (13th century A.D.) reveals in its following sloka :—

Asya (Anuvratasya) pancadhatvam bahumatadisyate |
Kvacita ratry abhojanamapi anuvrata muciye ||

Acarya Viranandi of 12th century A.D. too, names a sixth anuvrata in his *Caritrasara* :—

Vratatranaya kartvayam ratribojana varjanam |
Sarvathanannivrattestatproktam sastamanuvratam | 5-70.

We find the mention of this vow in the *Darsanasara* of Sri Devasena (10th century A.D.) as well; where writing about the origin of the *Kasthasangha* in the Digambara sect by one Kumarsena in 753 Vikrama era, the author points that the sixth *anuvrata* was counted in by this innovator. But we could not be justified in concluding from this the very origin of the sixth vow; for, the earlier authorities than Kumarsena do, also, refer to this sixth vow. For instance Sri Pujiyapada svami of sixth century clearly names a sixth vow in his *Sarvartha-siddhi* commentary on the *Tattwarthasutra*. (Namucā sastama nuvrata-masti, ratribojanaviramanam etc.) Bhattachalanka svami has also done likewise in his *Rajavartika*; which is another commentary on the above work of Sri Umasvati; though Umasvati himself has enumerated five *vratas* only and really all the earlier Jaina acaryas has done so. Accordingly the above commentators has tried to show that this vow was understood originally by Umasvati in the *A lokita-pana-bhojana Bhavana* of the first *Ahinsa* vow. But they seems not to have established its accuracy clearly; because the *bhavana* is not meant as a vow. It is simply a corroborative support, by which the observance of vows becomes facilitated. Consequently a latter commentator on the *Tattwarthasutra*—Sri Vidyanandisvami has endeavoured to make the meaning of the above comments of the aforesaid acaryas clear, in the following way.—

“ Nanu panchasu vratesvanantar bhavadiha ratribojana viratyupasankhyamitucenna, bhavanantarbhavata | Tatraniradevadayuktoantarbhava iti cenna, alokitapanā bhojanasya vacanat | ”

But this, as well, does not justify to count a *vrata* under a *bhavana* and so rightly did Pandit Jugalkisore Mukhtar has discussed this subject to the above effect in the *Jaina Hitaisi* (Vol. 14); to which the readers are referred to for further particulars. Thanks of the present

1. Majjhima Nikaya, Vol. II, pp. 35-36 and Samyuta Nikaya Vol. IV, p 317.

much as possible¹. Specially the following five faults are to be avoided :—

(1) To cut a limb of an animal, (2) to keep it under severe bonds, (3) to beat it with sticks etc., (4) working it beyond its capacity (5) and under-feeding it.

In the Jaina *sastras* a subtle and scientific description of *Ahinsa* is given. The Jaina *a charyas* have not confined themselves merely to treating it in its outward aspect only. They have widely treated it in both the outer and inner aspects. Hence the *Ahinsa* vow is twofold. The practice and observance of the principle of non-injury towards all the living beings is only an outer aspect of the vow. The true observance of it really consists in adhering to its inner aspect ; which means to clear off one's mind from all the human infirmities and to avoid the passions i.e., anger, pride, deceit and greed, as far as possible. The following quotation from an authoritative Jaina work—*Purusartha Siddhyupaya*—gives a full idea of this doctrine quite beautifully :—

Atma parinama hinsana hetutvat sarvameva hin-
saitat |

Anrata vacanadi kevala mudahratam sisyabo-
dhaya || 42.

All this indulgence is *Hinsa*, because it injures the real nature of the *Atma* ; and calling it as falsehood etc., is only by

writer are also due to Mukhtar Sahib, for taking advantage of quoting from his learned article. But this much may be noted here that the number of *Anuvratas*, as preached by Lord Mahavira was surely five. The Digambara acaryas, namely Sri Kundakunda, Vasunandi, Somadeva and others together with the Swetambara ones, count them as five and five only. (Panceyanuvvayain) The famous Swetambara commentator Haribhadrasuri clearly says so: Panceti sankhya. Evakaro'vadharane. Panceiva na catvari sadva.

However, it seems that the idea of sixth vow in the shape of *Ratri-bhojan vrati* occurred to a certain acaryas owing to some irrelevant looseness in observing the vratas by the householders and the recluses as well. And such acaryas have counted "Dina-maithuna-tyaga" (avoidance of sexual intercourse during day time) as the sixth stage or *pratima* of the preparatory course of an householder; e.g.:—Vasunandiacarya, Amitagatiacarya etc.

1. Stokaiendriya dhatad grahinam Sampanna yogya-visyanam |
Sesa sthavara marana viranamapi bhavati karaniyam | | 77
2. Tattvartha-Sutram (S. B. J.) p. 146.

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way of illustration for the instruction of the disciple.

Yatkhalu kasayayogatprananam drvyabhavarupanam |

Vyapara panasya karanam suniscita bhavati sa hinsa|| 43.

Whatever injury to the physical or mental principle of life, is caused through the action of passions, is certainly *Hinsa*.

Apradurbhavah khalu ragadinam bhavatya hinseti |
Tosamevotpattirhinseti Jinaganasya sanksepah|| 44.

Assuredly, the absence of passions is *Ahinsa* (peace) and their presence is *Himsa* (Injury). This is a summary of the Jaina Philosophy.

Yuktacarnasya sato ragady avesamanrenapi |
Nahi bhavati jatu hinsa pranavyaparopapadeva|| 45.

A good man who, not moved by passion, conducts himself if properly does not commit *Himsa* even by injuring life.

Vyuthanavasthayam ragadinam vasa pravrattayam |
Mriyato jivomava dhavatyagre dhruvam hinsa|| 46.

And, if one acts carelessly moved by the passions, there advances *Himsa* in front of him, whether a living being is killed or not.

Yas matsakasayah sana hantyatma prathama matmanatmanam |

Pascajjaye tanava hinsa pranyantranamtu|| 47.

Because under the influence of passion, the spirit first injures the self, through the self, whether there is subsequently an injury caused to another being or not.

Hinsaya mviramanam hinsa parinamañnamapi bhavati hinsa |

Tasmatpramattayoge pranavya paropanam nityam|| 48.

The want of abstinence from *Himsa* and indulgence in *Himsa*, both constitute *Himsa*; and thus in living in a careless manner, there always is injury to life-principle.

Suksmapi na khalu hinsa paravastanibandhana bhavati punsah |

Hinsayatananivrattih parinama visuddhaye tadadi
karya॥ 49.

By the mere influence of external objects, the *Atma* incurs not the slightest liability for *Himsa*. Even then, for the purification of thought one ought to abstain from causes leading to *Himsa*, such as worldly attachments.

DHYANA

BY

Bhairun Dan Padmachand Jaini (Sethi), Ladnun.

DHYANA (contemplation or meditation) is of four kinds, Arta, Raudra, Dharma and Sukla. The first two give rise to pain while the last ones lead to the destruction of karmas. Each of these four kinds of Dhyana is again subdivided into four classes.

Arta-dhyana arises from the desire springing from Avidya (delusion) and is like the illusory belief of a person who has lost his way (and thinks the wrong way to be the right one.)

Arta dhyana is of four kinds: (1) that arising from the loss of what is desirable, (2) that arising from association of what is undesirable, (3) that arising from sickness and (4) that arising from a desire to possess objects of enjoyment.

Raudra-dhyana is that which has reference to the external or internal activity of a being whose intention is cruel. Raudra-dhyana is of four kinds : (1) that which arises from a delight in harming others, (2) that which arises from a delight in speaking a falsehood, (3) that which arises from a delight in theft and (4) that which arises from a delight in hoarding up and preserving things.

Dharma-dhyana arises when one controls his mind and desists from the enjoyment of worldly objects.

A person who being possessed of knowledge and indifferent to worldly objects is desirous of obtaining liberation, and being active to attain that end fixes his attention with an unruffled mind (is successful in having Dharma-dhyana and) is praised by all.

Dharma-dhyana is of four kinds : Ajna-vichaya, Apaya-vichaya, Vipaka-vichaya and Samsthana-vichaya.

Ajna-vichaya is the contemplation of the categories as laid down in the Jaina scriptures according to the instruction of the omniscient Jinas. These should be believed and accepted on the authority of the words of the Jinas as they never speak what is false.

Apaya-vichaya is the contemplation of means by which the karmas are destroyed. It should be contemplated that persons are lost if they do not attain the three jewels, *viz.*, Perfect faith, Perfect knowledge and Perfect conduct, as laid down by the omniscient.

Vipaka-vichaya is the contemplation that creatures enjoy pleasure and pain as fruits of their karmas, and Samsthana-vichaya is the contemplation of the arrangement of the universe.

Sukla Dhyana arises in a soul when it is void of action, beyond the influence of the senses and being meditative of itself is not conscious that it does so.

Sukla Dhyana is of four kinds: Prithaktva-vitarka-vichara, Ekatva-vitarka-vichara, Suksmakriya-Pratipati and Vyuparata-kriya-nivritti. In the first there is a transition of contemplation while in the second the contemplation is in the same state. In the third there is action of the body in a very subtle state while in the fourth the same is absent altogether.

In Tattvarthadhigama Sutra we have a similar description of Dhyana.

The commentator Brahmadeva says that Dhyana can also be divided in another manner into four classes, *viz.*, (1) Pindastha, (2) Padastha, (3) Rupastha and (4) Rupatita.

Pindastha Dhyana is the contemplation of oneself and has "five Dharanas, *i.e.*, fixing the mind on five things. They are (1) Parthivi, (2) Agneyi, (3) Maruti, (4) Varuni and (5) Rupavati. The Yogin should imagine or place before his mind a vast ocean of milk, hushed and tranquil and without waves. He should then imagine a lotus with a thou-

sand petals, as big as Jambudvipa and shining like gold, to be situated in the midst of it, and the lotus to have a celestial pericarp like a mountain of gold. He should conceive a lofty throne resembling the autumnal moon to be placed in that pericarp and should imagine himself as sitting at ease on that throne, serene, without desire, or hatred and prepared to conquer his enemy the Karman. Thus ends the first Dharana.

The Yogin should then imagine a shining and beautiful lotus with sixteen petals jutting out, as existing in the hollow of his navel. He should contemplate the fourteen vowels A, A, I, I, U, U, RI, RI, LI, LLI, E, AI, O, AU and AM : AH as marked on the sixteen petals and the great Mantra Arham with the dot over the line as shining on the pericarp. Then he should imagine a volume of smoke arising from the curvilinear or repha of the Mantra, then a succession of sparks, and then a continuous flame. The flame increasing in intensity burns the lotus which exists in the heart, upside downwards and which is the product of eight Karmas and has eight petals. He should then imagine fire in a triangular shape with the Svastika on its apex away from his body blown by the wind and burning brightly with a golden flame. The fire from the Mantra burns the body in the inside, and this fire from outside, and being in flames the body is reduced to ashes and also the lotus in the navel. Thus far we have the Agneyi Dharana.

Then the man should imagine wind blowing with the violence of a tempest and scattering away the ashes, after which he should think of it as becoming still. This is the Maruti Dharana.

Then he should contemplate a number of clouds pouring down rain in torrents accompanied by thunder and lightning. After that he should imagine a stream of water bearing the standard of Varuna, beautiful like the crescent of the moon and overflowing the sky with this water, he should wash off, in imagination, all the ashes of his body. This is the Varuni Dharana.

Then he should contemplate himself to be in qualities like an all-knowing being free from the seven elements, sitting on the throne, adored by the gods possessing celestial excellences and shining like the full moon. This is the Rupavati Dharana.

Padastha Dhyana is the contemplation by using certain words or letters. The efficacy of prayer, examples of which are given in verse 49, Bibliotheca Jainica Vol. 1 is laid down in connection with this kind of contemplation.

Rupastha Dhyana is contemplating the Lord Jina, sitting on a throne of jewel in the assembly of men who are desirous of salvation, surrounded by the twelve Ganadharas and the eight door keepers, possessing infinite greatness, a store of infinite virtues, of a celestial body shining more brilliantly than a crore of suns, fanned by excellent chowries, attended on by the gods, free from the eighteen blemishes, endowed with all the excellences and expounding the Dharma.

Rupatita Dhyana consists in contemplating the highest form of one's own soul, as immaterial, a store of virtues, and resembling the Siddhas between whom and himself there is no specific difference.

Jainism at Stake.

BY

Anant Pershad Jain, Bareilly.

TO me the greatest drawback of our community as a whole appears to be the lack of a religious and social central active organisation under whose regime all of us might annually meet to discuss problems threatening the existence of our religion and menacing our social welfare. The immense advantages that would accrue to us from organising ourselves into a central **active** body cannot be exaggerated.

It is high time for us to wake up and see around us how other religions of India are vigorously trying to gain their ancient prestige and power through their **active** organisations.

A cursory glance alone at the annual reports of the Progress of Arya Samaj and Brahmo Samaj of Bengal would be a proof positive to convince us of the fact that their spirit of active and energetic organisation alone is responsible for their astounding progress. They have not only added thousands of converts to their religion, have not only regained the lost power and prestige of their forefathers, have not only made their power felt by the Government and the Christian Church, have not only stretched their influence throughout the length and breadth of India, but have also, above all, extended the sphere of their activities throughout the world. Their missionaries are doing useful work in China, Japan, U. S. A., Great Britain, Germany and France. All this huge progress seems wonderful to the passive, silent, and unpracticable admirer; but this success has been achieved only in a short space of time with their spirit of co-operation, and active organisation.

To speak of Jainism as not worthy of our attention is blasphemous, and to call it time-worn religion is to commit a grievous blunder. Jainism is one of the oldest religions of the world. It has by virtue of its truth, successfully withstood the tests of time and space, of persecution and the like. But now we are sadly realising that in spite of its strong vitality our number is daily dwindling and decaying. If this state of affairs is allowed to continue unchecked, the time is not far off when Jainism would be only a name of the past. That which will remain of us would be only a sad history of our past heroic and glorious deeds engraved indelibly on the past flying page of time. By our own avoidable carelessness the religion once so high would come to a premature end. The posterity would discern the white crystal of truth within the fold of Jainism, but it would remember us sadly because of our having willingly allowed the limpid stream of pure, truth to be lost in the maze of oblivion.

Our second drawback is the lack of adequate facilities for the pursuit of religious studies. Our children seem to be ignorant of even the rudiments of the religion to which they

shamefully profess their faith. I dare say, as a matter of fact, no religious education is given to them at all and what may be admitted at the most is that certain Sanskrit verses are got by rote by them to be repeated in their Puja as mere incantations which would open the gates of Heaven for them. In fact no insight into their meanings and significance is ever given to them.

The spread of the religion is conditioned by a wider diffusion of knowledge about it. With the decay of the religious preachings the religion itself is at stake.

Right knowledge, Right Faith and Right Conduct are the three well known jewels of Jainism, yet there is nothing else among us which is more unreluctantly allowed to be undermined as these fundamental principles of truth. Right Knowledge in the absence of adequate facilities and organised preaching is very difficult to be spread, Right Belief which comes after one has arrived at Right Knowledge has become a rarity, while Right Conduct which is fundamentally the outcome or the product of Right Knowledge and Right Belief has become conspicuous by its absence. Thus the three jewels on which the whole superstructure of Jainism depends "are being devoured apace and nothing is said." In fact as the poet would have it, "We rot inwardly and rank mist we draw."

Brothers; let us wake up and shake off all drowsiness; let us gird up our loins to act "with hearts within and God overhead" Let us fit in the past to suit the present. Let us not blindly follow the past which urgently requires reshaping to be useful for the present. Let every one of us be united, for it is a trite saying "united we stand and divided we fall." Sink off all party differences; ring out the old and ring in the new. Let us evolve discipline and order out of the present mass of confusion and chaos. The only way of doing this is by organising ourselves into an **active** central body and then wait and see what each one of us can do for the religion which is equally dear to all of us.

Mahatma Gandhi

His Daily Routine.

IT may interest readers to go behind doors and see Mahat-maji at all hours of the night and day. His day begins punctually at 4 in the morning whether travelling in the train or sleeping under a roof. That is the hour of his morning prayers. He and his immediate party, and any others whose spirit should move them that way, sit down in a circle: Mahatmaji himself is wrapped in utter silence. Some members of the party repeat *bhajans* or cantos from the Bhagavad-Gita. These devotional meetings are invariably held in 'dim religious light' almost amounting to darkness: the lamps are lowered or the curtains drawn. After this Mahatmaji plunges in work immediately. A mass of papers, files, etc., loosely tied in a cloth, is always with him—it accompanies him in his car also. He calls this his *daftar*. About 6-30 in the morning, he takes some goat's milk and grapes or just honey and hot water. He is ready to go to meetings if necessary at 7 or even earlier. If there are none he continues his work. In the present tour there is scarcely a morning when he has not to travel or address meetings, or both. At 10 he takes a warm bath followed by his breakfast which consists of curds of goat's milk, in which he would now and then put soda in order that it may be aerated, grapes, oranges and, sometimes, pulp of steamed apples. He prefers to be left after this till 3 in the afternoon, for rest and his editorial work, correspondence etc. If he has a heavy programme early in the afternoon, he spins insinuates of time; if very tired he lies down for a few minutes from time to time and gets a little sleep. From 3 to 4 is his regular time for spinning if he is permitted to; if not he makes up for lost time late at night, for he will not go to bed till he has done the prescribed amount of spinning. About 5 in the evening he takes his dinner, his last meal of the day. This is a repeti-

tion of his breakfast, and is taken very slowly, the process sometimes lasting quite 45 minutes. Then follow meetings, talks, etc. He prefers having his evening prayers about 7 and then being left to himself and his *daftar*. But if necessary he sees friends, talks to workers, grants interviews. He scarcely retires before 10, even when he has been freed from the incubus of crowds early enough. The last thing he does is to write something in a note book—that is his diary of the day—and then he goes to rest. He prefers sleeping under the skies unless the weather is particularly inclement. ("Mahatma Gandhi on Tour" by Sri Prakasa in *Triveni* Vol. III, No. 1.)

The keynote of his speeches.

Gandhiji is a man of few words. Whenever he speaks, he speaks on how India can get Swaraj and how the poor Indian people may emerge out of their misery and poverty. He is never fond of talking theories. Every one of his speeches contains some practical instruction to his hearers. The keynote of his speeches can be summarised in the following few sentences.

"Boycott foreign cloth and use Khadi. Give up all intoxicating drinks and drugs. All Hindus, Muslims, Sikhs, Parsis, Christians, all who are Indians should unite. Those of us who are Hindus should abolish untouchability which is a blot on Hinduism. All should deposit 4 annas in the Congress office and become members and follow all the dictates of the Congress." (Ibid.)

His economic ideal.

Even a casual study of Mahatma Gandhi's speeches and writings on economic problems would reveal that the conception of a certain economic ideal being at the back of his mind, always influences his attitude towards the nature of the solution suggested for the cure of existing economic evils. If we were to form a conception of that ideal, what are the factors that must be mentioned as forming parts of it?

The most important of these factors, culled from his speeches and writings, are briefly the following:

(1) The primary wants (those for food, clothing and shelter) of every human being in the world must be satisfied (*Young India*, 1928, p. 381); without the satisfaction of the primary wants no man can possibly make any spiritual progress.

(2) The satisfaction of needs other than those for food, clothing and shelter will hamper spiritual progress, and hence is not necessary.

(3) Every person should produce his own food and clothing (*Young India*, 1924-26, p. 1001.)

(4) Every home, every village and every country should, as far as possible, be self-supporting (economically independent).

(5) Food and clothing should cease to become articles of commerce.

"These (food and clothing) should be freely available to all as God's air and water are, or ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolisation by any country, nation or group of persons would be unjust. The neglect of this simple principle is the cause of the destitution that we witness to-day, not only in this unhappy land, but other parts of the world too."

Young India, 1928, p. 281.

(6) Large scale industries, if they at all exist, should be nationalised.

(7) Some machineries may be tolerated, only if certain conditions are satisfied; the rejection of all machineries should, however, be kept in view as the ultimate ideal.

(8) Trade in wine, opium, etc., is to be prohibited.

(9) The movement of population from one country to another is not desirable.

(10) It may not be possible to totally remove all inequalities in respect of wealth; the relations between the rich and the poor should be those of 'perfect friendship.' The rich shall not try to enrich themselves at the expense of the poor.

"I cannot picture to myself a time when no man shall be richer than another. But I do picture to myself a time when the rich will spurn to enrich themselves at the expense of the poor and the poor will cease to envy the rich. Even in a most perfect world, we shall fail to avoid inequalities, but we can and must avoid strife and bitterness. These are numerous examples extant of the rich and the poor living in perfect friendliness." (*Young India*, 1924-26, S. Ganesan, p. 1188)

(11) The habit of giving alms is to be discouraged. The principle of 'No labour, no meal' should be established. Beggary should cease to be a profession. (*Ibid* pp. 1302-3.)

(12) Every man should undergo some physical labour (a) to realise the dignity of labour and (b) to remove the degradation of the manual labourers in social estimation.

("Mahatma Gandhi's Economic Ideas" by Shiv Chandra Datta, M.A., B.L., in the *Prabuddha Bharata* for April, 1930.)

His present campaign.

The present campaign of Mahatma Gandhi is not only against the Salt Act but against all social, economic and political evils. The campaign will continue till Swaraj is attained. Mahatma Gandhi reorganised his army in Vijalpur and laid down certain rules for the conduct of his soldiers. Those of the volunteers who were tired of the fight and those that had enlisted themselves only to fight against the Salt Act were allowed to go home. With the full concurrence of the remaining volunteers a national army was created. About 500 volunteers were present, when Gandhiji, with their unanimous approval laid down the following rules.

- (1) The daily expense per head should not exceed five annas. The expense for betel-nuts etc., should be borne personally.
- (2) No volunteer can ask for money from the public.
- (3) Those volunteers who could not do without smoking may smoke *beedi* in private with the permission of

their Captain. They should try to give up smoking as early as possible.

- (4) Every volunteer should wear only *khadi* and spin 100 yards of yarn daily.
- (5) The volunteers may not observe celibacy with their own wives but they should treat all other women as their mothers, sisters and daughters.
- (6) The volunteers should sleep only in their camps and should not waste much time outside.
- (7) They must always be at their post.
- (8) They should be of good and moral character. If they do national work with an impure conscience, Swaraj will go further away from them.
- (9) They should be prepared for any kind of suffering, even to receive the bullets on their own chests.

What can the Jains do ?

THE whole Indian Nation is fighting for Swaraj. Whether the majority of the people is on the side of Mahatma Gandhi or not is not the question. The one movement which has any following worth the name, the one movement which has some sign of life in it and the one movement which advocates the cause of India's food-less and clothing-less children is the present Satyagraha movement led by that venerable old man Gandhiji. Gandhiji does not want any office for himself or his sons or his relatives. He does not want fame and name. He does not want praise or *puja*. On the other hand he has asked the people hundreds of times not to call him a 'Mahatma' nor to garland him nor throw flowers at him. He has declared himself several times to be an ordinary man, in no way better than the poorest man of his country. Then why should he take the trouble and responsibility of leading a fight at an advanced age with a very poor and frail constitution. He has come forward because he *feels* for his country people. He loves them one and all as his own brothers and sisters. He considers their misery to be his. The only way to wipe off the misery and bring in happiness is through

Swaraj. And Swaraj or Independence will never be given to us. We have to obtain it by our effort. Gandhiji has tried several means. They could not bring in the desired result. As the last effort he has launched into a non-violent fight for the freedom of his country. It is expected of every true Indian who has a conscience and heart in him to support this movement in two ways.

1. By enlisting oneself as a member in the national army and fight in the battle or
2. By helping to relieve the misery of the people by
 - (a) Wearing khaddar
 - (b) Boycotting all foreign goods as far as possible
 - (c) Removing untouchability and by regarding all Indians as brothers and sisters.

Now, what can the Jains do? The Jains are said to be a loyal and law-abiding people and they are never tired of declaring their trust in and faithfulness to the Government. They seem to believe that everything can be achieved through memorials and deputations. Loyalty is a great virtue indeed and it is certainly to be desired and cultivated. But asinine submission to all oppressive rules and harmful laws is worse than the worst vice. The Jains have eyes to see, ears to hear and hearts to feel the miserable condition of their countrymen. Then why not they do something to help the cause of the country. They need not become volunteers in the Satyagraha campaign if they are afraid of battle or if they are afraid of being understood as disloyal to the Government. But they will be contributing enough to the strength of the movement if they use only khaddar and boycott all foreign goods. Even if they do this much, they will have enough justification to claim a share and a voice in the future government of India. Otherwise the Jains will have to lament for their indifference and negligence. The Jains are part of the Indian Nation. Let them rise or fall with the Nation.

The Late Mr. Jaini's Estate.

A brief note regarding the estate of late R. B. Jugmanderlal Jaini, M.A., M.R.A.S., Bar.-at-Law, President, Legislative Committee, Holkar State, Indore from 18-7-27 to 31-12-29.

Through the kind efforts of Mr. Joharilal Mital, M.A., LL.B., the funds of late Mr. Jaini's estate have been realised and nearly all the outstanding accounts have been settled and adjusted.

During the period under report the publications of Shri Gomatsar Jivkand, Karamkand Part I, Atmanushasan and Jaini's translation of Samayasara have been completed through the kind efforts of Pt. Ajit Prasadji, M.A., LL.B., Judge, High Court, Bikaner, to whom we the undersigned are highly grateful for the troubles he has taken in supervising the printing and publication of the aforesaid works.

On the recommendations of Dr L. C. Jain, M.A., LL.B., Ph.D., a donation of Rs. 500 for providing furniture to the library of the Jain Hostel, Allahabad has been given and all the books of late Mr Jaini have also been sent to the aforesaid library to be utilised there to perpetuate the name of the Deceased.

All the Sundry articles belonging to late Mr. Jaini including the Motor Car and the Post Office Cash Certificates, shares, bonds and debentures have been disposed of and the money realised.

After paying off the Imperial Bank of India's loan in London from the sale proceeds of 3½% India Loan in England and depositing £ 500 with the Imperial Bank of India, London in the names of Dr. Thomas and Herbert Warren to be utilised there for propagation and preaching of Jainism the balance has been got transferred to the Imperial Bank of India, Indore Branch.

A Statement of the income and expenditure of the estate of late Mr. Jaini is given elsewhere.

BRAHMACHARI SITAL PRASAD
LALCHAND B. SETHI

*Trustees appointed under the last Will
of late Mr. J. L. Jaini.*

NOTES AND NEWS

An Image of Lord Adinath 84 feet high.

Nagar Seth Nathulal Jain, Secretary of Sri Digambar Siddha Kshetra, Chulagiriji, writes in an appeal for fund as follows:—

"In Chulagiri a village in the Badwani State there is a very ancient and beautiful image of Lord Adinath 84 feet in height cut out of a single rock on the hill. In the whole of India no other image has yet been found equal to this in height and grandeur. Being exposed to heat and rain some portions of the image have become worn out. To protect the image from further ruin the Malwa Provincial Sabha passed a resolution during its annual meeting in Badwani to build a covering over the head of the image. Rs 7,840 were subscribed on the spot. Rs. 15,000 were collected by Munim Gulabchandji during his tour for this purpose. With the help of these amounts an umbrella-like covering has been constructed at the top. Now the work of repairing the image is taken up. Since much money is required for this purpose, the Jains are requested to contribute liberally to the fund."

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Dr. Einstein's formula for success.

Dr. Professor Albert Einstein is a great German Scientist and Philosopher. A representative of a great newspaper who visited him and had an interview with him, writes:—

"I asked him what he considered the formula for success in life. He smiled and thought for a minute.

"If 'a' is success in life," he replied, "I should say that the formula is : $a = x \times y \times z$, x being work and y being play."

"And what," I asked, "is z?"

"That" he answered, "is keeping your mouth shut."

The Message of Lord Mahavira.

In answer to the invitation of the Secretary of the Jain Mitra Mandal, Delhi, on the occasion of the last Birthday Anniversary of Lord Mahavira, Sadhu T. L. Vsswani writing from the Shakti Ashram, Rajpur observed:—

“ I am unable, I regret, to attend the Mahavir Jayanti in person. But my thoughts are with you. And I pay homage with you to the Blessed One who gave in the long ago, the Message of *Ahimsa*, the Message of Love.

This Message is what India needs, what the world needs to-day.

For freedom, as I understand it, is fellowship. And a new era will not open until the nations renounce repression and war and all counsels of hate and strife.”

* * *

All India Oswal Yuwak Sangha.

A Correspondent writes:—

A special session of the above Sangha was held at Indore on the 20th and 21st of April, when the following resolutions were passed, 1. To amalgamate the various sects of the Oswal Community into one unit; 2. to stop and boycott child marriages, old men's marriages, Sale of brides, unequal marriages and expensive dinners ; 3. To stop the ex-communication of a person for life from the community. The use of pure khaddar and the promotion of education of boys and girls of the community were strongly recommended. A family provision fund has also been established.

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Animal Sacrifice Stopped.

Mrs. Kasturibai Gandhi saved 4 goats and 3 hens which a party of Dublas brought for sacrifice in the Temple of the Goddess near her camp at Jalalpur.

While she was persuading the party to give up animal sacrifice, a woman, who was a professional witch arrived, and said she had the inspiration of Goddess that they should give up animal sacrifice and drink.

She also added Mr. Gandhi would win Swaraj within a year. Mrs. Gandhi enlisted 12 lady volunteers at Sisodia, which she visited yesterday.

