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HERBERT WARREN'S
JAINISM

Edited by

Dr. NAGIN J. SHAH, M.A., PH.D.

Dy. Director

L. D. Institute of Indology, Ahmedabad-9

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Bombay 2



JAINISM

IN WESTERN GARB, AS A SOLUTION
TO LIFE'S GREAT PROBLEMS

Written By

HERBERT WARREN

Honorary Secretary, Jaina Literature Society, LONDON

Chiefly from Notes of Talks and Lectures

By

VIRCHAND R. GANDHI, B.A., M.R.A.S.,

BARRISTER-AT-LAW.

Edited By

DR. NAGINDAS J. SHAH, M.A., PH.D.

Foreword

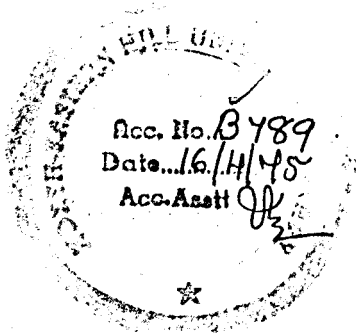
DALSUKHBHAI MALVANIA

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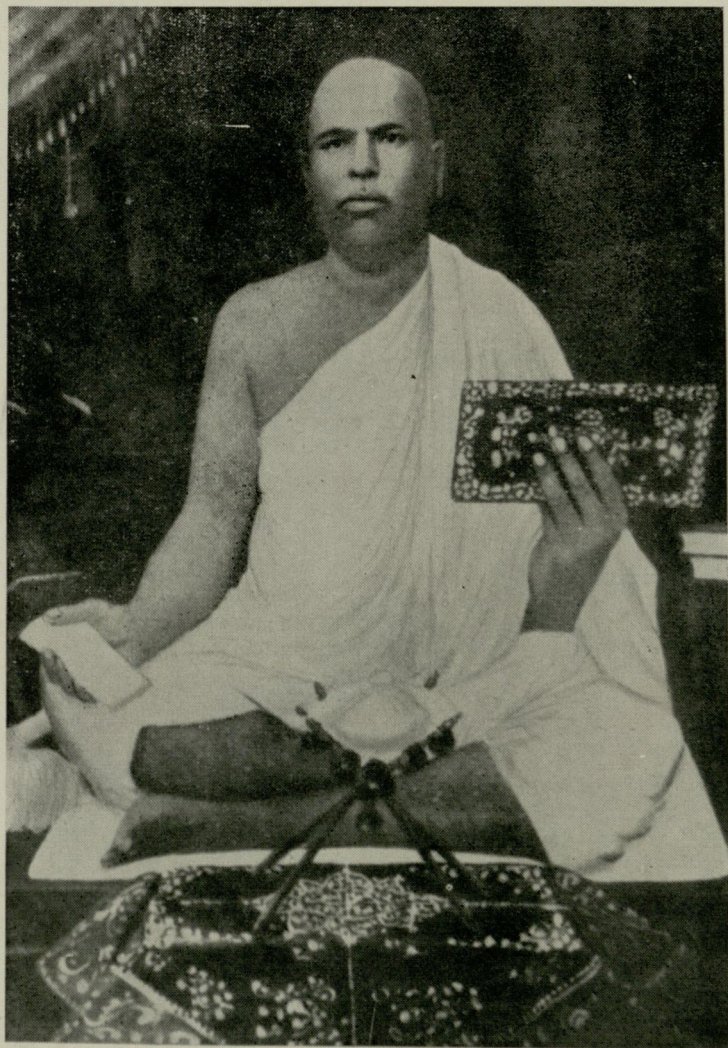
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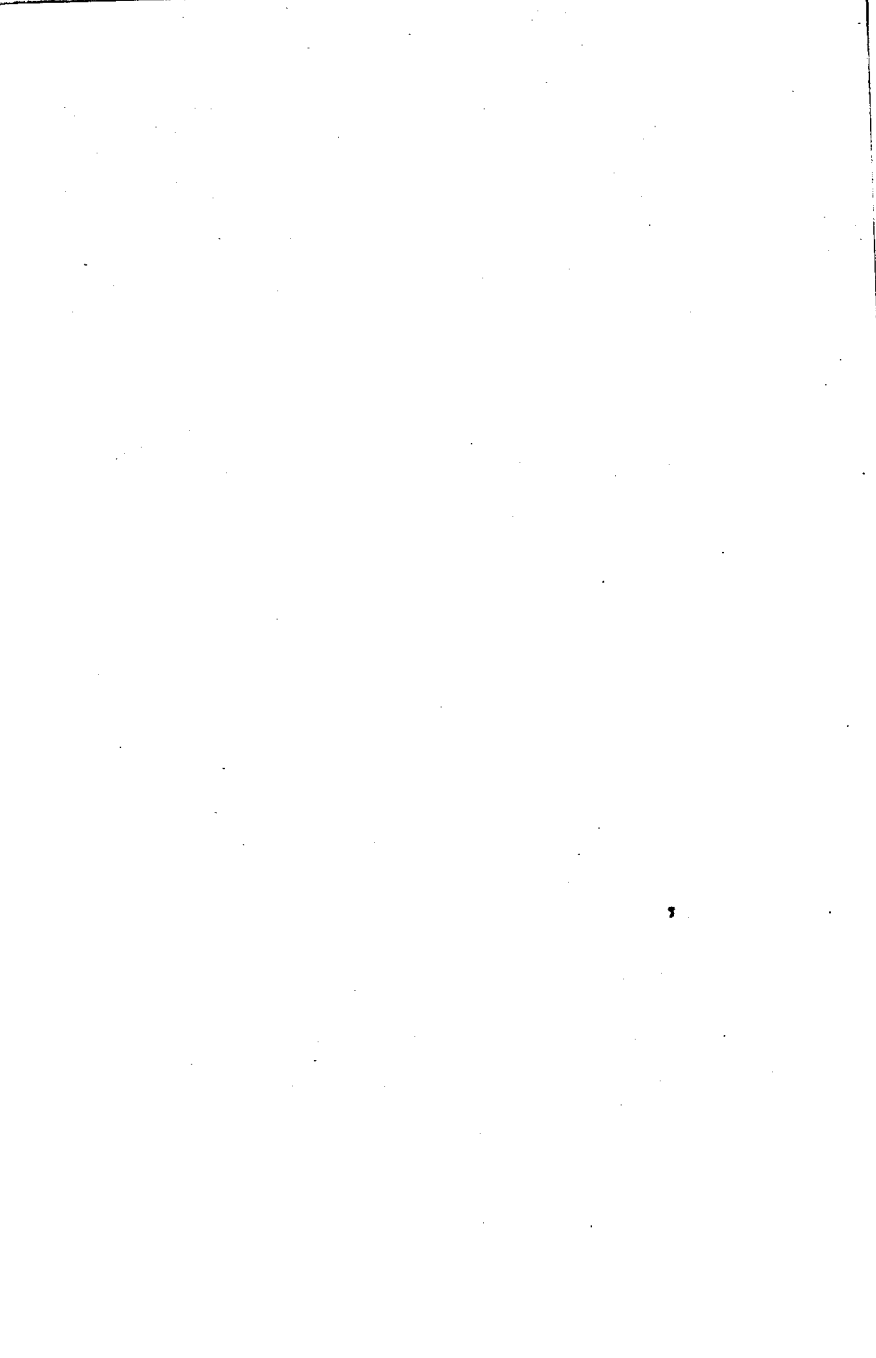


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PUJYAPAD ACHARYA SHRI VIJAYANANDSURI
(Atmaramji) Maharaj, a versatile scholar-saint and author of many
learned treatises, who deputed Shri Virchand Raghavji Gandhi to
the Congress of World Religions in Chicago in 1893.



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TRANSLITERATION

Vowels

अ,	आ,	इ,	ई,	उ,	ऊ,	ऋ,
a,	ā,	i,	ī,	u,	ū,	r,
ए,	ऐ,	ओ,	औ,	अं,	अः	
e,	ai,	o,	au,	am,	aḥ	

Consonants

क,	ख,	ग,	घ,	ङ,		
k,	kh,	g,	gh,	ṅ,		
च,	छ,	ज,	झ,	ञ,		
c,	ch,	j,	jh,	ñ,		
ट,	ठ,	ड,	ढ,	ण,		
t,	ṭh,	ḍ,	ḍh,	ṇ,		
त,	थ,	द,	ध,	न,		
t,	th,	d,	dh,	n,		
प,	फ,	ब,	भ,	म,		
p,	ph,	b,	bh,	m,		
य,	र,	ल,	व,	श,	स,	ह,
y,	r,	l,	v,	ś,	s,	h,

PUBLISHER'S NOTE

Mr. Herbert Warren was a seeker after truth. He found in Jainism a satisfactory easy solution to many ills and problems, which confront our daily life. The credit of initiating Mr. Warren into the study of Jainism goes to Mr. Virchand Raghavji Gandhi. As Hon. Secretary of the Jain Literature Society of London, Mr. Warren arranged a series of talks and lectures of Shri Gandhi, who visited London after an eloquent exposition of Indian culture and Jainism at the Congress of World Religions held at Chicago in 1893. Shri Gandhi was deputed to go there by Pujya Shri Vijayanandsuri (Atmaramji) Maharaj, a great scholar saint and author of Chicago Praśnottara and other learned treatises.

The present publication aims at presenting Jainism in a simple language with a view to enlarge the scope of reading to persons knowing English. The ideas represented here are based on notes of talks and lectures of Shri Gandhi, who besides being a great scholar of Jainism was well-versed in all the six systems of Indian philosophy. His scholarship, then attracted the attention of the most learned scholars of those times. It was on the momentous occasion of the birth centenary of Shri Gandhi in 1964 that we published his selected speeches. This was our last publication, the tenth in Shri Vallabhsuri Jaina Literature series. This brought to light the depth of wide learning of Shri Gandhi, a scholar dedicated to the high ideals of

ennobling life. It is really an irony of fate that such a brilliant son of the motherland faded into oblivion, unknown and unsung. The selected speeches incorporated in the last publication attracted the attention of many students of Jainism and displayed the great depth of his learning. Moreover, there is dearth of books on Jainism in English, which outline the basic tenets in a simple language.

This has been a guiding force of this booklet. The author, an Englishman has marshalled the views on Jainism with an impartial and unprejudiced mind. A casual reader is ushered into the realms of a great religion which amongst other things bear the unstinted imprint of truth, nonviolence and love for all human beings, are authenticated from talks and lectures of Shri Virchand Gandhi and other sources to which he got access after his association with Shri Gandhi.

Numerous editions of Mr. Herbert Warren's Jainism have been published. But this booklet incorporates many useful references from original texts. Dr. Nagindas J. Shah, M.A., Ph. D., the Deputy Director of L. D. Institute of Indology, Ahmedabad has fully re-edited the text and has reproduced relevant references of original texts in footnotes as to be useful to a serious student of Jainism. We thank Dr. Shah heartily for re-editing this booklet and thus facilitating the publication, which was the longfelt need of those who want to imbibe the essence of Jainism.

The Nidhi is named after the illustrious Acharya Shri Vijayvallabhsuriji Maharaj, whose sixty years' service to the cause of Jainism, education and social uplift has but few parallels in our history. One of

the laudable objects of the Nidhi is to publish in English, booklets on Jainism, simple and easy to read. To interpret, enlighten and to explain the basic tenets of Jainism to the masses irrespective of caste or creed was one of the cherished aims of this illustrious and dedicated Acharya. The revered Acharya Shri Vijaysamudrasuri Maharaj and Agama Prabhakar Pujya Shri Punyavijayji Maharaj offer valuable suggestions in implementation of this scheme to whom we bow in reverence. Pujya Sadhviji Shri Mragavatishriji Maharaj, the erudite disciple of revered Acharya Shri Vijayavallabhsuri Maharaj, after whom this series has been named, and her Guru Pujya Shri Shilavatiji Maharaj guided us in our efforts to give nomentum to our activities.

The Nidhi is poorer by the death of Shri Fatehchand Zaverbhai, an ardent student of Jainism and an erstwhile member of our Committee. The Nidhi will badly miss his guidance.

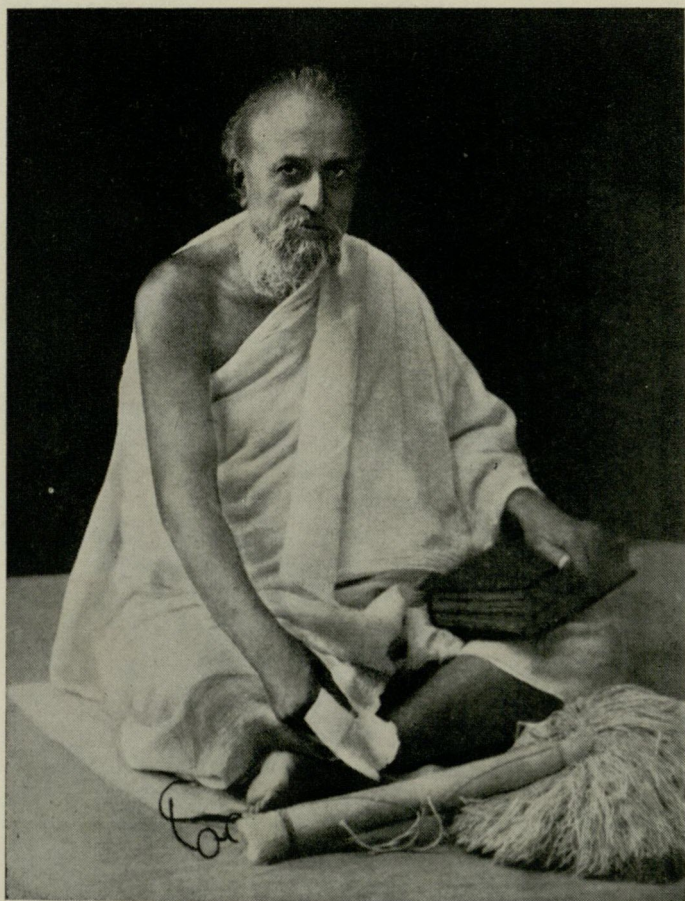
We thank Pandit Shri Dalsukhbhai Malvania, the Director of the L. D. Institute of Indology and an eminent scholar of Jainism for writing the Foreword.

We thank Shri V. P. Bhagwat of Mouj Printing bureau for excellent printing and Shri Damle for carefully checking the proofs.

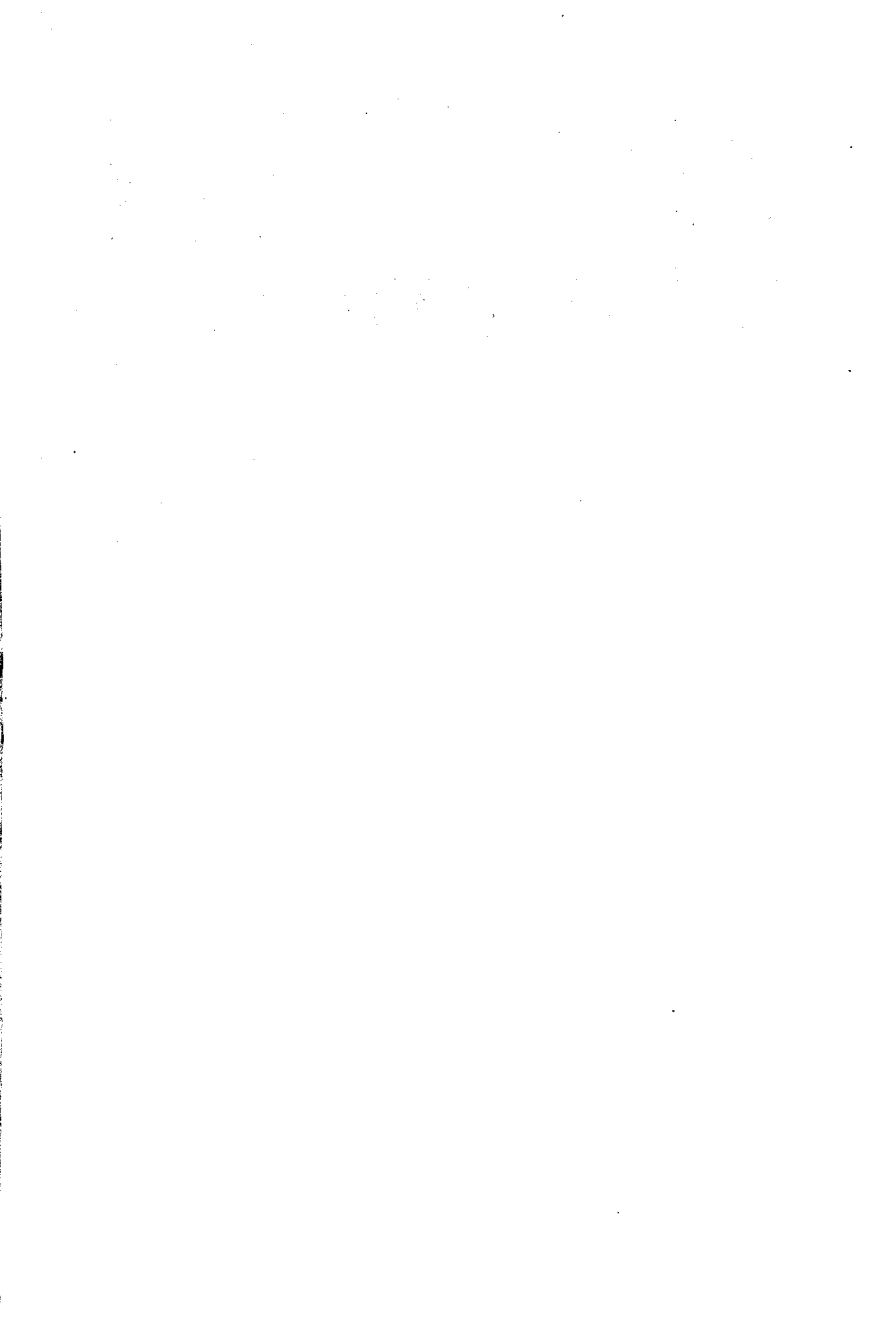
We thank our numerous donors and well-wishers for helping and furthering the aims, cherished by the great Acharya, whose name is associated with the Nidhi.

Maun Ekadashi
12-12-1967

JAGJIVANDAS SHIVLAL SHAH
UMEDMALJI HAJARIMALJI
Hon. Secretaries



PUJYAPAD ACHARYA SHRI VIJAYAVALLABHSURI MAHARAJ,
the learned disciple of Pujoyapad Shri Vijayanandsuri Maharaj, in
whose memory this series was started.



FOREWORD

This work embodies a clear exposition of the principles of Jainism. Therein one finds faithful and illuminating interpretation and explanation in lucid English.

This book has run into many impressions. But this impression—rather edition—has some special features. The Editor's Note is really instructive. Again, the editor has given original Sanskrit and Prakrit sources in foot-notes. Not only that but he has also given at many places interesting comments in foot-notes. This will awaken an interest in the reader to study the original texts and to formulate his or her own estimate of a particular problem. For this we should thank the learned editor.

Needless to say, Jaina ethics is perhaps the most valuable contribution which Jainism can make to modern thought. How greatly the modern world would profit by adopting the attitude of Syādvāda! The enormous stress placed by Jainism on Non-violence is extremely useful in our days of nuclear weapons.

The Jaina Literature has not been sufficiently explored. And even the great scholars of Indian Philosophy and Religion—Eastern and Western—have neglected the study of Jainism. But for this it is we who are to be held responsible. We have not made the original texts accessible to them. We have simply preserved but have not systematically published them. The scientific and systematic publication of these texts is badly needed. Hence,

so long as we do not fulfil it we have no right to blame the scholars.

We are grateful to Shri Vallabhsuri Smarak Nidhi, Bombay, for giving us the good edition of Herbert Warren's *Jainism*. I would like to suggest the Nidhi to print separately, in the form of booklets, the chapters on Jainism from standard works on Indian Philosophy, e.g., *Philosophies of India* by Dr. Zimmer, *History of Indian Philosophy* by Dr. Dasgupta, etc. This will make the excellent materials on Jainism easily available to the interested readers.

Dept. of East Asian Studies,
University of Toronto
Toronto (Canada)
5th April, 1968.

DALSUKH MALVANIA
Visiting Professor

EDITOR'S NOTE

This book is really a good introduction to the Study of Jaina Philosophy and Religion. Works of this type are very rare in English. This work is important for two reasons. The first is that it is based on the notes of the talks and lectures by V. R. Gandhi—a great man who represented Jainism at the World Congress of Religions held in 1893 A.D. in Chicago, who delivered lectures before Americans and the English not only on Jainism but also on the other Indian Philosophical systems, who made them realise the sublimity of Indian culture at the time when they were innocent of Indian culture and considered Indians to be barbarians and who was above all sectarian spirit. The second reason is that these notes were given the form of a book by Herbert Warren—an English gentleman who embraced the Jaina faith due to the sincere efforts of V. R. Gandhi, who was a man of convictions, who established Mahavira Brotherhood on 24th Aug. 1913 with a view to building up a centre of Jainism in the West and to propagating the principles of Jaina philosophy, and who worked as an honorary Secretary of Jaina Literature Society, London. While giving the form of a book to the notes, the author seems to have supplied necessary links, arranged the topics in a new pattern and elucidated at least some points in his own way in order to make them understandable to modern man.

The work explains lucidly the essentials of Jaina Philosophy and Religion. Stating the general plan

of the work in the first chapter, the author proceeds on to describe the nature and functions of the ultimate substances recognised by Jainism and to explain the Jaina theory of change and causation in the second chapter. Therein he has also given the broad idea of the Jaina theory of Non-absolutism (*syādvāda*). In the fourth chapter we are told that the soul in its pristine state is omniscient, blissful, has permanent right conviction and right conduct, everlasting life, no material body, highest status and infinite capacities of activity. But the soul as we find it is not like this. The description of the soul in its mundane state is given in the third chapter. It, in its mundane state, undergoes sufferings, its faculty of knowledge is blurred, it is caught up in the cycle of birth and death, it is engaged in the material body, and it has pervert convictions and harmful conduct. The question naturally arises as to who deprived it of its true nature and when. The answer to this question is attempted in this third chapter wherein the Jaina theory of moral causation is explained in brief. A word about the Jaina theory of moral causation is necessary. The Jainas, as a matter of fact all Indian religions, do not believe in the theory of Fall and Original Sin. The soul is found in the mundane state from time immemorial. Though this state is beginningless, it could be ended if the soul were to uproot the root-causes of this state, viz. narrow love and hatred. It is passions that blur the vision and obstruct the capacities. This is the fact recognised by almost all the religions and philosophies of India. The speciality of the Jaina theory of moral causation is in maintaining that though the passions are the



HERBERT WARREN
Author

root-cause of this misfortune befallen on us, that is, it is passions that blind our vision and hamper our capacities, they cannot directly do so but only indirectly through the medium of matter or material particles. I think that this peculiar feature of the Jaina theory of moral causation has enabled the Jaina philosopher to go into the details thereof. The belief in the material medium is not to be regarded as unreasonable and unintelligible. It is an acknowledged fact that an emotion is not the sum-total of the bodily changes that invariably accompany it; as a matter of fact, emotion is something that causes the concerned bodily changes; and it is these bodily changes that directly affect our Intellect. That is, emotions do not directly affect our Intellect but indirectly through the changes taking place in the bodily system. Emotions and Intellect are not material but the former affects the latter through the material body. The fifth chapter delineates the fourteen stages of spiritual development and incidentally explains the duties of the Jaina layman. The sixth chapter recapitulates well what is discussed in the preceding five chapters. Thus this book clearly surveys, in a very small compass, all the essential aspects of Jaina Philosophy and Religion. The modern reader will find this book to be an intelligent guide of Jainism.

While editing this book I have traced the original Sanskrit and Prakrit sources and have given them in foot-notes. This will serve as an aid to readers. Where I have found it absolutely necessary to offer explanatory comments in the foot-notes I have done so. But for the most part I

have refrained from loading this book, meant mainly for the general reader, with a number of notes and comments.

The people everywhere in the world evince a genuine interest in the philosophies and religions of India. It is our duty to reveal and open the storage of our heritage harvested by our patriarchs in the age-long course of spiritual endeavour. If we discharge this duty earnestly the people can understand the religion and philosophy we profess. And when the others understand our religion and philosophy they can be just to them. None can ever be just to any system if he does not understand it. And none can ever understand it unless it is revealed to him. So, it is no use complaining that others do not honour and respect, and are not just to the Jaina view of life. It is we, the Jainas, who are to be held responsible for the situation. Hence I earnestly request all the Jainas who want others to be just to their religion and philosophy, to co-operate in this common task of revealing the truths of Jaina philosophy, one of the noble and sublime philosophies of India, to those who are innocent of it.

L. D. Institute of Indology,
Ahmedabad-9
Rakshabandhana, S. Y. 2022

NAGIN J. SHAH
Dy. Director

PREFACE

The religion which is prevalent in the country of one's birth is naturally the first to be heard. In my case it was Church of England Christianity. It was adopted without criticism, without much concern, and without any doubt as to its truth and efficacy. In early manhood, however, new views were met with, the intellect began to work, questions arose, and after a period of search and cogitation extending over some fifteen years, satisfactory conclusions were drawn from Jainism as it was first presented to me by the late Jain philosopher, Virchand R. Gandhi, B. A., Bar-at-Law. My understanding has been helped by the perusal of the works of Prof. Geo. T. Ladd, of Yale University; these, in the opinion of Mr. Gandhi, being, apart from their views of God and their accompanying ramifications, the nearest to the Jain psychology and metaphysics that he had found in Western literature.

Much supplementary information has been given to me by Mr. J. L. Jaini, M.A., Bar-at-Law, Pandit F. K. Lalan, Pandit H. L. Jhaveri, M.R.A.S., Mr. K. P. Mody, B.A., LL.B., and Mr. Maneckchand Hirachand, J. P., to all of whom my deepest gratitude is due and extended.

I have been asked to write a manual of Jain doctrine; this I am not competent to do, but I make the request a very welcome opportunity for trying to present to the world that which Mr. Gandhi gave me, and which I hold in the very highest esteem as being of priceless value.

I have especially to thank Mr. K. P. Mody, B. A., LL.B., Prof. Hermann Jacobi, Mr. G. M. Mehpani, B.A., LL.B., and Mr. M. G. Kapadia, B.A., LL.B., Solicitor, Bombay High Court, for having read through the manuscript and for having made suggestions for improvements and additions. Every aspect of Jainism of course is not set forth in this rough sketch, and corrections will be welcomed where my representations of the Jain doctrines are seen to be at fault.

I crave the reader's indulgence for any mistake I may have made.

84, Shelgate Road,
LONDON, S. W.
September, 1912

HERBERT WARREN

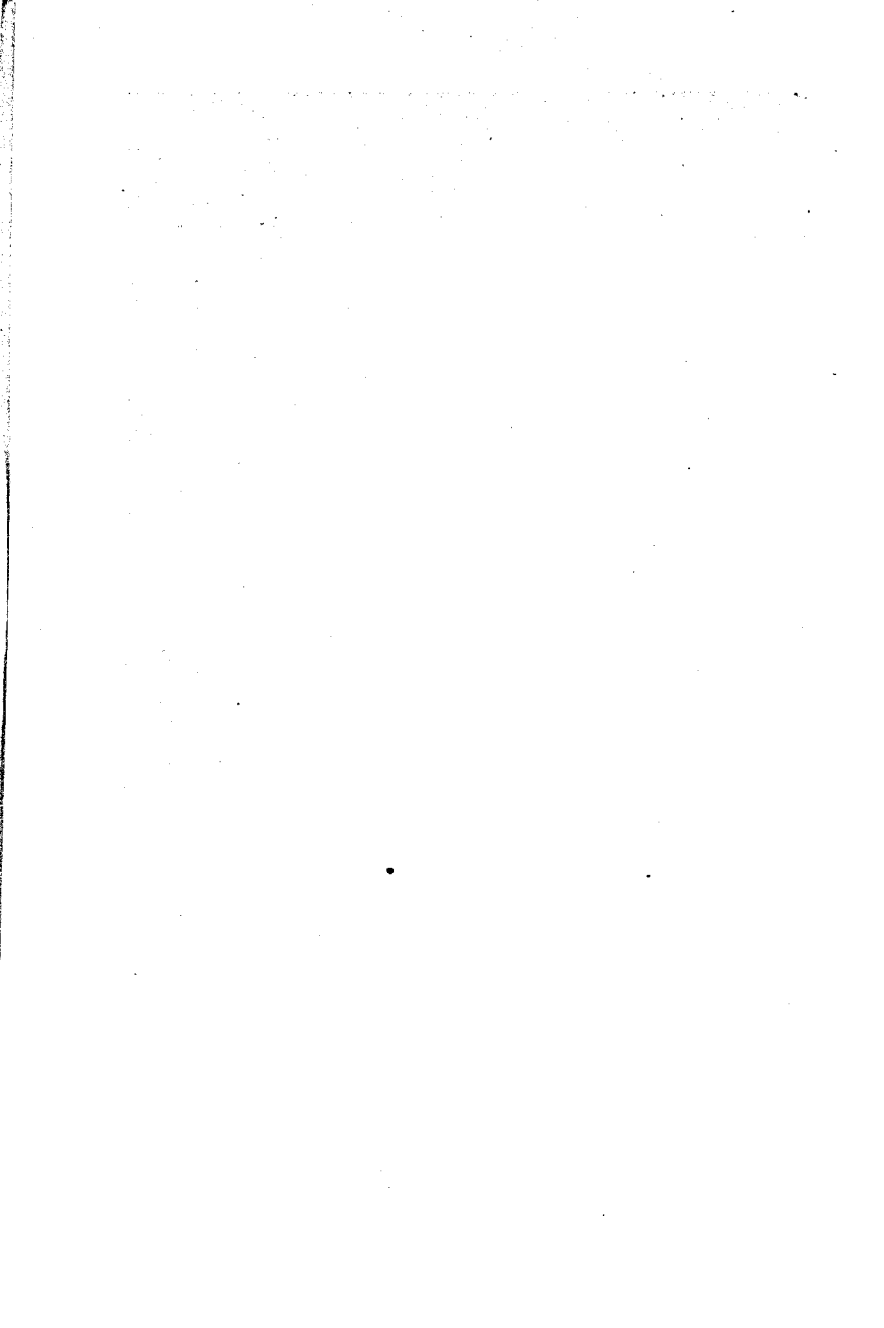


SHRI VIRCHAND RAGHAVJI GANDHI

B.A., Bar-at-Law

Born 25th August, 1864 Died 7th August, 1901

A great thinker and a prominent member at the Congress of World Religions, whose talks and lectures in London inspired Herbert Warren to write this book.



CHAPTER I

INTRODUCTION

Life is dear to all, even though it may contain misery as well as happiness. Man's desire for an explanation of the existence of misery, for its relief to extinction, and for a consequent increase of happiness, is the ground of religion. The work of relieving misery, explaining its existence, and of increasing the happiness of life, is the function of religion.

The means that religions generally enjoin for the relief of misery and the increase of happiness are *to live and let live*, be truthful, honest, chaste, content, respectful to parents, reverent to the spiritual teacher, and obeisant to the Deity. But to follow these injunctions is not the line of least resistance, and requires some positive belief as to the necessity for such a course of conduct.

The religions of the world differ very widely in their beliefs, faiths, and theories regarding good and evil, happiness and misery, and account with different degrees of satisfaction for the existence of the evil and the misery. An alternative to the doctrine of a kind and almighty Creator governing the universe, is the theory of soulless materialistic atheism which affirms that life and consciousness are the outcome of the massing and activity of material atoms, to be dissipated at death; but for those who find neither of these theories satisfactory

CHAPTER II

THE UNIVERSE

REALITY

The Universe is the only reality. The word "reality" has many meanings, but as meant here that which is real is called substance (*dravya*)¹. The universe is a universe of substance; and by universe we mean every thing and being that there is, visible or invisible, tangible or intangible, sentient or insentient.

If the universe be regarded as one whole, in the past, present, and future, then there is but one example of it, there is no other reality. That which is other than real is not real, but is false or fanciful, and impossible of existence except as a false idea.

The following paragraph is of interest only to the logical mind :

Now, as the universe is all that is, it becomes necessary to understand what is meant by nothing or all that is not. Given a universe of real substance, the absolute non-existence of any part of it, large or small, is impossible, as is the absolute non-existence of the whole of it, to leave an empty nothing. Outside away beyond all the worlds, heavens, hells, or other abode of living beings, there is empty space, but space is real and some-

1. सद् द्रव्यलक्षणम् । Tattvārthasūtra, V. 29

CHAPTER III

MAN AS HE ACTUALLY IS

“Man” means any human being; and although the subject of consideration here is man, still the following theory applies not only to us, but equally to plants, animals, birds, insects, fish, and any form of embodied life, including devils, and angels.

Man is not a being of only one ingredient. He is a compound of matter with soul. By reason of this compound man is what he is actually. And from the point of view of what he is potentially, his present life is an unnatural one.

The compound of matter with soul (*bandha*) is not merely a mixture resolvable by a simple mechanical taking apart; but is a very subtle combination in which the two ingredients can be separated only with difficulty if it is desired to separate them scientifically. But it is only each individual that can scientifically separate his own soul and the matter combined with it. The separation cannot be effected by another person. The characteristic nature of soul is consciousness (*cetanā*) or knowledge; and matter is unconscious, and it has the activities of attraction and repulsion. The being resulting from the combination is different in his characteristics from either of these two ingredients. In him, the forces of attraction and repulsion natural to insentient matter become respectively attachment

CHAPTER IV

MAN AS HE MAY BECOME

When man has actually become what he is now potentially, he will no longer be man but a released soul (*siddha*). The qualities he will then actually have are infinite, but eight are mentioned, namely, those which become actual when the eight kinds of energies classified in the previous pages have been removed from the man. That is to say, he will be omniscient, he will have unlimited undifferentiated knowledge, will be blissful, will have permanent right conduct, everlasting life, no material body, equality of status, and he will have infinite capacities of activity.¹

This state (called *nirvāṇa*, *nirvṛti*, *mukti*, or *mokṣa*) has a beginning, but it has no ending.²

There is and always has been an infinity of souls that have attained this state. This state is the soul in its pure natural condition, and all those who are in that condition have become so by development from an unclean or impure state. To attain to this state should be life's object, and the human outfit affords the greatest opportunity for progress towards this state. For us at present it must be a matter of belief or faith only. And in this connection we may mention four difficulties, namely, it is

1. Lokaprakāśa, II. 78-81

2. Ibid., II. 82

CHAPTER V

MEANS TO THE END

The means whereby an embodied soul can become a pure or liberated soul.

The underlying principles upon which these theories are based are : (1) the fact of the existence of soul, whose characteristic is knowledge (*jīva*); (2) the fact of the existence of matter of any other real thing which has not consciousness (*ajīva*); (3) impure souls draw matter towards themselves (*āsrava*), and (4) incorporate it with their own being (*bandha*); thus has the embodied state of the soul been perpetuated, death being followed by birth elsewhere in a material body. Now if this state of affairs is ever to cease, (5) the influx of matter must be stopped (*saṁvara*) and (6) the matter already in combination with the soul must be removed (*nirjarā*). Then, (7) when this is accomplished the soul will live in everlasting enjoyment of all its own natural qualities (*mokṣa*).¹

STAGES OF DEVELOPMENT (GUNAŚTHĀNA)

It is to be remembered that the combination of soul and matter now in question is a subtle one, and that a mere mechanical separation is not possible.

1. First Principles of Jain Philosophy by A. L. Jhaveri, London, 1910.

जीवाजीवास्रवबन्धसंवरनिर्जेरामोक्षास्तत्त्वम् । Tattvārthasūtra, I. 4.

CHAPTER VI

SYNTHESIS OR RECAPITULATION

The plan I have endeavoured to follow in this book is the procedure mentioned on pages 17-18, synstatis, analysis, and synthesis making respectively the parts I, II, and III of the book.

The Jain doctrines are summed up in nine fundamental truths; and to put together the four sections of part II, we perhaps cannot do better than give these nine principles, prefaced with the two remarks that (1) reality exhibits distinct and contrary aspects, such as permanence and change, etc., (2) the whole truth about anything cannot be expressed in one predicate.

SUMMING UP

We live socially in a real and, in a sense, everlasting universe of sentient, conscious beings (*jīva*), and of inanimate, insentient, unconscious things (*ajīva*). We attract (*āsrava*) subtle forms of matter to ourselves, and we assimilate it (*bandha*); the natural qualities of the soul are thus more or less obscured, and, consequent various conditions of weal (*puṇya*) and woe (*pāpa*) are experienced. We have been doing this, and suffering the consequences for ever in the past,—before birth and since, perpetuating our bodily existence through deaths and rebirths continually. This continual attraction

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VOCABULARY OF SANSKRIT TERMS

- Abhavya, Non-Elect, 65
 Abheda, not separate, 16
 Abhigraha, 42
 Ācārya, Spiritual head, 88
 Adattādāna, theft, 103
 Adharmāstikāya, the
 fulcrum of rest, 11-12
 Adhikaraṇatā, 116
 Aghāti, 32
 Āhāraka, 39, 51
 Ahimsā, non-injury, 3
 Ajīva, insentient things,
 8, 48, 134
 Ākāṅkṣā 63
 Ākāśastikāya, space,
 8, 11, 12
 Akrūra, 129
 Akṣudra, 128
 Amohin, 65
 Anabhigraha, 42
 Anābhoga, 43
 Anarthadaṇḍa, 113-116
 Aneka, many, 16
 Anitya, perishable, 16, 127
 Antarāya, hindrance,
 39-40, 56
 Anubhāga, intensity, 26
 Anudita-mohin, 65
 Anuprekṣā, reflections,
 127-128
 Anyadrṣṭi-praśamsā, 63
 Anyadrṣṭi-saṁstava, 68
 Anyatva, 127
 Apramatta, 131
 Arhat, Master, 4, 87, 105
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 Aviratin, 65
 Avyavahāra, indefinite, 50
 Ayogin, 65
 Āyuh, 35, 94
 Bādara-mohin, 65
 Bandha, 4, 48, 134
 Bhavya, Elect, 65
 Bheda, separate 16
 Bhogopabhoga, 111, 115
 Bodhidurlabhatva, 128
 Cāritra, 32
 Cetanā, consciousness,
 knowledge, awareness,
 16, 25
 Chadmastha, 65
 Dārā, wife, 104, 107
 Darśana, conviction, belief,
 32
 Darśana, detailless
 knowledge, 31

- Dayā, kindness, love,
compassion, sympathy,
3, 60
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- Deśāvakāśika, 117
- Deva, angel, 36, 106
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- Gotra, 39
- Granthi-abhedin, 65
- Granthi-bhedin, 65,
- Guṇa, quality, 9, 10, 14, 21
- Guṇarāgi, 129
- Guṇasthāna, 48
- Guṇavrata, 92, 110
- Guru, spiritual teacher,
monk, priest, 90
- Hetu, the means by which,
logical reason,
accompanying cause, 12
- Ihā, 30
- Jīva, living beings,
4, 8, 48, 134
- Jñānāvaraṇīya, knowledge-
obscuring, 27-30
- Kāla, time, 8, 11, 13
- Kandarpa, 115
- Karaṇa, process, 68
- Karma, 26-42, 132
- Kārmaṇa, 39
- Kaśāya, 41, 43-44, 51
- Kautkucya, 115
- Kevalajñāna, unlimited
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- Madhyastha Saumya
Dṛṣṭivān, 129
- Mahāvira, 58
- Manahparyavajñāna,
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- Mantra, spell, 106
- Matijñāna, sensuous
knowledge, 29, 30
- Maukharya, 115
- Miśra, 34
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- Mithyātvin, 65
- Mohanīya, intoxicating,
32, 131
- Mokṣa 4, 48, 135
- Mṛṣāvāda, telling
falsehoods, 100
- Muhūrta, 70
- Nāma, 36
- Nāstitva, non-existence of
other things, 24
- Naya, aspect, viewpoint,
17-18

- Nayavāda, consideration of aspects, 17
 Nigoda, 49-50, 52
 Nimitta, instrumental (cause), 23
 Nirjarā, 4, 48, 128, 133, 135
 Nirvāna, same as Mokṣa, the state of Life in which all the infinite qualities of the soul are enjoyed without hindrance, 4, 46-47
 Nitya, permanent, 16
 Padārtha, a real concrete existing thing, also the literal meaning of a word, 8
 Palyopama, 70
 Pāpa, woe, 44, 134
 Parahitanirata, 130
 Parigraha, possessions, 108
 Parimāṇa, limitation, 108, 110
 Paryāya, modification, 21
 Paryāyārthikanaya, modal view-point, 18
 Pauśadhopavāsa, 117
 Pradeśa, space-point, ultimate indivisible unit of Space, atom, 26
 Prakṛti, 26
 Prakṛtisoma, 129
 Prameyatva, knowableness, 16
 Prāṇātipāta, killing, 93
 Pudgala, matter, 4, 8, 11-12, 15
 Puṇya, weal, 44, 134
 Rāga, attachment, effort to get, 58
 Rajas, 12n
 Rati, liking, 56
 Rūpavān, 125
 Sādhu, 88
 Sāgaropama, 70
 Sāmānya svabhāva, general nature, 16
 Samaya, ultimate indivisible unit of Time, 70
 Sāmāyika, 116
 Samohin, 65
 Saṁsāra, 127
 Samsārin, embodied living beings, 65
 Saṁśaya, 43
 Saṁvara, keeping out from the soul energies not natural to itself, 4, 48, 127-128, 133, 135
 Samyaktva, right attitude, 54-55
 Samyaktvin, 65
 Saṁyukta, 116
 Śaṅkā, doubt, 63
 Santoṣa, 104
 Śarīra, body, 51
 Śreṇi, 65
 Śrenirahita, 65
 Sreṇivanta, 65
 Śrutajñāna, knowledge by interpretation of signs, 28
 Satkathā, 129
 Sayogin, 65
 Siddha, a soul whose infinite qualities are all liberated, 87
 Śikṣāvratā, disciplinary vow, 92, 116
 Śiṣṭa, 74
 Sthiti, 26

Sthūla, gross, 93, 100, 103,
108

Sudākṣiṇya, 129

Sūkṣma-mohin, 65

Supasayulla, 130

Sva, one's own, 104

Syādvāda, The doctrine of
the inexpugnability of
the inextricably com-
bined properties and
relations of things, 18-20

Syāt, The adverb 'syāt' pre-
fixed to a sentence means
that, besides the mode of
expression actually used
in the sentence, six other
possible modes of ex-
pressing the 'is-ness' and
'is-not-ness' of the sub-
ject of the sentence are
all implied in the one
actual expression. And
another reason for pre-
fixing 'syāt' is, that all
the time a certain set of
'is-ness' (modifications,
paryāyas) is being ex-

pressed in words, it is
changing, and another
set is coming into exis-
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Taijasa, 38

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Vicikitsā, 63

Vinayī, 130

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Viratin, 65

Vīrya, conation, 92

Viṣaya, any sense pleasure
which leads to killing, 93

Viśeṣa svabhāva, 15

Viśeṣajña, 130

Vrata, 91-92

Vṛ, to select, 91

Vṛddhānuga, 130

Vyañjana-avagraha, 29

Yoga, 44-45, 51, 132

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BONN, 9th July 1911.

***“ The impression it (your book) made on me is a very favourable one. It gives an aspect of Jainism from the layman’s point of view, and is an attempt to bring it closer to our mode of thinking. In this respect it will be very useful to the student of Jainism as a complement to the usual descriptions of the Jain religion contained in quite a number of works by ‘ Yatis ’ from which he, as a rule, gets his notions about Jainism. Your book brings it home to the reader that Jainism is an ethical religion which is calculated to morally improve those who earnestly and intelligently obey its commands, and how it fulfils this task. ”

(Signed) H. JACOBI

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(Signed) K. P. MODY

Villa Truchi,
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13th December 1911.

As far as my present knowledge of my own religion goes, and as far as my humble practice of its noble and convincing principles is concerned, I venture to say that I have never come across in the whole range of my English reading on Jainism such a faithful and correct representation of it and of its principles as I have in this book of Mr. H. Warren's. One can feel while perusing it, page after page, and statement after statement, how the writer perceives the truth of Jainism and how it is assimilated in the book. The writer of the book is a seeker of truth and finds it in Jainism after his long and faithful search for it. The problems of life which confront the best minds of the world get their satisfactory solutions in the Jain philosophy, as he recognizes. The reader will find the truths of Jainism put into western garb without any change or even slight modification of the Jain principles as they were presented to the writer by late Mr. Virchand R. Gandhi, an erudite and eloquent exponent of Jainism at the World's Parliament of Religions held at Chicago in 1893. While in India I went through the book and then took it to one of the well known Jain priests, who read it in instalments, also to a Jain graduate well-known among the western students of Jainism. Both of them confirmed the statements which, they said, could be amply verified by verses in the Jain scriptures. The book is written, as far as I can see, with an impartial and unprejudiced mind, and with a sympathetic and scrupulous soul. I wish I could purchase

all the copies and distribute them among the learned people of the world and thus be able to show Jainism in its true light,—Jainism which has hitherto been frequently misrepresented and much misunderstood. I consider that every man, or woman, who desires to see Jainism as it really is, can do no better than to read this book carefully and then reflect and see whether it satisfies them or not.

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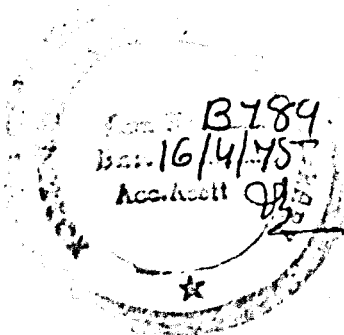
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