

On the positive side—

Jainism enjoins, first, mercy to all animated beings ; second, almsgiving ; third, venerating the sages (tirthankaras) while living, and worshipping their images when dead ; fourth, confession of faults ; fifth, religious fasting.

Buddhism enjoins, first, charity ; second, purity ; third, patience ; fourth, courage ; fifth, contemplation ; sixth, science.

On this side it will at once be seen what a great moral superiority belongs to Buddhism. The first of its commands includes the two first of the Jain table. On all the rest Jainism is silent, and their place is taken by certain rules for religious practices. These last have practically found a place in later Buddhism, but it has a far broader ethical basis than Jainism, and is calculated to build up a far finer moral character.

Having a moral basis, and throwing the celibate open to all equally, Buddhism has thus emancipated itself from caste and local restriction and attained the elements of universality. Jainism, on the other hand, by making the reverencing and worshipping of the tirthankaras a term of its moral law, has limited itself to a narrow sect. It teaches, in fact, that only those saints and their worshippers who happened to be on earth at the time of their final incarnation have entered the beatific state. The Kalpa Sutra, in giving the narrative of the various tirthankaras, is careful to state the number that entered bliss along with each by virtue of his merits. Thus, according to Jainism, the only hope for final salvation is being again on earth when the next tirthankara shall appear, and worshipping him so as to share his beatitude. It is thus not surprising that, while Buddhism has come to be a world religion, Jainism has continued to be one of the narrowest sects of India. But it is this very narrowness which has enabled it to maintain itself in India, while Buddhism has been expelled from that land. Hinduism found in the latter a rival which could not exist alongside of it, which must either expel it or be expelled. Therefore, when thoroughly aroused, it expelled it from the "land of the Aryas." It found Jainism a sect which could exist alongside of it or within it without causing it much danger, and so had no difficulty in tolerating it. Thus it is that Jainism is now the only survival of what we may call the Buddhism movement once so powerful in India, and by its environment it has come to be little more than the name of a caste of Hindus. It is confined, in fact, to some of the Vaisyu, or mercantile castes—Seths, or bankers and wholesale merchants, and Baniyas, or shopkeepers—who represent more than any other the religious *vis inertiae* of India.

The Jains at present number a little over one million four hundred thousand. They are found chiefly in Rajputana, Guzerat, and Western India. They are mostly enterprising men of business, and a great part of the wealth of the community is in their hands. In some of the native States they have obtained considerable political power through their wealth. In Udaipur, the oldest and most honorable of the Hindu States, the office