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THE MONTHLY ORGAN OF
THE ALL-INDIA JAIN ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.

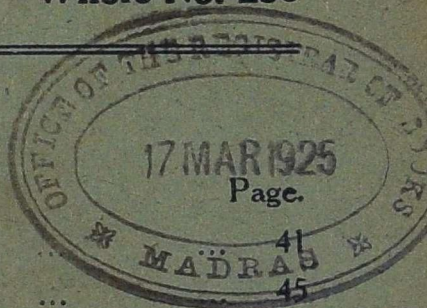
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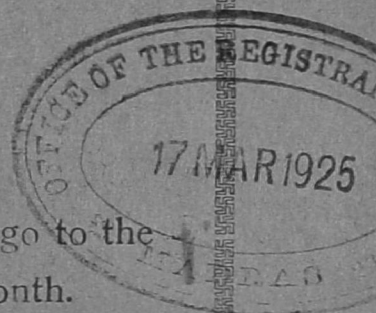
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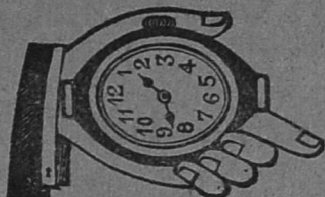
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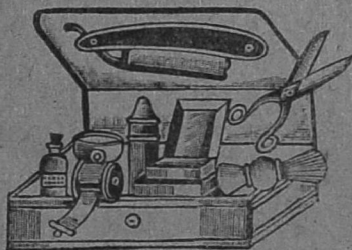


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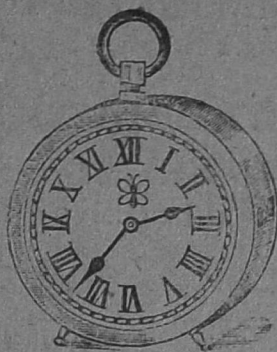
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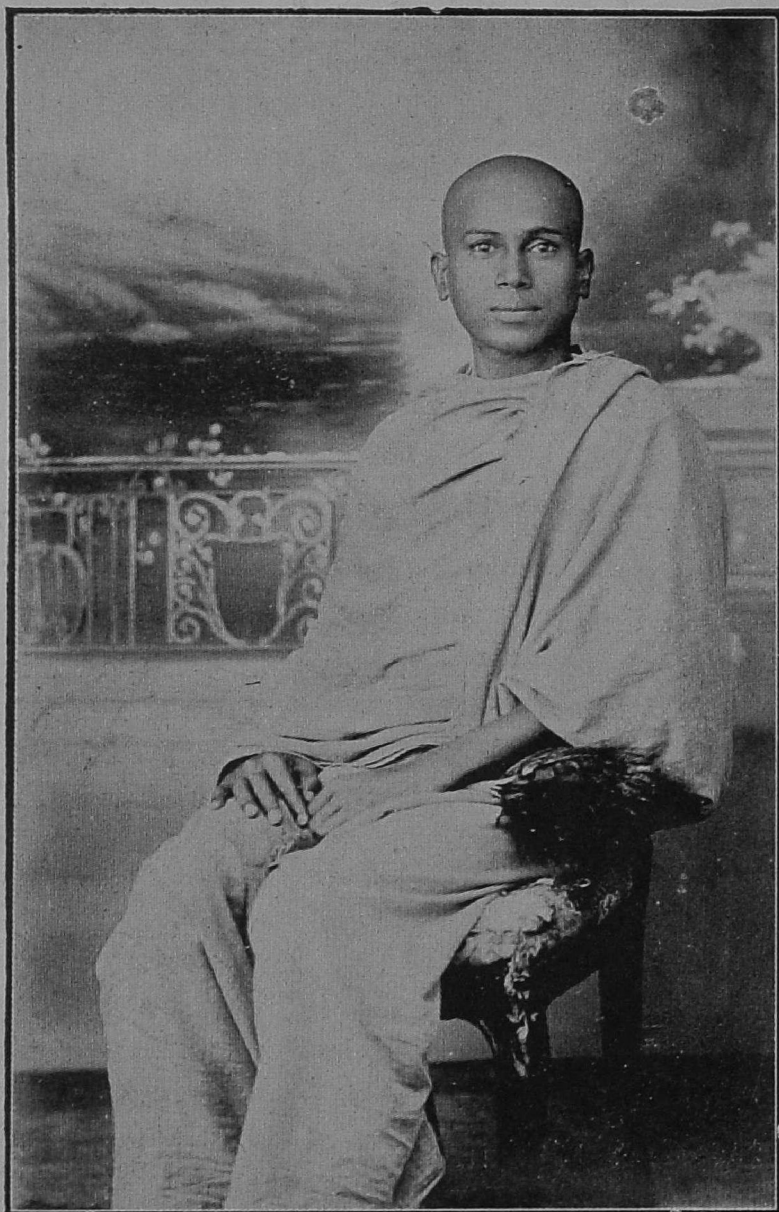
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“Dharma is the source of all happiness; It is the producer of good; Therefore the wise seek after it.”

—Jain Acharya

DHARMA.

BY

Rickhab Dass Jain, Meerut.

THE whole world speaks highly of Dharma. Every religious teacher insists upon the adoption of Dharma. Every preacher exhorts that his audience should follow the path of Dharma. Thus Dharma is a very important thing, and it is most desirable that we should know and understand what Dharma is.

Svabhava (essential and inner nature) of Dravya (Being or Existence) is called Dharma. Whatever is the Svabhava of an object or a being, the same is its Dharma. If a being acts within the bounds of its Svabhava, then it will be said that it acts according to its Dharma. On the contrary, if a being does not act in accordance with its Svabhava, or if the Svabhava of a being is in an impaired and defective condition, it will be said as acting contrary to Dharma. Now, here, we must see what the Svabhava of Atman (soul) is. The Svabhava of Atman (soul) is described in the Jain Shastras, as Gyana (knowledge). To know all things of all times and of all places, that is, Omniscience is the real Svabhava of Atman (the soul). But the worldly soul has very limited knowledge and that too is dependent upon the senses.

Thus the Dharma of Atman is Parmatma Svarup, but the worldly soul is lowered down in its Dharma, and its aim ought to be to obtain its real Dharma. There must be some rules and principles, the acting up to which may help the soul to gain its Dharma. As the cause often goes by the name of effect, hence the rules and principles, by acting up to which, Atman (soul) attains to its Dharma, are also called Dharma. Thus the real Dharma is the essential or inner nature of soul, but the means by which that essential nature is obtainable, are also practically called Dharma. Dharma therefore may in a practical sense, be defined thus : Such thoughts, words, and deeds which may attract or take away Atman towards its Svabhava (essential and inner nature) are Dharma ; or Dharma is that which carries Atman nearer to its Svabhava or real nature.—On the contrary thoughts, words and deeds which repel soul from its Svabhava are Adharma, in other words, Adharma is that which carries soul away from its real and essential nature.

The Atman (soul) is such a self-illuminating substance that all the objects of the universe with their various conditions and attributes, can be seen within it. But as this Atman (soul) in the world is, as it were, muddy with the defilement of Dravya Karmas (various kinds of subtle matter), and is being agitated with the storm of Bhava Karmas (various passions and desires), therefore nothing can be seen clearly within it. When water is muddy, you cannot see your face or anything else within it. When the ocean is in stormy waves, nothing is visible within it. The same is the case with the Atman (soul). Through the effect of Dravya Karmas (subtle matter called Karma Prakriti) and Bhava Karmas (various passions and desires) soul has been, as it were, rendered opaque. In reality, the worldly soul is a victim to Raga (love) Dvesha (hatred) and Moha (ignorance), and does not know its own nature and the nature of other objects. Love and hatred are making it uneasy and unquiet ; anger, pride, greed, and deceit do not allow it to be calm and quiet. When Raga (love) and Dvesha (hatred) become weakened, calmness and tranquillity manifest themselves in the Atman (soul) and its Gyana (knowledge) begins to increase. When Raga and Dvesha are gradually eradicated

and all the Karmas destroyed, the Atman becomes Sarvagya (All-knowing) and attains the status of Parmatman (God) which is its final goal. And this final goal cannot be reached unless Raga (love) Dvesha (hatred) and Moha (ignorance or illusion) are undermined; and calmness and tranquillity become manifest. Thus one should with regard to thoughts, words and deeds conduct himself in a way which might create calmness and tranquillity in him and which might attract him towards Parmatma Svarup which is the real nature of soul, and such conduct is called Punya (virtue), and the contrary is Papa (sin or evil). Hence virtue and evil may be defined in this way :—That which lessens Raga (love) Dvesha (hatred), Moha (ignorance or illusion), Krodha (anger), Mana (pride), Maya (deceitfulness) and Lobha (greed or covetousness) in Atman (soul) and increases calmness and tranquillity in it is virtue; on the contrary that which helps to increase the former and decrease the latter is evil.

In the Sansar (world) Atman has, as it were, to travel over a journey of which the final goal is Paramatma Svarup (Godhead). In proportion as love, hatred and ignorance lessen in the Atman, its Gyana (knowledge) increases and it becomes nearer to Parmatmic status. On the contrary, the more it involves itself into love, hatred, and ignorance, the more its Gyana decreases and further it recedes from Divinity. Hence the thoughts, words, and deeds which help the Atman to travel this journey and to get nearer to Parmatmic status, are designated by the name of Dharma or Punya. On the contrary, the thoughts, words and deeds which hinder the soul in its progress through this journey and drag it aside from Parmatma Svarup (Divine nature) are called Adharma or Papa. This is the general principle of testing Dharma and Adharma. But this journey is the most difficult to go over, the Atman cannot accomplish it all at once.

The soul cannot all at once abandon Raga and Dvesha which it has been indulging in from so long a time. It can do it only gradually. In this world, the various souls have progressed to various extents, hence they have to follow the path of Dharma in accordance with the extent of their progress. If you were to preach higher morality to those who have only progressed up to a lower

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limit and have not developed their Atman so as to understand it, the result would be that they would not be able to follow it, and having undergone trouble and inconvenience, would be in a worse position. Such persons are therefore instructed in a lower kind of Dharma which gradually develops their powers and prepares them for a still higher Dharma. Thus Dharma though with reference to its general standard, is one, but with regard to the special capacities and circumstances of those who wish to follow it, it is said to be of many kinds and every one is to choose Dharma according to the progress and development of his own Parnams (thoughts). Dharma is a sort of ladder to reach the Parmatma Svarup (Divine Nature or Self). Worldly soul cannot reach the highest step all at once, it has to climb it up step by step. For a soul which has reached the highest step it is a degradation to come down few steps lower, but it is up-lifting and betterment to reach the same step for a soul on the lowest step. Thus Dharma cannot be the same for all the souls, it must vary according to their powers and environments. As the worldly souls are progressing on different planes, the same cannot be the Dharma of all. The general test, which is the tendency to bring out the real Svabhava of Atman or to near Atman (soul) towards Parmatman (God), of Dharma is of course all over the same, but the special actions of Dharma must vary according to the stages and planes over which the different souls are working. On this very principle the ancient Jain Rishis have divided Dharma first into two kinds :—(1) Sadhu Dharma (that of ascetics) and (2) Ghrihasta Dharma (that of laymen). Then they have sub-divided each into several sub-classes so that every one may be able to follow Dharma according to his powers and circumstances in life.

STATE AID.

BY

Herbert Warren, London.

IN Volume I of the third edition of his "Principles of Sociology" on pages 797 and following, Mr. Herbert Spencer says:—

"And here we come in sight of a truth on which politicians and philanthropists would do well to ponder. The salvation of every society, as of every species, depends on the maintenance of an absolute opposition between the regime of the family and the regime of the State.

"To survive, every species of creature must fulfil two conflicting requirements. During a certain period each member must receive benefits in proportion to its incapacity. After that period, it must receive benefits in proportion to its capacity. Observe the bird fostering its young, or the mammal rearing its litter, and you see that imperfection and inability are rewarded; and that as ability increases, the aid given in food and warmth becomes less. Obviously this law that the least worthy shall receive most aid, is essential as a law for the immature: the species would disappear in a generation did not parents conform to it. Now mark what is, contrariwise, the law for the mature. Here individuals gain benefits proportionate to their merits. The strong, the swift, the keen-sighted, the sagacious, profit by their respective superiority—catch prey or escape enemies as the case may be. The less capable thrive less, and on the average of cases rear fewer offspring. The least capable disappear by failure to get food or from inability to escape. And by this process is maintained that quality of the species which enables it to survive in the struggle for existence with other species. There is thus, during mature life, a reversal of the principle that rules during immature life.

"Already we have seen that a society stands to its citizens in the same relations as a species to its members; and the truth which we have just seen holds of the one holds of the other. The law for the undeveloped is that there shall be most aid where there is least merit. The helpless, useless infant, extremely exigent must from hour to hour be fed, kept warm, amused, exercised. As fast as, during childhood and boyhood, the powers of self-

preservation increase, the attentions required and given become less perpetual, but still have to be great. Only with approach to maturity, when some value and efficiency have been acquired, is this policy considerably qualified. But when the young man enters into the battle of life, he is dealt with after a contrary system. The general principle now is that his reward shall be proportionate to his value. Though parental aid, not abruptly ending, may soften the effects of this social law, yet the mitigation of them is but slight; and, apart from parental aid, this social law is but in a small degree traversed by private generosity. Then in subsequent years when parental aid has ceased, the stress of the struggle becomes greater, and the adjustment of prosperity to efficiency more rigorous.

“Clearly here with a society, as with a species, survival depends on conformity to both of these antagonistic principles. Import into the society the law of the family, and let the life-sustaining supplies be great in proportion as the life-sustaining labours are small, and the society decays from increase of its least worthy members and decrease of its most worthy members. It fails to hold its own in the struggle with other societies, which allow play to the natural law that prosperity shall vary as efficiency.

“Hence the necessity of maintaining this cardinal distinction between the ethics of the family and the ethics of the State. Hence the fatal result if family disintegration (mentioned in a preceding paragraph) goes so far that family-policy and State-policy become confused. Unqualified generosity must remain the principle of the family while offspring are passing through their early stages; and generosity increasingly qualified by justice, must remain its principle as offspring are approaching maturity. Conversely, the principle of the society, guiding the acts of citizens to one another, must ever be, justice, qualified by such generosity as their several natures prompt; joined with unqualified justice in the corporate acts of the society to its members. However fitly in the battle of life among adults, the proportioning of rewards to merits may be tempered by private sympathy in favour of the inferior; nothing but evil can result if this proportioning is so

interfered with by public arrangements, that demerit profits at the expense of merit."

Mr. Spencer's book is very interesting and also instructive and is well worth reading, and although it is a book of some eight hundred pages, there is not much in it with which one feels at disagreement. But while the above extract reads quite conclusive, we may nevertheless examine it and see what result we arrive at, feeling perhaps some disagreement with it.

The point here is whether or not the incapable adult in a society should be allowed to die in consequence of his incapacity to keep himself alive, or whether the society should keep him by providing him with funds or material necessities obtained from the public by taxation. The question is not whether or not private philanthropy should voluntarily come to his aid: Mr. Spencer admits that it may do so.

The immature adult cannot be compared with the immature little one in this connection so that it should be said that, as the parent provides for the child, so the government, acting as parent to the immature adults in the society, should provide for the immature adults, because, whereas the childhood stage of the young is a temporary stage, and will come to an end, and while it lasts there are always the adult parents to supply the child with its requirements; this is not the case with the incapable adult, because the adult stage is life-long and there is no one older than the adult to look after and take care of him; so that if the adult does not take care of himself and dies in consequence, the society of which he is a member will not survive if there are more adults who do not than do take care of themselves, and who rely on others to take care of them. What it amounts to is that the adult whose business it is to provide for his own children, for himself, and for his aged parents should not be coerced by the government, that is to say by his fellow beings in the society, by taxation, to provide for the other adults ranking with himself with regard to age, who are neither children nor aged people.

But there is with such a state of society where the incapable adult is not to be taken care of by taxation of the capable, the necessity that every adult should have the opportunity of maintain-

ing himself in accordance with such ability as he may have ; and every adult has some ability to get his own living if he is not prevented from doing so. If there is such a state of affairs that the man willing to work even in a small way and willing to live on such small rewards as his small amount of work brings him, if there is such a state of affairs that he cannot get the opportunity to work, and this lack of opportunity is due to the greed or other misbehaviour of his fellow people, then perhaps his fellow people should be compelled by taxation to provide for the weak adult whom they by their characters are preventing from earning his own living.

There is a feeling that it is a heartless procedure to let an adult die of starvation or exposure to climate because he is in some way incapable of or too weak to earn his own living ; and although ' nature,' whatever may be meant by this word, is utterly unfeeling and heartless to those who break her laws, and among brutes the strong prey upon the weak, still one feels that among civilized people this heartlessness should disappear and sympathy, help, and kindness and care for the weak and incapable should appear. In reply to this it may be said that, truly, in a civilized society where kindness had been developed and existed among the people, such tender care and thoughtfulness for the weak and infirm would naturally exist, and that then there would be no necessity to raise funds by taxation to provide for these incapables. And then there comes the question of " anubandhi daya," or kindness in the result and not in the beginning, and whether it is not more kind to let the idle and indolent suffer the natural consequences of their idling than to foster it by reward without merit.

Such are a few reflections on what appears to be Mr. Spencer's view that the worthy should not be taxed to support the worthless adult, or that if they are, the society in which this is done will die out.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

(Continued from page 307 of Vol. XX No. 12.)

THE SEVENTH CHAPTER.

Sutra, 1.

'Naya' consists in the particular mental tendency of the knower, which takes cognisance of a part of an object known through the Pramana called the Authoritative, ignoring (for the time being) the other parts.

Commentary.

By means of the Pramana, we come to know an object as a whole or in its totality. It is Naya which gives us knowledge of the particular aspects or various parts of the object, already known through the Authoritative (*Sruta*) Pramana. It may be argued here that since Naya also gives us knowledge about objects, it should have been included within the class of the *Pramanas* which give us certain knowledge about things. To meet this objection, however, Naya has been defined as determining only a part or a particular aspect of an object. Thus the matters or contents of the Naya and the Pramana differ. It may be contended that the difference is not so essential in as much as a part of an object is but the object itself; for, if the part were not the object, it would be a non-object, a 'no-thing' and Naya dealing with non-objects would give us false and empty knowledge. To set aside this objection, it is required to examine the exact nature of a part of an object. Is it the same as the object itself?—or, is it something different? We know, however, that a part of a sea cannot be called *the Sea*; for, in that case the other parts would be *non-Seas*—or, if those parts be

also *Seas*, then the Sea would be an aggregate of many Seas. Now, can the part of a Sea be regarded as something other than the Sea ; for, then the Sea would be an aggregate of non-Seas. Hence, according to the thinkers of the Jaina school, a part of an object is neither the object, nor something other than the object ; the part of an object is but the part of the object. It is Naya which deals with the part, whereas Pramana considers the object itself.

Sutra, 2.

The Naya-fallacy consists in denying the aspects other than the aspect with which one is (for the time being) concerned.

Commentary.

Naya does not mean to deny absolutely the other aspects of a thing. It simply emphasises one or more aspects of a thing, for the time being. Naya-fallacy consists in such absolute denials. Such absolute statements, ' A thing is eternal,' ' A thing is non-eternal ' etc., are instances of fallacious Naya.

Sutra, 3.

It is of two kinds,—Expounded (*Vyāsa*) and compounded (*Samāsa*).

Commentary.

These are described below.

Sutra, 4.

In its Expounded form, it is of many sorts.

Commentary.

As the standpoints from which a thing can be viewed vary infinitely in accordance with our purpose and mode of study, Naya in its Expounded form,—corresponding to each of those standpoints—varies infinitely.

Sutra, 5.

In its Compounded form, it is of two kinds,—*Dravyarthika* or the Naya which considers the substantial aspect and *Paryarthika* or the Naya which considers a thing in its modifications.

Commentary.

' *Dravya* ' means the persisting substratum which permeates the ' *Paryayas* ' or the modifications of a thing. ' *Paryaya* ' again

means that which has an origin and a decay. *Dravyarthika Naya*—otherwise called *Dravyastika*, *Dravyasthita* and *Dravyartha*—considers a thing in its substantial aspect. *Paryarthika Naya*,—otherwise called *Paryayastika*, *Paryayasthita* and *Paryayartha*—considers the thing in its aspect of modifications.

It may be asked here why a third kind of compounded *Naya* is not considered here which might deal with *Guna* or Quality. The answer is that *Guna* is included in *Paryaya* here. *Paryaya* is of two kinds—Emergent (*Krama-bhabhi* or Evolving) and Co-existent (*Saha-bhabhi* or Attendant). Now, *Guna* or Quality is a property which is Co-existent with the substance and is thus included in *Paryaya*.

Next, it may be asked why *Samanya* and *Visesha* are not dealt with separately here. *Samanya* is of two kinds viz., Substantiality and Similarity. Of these, Substantiality or *Urdhata-Samanya* evidently goes under the class of *Dravya* or Essential attribute. *Tiryak-samanya*, on the contrary, consists in the points of Similarity between the various individuals in a class and is included in the class of *Paryaya*. *Visesha*, again, consisting in the distinctive individualities, obviously comes under *Paryaya*.

Thus, ultimately, there can be but two kinds of *Naya*—*Dravyarthika* and *Paryarthika*.

Sutra, 6.

The first is of three kinds,—viz.,—*Naigama* (Non-distinguished), *Samgraha* (Generic) and *Vyavahara* (Practical).

Commentary.

These are described and illustrated below.

Sutra, 7.

Naigama signifies both of either two attributes or two substances having the attributes or an attribute and the substance, holding up one as the chief and the other as its adjunct.

Commentary.

The Non-distinguished *Naya* is the first kind of the *Dravyarthika Naya*. It signifies in an undistinguishing way two ideas one of which is the chief and the other, an adjunct to it. It is

of three kinds in as much as the two ideas may be (i) ideas of attributes, (ii) ideas of substances and (iii) ideas of a substance and an attribute. These are illustrated below.

Sutra 8.

In Soul, there is an Ever-existing Consciousness.

Commentary.

Here 'Consciousness' and its 'Ever-existence' are the two attributes, inhering in the Soul. Of these, the former being used as a substantive, may be regarded as the chief idea and the latter being used as an adjective may be regarded as an adjunct to it. Both the attributes, however, are described to inhere in the Soul in a non-distinguished manner. Hence, we get an instance here of the first class of the Non-distinguished Naya.

Sutra, 9.

A Thing is a Modified Substance. This is an instance where two Substances are signified.

Commentary.

Here 'Thing' and 'Modified Substance' are the two substances. Of these, any one may be regarded as the principal and the other, its adjunct (i.e., descriptive). Both these substances, however, are described in an inseparable and non-distinguished manner. Hence we get an instance here of the second class of the Non-distinguished Naya.

Sutra, 10.

A Being, immersed in the affairs of the world, gets Happiness for a moment only. This is an instance where an Attribute and a Substance are signified.

Commentary.

Here a 'Being' is the Substance and 'Happiness' is the Attribute. Of these, the former being the subject may be regarded as the chief idea and the latter being an attribute may be regarded as its adjunct. Both the substance and the attribute, however, are described in a strictly related and non-distinguished manner. Hence we get an instance here of the third class of the Non-distinguished Naya.

'A Being' and 'Happiness' are here taken, one as the chief idea and the other, as its adjunct. This is the reason why we treat the given example as one of Naya. If, both the ideas,—'Being' and 'Happiness'—were equally prominent, we would have got an instance of Pramana.

'IF I HAD GONE AGAINST THE SATYANU VRATA?'

A friend of mine writes to me as follows :—

"If I had gone against the Satyanu-Vrata, beginning with the examination of that which I had been doing immediately previous. Immediately previous to this testing, there had been some very noisy boys shouting loudly in the street, much to my annoyance. I, at the time they were shouting, thought to myself, "I wish they could be stopped." This thought is to be tested. Is it Mrishavada? It is not sthula, but is it sukshama? Suppose I had said "I wish the police would stop them from shouting, and not merely thought it, should I have spoken the truth? Do I really and truly wish they would be stopped or would stop themselves?"

Suppose, I had the power of stopping them, would I stop them?

Upon reflecting, the answer to this question seems to be, that what I really wish is, not that the boys should be stopped from shouting, but that I should not be disturbed by it, that the shouting might continue and I be unaffected by it. This seems to be the real truth; and therefore the thought "I wish the boys could be stopped from shouting" was not the truth. I had therefore in a subtle way broken the satya-vrata.

Taking a rather large leap from this one example of conduct which is not the true conduct or life of the soul, one may say that almost the whole of one's ordinary life is a breaking of the Satya Vrata, inasmuch as almost the whole of one's ordinary life is *Vibhava* perhaps even the whole of it is!

Coming back to the example : the *Siddhas*, and the *Kevalins* in the *Mahavideha Kshetra* know that the boys are shouting, but the *Siddhas* and *Kevalins* are not disturbed by the noise.

It is not possible to stop all the noises in the universe, but it is possible to remain undisturbed by them, so the wish to have noises stopped is an impracticable wish, but the wish not to be disturbed by them is a practicable wish.

In perceiving and realizing this fact there is a sort of inward relish, composure, and pleasant feeling.

How can we remain undisturbed by noises? What was I doing before the shouts arose? Why did I leave off doing it? I was doing nothing; I was sitting quiet, enjoying the silence. I was aware of the surrounding silence and was enjoying it. Why could I not continue doing nothing?

Why could I not continue in a peaceful condition when the shouts arose? The answer would seem to be that the reason was because, I was enjoying externals; I was dependent upon the external conditions from my quietude, and not upon my natural *Swabhava*.

* * * *

How in future can I avoid being disturbed by the shouting children?

I can refrain from thinking "I wish they would stop shouting;" or "could be stopped."

I should then feel the pain their shouting caused me. I must be willing and content to bear this, believing it to be the operation of and partial exhaustion of some *Karma*.

The fact of enjoying surrounding silence, and of being annoyed, disturbed, or pained by the breaking of the external silence shows that the mind is lodged in the external world.

"The beginner finds happiness in the objective and feels much pain in passing into the self, whereas one who has realized the essence sees misery in the objective and all bliss in the self. (V. 52, *Samadhisataka*),

—F. K. Lalan.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 30 of the last issue.)

11. Q. What is the Jaina conception of the Universe ?

A. The Universe, according to Jainism, is constituted of six substances called *Dravyas*, i.e., Jiva (Soul), Pudgala (Matter), Dharma (Medium of motion), Adharma (medium of rest), Akasa (Space) and Kala (Time). Everything in this universe is but a combination of two or more of these substances. The life in men, animals and birds is an index to the existence of Jiva. Their bodies, stones, wood, earth, water, gas etc., are examples of matter. The existence of the medium of motion in the universe is known from the fact that Jivas and pudgala are able to have movement, and the existence of the medium of rest is inferred from the experience, moving things stop whenever necessary. That which contains the other *dravyas* is called Space and that which effects changes in things and measures the duration of things is called Kala or Time. Of these six substances Jiva alone is living, the rest are non-living and all the substances except Kala are called Astikayas. All the six substances are eternal and uncreated. Pudgala or matter alone has form and the other substances are all non-material. The *gunas* or characteristics of the *dravyas* always remain the same. Only the *paryayas* or modifications of the substances change. Each *dravya* has its own distinguishing characteristic. Jiva alone has *chetana* or consciousness. Pudgala alone has form, and the qualities of touch, taste, smell etc. Dharma and Adharma are coextensive with the universe. Akasa is of two kinds. Loka-akasa or the universe-space and the Aloka-akasa or the space beyond the universe. Kala has no extensive magnitude.

12. Q. What is meant by an Astikaya and why is not Kala an Astikaya ?

A. The term Asti-kaya consists of two words 'Asti' and 'Kaya.' 'Asti' literally means 'exists.' Of the six substances

mentioned in Jaina mataphysics viz. Jiva, Pudgala, Dharma, Adharma, Akasa and Kala, the first five are generally called the Panchastikayas. These substances always exist; hence while speaking of any one of these, one might say "it exists." Again each of the substances has many Pradesas, like bodies. Hence, each of these might also be said to be 'Kaya' (literally, body). These two characteristics being combined, each of the aforesaid five substances are named 'Astikaya' or 'that which exists and has different Pradesas like a body.' It should be remembered that to be an Astikaya, a substance must have both these characteristics. The substance Kala (Time) though having the first characteristic (viz. existence), is not called Astikaya, because it does not have many Pradesas.

A Pradesa is defined as that part of space which is obstructed by one indivisible atom of matter. It can contain not only atoms of matter, but of particles of other substances also. Thus each of the substances have Pradesas. Now, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, as these consist of many indivisible and inseparable parts or in other words, the particles of these are not separate, but are mixed up or capable of being mixed up. Hence, as we are unable to locate these particles, in definite Pradesas, these substances can be said to occupy many Pradesas. But Kala consists of particles which never mix up and consequently each of these particles occupies a particular Pradesa. Hence Kala (Time) is said to have one Pradesa only. But the other five substances having no separable and distinct particles occupying distinct Pradesas, are said to be of many Pradesas. Kaya is that which has many Pradesas. The five substances have each many Pradesas and hence are called Kayas; but Kala, which has but a single Pradesa is not called an Astikaya.

13. Q. What is the Jaina idea of God?

A. God, according to Jainism, is a perfect Soul. He has infinite qualities of which eight are generally mentioned. Perfect Faith; Infinite knowledge, Infinite Perception, Infinite Power, Infinite Bliss, the quality of not being perceptible to the senses, Interpenetrability, and the quality of being neither light nor heavy. Jainism does not believe in any anthropomorphic God. Godhead

can be attained by anyman who may purify his soul by removing all the dirt of Karma and by realising the infinite qualities that are already latent in him. Any soul that has become perfect is God. e.g. Mahavira.

14. Q. What is Man made up of?

A. Man is a curious combination of Spirit and Matter, or of Self and the non-self or of Soul and body. In a dead man there is body only remaining. The Spirit or the soul has gone away. The body of a man and all that he enjoys or suffers in this world are all due to his own actions. If the man will tread the path to Liberation step by step, he can emancipate himself from the trammels of Samsara and enjoy eternal Bliss.

15. Q. Which is the Path to Liberation?

A. The path to Liberation is thus described in the Jaina Sacred Books. *Samyak darsana Jnana Charitrani moksha margah.* 'Right Faith, Right Knowledge and Right Conduct together constitute the path to Moksha or Liberation. Some Religions prescribe Faith as the essential thing required for attaining Moksha; some insist on the acquisition of knowledge, while some others speak of bare ethical principles only. But Jainism lays emphasis on all the three. All the three called the *Ratnatraya*—the three Jewels—must be sought for and realised by the soul aspiring for Liberation.

Soul and its Liberation.

BY

Brahmachari Sri Dharmasagarji.

IN this essay the subject will be treated from the Jaina standpoint.

The Jiva or Soul is an eternal, uncreated substance distinguished by its peculiar characteristic of consciousness. In its pure status it has the qualities of unlimited knowledge, unlimited power, unlimited bliss etc. But when it is associated with substances foreign to its own internal nature its natural qualities are hidden and obstructed. If the foreign substances will be

removed the soul will become free and shine in its full glory. This is called its Liberation or Moksha.

I. *Is the Soul in bondage?* If the soul is not in bondage, its natural qualities should be manifest and the infinite souls in the Universe should all be of equal status. But this is not our experience. We find around us varying grades of happiness and misery, varying degrees of wealth and poverty and different types of beauty and ugliness. This shows that there is something which binds every soul in the universe and which is the cause of its sojourn in this life.

II. *When did he fall into bondage?* Just as gold in its ore is found mixed with earthy and other substances, so also in this world, soul is mixed up with other substances. No beginning can be said for the mixture of gold with dust. So also no beginning can be ascertained for the combination of soul with other substances. The soul is impure from time immemorial *i.e.*, it is in bondage from a period which cannot be ascertained. The Jaina Scriptures say that the soul is in bondage from eternity.

III. *What is the nature of the binding agency?* The binding agency is called Karma. It is of eight kinds, 1. that which obstructs the Soul's power of knowing, 2. that which obstructs his power of seeing, 3. that which keeps him in delusion, 4. that which gives him happiness or misery, 5. that which fixes the duration of his life in a certain body, 6. That which determines the form, strength etc., of his body, 7. that by which he takes birth in a high or low status of family, and 8. that which obstructs the full display of his powers.

IV. *Can the Soul become free from this bondage?* Having known that every soul is in bondage and that different souls enjoy or suffer various degrees of happiness or misery, we come to the conclusion that different souls have different degrees of bondage. One soul may be less bound than another. But there must be some cause for this difference in bondage. This cause is sought to be in the action of the soul. When the soul refrains from all kinds of action and when it centres all its thought and energy on itself, there is no room for the influx of new karmas and the karmas that are already in the Soul fall away and the Soul becomes completely pure and attains liberation.

V. *What are the means for the Liberation of the Soul?* Every Soul that aspires for Liberation should have Right Faith, Right Knowledge and Right Conduct. He should have faith in the existence of his own Self and in its divine nature. He should have faith in and correct knowledge of the nature of things as they are. He should live a virtuous and upright life. He should check or remove the causes of the influx of Karmic matter into his soul. They are (1) False belief (Mithyatva), (2) Vowlessness (Avirata), (3) Carelessness (Pramada), (4) Passions (Kashayas), (5) Activity of body, mind and speech (Yoga). Having done this he should as well eliminate the Karmic matter which is already in fusion with his soul. The rules of conduct are of two kinds.—those for the Householders and those for the Ascetics. By following the rules of conduct laid down for the householder, a Soul can gradually become purer and more perfect, while a soul following the path laid for the ascetic can attain liberation sooner. The Bhagawatas say that only Faith is the way to the liberation of the Soul; but according to Jainism without knowledge and conduct, Faith cannot do. The Sankhyas and the Vedantins say that knowledge is the path to Liberation. But knowledge without conduct is of no avail. Similarly conduct without knowledge is also not enough. The Soul in the Samsara may be compared to a man inside a burning jungle. The man inside the jungle should have three things necessarily to escape from death (*i.e.*,) eyes to see the way, knowledge of how the way goes, and legs to walk out of the jungle. Without any of these, the man in the jungle will be burnt to death. If the man is either blind, or does not know the way or is lame, he cannot get out of the jungle. In the example given above the eyes represent Right Faith, knowledge of the way Right Knowledge, and legs Right Conduct. If the Soul has no faith, or no knowledge or no conduct, it cannot escape from the trammels of Samsara. All the three should be found together in a Soul to attain Liberation.

REVIEWS OF BOOKS AND PERIODICALS.

Ardha-Magadhi Reader by Banarsi Das Jain, M. A., published by the University of the Punjab, Lahore, pp. LXV plus 180. Rs. 3. Every Religion has its own peculiar dialect to serve as the medium for the propagation and transmission of its doctrines. In the case of Jainism, the language adopted was Ardha-Magadhi. It was in that language that Lord Mahavira preached His doctrines to His congregations and it was in that language that many of the important Jaina Sacred works were written by the ancient Jaina Acharyas who propagated the teachings of Jainism after the disciples of the last Tirthankara. In order to have first hand and correct information about Jainism and its tenets, it is necessary to study the ancient Jaina works, and this cannot be done without a proper study of the language in which they are written. The absence of a suitable book to give necessary knowledge of the language was one of the important causes 'why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist.' The book under review supplies the desideratum to a great extent. In the introductory portion which covers 57 pages, Ardha-Magadhi Grammar is given in 30 pages, and in the remaining pages we read short accounts of Ardha-Magadhi Language and Literature, of the Scriptures comprising the Jain Siddhanta, of Bibliography, etc. Texts of thirteen select and instructive extracts from the Ayaramga, Suyagadamga, Uttarajjhayana, Vivaga Sutta, Nayadhammakaha, Ovavaiya Sutta, Panhavagarana Sutta, and the Dasaveyaliya, are reproduced and their English Translations are also given. Indexes of words explained in the foot notes and of important words and subjects are given at the end of the book. This Reader will be of great use to beginners in the study of Ardha-Magadhi Language. We congratulate Mr. Banarsi Das Jain and offer him our thanks for bringing out a useful book like this for the benefit of the students intending to study an ancient language and literature.

An illustrated Ardha-Magadhi Dictionary, Vol. I. By Shatavdhani the Jaina Muni Shri Ratnachandrajī Maharaj, with an Introduction by A. C. Woolner Esq., M.A., (Oxon), Principal, Oriental College, Lahore. Published by Mr. Kesarichand Bhandari for S. S. Jaina Conference.

Like the Ardha-Magadhi Reader which we have noticed above this is another valuable contribution to help the study of the ancient sacred language. This is the first attempt to give to the public a dictionary of the language on literary, philosophic and scientific

lines and we congratulate the compilers and the publishers on their successful attempt. This dictionary is intended to aid the study of the ancient Scriptures of the Jains, to furnish useful material for a more comprehensive Prakrit Dictionary, to help the study of the different forms of words used in different passages and to facilitate further study which may lead to the correction of many forms. We learn from the introduction that in 1912 Dr. L. Suali announced his intention of preparing a Prakrit Dictionary (Z.D.M.G. 1912 P. 544). Mr. Kesarichand Bhandari of Indore, who had already thought of compiling a Dictionary and had collected and arranged systematically the words used in the Jaina Sutras, sent a list of about fourteen thousand words to Dr. Suali, who returned it when his work was interrupted by the Great War. Mr. Kesarichand Bhandari then persuaded a Jain sadhu Satavdhani Sri Ratnachandraji to take up the work of making a Dictionary of the Jain Prakrits. About 50,000 words were collected by indexing 49 works. These include 11 Angas, 12 Upangas, 7 Painnas, 6 Chedasutras, 4 Mulasutras, the Nandisutra, the Anuogadara, and the Oghaniryukti. This is nearly the whole of the Svetambara Canon and all important supplementary works. In this Dictionary the original word is printed in the large type followed by the grammatical sense. Then its Sanskrit equivalent is given. The Gujarati, Hindu and English explanations come next in order. References to the Sutras and other works from which the words are taken are indicated by an abbreviated terminology. The meanings of many important terms describe the high ideals and advanced civilization of ancient India. A large number of quotations from standard works have been inserted to signify the exact connotation and use of the particular word. These quotations add considerably to our knowledge and mental pleasure. Derivations of nouns and verbs along with their equivalents have been discussed herein. Lest some words might yet remain unexplained and unelucidated frequent use has been made of illustrations, showing the form and nature of a particular thing, signified by a word. Technical words have been written in English form with proper marks, explaining their clear pronunciation, which may be of great use to Western scholars. A skeleton grammar of the Ardha-Magadhi language by Mr. Banarsi Das Jain is given in this volume. All honour to Mr. Kesarichand Bhandari and his enthusiastic son Mr. Sardarmal Bhandari for bringing out this very useful volume. We hope they will soon publish the other volumes and make the set complete.

The Indian Review edited by Mr. G. A. Natesan is a monthly magazine devoted to the discussion of all topics of interest concerning India. We congratulate it on attaining its Silver Jubilee.

The January number of the *Indian Review*, being its Silver Jubilee Number, is double the usual size, contains over a hundred portraits and illustrations printed on art paper and is attractively

bound in a jacket of Silver tinted green. It opens with a striking message from the Rt. Hon. Ramsay MacDonald; and there are messages of greeting from Lord Hardinge, Lord Haldane, Lord Olivier, Governors of Provinces and leading public men in England and India, besides numerous messages of congratulation from the British and Indian Press. There are special articles by Sir Rajendranath Mukerjee, Sir Valentine Chirol, The Rt. Hon. Srinivasa Sastri, Sir Mahomed Shafi, J. C. Molony, I.C.S., Dr. Shams-ul-Ulema J. Modi, Dr. James H Cousins, Dr Brainerd Spooner, Sir Jagadish Chandra Bose, The Angarika Dharmapala, Mr. C. F. Andrews, The Hon. Mr. C. P. Ramaswami Aiyer, Lala Lajpat Rai, Mr. Marmaduke Pickthall, Sir K. G. Gupta, Prof. Vaswani and others. Another interesting feature is the inclusion of Jubilaeen Reminiscences and appreciations of the *Review* and its Editor by Mr. Glyn Barlow, formerly Editor of the *Madras Times*, Sir Alexander Cardew, Mr. Saint Nihal Singh, Prof. K. B. Ramnatha Iyer, Mr. D. Scott Bremner, Editor of the *Madras Mail*, Mr. E. L. Thornton, I.C.S., Bar.-at-Law, Mr. N. C. Kelkar, Editor of the *Mahratta* and the *Kesari*, Dewan Bahadur C. V. Muniswami Aiyer, and Yakub Hasan Sait. This number also contains a brief and succinct account of the various Congresses and Conferences of the season with the portraits of the Presidents and other leading men connected with these gatherings. The price of this issue is Re. one only. Annual Subscription to the *Review* is Rs. 5.

NOTES AND NEWS.

The great Bathing Festival of the image of Bahubali Gommatesvara at Sravana-Belgola will be celebrated
 Mahotsava at on a very grand scale from the 27th February
 Sravana-Belgola. till the 15th March. The programme of events
 is as follows :—

1. From 27th February till 9th March—Pancha-Kalyana Mahotsava.
2. On 10th March—Maha-Ratotsava—Great Car Festival.
3. On the 11th and 12th March—Anniversary of the Mysore Digambar Jain Prantik Sabha, under the presidentship of Dhanavir Sir Sait Svarupchand Hukumchandji, Kt. of Indore.
4. On the 13th and 14th March—Annual Meeting of Bharat-varshiya Digambar Jain Tirtha Kshetra Committee.
5. On the 15th March—Mahabhishekotsava, the Great Bathing Festival. All the Jains are cordially invited to Sravana-

Belgola to take part in the great Festival and to avail themselves of the rare opportunities for the propagation of the Jaina Dharma and for earning unmerited *punya*. A *puja* like this is not easy to perform often. It entails much labour and enormous amount of expenditure. The one that was celebrated last time was in the year 1909. After an interval of 15 years, the anointment ceremony is to be celebrated this March. We hope that our Jain brethren will not lose this rare opportunity.

Since there was ample rain, the climate of Sravana Belgola is very agreeable now. The pilgrims will have to get down at Mandhagiri a station on the Mysore State Railway and from there go to Sravana Belgola at a distance of 12 miles. Arrangements are being made to run motor busses, motor cars and other conveyances from the station. Those who require special conveniences should write 15 days earlier to Mr. M. L. Vardhamaniah, Secretary, Puja Committee, Post Box 101, Mysore.

This is a very good occasion for our young men to help their brethren, by rendering voluntary help and service to them. It need not be said that more than half the share of success of any public gathering is due to the valuable help that the volunteers render to the people. As many volunteers as may be available will be welcome at Sravana Belgola. Jaina young men who desire to work as volunteers may write to the address of the Secretary mentioned above.

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We have given as frontispiece the photo of Brahmachari Sri Dharmasagarji, who was known by the name

A Graduate
Brahmachari.

of Mr. Balakrishna Adkoji Shahakar, while he was a layman. He was born in August 1890 in the village called Sonegaon, in Wardha District. He graduated in 1920 with Philosophy and Sanskrit as his optional subjects from the Hislop College, Nagpur, which was then affiliated to the Allahabad University. Then he lived for 3 years in Morena studying Jain Siddhanta. While in Morena, he served the Jain Siddhanta Pathasala there in the capacities of an English Teacher, Superintendent and Asst. Secretary. From his boyhood, he seems to have always been of a religious bent of mind and often thinking of becoming a *Sanyasi*. Even as a student he was preparing for the great life which he has now entered. He was only waiting to complete his education secular and religious, in a way, and then enter the Holy Order. It was on the 18th January last that he became a Brahmachari or a monk at Phaltan in Satara District, Bombay Presidency. The ceremony was performed in the temple dedicated to Sri Adinath Swami. Swasti Sri Brahmayya Swami was his *diksha-guru*, the master of Initiation. We are informed that the name Dharmasagar is given

to him on some astrological grounds. As far as we know Sri Dharma Sagarji is the first Jain Graduate to assume monkish robes. His aim in entering the Order is to serve his community and Religion as best as he can and to work out the Salvation of his own self. We invoke the Divine Powers to bless the new Brahmachari with long life and success in his new career. We have published elsewhere a small article of his on "Soul and its Liberation."

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The Reverend Dr. Charles W. Gilkey, who has been sent to India as Barrows Lecturer by the University of Chicago, paid a visit to His Holiness Pujyaji Maharaj Sri Kaluramji Swami, the Acharyya of the Terapanthi Sect of Jain Swetambars, at Rajaldesar in Bikaner State, on the first day of this year. In a speech in which he thanked the Jains for their cordial welcome and His Holiness for his careful explanation of the principles of the Jain Swetambari Terapanthi, he said, "We (Dr. Gilkey, his wife and her father) have been greatly impressed by the high moral tone and ethical standards of this teaching; by the sincerity and devotion of the Sadhus and Sadhvis, and by the strict austerity of their rule of life at which we have marvelled; by the loyalty of the whole community to their principles and their teachers and by the spirit of inward happiness and peace which is so evident in your leaders. We shall report to our friends in India, Europe and America what we have seen and felt among you and tell them of the many admirable things we have found both in your religious teaching and practice."

"In conclusion may I point out that some of the fundamental Jain teachings are receiving in our own day new recognition and wider influence not only in India but throughout the world. All good Jains must rejoice in the growing spirit of kindness to animals which has prompted such organisations in America as the Society for the prevention of cruelty to animals; in the new laws and customs about dress and sport which lessen the destruction of bird and animal life; in the adoption of national prohibition by the United States; and especially in the movement to outlaw and eventually to abolish war which is rapidly gaining strength all through America and Europe. This wider recognition of certain great principles which Jains have always emphasized suggests to us that if the different sects among Jains can learn to co-operate more closely with each other as well as with other religious bodies that share these great convictions they may have a still wider influence in the future."

===== Jc

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