



ĀTMA

The Self

Development of A Soul in Jaina Philosophy

By : Muni Śri Punyadarśan Vijayaji

Pupil of Ācārya Śrīmad Vijaya Rāmchandra Sūriśwarjī Mahārājā

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WE ARE VERY MUCH GRATEFUL
FOR YOUR VALUABLE CONTRIBUTION
TOWARDS PUBLISHING THIS BOOK
AND
WISH YOU TO CARRY ON
THIS KIND OF
SPIRITUAL WORK.

Sanmarg Prakashan

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*“The time is the great consoler...
The great consolation for the loss of
the dead, who are gone, is to be found
in thinking of the living who remain.”*

**In memory of my
Guru and Philosopher
His Holiness**

**Ācārya Srīmad Vijaya
Rāmacandrasūrīśvarajī Mahārājā**

**and dedicated to
Ācārya Srīmad Kīrtiyaśa Sūrīśvarajī Mahārājā**

My Guide and Benefactor.

NAVAKĀR MAHĀMANTRA**नमस्कार महामंत्र****नमो अरिहंताणं ।****NAMO ARIHĀNTĀNAM***I bow to Arihantās-the ever perfect spiritual victors.***नमो सिद्धाणं ।****NAMO SIDDHĀNAM***I bow to the Siddhās - the liberated souls.***नमो आयरियाणं ।****NAMO ĀYARIYĀNAM***I bow to the Ācāryās - the leaders of the Jaina order.***नमो उवज्झायाणं ।****NAMO UVAJZHĀYĀNAM***I bow to the Upāhyāyās - the learned preceptors.***नमो लोए सब्बसाहूणं ।****NAMO LOE SAVVA SĀHUṆAM***I bow to all Sādhus (Saints and Sages of the jain order)
in the human worlds.***एसो पंच नमुक्कारो ।****ESO PANCHA NAMUKKĀRO***These five obeisances,***सब्ब पावप्पणासणो ।****SAVVA PAVAPPANĀSAṆO***Erase all sins.***मंगलाणं च सब्वेसिं ।****MANGALĀNAMCHA SAVVESIM***Amongst all that is auspicious,***पढमं हवइ मंगलं ।****PADHAMAM HAVAI MANGALAM***This is the foremost.*

VIEWES OF SOME EMINENT PERSONALITIES ON JAINISM

"In Conclusion let me assert my conviction that Jainism is an original system quite distinct and independent from all others, and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India."

Dr. Hermann Jacobi, Germany.

"Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances, the more the Jaina teachings will be proved."

L. P. Tessitore, Italy.

"Lofty ideas and ascetic practices are found in Jainism. It is impossible to know the beginning of Jainism"

Mj. Gen. Forlong, England.

"The Jaina Philosophy is a vast subject and a complete system of thought, having its theory on each subject of discourse - in epistemology, psychology, logic, metaphysics, seismology, ethics and theology. As a matter of fact volumes may be written on each of the subject so indicated."

H. Bhaṭṭācārya M.A.B.L. Ph. D. India.

"Jainas have written great masterpieces for the benefit of the world".

Dr. Hertel.

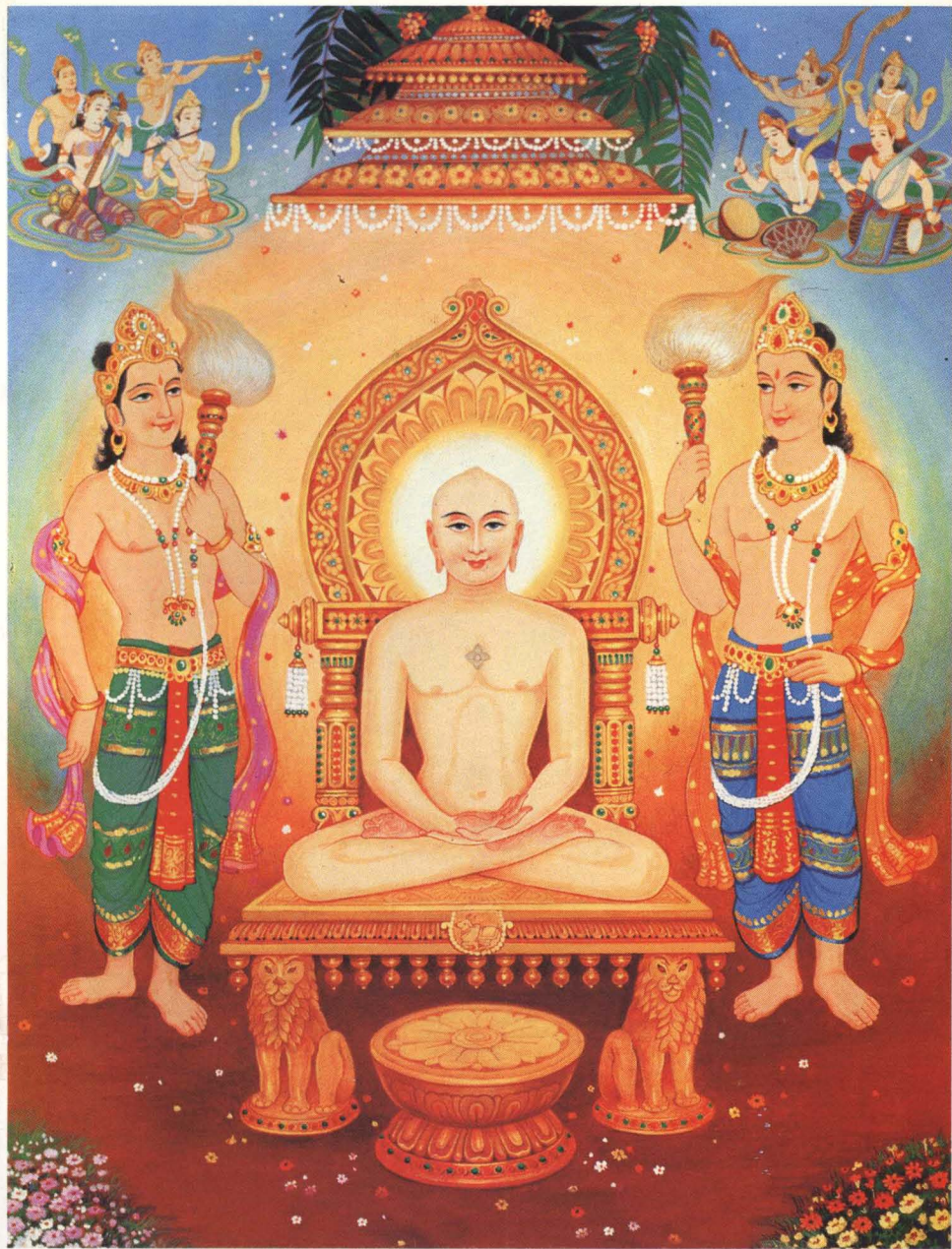
"Jainism has contributed to the world the sublime doctrine of 'Ahimsa'. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done, Jainism deserves to be the 'Universal Religion' because of its 'Ahimsa Doctrine'.

President Dr. Rājendra Prasād, India.

"There is nothing wonderful in my saying that Jainism was in existence long before Vedas were Composed,"

Vice President Dr. S. Rādhākriśnana.





Arihant Parmatma with Ashta Mahapratiyarya



SHRAMAN BHAGWAN SHRI MAHAVIR SWAMIJI

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DIKSHA YUG PRAVARTAK, VYAKHYAN VACHASPATI
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THE UNIQUE !

Pūjya Ācāryadēva Śrīmad Vijaya Rāmacandra Sūriśvarjī Mahārāja was the most senior, eldest, extremely eminent and the highest authority on Jainism in the present era. He was the most revered preceptor and philosopher.

His discourses and sermons were melodious and flowed like a deep river. He kept his listeners spell-bound with rapt attention. His mastery over the subject was superb, putting forth very difficult, intricate and deep meanings of the subject and/ or scriptures in very simple and lucid terms explaining in depth making possible for ordinary listeners to understand, appreciate and grasp the essence of Jain philosophy. He would bring forth the same point twice or thrice but with different terms and tenor, throwing new lights, making it possible to get to the heart of the subject under discussion, accompanied by an instant reply without least hesitation to any query from the audience with love and humour. He carried his listeners to higher and higher spiritual heights. He was incomparable.

Even at the age of 96 he used to sit erect and in the same position for hours with boundless energy, reading, writing or memorizing old and new scriptures, fully engrossed. Always ready to compromise but never at the cost of truth or scriptural commands. He was always available to all, young or old, admirer or otherwise, believer or atheist. His saintliness inspired absolute trust, they confided in him unhesitatingly their deep secrets and prayed for his spiritual guidance, made confession, accepted penance and departed with relief and unburdened heart.

He had no personal expectations or desires. He remained unconcerned whether it be great receptions and praises or oppositions and insults, he kept himself in equanimity and engrossed in studies, always pleasant and tranquil. Excellent captivating sermons and friendliness to the core, great spiritual guide to innumerable souls.

In his last moments, in spite of several heart attacks, some very severe, with acute pain, not a flicker showed on his face. He was calm and serene,



mèntally alert with his inner-strength, was in deep meditation and listening to 'Navakāraṃātra', till he breathed his last.

He gave three invaluable jewels:

- 1) Man's only aim should be to achieve **Mōkṣa**, 'Eternal Salvation'.
- 2) The best way is to accept **Samyama**, 'Complete self discipline' (Sarvavirati).
- 3) It's worth renouncing **Saṃsāra**, 'Worldly temporal life of births and rebirths.'

This is possible in the most precious Human existence, which is extremely rare.

FOREWORD

The book 'Ātmā : The Self' can be called a sequel to 'Jainism a Glimpse' for here one has an overwhelming glimpse into the entire gamut of Jaina philosophy; especially into some lesser known and abstruse aspects like Jaina mathematics, physics, cosmos, concepts of time etc. The book will certainly whet the appetite of the curious reader who will want to delve deeper into the realms of Jaina philosophy.

A Jiva's journey towards Siddhatva is like walking along 'razor's edge'. One may begin with being a Mārgānusāri and reach the stage of Sarvavirati or a higher Gunasthānak; one may observe one or more of the twelve penances or reflect on one or more of the twelve Bhāvanās to progress towards the ultimate goal of Siddhatva. The reader will find here the rules of Mārgānusāri or the twelve penances or the twelve Bhāvanās explained in a simple language.

Muniśhri Punya Darśan Vijayaji has put in a tremendous effort to present the abstruse in a simple manner with the use of charts and tables. He must have faced great many difficulties in searching for the right synonyms as there is no standard terminology, but more or less he has succeeded in his effort.

M.A. Eng. Lit. & Art. + are.
Smt. Kamal Shāh



PREFACE

This is a small attempt to introduce readers to Jainism. A Christian devotee from West Germany had sent a few queries regarding Jainism. I was asked to prepare notes to explain. My previous contacts with missionaries and study of Old and New Testaments were useful. The notes resulted in the form of a booklet 'Jainism a Glimpse'.

I am neither a writer nor a scholar and my study of Jainism is comparatively limited.

During regular visits by foreigners to **Pūjya Ācārya Sṛimad Vijaya Rāmacandra Sūrisvaraḷi Mahārāja**, I was given the opportunity since last few years to interpret in English the replies to visitor's queries. The response to 'Jainism a Glimpse' and visitor's quest with inquisitive feelings, had emboldened me to make a small contribution in the form of a treatise - **Ātmā - the Self** ', in which some other subjects are also referred to.

A Jaina by birth, I knew practically nothing about Jainism. I spent three and half years in prison during India's freedom struggle, about twenty five years in 'National Village Development Programme' along with **Gāṃdhīḷi Paṇḷita Nēharu** and others and as honorary - member secretary, Khādi and Village Industries Commission, Government of India. I had to visit several foreign countries and most of India as part of my work, where I came across areas of heart-rending poverty, utter ignorance and deep superstitions.

I also got many opportunities to listen to discourses and lectures of very eminent religious preachers and preceptors of different religions and also of political leaders. I believed in one Supreme God and left everything to fate. My father and three brothers began life with a small business, led to industrial estates. Fate gave us all, and its ups and downs also.

It was fate which took me and kept me (during my prison days) in dark dungeon with solitary confinement, without any extra clothes for eighty-six days (against all international conventions) by the British Government. The unprecedented pains, sufferings and mental tortures which practically drove me crazy, even to the extent of contemplation of committing suicide. But

at this critical juncture I remembered the pledge I had given to my mother in childhood to chant 9,00,000. '**Navakāra - Mantra**' (Jaina hymn), which I had not yet fulfilled.

I started the Hymn in rhythm, the deep concentration resulted in complete peace of mind, all worries and tensions disappeared.

Non-violence and civil disobedience was a part of fight against the British Government, not against the British people. Hence there was absolutely no ill-feeling or hatred towards them.

It was here in the dungeon, the Jaina philosophy that "**re-birth and sufferings are the result of one's own deeds committed in previous lives, one must bear them willingly**" helped me considerably. I then felt at ease.

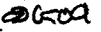
After my release I became engrossed in 'village-work', **to help the needy and the poor, the old and the invalid. I felt it was a service to God** and considered this, to be true religion. In course of time by a sheer good-luck my work brought me in direct touch with the most eminent and highest authority on Jainism, His Holiness **Ācārya Śrīmad Vijaya Rāmacandra Sūriśvarjī Mahārāja** and I got a chance to listen to his discourse in a simple but forceful language touching the inner-most core. It gave me a new vision, new outlook and a new goal.

The Real Service : A New Vision

"Treat all living-beings as equal to thyself, from the highest to the lowest form with love and reverence whether it be in a clod of earth or a drop of water or a spark or a wisp of air, each contains countless invisible bodies. **This is the real service to the Supreme Divine,**" i.e. **Ātmā** - The inner Self (New outlook). The soul when it becomes pure, devoid of all passions and desires, attachment and aversions-achieves 'Siddhatva-Godhood'. (New vision) Within a short period **Ācāryaśrī** with his love and grace and making exceptions enunciated me at the age of 73 as "**Sramaṇa**" - a Jaina Monk.

I have completed thirteen years. I have never experienced such peace

and contentment of my mind and inner-self in spite of the rigours of a Jaina Monk. I must confess that even with the discourses and studies, my knowledge of Jainism is a mere drop in the ocean. Jainism does not belong to any particular sect or fixed dogmas. It emphasizes equality of opportunities to achieve freedom and spiritual perfection, high born or lowest form of life. It is a vast philosophy of thoughts.

It is invaluable to all, whatever religion one follows, with spiritual understanding and practice, the Soul can achieve the "Zenith" of Spiritual Glory" (New God). .

We have to face death, someday, leaving everyone and everything behind. With control over desires and reduction, restraint on our needs, with love and reverence for the life of all living beings, we can face death anytime, anywhere, with equanimity and with confidence that the "Soul" is immortal. It is only the outer shell (body) that will perish, and the soul will acquire a new body.

With a keen desire to share my experience of a beginner, with readers, I have consented to write a brief note, which indicates only some of the salient features. The aim of this small book has been just to create interest in readers in the study of Ātmā - The self in Jaina philosophy. If a few of the readers sincerely accept the path, I will consider my work as fulfilled and thus will be a help to me towards my goal.

This treatise has been prepared on the basis of discourses of **Pūjya Ācārya Srimad Vijaya Rāmacandra Sūriśvarajī Mahārāja**, and **Pūjya Muniśrī Kīrtiyaśa Vijayajī Gaṇivara** and with my very limited knowledge of Jainism.

I wish to express my gratitude to **Pūjya Muniśrī Kīrtiyaśa Vijayajī Gaṇivara** for giving me the facilities to go through "Lōkaprakāśa, Jīva - Vicāra, Karmagrantha, Adhyātmasāra, Navatatva Prakaraṇa, Sambōdha Sittarī, Yōgaśāstra, and also attend to his important discourses and in addition... the following English publications on Jainism for perusal, I have benefited from the comments and for which I am grateful.

1. **Jainism by Herbert Warren, London.**
2. **What is Jainism? by Vasamtlāla Kāṃṭilāla Bombay.**
3. **Cosmology, Old and New by Prof. G. R. Jaina (applied physics - Gvāliyara).**
4. **Karmic Doctrine in Jainism by Helmutt, (Berlin University) Germany.**
5. **The Philosophy of the Jainas by H. Bhaṭṭācārya, Calcutta.**
6. **Jainism and Modern Science by Muniśri Nagarājajī**
7. **The Jaina Declaration on Nature by L.N. Simgavi, Wembley, England.**
8. **The Scientific Foundations of Jainism by Prof. K.V. Maraḍiyā.**

My profound gratitude to Shri **Rajesa Ostvāla** (now muni **Ratna Yasha Vijaya**) and Smt. **Zarnāben G. Pandā** who patiently wrote and re-wrote my various drafts along with constructive comments and prepared graphs to make this treatise presentable.

Muni Puṇyadarśana Vijaya

JAINA PHILOSOPHY

The Development of the Soul in Jaina Philosophy

The Jaina philosophy is a vast subject and is a complete system of thoughts. This is a very small attempt to introduce to the readers the barest outline of one of the subjects 'Ātmā - The Self' in the Jaina Philosophy. We see and welcome the revival of faith everywhere. People across the continent, including the societies dominated by materialistic impulse and even the ultra radical sections have begun to turn to religion as the way out of the twentieth century's tensions and woes. The revival, in act, cuts across the barriers of religion and creeds. This will give the reader an idea of the extensiveness of the domain of the Jain thought as also the importance it occupies.

According to the Karmic Doctrine of Jaina, in a fraction of the vast infinite, pure, absolutely empty space (Alōkākāśa) exists Cosmos (Universe) which though indeterminable is of a limited dimension (Lōkākāśa).

It has no beginning and no end. It is everlasting and imperishable. It is uncreated and is subject only to its own laws (Lōkasthiti).

The Cosmos consists of six (1 + 5) 'Basic Reals' - everlasting imperishable Substances (Dravya) which pervade the entire cosmos, are the following

- 1) **Jivāstikāya : The Soul - possesses consciousness and intelligence with infinite qualities - attributes.**
- 2) **Pudgalāstikāya : Matter. Subtle indivisible unit (Paramāṇu) can unite itself with several others or groups and / or get separated under certain law. The assimilation and separation creates Karmic Energies.**

Jīva and Pudgala are active substances, the remaining are passive.



- 3) Dharmāstikāya : Ether - Motion media, for Jīva and Pudgala, as water is to the swimming fish.
- 4) Adharmāstikāya : Medium for Rest - Electromagnetic Rest.
- 5) Ākāśāstikāya : Space - Receptacle of things.
- 6) Kāla : Time - Real, Absolute and Apparent.

The Pudgala has shape and is visible while the remaining substances are invisible and without form.

The fusion of Soul with Matter results in various factors of individuality, cycle of birth and death, type of existence (**Gati**), continuous wanderings in the temporal ocean of life (**Samsāra**).

Reasons and Logic :

The Jaina Philosophy has pondered over every subject right from the atom to the universe and that Philosophy has stood the test of different schools of logic.

The facts discovered by science are never absolute and they are replaced by later researches and discoveries - "Essence of soul, who am I ? where have I come from? and what is my goal, are most important and difficult questions of life. Every philosophy of the world is developed in response to these three poignant questions". A little thought convinces us that there are two answers to these very confronting questions, one is that you are eternal living entity in its essence, which moves in different forms and body according to deeds, good or bad and that your sole aim is the achievement of salvation - Mōkṣa. The other answer is that before and after "the present life of this earth you were and will be nothing". This brings us to the question whether the east is inclined towards the west or the west towards the east.

Plato (one of the first philosophers in the western part of the world) has observed that, "All the substances of the Universe are dialectical and so death after life and life after death is inevitable" (The History of Western Philosophy).



Socrates and Aristotle had strong faith in Rebirth.

The deliverance of the Soul (Ātmā) from the clutches of Karman is possible through the eradication of the physical cause and make manifest his own innate capabilities. The annihilation of the Karman, the released Soul attains Eternal Salvation. Spiritual Splendour of Masterly Perfection.

Salvation is to terminate the cycle of birth and death and reincarnation, when the soul is finally liberated to eternal bliss and infinite knowledge. The individual has to achieve his own salvation by "Right Faith, Right Knowledge and Right Conduct."

Right faith and right knowledge usually go together. One should have faith in one who is a spiritual climax of positive dynamism, who is "Arhat". Right Faith means, therefore the Faith in the Omniscient Teacher - "Arhat".

Right conduct prescribed by Jainism is very difficult to observe. But if you have "Right Faith", right behaviour will come in the natural course. "Right Faith" is the aspiration which is the highest in case of Jaina monks, and right conduct is born out of aspiration and it is also the highest. Therefore Jainism puts stress on "Right Faith". "Right Knowledge" is a bridge between "Right Faith" and "Right Conduct".

Notwithstanding these aids, however, the individual must ultimately find the truth for himself.

Power of the Mind :

The mind is a reservoir of numerous powers. By utilizing the resources which are hidden within it, one can attain any height of success in the world. If the mind is trained, made one pointed and inward, it also has the power to penetrate into deeper levels of our being. It is the finest instrument that a human being can ever have.

The Questions are:

- 1) "Who am I ?"
- 2) "Where did I come from ?"



- 3) "Where will I go ?"
- 4) "What is the true nature of my Inner-Self and what are the inherent attributes ?"
- 5) "Why am I imperfect ?" (Why are there good people and bad ones?)
- 6) "What can I do about my imperfection ?"
- 7) "Is there a path of purification to attain the status of pure self?"
- 8) "Am I competent to follow the path ?"
- 9) "If I can, why do I not put it into practice ?"

Means of redemption are within oneself, (not out side). One must be an honest seeker to find it.

SOUL DEFINED

There are many different opinions regarding "Ātmā-Soul-Spirit," its creation- cause- reason- motive and the final stage. According to beliefs and convictions, to mention a few briefly :

There is a belief that it is a creation of five subtle matters, the Earth, Water, Fire, Air and Space, and at death the soul disintegrates itself. The other belief is that the soul exists only for an instant and a new one replaces it, leaving behind continuous chain. It is not the same soul.

There also prevails a view that all souls are parts of God and the ultimate end will be the assimilation with God. Yet another view insists that the soul is permanent without any change. What is visible all around us is nothing but illusions.

Some believe that all actions, deeds are according to God's wishes and desires, and consider themselves only as instruments. While some believe only in destiny.

A vast multitude of people believe God to be the creator. He has created everything , the universe and all its contents including the living-beings. After death he or she will be sent forever to eternity in heaven or hell according to his or her good or bad conduct.

Jainism believes in God, but not as a Creator. It is the state of existence, of '**Paramātmā**' - pur effulgence divine. From beginningless past infinite number of souls have achieved and will continue to achieve the pure natural state. A theory which makes each individual master of his own destiny, holds out immortality for every living being, visible or invisible, and insists upon the very highest rectitude of life upto final perfection as necessary means to permanent happiness now and hereafter forever.

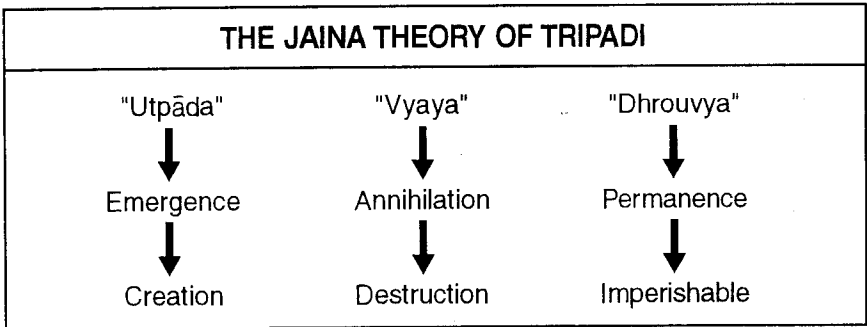
Jaina Spiritual leaders live in flesh on earth as ordinary human beings. When purged of all the infatuating elements of anger, hatred or other passions, they attain the state of pure soul, leading to final beatitude in life and everlasting omniscience. Only thereafter, the Religion is propounded by the



"Omniscient Teachers" (Jaina Arhat). At the end of their life span, the Soul (leaving the body) attains the pure natural state of existence in ever-lasting Spiritual Bliss, (the "Mōkṣa") i.e. "Siddhatva" (Godhood). All Souls attaining "Siddhatva" are equal in all respects and they have their own individuality.

According to Jainism the universe, the Soul, and the matter are beginningless, everlasting, permanent. No new soul or matter is created or destroyed but have continuous modifications, e.g. a soul enters a mother's womb, creates a body- passes through various stages of childhood-young age - adulthood - old age and death. The soul leaves the body and migrates to a new body, according to his conduct and deeds. The soul is immortal.

At the end of the 18th century Antoin Laurent Lavoisier, known as father of modern chemistry had laid down the principle that in the universe nothing is lost, nothing is created, every thing is transformed.



Universe and its constituents :

The basis for the constitution of the cosmos lay in the basic substance called Dravya or Reals in the Jaina Holy Scriptures. Every Real has three characteristics, Creation (emergence), Destruction (annihilation) and Permanence (persistence) "Utpāda, Vyaya and Dhrouvya" with infinite qualities and sub qualities. It means that every substance possesses the quality of permanence (Dhrouvya) generation (Utpāda) and decay (Vyaya) as modification of itself.

In order to clearly understand the characteristics of Dhrouvya, we may

take an example of gold bangles broken and made into a necklace with the same gold, the substance persists (Dhrouvya), bangle is destroyed (Vyaya) and necklace is created, (Utpāda). Every material object in the same manner is changing constantly. Yet the basic attribute (Guṇa), essential character, remains forever.

The Five Constituents : (Karana)

There are five major constituents 'Karana' (causes, motives, reasons) for changes or modifications and different states of the soul :

- 1) **Bhavitavyatā** (Destiny).
- 2) **Svabhāva** (Nature)
- 3) **Karma** (Act, Karmic Energy)
- 4) **Kāla** (Time) and
- 5) **Puruṣārtha** (Efforts- Endeavours)

At a time one of these becomes main in importance, the other four remain subsidiary, yet are complimentary to the main.

- 1) **Bhavitavyatā : Fate - Destiny.** The most important factor for the soul to migrate from "Avyavahāra Rāśi" (Non active division), the invisible Nigōda where a single body is for infinite souls, to "Vyavahāra Rāśi" (Active division), where each soul has an individual body.
- 2) **Svabhāva : Nature - Essential qualities of persons or things, e.g. fire burns - goes upward, water cools - flows downward, Soul is conscious, sentient and is of three types.**
 - (a) Bhavya : possessing emancipative nature.
 - (b) Abhavya : not possessing emancipative nature.
 - (c) Jati Bhavya : possesses emancipative nature yet his destiny will keep him in the invisible Nigōda (non active division) for eternity.
- 3) **Karma : Act - Karmic Matter.** The fusion of Soul with matter, continuous process of assimilation and separation creates Karmic Energies, leads to cycles of birth and death in four types of existence - happiness and miseries, obscuring the attributes of the soul.

- 4) **Kāla : Time-operative time - ripening time - and its connections with other constituents.**
- 5) **Puruṣārtha : Efforts - endeavours. The soul tries to restrain or discard the Karmic Matter and to travel the path to eternal salvation.**

Mastery over Life and Death :

You are the architect of your own destiny. Death and Birth are merely two events of life.

"Every one desires the fruits of religion, the happiness,
but does not follow religion.

No one wants the fruits of sin/miseries,
but commits sin joyfully without remorse."

Life is dear to all. It may contain misery as well as happiness. Everyone wants happiness, but no one wants misery. Misery is the result of sin. For happiness one usually thinks of wealth as the only means, willingly accepts back-breaking hardships and relentlessly works night and day throughout the life to acquire wealth, even stoops low to lies, thefts, deceits, faithlessness, cruelty, etc; thus goes on accumulating sins. Unseemly desire for wealth, happiness, greed, pride and exceeding grief at the loss and/or failures - lead to a series of sins.

Material happiness is not possible without causing pain, hurting, damaging, oppressing or destroying other living beings. Craving for material happiness is the root-culprit for sufferings. One has to realize that the sufferings are part of the old act (fruits of previous acts). To suffer is the repayment of the debt, to suffer grudgingly is equivalent to the creation of new debt, replacing old. But to suffer willingly with understanding will wipe out many other sins (debts) simultaneously.

You have forgotten your essential nature and that is the cause of your sufferings. When you become aware of this, you are liberated.

Man (human) is his own creator of weal or woe, happiness, contentment or pain, misery, sufferings, etc. and only he can attain Eternal Bliss and enjoy incomparable, indestructible, supernatural happiness of salvation with infinite knowledge and energy-"The Siddhatva-Godhood".

ĀTMĀ - THE SELF (The Evolution of the Soul)

This is only a fringe of one of the Doctrines of the Jaina Philosophy. Ātmā - The Self (soul) is from the beginningless time (**Anādi**). It possesses consciousness and intelligence with infinite inherent attributes. It is existent and eternal, formless, of the same extent as its body, maker of its own destiny, has the power of feeling, is conscious, has bondage and emancipation (salvation). It longs to be purified.

Eight Chief Fundamentals :

- 1) The faculty of omniscience (**Kēvala Jñāna**).
- 2) The faculty of undifferentiated cognition, perception (**Kēvala Darśana**).
- 3) Eternal Bliss (**Avyābādh Sukh**).
- 4) Possession of complete religious faith (**Samyaktva**) and an unapproachable moral conduct (**Samyak Caritra**). *પ્રવચન*
- 5) Possession of eternal life (**Akṣayasthiti**).
- 6) Complete formlessness (**Amūrta Agurulaghu**).
- 7) Complete equality in rank with others (**Agurulaghu**).
- 8) Unrestricted infinite energy (**Ananta Vīrya**).

All these attributes and others belong naturally to every soul (but are obscured). The soul is eternally infected by matter. His union with "Karman" has no beginning and is covered with impure Karmic Varganā (divisional groups of Subtle Atoms of Matter) e.g. similar to impure gold in a gold mine. The souls are of two kinds : (A) The formless soul free from body or Prana (life-forces) which remains eternally in the pure self-illuminating (**liberated**) non-physical state with infinite knowledge and bliss. (B) The soul with form or body possesses Prāṇa. It is non-permanent and has continuous changes in its form (**non-liberated**).

Life-forces - Prana :

The soul (**Jīva**) is immortal, when the life-span is over, it leaves the body and takes a new body elsewhere, but the soul with form or body, possesses Prana or life-forces. There are ten life-forces. They are (the five-senses of) (I) Touch (II) Taste (III) Smell (IV) Seeing (V) Hearing, (VI) Bōdily force (VII) Force of speech (VIII) Force of mind (IX) Capacity of respiration and (X) Duration of life. (The number of forces varies in different types of living beings. Destroying, hurting, damaging and obstructing any of the life forces in any manner, even in thought or in a dream is violence (**Prāṇātīpāta**))

The Nigōda :

At the very bottom of the scale comprising the lowest form of life, are sub-microscopic souls which possess only one sense, that of touch. They are so tiny and undifferentiated that they lack even individual bodies. One body (called Nigōda) contains infinite (Ananta) number of Souls. They live in a "Single Infinitesimal Body", in a continuous cycle of births and rebirths. They have the shortest life-span of "256 Āvalikā" (5825 Āvalikā per second). There are countless number of bodies in a (Nigōda) Globule and countless (Asaṅkhyāta) invisible Globules pervade the entire cosmos. They are in "Avyavahāra Rāśī" (inert-non-active division) for beginningless and endless time (Anādī Ananta).

All the souls in the Cosmos (except liberated souls) are in two separate classes of Avyavahāra Rāśī (non-active, passive division) which consists of Anantānant Souls (infinite power to infinite), while Vyavahāra Rāśī (active division, dynamic, practical) has Ananta (Infinite) numbers of souls and is only a fraction of Avyavahāra Rāśī. There are visible Nigōda Globules in fungus, root vegetables like Potatoes, Onions, etc. Large number of globules will occupy only a pin point space.

The moment a liberated soul attains "Siddhatva" - Godhood - Pureself it migrates to "Siddhalōka" - The Eternal Region. According to Cosmic Law another soul with "Bhavitavyatā" - Fate (+ Kala - whose time is due/ripe) transmigrate from Avyavahāra Rāśī Division to Vyavahāra Rāśī Division.



where (except Nigōda) each and every soul has its own individual separate body. Thus the number of souls in the Vyavahāra Division always remains constant Lōkashthiti (Universal law).

No new souls or matters (Pudgala Paryāya) are created or destroyed. It is self-existent and eternal, having neither origin nor annihilation, only modifications (Paryāya).

In spite of the changes undergone by its component parts, it retains its essential character. Through modifications and relations in which they (soul and matter) stand towards one another, they produce multifarious world processes. The continuous process of assimilation and separation creates "Karmic Energy". The fusion of soul with matter results in the production of forces (eight major) which obscure knowledge and other attributes of Soul.

Eight Main Karmic Forces (components)

(A) Ghāti Karma = Most destructive (four types)

- 1) Jñānā Varaṇiya = Obscures knowledge (5 kinds).
- 2) Darśanā Varaṇiya = Obscures perception (9 kinds).
- 3) Mōhaniya = Ignorance - Delusion (28 kinds).
 - (a) Darśana Mōhaniya = Deluding faith - insight.
 - (b) Cāritra Mōhaniya = Obstructs right conduct.
- 4) Antarāya = Energy Obstructing (5 kinds).

(B) Aghāti Karma = Secondary Nature (four types).

- 5) Vēdaniya Karma = Causing the Feeling of joy or grief (2 kinds).
 - (a) Sātā Vēdaniya = Causes pleasure.
 - (b) AśātāVēdaniya = Causes pain.
- 6) Nāma Karma = Causes physical attributes (103 kinds).
- 7) Āyu Karma = Determines the duration of life span (4 kinds).
- 8) Gōtra Karma = Destines family surroundings (2 kinds).

Atma-the self entering the active division is now on the forward move acquiring new bodies and discarding old in different 'Gati' (state of existence)

and 'Jāti' (class of being) from one to five senses to which one belongs (see note). The immobile bodies (Sthāvarakāya) i.e. earth, water, fire, air and vegetation (plants, trees, etc.), have only one sense i.e. touch and mobile bodies (Trasakāya) i.e. viruses, bacterias, worms, insects, flies, birds, fishes, marine creatures, animals etc. have two to five senses, and undergo countless births and deaths. (ref. chart after pg. 32)

The passage of the soul through the Ascending and Descending state of existence is due to the acquisition and annihilation of Karmic Energy, increase and decrease in the merits and demerits caused by his actions/deeds good or bad, committed either due to ignorance, attachment and aversion (hatred), followed by impure desires, passions, greed and egoism or contentment, straight forwardness, magnanimity, charity, piety, etc.

The Karmic Theory :

(The doctrine of moral causation)

By threefold activity of body, speech and mind these Karmic particles rush towards a soul and bind it. Influenced by a particular act, they obstruct a certain capacity or faculty of the soul - (Prakṛti). They obstruct it for a certain period of time (Sthiti). Their effects have different degrees of intensity, (Rasa). They have a certain fixed quantity (Pradēśa).

When a soul indulges in perverse tendencies like attachment, aversion, anger, ego, deception, greed, lust, etc., due to ignorance the subtle atoms of Karma, which cannot be experienced by any of the five senses, flow in of their own accord (Āśrava) and stick into Soul's space points forming a **Karmic body** around and **imprisoning the Soul** (Bandha-bondage).

The Samsāra :

The Soul remains entrapped in the cycle of births and deaths for an indefinite period depending upon the Karmic effects from time to time. It undergoes pleasant and sad experiences of happiness and unhappiness, suitable and unsuitable, bearable and unbearable. This is called 'Samsāra' - the ocean of temporal life. The ocean is of four 'Gati' state of existence consisting of (A) Bādara and Suksma' (visible and invisible) (B) 'Trasakāya and Sthāvarakāya' (mobile and immobile) bodies.

The Cosmos :

The Cosmos is divided in three sections, 'Adhō lōka' (lower) 'Ūrdhva lōka, (upper) and 'Tīrcchālōka' (central) with four 'Gati' (existence) :-

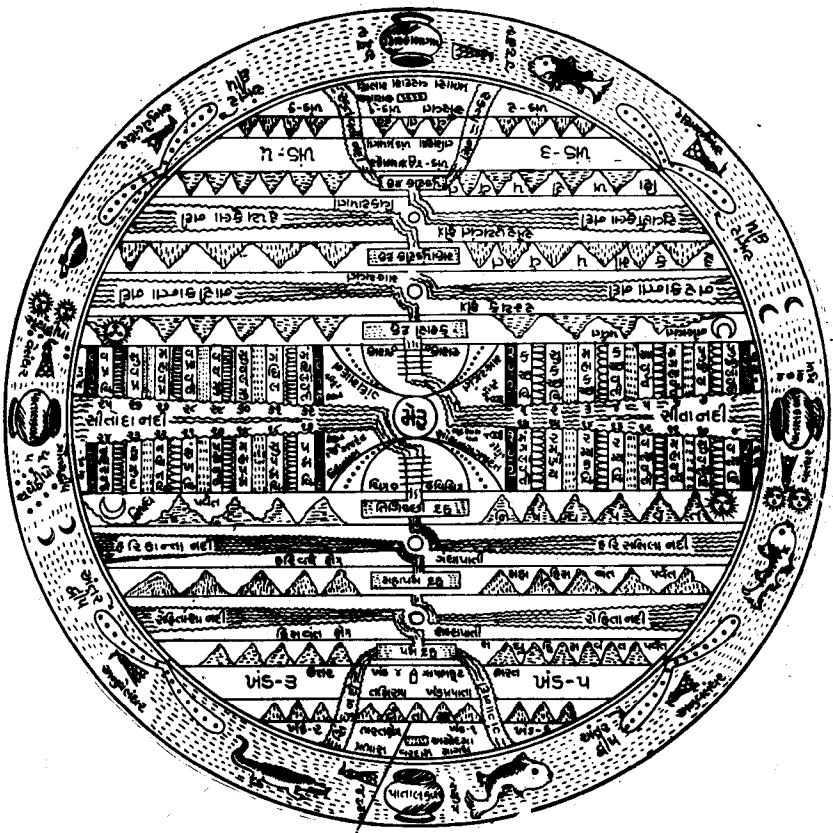
- 1) Tīryañca Gati = Animal/Vegetation life.
 - 2) Naraka Gati = Hellish beings.
 - 3) Dēva Gati = Heavenly beings, Angels.
 - 4) Manuṣya Gati = Human beings.
- 1) **Tīryañca Gati = Lower forms and sub-human beings, consists of Sūkṣma, (invisible) in the entire universe and Bādara (visible) and others in specific places.**
 - 2) **Naraka Gati - Infernal beings in the Adhōlōka; lower division of cosmos (except the upper layer of nether regions for Bhavanapati - Vyantara - the lower celestials) consists of seven successive descending subterranean regions, the seven Hells with numerous sub-divisions.**
 - 3) **Dēva Gati : Celestial beings are in the Ūrdhva loka. (Jyotisa and Vaimanik celestials are in the upper division of the cosmos which consists of several Heavenly Abodes, one above the other with numerous sub-sections. Bhavanapati and Vyantar celestials are in the nether regions i.e. Adholoka.**
 - 4) **Manuṣya Gati : Human beings. In the Tīrcchālōka; the centre of the Cosmos consists of innumerable worlds and oceans each encircling the other, doubling in size, stationary and moving suns, moons, stars, planets, etc. The Manuṣyalōka is limited to only two and half (2 1/2) Dvīpa- worlds in the centre of Tīrcchālōka with moving suns and moons etc. (Our earth forms a small portion in the southern part of 'Jambūdīvpa' (refer chart) - the centre world.**

Jambūdīvpa-Central World

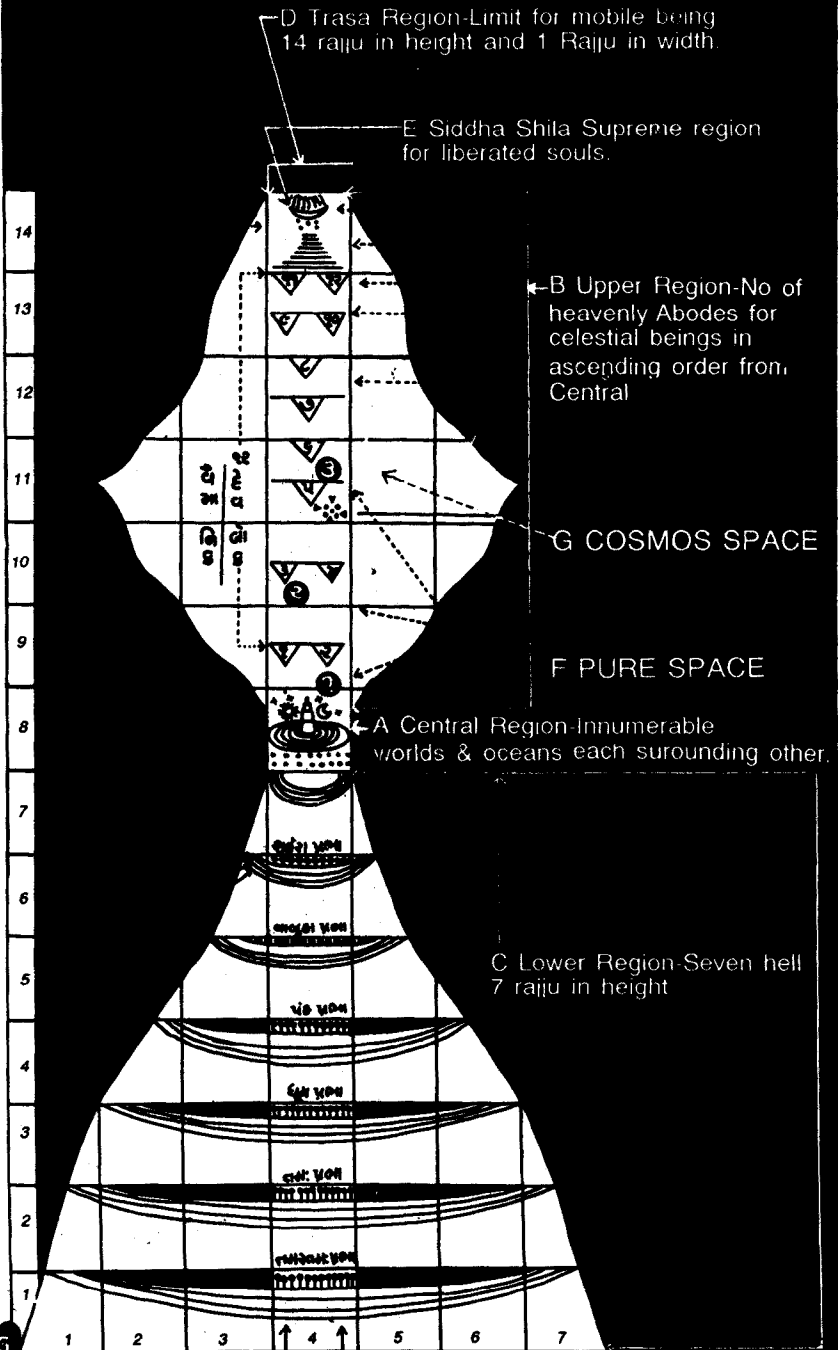
The Central region of Cosmos is one rajju in diameter and consists of innumerable dvīpas (Worlds) and oceans each doubling in size, and encircling one-another. Human existence, a total of 29 digits is only in the first 2 1/2 worlds namely Jambūdīvpa, Dhātākikhaṇḍa and Puṣkarāvarta dvīpa (half) and it is infinitesimal compared to infinite living beings in the Cosmos.

- | | | |
|-----------------------------|---|--|
| A - Extremely happy | } | In longevity,
body-size,
strength,
knowledge,
energy, etc. |
| B - Happy | | |
| C - More happy than Unhappy | | |
| D - More Unhappy than happy | | |
| E - Unhappy | | |
| F - Extremely Unhappy | | |

JAMBU DWEEP CENTRAL WORLD



Our known world is a part of this space



14

15

There are two units in Ghātakī Khaṇḍa and two in Puṣkarāvarta dvīpa practically similar but bigger than Jambūdvīpa.

Jambūdvīpa divided equally in South and North

South		North	Situated at	Type of life
Dēvakuru	1	Uttarakuru	Central half circle	A-Eternal
Mahāvīdēha (East)	2	Mahavideha	16 Vijayas (West)	D-Eternal in each
Harivarṣa	3	Ramyaka	in between two upper mountain ranges.	B-Eternal
Himavants	4	Hairanya	in between two lower mountain ranges.	C-Eternal
Bharata	5	Airavata	Extreme South/ North	A to F (Time- Cycle ref.pg.40)

At times the soul also passes through the Heaven as Celestial being with all the happiness or through the Hell as an Infernal being with continuous, incomprehensible pain and tortures or as a Human being/Sub-Human being (even to Nigoda), subjected to longevity and intensity according to natural and mathematical process.

Even though Dēva-angels-Celestial beings with subtle, astral bodies with a life span of countless years (minimum 10,000 years) enjoy the most pleasurable and happiest conditions, their status and material benefits throughout remain the same. They are envious of others, who have higher standard due to more merits (Punya), which leads to anger and discontent. They are full of infatuations, rarely think of future births and thus squander away accumulated merit (Punya).

The infernal beings in hell (also of min. 10,000 years' life) are subjected to tortures and pain. Their worry is only about avoiding tortures. The sub-human, vegetation and other states of living beings do not know what is tomorrow or did not know what was yesterday, whether of one sense or upto five senses, they are after food and their survival is at the mercy of others.

State of Human Existence :

There are three major divisions:

- (A) *Asaññī* = *Sammurcchim Manushya* : human beings **without mind**, invisible, spontaneous, innumerable, come into being (48 minutes after disposals) in bile, phlegm, urine, mucus, blood, semen, in a corpse, in impure places (very short life span). They are countless (*Asankhya*).
- (B) *Garbhaja Manuṣya* : **with mind**, subtle invisible beings come into being at the union of a man and a woman. At a single union, between 2,00,000 to 9,00,000 'Garbhaja', with the exception of one or two the others perish and in addition countless *Sammūrçchima* and other living forms are crushed.
- (C) **Human being : fully developed** - mankind enjoys an infinite advantage over all other existences. As Human beings only, can attain self-discipline-renunciation and thereby acquire salvation hence it is most precious. A 'Jīva' soul must be reborn in this human state, in order to be saved, liberated and to achieve eternal salvation, emancipation, the supreme goal.

Karman :

Unnatural and immoral desires, impulses and promptings are the creation of five senses (Viṣaya) and the sixth the inner mind (Mana), born out of ignorance (Mōha), delusion and false belief intensified by passions - (Kaṣāya) A) attachment (Rāga), B) aversion (Dvēṣa) in thought, word or deed. Aggravated by anger, pride, deceit and greed (sub-divisions) further fortified by Lēśyā, (see Note) results in cruelty, injury to visible and invisible beings, selfishness, cruelty, immorality etc., bring about Karman of Sin or Woe (Pāpa), but with Right Knowledge, Right Faith, Right Conduct with love, compassion, non-injury, charity, chastity, contentment and renunciation **Merit or Weal (Puṇya)** is brought about, through the **Law of Cause and Effect, or 'nature does the rest'**.

Man (human) is his own creator or the creator of weal or woe, happiness, contentment or pain, miseries and sufferings, and only he can attain Eternal Bliss.

People in general are materialistic, they think there is no past or future, only the present and void after that: They toil endlessly, suffer hardships

FOOTNOTE :

Lēśyā = **State of Mind.**

Lēśyā = Result of the (Yōga) activities of thought, word or deed together with (Kaṣāya) passions. The passions accompanied by six Lēśyā result in four divisions of 'Karmic Energies' 1) species - types (Prakṛti) 2) duration (Stṛiti) 3) intensity (Rasa) 4) degree - quantity (Pradēśa).

- 1) Kṛṣṇa Lēśyā (**black**) : The hostile, pitiless, cruel, barbarous, impious man, who has bad tongue and who takes pleasures in torturing other beings has a black Lēśyā.
- 2) Nīla Lēśyā (**dark**) : The fraudulent hypocritical voluptuous man has a dark Lēśyā.
- 3) Kāpōta Lēśyā (**grey**) : The thoughtless one, who in all his actions does not weigh the evil and wrathful has a grey Lēśyā.
- 4) Tējas Lēśyā (**fiery red**) : The prudent, who stops the influx of new Karma, the liberal, honourable one, who has a friendly mind towards religion, has a fiery red Lēśyā.
- 5) Padma Lēśyā (**lotus pink**) : The compassionate, bountiful, studious, intelligent one has a lotus pink Lēśyā.
- 6) Sukla Lēśyā (**white**) : The pious man, who performs good deeds, and is possessionless and impartial, has a white Lēśyā.

with the sole aim of acquiring pleasurable life and happiness of the 'Body', forgetting or ignoring that there is an 'Immortal Soul' - 'Self' within, quite separate from the ever-changing, disintegrating bodies, that will be destroyed, buried or consumed by fire, once the soul leaves the body, what remains in the grave is only the outer physical shell of the dynamic Soul. Death signifies the departure of the immortal Soul migrating for a new body elsewhere, empty handed-alone.

For acquiring material gains, happiness and greed or to avoid pain and miseries, they indulge in perverse tendencies, even resort to deception, fraud, lies, exploitation, violence, etc. Their daily visits to spiritual centres of worships, practising all the rituals, even fast, penance, confessions and prayers with the aim of acquiring more and more worldly materialistic pleasures, all these are against the principles of Jainism. It is against the 'Tenet'. It is sacrilege.

Even his donations to the charity are for fame or glory. There is merit to a small degree in these but done with the selfish ulterior motives results in disastrous future lives of pains and sufferings. One throws away by misuse of the most precious existence, excellent and extremely rare opportunity of eternal salvation one gets in the endless cycle of wanderings in the ocean of worldly illusion (Saṃsāra).

The Bhavyātmā - The Journey :

The Soul who has the capability of salvation, the one whose time is ripe-due (in the last Pudgala Parāvarta Kāla) initially becomes spiritually slightly inclined, towards religion. With gradual increase in self dedication, faith, charity, love, fellow-feelings, compassion, reduces wants, controls desires, etc; results in acquisition of spiritually higher 'Gati' and 'Jāti'. He has reverence for all living beings, visible or invisible, mobile or immobile, regards every soul equal to his own, treats it with utmost care and sympathy, with equanimity (Samvar) and confidence, now he realizes **who am I? - A Bhavyātmā**

Then he acts on four Bhāvanās (feelings) :

- i) **Maitrī** : Amity : to develop a feeling of amity towards all beings.
- ii) **Pramōda** : Appreciation : a feeling of appreciation towards the meritorious.
- iii) **Karuṇā** : Compassion : a feeling of compassion towards those in misery.
- iv) **Mādhyastha** : Equanimity : equanimity in instructing those who have lost the true values and are averse to suggestions.

He visits the temple regularly, before entering, he sheds off all impure, unclean thoughts and thoughts of worldly material life. He enters and with a steady gaze on the Pratimā (The Image), which has been anointed by an Ācārya (Leader of the Jaina Order) with the Eight Fundamental Attributes, (Ref. pg.9) which the pure soul has achieved, -"The Spiritual Zenith" (Siddhatva). Offers his prayers and rituals and opens his heart, makes a clean breast and with complete surrender asks for forgiveness. With an ardent desire he prays for His grace through the medium of the Pratimā, the strength to, help him to, annihilate the Karmic forces (Ref.pg.11) and achieve not a heavenly life, which is only a passing phase but the Eternal Salvation and be one equal to him.

Now he has faith in six initial Tenets :

- 1) The Self exists.
- 2) The Self is immortal.
- 3) The Self is its own doer.
- 4) The Self experiences the results of his own deeds - good or bad through the body.
- 5) The 'Mōkṣa' exists.
- 6) There is a path to 'Mōkṣa'.

The soul sallies forth and finds True Religion - Right conduct. The

FOOTNOTE :

Pratimā : The Images are of two kinds : Siddha - Supreme Divine and the other Arihant Omniscient Teacher - arhat who at the annihilation of four Ghāti Karma (most destructive forces) acquires omniscience and twelve other special attributes as Tirthānkara-arhat.

individual with self-control, concentration and more advanced form of mental and moral discipline, develops more and more unimpeded activities of the immortal self (Nirjarā). With 'Puruṣārtha' (efforts-endeavours) gradually advancing He :

- 1) Practises equanimity.
- 2) Fasts on specific religious days.
- 3) Maintains purity of diet and restriction on varieties.
- 4) Keeps continence by day.
- 5) Achieves complete continence.
- 6) Restricts activities.
- 7) Withdraws from domestic supervisory activities.

8) Finally reaches severance of family-ties, leading towards Complete Renunciation in its totality. When the Karman is entirely annihilated, the soul released from all matter, acquires 'Siddhatva' - 'Godhood'. The emancipated - liberated soul attains/achieves the eternal, indestructible, the all powerful and illuminating state of 'Pure Self', enjoys infinite bliss and self beatitude, **the Zenith** of '**Spiritual Glory**', ascends to the summit, close to the border. The magnificent region 'Iṣad Pragbhāra' (the fifth gati) where the blessed settle down permanently into all eternity and enjoy incomparable, indestructible, super-natural happiness of salvation with complete equality in rank.

The Ātmā becomes 'Paramātmā' the Supreme Divine.

The Soul : Different stages :

One who has known Ātmā knows everything.

- Ācāraṃga Sūtra

All souls are beginningless, immortal and are impure.

Souls are of two kinds :

- i) **Mukta - liberated.**
- ii) **Saṃsārī - non liberated.**

Liberated Soul : It means liberation from births, old age, deaths, fear, misery, hunger, sickness, bodily wants and desires. With complete annihilation of Karmic Vargaṇā it becomes spiritually pure, formless, (without body), with infinite omniscient knowledge, undifferentiated cognition (perception). Infinite spiritual bliss and energy, eternal life, absolute equality in all respects with others. Settle down permanently in the magnificent region - "Iṣad Pragbhāra" - the topmost central region of the Cosmos, in spiritual splendour.

Non-liberated Soul : Impure Soul is with form (body). It means inequality at every stage, every moment, amongst every soul, continuous deaths and rebirths in different existences and bodies, bondage and sufferings.

They have three material bodies created by vargaṇā (molecular combination of matter)

- i) Invisible subtle body - 'Tējas' - static energy.
- ii) Invisible subtle body - 'Karman' - seed of all physical and mental activities and
- iii) Visible or Invisible - 'Audārika' - outer physical body for all living beings. Celestial and Infernal beings have 'Vaikriya' (Astral body) body instead of 'Audārika' body.

Non liberated souls have upto ten Prana-life forces. Sense of touch-taste-smell-vision-hearing, activities of mind, speech and body, respiration and duration of life (minimum of four i.e. touch, body, respiration and duration of life for immobiles).

The immortal Soul in conjunction with activities of life forces results in different existence and body, happiness and unhappiness, etc. All Souls have five inner-senses (Bhāvēndriya) and inner-mind (Bhāva-mana).

The Path to Salvation (As per the Chart)

Ref - Pg
Af = 32

1) Nigōda / Avyavahāra Rāśi (Non-actives)	Beginningless & Endless.
2) Vyavahāra Rāśi (Actives)	Starts the journey due to destiny & extreme luck.
3) Sthāvara (immobiles)	Only of one sense, journey continued.
4) Trasa (Mobiles) of two to four senses.	Due to sufferings & Destiny rises higher.
5) Trasa (Mobiles) of five senses A) Tiryāñca (Sub-humans) B) Naraka (Infernal beings) C) Dēva (Celestial beings) D) Manuṣya (Human beings)	Further development. Due to violence, cruelty, etc. Due to compassion, contentment etc. Rare, the most precious, only from here by his endeavours can reach liberation.
6) Siddhatva (Liberated) Godhood.	The final aim.

Nava Tatva -Nine elements : (Fundamental truths)

The Cosmos consists of six (1+5) basic reals (dravya). It is traced to 'Jīva' and 'Ajīva'. The two everlasting, uncreated, independent and co-existing categories, consciousness is 'Jīva (with sentient). That which has no consciousness is 'Ajīva' (non sentient).

The Soul is eternally inflicted by matter. His union with 'Karman' has no beginning and at every moment it is gathering new matter (Āśrava), it has in natural course of things, no end. The deliverance of the Soul from the 'Karman' is therefore only possible by artificial means through series of special processes. The 'Jīva' must hinder (Saṃvara) the absorption of new Karmans

and eliminate the Karman already accumulated (Bandha) in the space points of the Soul before they come into realization. Through the eradication of physical cause he succeeds in restricting new Karman as well as through the methodical subjugation of the senses and the twelve 'Tapas'-penance in annihilating (Nirjarā) the potential Karman already in existence, he will become free from all Karman. Then all obstacles are automatically overcome. Thus released from the power of Karman he can make manifest his own innate capabilities and achieve 'Eternal Bliss' - the Mōkṣa.

No Commandments :

There are no 'Divine Orders - Commandments', in Jainism Commands are sacrosanct and any violation thereof results in untold sin (Woe). Once a command is disobeyed, one who disobeys and the one who issues order are both equally guilty, responsible for a wrong. Therefore spiritual leaders and preceptors do not issue commands.

The 'Omniscient Spiritual Teachers' (Arhats) show right path travelled by them and right conduct practised by them in their journey to salvation. Their guidance, advice and teachings are generally considered as commands and followed accordingly.

For spiritual advancement one has to know three important points :

- 1) 'Hēya' - **worth discarding.**
- 2) 'Jñēya' - **worth knowing.**
- 3) 'Upśdēya' - **worth achieving.**

These are explained in great details in Jaina-Scriptures. The brief and precise form thereof is 'The Nine Elements' :

The Nine Elements :

- I) Jīya - **living beings.**
- II) Ajīya - **without life.**
- III) Puñya - **merit, weal.**
- IV) Pāpa - **sin-demerit.**

- V) Āśrava - fusion of soul with matter-evil action.
 VI) Saṃvara - restrains fusion, good conduct.
 VII) Nirjarā - elimination or annihilation of Karman.
 VIII) Bandha - bondage of Karman in space points of Soul.
 IX) Mōkṣa - absolute freedom, the final pure natural state.

These nine elements are grouped into three divisions.

(A) Jñēya - worth knowing :

- (1) Jīya - soul - Its attributes, life forces, qualities, all living beings, etc.
 (2) Aīya-matter - Karman qualities, energies, its sources which affect the Soul.

(B) Hēya - worth discarding :

- (4) Pāpa - sin, woe, demerit.
 (5) Āśrava - inflow of matter-Karmic energies, desires, passions, etc.
 (8) Bandha - bondage-assimilation of Karman in Soul's space points.

(C) Upādēya - worth accepting, achieving :

- (6) Saṃvara - restrain, block the flow of subtle Karmic, matter.
 (7) Nirjarā - to discard, remove Karmic impurities.
 (9) Mōkṣa - absolute freedom, pure natural state.
 (3) Puñya - (merit, weal) is both 'Hēya' & 'Upādēya', it is like a gold shackle.

Punya acquired with a motive of worldly benefits generates the cycle of rebirths hence 'Hēya'.

Puṇya -It is helpful in acquiring : human form ~~from sub~~, (from lower forms, sub humans, etc) fully developed body, religious parents, worthy preceptors, spiritual deity, 'Sarva Virati' (complete renunciation) for putting one on the road to Mōkṣa. Hence it is 'Upśdēya' to an extent.

For achieving absolute purity of soul i.e. to attain Mōkṣa, "Puṇya" has to be finally discarded.

Volumes in aphorism on each of the Fundamental truths are written in Jaina Holy Scriptures, of these Āśrava and Saṃvara are very important. Āśrava with 5 main and 42 sub-heads is the main reason for the cycle of births and rebirths and Samvara - antidote to Āśrava with 5 main and 57 sub-heads is the prime reason for liberation leading towards Mōkṣa.

V. Āśrava - fusion of matter (Karmic) with Soul.

Five major reasons :

- 1) Mithyātva - Perverted view-false belief/notions.
- 2) Avirati - Non restraint.
- 3) Kaṣāya - Passions, attachment and aversion, emotions.
- 4) Pramāda - Carelessness, laziness.
- 5) Yōga - activities of mind, speech and body.

42 SUB-HEADS

- 5 (five) (Viṣaya), non-restraints, unnatural immoral desires, impulses are the creation of five senses sensory pleasures.
- 4 (four) (Kaṣāya) passions-anger, egoism, deceit, greed.
- 5 (five) (Avrata) carelessness, violence, untruth, stealing, non-celibacy (sexual deviations), acquisitions with malpractices.
- 3 (three) (Yoga) activities of mind, speech and body, improper or unbefitting.
- 25 (twenty five) (Kriyā) other activities of daily life.
- 12 totalling forty two.

VI. Saṃvara - antidote to fusion of Karmic forces.

Five major types:

- 1) Samyaktvā - righteousness (foundation for spiritual endeavours), equanimity.
- 2) Virati-restraints.
- 3) Apramāda - non-laziness, carefulness.
- 4) Akaṣāya - non-passion, control over emotions.
- 5) Ayōga - non-activities, discontinue unbecoming activities of mind, speech and body.

with

57 SUB-HEADS

- 5 (five) Samiti - watchfulness in walking, speech, language, soliciting for food, lifting or putting down things, disposal of body wastes in proper places.
 - 3 (three) Gupti-restraint of - mind, speech and body,
 - 10 (ten) Daśa Yatidharma : monk's ten-fold rule, of righteousness. These are perfection in forbearance, modesty, uprightness, truthfulness, purity, restraint, austerity, renunciation, detachment and continence.
 - 12 (twelve) Bhāvanā : reflections.
 - 22 (twenty two) Parisahga Jaya - afflictions, mastery over afflictions consists of over twenty two typical hardships. e.g. hunger, thirst, cold, heat, insectbites, ridicules, etc. These are both self created or inflicted by others.
 - 5 (five) Caritra : Conduct, complete renunciation and discipline, abstain from-violence, falsehood and stealing, absolute chastity and abstain from possession or acquisition.
- 57 totalling fifty seven.

VII. Nirjarā - annihilation with twelve kinds of tapa (penance).

The self is his own creator of happiness and misery and the final liberation.

Path to Self Conquest :

One's slavery to the dictates of one's lower nature is part of the Karmic matter since it denies the soul and its full power (Bandha). To stop the inflow of new karman (Āśrava) through austerity or restraints (Samvara), which forms the Karmic shield and by penance completely emits the old Karman (Nirjarā), leads the Soul to its Spiritual Zenith namely its Infinite Energy, Absolute Bliss, Omniscient Knowledge, Perception, Supreme Divinity.

The path to self conquest is possible through the elimination of Karmic agents, perverted views; non-restraints, carelessness, desires and passions, and activities of austerities, i.e. control of the senses and positive non-violence in the forefront. The process of gradual elimination is presented in 'Fourteen Gunasthānaka' stages.

The higher one is on the ladder, the higher is the degree of purification and lesser is the Karmic matter. The first point is the first rung applicable to human beings and it is here that the Karmic matter is at its densest for human beings. It should be clearly understood that as Karman are shed, there is an increase in the energy of the soul which allows further spiritual growth. Another important point to note is that the effect of Karmic matter is mostly first suppressed, at most of the stages, the degrees of Anger, Pride, Deceit, and Greed are reduced gradually. The overall aim is to eradicate all the Karman.

The fourth stage corresponds to 'True Insight' experience. The revelation of true nature of life and the reality of the soul and equanimity is attained.

The serene state encourages the question.

'Who am I ?'

The fifth stage is the way of life of an ordinary lay man. Sixth and the seventh are the states of 'Full restraint, Full discipline (Jaina Monk). From eighth to fourteenth are final stages towards Mōkṣa (except the eleventh).

MOKSHA (PURE SELF - SUPREME DIVINE)

Stages	Name	Status
14	Ayōgī Kēvalī - Static Omniscient State	Towards Moksha
13	Sayōgī Kēvalī - Dynamic Omniscient State	Omniscient Knowledge & Vision
12	Kṣīṇa - Mōha - Completely Eliminated Greed	Attains Omniscience
11	Upasānta - Mōha - Suppressed subtle Greed	Passionless State
10	Sūkṣma Samparāya - partially Eliminated Greed	Passionless Subsidiary State
09	Anivr̥tti - Karaṇa - Advanced Spiritual Activity	Advanced Masters
08	Apūrvā - Karaṇa - Unprecedented Spiritual Progress	Spiritual Masters
07	Apramatta - Virati - Faultless Full-Restraint	Spiritual Teacher
06	Pramatta - Virati - Full Restraint	Monk
05	Dēśa - Virati - Partial Restraint	True Jaina Layman
04	Samyag - Dr̥ṣṭi - True-Insight	First step to purification
03	Miśra - Mixed Faith and Doubt	Of very Short duration
02	Sāsvādāna - Vanishing Faith	Of very short duration
01	Mithyā Dr̥ṣṭi - Incorrect View of Reality A) Guṇa - Sahita- With Attributes B) Guṇa - Rahita - Without Attributes	Perverted state, Ignorance Total Ignorance.

Gunasthanaka : 14 Stages of Purification

Note : At the eighth stage the Soul with unprecedented, incomprehensible, extremely deep virtuous spiritual meditation accomplishes stages 8 to 12 skipping over the 11th stage within 48 minutes and attains 'Omniscience' - the 13th stage.

One who reaches the 11th stage, because of suppressed elimination will invariably, definitely slide down to the 4th stage or even lower.

THE RELIGION

Every spiritual path starts from some form of conviction or belief. Practically all the religions of the world are founded / established by individuals.

Jainism is derived from the word 'Jina'. The word 'Jina' means 'the person who is a spiritual victor'. The person who has conquered his inner enemies, the attachments and aversions (completely annihilates passions and desires, and becomes 'Vitarāga') attains omniscience. Only thereafter the Omniscient Spiritual Teacher - Arhat propounds the path towards self conquest, and the one who follows 'Jina' and his path are 'Jaina'. Jaina religion (Jainism) was not founded by any individual. It is a philosophy from beginningless time with a continuous lineage of Arhat in the human existence. Presently they exist in all of the five Mahāvīdēha Kṣētra of the 'Jaina worlds'.

Jaina Philosophy is Timeless :

The tradition of oral transmission of Scriptures in 'Ardha Māgadhī' language was carried onward from generation to generation and from preceptor to preceptor. The language is well adapted to give precision and clarity to abstruse and difficult ideas. The terminology can be difficult and often rendered almost incomprehensible by untranslated technical terms for which no concise modern equivalent has been sought or found.

Jināgama : The triple Doctrine of the origin :

All 'Arhat's present and future after attaining omniscience propound three basic (founding) principles - 'Tripadi'- 1) Upannevā, 2) Vigamēvā, and 3) Dhūvēivā. Emergence, Extinction/Annihilation, and Permanence, in reply to Gaṇadhara's (after their initiation to the Sacred Order as Gaṇadhara - the topmost - highest spiritual authority after Arihanta) query of 'Kim Tatvam?' - What is element? - the fundamental truth-cosmic order-cosmology?

The basic substances are eternal-permanent, but go on manifesting themselves in various states retaining their original and essential forms in

everchanging - modification - creation (emergence) and destruction. With inherent exceptional superior spiritual knowledge, Gaṇadhara compiles twelve 'Aṃga'. Compilation wordings may differ from Gaṇadhara to Gaṇadhara, but the essence will always be the same. The twelfth Aṃga - 'Dr̥ṣṭivāda' - the largest, includes all the fourteen 'Pūrvā'. Each succeeding Aṃga is double in volume than the preceding one. There is no subject in the cosmos - both sentient (soul) and insentient (matter) in all respects and angles - which is not accounted for and explained. The Universe; Space, Time, Astronomy, Anatomy, Meta-physics, Inductive-Deductive Logic, Biology, Chronology, Soul, Matter, Energy, Creative and Destructive power, Sound, Astrology, Medicine, Engineering and Mechanics (flying with or without power - including 'Lōha-Mānava' - Robots which were in use from the beginning of the 4th period of the Time Cycle at the time of Bharata - Chakṛivartī).

Each Aṃga is composed of thousands of Pada. (Sections and Sub-Sections)

(i) Ācārāṃga	18,000	Pada
(ii) Sūyagaḍāṃga	36,000	Pada
(iii) Thānāṃga	72,000	Pada
(iv) Samavāyāṃga	144,000	Pada
(v) Bhagavatī	288,000	Pada
(vi) Jñātā Dharma Kathā	576,000	Pada
(vii) Upāsaka Daśāṃga	1152,000	Pada
(viii) Aṃtagaḍa Daśāṃga	2304,000	Pada
(ix) Anuttarōvavāi Daśāṃga	4608,000	Pada
(x) Praśna Vyākaraṇa Sūtra	9216,000	Pada
(xi) Vipāka Sūtra	18432,000	Pada
Total of Eleven Aṃga :	36864,000	Pada
(xii) Dr̥ṣṭivāda with 14 Pūrvā (lost)	56000824010005	Pada
Total of twelve Aṃga :	56000860874005	Pada

Each pada (section/sub-section) contains hundred thousands of 'Ślōka' aphorisms or stanzas.

All the knowledge was carried onward from generation to generation and from Preceptor to Preceptor by the faculty of Oral Transmission.

At the end of the 4th period of countless years of the descending 'Kālacakra' - time-wheel and with the beginning of the 5th period (5th and 6th are only of 21,000 years each) the faculty of Oral Transmission rapidly diminishes. No more of Omniscient Knowledge and Vision, there is continuous decline in moral and religious values and standards. There is destruction by men and nature. There are natural calamities, atmospheric changes, heat, famine, floods, wars, etc. (Non-habitable earth, devoid of religious and moral code during the 6th-the last period of descending order.) (ref. pg. 78)40

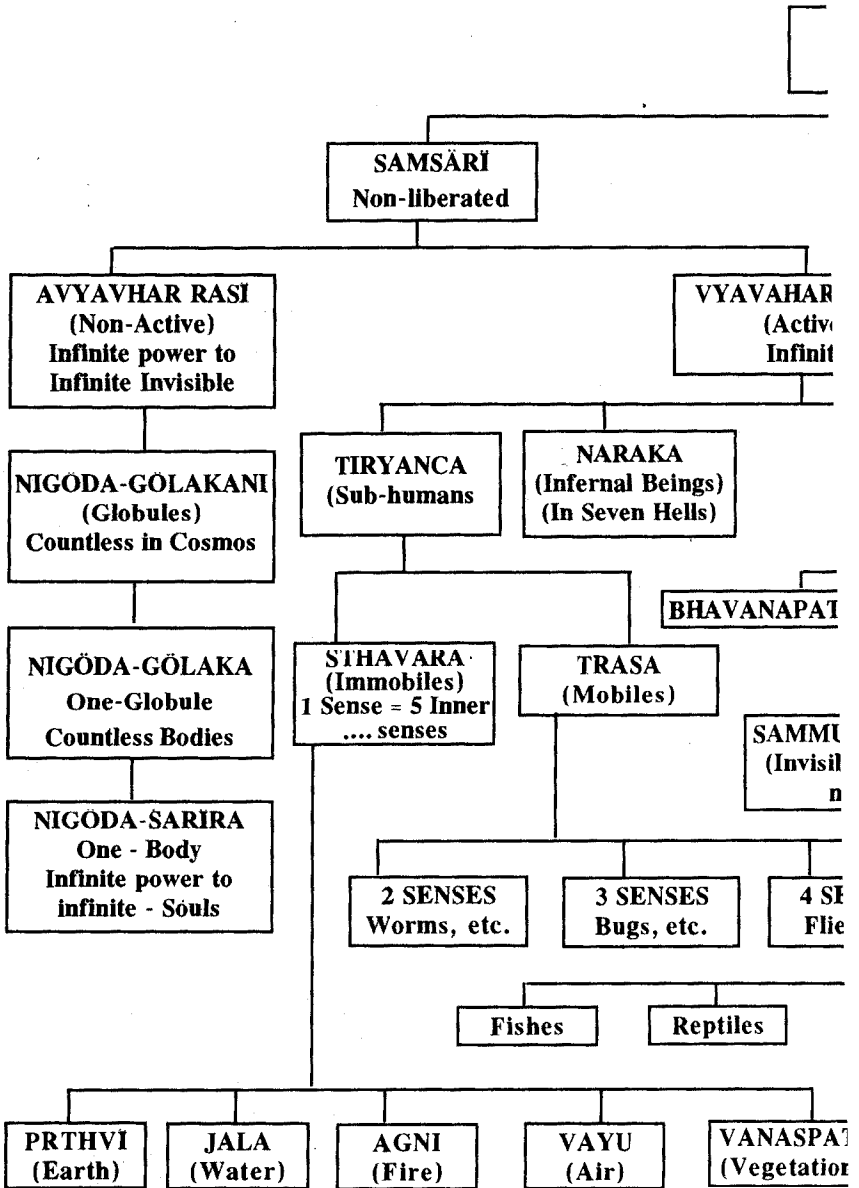
Under these circumstances and dark future, around 450 A.D. (980)/ 1000 years after Lord Mahavira) high spiritual authorities (preceptors) decided to put down in writing whatever was orally available. The result was 36800 Ślōka - (Stanzas). Only a few were available from each of the 11 'Aṃga' (as against billions from each). The 12th Aṃga was completely lost.

Aṃga	Available Stanzas	Aṃga	Available Stanzas
1	2600	7	900
2	2200	8	900
3	4000	9	200
4	2000	10	1300
5	16000	11	1300
6	5400	Total	36800

An extremely minute fraction of the original Aṃga-the main corpus of Jaina Canon compiled by Gaṇadhara, is saved. It is lofty and magnificent.

Along with 11 Aṃga, 12 Upāṃga, 10 Payannā, 6 Chhed Sutrās, 4 Mūla

ĀTMĀ



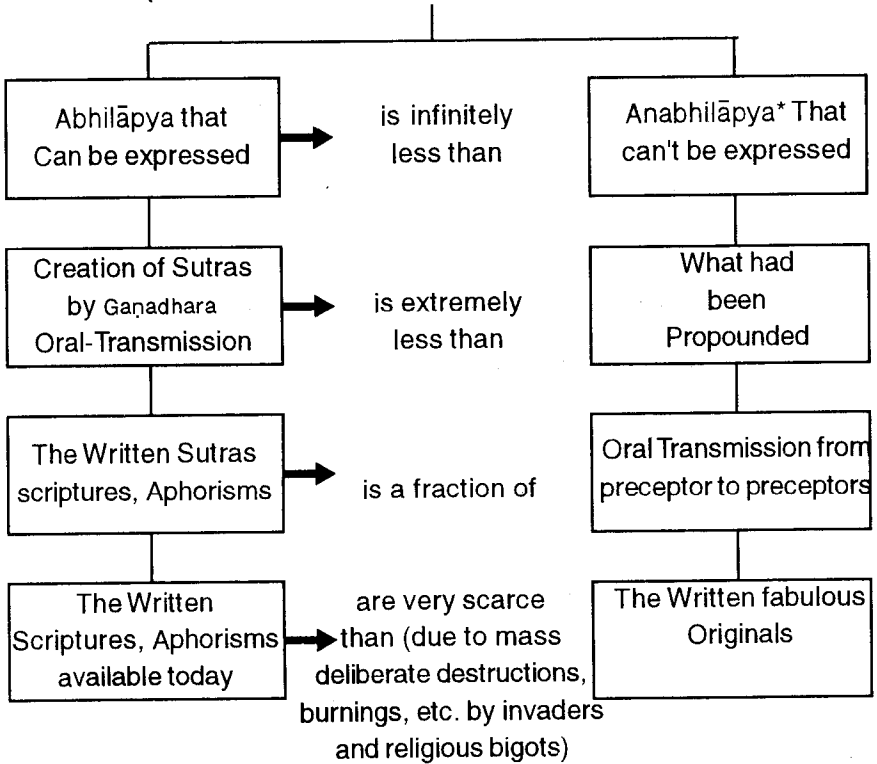
Sūtra, a Nandīsūtra and an Anuyōga Dvāra Sūtra, totalling 45 Āgams are available today. At different periods most eminent scholars, preceptors for guidance and clarification have added, explained and have written volumes each containing thousands of Ślōka, such as Niryuktī, Bhāṣya, Cūrṇī, Tīkā, etc.

The Fundamentals of Jaina Philosophy are that the whole Cosmos is self created, self ruled, self regulated and self administered, according to the mighty and eternal Cosmic law. Every conceivable subject is so well discussed in Jaina Scriptures in a systematic and convincing way that one would realise that if the Jaina Doctrines are well understood and practised, it is certain that the world will enjoy lasting peace and prosperity, instead of the present day world of hatred and violence.

The ancient Jaina philosophy text was expressed in terms of the scientific vocabulary of those days. Whatever was available after the decline of oral transmission was written in Saṃskṛta and Prākṛta languages, which are well adapted to give precision and clarity, though not infrequently they can be difficult of interpretation owing to extremes of terseness. The terminology may be difficult.

Those who are keen and desire to study in depth the spiritual subjects, Cosmology, Astronomy, Atomic Science, Energy, Inductive and Deductive Logic, Relativity, Ethics, Theology, etc. shall have to refer to higher scriptures and study along with the 'Gītārtha' - Scholar preceptors. The most important is to study Saṃskṛta and/or Prākṛta in innumerable interpretations from different 'naya'-view points, which are not possible to be expressed fully in other languages.

OMNISCIENT TEACHER "ARHAT"
(All that he sees and knows has two divisions)



Whatever is available today, even the great preceptors and Scholars of repute find it difficult to reveal the various facets of reasoning, angles and meanings it carries. Even with these handicaps it radiates Spiritual Splendour of faith, Knowledge and Conduct par-excellence.

Note * Anabilāpya - Unexpressable : as an analogy, consider the word 'sweet', one cannot express or describe the 'Sweetness of sugar, honey or sweets'; one who eats can experience the taste yet it is unexpressable.

ILLUSTRATION OF THE CHART :

To understand and appreciate the chart here is a simple illustration :

I imagine a villager from a remote interior forest who has never seen, heard or dreamt about the outside world, except his limited surroundings, due to lack of education, he can utter only a few words and he eats the locally available roots, wild berries and uncooked food.

By a queer chance he is taken to a big city by an aircraft. He sees oceans, steamers, railways, cars, hundred storey buildings, cinemas, televisions, well-dressed people and excellent food, etc.

After six months, feeling lonely, he desires to go home and he is taken back to his village. There is excitement everywhere. Villagers are eager to know what he has seen and known. How can he describe the flying experience, oceans, railways, hundred storey buildings, the food he has eaten, etc ?

There are no words, his knowledge is limited, how can he explain ? There are things which can be explained, there are others which can't be expressed. He tries by similes and by gestures. His friends and relatives can't grasp and appreciate, it is beyond their imagination. Even though what he has seen, known and eaten is an absolute truth but they consider him delirious, or out of his mind or stark - mad. For a change, let us consider ourselves in the place of the villager and his friends. Desires and passions, pleasures and miseries we know, but not the reasons of/and the results thereof. Why ?

We have to study, the 'Karman Theory' - the cycle of death and rebirth, four kinds of existences. The soul, its immortality, its power and attributes, Right Faith, Right Knowledge, and Right Conduct to reach the final state of Salvation and Eternal Bliss. We have just glimpsed Jainism. May by the grace of Supreme Divine we achieve necessary strength, spiritual enlightenment and forge ahead and reach the final state of Siddhatva-Godhood.

JAINA MATHEMATICS

Numerical, Time & Matter

From the beginningless time, there exist two principles: the conscience with sentient, 'Jīva' (life) and without conscience, without sentient, 'Ajiva' (five basic Reals). The soul has been in continuous relation with time and matter (pudgala).

As I have described briefly the different states of the soul, now I wish to describe briefly the different aspects of time and matter, as described by Omniscient Leaders in Holy Scriptures, including technical terms and figures that have been used to calculate time, matter, worlds, sums, souls, etc. in the cosmos.

TECHNICAL TERMS AND DIVISIONS FOR COUNTABLE-COUNT-LESS AND INFINITE

	Minimum	Medium	Maximum
	Jaghanya	Madhyama	Utkrṣṭa
Countable (Saṅkhyātā)	2	3 to A-1	'A' i.e. B-1
Countless (Asaṅkhyātā) { Parīta Yukta Nijyukta	B C D	B+1 to C-2 C+1 to D-2 D+1 to E-2	C-1 D-1 E-1
Infinite (Ananta) { Parīta Yukta Anantā- nant	E F G	E+1 to F-2 F+1 to G-2 G+1 To Endless - 1	F-1 G-1 Endless

Note :

- 1) To arrive at 'B' (Minimum-countless), instead of the complicated method of calculation a simple method is illustrated :

A hollow pit of 8 X 8 miles is tightly filled with hair particles of seven day old newly born (a single hair cut into eight pieces seven times i.e. 20, 97, 152 particles). All the particles of such numerous pits if added together, the figure arrived at will be incomprehensible. The amount of the 'Minimum-Countless figure B' is arrived at by an astounding method of 'Rape-Seeds' as described in the Jain scriptures.

There is an

- 2) The maximum of Countable i.e. 'A' is arrived at by deducting one from the Countless - Minimum, Parīta i.e. 'B'
- 3) The Minimum of Countless - 'Yukta' i.e. 'C' is arrived at by 'Rāśi' 'Guṇākāra' of 'B' i.e. self multiplication.

Note :

Multiplication method :

Rasi : heappile, Guṇākāra = multiplication.

Rasi Guṇākāra means self multiplication of heaps with one another. Every heap is of the same quantity. The numbers of heaps are to be equal to the quantity in a single heap.

e.g. heap of '5'

$$\begin{array}{cccccccc}
 5 & \times & 5 & = & 25 & \times & 5 & = & 125 & \times & 5 & = & 625 & \times & 5 & = & 3125 \\
 1 & & 2 & & & & 3 & & & & 4 & & & & 5 & & \text{Rāśi} \\
 & & & & & & & & & & & & & & & & \text{Guṇākāra} \\
 & & & & & & & & & & & & & & & & 10^{10} = 1,00\ 00\ 00\ 00\ 00
 \end{array}$$

- 4) The figures of D (Countless-Nijyukta) is arrived at by Rāśi Guṇākāra of C (Countless Yukta).
- 5) The figure of E (Infinite-Parīta) is arrived at by Rāśi Guṇākāra of D (Countless-Nijyukta).
- 6) The figure of F (Infinite-Yukta) is arrived at by Rāśi Guṇākāra of E (Infinite-Parit).

- 7) The figure of G (Infinite-Anantānanta) is arrived at by Rāśi Guṇākāra of F (Infinite-Yukta).
- 8) Endless - 1 (Anantānanta-Madhyama) is arrived at by Rāśi Guṇākāra of G (Infinite-Anantānanta).
- 9) C (Countless-Yukta) is the number of Samaya (indivisible unit of time) in a Samaya Āvālikā.
- 10) F (Infinite Yukta) is the number of Abhavya souls in the cosmos.
- 11) G + 1 to Endless - 1 (Infinite Anantānanta Madhyama) is the number of souls in a single body of a Nigoda.
- 12) Number of bodies in the cosmos are countless.
- 13) In all the three categories, the minimum ones and the maximum ones have fixed figure each. The inbetweens have several figures.

Kāla (Time - Calculations) :

1 Samaya	=	Indivisible unit of time.
1 Āvālikā	=	Countless Samaya (equal to Countless - minimum - Yukta 'C')
256 Āvālikā	=	1 Kṣullaka Bhava (shortest life span of Jīva in Nigōda) (5825 Āvālikā per second) (349525 Āvālikā per minute)
17.5 Kṣullaka Bhava	=	1 Prāṇa or 1 Respiration.
7 Prāṇa	=	1 Stōka
7 Stōka	=	1 Lava
77 Lava	=	1 Muhurta = 48 minutes = 3773 Prana = 66536 Kṣullaka Bhava = 1,67,77,216.k Āvālikā.
30 Muhurta	=	1 Day.
15 Days	=	1 Pakṣa
2 Pakṣa	=	1 Month
2 Months	=	1 Ritu

3 Ritu	=	Ayana (Equinox).
2 Ayana	=	1 Year.
5 Years	=	1 Yuga.
84,00,000 Years	=	1 Pūrvāṃga
84,00,000 Pūrvāṃga	=	1 Pūrvā (70,560 Billion Years).

(The longest life period of man on earth (except yugalika) is 10 million 'Pūrvā' during specific time period of the 'Kālacakra' (Time- Cycle). For celestial and infernal beings it is in Palyopama and Sāgarōpama.)

Purva, Trutitang, Trutita, Adadang, Adada, Avavang, Avava, Huhukang, Huhuka, Utpalang, Utpala, Padmang, Padma, Nalinang, Nalin, Artha Nipurang, Artha Nipura, Ayutang, Ayuta, Nayutang, Nayuta, Prayutang, Prayuta, Chulikang, Chulika, Śirshpahelikang, Śirshpahelika, each multiplied by a Purvamga (84,00,000 Years) results into the successive term (figure). The Final term is Sirśapahēlikā, = 758, 263, 253, 073, 010, 241, 157, 973, 569, 975, 696, 406, 218, 966, 848, 080, 183, 296 X 10¹⁴⁰ Total 194 digits.

Hereafter are different methods of calculation on the basis of simile, like 'Light Years' used in Cosmological terms (i.e. distance of light which travels 186700 miles per second throughout the year).

1 Palyōpama : Explanation : A hollow pit of 8X 8X8 miles tightly filled with hair particles of seven day old newly born. (A single hair from the above cut into 8 pieces 7 times = 20, 97, 152 particles) one such particle emptied after every 100 years, the time taken to empty the whole pit = Palyōpama. (1 Palyōpama = Countless years.)

10 Kōṭākōṭī Palyōpama = 1 Sāgarōpama

10 Kōṭākōṭī Sāgarōpama = 1 Avasarpiṇī (Descending period)

10 Kōṭākōṭī Sāgarōpama = 1 Utsarpiṇī (Ascending period)

1 Avasarpiṇī + 1 Utsarpiṇī = 1 Kāla Cakra (Time-Cycle).

(Note : 1 Kōṭākōṭī = 1,00 00 00 00 00 00 00)

1 Pudgala-Parāvarta-Kāla = Infinite number of Kāla Cakra (Time Cycles)
Avasarpiṇī and Utsarpiṇī each have six types of time - sections.

**KĀLA-CAKRA (TIME-CYCLE)
TYPE, DURATION, REGRESSIVE, PROGRESSIVE**

Type*/Condition	Duration/period	Section	
		Regressive	Progressive
• Extremely happy	4 Kōṭākōṭī Sāgarōpama	1	6
• Happy	3 Kōṭākōṭī Sāgarōpama	2	5
• More happy than	2 Kōṭākōṭī Sāgarōpama	3	4
• Unhappy			
• More Unhappy	1 Kōṭākōṭī Sāgarōpama	4	3
• Than happy	less 42,000 years		
• Unhappy	21,000 years	5	2
• Extremely unhappy	21,000 years	6k	1
*.... in longevity, body-size, strength, knowledge, energy, etc.			

There are six varied methods of calculation in Palyōpama and Sāgarōpama for different purposes and eight methods in Pudgala-parāvarta-Kāla.

PUDGALA - MATTER :

The Second Dravya - Basic Substance of cosmos. Out of the six, only the pudgala has Form (other 5 are Formless) with infinite qualities like colour, smell, touch, taste and shape. The other qualities are Sabda (sound), Aṃdhakāra (darkness), Prabhā (light and radiance), Chāyā (shadow), Pratibim̐ba (reflection), etc.

The infinitesimal small part called 'Pradesa', when separated from Pudgala is called 'Paramāṇu'-the indivisible subtlest particle. The combinations of Pradēśa are 'Skandha' (the aggregate) and their sub-parts are called 'Dēśa' - (sub-aggregate). Infinite number of them occupy less than a pin-point.

They are in groups, divisions, classes, etc and are all-pervading in the

entire Cosmos. The indivisible and invisible particles cannot be created nor can be destroyed. The attributes of getting together and separation, attraction and repulsion among each other results in continuous modifications (Paryāya), creating energetic forces.

The matter can be identified by five attributes present in it.

- 1) Colour (5) Black, Green, Red, Yellow, White.
- 2) Smell (2) Pleasant and Unpleasant
- 3) Taste (5) Sweet, Sour, Bitter, Pungent, Astringent.
- 4) Touch (8) Smooth/Rough, Cold/Hot, Heavy/Light, Sticky/Dry.
- 5) Shape (5) Round (marble), Circular (bangle or saucershape), Triangular, Square, Oblong.

By permutation and combination they will have 530 divisions with several grades.

There are 'Avyavahārika Paramāṇu' (passive and inactive); infinite number of these form one 'Vyavahārika Paramāṇu' (active, energetic and dynamic), which account for Karmic Energy, Power, Sound and other forces.

Countless number of such 'Vyavahārika Paramāṇu' are equal to one Utslasnika and in ascending stages upto one 'Ratharēṇu'. There are several steps in between but for easy calculation $32768 \text{ Ratharēṇu} = 1 \text{ 'Vālāgra'}$ = tip of a hair. In ascending calculations it will lead to higher measurements, eg. inch, foot, miles, etc.

Vargaṇā : The Calculation on 'Karmic' Side :

These different molecular combinations of Matter have infinite forms and shapes. They are organised, distributed and divided into infinite divisions, classes, types known as 'Vargaṇā', among which eight are most important.

These 'Vargaṇā' play a major part in creating sufferings and enjoyments of the soul in the cycle of its births and deaths, in various kingdoms of life, according to the law of Cause and Effect. The entire worldly phenomena

and creations exist mainly because of these eight 'Vargaṇā' or categories of organised bodies of Matter. All particles of Matter have different qualities and disqualities like merits and demerits found in a drug.

The Eight important Vargaṇā :

- i) **Audārika Vargaṇā** - for all material bodies of living beings, visible and invisible.
- ii) **Vaikriya Vargaṇā (Astral)** for Celestial and Infernal beings.
- iii) **Āhāraka Vargaṇā** : A subtle body developed by high spiritual saints which can cover incredible distances to acquire spiritual knowledge.
- iv) **Tējasa Vargaṇā** : Static energy, heat, digesting power.
- v) **Bhāṣā Vargaṇā** : Sound, speech, language.
- vi) **Svāsōśvāsa Vargaṇā** : Respiratory.
- vii) **Mana: Vargaṇā** : Mental, thought, mind.
- viii) **Karman Vargaṇā** : (Inner subtle body) pertaining to karman relation to soul. It is the seed of all mental & physical activities.

There are innumerable Vargaṇā in between these eight. Each upper Vargaṇā (divisional group) consists of larger number of infinite particles. Higher the Vargaṇā, the particles become finer and lighter, occupy lesser space than the previous one.

These classificatons will provide the reader a faint idea of the stupendous work, complete details, functions, aspects, classifications and calculations on each and every subject from different perspectives given in several Jaina Holy Scriptures (which are only a fraction of the originals), the Omniscient Teacher- 'Arhat' has propounded.

JAINISM - A HOLISTIC SCIENCE

To call Jainism simply a religion is a misrepresentation since it gives a unified scientific basis for the cosmos, including living and non-living entities.

Thus it is a Holistic Science which encompasses everything including religion. One should bear in mind that Jaina Science is very much qualitative. However Jaina Science goes much beyond Modern Science in many places but only rarely do these two conflict.

The religion is based on cosmic principles on which this colossal cosmic machinery runs without any mistake.

The principles of Modern Science are true to some portion (in particular context) of space and time only but the principles of Jainism are true for all time, all space, for every body and every thing. Jainism throws light on colossal structure of the universe, its shape, size, origin, purpose and mechanism. It deals in perfect details with six reals out of which the universe is made. Everything that happens in the universe is according to the fixed pattern of eternal laws which are unshakable and infallible.

In the Jīva - Vicāra, one of the Jain Scriptures, it has been elaborately described where life exists, its life-span, types of bodies, its sizes, etc. in the cosmos. From invisible Nigoda, indivisible unit of time (Samaya) and indivisible particle (Paramāṇu) to the other extreme, the longest life span and giant size of humans, mammals, animals, birds, etc., many times enormous than pre-historic skeletons discovered so far. All these have been made known to us by the Omniscient Teacher (Arhat).

Jainism says a drop of water contains several 'Trasakāya' - moving beings, numberless molecules (Skandha). Through the electronic microscope this statement is now confirmed (the presence of bacteria and viruses). Jainism has described in details with scientific precision all these and many more types with the only aim of protecting life. It further mentions that a drop of water is made up of innumerable subtle bodies, each having a soul.

Jainism has attributed life to stone and minerals. There is life also in fire and air, Jainism has shown many types of trees including maneating

and insect-eating which modern science have found in Africa and South America. Jainism has described plants and trees having sex, fear, acquisitive and many other instincts. Though they have only one exterior sense, they have all the five inner-senses (Bhāvēndriya) and also inner-mind (Bhāvēndriya Bhāvamana). This has been proved by the invention and use of 'Galvanometer', which like cardiogram registers different emotional vibrations of the plants.

Modern science is in a state of fermentation, and entirely new concepts of matter and its field are appearing. Einstein's concept of religion is very near to that of Jain's. **Einstein 1941** *'A person who is religiously enlightened appears to me to be one who has to the best of his ability liberated himself from the fetters of his selfish desires....'*

His attitude to science and religion is worth bearing in mind.

'.... there also belongs the faith in the possibility that the regulations valid for the world of existence are rational, that is comprehensible to reason, I cannot conceive of a genuine scientist, without that profound faith..that situation may be expressed by an Image'.

'Science without Religion is Lame

Religion without Science is Blind'.

Science accepts that a **Drop of water** contains thousands of viruses (bacterias), etc. and innumerable molecules (Skandha) yet there is more empty space in between, than all these put together. It is further stated that a drop which is about 1/8 of an inch if enlarged to the size of earth, (about 8000 miles in diameter) a molecule would be as big as an orange. Steam from a litre of water will spread over sizeable area and the mist covering some cubic miles, if turned into water will not be more than a litre.

Jaina Scriptures have detailed descriptions of these and more from beginningless time, as known and seen by the Omniscient Teacher. **A drop of Water is made of countless invisible, immobile waterbodies** (becomes visible only when in sizeable groups/quantities). All the molecules and unaccountable visible and invisible forms of life are within the surroundings of these water - bodies and in between excessive empty space.

To visualize the immenseness, figures of countless bodies are only possible by simile. Great Spiritual Preceptors have given them in 'Sambodha Sittari'. (a Jaina Scripture) That the area of Jambū Dweep (central world, 320 million miles in diameter) will not be able to accomodate the countless numbers of :

Water-bodies in a drop of water, if enlarged to rapeseed size,

~~Air~~^{fire}-bodies in a flame - area of one grain of rice, if enlarged to poppyseed (Khasakhasa),

or Air-bodies in a breeze-wisp area of a Nīma-tree leaf if increased to the size of an egg of a louse,

or Earth-bodies in a clod of earth of the size of a cherry if enlarged to the size of a pigeon. They will overflow. Even though they have only one sense of touch, they have all the five inner-senses (Bhāvēndriya) and inner-mind (Bhāvamana).

Recent Researches state: 'The theory of stones having memory and wood having life cannot be ignored. Solid State Physicists are now turning more and more to the storage of energy by inorganic material.'

'In fact, the marvel of electronic and semi-conductors had been anticipated by nature in stone itself. In the last decade physicists have acknowledged the varied properties of stones through electron spin resonance. They have also tried to pin-point a sonar trigger.'

The famous geologist Francis, in his celebrated work 'Ten years Under Earth' had observed that ' the earth has an intense life force which is unthinkable by human mind.' In modern times Klem Vedestar with the help of Galvanometer has irrefutably testified that 'the feelings of pain and pleasure, emotional response and lenity are always there in plants'.

Dr. Jagadīśacandra Bōsa, India, who in 1902 had successfully and scientifically proved the plant-life conjoin with old Religious Scriptures and that the plants have feelings and emotions.

Christopher Bird and Peter Tompkins published in 1973 'The Secret life of plants' which stated :

'The secret life of plants is an extraordinary and exciting catalogue of discoveries mostly inexplicable, often incredible, but fraught (if we credit some of the fantastic results) with the seeds of total scientific revolution.'

The Jain ecological philosophy is virtually synonymous with the principle of Ahimsa (harmlessness). Bhagavāna Mahāvira proclaimed a profound truth for all times to come, when he said, 'One who neglects or disregards the existence (life) of earth, air, fire, water, and vegetation, disregards his own existence which is entwined with them'.

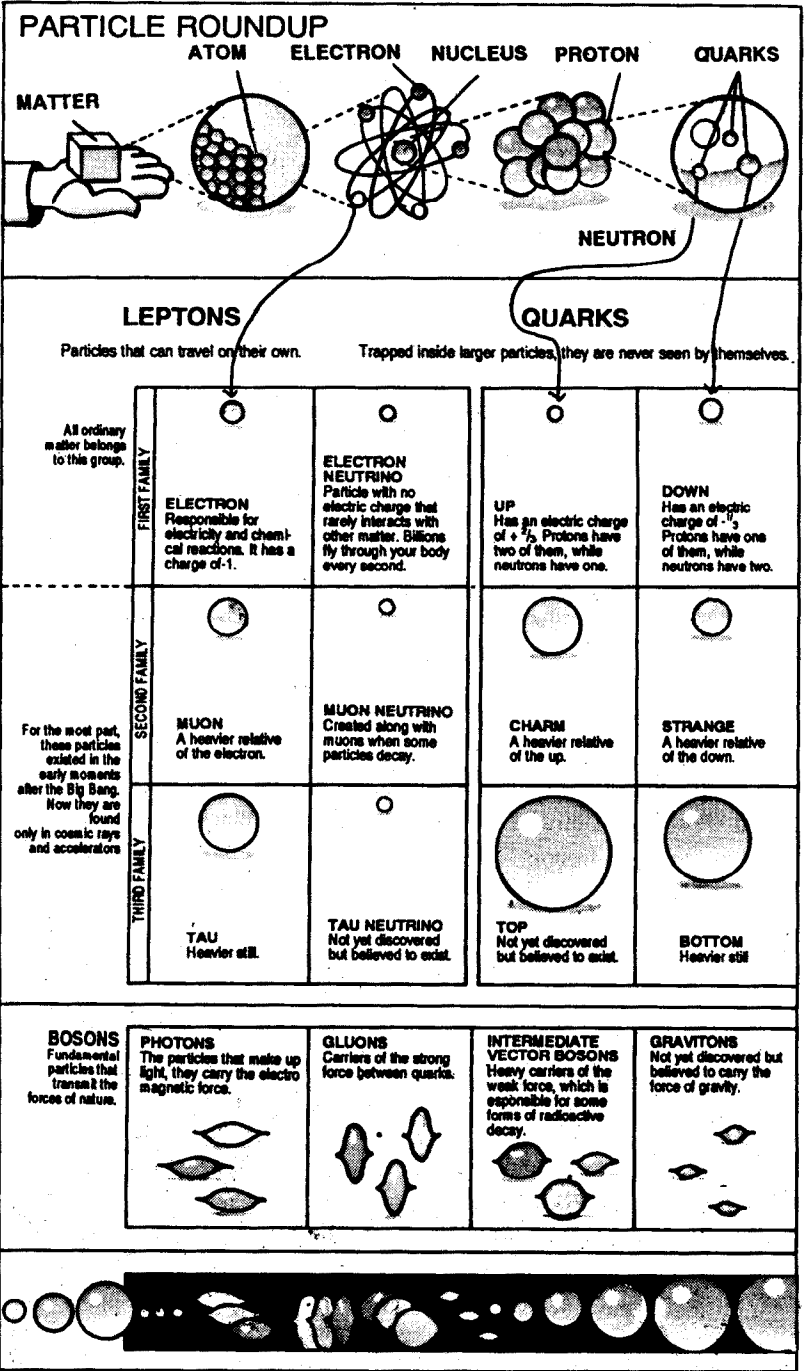
Life is viewed as a gift of togetherness, accomodation and assistance - mutual dependence, in a universe teeming with inter-dependent constituents.

The universal interdependence underpins the 'Jaina Theory of Knowledge', known as 'Anēkām̐tavāda' or 'The Doctrine of Manifold Aspects'. 'Anēkām̐tavāda' describes the world as a multifaceted everchanging reality with an infinity of viewpoints (Naya) depending upon the time, place, nature and state of the one, who is the viewer and that which is viewed. This leads to the 'Doctrine of Syādvāda' or relativity which states that truth is relative to different viewpoints.

In their use of earth's resources Jainas say that, wants should be reduced, desires curbed and consumption-levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered as a form of theft. Jaina Faith further declares unequivocally that waste and creation of pollution are acts of violence.

Carelessness, Wastefulness and lack of Compassion for all living beings including earth, water, fire, air and vegetation bodies is unforgivable extreme sin. The Soul of each and everyone of us goes through perpetual cycle of births and deaths in the aforesaid different bodies wandering amongst them according to its conduct, from the beginningless time in the past and until the day we are liberated.

'TREAT ALL LIVING BEINGS AS THYSELF WITH REVERENCE'.



ANTIMATTER Each Particle also has an antimatter counterpart - sort of a mirror image

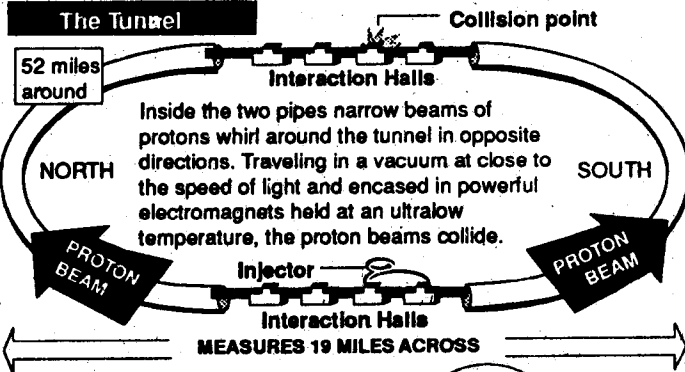
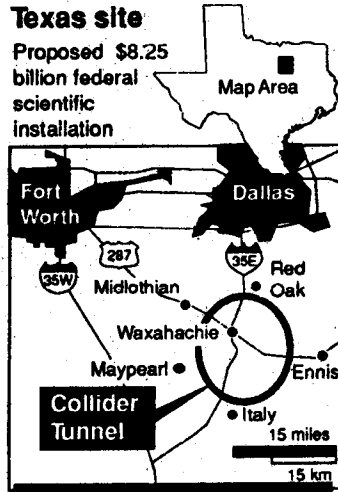
The Quark

Superconducting super collider

- World's largest scientific instrument for the study of the fundamentals of matter.
- Ellis County, Texas (around Waxahachie)
- Estimated cost: \$8.25 billion (\$5 billion from U.S., \$1 billion from Texas, remainder from other countries and sources).
- Amount spent to date: Just under \$1 billion federal funds, \$227 million state funds.
- Estimated completion: 1999
- Builders and managers: U.S. Dept. of Energy, Universities Research Assoc. Inc., Texas National Laboratory Comm.

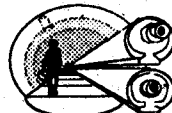
Texas site

Proposed \$8.25 billion federal scientific installation



Project history:

- 1982: Proposed by physicists
- 1983: Endorsed by Dept. of Energy
- 1988: Ellis County site chosen
- 1989: Laboratory set up in Dallas
- 1990: Texas purchased land
- Present: 2,000 scientists doing research for the project. First tunnel shaft under construction



Tunnel Cross Section

Twenty feet below ground, two rings of metal pipe electromagnetically guide the protons through the 52-mile concrete tunnel.

The Times of India Ahmedabad 18.9.1992
 This Colossal Project stands cancelled due to heavy expenditure involved.

PARAMĀNU 'THE KARMIC PARTICLE' (POWER OF THE ATOM)

Protons - Quarks :

The Science : Modern research has identified matter into Molecule.... into Atom.... into Electron.... Nucleus.... into Proton.... into Neutron... into Quarks, each trapped inside larger particle of the preceding unit in large numbers.

The proton has already been broken into smaller particles. Stephen W. Hawking - in his book 'A brief history of time from Big Bang to Black Holes', writes: 'Protons when collided with other protons or electrons at high speed indicated that they were in fact made up of smaller particles. These particles were named 'Quarks' by Physicist Merry Gell Mann (won Nobel Prize in 1969), who said that there are a number of different varieties of quarks and there are thought to be at least six flavours. Each flavour comes in three colours: red, green and blue'.

'The Time (U.S.A)' has published in its issue dated 18th April 1990 :

'The scientists have succeeded very recently to smash the Quark through the Super Conducting Super Collider into tiny fragments. They are particles. They are only visualized, not seen by themselves.' Colours, shapes, etc., have also been published with details. They are particles not the indivisible unit of matter - 'The Paramānu'.

Ref-99-41

Jainism has identified matter by five attributes in Colours, Smells, Tastes, Touches and Shapes. By permutations and combinations they will have 530 divisions with countless grades, intensities and energies in twos and threes upto infinite numbers and types, positive, negative and neutral. A single molecule can (Acitta Samudghāta) explode and cover the entire universe with its particles and withdraw to its original form in a twinkle (8 Samaya).

Nuclear Physics has attributed tremendous power to Atom. The atomic

submarine could travel round the earth without the necessity of fuel. Atom bomb destroyed the city of Hiroshima (Japan) with its citizens. Now a hydrogen bomb can destroy a whole nation. Such is the tremendous power modern science has given to an Atom and its electrons. Jainism from infinite past attributed much more tremendous power to Atom, the indivisible particle - 'The Parmānu' - Karmic ultimate particle which is infinitely subtler than Proton, Neutron, and even particles of smashed Quark.

Infinite bodies of karmic particles control our breathing, our life and death, the chemical composition of our brain, rational and emotional capacity. Every space point * of the Soul is inter-penetrated by bodies of Karmic particles, obscuring basic attributes of Soul from beginningless time- a life in bondage. Jainism has found subtlest particles and molecular combinations and undreamt power, not only that but it has given us the most perfect plan to crush away its domination over the Soul. The aim of Jainism is to free the Soul from the slavery of Karmic bodies, ignorance, passions, desires, unhappiness and miseries.

Syādvāda :

In the doctrine of Jaina philosophy that 'the ultimate principle is always logical and there can be no principle devoid of logic', one finds deliberative exhortations on any subjects in all their facts, may they be constructive or obstructive, enlightening or destructive, consumptive or nutritive. The main

*** NOTE :**

Pradēsa : Space points of Jīva. Dharmāstikāya. Adharmāstikāya and Lōkākāsarā (i.e. Soul, ether-motion media, rest media and space in the universe), all have the same number of countless space-points.

The invisible body of a Nigōda contains 8th Anantānanta (Infinite-power to infinite) Souls. These countless bodies which occupy a pin-point space and, the immense bodies of pre-historic animals, etc. have the same space-points which will compress or expand according to the size of the bodies.

The Vargana - molecular combination of matter of infinite forms, shapes and energies formed by infinite indivisible particles into classes and divisions, such countless vargas interpenetrate each and every space-point of the soul (this includes Nigoda also).

This will give a very faint idea of the immensity and finesse of the Jaina Philosophy, its precise scientific detailed knowledge and the tremendous power of particles and also the size of the matter.

reason for this is in the exquisitely beautiful system of logic and reasoning known as 'Syādvāda', considered to be the central doctrine of the Jaina philosophy by which one acquires the full and complete knowledge of any state of things from different and diverse points of view. It is because of this also called Apēkṣāvāda or Anēkāmṭavāda. Western Scholars have highly eulogised the doctrine of Syādvāda. The theory of relativity (Sāpekshavāda) of Dr. Einstein, the greatest of the world scientists is in many parts only a reflection or a shadow of the doctrine of Syādvāda.

In this philosophy there is not even an iota of space for imaginary conceptions or superstitions, it is full of authentic enunciations at the fundamental principles (or substances) with which this vast universe is governed. Many wonderful discoveries of science which see the light of day, are found described long before in the Jaina doctrine e.g. the theory of velocity, force and shape of sound; belief in the co-operative principles like ether, heat, light, darkness, shadow, etc., interpenetration of matter, elements of hydrogen and oxygen in water, theory of atoms and molecules. A detailed description of these and many other subjects are found in the most ancient Jaina scriptures.

In the same way the concept of this philosophy regarding Soul (Ātmavāda), fundamental principles (Tatvavāda); conduct (Kriyāvāda), inductive and deductive logic (Tarkavāda and Nayavāda), etc., is so subtle, deep and penetrative that a real thinker who studies it is easily convinced that the propounders of this philosophy could not be mere super intellectuals or men of merely very profound and mature intelligence but they must have been omniscients (Sarvajña) and all-perceiving (Sarvadarśī) otherwise such delineation would have been impossible.

Knowledge and perceptions are the exclusive property of the Soul. When Karmic impurities are completely annihilated, the pure Soul attains omniscience - Knowledge and vision. The infinite, incredible power, capacity and deep meaning as elaborated in Jainism for Omniscient Souls is incomprehensible. It is only they with the spiritual power can know and see the indivisible 'Unit of time' (Samaya) and **indivisible 'Particles'** - (Paramāṇu) **of matter without any aid.**

To sum up :

All Omniscient Spiritual Teachers (Arhats) from infinite past, present (continuous lineal arhat in Mahāvīdēha Kṣētra) and of infinite future propound the same philosophy. There cannot be any difference in the absolute truth; advised, guided and made known the path travelled by them to the Eternal Salvation and Bliss.

The greatest work of humanity cannot match the smallest wonder of nature. There is nothing so small and subtle as the 'Paramāṇu the indivisible particle of matter, nor any element so vast as the absolute empty pure space (Alōkākāśa); similarly there is no indivisible time unit so small as the 'Samaya' nor of great magnitude as 'Pudgala Parāvarta Kāla' time. There is no quality of Soul more subtle than non-violence and no virtue of spirit greater than reverence for life. No power is greater than the limitless incredible energy, knowledge, vision, etc. of the immortal pure Soul, capable of achieving Omniscience, who can know and see everything of the past, present and the future. They elaborately described the existence of life in the whole cosmos (including Black Hole- 'Tamaskāya'★ both visible and invisible, mobile and immobile, their sizes, types, life-spans etc. from sub-microscopic Nigōda Souls with shortest life-span (22.76 births and re-births in a second) to 10 million purva (of 70,560 billion years each), immense body and strength exists during a certain period of the 3rd and 4th section (of countless year) in the Kāla Cakra (time cycle). The 5th and the 6th section of the descending cycle and 1st and 2nd section of the ascending

NOTE :

★ Black-Hole have raised doubts about some of the existing theories of science. Its emptiness, complete darkness, power to suck-in suns and stars, nothing can penetrate, etc.

In 'Bṛhatsaṅgrahaṇi Prakaraṇa' a very brief note mentions, "Innumerable worlds away from Jambūdvīpa (Central-world) comes Aruṇāvaraṇa Dvīpa and Aruṇāvaraṇa ocean. Proceeding about 42000 Yōjana in the ocean, there rises "Tamaskāya" (Apakāyamaya Mahā Aṃdhakāra). Full of (sub-micro) water bodies, very deep, dense, utter darkness, impenetrable, to a height of 1720 Yōjana, like a wall, thereafter it begins to spread for countless Yōjana and high upto Brahma Loka - the fifth heavenly abode. Detailed description of its size, shape, energy, etc., with illustrations are given in Jaina Scriptures. There are eight different types of Kṛṣṇarāji.

cycle is only of 21,000 years each. Today we live in the 2521st year (1995 A.D.) of the 5th section, of lowest diminishing bodies and life spans.

Modern science and scientists have conducted and are involved in deep research of all kinds. Recently within decades new theories are replacing old ones; more the scientific knowledge advances more the Jaina teachings will be proved.

Science and research are utilized mainly for material benefits, leading to exploitation, instruments for mass destruction of men and material and slow but sure deterioration in environment of the earth. All bodily functions, limbs, senses, etc. are directed by brain (mind). The mind is under the Soul's command. Once the soul leaves the body, all that remains is dead and useless, but medical science has proved that by transplantation of organs including that of brain in a body with Soul, they restart their respiratory functions. Soul and body are separate distinct identities, the one is immortal, only the Soul can achieve the highest Spiritual Zenith.

If they, the Scientific Researchers change their directions to the studies of Soul and body, immortality of Soul, its power, control over mind and desires and the spiritual side, it would be a magnificent gift to mankind, perhaps to all living-beings in this era of hatred, violence and distrust.

THE PATH-WELL DEFINED !

Ācāryadēva Śrīmad Vijaya Rāmacandra Sūriśvarjī Maharājā had been propounding for decades the three basic simple cardinal principles for 'Bhavayātmā' towards spiritual purification. They are :

- i) **Worth renouncing 'Saṃsāra'.**
- ii) **Worth accepting 'Saṃyama'.**
- iii) **Worth achieving 'Mōkṣa'.**

I. 'Saṃsāra' : The Ocean of temporal life in which entrapped souls remain in the cycle of births and deaths for indefinite periods of time.

Kāla : The time shall not wait for sickness, old age or death. There is no medicine, no science nor any skill nor strategy by which one can avoid the serpentine jaws of death.

The Soul endlessly wanders in the ocean of worldly illusions in continuous modifications in various Kingdoms of life, according to the law of 'Cause and Effect'. Once you lived as a king in a palace and at other time as a beggar; as a celestial one in heaven and later also in hell as an infernal being. The same self was the most same you, who was born handsome and intelligent, and in next deformed and dumb. You have been to earth and water body, plant-life and as worm, bird, animal, and also as a human. According to the cosmic law all these conditions were the result of your actions/deeds - good or bad, love or hatred, magnanimity or miserliness-impure desires or contentment, during the endless journeys. They play a major role in the creation of pain and sufferings or happiness and pleasures.

To be released from the clutches of 'Saṃsāra', 'Saṃyama' is the solution - the right royal path towards the 'Mōkṣa'.

II. Saṃyama : Complete renunciation with three divine qualities :
A) 'Ahimsā', B) 'Saṃyama' and C) 'Tapa'.

II. A) Ahimsā : Non-injury, harmlessness-not to abuse, injure, oppress, enslave, insult, torture or kill any creature or living being.

This is the negative side of 'Non-Violence', but reverence for life is the positive side: to love all living beings, visible or invisible, mobile or immobile, covering every form of life, whether it be a clod of earth or a drop of water, reverence for life whatever or wherever it is, from the lowest form to the highest form. Regards every Soul equal to his own, treats and loves the whole cosmos with motherly tenderness. Destroying, hurting, damaging or obstruction in any manner, even in dream is violence.

To observe the maximum possible reverence for life is possible only if Samyam-complete renunciation is accepted, that is to become 'Jaina Monk - Nun' (Sramaṇa/Sramaṇī) which is the 6th and 7th stage of purification.

II. B) Samyama : At the time of initiation the Sramana Takes :

(BI) Five Great Vows (Mahāvratā), briefly they are :

- (1) To abstain from violence-non-injury to all living beings, visible or invisible, mobile or immobile.
- (2) To abstain from speaking untruth.
- (3) To abstain from taking anything (even a single piece of straw) without the owner's permission.
- (4) To abstain from sex-passion. The sex-passion implies materialistic pleasures of all the five senses, and also absolute celibacy.
- (5) To abstain from possession or acquisition and in addition (6th) - To abstain from 'Nocturnal Meals'. No food or water to be taken from 48 minutes before sun-set until 48 minutes after sun-rise.

It is implicit not to breach any of the vows by i) thought, ii) speech and iii) deed either by iv) do it himself, and / or v) get it done by others and / or vi) approving or appreciating others breaching it.

B2) Five Samitis : Watchfulness while - 1) Walking, 2) Speaking, 3) Soliciting Food - 'Bhikṣā', 4) Lifting or putting down things, and 5) Disposals of body-wastes.

B3) Three Guptis : Control/Restraints in - Thought, Speech and Deed.

B4) Twelve kinds of Bhāvanā = Reflections, mental meditation.

II. (C) 'Tapa' = penance - Twelve types - Six exterior and Six interior.

Daily prayers - 'Pratikramaṇa' - Self - introspection for transgressions-
repentance, confession and expiation.

III. 'Moksa' : Liberation. The magnificent region where liberated
'Pureselves' settle down with eternal life - without form. Infinite omniscient
knowledge - cognizance - energy, incomparable super-natural bliss, equality
with all Souls, i.e. 'Siddhatwa' - the 'Godhood' - 'Supreme Divine'.

The path of renunciation is the path of a razor's edge. It is for a fortunate
few and not for all. Non-attachment and the knowledge of the self are two
important pre-requisites in the path.

Those who are not in a position for one or the other reason to undertake
the five great vows and be a Sramaṇa (Jaina monk), for them, there is a 5th
stage of spiritual advance, there are twelve Aṇuvrata - (minor vows) partial
renunciation.

The first Group of five vrata (Aṇuvrata) is similar to 'Mahāvratā' but is
lenient and liberal, easier to practise by 'Shravaka' (Layman).

The second Group of three Guṇavrata = attributes/virtues, supports
and is helpful to the first five.

The last Group of four is 'Sikṣā Vrata', literally disciplinary, when you
are practising them you are making preparation for the Monk's life.

Beginners - desirous of spiritual upliftment should begin with '35 rules
for Mārganusāri' (to reach on to the path) to acquire the True Religious
Insight (Samyag Drsti) which is the 4th stage of spiritual advancement.

All the above mentioned persons are the members of the 'Saṅgha'.

'Jaina Saṅgha' : The Communion

The Saṅgha consists of four : i) Susādhu, ii) Susādhvī, (Spiritual holy monks and nuns), iii) Srāvaka and iv) Srāvikā (lay brothers and lay sisters). The four orders collectively constitute the communion or Saṅgha.

'Bhava-Nirvēda' is the keen desire to be free from worldly wanderings of continuous births and deaths. 'Saṃvēga' is the ardent longing to attain 'Mōkṣa' - the final liberation. To achieve them Jaina Monks and Nuns accept 'sarva virati' - complete renunciation (6th and 7th stage of spiritual development) and Srāvaka-Srāvikā who take twelve minor vows (partial self-discipline the 5th stage) with the aim of reaching the 6th and 7th stage. Beginners desiring to reach the 4th and 5th stage are also accommodated in the Saṅgha.

Others who may regularly pray, visit places of worship, observe rituals, external ceremonies, etc. for worldly or heavenly material benefits, are against the Tenet. They are Jainas by birth but spiritually and technically they are not in the Saṅgha (communion).

'Twelve Bhāvanā' - Mental Reflections :

- 1) 'Anitya' = Impermanence - transitory nature of things. There is impermanence of everything surrounding one. There is only immortal Soul beneath the changing body, life - span is getting reduced daily. Shall have to go leaving everything behind. Alone.
- 2) 'Aśaraṇa' = Helplessness, thinking of a refuge. Birth is inevitable followed by death, we are helpless in face of death. True Religion is the only protection, it gives a serene peaceful death, which is a great achievement.
- 3) 'Saṃsāra' = Ocean of illusion, worldly life. Continuous wandering under different garbs in various kingdoms, in different bodies from 'Nigōda' to heavenly beings and back to microbe, to animal and vegetation, etc. Liberation is possible from the cycle of birth and rebirth.
- 4) 'Ēkatva' = Aloneness. There is absolute solitude of each individual.

He is born alone and departs alone. Will experience the Karmic fruits alone. One should achieve dependence only on one-self.

- 5) 'Anyatva' = Beyond body, the Soul is separate from the body, even the body is not mine, I have to leave it. The Soul is immortal. We must try to know the power, capacity of the inner-self to attain 'Pure-Self'.
- 6) 'Āśuci' Impurity. Beautiful, physically most attractive body is only skin-deep, is full of impurities, whatever the discards are unclean.
- 7) 'Āśrava' = Karmic Fusion (Inflow). There are five Karmic agents. Perverted views 'Mithyātva', Non-restraint 'Avirati', carelessness 'Pramāda', passions 'Kaśāya', activities 'Yōga' of mind, speech and body. With 42 sub-divisions result in fusion of subtle forms of matter. Which are important reasons for the cycle of rebirth.
- 8) 'Saṃvara' = karmic shield is antidote to āśrava, stops influx of Karman. True insight 'Samyagdarśana', renunciation 'Virati', carefulness 'Apramāda', passionlessness "Akaśāya", Self-Control "Ayōga", reflections "Bhāvana", with 57 sub-divisions which lead to salvation.
- 9) 'Nirjara' = to discard - to separate - liberate, karmic matter from the Soul, leading to eternal salvation through twelve kinds of tapapenance.
- 10) 'Lōkasvarupa' = To reflect about the Universe. Uncreate, eternal, self-existent, imperishable, six reals, nine elements (Tatva), three divisions, four existences, innumerable kinds of living beings. I have been to all these places, who am I ? What is the final resting place ? How to attain the same ?
- 11) 'Bōdhi Durlabha' = Rarity of true insight. True religion, charity, chastity, penance and state of mind (Bhāva), intention, forgiveness, contentment, truth, compassion, pity etc., leads to 'Mōkṣa'.
- 12) 'Dharma-Swākhyāta' = Truth of Jaina religion. Teachings of the 'Tirthaṅkara-Arhat', which leads to eternal bliss, through the understanding of one's own inner-self (Ātmā).

Tapa -penance - (Twelve Kinds) :

Attachment and aversion brings into the Soul Karmic atoms, which is the root cause of our worldly existence. Karmic atoms control and direct our every movement whether it be inner or outer, but when we become aware of the mighty spiritual empire hidden in us, Karmic atoms lose their hold on us. Then it is not the matter that dominates the soul, but it is the Soul that dominates the matter. How can you remove karmic atoms completely from your Soul, so that the eternal spiritual splendour in you may outshine everything ?

Jainism has prescribed twelve methods to uproot the Karmic atoms from the Soul. Six are exterior and six are interior in an ascending scale.

A. Exterior (Bodily - self control of senses and desires)

- 1) Anaśana : A. To forgo, one or more meals.
B. Fasting, minimum for 36 hours, if possible even without water.
- 2) Uṇḍarī : To eat less, i.e. to keep belly partly empty.
- 3) Vṛtti Saṅkṣēpa : To reduce items of varieties in food consumption, reduce wants.
- 4) Rasā Parityāga : To forgo rich, luscious dishes/tasty food.
- 5) Kāya Klēśa : Self - suffering, bodily austerity.
- 6) Saṁlīnatā : To remain still or minimum body movements, to control temptations.

B. Interior (Spiritual advance, Soul's purification)

- 7) Prāyāścita : Expiation and self-introspection, confession and repentance.
- 8) Vinaya : Respectfulness, reverence.
- 9) Vaiyā Vacca : To serve the fellow beings and spiritual superiors.

- 10) Svādhyāya : Scriptural and religious studies.
- 11) Dhyāna : Meditation - concentration.
- 12) Kāyōtsarga : Meditation - reflection in a particular way (statue like) without moving the body including eyelids, lips, tongue should not touch any part in the mouth and gaze at the tip of the nose with absolute indifference to the body.

By twelve kinds of penances, one can purge out the terrific hold of karma (nirjarā) and make the Soul perfect.

‘Mārgānusārī’ - The 35 Rules of Conduct :

Those who desire to make a beginning for the spiritual advance, the 35 rules of conduct will be helpful to reach 'Sāmyaktva'-Right Attitude. They are not commands. They are state of knowledge and mode of behaviour. From sincere practice comes out the purity of the Soul. It prevents from spiritual fall and helps to rise higher. The rules are based upon love, sympathy, fellow-feelings, pity, etc. They are ideas, convictions and conduct of those who practise them.

They are for beginners. It is the first step to spiritual progress named, 'Mārgānusārī'.

The 35 Rules of Conduct : a few in brief :

- (i) In trade and business earns his livelihood by justness and honesty. No ignoble or degrading trade such as butchery, brewery, gun-making, etc.
- (ii) Follows excellence of conduct, appreciates the doings of wise and spiritually experienced persons.
- (iii) If one wishes to marry, the marriage partner should be with culture, taste, character, status, etc. of the same kind and marries his sons and daughters to well-born, well-behaved folks.
- (iv) He is known to be afraid of committing sins, avoids sinful pastimes

such as gambling, lustful eyeing towards opposite sex, alcoholic-drinks, meat-eating, etc.

- (v) Should practise ideal civic behaviour, well established family customs and religious rituals, and not malign, slander or libel.
- (vi) He should reside in neither too-secluded nor too open a residence. It must be situated in a good locality and have good neighbours. The house must not have many entrances.
- (vii) He always associates with good people, who are partial to virtues, spiritually advanced and abandons place of evil reputation. (viii) Worships his parents, reverence to preceptors, teachers, respectful to elders and old, obeisance to deity.
- (ix) Regulates his expenditure according to his income, dresses according to his position and hears religious discourses everyday. Divides his income in four parts 1) for investment, 2) for trade 3) for household expenditure and 4) for charity.
- (x) He is grateful for what is done for him, he is loved by people, he is modest, merciful, of serene disposition and benevolent. He eats at a fixed time. When he suffers indigestion, he does not eat. He is free from obstinacy and has partiality for a good cause.

‘Ahimsā’ - Harmlessness :

Ahimsā Paramō Dharma : (Non-violence is Supreme Religion).

- 1) 'Thou shalt not kill'. (Chapter 1-299)
- 2) 'Don't mingle the pleasures of thy joy with the sorrows of the meanest thing that pelts'.

All religions of the world put great emphasis on ‘Ahimsā’.

We have been passing through all these existences in the temporal ocean of life-cycles of birth and rebirth. How can one exist without violence ? The answer is 'Jayaṇā'.

The utmost limit of Ahimsā (Non-violence) one can achieve only through

'Samyama' - complete renunciation and the five great vows practised by the Jaina monks. For people in general the road ahead is to act with 'Jayaṇā'.

No virtue of spirit is greater than reverence for life. All 'Arhats' (venerated ones) of the past, present and infinite future, discourse, counsel, proclaim, propound and prescribe thus in unison : 'Do not injure, abuse, oppress, enslave, insult, torture or kill any creature or living being'.

For survival, one has to consume food and thus absorb life-units but the aim is to use the minimum number of life-units. One has to make use of water, fuel, etc., yet one can be merciful by restricting the use to a minimum possible extent. All living beings are sensitive to pain and no-one desires death. These remarks even apply to micro-organism - the Nigōda. Consuming any creature necessarily involves killing, so ideally it should be avoided.

With extreme care, hurting the least and limiting to the fewer and lower forms of life would result in the generation of less harmful Karmas. This leads to avoidance of meat, wine, even things like honey, including roots such as potatoes, onions, etc; where continuous breeding of invisible numberless lowest forms of living beings take place. For giving practical shape in our day to day life, Jaina Scriptures guide us, so as not to hurt living beings as far as possible by doing our activities with 'Jayaṇā'. **Jayaṇā means with utmost care, motherly tenderness and reverence for life.**

With Jayaṇā :

one should move about - 'Jayam Āarē'

one should stand - 'Jayam Citṭe'

one should sit - 'Jayam Ase'

one should sleep (Go to bed) 'Jayam Saye'

one should eat and drink - 'Jayam Bhumje'

one should speak (language) 'Jayam Bhāse'

We commit more sin by our language than our physical action, and maximum violence in our heart and mind (thoughts and intentions). Without violent thoughts there could be no violent actions.

Merits and Demerits for the same 'Act' due to intentions:

Charity to the needy : One who gives money by :

- i) throwing with contempt and hatred **acquires extreme demerit,**
- ii) with compassion **acquires merit** and
- iii) with benevolence and with a thought that, 'He helps me to become pious and thus reduces my greed', **acquires extreme merit.**

Compassion - benevolence is a blessing, it brings happiness to both - the donor and the recipient.

CONCLUSION

Childhood is the foundation - stone upon which stands the whole life-structure. The seed sown in childhood blossoms into the tree of life. The education which is imparted in childhood is more important than the education which is received in colleges and universities. In the process of human growth, proper guidance along with environment - learning is important.

Young age is the building period of the flower of life. It needs protection of Master Teacher, so that the diverse opinions of others do not create confusion in the mind. A tender mind can be bent easily, an impure mind creates obstructions, and an orderly mind is an instrument for direct experiences. The direct experience is the highest of all ways of gaining knowledge. All other means are only fragments. In the path of self-realization, purity, singular - purpose and control of the mind are essential.

To cultivate the quality of **humility** is one step towards enlightenment. By being **humble** we gain much and lose nothing. Prayers and contemplation strengthen our will-power in cultivating the inner quality. Self-surrender is the highest and easiest method for enlightenment. One who has surrendered himself is always protected by the Divine Power. **Perfection is the goal of human life.**

Knowledge and perception are exclusive properties of the Soul. They are the inherent qualities. The real and the true could be revealed only by the innerself. As even a small particle of sugar gives the taste of sweetness, the understanding of the Cosmic Order, even in a particle will give us some insight into deep mysteries, helping us to grasp the basis and the basic principles which have contributed to the shaping of the universe.

The 'Destiny' (Bhavitavyatā) transferred us from the invisible 'Nigōda' and placed us in the active division 'Vyavahar Rāśi' with individual body for each soul (Jīva). Now we begin the wanderings in the temporal ocean (Saṃsāra) of worldly illusions. We live socially in a real ever-lasting universe of animate, sentient, conscious beings (Jīva) and of inanimate objects, insentient, unconscious (Ajīva). We attract (Āśrava) subtle forms of matter

to ourselves, and assimilate them into space-points of the Soul (Baṇḍha). Thus the natural qualities of the Soul are more or less obscured, and consequently various conditions of weal (Puṇya) and woe (Pāpa) are experienced. The continual attraction, fusion and assimilation of the subtle forms of matter leads to different type of bodies in four states of existences (Gati) in ascending and descending forms, according to our activities-actions (Karman) good or bad, in a continuous cycle of births and rebirths for countless 'Pudgala Parāvarta Kāla' (one Pudgala Parāvarta = infinite Time cycles. One Time cycle = countless years.)

When Time (Kāla) is due/ripe the 'Bhavya' (Soul) having the capability of emancipation, enters the last 'Pudgala Parāvarta Kāla Cycle'. Until now his endeavours were for worldly materialistic happiness, pleasure, food, etc. Even his prayers, rituals, charities were for selfish-end, mostly for the present life.

The Bhavya Soul becomes spiritually slightly inclined towards religion (**Spiritual Childhood**). The individual develops gradually with moral and mental discipline, self - control, etc. He puts his 'Puruṣārtha'- efforts, endeavours to fight unnatural Karmic Energies, which can be stopped by reducing and stopping the influx ('Saṃvara') and finally by ridding the Soul of assimilated matter by 'Tapa' (Nirjarā).

With self-control, he overcomes impure desires of the five senses and the mind (Viṣaya) and controls his passions of attachment (Rāga) and aversion (Dvēṣa), anger, egoism, deceit and greed (Kasāya) (**Young age and Master Teacher**). With more and more unimpeded activities of the immortal self in the form of right faith, right knowledge, right conduct, wisdom, love, contentment, strength, blissfulness, etc., he overcomes ignorance, false-belief, greed, foolishness, cruelty and weakness. Pain and miseries are removed for ever. Finally he achieves the 'Eternal Salvation' - the 'Mōkṣa', 'Ever-lasting Bliss'.

To be a slave to the five senses and its desires (visaya) and to be at the mercy of and to be overwhelmed by passions (Kasāya) is Saṃsār-Ocean of worldly illusions. A saṃsāri person generally considers himself to be smart and efficient, will not hesitate, to commit any sin through deceptions.

lies, thefts, unscrupulous means, lust for the so called passing phase, illusionary fragments of short durations - **'the materialistic pleasures and self ego'**.

He is extremely elated and proud at his success, if any, and utterly dejected at the failures. In both the cases he generates and assimilates incomprehensible Karman-forces of very intense, long durations and large quantities of series of sin. None can save him, unless he changes his outlook, becomes broad minded, compassionate, self-content, brotherly attitude and magnanimous, charitable, religious, pious and above all has reverence for all living beings.

Old age, diseases, sickness and death are inevitable. Do we ever think that we have to go? where? What will I say before God on the day of judgement for all my actions? or for the believer in Karmic theory: where will I be, and how long the infinite rebirths according to the Cosmic law, in sub-human and other different existences?

As for the atheists we can have only pity, and equanimity. They are beyond reproach.

To whatever country, nationality, caste, creed or religion one belongs, Jaina Philosophy (of thought and Ahimsā) is invaluable to all. **The path of redemption from all sinful actions is only possible by the practice of 'Ahimsā' - harmlessness, 'Samyama' - renunciation-self-discipline and 'Tapa' -Penance in everyday life.**

Jainas, monks, nuns, householders, affirm prayerfully and sincerely that their heart is filled with forgiveness 'Khāmēmi' for all living beings, (Jīva: 'Prāṇanām' -2-3-4, senses- 'Bhūtānām' - vegetation, 'Jivānām' with five senses and 'Satvānām' - earth, water, fire and air beings), and they have sought the forgiveness 'Khamantu me' of all beings, and that they crave the friendship 'Maitrī' of all beings, and there is not the slightest feeling of alienation or enmity- 'Vairabhāva' in their heart for only one or any thing. They also pray that forgiveness and friendliness may reign throughout the universe and all living beings may cherish each other and achieve happiness within and eternal liberation, '**Sivam'**.

The ultimate aim of Jainism is to free man from the bondage and desires and enable him to attain bliss and harmony within himself.

Devoid of any attachment or aversions, a spiritually, serene, calm, peaceful death is the finest achievement in the world which ultimately leads to final liberation.

All that I have been able to bring forth is a small particle of the deep Jaina philosophy, with my limited knowledge thereof. Perhaps this particle may help us to know our 'Inner-Self - the Ātmā; which in turn will lead us to the 'Pure Self.'

Let us put into practice with the only ultimate goal of attaining the everlasting state of 'Supreme divine' - the 'Siddhatva'.

I beseech forgiveness for any omissions and commissions, understatements or overstatements which might have crept in this treatise contrary to the teaching of the Omniscient Teachers - 'Arhat'.

THE CLIMAX

An agitated person under Sheer Stress, raised a query :

"It is my birth and it is my death, during the survival period, have I not the right to lead my life according to my desire and aspiration ?"

For right clarification and proper appreciation one should know that we are self-existent individual souls. Every soul is immortal and its attributes are inalienable and possess unlimited strength, omniscient knowledge and vision etc. All virtues remain dormant, the imprisoned soul from infinite past (it has no beginning) is impure with Karmic matter (similar to impure gold in the goldmine). The soul remains entrapped in the cycle of births and deaths for an indefinite period depending upon Karmic effects from time to time. It undergoes pleasant and sad experiences of happiness and unhappiness, bearable and unbearable. This is called "SANSAR" - the ocean of temporal life. The Ocean consists of 4 types of existences :

- 1) Deva (Angels)
 - 2) Nāraka (Hellish being)
 - 3) Tiryāncha (Sub human)
 - 4) Manusya (Human existence)
- 1) Deva Gati/Celestial Existence : Celestial beings in Heaven (Angels) with subtle astral bodies and the life span of countless years (Minimum 10000 years) enjoy the most pleasurable and happiest conditions. The Status and material benefits throughout remain the same, there is no increase or decrease, yet they are envious of others, who have higher standard due to more merits, which leads to anger and discontent. They are full of infatuation and have to obey superior angels. They rarely think of future life and thus squander away accumulated merits. Even they cannot live as per their own desires.
- 2) Nārki / Hellish beings (In Hell) : This is contrary to Angels in heaven, also having life span of countless years (Minimum 10000 years).

The infernal beings are subjected to incomprehensive tortures and pain. Their worry is only about avoiding tortures. They cannot reduce their life span even by committing suicide. They have no escape. They cannot live according to their desires.

- 3) Tiryāṇcā (Sub Human) Gati : The lower forms and sub-human beings consist of invisible and visible, immobiles and mobiles, vegetation, Earth, Water etc., and other creatures having 2 to 5 senses. They do not know what is tomorrow or did not know what was yesterday. They are after food and their survival is at the mercy of others. They also cannot live according to their desires.
- 4) Manusya - Human Existence : The fully developed mankind enjoys an infinite advantage over all other existences. The most precious human beings only can attain self-discipline - renunciation and thereby acquire eternal salvation. Man (Human) is his own creator of weal or woe, happiness, contentment or pain, miseries and sufferings and only he can attain the Eternal Bliss.

The Soul is immortal. It has no beginning and no end. No one has created us. There are no births and deaths of the soul. It is only the outer shell that is everchanging and disintegrating that will be destroyed or buried in the grave or consumed by fire. It is only the modification until it reaches the final salvation, where there are no births or deaths.

From somewhere your Soul enters the Mother's Womb and starts creating a body (Outer Shell) from impure materials therein. After spending 9 months in the most horrible condition and acute sufferings ^{due} to merits of previous life, with a complete, healthy body, accompanied with 10 life forces (Prāṇa) i.e. 5 senses, mind, speech and body, respiration and life span, was born as a child. Some days after your birth, your soul with your body was given a name "LAXMĪ NANDANA" (Son of Goddess of Wealth).

The Soul in "Laxmī Nandan's" body grows up from childhood to young age falls in love with his body which has now come under the domination of wind, which releases the 5 senses to act according to his wishes. With the sole aim of acquiring a pleasurable life and happiness of the body, ^{how} he -

now

the dynamic Soul acts according to the dictates of the mind ! His aim and aspirations are the fulfilment of his wants and desires. He takes the path whose main ingredients are (Artha and Kāma), 1) Wealth and earthly possession 2) Sensual and materialistic pleasures. It is now (Aham and Mama) Me and Mine in his daily life. He becomes arrogant, rude, careless and acquires many vices. He does not care for what he eats or drinks, where he goes for material gains and happiness or to avoid pain and miseries. He indulges in perverse tendencies, even resorts to deceit, fraud, lies, exploitation, violence, etc. He acquires ill-gotten wealth and becomes 'Laxmīdasa' A Slave of the Wealth Demon' instead of the 'son of the Goddess of Wealth' - 'LAXMĪ NANDANA'.

He is blind with egoism and self centered with wealth and women. He becomes a drunkard, a gambler and is addicted to other vices. He has no reverence towards his parents and elders, and contempt for his brothers, sisters and others for very minor selfish motives and thus accumulates untold woes (demerits). When the life span is over, he leaves the body of 'LAXMĪNANDANA' and travels towards hell or towards sub-human existences for an indefinite long period having continuous births and deaths in different bodies.

The same 'Laxmī Nandana', with the education and guidance imparted in Childhood blossoms into the flower of Young Age with humility and culture. Due to the excellence of conduct now he appreciates the doings of wise, spiritual and experienced persons. Now he is afraid of committing sins, avoids sinful pastimes such as gambling, lustful eyeing towards the opposite sex, alcoholic drinks and meat eating, etc. Because of the ideal religious family surroundings and proper education, he becomes slightly inclined towards religion, with a gradual increase in self dedication, faith charity, towards fellow beings and compassion. Gradually he reduces his wants, controls the desires, worships his parents. Also he gives reverence to the preceptors, the teachers and the elders and obeisance to the Deity. Now he understands and appreciates the value of the most precious human existence and the extremely rare opportunity to reach Eternal Salvation.

He takes the path of two Cardinal Principles :

1) **DHARMA** 2) **MOKSA**

- 1) **Dharma** : Right and proper conduct towards others and religious practices.
- 2) **Moksa** : Eternal Salvation - The divinity - In his daily routine he is aware of 'Nā-Aham' and 'Nā-Mama' i.e. 'not me and nothing is mine'. I am the innerself (Soul) and not the body. I have to leave everything behind.

In trade and business he earns his livelihood by justness and honesty, faithfulness and trustworthiness. He never deals in business of ignoble or degrading nature. He regulates his expenditure according to his income. He acquires wealth by fair and just means and becomes 'LAXMIPATI' i.e. the Master of Wealth. Wealth ultimately flows towards him in the form of the holy deity i.e. LAXMI. Now he spends his money in charity, religious institutions, helping the needy and the poor under an assumed name and thus spiritually rises higher and higher.

Now he thinks of renunciation, puts it into practice and finally renounces everything and becomes a Jain Monk - Sraman. With an ideal religious life and love for all living beings on his way to Eternal Salvation, through higher existence, where the Atma becomes Parmātmā i.e. the Supreme Divine, at the end of his life span with a calm and peaceful death, he leaves the body of aforesaid 'Laxmī Nandana'.

It is now for you to decide whether to fulfil your wishes and desires and take the path of 'Laxmīdāsā' or to accomplish your ideal goal of supreme divinity by adopting the path of 'Laxmīpati'.

"You are your Own Creator" !



APPENDIX - 1

Some extracts from 'Bhagavāna Mahāvira's Life' (some previous births)

In the temporal ocean of endless births and rebirths, Jaina Philosophy takes cognizance of the Soul's birth towards eternal liberation only from the day the Soul acquires 'Samyaktva' (right faith). Thereafter the maximum time for the Soul's liberation will be within half 'Pudgala Parāvarta Kāla'.

'Lord Mahāvira,' the 24th 'Tirthaṅkara' of this 'Avasarpiṇī' at the end of the fourth descending time-cycle, had acquired 'Samayaktva' during the life of 'Nayasāra' - a petty prince, in Mahāvīdēha Kṣētra.

Nayasāra's family tradition was: not to partake of food without first entertaining at least one guest (Atithi Satkāra). It was the main cause of acquiring 'Samyaktva'. He was on a look-out for some guest in the course of his work in a forest. He saw some Jain monks, who had lost their way wandering in the forest. Elated, he went forward and gracefully received them. After his meal he went along to guide them till the town was visible. It was here the scholar-preceptor having grasped the excellent nature and behaviour of Nayasāra, expressed his desire to give something in return. Nayasāra listened intently to the counsel regarding True Faith in 'Sudēva Suguru Sudharma' (right deity-right preceptor and right religion). With the result, he became a 'Samkiti' (intuition of inner-self). With faith he embraced Jainism and offered to dedicate everything towards religion.

After his second life as a celestial being in heaven, he was born as prince 'Marici', the son of Bharata Cakravartī (king of kings, sovereign of six continents) and his grand father was the first 'Tirthaṅkara,' 'Rṣabhadēva', in this 'Avasarpiṇī' at the end of the third and beginning of the fourth section of the time-cycle. 'Marici' renounced and became a Jaina monk disciple of 'Lord Rṣabhadēva', but he could not bear the rigours and strict hard life of Jaina monk. He became an ascetic (Tridandi) where there was an easier life with an absence of monk's strict vows, yet he advised all his would be disciples towards 'Lord Rṣabhadēva' for 'True Spiritual Religion.'

Once in reply to a query from Bharata, "whether there is any one who would be a Tīrthaṅkara's soul in this august assembly?" The lord said, "your own son Marici will be the 24th Tīrthaṅkara." Then Bharata Cakravartī went to Marici, bowed most reverently, mentioning that he was paying respect to the 24th Tīrthaṅkara, but not to the ascetic. Marici danced with joy and exclaimed with unseemly vanity, pride and exaltation at the family lineage: 'My grand father is the 1st Tīrthaṅkara, my father the 1st Cakravartī, I'll be the 1st Vāsudēva (Sovereign of three continents) and the 24th Tīrthaṅkara. Thus he assimilated Karman of sin of heavy intensity and of long duration.

During his journey of births and rebirths he also had to go through the 7th hell, a lion's birth, again to the 4th hell. Jainism says that even a future/ would-be 'Omniscient Arhat' must also suffer for all the acts of compassion or cruelty by going through different existences inclusive of heaven and/or hell according to the Cosmic Law, until there is complete liberation from the Karmic matter. Four great Souls of would-be Tīrthaṅkara from the present Avasarpini (Time-Cycle) are now in hell as Infernal-beings- King Srēṇika, and three Vāsudēva (Sovereigns of three continents) Rāvaṇa and Lakṣmaṇa of the 'Rāmāyaṇa' era and Kṛṣṇa of the 'Mahābhārata' era. Even today Jainas pray & adore with reverence their Souls as future Tīrthaṅkara.

Some of the major 27 Bhavas (Life-spans) of Lord Mahavira :

- 1st : Nayāsāra - Became Samakīṭī, in the Mahāvidēha Kṣētra.
- 3rd : Marīci - After being Jaina monk became Ascetic, Devoid of Jaina Religion for a few major births.
- 18th : Tripruṣṭha Vasudev - 1st Vasudev - Hari (Sovereign of three continents). As a rule all Vasudevas invariably have to go to hell.
- 19th : Infernal being - went to 7th hell.
- 20th : Lion - Birth of lion.
- 21st : Infernal being - Went to 4th hell.
- 23rd : Priyamitra - Cakravartī - (Sovereign of six continents) in the Mahāvidēha Kṣētra. Renounced - became a monk.

- 25th : Nandana Rājarṣī - a prince - life span of 2.5 million years of which 2.4 million years as a prince and 100 000 years as a Jaina Monk with 11, 80,645 continuous monthly fasts. Very intense desire to emancipate every soul to salvation. Thus acquired and assimilated Punya Karma resulting into Tirthankarhood.
- 26th : Angel - Went to 10th heaven. Previous to this he had been to different heavens nine times as angel and countless births in sub-humans, vegetation, water-bodies etc.
- 27th : Bhagavāna Mahāvīra - Bhagavāna Mahāvīra was born in 599 B.C. at Kṣatriyakumṇḍa in Bihāra - India. His father was King Siddhārtha and his mother Trisalā'. His original name was Vardhamāna, which means evergrowing.

It will be seen from Lord Mahāvīra's life that his observance of Tapa (Penance) elevated him to the supreme state of an Omniscient Teacher (Arhat). It was by mortification and austerity that he could become the unequalled Master of Ahimsa. It will be astonishing to know that even though he knew that it was his last life-span (Bhava) and would be the Tirthankara in the same life yet it is imperative that he must annihilate (Nirjarā) all remaining Karma and liberate his Soul. With intense single-mindedness of purpose, Lord Mahāvīra ate and drank only 349 times in the course of 12 years, 6 months and 15 days of his monk's life. All his fasting days were without water. His lengthy fasts were generally undertaken during the monsoon days, when monks have to remain at one place. The longest fast was of six months. For all those years he did not squat nor had any sleep-except for about 3 hours, spent during nature's call and travelling and spent all his time in meditation in standing position-statuesque minimum of about twenty one hours, usually in the open. He lived very frugally wandering from place to place with only one garment. So intense was his concentration on the goal that when his only garment was accidentally caught on a thorn-bush and pulled off, he remained without it. For intensive tapa, mortification and austerity he travelled to 'Anāryadēśa - uncivilied countries and suffered unimaginable, untold hardships with equanimity (Samabhāva), all for the

attainment of Omniscience - the stage of perfection and purity. Mahāvīra finally annihilated four major Karma (Ghāti Karma) and attained Kēvalajñāna (Dynamic Omniscience stage). Precisely 12 Years 6 months and 15 days after his renouncing the princely state in pursuit of his goal he was able to comprehend the mechanism of the universe as a whole and human nature in particular, which led him to discover the root of all problems.

It was a very significant event of his fruitful initial sermon after omniscience to an audience that it included 'Indrabhūti Gautama', a Brāhmin, who was a scholar of repute, great authority on Vedic-scriptures and exceedingly proud of his knowledge. Through this encounter Gautama became the chief disciple - 'Gaṇadhara'. Lōrd Mahāvīra had eleven Gaṇadhara as his inner circle.

Lord Mahāvīra attained Siddhatva in the year 527 B. C.

NOTE : Ozone

Scientists are seriously agitated regarding ozone and its likely effects on this earth (a part of Bharata Kṣētra, which forms a small portion of Jambūdvīpa).

Lord Mahāvīra in his last discourse had also mentioned that at the end of the fifth period of 21,000 years of the descending time-cycle (18,481 years hence), there would be five types of heavy rain-falls, like acidic, salty, poisonous and disease - creating, extreme hot temperature, fire-rains (Agnivārṣā) and very heavy lightning flashes all over 'Bharata' area for five weeks would destroy all vegetation and other life-forms except the species of some birds, animals and human beings, who had taken shelter in caves.

Days being extremely hot, with raging dust-storms, people would stay in underground shelters and venture out only at freezing cold nights. There would be no fire (flame). Their survival will be only on fishes and marine life. There would be no religion, the people would behave and live like animals, having no family moral codes, longevity upto 20 years with height of about 30 inches, women would conceive at the age of six and would have many children. Many other details are given including the time when rejuvenation and how it would happen at the ascending second period onward. The time-cycle is a continuous feature for all the Bharata and the Airāvata areas.

APPENDIX - 2

IV : Syādvāda - Philosophy of Relativity :

The theory of Syādvāda otherwise known as Anekāntvāda is the distinguishing feature of the Jain Philosophy. It is an important subject as the doctrine is found only in the Jain Philosophy. Every principle of Jain Philosophy is considered in the light of "Syādvāda". "Syād" means in a sense or from a certain point and "Vāda" points at "Principle" or "School".

It points out relativity or the true nature of a thing which cannot be explained in absolute terms. Jains maintain that a thing is possessed of many attributes and we express the thing only in one or more of these attributes. The relationships between the thing and the attributes cannot, however, be fully stated in an unmodified statement. The same thing appears to be of a different type from different stand point, To comprehend the aspect one must take into account, several standpoints or views. Syadvada is also known as Anekāntvāda, or the doctrine of Manifold Aspects. Anekāntvāda describes the world as manifold, everchanging reality, an infinity of view points depending on the time, place, nature and state of the one who is the viewer and that which is viewed.

To illustrate, the Jaina Philosophy says :

- 1) The soul is permanent (Nitya) from the point of view of 'Basic substance', i.e. Dravya.
- 2) It is non-permanent (Anitya) from the point of view of continued modifications, i.e. Paryāya, e.g. different bodies and existences during birth and rebirths.
- 3) When the Soul finally leaves the body and completely becomes liberated, attains the pure natural state of existence in an everlasting Spiritual Bliss (the Moksa - Siddhatva - Godhood). All Souls attaining siddhatva are equal in all respects and yet they have their own individuality with infinite knowledge and energy.

The foundation of every other religion is made from time to time by

individuals. They came into existence during the fourth era of the descending time cycle i.e. Avasarpini. Some of the recent religions came into practice during 2500 years in the fifth era of the said time cycle. Each of them may not be wrong from their individual point of view.

Some believe that the soul is non-permanent and exists only for an instant and a new one replaces it, leaving behind a continuous chain. It is not the same soul.

Yet another view insists that the soul is only one and permanent without any change, spread all over the cosmos. Whatever is visible all around us is nothing but an illusion (Bhrama).

What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular view point alone. Absolute truth is the sumtotal of all the different-view points (more than one point of view).

The syadvada with its "Sapta Bhaṅg" or seven prepositions of modes of expressions each dealing with a particular aspect of a thing under consideration, yields Complete truth regarding that thing. These modes are interrelated and each presupposes the other, each implies the other.

For an illustration, a man is a Son from his father's point of view, a Father from his son's point of view a Brother from his sister's point of view and a Husband from his wife's point of view.

Relativity is the art of creative thinking. It is an honest effort to look at truth in its proper perspective. The art of choosing right angles at right time and right place and while doing so a Jaina does not neglect other angles, but accepts them passively in their due importance, making them truth of subsidiary importance. Jainism says that relativity is mental non-violence.

Syādvāda if properly understood reveals the true nature of a thing. The Syādvāda is an unprecedented gift of the Jaina Religion to the world. It can play the supreme role of bringing harmony among conflicting ideologies and thereby universal brotherhood will shine forth to the fullest extent.

APPENDIX - 3

A Resume on Pudgala Parāvarta Kāla

(The incomprehensible, most extensive time-calculation)

Kāla - Time : The sixth basic substance.

- 1 Samaya = Indivisible unit of time.
- 1 Āvalikā = Countless samaya-exact figure as per 4th
Countless i.e. Yukta.
- 1 Second = 5,825 Āvalikā.
- 1 Palyōpama = Countless number of years.
- 1 Sāgarōpama = 10 Kōṭākōṭī Sāgarōpama. (1,000,000,000,000,000)
1 Kāla Cakra *palyopama.*
- (Time-Cycle) = 20 Kōṭākōṭī Sāgarōpama.
- (1/2 Cycle = 1 Avasarpinī divided into Six periods)
- (1/2 Cycle = 1 Utsarpinī divided into Six periods.)
1. Pudgala Parāvarta Kāla =
- a. Bādara = Gross-Infinite time-cycles.
- b. Sūkṣma = Finesse-Infinite power to infinite time- cycles.

The Jīva-Sentient Soul is beginningless (i.e. Nigod-Sub-micro organism).
When Jīva enters Vyavahāra Rāśi - Active Division in the Cosmos, it goes
through infinite Pudgala Parāvarta Kāla in endless deaths and rebirths in
different existences and forms until the final liberation.

Pudgala = Matter.

Parāvarta = To complete the Circuit.

Kāla = Time

Pudgala

Parāvarta Kāla = The time consumed to complete the circuit of matter.

There are four types of calculations pertaining to :

1. Dravya - Basic substance - indivisible particles.
2. Kṣētra - Area - space-points (Pradēśa).
3. Kāla - Time - 'Samaya' - indivisible unit of time.
4. Bhāva - Volition-intention.

Each have two divisions A) Bādara - Gross Calculation-(informative) and B) Sūkṣma - Finesse Calculation - (operative).

1. Dravya (matter) Pudgala Parāvarta Kāla : The Jiva during its journey in the Cosmos in different existences and Kingdom acquires Varganas (categories of molecular combinations), Audārika, Vaikriya, Tējasa, Bhāṣā, Svāsōcchavāsa, Mana and karman. When the Soul assimilates and discards each and every Paramanu (indivisible particle) in the Cosmos on random basis in association with these seven Vargaṇā, the time taken is one Gross Dravya Pudgala Parāvarta Kāla.

When the contact is made through only one Vargana, (any one of the seven,) the time taken is one Sukshma (finesse) Dravya Pudgala Parāvarta Kāla. Which is infinitely more than the Gross Dravya Pudgala Parāvarta Kāla. Particles touched by other Vargaṇā are not taken into account.

2. Kṣētra (Area) Pudgala Parāvarta Kāla : All the space points (Pradeshas) in the cosmos, when they are covered (contacted) by death on random basis, it is one Gross Kṣētra Pudgala Parāvarta Kāla. But when the Soul covers every space point in a consecutive order, i.e. starts from the centre and when death takes place on the adjoining space point only, it is accounted for. Death anywhere else in between is not considered. The time taken is suksma Kṣētra Pudgala Parāvarta Kāla.

3. Kāla (Time) Pudgala Parāvarta Kāla : All the samaya (indivisible unit of time of one Kāla Cakra (Time-cycle), when every 'samaya' is covered by death on random basis it is one Gross Pudgala Parāvarta Kāla. And when covered in consecutive order, it is Sūkṣma Kāla Pudgala Parāvarta Kāla. Other deaths are to be ignored.

4. Bhāva (Volition) Pudgala Parāvarta Kāla : (Countless stages and intensities which means Rasa-Bandh)

When death covers on random basis all the intensities and states. it is one Gross Pudgala Parāvarta Kāla. But when death occurs in consecutive order it is Suksma (finesse) Pudgala Parāvarta Kāla. Deaths in between are ignored.

APPENDIX - 4

Dharma - Jñāna - Darsana

The word 'Dharma' - some aspects :

1. Ordinarily it means 'Pious Act'.
2. Dharma - Duty: towards others, elders, dependents, sub-ordinates, society, country, etc.
3. Dharma- Nature :
Nature of fire is to burn.
Nature of water is to cool.
Nature of soul is conscience, sentient, immortality, infinite knowledge, perception, energy, bliss, longs to be purified, to rise upward to Mōkṣa-Eternal Salvation.
4. Dharma- Religion: That saves one from sinking in the temporal ocean of births and deaths (Samsar). Religion consists of Dāna, *Snehl* Tapa and Bhāva. (Charity, Chastity, Penance and Intention).
The highest Charity is to give freedom from fear-the fear of death, injury, torture, hurt, oppression, etc. Chastity means complete control of impure desires of five senses and mind including celibacy. Penance is of twelve kinds to purify the soul from all Karmic energies. Intention means all the above mentioned three should be with the sole aim/intent of achieving the spiritual zenith.
5. Dharma- Spiritual : Samyak Jñāna, Darśana and Caritra (Right & True Knowledge, Faith and Conduct)
6. Dharma- Sramaṇa Dharma (monkhood) having ten folds:
 - i) Kṣamā : forgiveness, forbearance.
 - ii) Mārdava : humbleness, politeness, humility and courtesy.
 - iii) Ārjava : frankness, straight forwardness, deceitlessness.
 - iv) Mukti : freedom from desires, greed and expectations.
 - v) Tapa : penance of twelve kinds.
 - vi) Samyama : to stop all inflow of karmas.
 - vii) Satya : beneficial, pleasant and well - thought truth, avoiding untruth.

- viii) Sauca : purity of conduct, to avoid all shortcomings.
- ix) Akimṇanya : to abstain from wealth and other material desires. Even love and affection of own body.
- x) Brahmacharya : Complete celibacy, chastity in thought , word and deed.

Jñāna - Some Contexts :

- 1) Jñāna - Knowledge.
- 2) Kēvala Jñāna : Omniscient knowledge.
- 3) Manaparyāya Jñāna : To read other's minds by Soul power (similar to telepathy).
- 4) Avadhi Jñāna : Clairvoyance knowledge - intuitive cognition that occurs without the aid of sense - organ.
- 5) Sruta Jñāna : Scriptural knowledge.
- 6) Mati Jñāna : Sensory knowledge.
- 7) Samyag Jñāna : Right/true knowledge.
- 8) Cimṭā Jñāna : Contemplative knowledge.
- 9) Bhāvanā Jñāna : Acceptance of knowledge in one's own life.
- 10) Prātibha Jñāna : Intuition.
- 11) Mithya Jnana : Perverted knowledge.

Darśana - Some Contexts :

- 1) Darśana - Perception.
- 2) Darśana - Cognizance, being aware or conscious.
- 3) Kēvala Darśana - Omniscient perception.
- 4) Avadhi Darśana - Clairvoyant perception.
- 5) Acakṣu Darśana - Perception through senses other than the eye.
- 6) Cakṣu Darśana - Power of seeing.
- 7) Samyag Darśana - Right/ true faith.
- 8) Mithyā Darśana - Perverted truth or false belief.
- 9) Darśana - Different religions.
- 10) Darśana Mōhaniya - Obscures the true faith.
- 11) Darśana Varaṇiya - Obscures perception.





सन्मार्ग
प्रकाशन