



MYSTERIES OF LIFE AND ETERNAL BLISS

By :

- Acharya Anant Prasad Jain



DEDICATED

To

**The Sacred Memory of
My Revered Father**

Late Shri Shyamlal Jain

(Darauli; Distt. Saran-now Siwan; Bihar)

He was

**A GEM amongst men and a real Jain—
possessing equanimity and other good
qualities of an ardent Shravak and an Ideal
Citizen.**

**The unseen light reflected from his
person made me enlightened.**

Om Shantih.

2nd August, 1979

Anant Prasad Jain

My 72nd Birth Anniversary



MYSTERIES OF LIFE AND ETERNAL BLISS

By :

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FOREWORD

A probe into the "Mysteries of life" and search for "Eternal bliss" have been the favourite pursuit of men since the time he began to think. Primarily as a corollary to this enquiry into the Reality, he began to develop his knowledge of the objective world or the physical nature, and came to possess a wonderful instrument in the shape of science. With the rapid advance of scientific knowledge and methods, man has worked unimaginable wonders. But, has science solved the riddle of life, or brought 'Eternal bliss' within man's reach? Marconi, the celebrated scientist, admits "The inability of science to solve life is absolute. The fact would be truly frightening were it not for faith. The mystery of life is certainly the persistent problem ever placed before the thought of man."

Religion is another achievement of man, primarily aimed to deal with reality; but almost every known religion generally starts and ends with revelation and tradition, thus reducing itself to a bundle of dogmas. The Jain philosopher, too, describes Reality, as known experienced, realised and expounded by the Omniscient Jinas (conquerors of Self) or Tirthankaras (ford-finders,

to take across the ocean of births and deaths), who themselves were nothing but men, though supermen and thinkers of the first water. He does not, however end at that and asks you to take his word for granted. He goes a step further and, like a true philosopher, institutes enquiry into the nature of life and of existence; depending on the unflinching conviction in the Master's word, but he is a realist and rational realist at that.

Acharya Anant Prasad Jain 'Lokpal' is an engineer, scientist, teacher, deep thinker and missionary, all rolled into one. Several of his tracts have already been published, mostly by the World Jain Mission, Aliganj (Etah), and were appreciated by the reading public. In his present book, true to the spirit of Jain philosophers and religious thinkers, he has attempted to clear the 'Mysteries of life' and show to the readers the glimpse of and path leading to 'Eternal bliss'. The exposition is, no doubt, based on Jain metaphysics and ontology, and the learned author has handled the subject with confidence, avoiding as far as possible abstruse technicalities and technological terms. The book is divided into six parts or chapters, which deal with the nature of Soul and Matter, other cosmic constituents-interaction of Soul and Matter, the doctrine of Karma transmigration and

heredity, The seven Tatvas, and the Three spiritual jewels-constituting the path to liberation, giving at the end glimpse of 'Eternal bliss' through Samadhi, the transcendental experience of pure and abiding Self-realisation,

In fact, the true realisation of reality cannot be obtained from books or through the senses, to reach it, one must withdraw from the world of senses into that of inner experience. So long as one remains subject to the dualistic delusions of nature, the Janus-faced Maya is his goddess. Call her Maya, Moha, Mithyatwa, Avidya, ignorance or delusion, she manifests herself in the identification of Soul with Matter or that of the Soul with the body, bodily conditions and bodily relations, and is the sole cause of an individual Soul's wandering in the samsara—the round of births and deaths. Once you are free from her clutches, you easily and readily know the one true God, the very pure Soul which lies hidden in your Self, waiting to be revealed and realised. You achieve it, and you attain 'Eternal Bliss'.

I congratulate my friend, the authour, for writing this book, and thank him for giving me the opportunity to write its Foreword. I hope the book will be found interesting, instructive and useful. ●

Dr. G. C. Chaudhary

M. A., Ph.D., Acharya, Nyaya Kavyatirtha,
Sahitya Ratana, Sidhhanta Shastri, B. E. S.—Class-I
Director, Research Institute of Prakrit, Jainology,
and Ahinsa Vaishali (Bihar)

PREFACE

Acharya Anant Prasad Jain—"Lokpal", is one of the enthusiastic and devoted scholars of religion, philosophy and science, who hope and persevere to deliver the good of our ancient religious thoughts to the present day world. Today we hold that physical sciences are the supreme sources of knowledge. Heat, light, electricity, magnetism, sound and birth and growth of plants and animals are treated in different branches of Science which are our authentic sources of knowledge about these and such other phenomena. Ancient seers and thinkers contemplated upon the nature of the physical world, and the above phenomena also did not escape their notice, but we are generally luewarm to the findings of the ancient thinkers with respect to the physical realities-not for want of faith but for lack of coordination between these and the experimentally demonstrated facts of science. Prof. Jain has the advantage that he has thorough acquaintance with both the ancient religious thought and the modern science. So he has ably undertaken to coordinate the two.

Professor Jain is a deep thinker. His treatise is really a thoughtful research work and deserves close attention of learned men, Scientists, Philosophers and persons keen to have correct knowledge about life. The whole book needs very careful study.

Professor Jain has given only short indications about certain facts which can be elaborated with the help of informations provided by Jain canonical works.

The present work is divided, for the sake of convenience into Six parts. The part one deals with the fundamental principles :-Soul and Matter. The second one treats Eternal Vibration, Pudgala and its manifestations. The third one continues to demonstrate the effect of Pudgala on Soul. The fourth one explains Consciousness and Liberation. The fifth one elucidates the problems of transmigration, birth, death, heredity and all kinds of worldly associations of Soul.

The "Three Jewels and Samadhi", given in the part, VI forms the most important matter, in the whole book. It gives a concrete guidance to the reader-how he should think and act in this world to rise higher and higher and finally to achieve the Everlasting Bliss.

The authour approaches these subjects with an open mind. His analysis of of Karmic Theory of the Jains is scientific and remarkable one. He has no patience

with the misogynists who hold women to be the gateway of all evils. He believes the future of mankind depends essentially upon the spiritual and cultural uplift of our women folk and so prescribes a strictly reverential and fostering attitude towards them.

Similarly he would not confine Tirthankarahood (leaving aside Omniscience) to the labyrinth of religious legends but would venture to proclaim that Gandhiji was in the line of Tirthankaras and may become Tirthankara in his next Birth.

His method of presenting the subject is new one. The style of his writting is simple but always lively, lucid and informative. He has easy access to the Profound and by virtue of this ability of his he has brought the intricacies of religion to a scientific and popular level. In his reflections, the author, at times, rises to visionary heights but his diction maintains the usual clarity.

Persons, hankering after a Scientific Faith, should follow the whole book very closely and surely they shall benefit by it.

The whole book provides a clearcut idea about the forces acting and reacting on any human being in this world-a knowledge of which can make the man to think, to speak, to act and behave Rightly to gain the maximum happiness here and hereafter.

I hope the work will prove interesting, inspiring and beneficial to the reader. The book is a "Must Study" for all seekers of Truth and True Knowledge. For a clear conception and insight the book should be given revised readings. This will give solace and pleasure in addition to enhanced Correct Knowledge.



PUBLISHERS' NOTE

1—The Govt. of Uttar Pradesh had set up Sri Mahabir Nirvan Samiti, U. P., under the chairmanship of the Chief Minister. U. P. in 1974 to celebrate the 2500th Nirvan Anniversary of Bhagwan Mahavir Swami, the Great Apostle of Non-violence and the 24th Teerthankar of Jainism. On the expiry of the said committee, it was felt to secure the continuity of the enthusiasm generated by the said committee and the Teerthankar Mahavir Smriti Kendra Samiti, U. P., was constituted in January 1976, as a successor society to Sri Mahabir Nirvan Samiti, U. P. under the official patronage of the Education Secretary to U. P. Govt. (Sri Shashi Bhushan Saran I. A. S). This Samiti was set up with the cooperation of all sects of the Jain-

Community with the particular aim of implementing the programmes of Sri Mahavir Nirvan Samiti of a permanent nature and was got registered under the Societies Registration Act, 1860 in March 1976.

The Head Office of the Teerthankar Mahavir Smriti Kendra Samiti, U. P., is located in Munne Lal Kagzi Jain Dharamshala, Charbagh, Lucknow, and, its principal activities are as under :—

(1) Teerthankar Mahavir Smriti Kendra Shodh Pustakalaya—The aim of this library is to make available all important published literature on Jainism (pertaining to all sects) together with representative literature of other religions and philosophies for comparative study, at one place, for the benefit of research Scholars and other readers. The library is steadily growing and a number of research scholars are already utilizing it besides general readers.

(2) Teerthankar Chhatra Sahayata Kosh Scholarships and book assistance are provided to needy meritorious students from this Fund.

(3) Mahavir Jan Kalyan Nidhi—This Fund has been setup with a view to provide financial assistance to needy persons mainly deserted women and widows.

(4) Publication Scheme —It is proposed to publish books and tracts on Jainism, Lord Mahavir and his teachings written by reputed scholars under this scheme. The present book is the Samiti's first effort in this direction.

Sumer Chand Jain Patni

President

Ajit Prasad Jain

Secretary

2—Shri Bela Anant Jain Dharmartha Trust was founded in the sacred memory of my wife Shrimati Bela Devi Jain—Who expired on the 27th Feb. 1976. She was a most pious lady, devoted, virtuous, Soft hearted, loving, and affectionate. The main Aim of this Trust is to provide help to poor students, old people and widows etc., to publish books which will provide Correct Knowledge to the reading public, to help religious Institutions where necessary, to start and run free Homeo dispensaries and to help research work in Jain Canonical work etc.

One Hindi book has already been published by the "Correct Knowledge Publication" under its auspices The name of the book is "Jivan Rahasya and Karma Rahasya " The matter is somewhat similar to the present publication. It is its 2nd issue More such books are expected to be published in the near future .

Prof. Anant Prasad Jain

Founder President

Shri Bela Anant Jain Dharmarth Trust

A BRIEF INTRODUCTION

This book, "Mysteries of Life and Eternal Bliss," was written long ago, but could not be corrected and printed earlier. Part VI. "The Three Jewels" was published thrice, but the main book remained in the files. The auspicious occasion of the 25 hundredth Nirvan Jayanti of Bhagwan Mahabir gave the inspiration that this book should be completed and published as soon as possible.

This book mainly contains the gist of the teachings of the Great Omniscient Tirthankaras—"Man has to know his Soul—his Own Self and thus to attain Eternal Bliss". Soul has the inherent quality of Consciousness and natural ability to rise up and to free itself from the contamination of Pudgala—the nonconscious matter. Man or any living being is a joint manifestation of Conscious Soul and nonconscious Pudgala (matter) the body. The Sole Aim of human birth is to free the Soul from the contamination of Pudgala-matter and to attain the Absolute Purity—Absolute Knowledge—which is the nature of Soul. This Purity itself leads to Eternal Bliss, which means complete freedom from pain, suffering, anxiety, and pangs of birth, death and rebirth etc. At this pure stage there is Bliss and Bliss only.

Man has been very badly misled by thousands of religions with different philosophies. To find the real truth—all preconceptions must be shed off first. A rational approach, basing on wisdom purely, without any faith in myths, mythology and unbelievable wonders or fancies, should be adopted. Philosophers of the world never got rid of their preconceptions and prejudices and so remained away from TRUTH.

The whole world is one unit or an Entity Any society can rise only when the world-society rises. Material prosperity is necessary to some extent, so as, to make the man free from wants. But it is not all. Worldly prosperity also brings moral degradation. Real prosperity, permanent peace, and perpetual happiness can be achieved by any man or any society by following the path of "Noninjury to any one". This holds good for nations and countries too. Unless and untill the prosperous nations do not, really, earnestly and sincerely, strive for the upliftment of all backward people and all who suffer in poverty and want, permanent peace and real happiness cannot come to them or cannot descend on this earth. Demoralisation will continue to increase which will bring catastrophe finally. The world must be saved from this final catastrophe or doom.

This book gives only a very brief indication of how birth, death and rebirth take place, and how a man acquires a certain nature, and how bad nature can be changed to good nature or bad can be changed to good. It should not be treated as a treatise; but, in relation to the vastness of the subject, a very small article—giving certain indications only for reorientation of method of thinking of mankind and learned philosophers, scientists and thinkers. This reorientation is most essential for removing the ills of this world of ours.

Man can rise to real greatness and real prosperity only by following the path of "The Three Jewels" (as given in the Part VI). Man has lost his Soul, in general; he must find it by following Right path, Right means and Right methods. A small indication, of which, is given in this book.

Instead of giving stress on good English stress has been given on the subject matter, correct thought, inspiration and right information. A most simple type of language has been used, so that even, an average person can understand it easily. Intricate technical terms have been avoided as far as possible; or where any such term has been used it has been explained.

It is hoped that the reader will not mind deficiencies and will go through the book from beginning to

the end—to grasp the full significance of what has been propounded herein. A repeated study will, surely, give more and more pleasure and enlightenment.

There are some necessary repetitions, specially where Soul and consciousness are mentioned. But with each repetition some new idea is also indicated. With other topics, also, there are some repetitions—but this has been adopted with definite purpose of making the point, in discussion, clearer and strongly impressed on the Reader

“The Three Jewels” was very much appreciated by foreign learned thinkers. I hope the full book will also receive the same appreciation and attention of the learned men. If this book is able to reorient the method of thinking of, even, a small number of thinkers and world-citizen I shall feel that the labour, time and money spent on this small book has been fully justified and rewarded.

Please read the Book from beginning to the end, once, twice or more, the more it is read the more it will give enlightenment and true & correct knowledge.

Dr. Jyoti Prasadji Jain was very kind to go through the Mss. of this book and to write its Foreword. I am very much thankful to him.

He is ocean of learning (विद्यावारिधि). A foreword and praise from such an erudite scholar means something high indeed. I hope the book will be appreciated by all intelligent readers.

For writing the Preface of this book I am also very thankful to Dr. G. C. Chowdhary, Director of Research Institute of Prakrit, Jainology and Ahinsa of Vaishali. He was a great scholar of Jain literature and philosophy. He is no more in this world. May his soul rest in peace. In his preface for this book he has praised the theme and recommends it for serious study for Right Knowledge.

Note--In the book, at some places, notes have been given against some wrong practices—which only express my own belief and not any opinion—they should be taken as such and not other wise.

I express my apology for not giving the Index. Also there are some spelling mistakes which the reader is requested to correct duely.

Authour

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Note:—Every line of the book is important, Therefore reader is requested to read and study every line of the book, seriously.

Part I

Some Fundamental Principles

SOUL AND MATTER

This universe and everything contained in it are eternal, self existant and real.

Every Soul possesses limitless powers. It is God (Param-Atma) itself in its purest state.

Contaminated and enveloped with matter all round, the Atma (Soul) itself accumulates more and more matter in some particular form, shape or setting, because of perpetual vibrations due to its contact with the material body and imparted to it by the surrounding matter, too, and so it acquires different shapes, sizes, forms and bodies by means of births, rebirths and growth. Whatever is seen and percieved in this universe is the manifestation of Soul and matter. Matter is lifeless and has no feeling or consciousness-it does not do anything itself. Therefore Atma-the

mighty Self-Conscious Soul, itself is the prime cause of all creations.

Nothing can be created from nothing, nor anything existing can be destroyed altogether. Only forms do change. Change is perpetual and eternal. Everything changes with time. Nothing can be destroyed to nothingness.

All embodied beings are all conscious Souls encased and enveloped in material bodies of various shapes, sizes and forms of limited capacities, which limit the limitless powers of the Atma (Soul).

Matter, being unconscious, pollutes, destroys, diminishes the "all conscious" quality of the "Self" - "Soul" or "Atman".

Every living being possesses the natural inherent ability in itself (the Soul) to free itself from matter, and attain by itself the Supreme Self Conscious nature of its own. It can become God (Param-Atma). The Highest Being-the Pure Soul.

Atman itself attains Godhood in its pure state-pure conscious state, after full liberation

from material attachments. Unless and untill, any Atma attains full consciousness and Absolute Knowledge and then attains liberation from Pudgala or the material body of any kind, it remains an ordinary worldly being; it is not at all God, being impure i.e. attached with matter. Ofcourse, it has the inherent capacity and ability to become free from matter and to become God (Param-Atma) through the practice of Systematic Knowledge, Faith (Belief) and Action

There are two aspects of analysis and examining anything, subject or questions; the one is the "Real" or "Realistic" point of view which reveals the real, true, elementary or fundamental nature, characteristics, qualities and attributes of any substance or being

The other is the "Practical", "obvious" or "worldly" point of view—which distinguishes any substance as it is seen or perceived—with all its practical manifestations singly or in combination with others:

Though there are vast differences between these two views yet they are both essential, jointly and separately, for full

conception, realisation and knowledge of any thing existant or found in this world.

Every Atman or Soul is a separate entity. There is an infinite and an inexhaustible number of these Souls existant in the universe.

PUDGALA:—Matter, in its most elementary and final analysis, consists of the smallest indivisible Particles called “Pudgala” (पुद्गल) and in the modern scientific terminology “ions”, “electrons”, “protons” “neutrons” etc. They have the inherent quality to form combinations and compounds, producing infinite and innumerable kinds of substances, with distinctly different properties, characteristics, qualities and nature etc.

There is an infinite and an inexhaustible number of these “Pudgalas” (the smallest indivisible particles of matter.) This smallest final particle the “Pudgala” is indivisible and imperceptible to our senses except when in combined wordly forms and shapes as exhibited as solids, liquids or gasses, rays and waves etc.

The modern science has devided the material existence of matter particles in

three main catagories. The first being or constituting the "ions" or "electrons" etc. Which are known or have been defined as the "Pudgala" (पुद्गल) in the Jain Philosophy. These pudgala particles are the final, indivisible, invisible and finest elementary particles of matter. Each particle has a separate distinctive and entirely independent existance of its own—yet unseen by physical eye, unless they combine together to form visible masses of substances.

These Pudgala particles are the sole cause and source of all kinds and forms of energies and active or vital forces. Any force or energy, which is said to be dynamic, active or doing something or which is felt or percieved, is the sole manifestation of the Pudgala particles constituted, formed or set-up in a particular way and having motion in a definite direction by virtue of its own constitution, nature or as may be influenced by such other forces and energies, similarly or otherwise, functioning all around, as a result of vast multitudes of these pudgala-formations or particles (or in short "Pudgalas") congregating and acting in any shape, form or direction etc. Sun's rays, heat, light,

electricity, wind etc. All different forms of energies are nothing but simple or complex manifestations of these “Pudgalas” and their formations.

The second in the series are the “Atoms”. These “Atoms” are constituted by a combination of a number of ions or the electrons, Protons etc. in a particular set up, so as to have and possess separate and distinctive existence with specified fundamental characteristics, nature and quality for any particular and specific internal structure formation, set up and arrangement.

Thirdly:- atoms combine to form the “Molecule” which exhibit all the qualities of any substance without being further subdivided in its constituent atoms. As a matter of fact we are mainly concerned with these Molecules which are called “Vargana” (वर्गणा) in the Jain Philosophy. Existence of ions, electrons and protons has also been demonstrated, proved and accepted, by the modern scientists, through their manifestations in electricity, cosmic and other rays and in various other ways. Their definition, conception and exposition, as given by the modern scientists verywell confirm and

coincide with the theories as enunciated in the Jain Scriptures. Of course their influence and the binding effects on Atman, Soul or Self, as the "Karmic Pudgala" as explained and detailed in the Karma Philosophy of Jain faith, yet remain to be proved; demonstrated and accepted by our present day scientists. This may become possible only after the knowledge, of their intricate scientific applications and attachments to animate objects and their reaction on life, become more clearly and widely understood and conceived.

But it is the duty of our scientists to examine and grasp if found to be right, the most systematically detailed theory of the Karmic attributes of these material particles called Pudgalas. This knowledge will go to solve, many very complex and intricate problems of life, birth, rebirth, habits, body, environments etc., which as yet remain scientifically unsolved or indistinct or not fully explained or grasped.

SOUL :- Soul is pure consciousness and has no material form. All souls are distinct and separate from one another and have

been so since eternity and will remain so to infinity and eternity.

In their purest state Souls are all knowing distinct entities and can not be polluted or contaminated by matter or material particles--Pudgalas.

As every soul is formless, many souls can occupy the same space or overlap without combining or becoming one with one another. By their very nature or attribute they remain separate entities and do not combine mutually like the "Pudgala"-- (the material particles) as said above.

All Atmas (Souls) and Pudgalas have been coexistent since eternity. One, many or an infinite number of souls can occupy the same space which may also be occupied by an infinite number of Pudgalas, separately or in combination, as the case may be, at the same time.

Neither new souls are created nor the existing ones can be destroyed.

Similarly new matter or Pudgala can not be created, nor the existing matter can ever be destroyed. They are eternal, only their formations' Combinations, shapes and sizes are changeable and do change but their

original and fundamental quality, nature and attributes remain the same all the time, inherent within each Pudgala particle and their combinations respectively.

It has been said and demonstrated by the modern Scientists that the electrons, which constitute the particle of an atom or a molecule of any element or substance, perpetually vibrate, revolve or rotate inside the particular structure of the atom or the molecule just in the same way as is found in our solar or planetary system. All electrons (one type of Pudgala particles) are similar in every respect. The differentiations in the qualities and nature of all substances are only due to the differences in the internal structure of the different atoms and molecules of any substance itself. If this internal structure can be changed by any means, in any substance, then that particular substance can also get changed into another substance.

Thus, all things are created with the structural and external changes while the initial and primary Pudgala particles, constituting the body or thing, remain the same-

unchanged and quite distinct all the time. Viewed or considered from the "Ideal" or "Realistic" point of view, all these Pudgala particles remain separate and quite distinct always inside the atom or any Pudgala combination, formation or body.

But viewed or considered from the worldly, visible or practical point of view they get closer together or attach or combine with one another forming the atoms and molecules of all the substances or Compounds which finally become visible in the shape and form of solids, liquids and gasses or different bodies etc.

This inherent quality or nature or attachment of the Pudgalas to form compounds and compounded substances of innumerable shape, size, quality, kind, composition and effects etc. is the main basic cause of all that is seen, felt or perceived in this world or in the universe at large. These may be "lifeless" or "with life".

Life is a manifestation of Soul & Pudgala matter jointly combined together.

Every thing, in which life is present, is constituted by Soul and Matter together. Man, too, is constituted by Soul and Pudgala (the matter) together, as all other animate beings are. Primarily and essentially man is constituted and composed of two fundamental basic elements or essences called "Dravyas" or "Tatvas" in the Jain Philosophy. The one is the Atma-the Soul, the life, the Consciousness. The other is the Pudgala-the matter, the lifeless, the unconsciousness. The first one—the Soul, can not be seen or perceived by senses, has no material shape or body of its own except as it may exist in such shapes and forms as constituted in the shape and form of this obvious material body of all living beings.

The other one-the Pudgala-has form and shape and is visible or perceptible by senses or scientific instruments. In some forms and constitutions this too, is transparent like the atmosphere or invisible like electricity. The existence of the first-the Soul, is only established or conceived through its manifestations of life and consciousness in all beings and it can be ascertained only through rational thinking or philosophical analysis,

and can be actually felt, perceived or seen in self contemplation through deep meditation as directed in religious scriptures.

The other is perceived, seen or remain unseen by naked eyes or senses but distinctively found and established through their physical manifestations everywhere and at all times.

It is through this embodiment of Soul in the material body that its existance and manifestations become apparent and all changes and creations take place and continue with dynamic reality.

Except in its purest liberated state Soul is never without any material body or contaminated with Pudgala.

A pertinent, very important and most fundamental question is—how this material and non-conscious Pudgala affects or attaches itself to the formless and all conscious soul? This question has baffled many learned philosophers and in their vain attempt to find out a rational solution they have strayed away and have formulated many diverse, fanciful and fantastic doctrines, theories and themes about Soul, Life, God, Nature etc.

Now we will come here directly to see how the exponents of this rational, scientific and wisdomful faith of the Great Jinas have dealt it all in their special, novel, simple and straight forward and systematic way or manner. As Souls and Pudgalas (matter) are found coexistent everywhere intermingled, intermixed and over-lapping in space-occupied by them they have vibrated and revibrated and acted and reacted on each other, influenced and reinfluenced each other in such a way that all souls are found only in the impure state contaminated, polluted, mixed and covered up by and with Pudgalas.

These Pudgala particles and their formations fill up the space occupied by any particular Soul. They (the Pudgalas) are constantly vibrating and they have strong tendency for mutual attachment. Their presence and vibrations cause vibrations in the spheres of the soul too. These vibrations and sympathetic or counter vibrations have been acting and reacting in such a way that the particles of matter, present or coexistent in the whole space occupied by a particular Soul, constitute themselves into a particular formation of compact mass and shape and

space, occupied by this distinctive figure of material body and the soul, become one and the same. This phenomena, change, action or reaction or taking of shapes can not be seen, felt or distinguished or perceived by senses in the same way as the actual functioning of electrons can not be seen by naked eyes. But because the great scientists have proved, enunciated and laid down through rational analysis of all the manifestations of electricity in such a way that we have to accept the same as fundamental truths. Similarly the most intricate question also requires a clear, realistic and rational analysis of all the manifestations of an embodied being with a right grasp of the characteristics and qualities of conscious Soul and material Pudgala. The Great Jinas, who developed and acquired infinite and Absolute Knowledge with Omniscience, could distinguish all this and laid down the same for the benefit, knowledge and easy grasp of people of understanding but not possessing the same Absolute Knowledge which is necessary to know, clearly with a clear and doubtless vision, all these phenomena, functions and manifestations of Soul and Pudgala. But if there be a will-unbiased,

unpolluted and without wrong prenotions one can grasp the idea by proceeding on the same rational line, wise thinking and systematic analysis, and he is sure to catch the right conception of this phenomena of attachment of matter with soul into one and the same body, shape and form as explained above. This phenomena or process of configuration has been going on since eternity with a continual change or perpetual taking in of some new Pudgala-particles coming in close contact with the existing configuration and rejecting or shedding away the liberated particles due to a continuous change caused by action and reaction and due to influences of the surrounding bodies and constant vibrations of the said configuration and its constituents the Pudgala and the matter-infested-Soul.

Soul is "non-matter" and any material or worldly example do not quite coincide or fit in or suit to make the conception quite clear. Nevertheless we shall take one such example to get a clearer view of the nature of these happenings taking place. Take a tumbler full of water; drop in it some such powder which when placed in water swells

and may occupy the whole tumblerful. Then it becomes something like a solid mass and so created is known and called by the name of that powder or the medicine and if it is carried away to some other place, the water contained and absorbed in that powder also goes along with unknown and undistinguished. If properly understood this may give an idea of how this action and interaction of matter and Soul become effective in creating all what we see.

Thus we find that allconscious pure Soul is thus contaminated and polluted by strong attachment of matter, which has been keeping the Soul in perpetual bondage and makes its powers limited, knowledge obscured and movements controlled by its (Pudgala's) own vibrations and displacements due to interaction of many forces affecting it from all around in this world or universe.

This is a worldly or a mundane Soul and because it is conscious or possesses consciousness it feels, or is conscious to all kinds of experiences and feelings during these various kinds of displacements, vibrations transmigrations or all other changes caused

by its connection or contamination with the matter (this body). The feelings of sorrow or pain or joy etc. are due to it.

Even in a tip of human hair there are countless Pudgalas—then what to say of a mountain or the whole world. The idea becomes so vast and staggering that it goes beyond the capacity of human conception ordinarily. In mathematical term it can be said that it is “infinity to the power of infinity” (∞^∞) which means that even if infinite number of Pudgalas are taken out infinite times, the remainder will not at all be affected and will remain, practically the same i.e. infinity; such as if a ton or even if thousands of tons of stone chips are taken out from the Himalayas, it does not make any difference relative to the vastness of the total weight and mass of the whole mountain. Further, even if the Himalayan range itself is taken out and away from the surface of the earth, practically saying, it will be thought so negligible and insignificant when considering the vast expanse, weight and mass of the whole earth that it can not make any difference and may not be taken

into account. If even a whole sea is taken out from the Pacific ocean, the water level will still remain the same and this deficiency may not be felt or perceived at all.

Even if this earth of ours or many such earths had not existed, or get disintegrated or changed to something else, it will not at all make any difference in the vastness of the universe.

So the staggering vastness or the numerical countlessness of Pudgala-particles is difficult to grasp for a human being with limited powers of conception and knowledge.

Similar is the case with the immensity, vastness and countlessness of Souls too. They also can be termed as being of the order of "infinity to the power of infinity" (∞^∞), which means that if infinite number of souls are taken out ceaselessly for an infinite number of times over an endless period i.e. since eternity to eternity or infinity, even then the balance remaining will be the same infinity for all practical and comparative considerations.

This is the state of affairs which the

ordinary man, when he does not understand or could not grasp this limitless immensity, fails to appreciate the very idea and criticises the whole conception as vehemently as he can.

Soul and matter are eternal and self existant and being indestructible will remain for ever; ofcourse eternal and perpetual changes continue and will go on taking place endlessly. This prepetual change is the main cause of all changes and creations of all kinds, varieties, shapes, sizes, nature, bodies and forms etc. etc.

This change or creation, too, is most systematic, orderly, incessant and never haphazard or arbitrary; also that it can not be affected, changed or made otherwise by any external agency, power or will how so ever strong and potent the same may be.

Inspite of all attachments of all the Atman with the Pudgala, when viewed from the "Pure" or "Idealistic" point of view, it remains the same Pure Soul in all its essence and with all its attributes of consciousness all the time, without atall being affected or not atall losing any of its natural, intrinsic, inherent and fundamental qualities at any

time. Always it remains the same Pure or Perfect Consciousness and Knowledge unlimited by space and time but limited only by the obscuring and contaminating Pudgalas whose presence in the spheres of soul (spaces occupied by the expanse of soul) affects and limits the absolute vision or knowledge of the soul by colouring, polluting, obscuring and distorting the images of all objects as received by this worldly soul encased in the material body. Though Soul's powers of perception remain the same always, except its modifications and manifestations, which only get blurred due to and through the presence of Pudgala body or particles which in their combined and constituted form give this bodyless and formless soul some definite shape and form and limit it in some definite expanse of space called "Pradesha" in Jain Philosophy.

The space occupied by any Pudgala (the smallest invisible, indivisible final particle of matter-(say an electron) is called the "Pudgala Pradesha" and the space occupied by any embodied or liberated Soul is called the "Atman Pradesha".

The single Pudgala Pradesha, remaining the same always in expanse, does neither contract nor expand and has been defined as the unit of space in Jain scriptures.

The Atman Pradesha contracts and expands with the contraction and expansion of the material body in which it is entangled and encased. When an old body comes to an end by the worldly death and a new body (in any form or shape) is taken on again by worldly birth or rebirth, the shape, size and form of the soul also transforms to the same expanse. In the body of the elementary embryo the soul remains equal to the size of that very small body and develops to bigger size along with the development of the embryo to childhood at the time of birth. In the body of a child the soul is of the size of the body of the child and when the child grows up to boyhood, youth and manhood the soul also develops to the same expanse as the respective bodies. In the body of a minute microbe, a worm, a bird, a beast or any living being whether belonging to the vegetable kingdom of non-moving type and all other of the moving type, it is fully and wholly contained in the respective bodies,

bigger and smaller, enveloping or containing it, as the case may be.

The Pradesh (space) occupied by one single Pudgala unit has been accepted and taken as the primary unit of space for all purposes of calculation and representation of space and for all descriptive or explanatory purposes in Jain Philosophy.

Also the time taken by one Pudgala particle to cross one Pudgala-Pradesha has been reckoned or defined as the unity of the time or “unit time” in Jain Philosophy—this is called the “Kalanu” (कालानु) i.e. the smallest unit of time for measurement of time. This unit of time has still to be accepted and adopted by the modern scientists. This is the time taken by one “electron” or Pudgala particle to cross over the space occupied by it.

Any substance which occupies space more than one Pudgala-pradesha is said to have body- “Kaya” in Jain Philosophy.

Atman or Soul can occupy at any time the smallest space in the smallest body of the lowest microbe or any larger being occupying infinite number of Pudgala Pradesh

or it may even expand to fill up the whole of the worldly universe (called "Locakash" in Jain Philosophy). Therefore it is said to have "body" or "Kaya". Similarly we find that Pudgala itself can combine and form big bodies even such as the big earth, so it is also called to have a body or Kaya.

In the same way except the "time-unit" the "Kalanu" all other of these primary or elementary fundamental "Dravyas" or substances known as (i) "Akasha"-the space (ii) the Dharmadravya (the Ether) and (iii) the Adharmadravya (the counter Ether) have also "Kaya" or body. I think this counter ether is nothing but the "counter ether" property of attraction of all planetary bodies and things and their influence on each other, popularly known as "the force of Gravitation".

"Akasha" is the unlimited or endless expanse of space of which our own constellation forms only a limited part. Our own globe, on which we live, is only one of the many planets forming this great constellation, in the same way as the electrons are inside an atom. This atom gives a true representation of our own constellation and this constellation

itself may be representing a great constellation something many times bigger and vaster-yet unknown to the present day world. Modern scientists have begun to conceive or propound some such idea of an endless universe.

So from this, one can conceive the mighty unlimited expanse and endless vastness of this universe and comparatively the most foolish vanity of man's own insignificant being, except for the purpose of making himself or attaining the greatest and the highest—The Supreme Pure Self, to enjoy Eternal and unfettered bliss of Nirvana or Godhood i.e. to become Param-Atma himself.

The Dharma Dravya of the Jain philosophy is something similar to the Ether of the modern science. It is one single formless substance which fills this limitless space "Akasha" to a limited expanse. This space or portion or the limitless space which is limited by the presence of the Dharma Dravya makes a definite demarcation between the space within this boundry and the rest of the Akasha beyond this boundry—which is without this Dharma Dravya.

Similarly the Adharma Dravya also occupies the same expanse as that of the Dharma Dravya.

This space within this boundry is called the "Lokakash" and beyond it is the "Alokakash".

The presence of this Dharma Dravya acts only as a medium for any movement of Soul, embodied soul, a Pudgala—the matter or a material body of any kind, shape, size, form or description etc. Without this substance nothing could move nor could get or acquire any movement of any kind in any direction or any speed of any magnitude whatsoever.

Conversely, the presence of Adharma-dravya helps in making any thing or body to stay, or to remain stationary or to be able to acquire static state. Without this substance nothing could be able to stop or to acquire a static state once it has acquired motion; and in that case this moving body, man or being, mass or substance would remain in movement infinitely without any force being able to stop this movement.

The presence of any kind of force can only be possible & effective in the presence of these two substances—either for receiving or giving motion to anything; or to stop and to bring static condition to anything which is moving or is in motion, and vice-versa. They are formless and colourless.

The conception of these two substances becomes a bit difficult at the initial stage of reasoning and philosophy, but can become very clearly evident on better grasp of the subject, developed thinking on a rational system and in an advanced stage. During the time, when one is not able to grasp the significance and conceive the existences or manifestations of these two substances, he should not reject them outright as non-existent or impossible, but should wait till a later stage and period when he himself may be able to evolve their purpose, necessity, and need of existence.

Now again we come to Atman or Soul. Atman, though contaminated, attached or surrounded and infested or polluted or bound by Pudgala or Pudgala body, remains quite Pure and always with all its pure attributes all the time, when viewed from the "Pure" or "Realistic" or "Ideal" point of view.

Also the smallest Pudgala particle remains totally pure and independent inside the structure of an atom or a molecule or any substance.

Atman, as we find, are of two kinds—one Pure and the other with (matter or) Pudgala as embodied being, like man, beast, bird, worms etc.

Pudgala formations, as found or seen in this world, are also of two kinds—one forming the organic bodies of all livings (i. e. with soul) in the form of flesh, blood, bone etc; and the other—the lifeless inorganic material substances such as earth, stone, iron, wood, glass or solids, liquids, gasses, rays and waves etc.

The above distinction or division is made from the “worldly”, “obvious” or “practical” point of view.

The Pudgala gets converted from one substance to another by chemical action and reaction in lifeless inorganic matters and substances in the same way as it gets converted into blood, bone, flesh, fat and milk etc. in contact with living bodies by internal action; and also it exhibits itself in the form of grains, fruits, vegetables etc. through the contact of earth and water etc.

All the time Pudgala particles are the same except the change in their combination, mixtures and internal structure as atoms or molecules of any substance or substances.

Similarly Atman remains Pure in whatever body or form or shape or size it may acquire through the contact of this Pudgala or material body.

Ofcourse Pudgala is non-conscious and consciousness is given or imparted to the Pudgala body only by the presence of Soul or Atman within the Pudgala body by birth and rebirth.

The Pudgala particles which get permanently attached to the Atman are called "Karma Pudgalas," "Karma Vargana" or "Karmas" in Jain Philosophy. For distinction, we see that with the conscious "Atman" or "Soul" this Pudgala or material body attains or exhibits life and consciousness and becomes animate while the inanimates, seen found or felt in the form of ordinary solids, liquids or gasses etc; are lifeless and exhibit quite different characteristics and attributes.

Conscious activity in any body or living being is due to the presence of Soul within it; otherwise without Soul there would have been neither life nor conscious activity nor any other manifestation of life and consciousness or feeling.

Nothing is static. Everything is vibrating, active and changing and even the Pudgala particles constantly and ceaselessly vibrate, rotate or revolve and have other movements like our earth or other planets.

If this activity or vibration is stopped somehow, and if at all possible, then nothing will remain in its shape or place. Everything will become confusion and all systems and forms and things will disintegrate. But this ceasation is not possible as it is eternal and will continue for ever with the eternal vibrations and other movements of all bodies.

The conscious activity of Soul or Atman is quite distinct and different from the nonconscious activities of Pudgala or matter.

If something passes or something happens near a stone pillar or electric-power

steel pole or before a mirror, they will not feel or know anything about the same, except the non-life material vibrations which may be caused inside material body of the pole etc. due to such movements and happenings. Nothing will be consciously felt or perceived by the pole etc. as they are nonconscious or lifeless, i. e. without Soul.

While a reflection created in a mirror does not beget or produce any knowledge, feeling or conception in it, reflections created in the eyes of any living being produce instantaneous feelings, conceptions and other conscious knowledge and reactions. This clearly proves that the living being has consciousness, while the pole or the mirror has none. Thousands of examples can be cited of similar types to prove and show the presence or manifestations of consciousness and its difference from nonconsciousness. This knowing or feeling or conscious conception is the attribute of Soul, the Atman or the Self. This consciousness, solely, is the root cause of any feeling of joy, sorrow, fear, pain, anger, hatred, love etc. etc. In a dead or lifeless body all the faculties of

all the senses such as eyes, ears, touch of skins etc. become extinct or vanish. These senses function only up to the time life remains in the body. This life is consciousness. Absence of consciousness is absence of Soul, absence of life. Even after death the material body remains but because consciousness is no longer there, it is called lifeless and without any perception or feeling because Soul is no longer in it.

Suppose there is a steam Engine with all its paraphernalia complete in working order but if steam does not pass through it it remains inactive; and as soon as the steam comes in it, duely, everything becomes active. Similarly an electric appliance is lifeless or inactive without the electricity and becomes operative and moving only as soon as, the electric energy is allowed to pass in it duely. While the steam in the steam engine or Electricity in the Electrical appliance continues to pass through it, it works on; as soon as the steam or the electricity is cut off the machines stop functioning. In a similar way the idea of Soul can be conceived as the sole cause of consciousness & activity or life in the body of a living being.

Soul is conscious while the steam and electricity in the Engine etc. are nonconscious and so the examples, though similar in practice, do not coincide and should be taken as an indicator only and not absolute, perfect or exact.

Formation of the material body, containing the Soul, can be viewed in the same way as the steam Engine or the electric appliance. They have different and definite shape and with each definite shape and form the functions and modes of working differ, so is the case with different shapes, forms, and sizes of the bodies of the living beings of all types.

The steam or the electricity are the same or similar in every machine but the functions differ widely in accordance with the construction, make, design, etc. of the machine. We find thousands of various and divergent manifestations of electricity through various types and shapes and kinds of appliances but all the same the potent motive power, present in all these diverse and different machines, is the same electrical energy every where and at all times.

Similarly it can be seen, conceived or believed that though we find all kinds of different shapes, sizes, forms etc. of different embodied beings yet the omnipresent Atman is the same or similar in each and every respective case whether it is ant, a fish, a goat, a snake, a bird, an elephant, a whale, a monkey, a worm, a male or a female or a man or any other form of animate or living organism. Atman in any living being is one, separate and independent.

The Atman in all these bodies are of the same quality and similar in every respect of knowledge and possessing all the attributes and potentialities in full all the time inherent in itself-nothing less nothing more-except as may be limited by the nature and capacity of these different forms and bodies in each case respectively.

Life or consciousness is "Soul" and non-life or non-consciousness is "non-Soul". Wherever there is consciousness the Soul, the Atman or the Self must be there with all its primary, fundamental and original qualities, magnificence, splendour, attributes and

faculties; ofcourse limits to its unlimited capacities are put on only by the presence of material or Pudgala body. Otherwise, except for this, it is always Supreme and all-blissful.

All kinds of illusions as well as feelings are also the cause of the material presence of Pudgala which does not make it possible for any embodied being to acquire the full absolute knowledge, powers of perception, happiness and bliss.

Delusion is created by the presence of Pudgala which obscures the qualities of omniscience, omnipotence, absolute knowledge etc. of the-Soul which would have fully exhibited in its pure state.

Atman is always all knowing and pure consciousness. Its pure qualities never leave it nor they get reduced in any way even while it is bound and polluted by the presence or attachment of the Pudgala and because of which its pure and absolute supreme qualities and capacities are limited or obscured, dulled, marred, deluded, purverted,

supressed or not allowed to function fully and freely. Never the less all the attributes of Atman are present with it all the time. Just as in any electrical machine, instruments or appliance the work; capacities and range of manifestations differ due to differences in design, size, shape, details of construction and make etc; in the same way in different bodies Atman becomes limited in action, power, capacity, doing, perception etc. The electric energy remains the same or similar and so the Atman too.

Now again take the example of the Mirror. Any reflection cast inside the mirror is the same but if the surface of the mirror is not clear, the vision will not be clear. If a cloth is placed before the object then even when the image of the object is always—present inside the mirror it is hidden behind the image or refraction of the cloth, but as soon as a hole is made in the cloth the image of the other object becomes visible or if the cloth is removed then also the image becomes visible. So is the case also with the pure knowledge of Soul being obscured, shaded or covered due to presence of the Pudgala body or contamination.

Now take an example of water. Reflections are also visible in water. If the water is pure, clear and undisturbed the image or reflection of anything will be clearly visible. But if there is dust, and dirt inside the water, the vision or image will be dulled. If the water is shaky, or turbulent, or disturbed the image or images formed will not be proper or perfect but will be indistinct, hazy, disturbed, topsy turvy, distorted or unrecognisable altogether. The water remains the same, object and image also the same and the actual image formed inside the water, too, is perfect all the time; yet due to presence of dust, dirt or earth particles or any other thing inside the water and if it is tranquil or when it is disturbed, make all the difference in the vision of the image becoming clearly visible or otherwise. Similar is the case with the vision, conception, consciousness or knowledge of the Soul. The obvious or worldly imperfection is only due to and is created by the Pudgala or presence of matter or material body inside the "Pradeshas" of the Soul.

If there is light we can see anything. Nothing can be seen if there is no light. If

the light is coloured objects also look coloured in various ways. Similar is the case with the soul and its worldly existence with the material body. The pure knowledge of Soul is tainted by the presence of Pudgala giving colours and shades of all kinds. But if there had been no Soul, the Pudgala alone could not have seen or felt any such thing. The vision of Atman—the omniscience, is always pure; the delusion, the perversity, diversion, reflection and colouring, shade, or complete or partial black out is only caused by Pudgala. But all the time perception is only possible and is the attribute of the Soul. Without the Soul there could be no perception whether it be pure or perverted or otherwise. It happens just in the same way as light—if the light is pure, bright, natural and clear, things will look in their original shapes, sizes and shades and if the light is coloured the vision will also get coloured but all the same if there is no light nothing will be visible—neither pure nor coloured. So consciousness is the Sole faculty of Atman without which there could be no perception whatsoever. Whatever perception be present, anywhere or in any body, is all due to Atman whether that

perception or knowledge is right, true, pure or otherwise wrong, hazy, perverted, obscured, partial, topsyturvy etc. etc. All defects in its pure perception is due to Pudgala. But even the defective perception would not have been possible without the presence of Atman.

Atman is consciousness and consciousness is Atman; or Atman is knowledge and knowledge is Atman. The presence and existence of Atman is only proved or manifested through consciousness or knowledge or conception or feeling.

The existence of Atman is proved or grasped or conceived through its conscious manifestations in all living beings. Atman can not be seen, felt or perceived by senses. Atman can only be seen, perceived or felt by Atman itself. For all worldly beings, Mind is only a help to achieve this stage or this state through constant endeavour by means of deep meditation and silent concentration of mind itself centered in the attributes of the pure Soul inside one's own self.

Mental concentration is real Yoga

or Tapasya and the only way or means to realise God, Atman or one's Ownself. The more the mind becomes concentrated the more one becomes nearer to God or Self-realisation. This concentration of mind may be achieved primarily through any medium of any kind, and the longer the concentration remains, the more effective it will be. For attaining this mental concentration all kinds and methods of Yoga have been advocated by various spiritual teachers of the world.

Once a complete concentration is achieved or established or gained through any medium, it can be switched on to God or Atma or Self realisation at any moment with proper turn of mind through any other means or spiritual teaching or so. And it is because of this that Bhakti or love of some deity has been strongly recommended in all Indian philosophies. At least by such mental concentration all the mental faculties and powers of man always improve, expand and develop. If the medium of concentration or the object of contemplation is pure from the very outset the result is purity; otherwise it may be anything inbetween according to the mental object and the depth of concentration.

Concentration in the pure Soul or Self is the best medium for the best results.

Even a worldly man, engaged in every day life of bread earning, can achieve this to an appreciable height through constant practice, disciplined conduct, self—restrained—living and concentration in the Self.

Even a grain of mental concentration is better than none at all. This practice itself gathers momentum and develops slowly as time advances. But generally a clear conception and the right selection of the mental object has been most lacking due to diverse teachings and religious conception of different school of thinkers opposing each other. A direct approach to the right real faculties of the Pure Atman, as prescribed and contemplated or laid down in the Jain Philosophy, makes the final Realisation and perception simpler, easier and quicker.

Sometimes it becomes difficult to conceive how the same Atman can be contained in two different bodies of different sizes, for an example an elephant or an ant or still smaller a micro-organism.

Here, an example will be given to illustrate this Phenomena or the practical functioning of this faculty of Atman. Such material examples of non-conscious lifeless Pudgala only give a pointer or a rough idea and can not be exact to illustrate the absolute qualities of non-material conscious Self. Of course through a clear understanding of these examples even one can catch, grasp or conceive the exact nature, properties, qualities and manifestations of pure Atman, which is not otherwise possible for any worldly being at the initial stages.

Take the example of the reflection, created or image formed inside a mirror or a mass of water or any such clear article. The image is the same always whether it is reflected in a smaller mirror or a big or a very big one. Similar is the case with any mass of water-whether it is a vast ocean or a small cup full of water. If a mirror is broken it is found that each piece contains a reflection and a complete image in itself. If the glass of the mirror is crushed to small particles and if there is any instrument to

magnify any particle, it will be found out that the image of the object has been formed in this particle too. But the particle like a grain of sand is a very small thing and any image formed in it can not be visible by naked eyes but if a suitable magnifier is used, the image will be visible with the same clearness as in a big glass. Similarly if we see a drop of water with the magnifying apparatus we can find distinctive and full image formed in the same, too.

On a clear night the whole firmament, with stars etc; is clearly visible in a lake, so in a cup of water and so also in a drop of water and in the retina of the eye. The image in the drop of water can not be visible except with the help of a magnifying appliance. Thousands of such other examples can be cited for making the conception more clear.

From the above we find that if an image of the whole firmament (sky) or even the universe can be contained or reflected in a lake as well as a drop of water, in the same way it should not be difficult to conceive that formless and matterless Atman can be

contained in the the body of an elephant or an ant equally well.

People who are unable to arrive at this conception due to either lack of true knowledge or inadequate expansion of vision, prejudice, or perversity, and people who are incapable to examine intelligently this theory or to grasp its conception and significance are apt to criticise the same vehemently. But it can become quite clear, if thought in an unbiased-rational way, that when images formed only through the medium of matter can be contained fully without any defect in a drop or particle as well as a big mirror without any difference in details why not the same Atman can be embodied in a microbe as well as the Mahamatsya (the biggest whale).

If this thing can be possible, and it, most certainly, is possible, as seen in every day worldly existence, as in the case of lake or a drop of water, then it does not require further proof or explanation that the same Soul or Atman can be contained in a large body or in a body of microscopic proportions, in the same way.

The Soul of man or any other being is contained fully in the small body of seed or embryo, which develops, grows, and expands later on, to its full size, while all the time, through all the varying changes, the Soul, contained inside; is the same.

Also one particular size can not be set or fixed for the Soul-as then it will not be possible for the same to be contained in the small or smallest beings such as the embryo and microbes containing-life. It has been proved by scientists that there are such living cells and micro organisms which are very very small and can not be seen by eyes and yet they possess life-they live and die.

We find that man is more intelligent than beasts in general. But in worms, beasts and men it is also found that some are more intelligent and active than others. If music is played before a stone pillar or an iron pole there will be no conception in them but men or beasts are consciously affected with music if there be an aptitude for the same in any particular being. A man who has no training or education in the art of music can not appreciate the full significance of the tunes.

Even beasts are found to respond to the tunes with proper training.

A small boy can not understand what two elderly people might be talking about science and technology etc; or a beast can not grasp what two men might be talking to each other. Even if two scientists be discussing, with each other, some intricate scientific terminology and processes, two lawyers sitting besides can not make out anything from such a talk; and vice-versa—if two lawyers be talking simply law points the scientists also may not feel any inclination to understand them. But if there is a fifth man who knows science as well as law, he can grasp the sense of both sets.

Two boys born at the same time may possess different capacities and abilities according to their parentage, education and culture. The boy who could not get the opportunity of being educated can not understand many things which the other with education can. Capacity of knowing or developing the knowledge was inherent in both of these but because one got the opportunity for developing the same and developed

while the other, who could not get the same or similar opportunity, remained raw.

Persons, who come in contact with many varieties of affairs, gain more experience and practical or theoretical knowledge than those whose activities are limited to smaller spheres or who live in comparative seclusion.

So we find that by education, teaching and experience the veil of ignorance is lifted and knowledge is gained or developed. Knowledge does not really come from outside but Atman itself has this inherent capacity or quality. Had this been coming from outside every thing would, also, have been made educated and learned, but it is not so.

The inherent capacity or quality of knowledge of Atman is obscured in some way or other and does not get full development by birth itself. Also by different embodiments, this capacity to develop knowledge is subject to further limitations special to each body or form or internal construction of the living being.

We know that there are thousands of different kinds of electrical machines for

different purposes, and though the electricity passing through them is the same, the functions and works of each different type differ according to shape, size, design and construction etc.

We also see that chloroform when inhaled makes the man senseless for all worldly purposes for a particular time. Alcohol has got an intoxicating effect of a very strong nature. All the time the man and the Soul remain the same but the Alcohol or the chloroform permeating the system obscures the visible consciousness of the Atman or the embodied being in some way or the other. Also by proper antidotes the effects of these two are removed eventually when desired.

So from all this we find that the capacity "to know" is always the faculty of Atman itself. It is not anything separate from it which may be attached to it after birth from outside sources. In a photo-plate the chemical takes on the reflected image but if it did not have that capacity no photo would have been formed inspite of thousand reflections falling on it.

Now, let us take the case of a particular man. When he had no education he did not know many things, when he got education or training in one branch of arts or science he began to know things of that branch only. Later on when he studied other branches one by one-his knowledge developed and he came to know about other things, too. So his knowledge increased. If the man had time and energy for further studies he could have mastered or learnt many more things. If this process could go on infinitely he could have acquired infinit learning and knowledge i.e. the Soul (encased in this body) has got the capacity and ability to develop its inherent power of infinite knowledge. But only becuse the time is limited and a human being does not get all in one single birth or life time. But it does not atall signify that he has not got the capacity to know a particular thing of science, art or any other phase of learning.

Suppose a man wants to learn doctor's skill, but does not get the right opportunity and takes to engineering and finally he becomes an engineer; but it does not atall mean that he had no ability to learn medical

science or he would not have been a skilled physician.

So, thinking and reasoning on these lines, one can come to the conclusion that a Soul encased in a body has got the inherent qualities and capacity to know each and every thing if proper opportunity, suitable means and all other necessities be available and the particular form of body be suitable for the purpose.

Man's powers are limited by the particular constitution or frame of the body and can be developed or increased as may be possible by practice, training etc. Similarly the powers and capacities of all embodied beings are limited because of the frame or constitution of their particular body. To gain the absolute omniscient powers of Soul one must get rid of this material bondage and then only the Soul will shine forth in its absolute unfettered-Omniscience—All Knowledge.

If a powerful man is bound hand and foot, very tightly, he can not do anything of prowess or bravery, but then, it does not

mean that he has no inherent power to do anything. As soon as his bondage is removed he can do all which he could do previous to the bondage.

The nature, power and inherent faculty of Atman is Absolute Knowledge which it attains only in its fullness when the attachment of this physical Pudgala bondage is removed. This Pudgala body limits the limitlessness of Soul in each and every sphere of power and knowledge. But this can be attained only through regular practice through the medium and by the help of this body itself which can not be possible in any other way.

Mind is the medium through which an embodied being obtains an idea of its own (Soul's) nature. Concentration in Soul's nature deflects the mind from the body or worldly attachments. A regular endeavour and practice, of this concentration in the Self, makes it possible to free the Soul from all attachments of the material body of Pudgala and to attain emancipation by acquiring full Absolute Knowledge and finally Eternal Bliss.



Part II

ETERNAL VIBRATION

What is sun ?—It is a humdrum mass of burning substaces of all kinds and bombarding atoms which keep the temperature very very high. One has not been able to guess fully what is inside the sun's surface but at the surface there is a chaos of all kinds of burning substances in gaseous form mainly, and being in an unorganised or unbalanced state, they act and react in such a way that there is regular collision of atoms and their bombardment, with consequent disintegration, producing very great heat and throwing out or shooting out a vast incessant mass of Pudgala particles with tremendous force in all directions. This mighty mass of Pudgala or electrons etc. are shot out in various forms of infinite kinds of waves and rays out of which the modern scientists have been able to distinguish only a few, but still there are innumerable kinds of imperceptible waves and rays which remain to be discovered by the future scientists and

whether they will be able to know all, to any appreciable degree, remains to be seen.

These shooting Pudgala or material particles constitute a very big and heavy mass of matter taken as a total, coming out every moment from the sun's body, so that it is getting reduced perpetually. A time may come, may be millions of years or so, when this great body of sun may get reduced to such an extent that the light, heat and energy coming out of it may not be sufficient to keep the planets in balance, in which case there may be a great chaos in our own constellation. When the constellation is thus affected the planets may burst, get disintegrated, collide with each other and catch fire etc. If such a thing happens there may come to be more than one sun by any other planet or planets becoming the other sun or suns. This chaotic state may continue for any length of time and only when every thing becomes balanced the constellation may begin to function in a systematic way; or conversely, if the sun cools down, even then there will be chaos, disintegration of planets etc. and other suns may come into being; or if the substances, forming the sun's body,

become neutralised among themselves, somehow or other, the sun will cool down and solidfy like our earth. It is difficult to predict or say, with the limited knowledge, which we possess, what may happen in future, when we are not able to grasp and conceive fully and exactly what is happening all the time, including the present, when our power and means of observations are so limited.

The force or continuous pressure of the incessantly shooting Pudgala particles from the sun is so great that it does not allow the similarly shooting Pudgala from this earth or other planets to cross a certain boundary line which may be the atmospheric circle or the "Lokakash" with the Dharmadravya.

It is not atall improbable that there may be Souls in the sun burning with the Pudgala from times unknown, and these Souls must be shooting out along with the mass of Pudgala or being dragged or carried out incessantly with the mass of shooting Pudgala.

These we can only discuss as possibilities, but nothing definite can be said as these things can only be fully known to an

Omniscient who possesses the full Absolute Knowledge and knows each, every and all things at all times.

During the time of solar eclipse keeping in the open is good. During solar eclipse the heat, light and energy is prevented from coming to some parts of the earth because of the stoppage of the rays and waves. These can cause generation of all kinds of worms, microbes and harmful cells in human bodies and at all other places and in all other atricles. So to keep in the open during this period and bathing in a flowing river may be beneficial. Similarly when sun-spots appear on the surface of the sun, at a particular part of the surface, there is a total black out and stoppage of all kinds of rays and waves from that portion. This causes disturbance in radio transmission due to lack of sufficient atmospheric density or etherial balance formed by the abundant supply of Pudgala particles in that particular affected region. So far as life and energy and all functions of this world are concerned these rays and waves are essential and necessary.

Every thing—visible, is shooting out

Pudgala particles all the time and the vision, which we get, is only due to this phenomena. Of course the particles which shoot out from the sun are sent out with tremendous speed and extraordinary force, but the particles which emanate or shoot out from anything in this world is with usual balanced force, speed and according to all other actions and reactions, visual, perceptive or imperceptive, as the case may be, and these also constitute many kinds of waves and rays—a few known and mostly unknown.

This coming and going out of all kinds of combinations of rays and waves of Pudgala in and from the human body (or any other body) take place in such a way that a continuous flow, vibration, action and reaction do take place in a continuous and incessant process—producing many changes, popularly or in worldly language termed as, ordinary or extraordinary or misterious according to whether it is understood, solved or remain unsolved.

If there be such a highly magnifying instrument that may show even the internal structure of any substance upto the atomic stage then it will be found out that there are

inter spaces between two electrons etc. and so even the toughest solids are nothing better than mosquito—nets. This feature or faculty of all substances allow the Pudgala (electrons etc.) particles to flow through all these masses like open passages. This passage or passing of Pudgala through any substance or body of any substance certainly affects the internal structure to some extent without obviously changing the outward shape and other qualities and manifestations of the substance. This phenomena is called effect of time or weathering etc. Where chemical reactions take place between two or more substances changing their quality, structure, nature, effect etc. and which have been demonstrated by the modern scientist, it is found out that the qualities, other affects and nature etc. of the resultant substances are quite different or changed.

Some such actions, reactions and mixings and compoundings take place continuously inside the bodies of all embodied beings who have Atman or Soul present in them. The presence of Atman gives some special attributes and features to this phenomena which has been termed as

the "Law of Karmas" or the law of attachment of Pudgala to the impure Soul or the "Karma Philosophy" in short. A most systematic detailed account can be found in any good Jain philosophical work dealing with this branch.

Infinite number of forces are acting and reacting and their influences cause shooting of Pudgala particles in many shapes from every substance and body. Variations and changes also take place in these forces always, which are the direct cause of all vibrations of all bodies, substances and molecules, atoms etc. and electrons etc. inside them. These vibrations cause the shooting out and flow of Pudgala particles or electrons etc. in some form.

Every thing vibrates. Jiwas or Atman vibrate and Pudgalas vibrate. If both are attached to each other then in addition to their separate independent or individual vibrations they have composite vibrations. There are other and resultant vibrations and revibrations, too, due to all other external forces, vibrations and influences imparted through contact or due to presence inside a certain sphere of influence and so on. All

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these cause incessant inflow and outflow as well as eternal changes going on inside and outside in every thing and in every body. This gives us the mighty philosophy of "Karma"-subdivided in five main sections by the All Knowing Great Jinas, namely (i) Inflow (Asrava) (ii) Bondage (Bandha) (iii) checking or stopping the inflow capable of Bandha (Sambar) and (iv) getting rid of the Pudgala formations or liquidating the Bandha (Nirjara) and (v) (Moksha) complete liberation, or emancipation of Atman or Soul from any Pudgala particle or formation of Pudgala particles. In this last Moksha the Soul gets complete liberation from the Pudgala and emancipation from all pains and suffering and attains Eternal Bliss and attains its full Self with all its limitless knowledge, vision, bliss etc. and as such the Soul becomes Param-Atma-God.

All the planets have movements and vibrations and are shooting or throwing away Pudgala rays and waves, though not with such great force as the sun, in all directions, and thus they also affect life and habitation on each and every planet. Same is the case with our earth. It is affected mightily

by the movements, dispositions and all kinds of changes in all planatory bodies in lesser or greater degrees as the case may be in accordance to the mass of Pudgala matter shooting from each, and the force with which they shoot our earth or impinge upon it. Jyotish or Astronomical calculations have rational basis.

Not only this, every visible and invisible thing, by throwing out such rays and waves of Pudgala matter, affect each other and the whole world in some degree. But when anything moves or vibrates. the surrounding spaces, which are very thick with all kinds of materials, bodies, Pudgala particle as well as Atman, are disturbed-which are conducted further and further, through these mediums, and cause disturbances to other substances and bodies and thus indirectly affecting them.

When a change of thought comes in the mind of any man or a living being it creates fresh vibrations and waves in the Pudgala formation of the body and so affects the outer world too; speech and action or physical movements do so in a more effective and vigorous way and there can be no doubt about this fact.

When it is said that an ascetic or Yogi practices meditation in a secluded cave he does affect the peace and prosperity of the region and of the world and there should be no doubt about it at all. Similarly any individual, by his good deeds, words and thoughts, does good to the society and the whole world at large.

So we find that all actions and all movements of any particle or substance or any body—living or lifeless, on any planet, has got some effect, in the aggregate, on all others and each and every body or even on every planet. Every thing in this vast universe is co-related to each other very closely, nothing is exclusive or absolute.

At present we hear the “Voice of America” in India by means of a radio but in future it may not be difficult to read out the thoughts of an individual of England in the distant Australia by inventions and suitable appliances. Today we are catching sound-waves and as time advances we may be able to catch thought-waves in the same way.

Now take another example of inter-

connection and inter-relation of the individuals. Suppose a man in India purchases a cycle and pays money for the same in Delhi or Patna to the seller. The cycle has been supplied from England. The whole money does not go to one single person. The money, in the broadest sense, is distributed to the whole connected world-through purchases and inter purchases and payments to each other for manufacture, labour charges, cost of raw materials, profits, freights etc. etc. Then again, when the monies, realised by these persons, are again repaid for their own necessities and requirements and so on and so forth.

Thus one must see that this is a world of inter-relations and inter-dependence. No one is absolutely exclusive and isolated howsoever he or she may appear to be. One may or may not conceive and accept this plain truth but the whole Universe is one-single entity.

If the Purush of Vedanta is identified with Atman of Jains and Prakriti with Pudgala-formations then really there remains very small difference between the two

philosophies. The original teachings of Indian philosophies were never recorded in writing at the early stages, and were taken down only through memory and recitation which created, in the long run, many additions and alterations deviating broadly at certain places due to insertions of capable Pandits and Gurus while transferring the same to their disciples. There are various other reasons also of such divergences. I think that both these systems of thinking must have been the same in origin or in the beginning and the distortions must have been brought in for attracting popular fancy, appreciation and followings—by making bare Truths decorated with suitable practical—imagination and literary or poetic or dramatic touches or even mythology.

Whatever it may be, the main work, duty and aim of anybody is To Know His Own Self and attain the Supreme Bliss of freedom from sorrow and pain etc. Which can only be achieved through a right grasp of the elements and fundamentals and then liberating the pure conscious Soul from the material Pudgala bodies or bondage. This can only be possible by following the path laid down by

the Omniscient Tirthankara.

This liberation can finally be achieved only by contemplation on the pure nature of Soul and self absorption in the Self itself. The deeper the concentration the lesser will be the vibrations of Pudgala or Pudgala infested Soul. The natural vibrations of the Soul being affected by the vibrations of the Pudgala-cause bondage. But the concentration, of mind in the pure nature and attributes of the Self, itself reduces these vibrations to the least till finally one gets full liberation by constant practice and following the path of the Three Jewels—Viz - Right Faith, Right Knowledge and Right Conduct. (SeePart VI)

This aspect also has been dealt elaborately in all Jain philosophical works and can be followed by any True Aspirant for his own benefit, and for the upliftment of the society as well as for the whole living world.

Part III

(We, now, come to the subject—"How does the Pudgala affect the Atman ? The subject is very vast and most of its aspects have been most elaborately dealt with in all Jain Canonical Books. I will take up here, in short, only one of its aspects, in a modern scientific light, which arise in any inquisitive being and have remained unanswered satisfactorily. This is a short article and not a treatise—it is only an indication).

There has been much misunderstanding concerning Heredity and its allied problems. I think that if the significance of the effects of Pudgala on Atman is rightly grasped, as explained hereafter, there should not remain any misconception whatsoever. Ofcourse, a rational and unbiased scientific approach is essential in assimilating any such new methods of thinking or explaining the intricate questions of life, death and all other changes connected with them.

Mysterious are the ways of Maya or Pudgala affecting the Soul Under its own

influence and enveloping its consciousness. The mystery becomes still more mysterious for persons not following the right reasoning for solution, and at the end of frustration, call everything either false, a snare or unsolvable. Some go even to the length that one should not try to solve such mysteries, and advocate and give fantastic reasonings which have been the basis of many divergent philosophical thoughts, religions, systems and schools. However this sort of humdrum has done some good too. Every one does not possess the same ability, temperament, liking and taste etc.

So, to attract the differently inclined in different ways, towards self-concentration, right conduct or at least good conduct, a variety or set of such divergent thoughts and religious systems, with a host of gods, were most necessary. Ofcourse interested Gurus or religious teachers misled the generations afterwards and now a systematic final convergence has become assential with the expanding world contact, in all spheres. The sooner such a thing is done the better for the whole humanity.

We shall discuss here the Jain thought of how Pudgala affects the Soul and its pure attributes.

Examples have already been given of pure and clear water being made dirty by the presence of dust particles. If anything is reflected in the pure water, the image will be clearly visible but in a dirty water the same will become indistinct, dull and partially visible according to the amount of dust in the water and the way in which it is mixed. So is the case with Atman. Suppose, for a moment, if there had been consciousness in the water, in which the image is made, then it could have certainly known all about the image, its formation and movements or changes etc; but in the presence of dust particles in water, even when consciousness would have been there, the knowledge must have been affected by the presence of the dust particles in addition to its effect in dulling the image and making clear conception impossible.

Similarly the presence of Pudgala or its formations affect the pure consciousness of Atman in various ways. We have already

seen the effects of Alcohol & Chloroform on the human consciousness and always see the effects of colouring of the lights etc. etc. The absolute knowledge of Atman is always pure, distinct and clear but only because of the presence of the Pudgala formations the images and conceptions are affected adversely. If this effect of Pudgala is removed, somehow or other, by getting rid of the Pudgala formations—or changing them suitably the Atman can shine and can know everything clearly in its purest and undefined form which is termed Omniscience or full Absolute Knowledge—which is termed “Kevalagyan” in Jain literature.

Atman is in close contact and association with Pudgala since eternity and what we see in this world in the shape and form of a living being is Atman with the Pudgala. A free pure Atman can not be influenced or subjected to by the manifestations of Pudgala and its formations. Till this encased Soul gets freedom or liberation from the attached Pudgala body it is affected by all vibrations, formations or phenomena taking place due to this attachment.

Presence of Atman in this world in its

purest form is not possible except always in association with Pudgala body or so. Atma or Soul is always in association with the Pudgala body until final liberation (Moksha) is attained.

It has already been said that the Pudgala has formed a body coinciding with the space occupied by the Soul in such a way that the vibrations of the impure Soul and the vibrations of the Pudgala have so acted and interacted upon each other that they have become rather one for all worldly purposes and it is obvious from the Pratical Point of veiw. This has been termed Bondage or encasement of Soul in a body. This body leads the Soul with it wherever it goes or is carried. The Soul is always with this body or conversely this body is always with the Soul. Whatever happens to this body in its wandering and carriage the Soul, being the conscious counterpart, experiences pleasure and pain etc. and conceives ideas of various kinds as an outcome of this close attachment or one being coincident with the other, and inseparable till the final sepration or redemption. Conscionsness is of the Soul while the outer form and body etc. belong to

the Pudgala which is the medium of all actions and feelings etc.

When two or more substances are brought into contact and if they have a tendency to react with one another then a chemical change takes place and something new is produced. Inside the body of any animate being such reactions and changes take place whether they are organic, inorganic, inanimate or animate as the case may be. We shall take here the particular example of a human body or human being only. This body is a huge or vast congregation or mass of molecules of infinite kinds of substances (Pudgala formations) collected together, in the form of compounds, mixtures etc.

The more the scientists, and experts investigate, the more their knowledge of such and newer phenomena increases, and with every fresh knowledge the complication of such chemical and physical actions, reactions, changes and resultants have been found to be increasingly complex, in every sphere and branch.

Likewise is the case with the Soul and Pudgala.

This body is an inanimate conglomeration of chemical substances of all kinds, and its animate faculty is only due to the presence of the conscious Soul within it.

The total effect which we feel is the final resultant of all combined and separate effects of all the internal molecular structure acting and reacting, and changing all the time within the body.

So precisely speaking in the closest scientific, or the exclusive religious terminology of the Jain philosophy, that any visible, or invisible, or perceptible, or imperceptible effect, or change, in the body, its movements, and the functions of the various organs and cells, are only due to changes in the internal structure, or setting, of the karmic molecules, or all general molecules constituting the whole body.

Through various means this body is absorbing, and throwing out Pudgala in varied shapes and formations, incessantly; by inhalation and exhalation, eating and excretion, drinking, urinating, sweat, respiration, etc.

Further, it has already been said that an infinite and limitless number of Pudgala formations, and particles, shooting out from all the various bodies, around us, are present outside and penetrate within the body, and pass through it at all times.

These also affect the body and the internal structure mightily and produce infinite changes.

When any one takes in food, drink, or inhales the breath, all these mean Pudgala entering the body; also with light, sound and other shooting Pudgala—impinging and penetrating the body, Pudgala enters it. Due to the perpetual incoming of, such and other Pudgala Matter or Pudgala formations or molecules of matter, inside the body, and their continued presence, and contact with the already present Pudgala matter or formations or molecules within the body, action and reaction ceaselessly go on inside the system of the body, and organisation and reorganisation of molecules or molecular formations and settings continue all the time. This results in perpetual changes, of all kinds, taking place ceaselessly, inside the body, or in the different Pudgala-Karmic-

molecular-setting or the Kramic—body enveloping the Soul, and together constituting the living worldly being. Due to these actions, reactions and cosequent changes taking place, the structure, formations and the combinations of the Karmic molecules also change. These changes mightily affect the body internally as well as externally and the mind and the Soul. Every action of a living-being is directed or produced under the direct influence of a particular set of Karma-Pudgala or Karmic-molecules or Pudgala setting.

Certain excretions, also come from the body—such as sweat, urine, stool and breath; and we are aware about formations of blood bone, flesh, hair etc. and the changes in these, or growth and decay and other allied substances of the human body as a whole; of which some are visible and felt; some are invisible or not felt. These are all due to molecular change or change in the Pudgala formations. Thus we see that all kinds of changes keep taking place, within the body all the time, producing various perceived or unperceived changes with due effects of various durations and intensities and of good or bad nature. A detailed study of Jain

Literature will give full information about it all.

If something unsuitable or harmful, to the system, is absorbed it creates certain changes in such a way that the effects are felt at once. Take for example--any medicine, alcohol or chloroform or any poison etc. If sulphuric acid or nitric acid is applied to any metal the metal is consumed. This consumption of the metal does not mean that it has vanished, but, speaking scientifically, some third substance is produced or generated due to the active reaction of the acid on the metal. Yet in still stricter scientific terms, it is said that the internal structure of the molecules of the two reacting substances have changed, which only means a reorientation of "ions" inside the molecules-which finally change the whole nature, characteristic, properties, constitution and effects etc. in such a way that the resulting substance or substances take the name, form and designation of a totally different substance having no similarity with the original acid or the metal-which combined or took part in the reaction.

This is a small example which can be quite clear to any person knowing the elements of chemical science or to all others who can conceive, and believe in such things or such phenomena taking place actually.

Vibration and revibration are instrumental in all reactions. We have seen that sometimes when two substances are brought together they may not combine or mix. In such cases brisk stirring or boiling is done. Vibrations do this work too. Inflow of Karmic-Pudgala towards the Soul (within the space occupied by the Soul) is caused by the vibratory activity of mind, speech and body. If the vibratory activity is with passion, the Inflow leads to bondage of Soul by Karmic-matter. Pudgala matter is flowing in this body all the time, and this body is coincident with the Soul; which means inflow of matter in the body which is inflow within the Karman body i.e. in the Soul. Pudgala or matter particles are continuously being released from internal molecules due to action and reaction; and Pudgala is entering the body by food, drink, breath and light etc. But changes or reorientation in those molecular settings, which affect our actions (of mind, speech

and body), or our "Karmas" take place only when there is inflow due to the vibrations created because of our activity with passion. Passion causes strong vibrations and releasing Pudgala particles, from internal molecular settings, cause inflow and combination, mixing or compoundig of molecules, in the reaction, the internal Pudgala as well as the external Pudgala, coming in, take part. This compounding is called "Bandha" or Bondage of Soul in Jain Philosophy. The inflowing and reacting Pudgala is called "Asrava". Those Pudgala particles or matter molecules, which do not take part in the reaction, do not constitute "Asrava". "Asrava" and "Bandha" are the direct results of Passion-activity. If the vibratory activity is without passion there will be no combination or reaction leading to bondage of the Soul.

The Mundane Inflow is of 39 kinds according to its causes:—

5 are caused by the activities of 5 senses.

4 are caused by the activities of 4 passions (Anger, Pride, Deceit and Greed.)

5 are caused by the activities of 5 Sins

(Injury or "Hinsa", Lies, Thefts and Worldy attachments)

25 are caused by the activities of 25 kinds of other actions.

(Note:-the above is from Gommatasara-Karmakand)

Only these 39 kinds of inflow, can cause Bondage. Other natural vibrations and inflow do not cause Bondage, i. e. there is no chemical reaction or compounding or inter mixing which effect our Karmas or actions, The natural or physical actions and reactions take place inside the body all the time but they do not constitute Bondage, i. e. these do not combine with the Karmic-Pudgala or Karmic Setting. Such matter produce flesh, blood, bone, hair etc. and keep the body working by giving energy to it.

All these finally affect the actions and manifestations of this composite human being composed of Soul and Pudgala.

Though the Pudgalas infests the Soul and keeps the same in bondage and also the

Pudgala body coincides with the space occupied by the Soul yet they do not become one. Soul remains pure Soul always. Both remain quite separate and distinct from each other yet influencing each other most closely and effectively because of close contact and coincidence.

Without Soul all the Pudgala bodies and formations are lifeless and nonconscious; it is the presence of Soul only which imparts consciousness. Consciousness is the sole attribute of Soul only. All animate activities remain animate only till the Soul is there. The faculty of animateness is imparted to any body only because of the presence of Soul. Their inherent qualities and characteristics are totally different. Soul cannot become Pudgala, and Pudgala cannot become Soul. So Pudgala remains Pudgala and Soul remains Soul all the time they are in contact, yet they influence each other mightily, and act as one being.

In the modern chemical science it is practically demonstrated that "ions" or "electrons" and "protons" etc. together constitute "atoms" of elements and

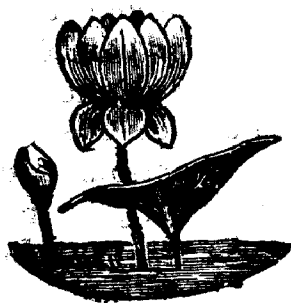
“molecules” of “substances”—composed of one, two or more than two elements. It has already been said that the Pudgala or the Pudgala particles of Jain conception are the same thing as the “Ions” or electrons and protons etc. So these Pudgalas combine together to form bigger and effective combinations called “Sangh” or “atom” and through them “Varganas” or “molecules”. These molecules are subdivided into various groups according to similarity or dissimilarity of their effect and nature and are called “Vargana.” These Pudgala particles which are attached or get attached to the existing body of a living being and affect the nature, powers and consciousness of Soul are called “Karma Pudgalas” or “Karmas” in short. Again subdivisions have been made of the bodies formed by these Karma Pudgalas binding the Soul according to their staying periods, strength, effect and distinctive nature by the Jain thinkers for detailed analysis and description. “Karma” (or Karma molecules or Karma Varganas) constitute the “Karman Sharir” or “Karman body.”

This invisible subtle body called the

“Karman Sharir” is the cause of all activities and remains with the Soul till the final liberation and causes the rebirth or transmigration of the Soul to adopt a particular type of body or “yoni”. The other one is the visible body of flesh and blood which is left over after the death or expiry of the present existance. All actions of an embodied or living being are caused under the influence of various sets of Karma Pudgala, or matter particles—the Pudgala, constituting this body. All the time changes are perpetually taking place in the different molecular settings within the body. Every action of ours is guided, controlled and is the resultant of a particular molecular setting of Karman Vargana. Whatever we think, act or move is done under the influence of a particular molecular combination or setup. Due to perpetual vibrations these molecular settings are also continuously changing and so our thought and actions also change. Our movements and changes in our thought activity also cause entry of Pudgala and so changes the Pudgala settings within the body. By means of pure thought etc. we can change these settings beneficially. Similar is the effect of pure food, drink and good

environments etc. Absorption in the Self or Soul stops all such vibrations which cause bondage of Karma with Soul. Therefore Tapa or absorption in the Self is the best medium to get rid of Karman Pudgala and to finally attain Eternal Bliss. This may not be possible in one birth but incessant practice may bring it finally, which may take many births and rebirths. As such if one does not get the final redemption in one birth he should not get disheartened.

N. B. for details any Jain scripture, dealing with this part, may be consulted.



PART IV

Consciousness and Liberation

So we see that all kinds of changes keep taking place inside this body all the time and produce various perceived or unperceived changes and effects of various durations and intensities.

If something, unsuitable or harmful to the system, is taken they create certain changes in such a way that the effects are felt at once. Take for example any medicine, alcohol or chloroform. If sulphuric or nitric acid is applied to any metal the metal is consumed. This consumption of metal does not mean that it has vanished but speaking scientifically a third substance is produced or generated due to the active reaction of the acid on the metal. Yet in still stricter scientific term it is said that the internal structure of the molecules of the two reacting substances have changed which means a reorientation of "ions" inside the molecules—which finally changes the whole

nature and characteristics, properties, constitution and effect etc. in such a way that the resulting substances take the name, form and designation of totally different substances, having no similarity with the original acid or the metal. This is a tiny or small example which can be quite clear to any person knowing the elements of chemical science or to all others who can conceive and believe in such things or such phenomena taking place. The more the scientists and experts investigate the more and more their knowledge of such and new phenomena increases and with every fresh knowledge the complications of such chemical and physical actions, reactions, changes and resultants have been found out to be increasingly complex in every sphere and branch.

Similar is the case with Soul and Pudgala. This body is an inanimate conglomeration of chemical substances of all kinds and its animate faculty is only due to presence of conscious Soul. The total effect which we feel is the final resultant of all combined and separate effects of all the internal molecular structure acting and reacting and changing all the time inside the

body. So precisely speaking in the closest scientific or the exclusive religious terminology of the Jain philosophy it can be said that any visible or invisible or perceptible or imperceptible effect and change in the body, its movements and the functions of the various organs and cells are only due to changes in the internal structure or settings of the karmic molecules or all general sets of molecules constituting this whole body.

Though Pudgala is the material cause for the worldly existance of the Soul yet, because consciousness or feeling in only with the Soul, the feeling of pain and pleasure, due to worldly movements of this body and its worldly attachments, is experienced only—by the Soul or the conscious Self.

Though actually Soul does not do anything or does not take any active part in all worldly doings of this body yet all actions happen only due to the life given or maintained in the body by the presence of Soul inside it. Though in any electrical machine or instrument or contrivance the design or structure of the machine itself is

the main cause of directing and converting the electric energy, passing through it, into various kinds of works and performances--yet all the same, all the time, the electric energy itself remains the same and unaffected. Also without the help of any machine or contrivance the electricity is not capable to do any particular work. In the presence of electricity the machines do everything. Electricity does not do anything by itself. Yet, all the same, it is said that every thing is being done by electricity. Similarly the presence of this Soul in any body is the sole cause of any action of the body. So it is also said, in all worldly language, that the Soul is the Doer; and also as the Soul feels pleasure and pain as the result of the thought, word and deeds of the body it is said that it enjoys or reaps the fruits of its own Karmas (actions). Without the body there could not have been any action as pure Soul is beyond all worldly actions and movements. Also only with the help of this body the Soul gets liberated by means of eternal evolution through vibrations, settings and resettings of molecular structure by doing action and conscious movements and by regular concentration in the Self it self.

It is the conscious attribute of the Soul

itself which is really instrumental in getting itself liberated or freed from the contamination, attachment or the bondage of the Karmas or Pudgala matters. This human body itself is a contrivance through which this Soul strives with consciousness and gets itself liberated from limitations of the body and acquires Knowledge Absolute, Omniscience and Eternal Bliss.

As a matter of fact Soul and consciousness are the same and one thing. Where there is Soul, there is consciousness; and where there is consciousness, there is Soul. None can be separated from one another. So rightly saying they are only synonyms of one and the the same thing. Consciousness is the quality nature and essence of Soul.

This very consciousness is the cause of vibrations of the worldly Soul and attachments are due to its producing various kinds of thought activities which finally change the molecular structure of the mundane body by action and reaction etc. with the incoming and outgoing Pudgala particles constantly. Vibrations, caused by thought activities, are instrumental in creating bondage and intensifying old ones. If

thought—activity causes no bondage or chemical compounding the incoming Pudgala is dispersed automatically.

Had there been no consciousness there would have been no thought activity or no action, and no vibration capable of karmic attachment and therefore no attachment too. It is only because the Soul is contaminated with Pudgala since eternity and possesses consciousness, which is the further cause of further changes in the Pudgala body by constant effective vibrations, that the need arises for getting the Soul liberated from such contamination.

Liberation or full consciousness is the nature of Soul and bondage is entirely due to its happening to be in close contact with Pudgala. It is most un-naturally bound up or contaminated and its full consciousness marred due to mere chance of association. It is neither the nature nor the qualification of the Soul to be associated with Pudgala.

But because its nature is pure consciousness and totally opposed to that of the unconscious-lifeless nature of Pudgala, Soul obtains its liberation in due course due to

the help of this very consciousness of its own.

For getting the final result various adjustments are most necessary in the molecular structure and set up of its Karmic body or pudgala—made attachments, so that when due to continuous vibrations, actions and reactions and consequent changes, different bodies are taken up by the Soul through repeated, continuous and incessant births, deaths and rebirths—every time some definite transformation takes place, finally leading to the purest molecular structure suitable for attainment of Absolute Knowledge and liberation from molecular or material—Pudgala contamination.

Before the Soul gets final liberation, the series of births and deaths are essential means to get rid of the wrong molecular—constitutions and to get the same changed to right ones. So, we see that this world is essential for gradual development and emancipation of mundane Soul till the final liberation is attained.

While trying to get steel from the iron ore or pure gold from ore or any metal from

the raw ore, a series of processes are required, through which this impure metal of the ore passes and in the course or process it undergoes various changes in its components, form, and internal structures, each time leaving some of the impurities. To remove an impurity at any particular stage often other external substances are added, which at first combine with the original substance or some impurity of the ore in that stage. Similar is the case with this embodied Soul. This Soul, in order to get absolute purity, undergoes numerous transmigrations. Each transmigration brings some changes in the molecular structure, set up etc. which are the cause of all worldly actions and movements of all embodied beings—including human beings. In other bodies generally the medium or the contrivance or the constitution or the structure of the body has not the special faculties of the human body which is most suitable for a large or even total destruction of the Karmic body and attachment or Bondage of Pudgala.

Man is endowed with the highest freedom of action and the extra faculty of free thinking through which, only, he is free

to destroy karmas, by the full free use of his consciousness as may be developed by constant endeavour through this body. Only in this body the man is capable to do effective endeavour, in a systematic way, to get rid of the eternal attachment of Karmas—Pudgala or the unconscious matter.

The ego or “I” or “I am” is only given to the body because of the presence of Soul—which is that “I” itself; without this Soul or “I” the body is mere dead or lifeless Pudgala—unconscious and inactive, and is neither capable to make bondage nor liberation. So it is the Conscious Soul only which is the elementary or final cause of all bondages and liberation too.

This whole paraphernalia of the Vast Universe and all incarnations, births and rebirths, only, do constitute a vast machinery or workshop as a help to make this Soul (one and all) capable to get rid of the Pudgala, in due course, and to attain Full Absolute Knowledge and Supreme Bliss of Nirvana or Moksha—which is its own nature.

This world or the universe and any

phenomena or any minutest part of these is neither false nor imaginary but as true as the Soul itself, or the existence of any human being itself; also it is the most essential workshop like a huge Iron & Steel Works, to get the impure Soul like raw iron ore to be turned to All Conscious Soul like pure steel. Without this vast intricate workshop of the world or universe liberation would be impossible.

As the consciousness or conscious activity and conscious feelings, to this body, are imparted by the Soul, so it is said, in the worldly terms, that the Soul itself is the Doer of all Karmas and Enjoyer of the fruits of the Karmas. It is the faculty of consciousness which causes the feelings of joy, sorrow, pain, pleasure, satisfaction etc.

The liberation of the Soul can only be possible through the right systematic use or action of its consciousness in eliminating karmas. So one should keep the faculty of consciousness always sharp and bright and to *check its deterioration, from becoming dull* due to the enveloping Pudgala karmas through worldly causes and environments, associations, contacts and all other reasons.

Liberation is only possible through cotinuous practice, mental concentration, reading and assimilation of scriptures and sermons and also right guidance of enlightened Gurus is most essential and necessary. Liberation is possible only through the regular practice of Right Conception, Right Knowledge and Right Conduct. (see Part VI.)

The whole universe, or every unit of it, is intertwined and interconnected or inter-related closely. Every unit effects every other unit, how so ever distantly separated, in such a way, directly or indirectly, that the aggregate or net total result is only felt. To neglect the consideration of even the minutest unit is not a right action or thinking.

A pure Soul is an absolute entity or attains this absoluteness only after becoming liberated but as long as it does not get full freedom or liberation it is closely connected and related to each and every thing of the world in its mundane existance. So, not even an individual is absolutely exclusive, or alone or free, then how can a whole community, country or nation can be so ? This notion

of exclusiveness or the separatist tendency has been most harmful--doing the greatest harm to the world, as well as an immense harm to the country itself which thinks and acts with this notion and belief. Every unit, with life in this universe, has its effective role to play, in unison, for the common good, forming a part, however insignificant it may be, of the vast sum total effect in the aggregate. Everyone is surrounded by a full whole world. No one is nor can be absolute and exclusive. Every being is an active and an effective member of the vast society, with some use, meaning and purpose for its existence in the community of all living beings of the world and the whole universe at large.

Every thing is self existent and no body can create anything nor destroy anything, except changing the form, shape and birth or rebirth etc. All natural changes also are automatic and perpetual; no one can stop it. If any body says that God creates, he denies the very existence of God. If there is any God, He can only be all knowing, pure consciousness, in its essence, and quite unconcerned and neutral to all worldly affairs. Pure Soul-Atman, as defined in Jain scriptures, after liberation, becomes God and has got all the

real attributes of the real God. God is All Absolute Blissful Himself such as a pure Soul. Then why should he create or destroy anything for pleasure ? His pleasure is already Complete and Perfect and nothing is wanting in Him. If due to any momentary lapse, desire or sorrow—He wants to recreate for refreshment the full absolute Blissfulness can not have any place in God, and then he becomes imperfect and as such the very Godhood is denied. So those people, who say that God creates, are really athiests or nonbelievers. God can only be possible as described in Jain scriptures as Pure Perfect Soul with Absolute Knowledge and Perfect Supreme Bliss and Full or perennial Happiness etc.

Man, in his limited knowledge and prowess, not being able to conceive or grasp the real significance of eternity of Soul and Matter, puts forward all kinds of fantastic ideas, notions and theories, which have been the greatest cause for all kinds of ills through out the world. Only by having or cultivating a correct or a right real idea, about God or Pure Atma, can save the world from chaos, miseries, ills, confusion, conflicts, bloody wars etc. and

sufferings; and can establish real happiness and permanent peace on this Earth.

Atma and Pudgala, coming in bondage since eternity, are the root cause of all kinds of creations and changes of forms, births, deaths and rebirths etc. Both are absolutely disinterested in such creations, yet both, in contact with each other, are the natural cause of all kinds of changes, phenomena and happenings taking place all around us and within us. Every Soul has within it all the attributes of a pure all conscious Atman or God which it gains only, fully, after getting liberation from the attachments of the Pudgala. But once this liberation is gained Soul can never again become soiled with Karmas (attached with Pudgala), it shall ever remain Pure and All Blissful, All Knowing God or "Param Atma".

Godhood or Absolute Bliss is the stage where there is neither pain nor sorrow, nor any worry, nor any wish or desire etc. as conceived in the worldly meanings. With the absence of all these or any cause of these, full Self Absorption itself is the highest state of pure Blissfulness leading to "Eternal Bliss."



PART V

Transmigration, Heredity etc.

Now we shall see here, how the change of molecular structure affects transmigration of Soul, births, rebirths, deaths, heredity and all kinds of its worldly associations.

“Ions” or electrons, neutrons protons etc. form “atoms” and atoms form “molecules”. From molecules masses or bodies are formed. These bodies may be gaseous, liquids and solids and also may be transparent, visible, invisible or perceptible or imperceptible by senses. It has been well established by the modern scientists that the differences in the internal structure of atoms and molecules are the main cause of variations in different substances with regard to their qualities, effects, shapes, outlook, nature, properties and characteristics etc.

In any animate body there are an infinite varieties of these molecules and there are infinite number of molecules in

each variety. This is the case also in the human body. These infinite varieties or kinds of molecules make infinite kinds of substances of which this body is constituted. Every substance, with a particular molecular structure, has got its own definite influence, action, reaction and resultants on addition or extraction of Pudgala particles to and from these molecules or substances. There is a constant ceaseless change going on inside the body in the molecular set up of all kinds.

Though the numbers are infinite in every instance, yet to make the conception clearer and explanation better, we shall take a numerical example. This numerical example, being very limited, will give an insight or an elementary idea of the vast reactions, changes and phenomena taking place universally, in the same degree as a definite number compared to infinity. This example should not be taken as final and complete—it will only be a drop of water, out of the vast ocean, taken out as a sample for test, and also to introduce the subject in this perspective. This will afford a very small-minute indication only.

Now let us assume that the number, of different varieties or setup of molecules, inside the body, is only 100 (one hundred) and that each setup or formation contains only one kind of molecules only.

(i) The first example which we will take up here, will be the birth of a human being. How and in what ways it takes effect ? Reasons and basic causes of all other progenies may be deduced in the same way, for all other beings.

This body is a vast mass of molecules of all kinds. These molecules or “Varganas” are divided in three groups in the Jain philosophy. The first is this visible physical body with bones, flesh, blood etc. and this is called the “Audaric” (औदारिक) body created inside the womb of the mother. The other is the Taijas (तैजस) body constituted of bright molecules in which all things of the universe are reflected, from which the consciousness of the Soul receives the true knowledge of all things. The third is the Karmic body or the “Karman” (कर्माण) body constituted of invisible molecules or “Karman Vargana” (कर्माण वर्गणा) which

accompanies the Soul after the worldly death, when the Soul leaves this physical or Audaric body. All these three bodies as well as the Soul are coincident and occupy the same space, as visible from outward physical appearance of the mundane or human body. All the time any change in the molecular structure, setup or constitution of any part of any of these three bodies affect the other two, as well as, the capacities and consciousness of the Soul, which is manifested only through this body. While dealing with birth, death and rebirth we are concerned only with this "Karman Body" or Karmic-Body.

The Karmic-Body is a systematically constituted egggregate or conglomeration of those invisible molecules, each of which forms the Seed or represents a particular and different molecular setting, within the body. We know that a tiny seed of a big tree and a drop or a particle of ocean — water represents all inherent qualities and characteristics of the tree and the ocean respectively. In the same way, we may concieve, that the Karmic-seed-molecules also have or represent all the qualities and characteristics of particular sets of existing molecular

formations or groupings which are taking shape within the body. This Karman-Body is the main source of all our actions (of mind, speech and body) and our birth and rebirth etc. We know that the small brain controls all our actions. As a matter of fact, the brain is also a part of our body, and the seeds of its molecular settings, too, must be in the Karman-body. The constitution of the seed—molecules of Karman-body also changes with all changes in the molecular structure within this body.

(c) Suppose that the total number of “molecules” of Pudgala of different constitutions or setups in any body is one hundred only. Bodies with similar molecular constructions are attracted together. The greater the similarity the greater is this force of attraction. Whenever any death takes place, the Soul leaves this visible worldly body—while the invisible “Karmic and Taijas Bodies” remain thick and thin with it. The unliberated Soul and this Karmic body, which together make one combined being, can take up a worldly body by rebirth and can change over to any form after the apparent worldly death. When this death takes place the Karmic body,

which has a particular constitution and molecular setup of the Pudgalas, is naturally attracted towards the body of the greatest similar constitution. Such a one can only be one living being in the whole of universe. If we take the case of a human being and supposing the "Karmas" of this particular Soul, which is at the point of transmigration, have been such as to take up a human form in its next birth, then it will be attracted in the embryo in the womb of the woman with whom the Karmic similarity must be the greatest in the whole world. In the Pudgala or Karmic construction of the male germinating cell, called the spermatozoon which can combine with the female cell, called the ovum, there must be mutual affinity. The molecular construction of both of them must be more than 50 percent similar. The spermatozoon cells represent the exact prototype of the man and the ovum cells of the female. After a sexual intercourse, when they come together inside the uterus, some of the spermatozoa cells combine with some of the ova cells. This combination or attachment can only take place when more than fifty percent of the molecules of one be similar to the molecules of the other. In one single

secretion many hundreds of these male cells (the spermatozoa) go inside the female uterus with the semen. Even inspite of the fact that there are similarly a great number of female cells present in the uterus, (the ova) only a few pairs combine to form the embryo-which form the complete seedlings of the child of humanity to be. It is said by the modern doctors that as soon as this combination of a spermatozoon and an ovum takes place and the embryo is formed, life creeps in and development begins to take place. This creeping in of the life is really the coming in of the Soul which only means life. This Soul, which comes in, can only be of that one whose Karmic body is such that at least more than fifty percent of the molecules constituting that body, must be similar to the molecular construction of the embryo. There may be so many of these embryos inside the uterus. Now only those embryos which correspond with more than 50 percent of the molecular construction of the female body (of the mother) can remain in the uterus and the rest must get out. Most usually a single embryo remains finally and then it is said that conception has taken place. In some cases we find twins, triplets etc. too.

Further the molecular setup of any body is always changing as explained previously. Same is the case with the mother as well as with the developed embryo, now called the child in the womb. If at any time this minimum requirement of more than 50 percent parity or coincidence of similarity in the molecular structures of both of them fall short then abortion takes place i. e. the pregnancy is destroyed and the child or the developed embryo with life is thrown out of the womb or the body of the mother.

This is the theory of Karmas in short or the molecular theory of Pudgala which causes the conception or abortion etc. Many questions remain unanswered here, but going in details is not the aim. To give an idea of the phenomena of the Karmas, acting in these instances, is the Sole intention here. Elaboration of each and every point will make this article big, lengthy and cumbrous. So we have to avoid it as far as possible. Ofcourse if one follows this line of reasoning he can answer all other questions and can remove all doubts easily, in the same way, following the same theory himself.

After the conception has taken place

the child rapidly grows and all changes in the existing molecular structure or setting as well as new additions are strictly in accordance to how the mother behaves, lives, eats, drinks, thinks and gets influenced by all kinds of animate and inanimate external objects, environments, beings and forces etc., These changes take place due to molecular changes caused due to vibrations and movements perpetually taking place inside and outside any substance and body.

There are infinite number and varieties of Forces acting and casting their influences on any substance or body from all round the space. Due to all kinds of forces acting and reacting every thing or every particle vibrates. These forces and influences work from near, distant or far away points and sources and may be of any degree from weak, weaker, weakest to strong, stronger, strongest. All existing substances and bodies influence all other substances and bodies in varrying degrees, intensities and durations as the case may be, by means of each being a constant source of perpetual emmission of Pudgala (or matter) in eletronic, atomic or molecular form or rays or waves etc. which

collide with or pierce through each other affecting the internal molecular construction, structure and setting of the body or mass or substance in widely varrying ranges, magnitudes and degrees.

Internal and external changes continue incessantly, in all substances and bodies, due to vibrations etc; their molecular settings change and reorganisations, some materially affecting intrinsic qualities etc., take place perpetually. While other forces or influences or impinging Pudgalas cause only weathering or wear and tear in popular terminology. Because these changes are taking place in all substances, bodies and forces and, due to thier action, interaction and reaction upon each other, the influences exerted by one on the other also change all the time.

As such the resultants of all forces acting on any substance, mass or body from all sides of it, alway shift their centres of influence and this is the basic, elementary and fundamental cause of all vibrations—whether in any body, mass or molecule, atom or electrons constituting the same. These vibrations further cause mutual and

reactionery vibrations and consequent changes all through and universally. These changes and all force-centres and consequent vibrations cause the incessant or perpetual flow of Pudgala from any substance, mass or body. These Pudgalas, from any substance, mass or body, shoot out in the form of ions, electrons, atoms and molecules of all types of combinations, sets and designs. Action and reaction take place and changes are most natural result; so in this way the eternal cycle of changes continues for ever.

It has already been said that while eating, drinking, seeing, hearing, touching etc. all kinds of Pudgala molecules get in our body system and create changes which may be visible or non-visible, appreciable or not, as well as, their effects may be temporary, permanent, short or long lived, and also of varying intensity, degree and range etc.

All these phenomena are eternal and can not be stopped. So the changes are also eternal and will continue to eternity. Molecular adjustments will also naturally, continue, and then reorientations, births and rebirths

etc. etc. do follow suit. Nothing is exclusive. Each and every thing is surrounded by a whole world and its paraphernalia, acting and reacting all the time, upon each other and every thing. So nothing can become static. If things can or could become absolutely static the whole world will collapse or vice versa and this thing can happen only if the universe itself comes to a stand still which can never be so. Any part may get disintegrated or rebuilt but the whole must remain the whole at large and always. So these vibrations and changes will continue for ever. These vibrations and changes can never stop.

As Pudgala is being emitted by every thing and every body and every planet the resultant of which constitutes a huge mass and force which reaches other planets lying directly in the path of the shooting Pudgala. So, each planet affects each other mightily. Therefore each and every body or substance of one planet has got some affect on each and every body or substance or living being of the other planet.

When a man sitting in India, London or

Newyork begins to think or changes his direction of thought, waves of Pudgala are emitted and they create some kind of wave or disturbance in the neighbouring atmosphere. If the some total of such vibrations and waves is taken into account, we must realise that, even the thought activities of individuals, how so far distantly situated, have got their effect on any body even at the far distant corner of the world. What to say of speech, action and other movements, it can be concieved that a time may come when scientists may catch and read a thought wave just in the same way as a sound wave by the present day Radio and wireless.

A man or any being is neither alone nor exclusive, he is surrounded by a full whole world and every particle of it is in motion and continuous vibration and is effective. Thinking in terms of exclusiveness of nations, countries or Race or communities is mere folly and outcome of a perverse brain. But the pity is that due to lack of proper understanding of true elements and the fundamentals, this mighty hoax, misconception and wrong belief have been continuing in the world since antiquity. But now

when science and scientific knowledge has advanced so much, man must not think like a learned fool but must find out—what is what, and facing the realities boldly must do the needful. Religion, religious thinking and practices must be brought to the proper place and scientifically up-to-date and must not be allowed to remain perverse and stagnant, by preaching and maintaining the same practices which were necessary, expedient and useful some two thousands to twenty five hundred years back. To limit religion by space and time is to extract the soul out of it or to throttle it to death. This has been the cause of all kinds of wars, conflicts, bloodsheds, differences and miseries to the majority of humanity through out the ages. Religions must base on truth, wisdom and rationality. Mythology and all humdrum must be corrected for human good.

Time has come when we must find out the real fundamental truth basing on correct reasoning, wisdom and reality and then distinguishing the right from the wrong, without any biases, we must formulate new codes of conduct on universal basis, applicable to all, inaccordance to the needs of

the time and suiting different tastes, climates and capabilities etc. It has already been said that action, reaction and changes, in the molecules of human body, take place in the same way as in the inorganic chemistry. Every kind of molecule, with the particular internal atomic structure, has got fixed and definite characteristics and chemical qualities, As soon as the internal atomic structure changes the substance it self changes with all its qualities, characteristics and effects.

Even the differentiation, between two elements or atoms of elements, is only because of their internal settings. By chemical action and reaction these settings are changed and one substance is converted into another. Similarly such changes are also taking place inside and human body all the time. Really saying every man or every body changes every moment. What any body was a minute before, he is not actually the same after a minute has elapsed. Innumerable or mighty changes take place during the time of one minute or in every fraction of one minute or a second. Ofcourse from all external and obvious point of view the entity of the man and his body remain or look to be the same.

Not only with man but this change is taking place in every being and every thing. The atmosphere too is stuffed with all kinds of things, Pudgala particles and combinations, living and nonliving articles etc. which also are changing, most naturally, due to vibrations and various movements. So we find that the molecular arrangements, settings and internal or external structures in the atmosphere, also, keep changing. Around any man there is the whole atmosphere and a vast multitude of men as well as other beings all round them, all changing internally as well as in there effects, on any other thing, or body, near about-within a particular range. Even the atmosphere is affected by Rains, winds and many other kinds of light and sound, Rays and waves of known and unknown kinds and varieties.

So we see that while birth depends on the maximum similarity of molecular construction of the child to that of the parents, the living, health and life of man or any being depends on the maximum similarity of molecular construction of the atmosphere and surroundings with that of man's body it self. Every place and surrounding has some

particular molecular structure. Ofcourse, this is also partly variable, partly temporary, partly permanent, of a long duration or more effective or less effective etc. While the molecular structure of man's body needs similarity to a required minimum and then it keeps healthy in that particular surrounding otherwise he falls ill, suffers variously or even dies. Medicines change the internal molecular set up inside the human body and so they help in maintaining life and giving relief. Change of climate or surrounding or environments also do the same thing. But all the time the balancing or unbalancing is solely due to regular and incessant changes, similarity, affinity and dissimilarity etc. in the internal and external molecular settings or structure as said above of both the living being and the atmosphere or the surroundings.

After getting out of the mother's womb the child is nursed and suckled and grows in various surroundings, environments and associations of males, females, boys and elders and sees, hears, copies and acts as influenced by them. The molecular waves, emitted by the mother of the child or all

others around him, penetrate his body, and along with the variations and changes duely made by the food or drink, they also have their unfailing effects. So in the aggregate we find that the influence of mother on a child or his making is far greater and of closer contact than that of the father. To improve the lot of the humanity, as a whole or in part, it is essential to educate and bring up the women folk in the most proper way with the highest culture (character, living, thinking etc.) and most broad outlook. But the regert is that the female sex generally is the most exploited, neglected and suppressed folk and this is the main cause of the deterioration in the world morale. This should or must be rectified for real happiness, prosperity and permanent peace anywhere and everywhere.

It has already been said that what we see, hear, think, eat, drirk, or do, all have their positive and distinctive effects in changing internal molecular structure. Also it affects the outer world by relative emmissions of molecular waves from the body. It has allready been said that the sun is the perennial source of all energies. But this energy is nothing else except rays and waves

of electrons, protons and ions, or other formations of the electrons etc. or the Pudgalas flowing in particular directions. All energies or all forms, kinds and types of energies are simple manifestations of the Pudgala in motion and nothing else. "Pudgalas in motion" constitutes, creates and produces energy or is energy itself. Heat light, electricity, radio activity or all such known or unknown waves and rays etc. are simply different forms, formations or manifestations of the Pudgala or Pudgala formations.

Even magnetism is nothing but a pure manifestation of Pudgala (hence forward I would like to call this "Pudgala" or Pudgalas- "Electric-particles"-- as the term connotes electron, porton and neutron etc. separately or in combination as the case may be) in motion and particular setting.

Every molecule of any element or substance is incessantly emitting these Pudgala particles (Electric-particles). Due to continuous vibrations numerous Pudgalas pass on from one set of molecules to other neighbouring molecule or molecules

and vice versa. From the substance or body itself, as a whole, infinite Pudgalas (electric particles) are incessantly being emitted as well as being taken in from the surroundings, from all sides of that body of the substance, article or anything.

From the sun Pudgala (Electric) particles are emitted with the highest of speed and force and then we experience light and heat. The more the speed of this emission of Pudgala-waves, rays from any body or point the more brilliant is the light. In electric lamps too, as the path of flow of Pudgala particles (the electrons) becomes very restricted at the filament, from that point too much emission of Pudgala particles shoot off the filament with high speed in the space all around giving heat and light.

Further in scattering of Rays of formation of spectra or spectrum, too, this theory of change of internal setting and structure of molecules, forming the different rays, applies fundamentally in the same way as in all other cases. While a ray of a light penetrates or passes through any particular substance and then comes out its

molecular setting, structure or combination may get changed through mutual action and reaction or exchange of certain Pudgala-“ions” between the molecules of the rays or any ray and the substance through which that ray or rays pass. This is, in very short, a hint—further and more detailed theories may be laid down on the basis of experiments, researches and findings in this connection.

As a matter of fact Heat in any article or substance is caused due to penetration and presence of extra Pudgala inside the vacant spaces within the original molecules of the substance. These may be called the Heat—Pudgala or otherwise it can be taken in the sense that extra ions constitute themselves into Heat molecules or so. So heat in any article, substance, mass or body is only due to infusion of extra “ions” (Pudgala particles) inside the vacant spaces within the molecular or atomic structure of that body. In any chemical action and reaction between two or more substances there is a confusion and chaos and constant getting in and getting out of extra Pudgala (“ions”) from every molecule undergoing a change, due to such reactions or chemical actions. This also

produces heat or gives the feeling of heat. In this case penetration of Pudgala particles and their emission, both are very brisk or vigorous.

In each and every substance, while in its natural and balanced state-the vacant spaces are fixed between any two or any set or sets of constituting Pudgala, inside the molecular or atomic structure of that particular substance. It seems that these fixed distances or vacuum spaces, between two "Pudgalas", keep or maintain their constancy even after there is an infusion of extra Pudgala particles through heating, as it is said, and because of this there is always an expansion in any substance or mass when heated. So it proves that the space occupied by any one Pudgala particle, in its natural state, is always constant and the same, as is propounded in the Jain philosophy. This is true as far as the structure within any atom is concerned. It may be that the entering heat Pudgala replaces some other Pudgala and so the scientists say that heat has no weight. Future experiments may give some better clue. Various and different atoms or molecules must be having different expanse of space due to difference in their structure and this is the reason for differences

in the nature, density, character and all other intrinsic qualities and effects of any particular substance or any element—this may be known from any book of elementary science.

The modern scientists have made atom bomb and Hydrogen bombs. But breaking or splitting of such bombs on a major or big scale may endanger even distant parts of the earth. Suppose the action takes place in America a wave may be generated which may jump over to England or Russia or any particular point of the crust of the earth, itself, may catch fire and may spread over to other areas so quickly that it may not remain humanly possible to quench the same; also further chain splitting of atoms, or upheavals or earthquakes etc may follow—further intensifying and spreading the havoc and affecting greater and more distant areas. When atom bombs will break or split on a major scale what new forms of energies may develop or get generated instantaneously or what new unseen phenomena may take shape or may take place no one can say at this stage. So it is for the good of the whole earth itself or the whole world, that all such

atom bombs should and must be destroyed forthwith and then only further production banned. A counter effective device, to counter-act such major atomic chaos and confusion, causing disintegration on a vast scale, should be found out or evolved by further experiments to counter balance any such depradation by balancing or neutralising the emission of heat of splitted atoms on any vast or tremendous scale. Those countries which are pooling up or are stock-piling atom bombs or Hydrogen Bombs are creating, preserving, foastering and increasing the greatest danger to themselves. At any time, one knows not when, an Earth quake or an up heaval of a very voilent nature may take place destroying all precautions and securities and making particular stock of such A Bombs to explode, the consequences of which can very well be imagined rather than described. Such a possibility can not be said to be out of order absolutely. Ways of God or Nature are queer, and somtimes most unexpected or unimagined happens.

When we make a picture of anything or a man or an embodied being in our mind's

eye then actually somehow or somewhere such shapes are really created through the grouping of particular Pudgala structure. If then with a pointed concentration of mind it is projected on a particular object; and then if the concentration and will power of the man, throwing these Pudgalas, be stronger than that of the object—such as is seen in hypnotism etc—the object—if a living being will be actually influenced by these Pudgala rays. On a weak or simple mind they act more positively and practically. In such a case a virtual figure or body of the shape, nature and characteristics of the vision is super imposed on the object (or the “medium” as popularly known) and he really loses his own identity and begins to act according to the identity of the vision or rather is influenced by a resultant of the two bodies—the actual-of (his own) the object, and the virtual body of the vision or something in between, as the case may be, dependig on the concentration, clarity of vision and the mental and moral setups of the two parties. It has already been said that Soul or Atma, which constitutes consciousness, is similar in all bodies and is capable of doing anything and everything but its

present capacities and activities, in a particular body, are limited by the capacity and characteristics of that body itself. So when a superficial or virtual visionary body is superimposed upon an actual body the characteristics of that body, too, become effective in lesser or greater degree. But this can happen only where there is life, activity and consciousness, already existing, in a body. No action can take place in a lifeless or consciousnessless body. When any one person, specially the female sex of weak mind, begins to think of a vision and if there is no object upon which it can be impinged, the vision forms a virtual body or shape and gets superimposed upon the person of the woman herself as an object and begins to react resulting in singing, dancing and making exceptional noise or disturbing the concentration of the mind. By abnoxious and strong smell, smelling salts and fumes etc. the effects of such virtual and visionary bodies are removed from its super imposition on the actual or visionary body. Mind is the root cause but not the activating cause of actions. So primary cause is the mind which creates the impression or visionary body and then the secondary or instrumental cause is that body

itself. But as the work done by such an object consumes energy and that energy is taken out of the actual body of the medium or the object and he or she feels exhausted or tired after the vision has been removed. The opposite is also true that the object can get calm, peace and rest through the appropriateness of good visionary bodies being imposed which may produce such results. This is, in very short, to give an indication and further deductions can be derived by reasoning on the same line, experiments and researches etc. The vision or mental picture of a peaceful, calm body, like that of a Tirthankara or his image will create peace of mind, joy and serenity etc. We must always view, see and imagine pictures, idols and photos etc. of saints and greatmen who lived and preached goodness, serenity, calmness, non injury etc. We must not look upon or view warring or hedeous pictures etc. Good things, pictures, scenes and good idols produce good effects and bad pictures etc. produce bad effects. Bad pictures and idols of gods or Devatas also produce bad and adverse effects—howsoever that God or Devata might have been described to be great or good, or boons giving or so.

The structure of the body or its molecular settings are the sole cause of all actions of all living beings. We find that it is the body and the construction of the body only which controls the activities of the living beings. Of course the perpetual changes in molecular formations are caused by constant vibrations through internal physical and structural vibrations, vibrations caused by our mental and physical movements—through, thought, word and deed.

To concentrate upon one's ownself (as laid down in Jain scriptures) or the pure Soul-pervading and occupying the whole body, bright, clear, transparent and pure and having all the highest virtues and qualities as well as immense powers and all other attributes given to God (Param-Atma), is apt to produce the best results. Self—concentration destroys bad molecular set ups and creates good and bright setups giving pleasure and real Bliss. God or the Siddha of Gains.

Different kinds of idols (मूर्ति) and pictures produce different effects and transform or convert the man, worshiping or viewing those idols or pictures for a long

time. Unknowingly or imperceptibly the man acquires the same characteristics, attributes, qualities and nature etc. in accordance to the quality of the object of his concentration and mental disposition.

Every shape, appearance, figure and body has particular effect and characteristic, whether it is mental, virtual, visionary or actual of an idol or picture or of a living being; and when conceived, seen or imagined they have their effects varrying from zero to vast potentialities. In our Indian archeological history we find different sets of idols; every one of it has got definite purpose and meaning; and according to the needs of the time they were designed to produce a particular effect on the citizens for a particular end and purpose. So I find that for all worldly requirements the idols of Vishnu and Surya were ideal and very near perfect. The idols of Trithankar give the greatest peace, tranquility and solace to the tired Soul and suffering humanity and a real insight in the actuality of the man himself—his Atma—the Soul. Absorbed in the Self, as seen, these idols inspire the man to achieve, for himself, the highest by so doing and obtain Eternal Bliss finally.

I am really opposed to the present tendency of the Indian Govt. in overflowing India with pictures of lions and tigers on stamps, coins, currency notes and state emblems or ensigns etc. After a certain period of time (i.e. in the long run) these figures will imperceptibly create the same characteristics in the citizens of India and they will begin to exhibit all had qualities of fraud, deceit, ferocity and all other methods of the so-called uncivilised world. I have found, all persons or societies, or states, with the emblem of lions or tigers, finally getting in perpetual trouble and disintegrate or vanish or so .

This should be stopped and planned properly. It is foolish to think that all such things are casual and sentimental and have no effect. They have the most vital, slow but steady and permanent effect on human brain and conversion of the molecular formations and construction with subsequent effect-good or bad as the case may be; and this continues from generation to generation and becomes traditional. Govt. of India or any country must exhibit emblems or ensigns etc. which may create good effects on its citizens.

What one sees continually he is apt to acquire, to some extent, similar habits and qualities. There is a very great lack of the knowledge of psychological science concerning this branch—not only in India but all over the world. During the time of Lord Mahabir, Buddha and Ashoka the emblem or sign or idol of lions became so popular and prevalent that in the long run it was one of the root causes of disrupting India, making the citizens vain, selfish, disunited and to quarrel with one another—and to think one's ownself and one's own group to be superior to all others. That is why they acquired the qualities and characteristics of a lion—except that they did not devour or eat each other actually, as the same was prohibited by law and custom everywhere, otherwise that also would have been possible, but mass massacre was the rule of the time. I hope the makers of the present India—the big bosses, leaders and administrators will look towards this. This is not sentimentalism as people may try to laugh away but it is an exact science, not very much known or appreciated as yet. Also the four lion replica of state is ominous and it will be better if it is changed to some proper design or form, the

sooner the change is done the better it will be for the future of the country and nation as well as the whole humanity finally.

For the present day-India a new idol of Vishnu is necessary. He must have the "Chakra" (चक्र) in one hand the "Pen" in the other, a "Book" in the third and a "Sceptre" in the forth. "Chakra" for duty, fellow feeling and universal sympathy etc. Pen for political organisation, capacity and publicity. Book for knowledge and learning and Sceptre for punishment to evil doers. This should be the highest worldly Ideal of a man to become. But the mental conception should not be that such a deity is to be worshiped only and is something super human rather it should be taken, conceived and accepted as an ideal worldly man who has acquired all the top qualities. This is what I mean to say and it should not be taken in some other light. A man must acquire religious, political, social and all other high qualities and qualifications, knowledge, learning and practical capacity to perform the same as may be proper, needful and suitable to the time, place and requirements etc. and this should be the ideal of a good, responsible and useful citizen.

Mahatma Gadhi was in the line of the great Tirthankaras and may become Tirthankara in his next birth. I can not say if any politician or statesman or thinker of the present day, confirms to the ideal of Vishnu-ship or the perfect man, as said above.

Dealing in this way we find that, from time to time, the shape and gestures of idols changed, in India and different parts of India, according to the requirements of the particular time and region. The idols of different deities mean nothing else than that the citizens have to make those idols their own ideals to be achieved by themselves in power, capacity, knowledge etc. If a book is written on this on the basis of research, without religious prejudices, then it will be found out that with more vigorous external attacks more horrid figures of these idols came into being to make the citizens, of a particular clan, region or place, more ferocious, war loving and dashing etc. Later on these very idols did not mean a guide as an ideal but became gods and deities for worship with the consequent result of demoralisation and loss of faith and confidence in the Self or one's Ownself. The citizens worshiped these

idols as Gods or some thing super human—capable of giving boons or doing some good to the man, who did not deserve the same by merit or so. Not only this but these prayers, with begging some boons from God or gods, had the greatest demoralising effect on the humanity. Of course man is a very insignificant being in comparison to the vastness of the universe and his capacities are most limited. He is subject to disease, pain and suffering etc. When such things happen he feels the need of some one to whom he may confide his sorrows and woes and can get consolation and protection as well as he may get help in the times of need from that one. He gets solace and peace as well as fresh hope and inspiration by so thinking. Yet it is all imaginary and it is only the mental concentration and strong will or desire of the man, which becomes effective and bears fruit. Yet in his helplessness and in his desire of some mighty being who can protect him and always guard him against evils and to give him help and inspiration at the time of need, he hankers and creates some god—even if it be a mere imagination or imaginary, and surely benefits by it. So we find that the worship of gods or superior

beings, in some form or other, has been prescribed in every religion and faith in every country. Worship of idols has very strong psychological effect on the mental set up of any body or any human being, according to the shape, figure, outlook and gesture of the idol of worship.

Even if a religion does not direct to do so, in many cases, afflicted people begin to do so and with time the same things get rooted. Stories of wonders, mythology, strangeness and extraordinaryness had always the greatest fancy for man. These and many other factors of living and environments have been the root cause of much distortion of real faith and true religion and religious practices. Religions have been drifting or going away and away from real spiritualism in this way. Unrealities, mythology and falsehoods have become current as truths and realities; with the advance of time, truth faded away and obscured by the splendor or gorgeousness of these untruths and mythologies etc.

In the present civilised world as we do not like nakedness of man so is the case

with truth. Man has become so immotional, unnatural and artificial that he is attracted more and more by highly decorated fancies, mythologies and untruths than naked or bare truths and realities. This can only be removed by proper rational and scientific approach to life, philosophy of life, religion and all other factors and questions concerning body, Soul and such other things. This requires proper education in the proper light without religious and other prejudices and preconceptions and with completely free rational thinking. Let us see when such a social order develops in the world society-which begins to think not in sectional or sectarian or partison way but in a rational and international or human way, inclination and feeling. Everything and every one is highly and most closely and complicatedly related and inter connected with each other in some way or other. Right real good to an individual, society or nation can only come through this way alone and none else. Permanent peace and real happiness can only be achieved, for the humanity at large and to the maximum majority, only by so doing, believing and behaving. Religions or religious thinking and practices must base

on wisdom, rationality, truth and practicality.

Any man or any living being is always assimilating new Pudgalas or "Karman Vargana" and throwing out the refused or liberated "Varganas" and Pudgalas from the disintegrated molecular settings-from within his own body. It has already been said that by this process a continuous change is being effected and taking place in the nature and formation of human bodies as well as all beings. The effect of father's seed is there and can not be removed; also the nine months of its embryonic existence in mother's womb effects mighty changes in the material body structure which finally is the basic cause of man's nature and all his-thinkings and doings. It is found that many religious Gurus have preached and are propagating feelings of hatred, scorn, indignity towards female folk. They have always been trying to create the idea that woman is the abode and fountain source of all evils. This kind of wrong, mistaken and perverse theories, notions and sermons have done the greatest mischief and vilest harm to the individual, the society and the humanity as

a whole. Women have been generally kept oppressed, ill treated, raped and subjugated almost everywhere. Hatred and feelings of inferiority complex can not breed lofty feelings and ideas in any body. It is always harmful for both the parties—the hater as well as the hated. If good sons and daughters, with high ideals and lofty ambitions, are to be bred their mothers must be having the same characteristics in abundance, otherwise nature does not provide any exceptions here. If wheat is sown grapes can not be produced out of it. Good can not come out of evil. This is nature and it is the fundamental law of nature. Therefore to elevate the world to higher levels it is most essential, necessary and of primary importance that the mothers—the generating media of all progeny, must be brought up to the same high ideal with every thing best in them as far as practicable. To achieve this the first necessity is to think and to treat them with utmost love and veneration. If they are made Luxmis (लक्ष्मी) and Saraswaties (सरस्वती) their sons and daughters can also be like them. If they are kept suppressed and behaved like maid servants and used for the satisfaction of the lowest animality of sex only how one can

expect to have high hopes from any progeny, so begot, as a product ? Female sex or women are far more virtuous, soft hearted and loving, and that their molecular setting is always receptive and more inclined towards goodness. Vices are created or increased in them by man's villainy and contemptuous dealings and use, as well as continuous creation of such sinful notions of inferiority complex and by saying that they are not good and very bad etc. by nature. This type of propaganda and such ideas, notions and feelings as well as such behaviours and treatments must be stopped, changed and reversed if future good and betterment of the individual, the society and humanity be really the honest aim of any social organisation. Women must be given the first and foremost place everywhere, they must be respected and must be given veneration over the male section of the same standing. They must not be looked down upon—as is most prevalent, but they should be given a higher place than man and venerated and revered like Devis or she-gods in every home and house. When undefiled, by man or society, they are superior to man spiritually and morally. Only by treating them in this way and with proper

high education a sense of esteem and self respect as well as high ideals and lofty aims with fearlessness and self reliance, should be created and strengthened in them, which will be reproduced or regenerated in the children given birth to by such mothers. The conditions and practices have been quite contrary and opposite and this order must be reversed and changed for betterment of humanity at large. If we look towards the productions of the earth it will be seen that inspite of the best seed the quality of soil, its fertility, manuring, watering and many other factors affect the quality of the products. The same is the case with human birth and growth too. We forget this natural law and the right perspective of the question in practice and blame the whole lot of the other sex for our own mistakes and sins. With good progeny further improvement will be still more easier and expeditious. While to correct an ingrained wrong and then to implant new good habits and natures, in any body or a man, is most arduous, difficult and sometimes impossible too. This can be obviated and good results achieved by giving the right and respectful superior place, veneration and

love to women—the mothers, and by properly bringing up the would be mothers. Man is apt to forget and misuse power when he begets power and influence over others; but it can not bring good and spoils him, and he, in his vanity, does not try to rise over pettiness; and by suppressing a multitude of others, and not allowing them to rise above, due to the fear of himself being made insignificant, does the greatest harm to the world and by so doing he keeps himself at a low level and by not allowing others to rise above a still lower level. This mentality of religious or social superiority, orthodoxy and vanity must be removed duely for effective and speedy upliftment of the man and his society—the world at large. Every body must be thought to be equal in status—man as man.

After the birth a child is influenced, intrinsically, by the nature of the mother who suckles it or any other governess or maidservant or nurse in whose lap or care or keeping the child is brought up and nursed. After that, when he grows up, he takes up all the habits, nature, beliefs and methods of the family and society in which

he grows with the age. The culture and religious—faith etc. are developed in the man with his development from boyhood to man hood.

Proper education is the most important factor and need for the present world. Education has the most vital, potent and the greatest effect in the making of any individual. The feelings of exclusiveness and selfishness, religious contempt etc. which we find in different nations, nationalities and religious sects, are the results of their selfish nature of education. They have been taught and brought up to think and behave like that. Education has the greatest effect in reorganising the molecular settings of human body and mind etc.inaccordance to the type of education received.

Creation of the feeling of Universal Brotherhood or Universal Oneness and Equality between two human beings, by a proper reorientation of education, all round and every where, is most essential. Many books contain lessons-teaching dependence on different deities-which guillotines, at the very outset, the adea and sense of Self

reliance, self confidence in boy or man. Different deities produce ideas and sense of religious inequality, separatist tendencies, and exclusiveness. Every sane man, and every nation wants peace, no one wants war. War mongering is the greatest Sin against Humanity. Some big nations, to maintain their hold and influence over weaker nations and for selfish ends, keep war or conflict going on somewhere in the world—so that their war industries may continue to prosper and bring large profits. It is inhuman and finally does harm to that so called big nation only—by bringing the morality of that nation to very low selfish end. Such nation or nations must fall down some day or other. Man must treat man as man, if universal peace and prosperity is really the aim.

It has already been said that innumerable external forces and influences are acting and reacting on any thing and any body, or every thing and every body—small or big, whatever it may be. Every planet, and everything on it, moves with it. Our own Earth has three external movements of its own—relative to the sun of our own constellation; what other joint movements it might have,

at the same time, as a member of bigger constellations, of which it might be forming a part, cannot be said. As said by the Geographers the Earth has three movements;—one is its revolution round the sun, the second is its rotation about its own imaginary Axis, and thirdly its Vibratory effects. In addition to these, every particle of it and any thing contained here are vibrating and have many more movements. Similarly all planets have such motions. They also have mutual attraction or attractive and binding forces which keep them at practically constant distance, inspite of all their motions and movements, in the vast space.

Due to these motions and vibrations and mutual influences various known and unknown activities take place ceaselessly. Pudgala-particles or material-molecular formations shoot out from every planet and from every thing on it—and these shooting molecular formations or particles affect each other mightily. These are the prime cause of all kinds of changes all round in the universe—including our own world. These motions and vibrations keep life going on; without them every thing would disintegrate and there would be no

life, or what changes would take place, it is difficult or impossible to conceive or imagine. These motions and vibrations will go on for ever resulting in or producing all changes which cannot be stopped by any other external agency howsoever omnipotent it may be. If any change comes over at anytime anywhere it must be due to action and reaction of natural forces themselves—acting and reacting mutually through vibrations, motions and the molecular activities—as said above.

Prof. Einstein, the great scientist of this age, propounded the theory of “Relativity”. I feel that not only all motions are relative but closely related too. One affects the other. A state of motion is affected by another state of motion or another state of rest of any other body coming into the sphere or influence of each other, while either be in the state of motion or of rest. A very tiny example will be taken here, to make the subject clearer.

Suppose a body A of a particular expanse and mass is moving, at any particular moment, at a particular speed and in a particular direction. If in the mean time another

body B, of a particular mass and expanse, comes into nearness so as to have any influence on the body A and if at that time B is also moving then its velocity, mass and direction of motion will have a particular effect and influence on the movement of A. Also if B be stationary then also it will have its influence over that of A. These influences may be very small or large, or from zero to any appreciable value.

If a particle is projected, say vertically, and another particle is projected horizontally, in such a way that after gaining sufficient speed and acceleration, at a particular time they come very close to each other, then their path may get slightly diverted and speed may also be affected, at that moment and point.

Every motion of every planet affects the motions of all other planets. So their motions are not only "Relative" but "Closely Related," too.

Take for example the motion of our earth. It is what is at present as influenced by the influences and forces exerted upon it

by all planatory motions in direction, magnitude, distance, mass, effectiveness etc. Now suppose one of the planets, of the constellation (say Mars or any other) becomes non-existent or disintegrates—then the various motions and positions of the planets may be affected including the motions of this earth, which will change. Every motion of every thing and body is correlated. Such relations and influences are Universal. Nothing is absolute or alone in this universe and world. Directly or indirectly every thing and every body affects each and all. We may or may not perceive this phenomena but it is true.

This is not only the case in matters of directional motions, displacements and movements, but in all other respects, too. Mental Vibrations also cause physical movements of Pudgala particles and so affect other bodies. A small individual's separate influence may be very negligible or insignificant but the sum total of a vast number of such influences may produce a mighty resultant. As a matter of fact the whole world is one unit—an entity. For peace, prosperity and moral upliftment of every one and every nation one must think, behave and believe in universal oneness.

We find that when a boy grows to manhood, every kind of influence has got its effect on the making of the man. Closer things, beings and bodies have greater effect than distant ones. What he sees, hears, feels, thinks, does, eats, drinks and all other things and events, which concern him, have their effects—which may be temporary or permanents, or negligible or strong; severe at some time and mild at another time, as a resultant or permutations and combinations of all such effects and influences, and allround forces acting upon him. This is the Eternal Law of Nature, no one can change it. You may call it inevitability, or God's wish or luck or fate—your Karmas (actions), combining with these external effects, bear the Fruit. One is not, even, quite free to act—he lives in a society, a world—with their rules, regulations, traditions etc. For achieving the best results he must behave properly, must live a disciplined life. For attaining the highest he must follow the Three Jewels—or the Right Path as laid down by the Omniscient Tirthankaras,—(see the last chapter)

The Hippy Cult, which has spread widely, specially in America, is totally anti-

thetic to the correct living. By using such drugs, narcotics and other things, which create mental absenteeism, for some time, finally bring strong passions and then sorrow, suffering, diseases, pain etc. in its chain. Instead of following the Hippy Cult, people, who are in the search of real happiness and permanent peace, should practice meditation, concentration and absorption in Self—their own Self—the Pure Soul, as explained above. For peace, happiness and Bliss there is no other alternative except Samadhi (Self-absorption or meditation in the Self)—the only Right and Correct path to lead any one to perennial peace and real happiness. Hippies, who have become fed up with the life of affluence and sameness, and have left their home in the search of happiness, should and must leave the habit of taking narcotics; and instead should use proper food and drink and practice meditation, in right earnest, concentrating their fully awake mind on some bright object—the best is the Inner Self. Only this can redeem them from their morass, moroseness and monotony of life—from which they have fled. If they take to the “Three Jewels” it will be best for them. Indisciplined life, vagabondism

and passions of sex cannot bring real happiness at all. Only a vowfull and disciplined life and living, bereft of passion, can bring real peace and Bliss. Deep indulgence in sex or sexuality (as is being preached by a learned Guru of India), can never bring peace or happiness except disease, weakness, destruction of health and disaster at last.

Previously it has been said (above) that virtual images are created by mental thinking and concentration—which is called psychodynamics. Also there is every possibility (or rather certainty) that beings, with invisible or transparent bodies, do exist-whom we can not see with the naked eyes. This is psychomancy. Some times they also become active and begin to take interest in the affairs of human beings.

As Atman (Soul) with the Karman Body is invisible, so there may be such Pudgala formations or molecules of invisible matter, in such a way that even if they might constitute the body of a being, they remain invisible to man. In such cases they must preserve life by taking such molecules of matter, in place of solid food, which can be invisible

yet can preserve life and make all kinds of developments in the body of the invisible being. The Jain scriptures also accept the existence of such beings in this world or the other worlds and call them by the name of "Vyantara Devas". They have their own characteristics, temperaments and habits etc. Being invisible they possess certain powers and can do things which man cannot. But all the same concentration of mind is only possible with human body of flesh and blood. The minds of Devas (gods) or Vyantaras or such invisible beings, are far more fluid, quick and sentimental; as such concentration of mind, capable of leading to emancipation or Moksha, is not possible with such bodies. Of course they have a very great freedom of movement and pleasure and enjoiment; they do not require food etc; they are free from worldly worries; therefore they are far more happier than human beings. Yet they cannot get Moksha or Nirvan. For achieving Moksha they must reincarnate as a human being. Moksha means Eternal Bliss and freedom from pain, suffering, worries, pangs of rebirths etc.

Getting a human birth is the most fortunate event and better than, even, gods. This most valuable Birth and life must not be wasted by getting oneself fully engrossed in worldly affairs only and fulfilment of earthly desires of selfish types. The hankering and accumulation of worldly wealth etc. do not give peace and real Bliss. The Highest Ideal or Goal of Man is to attain Moksha—Eternal Happiness. Manhood should not be wasted foolishly. Man can attain the highest in the world and can proceed towards Eternal Bliss only by following the path of the Three Jewels. As explained in Jain scriptures “The Three Jewels” are “Samyak Darshan”, “Samyak Gyan” and “Samyak Charitra.” Darshan-means to See, to Feel, to Conceive. Suppose a man sees something at a distance—this is the first part; when the object comes nearer the viewer finds or feels that it is a man—this is the second part; after this the viewer comes to know the identity of that man, this is the third part. This is simple Darshan. Samyak-means-detailed Conception—scientific, systematic and rational (wisdom basing) Conception. In English it can be translated as Right Conception—after Right Conception comes “Right Faith”-

which has been mentioned here as the first of the three jewels. (these Three Jewels have been explained in the last chapter.)

It has already been said previously that the Birth, of any animate being—including mankind—in a particular place and in a particular family and from a particular parents, depends upon and is closely in accordance to the greatest similarity of the Molecular structure of his Karmic body with that of the would be parents—at the time of death and before rebirth. This similarity must be highest or greatest in comparison to the rest of the world and all other beings. If this similarity is not obtained suitably then the Soul (with the Karmic invisible body) wanders in wilderness—they may be Vyantras or Spirits.

Again let us take the example of any embodied being—say a man—with some chronic disease. Inside his molecular structure (or the Karman Body also) molecules of that disease must be present in an appreciable number. As soon as such a man dies his worldly body of flesh, bones etc. is left here, while the invisible Karmic body

remains associated with the Soul and goes with it. The Soul with Karmic body will enter the embryo which will have the greatest similarity of molecular structure with the incoming Soul with the Karmic body. So we see that heredity counts only in this way and not that the disease of the father itself goes in the son. The root and the primary cause is the son's own molecular setting and the secondary cause is the parent's molecular setting which attracts such a Soul in the joint embryo formed by amalgamation or joining of the male spermatozoon and the female ovum. Even if the embryonic Soul-body may not have the molecules of such a disease or diseases yet it may get such disease by contact with mother, in her womb, for a pretty long time-by means of molecular transfusion or exchange.

As has been said that an embryo is formed by joining of a spermatozoon cell with that of an ovum cell-a child becomes male or female according to the majority of the molecules or molecular setting representing male sex or female sex. An equality of both must produce an ennuich or a sexless child-having feminine or masculine

characteristics in lesser or greater degree, as the case may be, as explained above in accordance to the relative strength of the particular set of molecules-causing those characteristics. Every person at all times possesses both the qualities and characteristics of male and female or masculine and feminine in varying degrees. Change or reversal of sex is not a strange or extraordinary phenomenon. It is solely due to increase of one set of molecules over the relative number of the other set inside the Karmic and molecular structure of the being-which may develop with the age or so, at any particular interval of life. With proper and successful researches it may become possible to get the child of desired sex.

As said, regular, perpetual and incessant changes are always taking place inside the body of any being. Not only this, but changes are taking place in all things-animate or inanimate, the surrounding atmosphere, enveloping spaces all round, because of changes in the molecular structures and settings due to various forces and vibrations.

Every locality, place or environment

has a particular molecular setting at any time and that, too, keeps changing all the time perpetually. The winds blow—bringing diverse matter and material Pudgala from different regions; Rains, lightening, light rays etc. and other potent factors affect this change mightily. Sun's rays and all kinds of molecular discharge from different bodies and planets also affect any place or spot at any time and at all times. While the suitability and similarity of maximum majority of molecules or the molecular settings is there between that of the environment and that of the living being—one lives on and acts; as soon as this majority falls down below a certain minimum required (say 50 present for example) then the life of that one being becomes impossible there, and the man or the living being dies—or the Soul leaves the body and migrates to take birth in another body, in such a region, in which it gets the maximum similarity or affinity with the molecular structure of its own Karmic body. Also the obvious body is changing and the Karmic body, too, is changing, all the time; as such till the time this body is able to function according to the needs and in unison with the inner Karmic body, the Soul with

the Karmic body (life) remains within it, but as soon as it becomes incapable life leaves it. This is called worldly death or that the Soul has left the worldly body.

Health and ill health or disease and all sorts of such physical changes and changes in other conditions also take place due to the developments and changes in the molecular settings of the body (with Soul), or unsuitability of the environment; this may be due to some reasons violent or gradual or slow, inaccordance to sudden or slow reasons / of continuous effects. Health may improve and man may feel happy by changing the environment or the locality; due to better suitability of molecular structure of the changed invironment.

Character or any good or bad quality of a man, or any action or thought of his is the direct result of particular formation or setting of Karmic molecules. In the Jain philosophy-eight principal divisions of these Karmic Molecules (or Karman Vargana) has been propounded. An elaborate and detailed description of these "Karmas" and their subdivisions and groupings etc.

with their causes, effects and influences, can be found in Jain Philosophical books. The "Karma" philosophy of the Jains is most scientific, rational, wisdom-basing and extremely elaborate in description. It is very exact and true.

At any particular time or moment a particular setting of the molecules may get changed or converted into another setup of a totally different effect due to sudden reactions or shocks or any other causes. This body is a vast congregation of all kinds of chemicals and substances; all kinds of material particles are coming in and going out of it; and actions and reactions are taking place ceaselessly. These also cause great changes in the molecular setting and groupings. These may be gradual or sudden; mild or strong; and temporary, half permanent or permanent or so.

As previously explained,—a particular type or kind of molecule may contain, at any time, a particular number of different kinds of atoms (this can be found out from the knowledge of chemistry or chemical science.) Any atom of an element contains a number

of "ions", or electrons, protons and neutrons etc.—forming that atom. The settings, dispositions and movements of these ions etc. inside an atom fix up or determine the quality, nature, characteristics and all other properties of that particular element of which that atom is the final and indivisible elementary constituent. One, two or any number of atoms of one variety or of various kinds of atoms of different elements, may constitute a molecule of a particular substance. All molecules of any substance are in close contact together. Many substances may be mixed together. Due to perpetual vibrations and other motions, a number of ions or electrons etc. leave a particular molecule and penetrate in the neighbouring molecules, and so on; and to fill up the gap of the previous molecules, ions etc. flow from other molecules in contact. So a flow of these ions or electrons etc. go on inside the substance. If the incoming and the out going ions etc. are the same the substance remains the same. But as soon as the exchanges of these ions etc. become different, due to various reasons then the substance changes to some other substance, due to the change in its internal structure of molecular settings and atomic

settings. Man's body, or the body of any animate being, is composed of all kinds of minerals and substances. Continuous changes are taking place in the molecular structures. As soon as a change is effected in the set up and grouping of a particular type of molecules, similar changes take place in the Karma Molecules, too, then it is said that Bondage of Karmas, to the Soul, has taken place i.e. some old one disintegrating and new ones coming into binding and operation. So we see that fresh "bondage" or release of old "bondage" is nothing but a fundamental change in the setting, structure and grouping of molecules (Vargana) producing specific effect (coming under the heading of a particular kind of Karma out of the Eight kinds enumerated above). Any being or man acts according to the effect of these Karmas or Karma Vargana (or grouping of Karma-molecules) and gets the fruit or result accordingly.

All the different qualities of any one are controlled or caused or generated by particular respective types of different molecular settings, at any time; due to suitable reasons anger may change into compassion, hatred

into love, vice into virtue etc. A bad man may change into a good man or vice versa. Sudden shocks, fear, passion or dejection etc. create virulent vibrations inside and then changes, in man's nature, are very strange, striking or surprising. All mental activities and actions and reactions are controlled by the molecular formations. Man's nature is closely related to his external outlook and features-which show, like a mirror, his internal structure. Every minutest detail of a man's character, conduct or behaviour etc, is the result of the direct influences as created by any particular group of molecular structure-inside his mental and physical get up. A man cannot act or behave otherwise than what is inherent. Nature can only be changed gradually by suitable practice or in some rare cases by sudden shocks etc. Change of bad qualities into good requires a change of the source itself, in sufficient degree, which is nothing but change or reorganisation of molecules producing bad qualities, into those formations, settings or groupings, which produce good qualities. With the same combination of atoms if coal—black coal, can be converted to Bright Diamond, having the same atoms, then why

not bad or black Karmas (Karma Molecules) cannot be converted into good or white Karmas; it can be. It so happens—by keeping the proper mental set up, right actions, correct association and influences. By Tapasya (Concentration in the self) it can be achieved most effectively. Right Conception (Right Faith), Right Thought, and Right Conduct, if followed earnestly, can convert the blackest and most pain giving Karmas into pure, good and Bliss giving Karmas. There cannot be any doubt about it.

Character and conduct of any one are closely related with his features. One is the mirror of the other. One is the direct result of the other. As such every man has his own specific or definite and particular characteristics and features too. Conversely it can be said that every feature represents particular influence, conduct, character etc. peculiar and special to its own. It cannot be otherwise. Formation of features and character are relative—closely related, and produced by the same set of molecular formations for any particular type or being. So every detail of any one's conduct and

character is inherently coincident with his features or vice-versa. A close study of body's features can reveal every thing of his. Not only this, any part of man's body fully represents him in each and every detail. Palmistry is a correct science, if acquired intelligently.

It is found that even when a man knows well that doing of certain acts is bad and it should not be done, yet he does it by force of habit or nature or under the influence of some Karma-molecules. One must not feel dejected due to such things; he must continue to strive to get rid of the bad habits; must feel that he is doing a wrong thing. Such a feeling or repentance, finally changes the molecular setting to that of good-action-grouping. Luck or Fate is nothing but the result of man's own past Karmas. Bad luck or fate can be converted to good one by proper deed (thought, word and action). Bhagya (Fate) is the resultant of the interaction and reaction of past Karmas and present Karmas, which have been accumulating and changing since time immemorial. In the final analysis it can be said that man is the creater of his own fate.

All religious teachings, scriptures and sermons are ment to divert the attention of man from bad towards good. Pure Atma (Soul) has all what is good and is all Blissful itself. By meditating on Atma or pure Soul which is Param-Atma (God), man attains the ability and power to recast his molecular setting or framework—which controls everything of his—internally and externally.

Mental concentration or meditation on a particular object, image, scene or something, produces only one particular kind of molecules or molecular setting, during the time of concentration. If the vision is good, soothing, peaceful then the recasting of the molecules will be of the same effect; if the vision be bad, ferocious, ugly, warlike, painful etc. then the recasting of the molecules will be of that effect. Mental concentration, as such, has the greatest force or effect in creating strong powers—good or bad, as the case may be. Mind is one of the most potent factors in changing the Molecular Structure or Karman Vargana or the Bondage.

Will-power, of a man, is nothing but effect of particular kind of molecular for-

mation—shooting out of the body (or mind) of the man and producing the effect as desired and conceived. A man by his strong will creates very influential currents in the atmosphere, just in the same way as strong sound waves are created by any broadcasting station. When any one speaks disturbances or waves are created in the atmosphere but they are feeble and are not able to be received by radio instruments at long distances. But by means of transmitters stronger waves are created which affect the receivers at the farthest end of the globe. Similar is the case with the thought waves, which are emitted by the mental faculty and are transmitted outside. The greater the mental concentration the more effective it will be. With the strongest concentration, even, the farthest object can be affected or influenced effectively. It has been found out that two men, having the same disposition but living at very far distance from each other, feel the call of one another. Thought waves of one are transmitted to the other man. Psychodynamics, if studied and developed properly can do wonders.

While a man's attention is engaged and

absorbed in any particular object, it is found out that, he does not feel pain of any injury inflicted upon his person. By practice of mental concentration such powers can be acquired. This fact has been propounded in all Indian philosophies. Soul has infinite powers, which can be developed through the help of this body, by practice, endeavour and correct training (correct knowledge). Self-regulation and self-discipline strengthen a man's faculties, gradually, all round; and so we find the Jain Scriptures, as well as others, teaching the absolute necessity and need of mental concentration and disciplined life and living for the upliftment and betterment of the human lot or humanity.

“What you think so you become.” This maxim is fully correct. Thinking must be without doubts and with self-confidence for quicker and best results. This has been made abundantly clear in Jain teachings. For any body to attain the highest heights it is essential to have the Highest Ideal—before him as the object for attainment, for thought, concentration and practice. The Highest Ideal, can be to become Tirthankara or to attain the Eternal Bliss—inherent in Soul. Bliss and

Bliss only is the innate quality of Soul. To find or to know one's own Soul or Self-which is the highest, should be practiced. This is the only way to attain the greatest bliss and true success in life. Man, in his helplessness, has created millions of gods and goddesses, for protection from suffering, fear or oppression etc. and surely gets psychological benefit or mental satisfaction by worshipping these imaginary beings. While pure Atma or Soul is the most potent living, actual and the real protector. There is a saying in English "Keep your aims at El-dorado." In which El-dorado is an imaginary thing. But Soul is real and the highest too. The most rational teaching and wisdom based reasoning of Jains, only, can lead any body to the right path and towards right direction. It teaches the correct way to obtain the highest possible happiness and attainments in this life and after.

For real success full faith is a fundamental necessity. Allegories, fancies, imaginary objects, myths and mythological ideals cannot create confidence and faith of the same degree of purity and strength which truth and realities can. Atma or Soul is a

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living truth and reality; the idea or faith in its innate capacity to attain Godhood, ultimately, is so convincing that confidence in Self (Self confidence), becomes potent and most effective, when acquired and adhered to and has the quickest effect in the shortest possible time. The path of Absolute Bliss (or Moksha-liberation from pain, suffering etc.) as laid down by the Omniscient Tirthankaras, is the direct, most straight forward and the shortest, too. Ofcourse, due to the vast variety of choice, place, environment, circumstances, faiths, physical and mental set up, nationality etc. round-about ways, paths, religions, means and methods become necessary to bring the man to do good, to leave what is bad and to act and behave properly; and it is because-that many religions or different types of religious teachings, become necessary-if they do not totally mislead, and finally direct the person or persons towards Self-Realisation, service to humanity and advance towards better being in the world society. All human beings are same and they should be treated as such for the happiness of the humanity as a whole, peace and international tranquility. If one nation or community prospers and

others remain in want, suffering and backwardness, then the prosperity of that one nation is false—real bliss is not there. Real bliss can come on this earth, of ours, only by upliftment of all nations or humanity as a whole.

Mutual hatred, bickerings and looking down upon one by the other, etc. have been most harmful. Correct faith should be developed and the wrong ones rectified. Knowledge of various schools of reasonings, learnings, philosophies, religions, faiths etc; is most essential for derivation of the actual Truth from the prevalent ideas, notions and beliefs—most of which are false, cooked, half-truths and propounded for selfish ends; and made current and established due to various reasons, practices, necessities, influences and time etc. During the early (very early) times, in India, too, all kinds of religious theories, faiths, dogmas and philosophies existed; but they generally helped in getting closer to Truth, and whatever opposition existed it was in words or discussions only and no religious groups felt any animosity with the other. Even having different faiths they lived in peace—there was no religious wars.

Change of faith, religion and belief depended on freewill and was the most common feature, without any ill will. People studied different philosophies and selected the one which they considered most suitable to them. This fact and practice increased the mental faculty of men of each strata, at that time. Binding a person and forbidding him to study or to look into other schools of thinking and asking him to stick to any one religion—have put very great set back to the development of mental faculty and correct thinking and have caused conflicts and turmoils etc. and mental & physical slavery too.

It has been said above that Pudgala waves are continuously being emitted from the body of any human being, or any living being, and from all things and substances etc. The idea of shape and other features etc. are perceived only due to these emitting Pudgals in some such molecular formations which give the exact prototype of any being or thing. I think that photography is also possible due to this phenomena.

Pudgala molecules are, incessantly

coming out of the body of men, and are being projected and diffused, all around, like thought-waves. They have their positive and and relative effects. Molecules (Pudgala Vargana) coming out of a good and pious man's body will have influence of good effect on the locality, people nearby, and also the world-society at large. Of course, the greater the distance the influence will be weaker. Nonetheless a sum total of all such waves and their total combined resultant effect is the most potent factor in making better or worsening the world as a whole. Good, pious, virtuous and peaceful men do the greatest good to the humanity simply by their very presence on this earth. Their presence does the greatest good to the country in which they live or exist. Molecular formations coming out of their bodies produce the same peaceful and good effects by being exact prototype of their ownelves. Effects of bad characters or persons of ill will produce bad effects on the locality and men living there, and coming in contact with them. Goodwill of any body towards any other body does good to the latter; while ill will does harm. These may not be felt-as they may not be obvious, yet their effect is

always there. Therefore it is essential to procure the goodwill of all concerned for one's own good and bliss. This "Law of nature" holds as good for persons as well as for societies, nations and countries.

The whole world is one single entity. No one is alone or exclusive. Every one affects every other. No lasting good can be effected or achieved in terms of separate nations and separate countries or separate groups etc. A country, however advance it may think itself to be, cannot rise above pettiness, cannot get real peace and true happiness, if the whole world remains backward, or greater part of it is not happy. A country or any nation is a part of the world. If the world rises, only then the country will also rise really. Otherwise what one thinks to be an advancement and prosperity, they are only false, not permanent and a misleading notion or belief. Finally such things create great demoralisation. America, Russia and other such nations, which are considered to be prosperous, can never get peace—real peace, and prosperity which brings real happiness; if the rest of the world remains at the same level of want and

suffering. These, so called, advanced nations, might advance or might have advanced in some particular direction of activity, riches and war potentials; but not in the direction of peace, moral spheres and true bliss. This can only be achieved if the whole world moves together. If instead of producing war equipments—for destruction—if they produce things of necessities for the backward nations and help them sincerely to uplift them, then they will immensely gain the goodwill and blessings of the world people—which will bring moral upliftment of their own people and very much expanded demand for their goods which will increase their prosperity in the real sense. The huge stock-piling of Atom Bombs and Hydrogen Bombs etc. constitute the greatest danger to such nations themselves and finally to the whole world at large. Ways of Nature are queer and cannot be absolutely predicted. At any time such a disturbance of this earth may take place which may destroy all the safety arrangements and precautions and make the bombs disintegrate in mass—then what may happen can be imagined—only—such nations will first disintegrate to a heap of dust only and then the world in the

chain of reactions, may also be doomed. Such bombs must be destroyed, forthwith, with the mutual consent of all concerned. Otherwise they always remain the cause of the greatest danger to this Earth, ominous and bodeful evil—and sure sign of future calamity. All nations of the world must think one another as a part of a whole. If the whole rises all will rise, if the whole falls all will fall. Advanced nations, first of all, must help the backward nations to bring them to the same level, to which the advanced nations belong. Then following the path of mutual help, association, goodwill etc. they can try to achieve permanent peace, happiness and bliss by following the path for the House-holders—as laid down by the Omniscient Tirthankaras. “Live and let others live”; “prosper and help others to prosper too”; “live peacefully and let others live peacefully”. Only by following these Mottos real peace and permanent bliss can descend on this Earth of ours,

Habits of man create in him particular sets of molecules or molecular formations and effect and influence all actions and movements of man, in the most regular and

definite routine of time. His habits and actions are the resultant of different sets of molecular formations—acting, reacting, combining, disintegrating, regrouping and reshaping all the time. There are daily habits, periodical habits, annual habits and numerous others. All these have their relative molecular (Vargana) settings in perfect order and sequence and become operative at the axact time; whether in this birth or any other. (Note;—the above is described in very very short and briefly; persons desirous of knowing more or for drawing more conclusions—about this controle of Molecules, upon human habits, actions and fate, can make their own deductions on these lines, or can refer to any book dealing with the Karma-Philosophy as laid down by Omniscient Tirthankaras and their desciples in succession and tradition.

(A book “Key of Knowledge”—by Late Shri Champat Rai Jain, Bar-at-law, gives a very illuminating and instructive treatise of correct knowledge for correct living etc.).

Whatever man does, thinks, sees, reads, learns etc, are all set in suitable molecular

formations—laid down one upon the other, or interwoven like an infinite and endless sheet of cloth; or like an endless film—with all inscriptions or pictures of all happenings—in molecular form—with the minutest details. As such whenever we try to remember a thing or a chain of events or any particular event, then a particular portion of the film or cloth etc. comes up and produces a vivid picture of that particular event or thing in our memory. With suitable development of certain powers we can know the events and happenings of our previous births too.

Atma (Soul) and its Karmic body are eternal; as such molecular settings of all events of all births, incarnations and lives, lived through all infinite number of births and deaths, are present there, in seed form, heaped one over the other. By continuous practice and meditation within, these molecules may be brought up layer by layer and the knowledge of the past may become clear. Clairvoyance or seeing the past, or even the future, is not impossible. Suppose a train starts, say, from Delhi and moves with a particular speed, then one can predict corre-

ctly when it can reach Calcutta. This is rational future telling relative to the past events. When anyone takes birth at a particular place and time his future becomes practically fixed. Any one, who might have developed such powers, may predict the past as well as the future of any body. The science of Astrology, with the experiences of thousands of years, is a positive science. By meditation and concentration in the self mighty powers are developed. Clairvoyance, Omniscience and seeing the future and the past, are then not at all impossible. As a matter of fact the term "present" is nothing because every second or moment becomes a "past" the next moment. So we have only past or future and, if at all, a momentary present. Predicting past, present and future can be possible by developed faculties.'

Mighty powers are developed by concentration in the Self. If an ascetic cures diseases by simply seeing any one there is no wonder in it. But real ascetics are rare and people get cheated by fake ones and then lose faith in such things. Tirthankaras and Jain ascetics are very much in the habit and practice of Self-meditation and so develop

mighty powers. Other saints have also done so. But one must beware of fake ones. True saints do good to the humanity by their mere presence on the earth. They do further good by preaching and teaching good things for the betterment of human lot. Strong Will-Power is nothing but the dynamic influence of the emission of one kind or set of molecules in a regularised and systematic way. A strong will-power is achieved by regular mental concentration. Concentration in the Self (the inner self) systematises the inner molecular settings by regroupings, recasting and reorganising them in such a regularised way that their joint force becomes very great. We know the effect of magnetising an iron piece. When the inner particles of the iron are arrayed in a particular way the iron becomes a magnet and shows mighty powers. Some such phenomena also take place inside a human being when he practices concentration of his mind or mental faculties. Unidirectional force of moving Pudgala (matter particles-atoms or molecules) is really very great-sometimes it may be beyond conception even. Ofcourse man's life is very limited and he is bothered by so many and multifarious activities of

life, existance and other engagements of the world, in such a way, that strict limits and bars are put to his capacities and capabilities of infinite developments and to obtain Godhood or "Siddha" (Param-Atma) in any single birth of human life. Non-the-less he has the inherent capacity and ability and innate quality in his Soul to rise up and to get its Own-Self (Godhood), with the power of Absolute-Full Knowledge, Consciousness and Eternal Bliss. Soul (Atma) has inherent or innate tendency to rise up and to free itself from the attachment and pollution of Karmas or Pudgala, if its sole quality of knowledge has not been totally and permanently obscured by contamination of the Pudgala or Karma Vargana.

It has already been described how the birth of any living being takes place in a particular place, family and parents. The maximum similarity of molecular setting of the Karman Body, which remains with the Soul at the time of worldly death or expiration of any worldly body, with that of the would be parents, or the embryo, is the only deciding factor, cause and instrumental in attracting and bringing them together. It is

because of this that, we find maximum similarity of every thing—from anatomy, features and blood of the body to the habits, susceptibilities, handwriting etc. in two brothers or, in lesser degrees, in the members of the same family, descendants or lineage. In the same way, in a wider circle, the phenomena of similarity are evident, in many ways, in the people of the same locality, region, tribe, Race or Nation, and so on. On the growth of any being or man in a particular region the effects of the surroundings and environments have got the most potent influence on every phase of his life. Sometimes the character of two brothers differ widely or in some cases may even be found opposite. The reason again is the maximum similarity of Karman Vargana and their regular change with the growth of man and age. Every one has good and bad molecular settings within him. Any one set may develop or increase with time, growth, environment, association etc. Also, suppose—for conception 75% similarity of molecules is required, in any case, and some embryonic seed of the parents has 60% good and 40% bad molecules, before the life enters it, then one soul-body with 60% good and 15% bad molecules can enter

the embryonic seed. Even if another soul-body has only 35% good and 40% bad molecules, it can also enter another embryonic seed of the same parents next time. In such cases the two brothers may have opposite character etc. Further with growth, age, calling, education, occupation, society etc. the molecular settings change and one brother may be very good while the other may become very bad. In spite of such differences, various similarities also exist due to being born in the same family. This is termed Heredity in worldly language. Any body is solely responsible for his own sufferings, diseases, losses, gains, pleasures etc. and also for the accumulation of particular types of Karman Molecules—which make the Karman Body. Our Karmas or our own actions, make our fate, luck or fortune. People with similarity of karman-molecules are born in a particular locality, region or country and so suffer or enjoy together due to calamity and prosperity etc. Getting a good mother or parents, family, locality etc. all depend on one's own accumulated Karmas—karman molecules. For getting the best results in this birth as well as the other births one must control his actions and

thoughts and must behave in such a way that his Molecular-development may become such that he may be able to reap the advantage of good karmas i.e. happiness, prosperity, bliss etc. This world is as real as one's own self. One can correct his Karmas only by disciplined life, following Truth, non-injury, good conduct etc. The best way of correcting the molecular settings is by practice of renunciation, meditation and concentration in the Self-one's own Self. Right Conduct—as laid down in the Jain Scriptures, is the correct way to achieve the greatest good in this world, as well as the next. When, by gradual practice, the settings of Varganas (molecular settings) become such that they do not remain dull—or do not create dullness or obscurity and become transparent or so, then the whole universe is truly reflected; and then one gets pure full and Absolute Knowledge and consequently he becomes free from all doubts, worries, pains, sufferings, etc. He becomes free from pain and pleasure both—he becomes “Nirvikar”—“Veetarag” and free from all worldly attachments. Finally he becomes Siddha, Mukta and attains Moksha (Nirwan). Nirwan of such a Being does not mean simply death,

it means eternal freedom from the cycle of birth and death and attainment of Eternal Bliss. Eternal Bliss is the sole quality or nature of Soul; and as soon as one gets his own Soul, or his own Self, he becomes entitled to Eternal Bliss.

Good and bad qualities, in any body, are the products of the respective molecular settings (Pudgala Vargana). Their strength or weakness depends upon the quantitative and qualitative accumulation of the respective class of Varganas (molecular Settings) with regard to their due effects in respect of duration, period, degree, magnitude, direction, intensity etc. Every one possesses good and bad qualities—or good and bad molecular settings, in various degrees But only one molecular setting becomes effective at any one time, A very detailed description of all processes of Karma, (Karma-Vargana or Karma Pudgala) can be found in any Jain Scripture dealing with this subject or Karma-Philosophy or Karma-Prakrities and their cause, effect, generation, as well as the way in which they are acquired or got rid off etc. Of course the subject has been dealt with in the old religious style

and the names of electron, proton, ion, neutron, atom, element, compound, molecules are absent there; and it is because of this that our modern scientists have remained unaquainted with this most elaborate scientific theory enunciated thousands of years back. These Karma theories of Jains remain uncontradicted by modern scientific discoveries, researches, findings, inventions, deductions etc. Rather the more the scientific knowledge is advancing the more support, approval, and verification for these theories, as laid down by the Great Trithankaras, are gaining ground. Their veracity, truth and correctness have been proved without doubt. It is sure that as the years advance the Science-world will accept Soul and Pudgala (Matter) as the joint creator of the world and every thing contained in it. In the universe every living being is a joint manifestation of Soul and Pudgala together.

Soul itself gets its own attribute of Godhood (Param-Atma) when it becomes liberated from the attachment of Pudgala and becomes Soul only—Pure Soul. This is called Moksha. The more the Science advances the more acceptance and recogni-

tion of Jain Doctrines of Karma will become evident. This recognition may be in the name of new-invention, or new-theory of science, or so, which does not matter. Truth is one and may be discovered or presented from any corner and in any form-at any time, but all the same, it does not make any difference in it. Truth remains the same always.

By proper education, propaganda, publicity etc. such a culture should be created and developed in the citizens of the world, as a whole, in which every one should think and work or act in terms of Universal-oneness. Universal equality, as far as practicable, in the social, political and economic spheres of human life and living and the well being of all, each and every individual, only this can cure most of the ills and sufferings of the present day world.

There are advantages and disadvantages, in a relative way, in each and every thing, but due to a few bad points a good thing or action should not be neglected or discarded. One's own real happiness and permanent peace and prosperity depend, truly, with that of the world as a whole. The whole

world is one unit—and thinking, and acting as different parts, nations, races donot have correlation with each other, and reckon a defficient world brain. One can rise with the rise of the world and shall fall with the fall of the world. Every one and every nation should work for the general upliftment and for raising the world society as a whole. Evil may raise its head along with the general rise; but an organised world-society can be able to curb it down through vigilance and self-discipline. Without the equality of opportunity and political status the evil cannot be eradicated from the world. Goodness must be given priority over the prevalent fraud and fraudulent practices; actually and really goodness should be searched out and should be given due honour and place in the social order of the world society. They will be able to influence the rest of the humanity by their sincerity, honesty and ardent desire for the good of the humanity. Opportunists are present every where and they are more successful in tricking simple and honest people. So it is most essential to be vigilant and cautious against their manupulations. For this purpose a strongly constituted Government or organisation becomes a

predominant necessity—otherwise every good action and effort may fail miserably, against the confederation of joint intrigues and manoeuvring of the privileged classes, vested interests and of those in power and influence. Some kind of, fear factor of governments' punishment or social punishment or real punishment, for the wrongdoers, is a prime necessity for correction of the society and for keeping the unscrupulous within limits and bounds.

Good efforts never fail to produce good results. Hope is the grand sustainer of the world. Our duty is to act and try sincerely to the best of our capability and capacity. Man can rise with the society only when the society rises. We may or may not know it but feeling of selfishness and acting accordingly are really harmful finally. Every one is a member of the world-family at large. No one is alone or absolute, every one is surrounded by the whole full world.

The present setting of U. N. O. may have its shortcomings, yet it has its existence already and is active too. With a real wish and desire for world peace and good of

humanity the powers, that control its affairs, may be able to establish a really good world-order, in due course, in which their will not be subjugation, oppression and exploitation of the weak or backward. Let us hope so and do our best for its success and advancement in its most noble aims.

Man can create heaven on this very earth if he works for himself as well as for the society and for the Common-good of all concerned. Acquired habits and nature are difficult to change-but they can be changed with a will to do so. Concentration of mind is the most difficult task-but it can be achieved by practice, patience and a keen desire. Concentration of mind increases the faculties abundantly. Self-concentration or concentration in the Self, only, can produce the best results-whatsoever. Man has blundered and has been lost in the wilderness or a labyrinth of many faiths and religions. He should become wiser and should follow the faith or religion which teaches the development of Soul-to find one's own Self or Soul. Man has forgotten Soul and is wandering in the world for the aquisition of many things-which he thinks, will give him happiness and

bliss. But these worldly aquisitions should be used only as a help to the aquisition of the Self. Absorption in the Self (Soul) is the highest aim for man. For this purpose one must follow the correct path or faith.

Adoption and aquisition of "The Three Jewels" (as explained-in brief, in chapter VI) and Samadhi, can lead the man higher and higher and then to the highest. Every one desirous of attaining the highest must follow, adopt and achieve "The Three Jewels". Life is short. Human life is most valuable-it should not be wasted only in worldly aquisitions, which do not give permanent Bliss; man should free himself, as and when possible, from worldly engagements and should throw himself within Himself. Only by so doing gradually and gradually he will rise up and some day he may attain the Supreme Bliss-Eternal Bliss-as explained above.

O, Man, Arise, Awake and be doing.
Om Shantih.



PART VI

THE THREE JEWELS and SAMADHI

The three jewels:—

Samyag Darshan : Samyag Gyan :
Right Faith : Right Knowledge :

Samyag Charitra.

Right Conduct.

(I) RIGHT KNOWLEDGE.

One can be said to possess the Right Knowledge;—who has come to know about the highest qualities and attributes of his own Soul-the inner Self; who has come to know that this Soul can be liberated from this body; that though both exist and function together in this world, yet they can be separated; that though they are one with the other in this world yet their natures are different. The Soul never becomes body or matter, nor does this body (or matter) ever become Soul. All the time they remain distinct, separate and intact with all their own qualities inherent within them respectively; the Soul is Pure Consciousness while the body is the material medium. The nature of the man is the resultant of Soul's nature and the nature of the material body-a via

media, and varying in quality, degree and grade between the lifeless nature of the matter constituting this body, which may be taken as zero, as far as consciousness is concerned, to the Absolute Full Knowledge and consciousness of the Omniscient, and finally to Godhood or Param-Atma—the Highest Self—when it attains full and complete Liberation (or Moksha) from the material body or Pudgala contamination.

The physical capacities of various bodies depend upon their shape, size, construction, and all other details of construction. The physical capacities of man, too, can be developed by practice. Full Absolute Knowledge of Omniscience is a reality and can be developed or gained by anyone who aspires to it by observing Right Faith, Right Knowledge, Right Conduct and by practicing absorption in the Self or the pure Soul.

The Soul is matterless and formless—and so it cannot be seen, observed or felt by the senses. It can only be contemplated upon and conceived through mental concentration, as said above.

This contemplation, conception and concentration will surely lead the aspirant to the Final Goal, and open the Soul to its own Self.

This very phenomenon, when it happens, is the Final Goal and Liberation. Liberation, in its truest sense, means complete dissociation of Soul from matter. It, then, gains its own nature and qualities. When the Soul is not dependent, for its manifestation, upon the material body, it is, then, pure consciousness, absolute knowledge and highest Bliss itself.

Once this liberation is attained the Soul can never be contaminated with matter again; it will always—remain pure with all its purest and highest attributes, and Bliss.

Liberation is the very nature of the Soul. Contamination with matter is due only to the Eternal association with matter. Worry, pain, suffering, anxiety etc. are the results of its company with the material body as placed or born in the world. Once liberation is attained it gains Eternal Bliss.

Consciousness, in every being, is the

nature of the Soul. In all beings the Soul is always pure and perfect consciousness.

Like electrical instruments the bodies of various beings differ widely in shape, size, design, construction and therefore function, accordingly, in different ways, having different capacities, nature, qualities etc. Yet all the time the vital energy—the electricity—flowing through them all, is the same. Likewise the life giving conscious Soul is operating in all these bodies of all beings. While the electrical energy is present in the various instruments or appliances they work; as soon as, the energy is stopped they also stop functioning. Similarly when the Soul is within this body it works, and as soon as the Soul leaves it, it stops functioning.

However, this world, with its limitless paraphernalia and everything in it, is a vast workshop, like a big industrial establishment, or contrivance, for enabling the Soul to get rid of the impurity—the matter (i. e. non-Soul) likened to raw ore of a metal, through transmigrations, births and deaths, similar to the various processes during the refining of the ore, and to attain the full purity of the metal finally.

As the ore has to undergo various transformations of physical and chemical nature, prior to complete purity of the refined metal. In the same way the Soul, with its eternal impurity of Pudgala or of material contamination, gains absolute purity through the help of this world and its various births, deaths, rebirths and gradual development from one stage to the other, each time leaving off some impurities, absorbing or assimilating others during the process of change, transformation and development as a means and help to remove further impurities, and finally, it becomes Pure Soul in its essence.

Just as the refining of any metal ore is only possible through a right knowledge of the metal, the ore, its processes, its action and reactions with other chemicals and substances and heating etc. used with the ore during the various processes and stages of its refinement. So it is with the Soul in the body of man—or man, to become pure soul-Param Atma. A right knowledge, of the phenomena and process of refining from matter infested Soul (i.e. a worldly being with material body) to the matterless pure Soul-the Highest Self, is the first essential.

Without any disrespect or antipathy to divergent philosophies, the reader is advised to search into the most scientific, rational, analytical, systematic, non-contradictory, and wisdom basing Karma philosophy of the Jain System or faith, which is claimed to be faultless, as it was laid down and enunciated by the Omniscient—Victors—who were born as ordinary mortal men of the world, but through the practice of Right Faith, Right Knowledge, Right Conduct, and contemplation on Self (the Soul) developed Pure Absolute Knowledge and finally attained Moksha (Nirvan) i.e. liberation and became Param-atma—the Highest Selves. (Moksha means complete freedom from ties of birth, old age, death, rebirth, etc; liberation from all material attachments and full freedom from suffering, pain, anxiety, etc. and attainment of Eternal Bliss.)

(The reader is requested, here, to pursue the Jain Scriptures for obtaining this Right Knowledge. There, only, they will find the Key to Moksha-Nirvan-real Eternal Bliss.)



(II) RIGHT FAITH (Right Conception)

A man can be said to possess Right Faith (Right Conception) if he believes in what has been said above. He must believe that this body is composed of conscious Soul and unconscious Pudgala-Matter.

The Soul has mighty powers and a self tendency, nature and aptitude to become pure and rise up to Parmatmahood or the highest being-Siddha.

Man should believe:—

That he has got all the highest, noblest, and best inherent in him, and can develop the same by regular practice and Right Conduct.

That the more he practices, the higher and higher he will rise in spiritual growth.

That when he has the inherent ability to become God-the Highest Self, there can be no doubt that he can attain the highest degree—in any branch of science, art, politics, philosophy, technology etc; and his progress can be unlimited. To him, the status of a Gandhi, or an Einstein is quite possible, if he aims with concentrated mind, will and an ardent desire.

Of course the construction or build of the human body, in a particular birth, may or may not be suitable to remould itself as may be desired; yet with a regularised endeavour and ardent will one can rise to the highest to which his body may be capable in this birth, and then to further heights in successive births, till he attains Moksha or Nirvan.

A man is surrounded by a whole and full world. Every thing of the world casts some influence on any being. These influences can be neutralised by a detached attitude towards them and contemplation on the Self-the Soul. If the results do not come quickly one must not feel disheartened; he must go on with a zeal, and in a systematic way; and as soon as the molecular structure or setting of this body becomes changed, suitably, the altered faculties will begin to reveal themselves and progress will follow.

Everything takes its own time, so in hurry and desperation, one must not lose sight of his ideal, and fall down. This would be really bad; and as a matter of course, one has to keep revising, all the time, such scriptures as may be able to make him, and keep

him, steadfast to his purpose and aim, as well as his faith and belief unshaken, and firm in the quest of final liberation and attainment of Moksha (Nirvan)—where there will be Bliss and Bliss only, with no anxiety, suffering or pain of any kind whatsoever.

He must have full confidence in his own self or the ultimate capacities of his inner Self or Soul. This firm faith will itself lead him, from success to success, and will raise him step by step, in moral, mental, physical and spiritual phases of life. In this way he will gain the highest phase in the present environment and the existing society of the world, and will attain Moksha in due course through subsequent transmigrations,

He must not lose heart.

To get the highest place, Eternal Bliss or Godhood is his own right of his own Self—the Soul; he must get it if he continues his endeavours steadfastly, perseveringly and unwaveringly.

Siddhi or Nirvan or Moksha or Eternal Bliss is one's own Soul-nature and he is being kept aloof only by this contamination of Pudgala (matter)—the body-the non-Soul.

Soul can practice through the body, and through this very body it can change the material or molecular settings of this body and can get liberation, finally, or it can annihilate this material body in the real sense of the term, through Self contemplation.

By worldly death this body is never annihilated. Birth and rebirth continue. Its transparent or the invisible counterpart remains with the Soul all along. One can only find release or emancipation through Right Faith, Right Knowledge, and Right Conduct. Here "Right" (i. e. Samyak) means scientific, systematic, rational and wisdom basing.



(III) RIGHT CONDUCT

Without Right Faith (Belief), and Right Knowledge, Right Conduct is not possible.

How can it be achieved ?

A man, who can not distinguish the difference between salt and Sugar, will feel much dejected in swallowing a salt piece

taking the same to be Sugar or sugar candy. If a man gets a valuable jewel, but does not know its value, and throws it away considering it to be an ordinary piece of stone, he loses the jewel and is called a fool.

If a man is to go to a certain street of a big city and does not know the direction, he is most apt to get misled and lost in the wilderness or a labyrinth of many roads, paths and lanes.

A man, who starts—say from New York and has Paris as his destination, will not proceed to Holland or Moscow. But the other man, who has his destination beyond, will pass over Paris and will proceed further. Similarly if a man wants to see the whole world and starts on a world tour, he will visit all these places and many other places too, in the course of his journey.

A doctor must know the cause and symptoms of a disease, otherwise he may administer the wrong medicine, and cause death or deterioration of the patient instead of curing him. A doctor becomes a doctor only after acquiring the right knowledge of the science of Medicine through proper education in the subject.

Similar is the procedure for other trades and callings, One, who does not possess the right knowledge of the branch in which he enters, is sure to fail.

There are counterfeits and frauds, and one must be aware of them, to obtain success in any thing. In religious philosophy counterfeiting and fraudulence is in abundance. One must beware of wrong teachings.

One requires proper and right knowledge, learning and experience for obtaining any desired result in any thing.

Such is the case with the conduct of life. For success, strength and certainty, Right Knowledge and Right Faith are necessary.

Knowledge of what one is; what connection and relation he has with the surroundings, and all other things, men and living beings; of what he himself is made; what's his aim and how he sets out to acquire that aim.

Armed with Right Knowledge and full faith in his own capabilities he can act rightly and can proceed correctly, and will have every opportunity to achieve success; other-

wise he is doomed to failure, dejection and harm.

Man's highest aim is to attain Moksha (liberation)-the Supreme Eternal Bliss. Moksha is the highest of all ideals. So while one keeps his aim at this Highest Ideal, he rises by stages to attain it. For anyone to rise to the highest pitch of his capability-in this world-it is most essential that his aim should be highest and perfect. "Not failure but low aim is crime". Moksha (Nirvana) is the state when the Soul is liberated from all bondages or contamination of non-conscious matter, and loses all feelings of sorrow, anxiety, pain etc. Soul becomes Soul only and enjoys Eternal Bliss for ever.

How this can be effected or achieved ?

By gradual practice, adaptation and mental concentration in the Self.

When the mind is engaged or engrossed fully in any subject, everything else becomes non-existent or passes by unfelt or unperceived. Even if a wound is inflicted on the body one does not then become aware of it. So, when the mind is concentrated on the Self-the Pure Soul, which is the Fountain

Source of all Consciousness and Bliss, then one achieves in a double capacity.

Firstly; he does not feel the pangs of the worldly sufferings, or, if at all, very partially.

Secondly; he improves his mental and physical fitness and ability for better scope of life and living.

By Renunciation one becomes satisfied and happy with lesser amenities, and so becomes much happier than another who does not practice renunciation. Hankering after worldly possessions is the root cause of all anxiety, suffering, worry and pain etc. It is essential that renunciation must be with knowledge and voluntary, so that hankering after any thing is totally absent, or annihilated. Absence of hankering or greed for any thing is the root of renunciation.

Man in this world wants to acquire and accumulate many things in competition with his neighbours and others.

In his limited capacity he tries to accumulate each and every thing so that he may never feel any wants.

Money, being the medium for getting the necessities of life, as well as the luxuries for comfort and pride, and for power over others, is in the greatest demand. Useless vanity of riches and luxuries is the source of all miss-deeds and hinsa.

People, in their helplessness, do each and every thing to acquire increasing wealth and money. There is no end to this striving. The more they gain the more is their greed, Man, to satisfy his greed, inflicts injury on others in various ways by thought, word and deed. Doing harm or injury to others is "Hinsa" and Hinsa does not allow any one to rise above pettiness. Hinsa keeps one, always, down and degraded.

To rise (or to raise one's own self), Hinsa in any form must be shunned as far as practicable, and as directed and laid down in the scriptures as a gist of thousands of years of experience and practice of learned persons in the Householders' duties, activities and Dharm(religion).

The actions, which a man does, are all projections of Molecular-effects of the internal structure within his body. Every action (by

mind, speech and body) of any body is the direct result or under the direct influence of a particular setting of molecules within the body. One's own character and habits can be changed only after a change in the internal molecular settings or the Karman Body. This Karman-body is a typical and systematic organisation or setting of all representative molecules, as seed, of all molecular formations or structures within this body. The required change, can only be effected by controlling passions and by regulated and systematic practice of Right Conduct, and ceaseless endeavour to do good (by mind, speech and body) even against the internal instigation for doing wrong. A continued faith of this type in ones ownself gradually changes his ingrained nature and will enable him to take upon himself advanced vows, and the duties of a Muni or Virakta or the recluse (who leaves all wordly attachments and goes for austere devotion.)

While any one has any desire he will suffer for it. As soon as one has no desire left he becomes free of all anxieties and both-erations; and this is that stage when man becomes Mahatma and is very near to liberation-Moksha-Nirvan.

A man has set habits and nature and it takes time to get rid of any particular set, or to effect any definite change in any set.

To get in the path of Right Conduct is not an easy one. So, one must not feel disappointed if the results are not forth coming. The stronger the setting the more difficult it will be to change the same. To subdue a strong passion requires a still stronger will and greater endeavour.

Man has his own limitations due to health, capacity and various other worldly considerations—due to local customs, traditions environments and circumstances etc.

Man is not alone.

He is surrounded by a Full Active and Effective World.

He is never exclusive, nor alone.

Every body and every thing of this Universe affects him in some way or the other.

So one has to wait, sometimes, for the proper time for the fulfilment of any action, desire or wish, or for the fructification of any hard labour, struggle or endeavour.

One should always keep in his mind, the strongest urge, idea, and desire, that he has got to get rid of all these worldly humdrums, after all. In this world a man has to do various things and has to work for his life and living and a particular status in the society. Through all his busy activities he must not forget his Soul-his own Self.

He must always keep in his mind that all these worldly connections are due to his body, and is not his own Soul-nature; and as such he has to get rid of all these some day or the other.

Even if he does some wrong sometimes; inspite of his best efforts not to do it, he must keep in his mind that he is doing a wrong deed or action, and he should always pray, and strive that he may become able to subdue, and to conquer, all such weaknesses; and should keep on endeavouring all the time to suppress such wrong habits, nature and passions.

Taking of vows is the most potent help in subduing such bad and established habits and passions, and it is because of this that a

life of vowfulness has been advocated all along. A vowless life is no life and can not rise in a straight and direct way. Vows also mean a self disciplined life and living. Without perfect discipline and a strict sense of Dharma (duty) no one can rise in any phase of life.

For acquisition of the state of Right Conduct, maintenance of vows—for keeping one in the path of righteousness, is most essential, helpful and necessary.

The reading of right scriptures, doing Puja (worship) before the most peaceful image or idol of Lord Tirthankara, and chanting of Mantras, recitation of suitable poems, meditation in the Self, and observing some such ideals which may finally lead to absorption, or concentration of mind in the Self, are all good helps towards the acquisition of Right Conduct. One must keep himself on the right path, continuously, in such a way that he may not be misled and waver from the right track by mistake or carelessness or through any other means or temptations of the world.

Even a man engaged in the worldly

affairs, in any of the twenty-four hours, can get on to this path of Right Conduct—through acquisition of Right Knowledge and Right Faith, and then by a constant vigilance and endeavour to meditate on the Self whenever he gets a few moments, of relief or leasure or so, during his busy activities. Even a few moments of self concentration, regularly, can do wonders in the long run.

Even a grain of Good is Good after all.
Do good always.

One must remember that;—

GOOD CANNOT COME OUT OF
EVIL.

EVIL MUST BREED EVIL.

GOOD CAN COME OUT OF GOOD
ONLY.

Therefore;—

FOR GETTING GOOD ONE MUST
DO GOOD.

GOOD IS GOOD.

BAD IS BAD.

Bear in mind always that even the smallest action of good cannot reap anything except good. Therefore do good to your own self as well as to others. "Live and let others

live". Peace and prosperity can come only through this way.

We are surrounded by a whole world. Whatever happens to us is a resultant of all actions, reactions and the effects of the full, active, living and the material world surrounding us.

If by doing good one does not get back good, obviously he must think that his good act must have atleast attracted or affected this resultant (of world influences) towards his good—though the effect has become diluted, and is not obvious, due to various influences of the world, acting and reacting all around. Some times this external effect of the world or universe is called inevitability. Man must not feel dejected due to it.

However, the good is there, and its effect, too, must be there—whether it is perceived or remains unperceived.

Therefore continuously keep in the path of Right Conduct, through, thought, word and deed; and this is the only path which can lead any one to the final Goal of Liberation from all

sufferings, miseries, pains and sorrows, giving him perennial happiness and finally Eternal Bliss.

This is the highest aim and ideal of any human being, and only by so doing he makes his life worth living and worth while; as well as improving mentally, morally physically, socially and spiritually and the final attainment of the Highest,

Even in worldly affairs and life one can gain the highest by behaving in this way, and will, also, be able to get the maximum possible peace and happiness, even through the turmoils of the world.

This world with all its paraphernalia, is as real as one's own Self, and can be crossed over, or got rid off only by plodding through it with equanimity, as said above. Also the Humanity, as a whole, can get perennial peace by following the path as said above. Doing harm to others or killings can not bring peace, it can bring only conflict and misery etc. Stronger nations feel that they gain by keeping others suppressed but the morality of such, so called, big nations go down badly; and finally it will bring

misery some how or other at some time. So persons as well as nations should shun doing harm to others. Only good can do good. It cannot be otherwise.

This is the only and ultimate purpose of human birth that he/she must find the emancipation—the Moksha—the Supreme Bliss.

O, Man.

Arise. Awake. Be doing.

Every moment of this life is most valuable.

Don't waste it. Find out who you are; what you are, and what is your purpose; what is the use of your being? What may be the ultimate aim of having a human life?

This is the first essential.

Then you can find your own Self by observing yourself within your Self.

To find your own Self is the truest and the highest aim of your life, and the only Goal to which you must reach.

Man has been doing Karma (actions) since eternity; and will go on doing so while this body and Soul remain together.

There is no escape from it except through the help of—"THE THREE JEWELS."

One has to do Karma (actions of thought, word and deed and all movements of the organs)-whether in this body, or any other. This Karma may be good or bad; systematic or irregular etc. What one does he must receive in the form of results or the Fruit of the Karmas and also bondage of Karman body. This cannot be otherwise.

Of course it is a different matter whether one, through engagements may or may not perceive, or having become habituated to such worldly repetitions, takes the same ungrudgingly, and as a matter of course.

None the less the Karmas are there and the fruits of these Karmas also must be there. There is no scape from it. No deity or god can change it.

No one can get rid of them unless he attains Absolute Knowledge and then the final Moksha—The Abode of Eternal BLISS.

This body (and its internal representative the Karman Body) is an eternal Storehouse of all kinds of Karmas performed

or acquired since eternity—with subsequent changes uptodate.

These very Karmas constitute this visual body of flesh, bone etc. and the imperceptible inner Karman body (as described in Jain acriptures). These bodies are nothing but material molecules congregated or heaped together and constituted or set up in definite design, shape, structure, according to the past Karmas. There is perpetual change going on due to the action and reaction of fresh Karmas, every moment; and some reorganisation of the molecular settings or constitution is taking perpetually. This very constitution or structure or setting activates this joint human form, due to the presence of Soul—the Consciousness itself.

Unless and untill the molecular settings of the material Karman body are changed to proper grouping, form or setting or shape, man cannot acquire or develop, those qualities and characteristics which are necessary for achieving Absolute Knowledge and the Final Moksha (Nirvan). This can only be achieved through a most regulated disciplined life, as said, and by constant practice of—The Three Jewels—Right Faith, Right

Knowledge and Right Conduct—leading to SAMADHI (complete absorption in the Self).

These Three Jewels themselves constitute the path to Moksha-Eternal Bliss. When acquired, practiced and developed to their Full and Pure state the automatic result will be—Absolute Knowledge—which will lead to liberation from Matter, freedom from pain, suffering, misery etc. and to Moksha—The Eternal Bliss.

Constant meditation on the Pure Soul itself will lead to higher and higher status. Whenever one gets time he should try to throw his mind, and focus it on the Inner Self, seeing it, conceiving it in its reality—Bright, Shining, Transparent and Tranquil, pervading the whole body. This meditation itself will bring that correction in the molecular setting which is capable of bringing about Absolute Knowledge of the Omniscient.

To get rid of all worldly sufferings and miseries;—

Man must acquire and develop these

Three Jewels, and by their constant practice can make his body capable for higher qualities and Karmas, and then finally achieve the Absolute, Pure and Full Knowledge of the Omniscient.

This Absolute Knowledge itself means freedom from worries, anxieties, pain, suffering etc. and thence Liberation and then Moksha-Nirvan-Eternal Bliss.

Only the constitution of human body is such that man can practice mental concentration and self absorption. As such human life is considered to be the superior most. No deity or any god has the ability to concentrate his mind in the self. We do not know if deities really exit—because during the last many thousand years they have not been seen, only their existence is mentioned in sacred books. So, even if such deities, gods or Indras exist they can not perform samadhi or samyak charitra or Right Conduct—leading to Moksha or liberation. They have also to take human birth for performance of Penance, Self Absorption, Tapasya etc.

Human birth is most valuable. One gets

a human body only after many transmigrations, births, deaths and rebirths. Even if one gets a human birth yet it is still more and more difficult to get the proper country of birth, proper family, proper environments, proper education and finally the right mental setup for understanding and following the correct teaching and the right path. One must not waste this most valuable human life.

O, Man, your life span is very short. Don't waste time. Don't waste yourself. God is within you, make your Soul forsake this "manhood" and attain "Godhood". Occupy your rightful place—the Highest abode of Param-Atma, the Siddha--the Supreme Self, which is your own Pure Liberated Soul—which is GOD itself.



How to achieve "SAMADHI" (Self Absorption).

1. Feel that—this SOUL is filling the whole body like water filling a jar; or as ether pervading the whole world. In like

manner the Soul pervades the whole body. Soul is, because I feel "I AM"

2. Feel that this Soul is transparent shining jewel or transparent cristal-like a diamond; it is colourless and pure. Forget that the individuality is made up of flesh, bone, blood etc.
3. Think yourself to be a luminous and transparent whole being, alive, matterless, undying, active, full of knowledge and contemplating.
4. Thus concentrate your whole attention and mind in your own Self, within yourself.
5. Stand erect or sit properly, forget the outside world and all worldly connections; keep your eyes half closed; view within; conceive and feel that you are one transparent whole-bright-colourless and clear as the atmosphere before you.
6. Contemplate your inner Self—your own self—as the most beautiful and absorbed in itself.
7. Think yourself to be all knowing, all blissful, most charming, and free from all passions and attachments. Forget this body, and think you are Soul only—

- a luminous whole, Bright, Pure, Perfect and Tranquil.
8. Think you are God—the Highest Self. Soul or ATMA is the true essence of Meditation.
 9. “What you think, you become,” this is the plain simple Gist.
 10. Think of the Highest Ideal and believe that you have the inherent ability and capacity to attain all that is highest, by practice, endeavour and contemplation. Tirthankars were born as men but achieved Omniscience and finally Moksha. Believe that you can also achieve the same by following the Right Track.



(II) CAUTION; Beware of harmful and useless Vanity. You must distinguish between God and Man.

Think--that every one has come alone and will go alone. No, one and nothing will go with you. Every thing will remain here. No one can save you from death. After death Soul will depart leaving this body.

You are Soul—you are absolutely alone. Forget all attachments and only then you can achieve real SAMADHI.

Remember—That you have not become God already—nor you can perform each and everything at once, you are Man still : Egotism constitutes useless vanity, which will be harmful and will lead to degradation : Though your own Self—your Pure Soul—is God itself, and has all the highest virtues and qualities inherent within, yet remember, that the Mighty Being is caged in this material-body; its capacities have been curbed and very small limits have been put upon it by the limited capacities of this insignificant, unconscious material body, over the limitlessness of Atma or Conscious Soul, in every respect. The Soul is bound within this body. The capacities of this body, to act, to function and to perform, are most limited in all its spheres in accordance to the make, constitution or structure of the body.

So, the Soul, encased in this body, is not able to manifest beyond these limitations. One is co-incident with the other. They are not separate; they form one single entity—

they cannot function separately. They act together. They have to do so.

Soul cannot exist in this world without the body; the body cannot function without the Soul. They are joint and single, till they are separated, it will continue to be so. It cannot be otherwise. Their union has always been there; yet it has an end.

This end can be effected through practice, endeavour and contemplation and by following the path of the Three Jewels.

You may not achieve success in one birth, it may take many births and rebirths; but do not feel disheartened. Continue your endeavour—the right result will come by following the right path. By degrees the constitution of material molecules of the body will change; and a time may come when this molecular setting will become most suitable for attainment of Full Absolute Knowledge and then you can attain the Highest—your own Self-Eternal Bliss; where there will be no sorrow, pain, suffering etc; there will be Bliss and Bliss only—a none-ending pleasure and Perennial Happiness.

The Soul is God, but man is not God. This very Pudgala body of man is the cause of this disqualification. For getting the Godhood (the Highest Being—your own Self) one has to get rid of the material body or he must free himself from the matterial formations and the cause of these material formations—which constitute the body. While this body remains with the Soul, man will remain a man. He is a resultant of Conscious Soul and the unconscious material body—working jointly as a worldly being. What we see is a joint manifestation of both.

By degrees man rises to Godhood (Param-Atma) by following the path of Right Faith (Samyag Darshan), Right Knowledge (Samyak Gyan), and Right Conduct (Samyak Charitra). Ultimately after gaining Absolute or Full Knowledge, when the body ceases to be, this very Soul gains its own Pure Status—Pure Soul—Pure Self, and becomes Param-Atma—the God—the Highest Self, and this ultimate status can be achieved through ‘SAMADHI’ (complete Self Absorption)—which is the Climex of the Three Jewels.



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