



WHAT IS JAINISM?

By

SHRI VASANTLAL KANTILAL ISHWARLAL.

B.A.



Published by:-

**Shri Nanakchand Rikhachand Shah
Patanwala
Gimto Tampoli Wado
Patan.(N. G.)**

All rights of this booklet are reserved by the Author.

1st June 1965.

1st Edition.

**Published by Shri Nanakchand Rikhachand Shah,
Patanwala, Gimto Tampoli Wado Patan (N. G.)
And Printed
21 Forbes Street**

WHAT IS JAINISM?

By

SHRI VASANTLAL KANTILAL ISHWARLAL.

B.A

INTRODUCTION

This is a very small attempt to introduce readers into Jainism. This is written specially for the foreigners who always show keen interest in India, and so we have tried to dissolve many of the technical terms and simplified the hidden meaning of Jainism. Jainism is too vast for the Universe. It is the Supreme truth. One must be an honest seeker to find it. I dedicate this booklet to the one who has shown us the path – from ever changing to the changeless, from death and destruction to the Eternal, the infinite – the Arihanta – the Tirthankara. I pray to God that let the light of this Universal religion fall every where – to the remotest dark corners of the World where might is only right.

VASANTLAL KANTILAL ISHWARLAL

– AUTHOR. –

1st May, 1965.

CHAPTER I

WHAT IS JAINISM 1

Jainism is Nature in its purest and truest form. Jainism is as old as Nature which has no beginning nor any end. The mission of Jainism is the mission of Nature which is to work for the welfare of one and all, to raise every soul from the pit fall of ignorance and inaction to the spiritual climax of infinite bliss and perfect knowledge. In technical words to uplift every soul from nigoda (निगोद) to Siddhasila (सिद्धशिखर) i.e. absolute freedom.

Jainism is a religion based on cosmic principles. It is the perfect set of eternal principles on which this colossal cosmic machinery runs without any mistake and without any single momentary halt. The principles of Jainism are the eternal rules of Nature which form the constitution of Cosmic Government. The principles of modern science are true to some portion of space and time only but the principles of Jainism are true for all time, all Space and for every body and everything. To understand the marvellous structure of Reality and to penetrate its bottomless secrets is to understand Jainism. Jainism throws light on the colossal structure of Universe, its shape, size and structure; its origin purpose and mechanism. It deals in perfect details with the Six Reals out of which the Universe is made out.

Universe is based on Laws Eternal. Everything that happens in Universe is according to the fixed pattern of laws. Nothing that goes on in this vast cosmic arena can transgress these laws which are unshakable and infallible. These eternal laws are the abstract forms of cosmic Government. All the Governments of the past, present and the future are subordinate to this Cosmic Government. Nothing can go

against it. Just as the constitution is an Abstract Government, cabinet is the concrete form of Government. Jainism which is Supreme Government of Nature has in this sense both abstract and concrete Government. Jainism has its own constitution, which is the set of the eternal principles, on which the cosmic show goes on and also it has its own Cabinet, its own President, Prime Minister, Deputy Prime Minister, Commander-in-Chief, Army and citizens. It has its own method of reward and punishment which is nothing but the working of Nature's supreme mathematics. Jainism does not believe that God rules the Universe but it believes that some perfect mathematics of nature rules the Universe.

The Jain angle is the cosmic view point apart from the individual view point. It looks upon the universe as a vast laboratory where constant process of purification goes on. Jainism believes that the presence of acute misery and ceaseless pain explains this process of purification, which goes on everywhere covering all living beings, entangled in the web of Time and Space. To say it more correctly Jainism is a series of Dynamic experiments to transform all living beings into an absolute Entity of Perfection. It is the series of magical formula by which sub human beings are transfigured into human beings, super human beings and perfect human beings gradually. In fact it is the mathematical formula to sublimate your Totality. Beyond our sub conscious and unconscious there is a vast unknown universe. Jainism brings out through the technique of self introspection (Pratikraman) the hidden motives, the unknown knots of psychoses, neurosis and complexes out of self consciousness and unconscious. Thus it purifies the lower levels of

consciousness and gives us the clear conception of our hidden self. It purifies the sub-conscious and unconscious and takes us via conscious to super conscious ultimately leading us to the pure conscious. All these scientific research of the different levels of consciousness is labelled as Jainism consisting of mathematical formula and the dynamic experiments.

Jainism does not belong to any particular sect or fixed dogmas or it does not confirm with any static pattern or dead rituals. Jainism does not say that some particular class will be given freedom and others will remain in bondage. Jainism is a perfect form of democracy for it gives equal opportunities to achieve all the perfect freedom and spiritual perfectness, be it a woman or any backward class member or even the lowest form of life. Each one has the potentiality of being the Prime Minister of the Cosmic Government. It believes that every soul is the store house of undreamt powers which should be released like the nuclear energy by splitting the centre of Ego. Jainism is Supreme Truth that touches all, penetrates all, purifies all and perfects all. It is the primal energy—the Supreme Mother that works day and night for her sick child, always awake in the inner most core of her heart. Jainism believes that there are two kinds of energies one is the energy of mechanism and the other is the energy of Intelligence. In technical terms they are called Matter and life—**जड-चेतन**. You can understand the energy of mechanism better when you look at the Coconut Tree and wonder who put the sweet water up there in the coconut! Look at those pomegranate seeds! Look at the symmetry in those seeds echoing the universal symphony. Look at that

web of spider reflecting its engineering skill in the geometrical pattern of the web; Look at those million varieties of conches and shells of different colours and designs, sprayed over the sea shore. Look at those glow worms radiating the cold light and decorating the dark jungles! There are countless items of wonder in this Grand Bazar of Nature giving us the explanation of energy of mechanism.

You have known the energies of gravitation, magnetism and of electricity. They are believed to be the three scientific forces which sustains the Universe. But have you known the subtle forces of silence and solitude, of surrender and prayer, of love and sympathy, of dedication and determination etc.? These subtle forces are the manifestation of the energy of Intelligence. It is rule in nature that subtle forces of Yoga are infinite powerful than the gross forces of material science.

To distinguish between the Energy of Mechanism and the Energy of Intelligence not through mind alone, nor through heart alone, but through the whole of your totality is the highest wisdom says Jainism. You must distinctly distinguish between what you are and what you are not. That is Vision—that is creative understanding which will be followed up in the natural course by the creative movement.

Jainism says that the creative understanding and the creative movement are the two lungs of cosmic evolution. If there is cancer in the lungs there is no hope for life. If there is no creative understanding nor creative movement there is no hope for spiritual Destiny. The relation between creative understanding and creative movement is that of

cause and effect. Effect is bound to follow the cause sooner or later says the higher mathematics of Nature.

Jainism starts with the Holy curiosity to know the marvellous structure of Reality and ends in the flawless Perfection which is the combination of Joy, Knowledge and Energy. Just as the Atomic Science releases nuclear energy by splitting the nucleus of an atom, so also Jainism releases tremendous spiritual energy by splitting your nucleus which is Ego.

CHAPTER II

THE BACKBONE OF JAINISM

Right faith is backbone and the vital basis of the spiritual edifice. Without Faith you cannot move an inch ahead on the path of Inward progress for a man without faith is the man full of ego who crushes into pieces under his own weight. Man with a right faith can move mountains, he can tear asunder the ocean into two parts just as the Moses did; he can turn a squirrel into a crocodile—and metamorphise a humble hut into Buckingham palace. In short nothing is impossible for a man with faith. Jainism says that the first condition of successful spiritual career is Right Faith. First find out what is the main purpose of your life and have an adamant faith in that purpose. How will you choose a right purpose in life? Do you have right conception of Universe? Do you have a proper perspective of the six Reals which make the Universe? What is that Cosmic show which goes on? and what roll man has been allotted to play therein? What is the shape, size and structure of Universe? What is the purpose,

origin and nature of this Universe around you and where you fit in this cosmic scheme like a cog in a huge machinery? What is the true nature of Soul? What is the present stage of soul? What part has a foreign element played in this tragic downfall of soul? How can a soul be completely disentangled from the foreign elements that have interpenetrated in the every point of soul? What are the series of Yogic experiments which purifies and perfects soul completely?

All the answers to such questions constitute Right Knowledge. Right faith and Right Knowledge usually go together. A man with Right Faith usually possesses right knowledge.

World cannot live without Faith be it of any type. A sailor who sails in the vast ocean has a faith in his sailing boat. A mathematician has faith in the fundamental axioms. A customer has a faith in the commodities he buys and sells. Everybody has faith of some kind or other. But what we lack is the right kind of Faith. We have faith that Sun will rise tomorrow at the scheduled time—that the black clouds will gather on the first day of monsoon—and though there are vast multitude of hydrogen and Cobolt bombs, we have faith that this world will not end and life will go on. But we have no faith in the solid and permanent values of life. We have no faith in the infinite potentialities of self—we have no faith in the benevolent Forces of Nature.

Jainism says that even Faith should be of right type, You cannot put your faith in anything that is against the Cosmic scheme—anything that is absurd and degenerating. You must have faith in God who is nothing but your true

self free from all impurities. The tragedy of modern world of 20th Century is that it has lost all Faith. It seems that it has lost all Faith. It seems that the main Power House from which all bulbs are lighted is overcrowded by Dark Forces.

Yes, you may say so that man has faith in Money. Jainism says that there is real life—richness compared to which your cheque book is a mere Scrap book. Put faith in that spiritual riches which is multiplied infinitely when once it is found. We have mountains of Gold and Rivers of silver but that will not bring us real happiness. Fame and Finance will not lead us to any where except to the dark house of self-pity. If the lot of the mankind is to be improved the wrong kind of Faith is to be replaced by the right kind. Right means one's faith in the spiritual values of knowledge, Joy and Moral strength—it also means faith in Life itself, in one's fellow-man and in one's own self and last but not the least in the scheme of cosmic evolution. It means that everything that occurs is always there to help us in our progress—it is there to speed up the Cosmic evolution.

As we look inwardly we will find that the whole structure of mind is divided into three parts (1) Feeling (2) Thinking (3) Behaviour. Right Faith is the fundamental revolution in this structure of soul. It gives new meaning to feeling and thinking and ultimately in due course to behaviour. Jainism aims at the total sublimation of Feeling, Thought and Action through the discovery of real values of life. On the higher stage of spiritual evolution, Feeling, Thought and Action become one single entity. But in the beginning the first revolution is needed in the field of feeling. We have

always negative attitude towards life and Universe, in the field of Feeling. Faith gives us positive attitude as it has found the ultimate meaning of everything. Man is not a rational animal but an emotional one. Right faith sublimates our emotions and channalises them to the proper direction. All negative emotions such as worry, envy, fatigue, boredom etc., are to be uprooted, and all positive emotions of love sympathy, joy, determination etc., are to be transplanted in that vaccum, To make this positive emotions natural, one should have faith in the one who is the spiritual climax of positive Dynamism, who is Arihanta (अरिहन्त) Right faith means therefore the faith in Arihant, the Prime Minister of Cosmic Government.

Right behaviour prescribed by Jainism is very difficult to observe. But if you have right faith, right behaviour will come in its natural course just as fruit comes after the flower. Jaina concept of Right conduct is indeed very difficult to observe. A Jaina Monk has no home of his own. He moves from village to village with bare foot and bare head having sky as his roof and Earth as his bed and has no extra clothes. He does not keep money in this world where money is all in all. He meditates and prays in silence and solitude, in our world, where fame is a no small matter. He does not take bath, for there is Life in water and he does not want to hurt any one. He does not cook his food believing that there is life in Fire. He does not use any vehicles to protect the life that is in every particle of the dust, on the road. His every tissue and the texture of life is brimming with Reverence for Life, which is the essence of Jainism.

From where does he get such enormous strength to observe the right conduct prescribed by Jainism? The answer is the law of aspiration and inspiration. Higher the aspirations higher is the inspiration! Inspiration comes in proportion to the dynamism of aspiration. Right Faith is aspiration which is highest in the case of Jain Monk and hence Right conduct which is born out of inspiration is also highest. Right behaviour will follow Right Faith sooner or later, as a shadow will follow a substance. Right Faith truly speaking is a dimension and Right conduct is an extension. An extension cannot extend itself unless supported by Dimension or else it will wither away sooner or later. Therefore Jainism puts its all stress on Right Faith as First things should come First. Right knowledge is the bridge between the Right Faith and conduct. In short Right Faith, Knowledge and Conduct are three fundamental divisions of the spiritual life into which Jainism introduces us.

CHAPTER III

FUNDAMENTAL BASIS OF JAINISM

Jainism has three more aspects : (1) Reverence for Life (2) Relativity and (3) Renunciation.

(1) REVERENCE FOR LIFE.

Reverence for Life is the positive side of non-violence. Not to hurt any body is the negative side of non-violence but to love whole cosmos with motherly tenderness is the positive side of it. Jainism touches this positive side of the Reverence for life. Non-violence for Jainas is a very wide and deep term, covering every form of life with dynamic Love. Jainism expects every Jain to Venerate the Sanctity

of Life—whether that life be a clod of earth, a drop of water or a burning charcoal or a branch of a tree. It utterly respects every form of life—wherever it is or whatever it is. The barrier of dualism is demolished and so a Jain perceives every soul as his own. Jaina believes that each soul like his own is a Master of Cosmos—though that mastery may not be actualised at present and may be potential just now. It does not matter at all. So each living, he treats as a Master of Cosmos. This is the cause why he has Reverence for Life—Life whether of lowest form or highest.

Another reason why a Jain has Reverence for Life is that Nature does not permit any waste. Every fraction of waste is punished by Nature. You are punished with mathematical accuracy if you waste a single iota of Time, Energy, talents and comforts allotted to you. It is the Cosmic Law. Violence means that you waste life of others and that is the worst wastage according to the cosmic standard. That which you cannot give to others should not be taken from others. You cannot give life to others and so you cannot take life from others! So simple and easy a truth and yet so much neglected like all the truths of Nature! Perhaps the root of our miseries lies in these ignorance of Nature's laws.

Jainism is in tune with the fixed pattern of Nature. Nature does not tolerate any waste. Jainism has built its ethics round this principle of non-waste. It is because of this principle of non-waste of life—that Jainism does not allow any wastage in dishes of Food—after lunch or supper. The follower is expected to drink away the residue in dish mixed with water. So also Jains observe chastity because there

is enormous wastage of life in enjoying a woman. They believe in observing most of the time silence and speak only when necessary, so that no words or thoughts are wasted. Their possession is very much limited so that his energy should not be wasted in the form of worries, fear and depressions, born out of possession. Even after drinking water, they would dry the glass with a piece of cloth so that new subtle life will not be created and destroyed. They do not eat green vegetables on certain days for they utterly hate the wastage of vegetable life. They generally do not eat after sun set, as it is believed that new subtle harmful germs are created in the atmosphere after sunset and they mix with our food. These germs are much more subtler than bacterias microbes or viruses and could not be seen with the eyes.

Perhaps by inventing a microscope much more powerful than the electronic microscope it is possible that these germs may be seen! It is merely a possibility! When these germs of Night enter our digestive system they destroy our rational and emotional capacity and one cannot experience the subtle truths of Eternal Cosmos. Thus to prevent the wastage of our rational and emotional capacity so that we may penetrate the heart of Myterious Nature, Jains are forbidden to eat after sunset. The infinite germs created after sunset in the darkness are given thus the promise to live and let live.

Jains does not eat Kandmul i.e. the roots and fruits grown underground. They always drink boiled water. All such thousand and one ethical principles are based with the single aim of protecting other lives, believing in the sanctity of life. It is no doubt proved by modern science, that there is life in water, fire, earth and vegetables. Ages before Jainism

knew it without the help of Telescope or microscope, simply with the help of the All-seeing "eyes" of Tirkankar—the symbol of perfect Yogic Intuition. You should not merely live or let live but you should actually help others in all possible ways to live in material and spiritual prosperity. Nothing is more sacred than life in any form, be it on the platform of any Evolution—this the basic principle on which Jainism starts to function.

(2) RENUNCIATION

Renunciation in technical term is called Tyaga (त्याग) Sanyama (संयम) You cannot observe Reverence for Life if your possessions are unlimited. To be non-violent you should be non-possessed. The real fun of life is not in earning and hoarding but in renunciation and distribution. Possession is not possible without hurting the feeling of others and clashing with the interest of others. The man who has selfinterest is the man of violence. One who has full faith in the working of Nature, believing that Nature is always there to give a helping hand as it works for the welfare of one and all, has no need of any kind of possession. There is a cosmic law of providence—which means that nature always provides every one with the necessary means of livelihood. Struggle for existence is always easy. It is only the struggle for competition that we are involved in, and which has robbed us of the charm of life. If we are ready to work for the welfare of one and all, we identify ourselves with the mission of Nature with the result that Nature is bound to supply us with our fundamental necessities of life. Then we have not to worry about the Future. A man with possession is heavy with all sorts of burden. He is a man with ego—a man with worries

and fears and cruelties. It is the law of Nature that heavy bodies go down and light body goes up By renunciation a soul becomes light like Sun rays holding the secrets of blue sky, – shooting up in the spiritual path of highest Bliss.

(3) RELATIVITY

Relativity is the art of creative thinking. It is an honest effort to look at truth in its proper perspective. It is the art of choosing right angle at right time and right place and while doing so a Jain does not neglect other angles but accepts them passively in their due importance making them truth of subsidiary importance. Jainism says that Relativity is mental non violence. Unless you try to find out and measure with subtlest accuracy truth from each and every situations, people and objects, it is not possible to observe non violence correctly. Find out the proper value of every thing and that is done only through art of relativity which is the equivalent term of Jainism. When a problem is there before you, let there be no confusion for where there is confusion there is worry. Look directly into the eyes of the problem and try to explore all the possible angles, finally arriving at the right angle by correct evaluation. This is Relativity which says that there is no Absolute truth, but all truths are relative.

We have the mechanical habit of forming opinions without facts. Relativity says, first let us have all possible facts and then only form opinion. In fact, the problem will be dissolved in the light of those Facts. We are not able to solve a problem because we do not see the problem from all possible view points. We simply stick to some one hap-

hazard angle and cut off overselves from the all possible angles, thereby losing the correct picture of truth. Anekanta Vada, a technical name for Relativity, believes that every opposite of Truth is equally True. Truth does not lie in one sided beliefs or in the muddy pool of prejudices and misconceptions. Truth does not come to the closed mind or unpurified heart. The mind all awake is always waiting and watching to receive Truth from all sides. It has its doors open so that there is no chance of Truth going back unwelcomed. Relativity believes that Truth may come from any side. Even untruth is no untruth, for, from some possible angle it is the fraction of the whole Truth. There is no untruth. There are only partial Truths. Relativity will lead to Reverence for Life for it is imbedded in the spirit of compromise and of Universal Harmony—a Cosmic Symphony welcoming everything, knowing that each has a Truth or Reality, and nothing is untruth or unreal. Life has its countless conflicts, and Relativity will bring out a rhythmic symphony in these conflicts, unlocking all the mysteries of Life. It is the master key to solve all problems of individual and Universe. It is the crying need of the Hour. Relativity measures truth with cosmic standard – always discarding our individual standard, which is based on our personal likes and dislikes.

A world without war—yes we want that. But is it possible without the acceptance of mutual spirit of understanding which could be brought in only through Relativity? Relativity in short, if grasped in its proper sense will unlock the Nature's most secret Vault where priceless treasures await the Future Man!

CHAPTER IV

Jainism and Modern Science

Modern science and Jainism have amazing similarity. They both meet each other on the platform of common discoveries, accidentally.

Jainism says that words are matter and sound waves travel the whole cosmos within an infinite fraction of a second. Science has discovered phonographic records on this principle.

Jainism says that light is matter. Darkness is matter. The photo-electric law with the help of which the Television is invented is based on the same principle that light is matter and light-particles photons smash with the jumping electrons, they clash like two billiard balls—an electric design is formed on T.V. Screen and thus Television is worked with the help of Photons — the light atom which are essentially Matter. each matter being electrical in its origin as told by Jains.

Jainism says that Thoughts are matter. Manaparyava, Gnana (मन पर्याय ज्ञान) amongst the Jains, can read the thought patterns of other Mind with minutest details. Modern scientists also expect to reflect thoughts of the Mind on a glass screen believing that thought is matter.

Jainism says that there is an infinite subtle form of Life in a drop of water. Through electronic microscope, this statement is confirmed without doubt. The infinite species of Bacteria, Microbes and Viruses are invented by electro-

nic microscope. Jainism has described in detail and with scientific precision all those and many more types, and with the only aim of protecting Life.

Jainism has described so many types of trees, including man-eating and insect eating trees, which modern science has found in Africa and South America. Jainism has described trees having, sex instinct, a tree which would flower at the touch of a beautiful lady's feet — trees having acquisitive instinct — sending its roots where treasure is buried in the ground. So many instincts of the trees are described in Jainism! The Cascograph of Dr. Jagdish Bose has proved the subtle instincts and sensitive emotions of the trees.

Jainism has attributed life to stones and minerals. Science agrees with that also, knowing that they also change shape and sizes from time to time.

Jainism has given descriptions of fishes elaborately. It says that there are all types of fishes except the type of bangles and roof tiles. Once I was reading National Geographic Magazine and I saw there the picture of various types of fishes. There was an Electric Eel of Amazon river which kills even a horse by the shocks of electricity it radiates. Some fishes looked like a teapoy with three legs! Some looked like a chair and a table! There were so many shapes given of the fishes that I was reminded of the Jaina description of fishes. I was shaken at the mighty structure of knowledge, Jaina scriptures has built! Jainism has given also accurate descriptions of varied species of flowers and

birds amazingly. Some of the description of birds tally with the modern description of megathirium and Issathuras, birds of prehistoric period who could cover with their wings even the big clouds and beasts whose one step measures three league!

Jainism says that where there is damp and darkness there life is created! How true it is! A cancer in a lung is nothing but a little colony of billions of subtle germs which is half the size of a peas! How well Jainism has described all infinitely subtle germ, with minutest details and with a view to promote Reverence for Life!

Jainism has its own wonders, said the father of Modern Indian Chemistry Acharya Prafulla Chandra Roy when he read the Jaina law of combination. The law states on what condition two atoms of negative and positive charges, could meet and form a unit. With degrees of positive and negative charge is required when a positive and negative atoms meet to form a bodily unit or when both negative or positive atoms meet amongst themselves. Dr. Roy was wonderstruck with the most scientific statement of the Jainas!

The Jaina Mantra-Shastra elaborately deals with the scientific ultra sound effects. Modern science, similarly dwells at length on the miraculous effects of ultrasonic sound (आश्रव्य ध्वनि) In beginning was God and Word was God says Bible. Vedanta also says word is God (शब्द ब्रह्म)

Jainas have a whole science which practically demonstrates the miraculous effects of ultrasonic sound.

Their most holy Namaskar mantra has such ultrasonic effects when counted in rhythmic cycles, that no miracle is said to be impossible for it.

Parapsychology-the youngest modern science-has proved scientifically that there is some supramental element that works beyond the boundaries of space and time. World council of medical research and London Research Society has collected at least 2000 true incidents which has proved that beyond the reach of mind-there is some unknown force which could predict with marvellous details and mathematical accuracy what is happening thousands of miles away or what will happen in the unknown future! Jainism attributes this power to the soul which has infinite potentialities. They say that soul can see everything every where if the bondage of Karmic atoms is removed from its All-seeing eyes. A whole book full of interesting incidents could be written about modern parapsychology and Jainism. But here we cannot further write on these due to sense of space proportion.

The most amazing part is that Nucleur science and Jainism have thrown light on the extraordinarily similar facts. Nucleur physic speaks of the Atom giving miraculous powers to Atom and its electrons. Science has discovered electronic brain which could perform mathematical miracles. It has found electronic robot who could play chess with wonderful foresight, who could open a door, welcome you and serve coffee to you! A robot electronic, who could

operate a lift, asks you not to smoke and when the required floor comes 'It will ask you to step out. Electronic robot-traffic cops would drive a motor cycle and stop a fast car, write down its number and fine it. There is an electronic mouse which will learn by error and experience, and solve a way to the maze. And there is an electronic Orchestra, where in if you put a card with holes, the orchestra music of different instruments would come out. There is an electronic light consisting of a tiny metal piece which would light up the room without wire or bulbs, lighting for countless nights. Nuclear physics has attributed tremendous power to Atoms. The Atomic Submarine could travel the whole world round and round without the necessity of fuel. If a hydrogen bomb is thrown whole British Island will go down to the bottom of the sea.

Yes! Such is the tremendous power, modern science has given to an Atom and its electrons! But Jainism has long long before attributed much more tremendous power to Atom. It has spoken of Karmic Atom which is infinitely subtler than electron, proton or neutron. This Karmic Atom has in our present state, full control on Destiny of Living beings. The Karmic Atom controls our breathing, our life and death, our happiness and miseries our loss and gain. It controls our colour of eyes and hair, our voice and walking, our chemical composition of brain, our rational and emotional capacity. A Life in Bondage owes everything to Karmic Atom. Aim of Jainism is to free soul from the beginningless slavery of Karmic Atoms. Modern science has discovered the tremendous power of Atom. But Jainism

has found subtlest form of atoms and its undreamt of power, not only that but it has given us the most perfect plan to crush away the foreign domination of Atom over the soul.

More the modern science advances at this amazing speed, more is Janism proved and one wonders how Jainas found the eternal secrets of Nature without the help of laboratories and scientific instruments. All-seeing eye of Yogic Intuition which is the final outcome of Janism is the answer.

CHAPTER V

Three Main Theories of Jainism

There are three main theories of Jainism:

- (1) The Theory of Karmic Atom
- (2) The Theory of Levels; and
- (3) The Theory of Form and Substance.

The Theory of Karmic Atom:

The nature of pure soul consists of infinite knowledge infinite bliss and infinite power. But the present state of soul does not experience any bliss, knowledge or power because every minutest part of the soul is interpenetrated by infinite bodies Karmic particles. Soul possessed by attachment and hatred, is struck with Karmic atoms which dominate his future course of thoughts, feelings and action even as a wet weather is stuck by Karmic atoms. A soul completely free from attachment and malice has nothing to do with Karmic atoms — even as a wooden ball if thrown on the dry wall does not stick to the wall. (रा.ग- द्वे.प)

Attachment and hatred brings into soul Karmic atoms which is the root cause of our worldly existence. It is the Karmic atoms which are of eight types, that control and direct our every movement whether it be inner or outer. But when we become awake to the mighty spiritual empire hidden in us, Karmic atoms loose their hold on us. Then it is not the Matter that dominates soul, but it is the soul that dominates Matter. How can you remove Karmic atoms completely from your soul so that the Eternal spiritual splendour in you may outshine everything? Jainism has prescribed twelve methods to uproot the Karmic atoms from your soul. There are twelve kinds of penance, you can observe so that you can purify yourself from the foreign impurities of Karma. Fasting is one of it. Scriptural study is one of it. Profound self introspection which is the master key to the Cosmos is one of it. Trying to mediate on the store-house of undreamt powers within you is one of it. To serve your fellow beings and spiritual superiors is one of it. To minimise your wants and reduce it to the absolute minimum is one of it.

Yes. Twelve are the methods to crush and nullify the mighty Karmic atoms, which are of eight types. Some type obstruct your knowledge. Some obstruct your power. Some your bliss and vision. Some decided your structural evolution and some your birth place. Some exactly draw out your life and you cannot live a moment more!

There is terrific hold of Karmic atoms upon by. By twelve kinds of penance you can purge them out, and make your soul perfect.

The Theory of Levels:

Yoga is nothing but the sublimation of totality. There are different levels of consciousness in you and that constitutes your totality. Jainism has made fourteen divisions of all your levels. It is a question of very subtle analysis and classification — made known to us by the lord of the Yogis. The lowest level is called Nigoda — the lowest form of Life where they have one body for the vast multitude of souls. They die 17 1/2 times per breathing, being born again and again. This lowest form of Division called Mithyattva, has also in it mankind who do not know what the truth is and does not care to know it. Even if they know, what they have known is only perverted Truth. From spiritual angle, the subtle vegetable — Nigoda — Fungis etc. is on same level with the Apostles of perverted Truth. This is called Mithyattva — the first and lowest Division of spiritual levels. The last and the highest level is of Siddha who has no movements of body speech and mind. They have no body. They are for all the time immersed in the spiritual splendour of Masterly perfection. They have complete freedom from Space, Time and Matter. Infinite knowledge, power and bliss is their existence, all in all. Between the first and last level there are other twelve levels denoting the gradual stages of progress through which the evolution takes place. On each higher stage more and more absence of ignorance and of animal instincts is found. Higher there is the external pressure of materialistic world. In the lower stages Raaga and Dwesh Attachment and malice are in greater degrees but as you go to upward levels the degrees

become lesser and lesser. The fourth level is most important for it is the turning point from material to spiritual existence, from outward to inward within. A creative understanding is born there, which is the forerunner of creative movement. This world of Fame, Finance and Female seems foreign substance to the man on 4th level of Samayaga Darshana. In the fifth level the soul renounces partially his inner and outer relations with the materialistic world — the relations so mercilessly thrust upon him by the foreign elements of Karmic atoms. This is the stage of the Grihastha Sayasi — an ascetic who has not renounced his home.

In the sixth level of spiritual evolution, he becomes a Monk renouncing the whole of his material existence so that he may be born spiritually. He fore-sakes his wife and family, wealth and home. In this world there is nothing that he can call his own except his own soul, though mentally he is one with the Universal Life.

In the seventh stage, the Yogic wonders are born. Just as nuclear energy is released by splitting the atom and applying mathematical formula of $E = mc^2$, So also in this seventh stage, spiritual energy is released as the nucleus of the self which is Ego is split. Undreamt energies are released as the chain reaction starts in the supramental self. Complete revolution in the fundamental structure comes to the Yogi, and the mysteries of self and universe are unlocked all at once. The endless wonders that come out on this stage are sufficient to knock out any science

of any perfection. Yoga is the master of all sciences, From 7th to 12th stage so much dynamic series of spiritual explosions come out, which reveals the matchless splendour of Infinity and Eternity. It is beyond the reach of rational mind. Even Yogis cannot describe the colossal working of supramental wonders.

But the spiritual evolution happens gradually. There is a law of gradation in Nature. In Nature everything happens naturally — in degrees, be it a little baby turning into an old lady or whether it be the melting of ice pond in summer. Everything will happen stage by stage. Same thing applies to spiritual evolution. The application of Jainism changes from stage to stage. The soul of fourth and fifth satge will worship God in a particular way but on sixth and seventh stage of evolution, God, is worshipped through quite a different way — by observing more his commandants. After eighth sage, scriptures are not necessary, for he goes in the realm of experience but before the eighth stage scriptures are almost inevitable.

This theory of levels in spiritual evolution has tremendous depth which would demand a life time of research but we have only touched its outline.

The Teory of Form and Substance:

Jainism believes that each and everything has a Form and Substance, whether it be a thing or an individual. The form always changes from moment to moment but the substance remains the same. In technical term this theory is called the theory of Dravya, Guna, Paryaya (द्रव्य गुण पर्याय)

If a golden bangle is broken and a necklace is made from the same gold, the form is changed but the substance which is gold remains the same. Gardeners change but the garden remains the same. Flowers may change but the tree remains the same. Everything changes except the law of change. This applies to the form of a thing (पार्याय Paryaya and not to the substance (Dravya द्रव्य). The river is the same but the flow of water changes.

Each and every moment a child is turned into boy, a boy into youth and youth into a grownup, and then into an old man but there is something constant in the boy — his soul. There is not a single moment where in, in everything something does not change. Likewise Universe is constantly changing and yet there is something that is constant. That which changes is form or Paryaya, that which is constant is substance or Dravya. Spiritual pilgrimage is from the constant change to the changeless, from death and destruction to Eternity and Infinity. In each Time-cycle which is called Avasarpini or Utsarpini, Twenty four Tirthankaras are born. They show to the cosmos the spiritual path which is lost to the people of their Time. The whole Cosmos is in infinite debt to them for they have shown us the path without which cosmos would have starved, Spiritually. This Tirthankar, the Master of Cosmos, is asked by their main disciple to give to the world the top most secret of Cosmos. In merely three words Tirthankara speaks out the top most secrets, out of which their main disciples weave out scriptures. These three words mark out the theory of

Form and Substance. Two words denote that everything is created (उत्पाद) Utpada and destroyed at every moment (व्यय) Vyaya. The third word speaks of the constant in everything (ध्रौव्य) Dhrouya. These three words (उत्पाद व्यय ध्रौव्य) Utpada, Vyaya and Dhrouya — the changing and the changeless element in everything, is the top secret of Cosmos. Everything is created, is destroyed and is constant at the same moment. It is difficult to bring out the full significance of this theory in few pages. A person interested in it should approach Jain scripture through proper authority.

Books by the same author in English

(1) Life is Worth Living

(2) Cosmic Order

(3) Research on Happiness

(4) Inspiration and Aspiration

and other 15 books in Gujarati.

Late President Kennedy, President Radhakrishnan, and President Nasser have complimented the author on his book 'Life is worth Living'.

For further interest contact -

Vasantlal Kantilal,
100 Stock Exchange
Fort, Bombay

OR SHAKUNTAL,
Manavamandir,
Walkeshwar,
Bombay 6.