

JAIN RELEGION AND SCIENCE

Jain philosophy is supposed to be the oldest of all philosophies, older than vedant and Buddhism. . References of Lord Adinath are found in holy Vedas. Also references are found about Jain deities in other vedic scriptures.

Jain Darshan – or Jain philosophy is a complete philosophy. It is perfectly logical and explains almost everything about the world and its functioning. It offers perfect knowledge, way of life and ethics and precise steps of liberation. It has a classic karmic theory and has its own philosophic theory of relativity. It has looked upon ecology balance carefully. By following Jain doctrine world peace can be achieved.

Omniscient Lord Mahavir, out of compassion, applied the Gyana and created a path basically for the spiritual uplift and liberation of the soul. In addition, this path also leads to physical well being, mental peace, emotional control and thus total health of an individual, without any doubt.

What he preached, has turned out to be permanent and absolute truth – hence the super science. He was the greatest scientist the earth has ever seen. His preaching and teachings are compatible with principles of the modern science : i.e. physics, biology, chemistry, psychology, astronomy, physiology and medicine etc.

Actually, science is merely one part of Jain religion. If we take science, then right from atomic science to biological sciences, from mathematics to astronomy , from laws of motion to speed of particles, from psychology to precise classification of living beings, from music and its effects to effects of penance on positive health----- we would find everything depicted in Jain religion and philosophy. Interestingly, the language is of a religion, but knowledge is of pure science. Science applied for the liberation of human being!
For example, following has been taken from the 5th chapter of Tatvarthadhigam Sutra (the first ever text book of science of mankind) written / compiled by Rev. Acharya Shri Umaswatiji. in the first century. These verses talk about the atomic science.

Atomic science- Tatvarth Sutra : P.P. Umaswatiji : 1st Century

- Anavah skandhas cha – Matter has two varieties : atoms and clusters. (5/25)
- Samghata-bhedebhya utpadyante – Clusters are produced by fission, fusion or both.(5/26)
- Bhedad anuh - Atom is the final product of fission-disintegration.(5/27)
- Atom – indivisible unit
- Bheda- samghatabhyam caksusah : The visibility of clusters is produced by the combination of disintegration and reintegration.(5/28)
- Utpada- vyaya- dhrauvyayuktam sat :Origin., Cessation and persistence constitute existence.(5/29)
- Tadbhavavyayam nityam – what remains it is : eternal : Universal matter(5/30)
- Snigdha- ruksatvad bandhah – Atomic integration is due to their tactile qualities of viscosity and dryness (positive and negative charges). (5/32)
- Na jaghanyagunanam – There cannot be integration of atoms (and clusters) that possess the minimum one degree of viscosity or dryness (5/33).
- Gunasamy sadrasanam – Atoms with same degree of charges cannot integrate.(5/34)

Here, formation of matter, concept of universal matter, atomic fusion, integration and disintegration of matter, constancy and transformability of objects – all high principles of atomic science-physics are discussed. The concepts of subatomic particles are even mind boggling.

Surprisingly, the most basic and vital theories of modern science, physics in particular are depicted in Jain philosophy in short verses. The principles of reality, constancy of mass, law of entropy, laws of motion and inertia, quantum theory, relativity theory, laws of energy, telepathy, teleporting, properties of sound, power of mind all are wonderfully discussed in an eloquent manner with applications of them for the upliftment of mankind and finally sublimation of the soul.

The major and immediate concern of a human being is health. The principles of Jain religion are most compatible and most relevant in present context for reinstating total physical and mental health, creating a positive health and removing diseases.

The rituals & sixavshyak (including Samayik, Pratikraman), six internal & external Tapas(Penance), the austerities, (Ekasana, Aymbil) the laws of food & eating habits (Aharvigyan), avoidance of Ratribhojan & Vigai & exclusion of food with Mahavigai, the positive effects of Kayotsarga & jain mediation, the Bhavanas (attitudes) laid down in philosophy are all really promoting positive health & bring perfect physical, mental, emotional & spiritual health. Each of these practice is found highly scientific & if further research is done in modern Experimental way, a great service to the society can be done, really.

There are so many things...written in the Jain texts, which can not be well interpreted with the present knowledge of science. Jainism gives direction for new research in the field of energy, karmic bonds, velocity, psychology, ,food, health etc .Let us concentrate our research on these and give the world the best of our religion..

A few examples...Shri.. Jagdishchandra Bose rediscovered about life in plantation. Jain religion has depicted life not only in plant kingdom but also talked about living beings in the air, earth, water, fire. Let us do research on it, & give the world direction. Let us go further, Jain Darshan has offered karmic theory – which perhaps has some relation to genetic coding logically. In fact, Karmic coding is more precise & perfectly logical, while genetic coding is yet not.

Similarly, Jain Syadvada & Anekantvada are more universal & have no loopholes, as compared to the famous theory of relativity, which scientists are now finding deficient.

Simple Tithivigyan has been found on great observations of effects of Lunar & Solar Cycles on change of PH & total water content of human body , This is ultimately reflected in certain health issues of human body & hence avoiding certain alkaline food on those days should be a good & healthy practice.

In fact, every single rule in Jain Darshan has a science behind it, as lord Mahavir was Omniscient. Our Modern science can have and has limitations & therefore we have to change our views every now and then. While Jain Darshan is shaswat & does not need to change. Whatever mistakes we perceive in the religious texts, could be interpretation errors or perhaps science may evolve for our understanding of those facts ,or may be there were errors in translation or some texts are missing. We have to keep faith in our religion., Yes, absolute faith & devotion. A woshiping temper, rather

than egoistic ruthless attitude. We should thus first develop Samyak Darshan, to understand our great religion.

Let us all relearn what has been given to us an invaluable inheritance. Let us be proud of it. But more than that, let us do further research and apply it for human and animal welfare, world peace. However , our motto should be constant awareness and self-liberation

Dr. Sudhir Vadilal Shah
Chairman, All India Jain Doctors Federation.
Consultant Neurologist
Head of Dept and Hon. Associate Prof,.of neurology,
Director of Neurosciences,Sterling Hospital.
Ahmedabad.

12th Feb-2007