



Paryushan Mahaparva 2022

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Intro



I believe in synchronicity. It is quite a part of my life. It wasn't always that way.

When I was young I never was introduced to this concept. Years later I embrace it wholeheartedly. A few days ago I finished editing my book for the second time

called Jai Jinendra.

To make a long story short, my dear friend Amar sent me a message saying in a few minutes there is an 18-day Jain celebration going on and there will be a subject of talks each day.

Being an inquest person and also I studied the Jains writing my book that piqued my interest.

This celebration occurs in August or September depending upon the Indian calendar. Each year during the celebration, the Jains make a yearly commitment to understanding the great mysteries of life and oneself.

These talks are meant for one to gather greater wisdom and incorporate them into your life

Many modern-day scientific principles were known by the Jains thousands of years ago. I considered them one of the first psychologists along with the Buddhists.

Currently, there is a marriage between religion and the scientific community. Both of them are talking about the same thing.

Great scientific discoveries have occurred in the last 20 years between the mind and body connection.

These ideas have been around for thousands of years, but until recently the Western world has ignored them. Maybe not ignore them but was not aware of them.

These are exciting times ahead of us. There is so much chaos yet at the same time people are waking up from their slumber.

Come and join me on this exploration. There is always something new to learn and gather wisdom on this journey of life.

The Jains are known to think outside of the box.

1Day Paryushan



1st day of Paryushan 2022 - Live English Lecture

JainaChannel


Topic (8:30pm EST)	Junior Presenter	Speaker Name	US Day (8:30pm EST)	US Date	India Day (6 am IST)	India Date
Modern day issues and solutions in Jain philosophy	Jiya Ajmera Chicago	Dr. Priyadarshana Jain	Wed	Aug 24	Thurs	Aug 25
Who am I? / Soul and the Supreme Soul	Rivaan Shah Dallas TX	Dr. Shantilal Mohnot	Thurs	Aug 25	Fri	Aug 26
Jain essentials	Rishan Jain Melbourne Australia	Dr. Jayantilal Jain	Fri	Aug 26	Sat	Aug 27
Classification of Jain Scriptures	Arsh Jain Melbourne Australia	Prabha Mohnot	Sat	Aug 27	Sun	Aug 28
Anitya bhavna	Riddhesh Jaini Seattle	Prabha Mohnot	Sun	Aug 28	Mon	Aug 29
Asharan bhavna	Shreya Shah Dallas TX	Kinnari Shah	Mon	Aug 29	Tue	Aug 30
Sansaar bhavna	Disha Shah Dallas TX	Dr. Shantilal Mohnot	Tue	Aug 30	Wed	Aug 31
Ekatv bhavna	Dhruv Jain Phoenix	Dr. Priyadarshana Jain	Wed	Aug 31	Thurs	Sep 1
Anyatv bhavna	Umesh Maru New York	Kinnari Shah	Thurs	Sep 1	Fri	Sep 2
Ashuchi bhavna	Anand Maru New York	Dr. Chakravarti	Fri	Sep 2	Sat	Sep 3
Aashrav bhavna	Anshul Shah Pittsburgh	Dr. Chakravarti	Sat	Sep 3	Sun	Sep 4

Disputes in Society

- Numerous conflicts among world Religions, Countries, due to difference of opinions
- Jainism's principal of Anekantavada (non absolutism) states no single specific statement can describe the nature of existence and the absolute truth.
- I'm sure you all have heard the story of the 6 men and the elephant.



- Mahavira suggests that man should make it clear before every claim that his point is only relative.
- In simple language, while giving your opinion to the person, keep using some relativistic phrases like 'as far as I understand', 'I believe', 'I think', 'according to the information I have' etc. needed.



Jiya Ajmera

Environmental Issues



- Ocean contamination, poor air quality, scarcity of water, soil quality, deforestation, mass meat production consumption and wastages, landfill
- Jain scriptures motivate people for minimal consumption, their emphasis on sacrifice.
- Principles of Jainism discourage them from unlimited consumption of natural resources, while also encouraging to educate others on towards limiting consumables



zoom



You are hardwired to discover God. Come and sit around the campfire for this incredible tale. It's all about you on this journey in life. We were never taught this in school yet all the great masters talked about this.

The signposts of God are all around yet we don't have the eyes to see.

This book will talk about the present-day people who are discussing how we are directly hardwired to find God. It will also go into the scripture where the evidence is provided on where to find the kingdom of heaven.

All the major religions are talking about the same thing. They just have a different way of expressing it for the particular time and culture. Yet the essence is the same.

I believe that today we as humans are at a major turning point in our evolution. With the advent of the internet almost 30 years ago we are at the forefront of really communicating and understanding each other.

We are a global village. Yet we see the chaos in the world and think is there any hope left in this world?

The sun is rising on the horizon. Darkness has nowhere to hide. We are seeing this in all areas of life. Darkness is being exposed.

Look at the news today and you will see in every area of life a scandal has been exposed. I see great hope in humanity. Granted it will take a while.

Remember this is a journey. What would a journey be without having a grand adventure? We are on the journey of going from darkness to light.

In a million years we will see how far we have gone. Yet each decade going forward we will witness the consciousness of man going towards the light.

Humanity takes two steps forward and one step backward. That's how we grow. From an individual to a nation, to the world we learn by taking baby steps. We learn from our mistakes.

This is how we grow. I hope this book will help you on this journey. It has a different point of view yet millions of people are waking up from their slumber. It doesn't matter what religion or non-religion you believe in. Each one of us has our own unique way to discover our true nature.

I believe that it's by your will alone that you take your steps to understand your true nature.

The following poem reflects my viewpoint.

It's Been There All The Time

It's been there all the time.

What are you talking about?

What's been there all the time?

You are the universe.

You just don't know it.

There are about 7,000,000,000,000,000,000,000,000 (7 octillion) atoms in
your body.

All are billions of years old.

At the deepest level, you are the universe in human form.

Wow!!!

Isn't that incredible?

On top of that, you are hardwired to discover your true nature.

The signpost of God is all around you and inside of you.

Yet we are talking on our phones while driving down the freeway of life.

The greatest miracle of life is keeping you alive.

You are magnificent.

Every single cell of your body is custom-designed by God.

You are infinite.

Your body will someday die yet your true essence will go on forever.

You have the opportunity to discover your true nature.

Behind your breath lies the answer.

What is keeping you alive?

All the great masters have said to be aware of the essence of your breath.

Behind your breath lies your true nature.

Infinite kindness, love, and compassion.

This is the water that will put out the bonfires of anger and hatred upon this land.

The sun is appearing on the horizon.

Mankind is waking up from his slumber.

We are going from darkness to light.

Darkness has nowhere to hide.

Discover your true nature.

It's been there all the time.

Ponder this over.

It's been there all the time.

The greatest game is being played right between your eyes.

The Palace In The Sky

When I was young and in India I heard this incredible poem.

There is a palace in the sky without any foundation.

A blind man sees a light more beautiful than a million suns.

A deaf man listens to the unstruck music.

A lame man climbs the ladder and drinks the nectar and gets intoxicated.

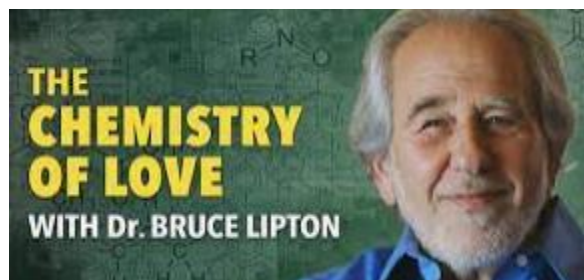
The poem goes on and on.

The final clincher is the following.

Only a wise man understands what I'm talking about.

These aren't some pretty words.

The entire universe exists inside of your heart.



We are all custom-designed by God. Yesterday I heard an interesting interview with Bruce Lipton.

He is a scientist and has a fascinating story to tell. He wasn't interested in God, religion, or anything spiritual. His passion

was science and biology.

He was studying the structures of cells. One day he discovered that our cells have antennas embedded on the surface of the cells. We have trillions of cells and each cell had an antenna. He thought to himself.

Mind you I'm paraphrasing what he said. He asked himself what these antennas are for. For what purpose do we have for them? In the real world, he thought of a TV set. This was during the sixties.

You have an antenna that receives signals from a broadcast. You can change the channel and a different TV program will appear on the screen.

At this point, it gets extremely interesting. Somehow he has an epiphany that our awareness and consciousness are being broadcasted from God or the quantum field.

Each one of us has a unique signature. He realized that the body will die yet our essence is always the same. We can never die. Our essence is eternal.

To his amazement, he discovered that God exists inside of us. The treasures exist inside. We are hardwired to discover the universe within.

Imagine all this took place within five minutes. From that point on his goal was to discover his true essence. The clues are there in plain sight. Bruce then as a scientist begins to use the lab within to discover his true nature.

In the interview, Bruce said that some Jesuits said gave me a child for seven years and I will tell you how the child will grow up. For the first seven years, a child will pick up the good bad, and ugly.

A child's brain wave is theta in which everything external gets sucked in from 0 to 7 years old. This goes directly into our subconscious. Now imagine that we live our lives 98% of the time from our subconscious. Our subconscious drives our life.

This means that our lives are being driven from our early childhood. Without pursuing ourselves and discovering the true nature we live most of our lives driven by our subconscious. We react like leaves blowing in the wind.

Our body is so entwined with our subconscious that we react automatically without being aware.

Imagine our subconscious is like a hard drive. It has tons of data stored from the ages of 0 to 7. When an event occurs the subconscious will go instantly to the hard drive and it knows how to react.

Notice we are oblivious to what's going on. This is mankind to a tee.

We have been fighting forever. The world is on fire. People flame each other on Facebook. We have a President who tweets whatever comes to his mind.

Humanity is on the verge of a breakthrough. The signs that we were built to discover are all around us. We have all the instruments inside of us to discover our true nature.

We are about to go from me to we . Imagine every single person on earth is hardwired to discover we all came from the same place. We are all family regardless of race, color, or creed.

Our true nature is kindness. Our true nature is love and compassion. We are all a spark of the divine. We are the universe. We just don't know it. These are exciting times. You hold a piece of the puzzle of life inside of you.

You can change and discover your true nature. Millions of people are waking up. Recently science and religion are really talking about the same thing. Discoveries that Bruce saw are major scientific breakthroughs for all of us.

Bruce saw in a flash of light that we are being broadcasted from the quantum field. We have our name that God knows and the universe knows. Every human life is special.

With our free choice and free will, we can moment by moment be on a conscious journey to discover our true essence. Ponder this over.



Let's continue how a human being is hardwired to find God. Many scientists think that a part of our DNA is multidimensional and quantum.

We contain the blueprint of God inside of us. From this blueprint, a human being is created. We are created in the image of God.

When I was young I loved to study the great wisdom of India. I still do. The Indians have a theory that everything we do and say is recorded into an energy frequency.

This energy frequency can be read in some part of the time in the future. Some people have fine-tuned themselves to be able to read the Akashic record from another person.

Now recently many people think that in our DNA we have multidimensional DNA which contains the blueprint of God. Now imagine in this blueprint contains the entire essence of the universe and the essence of your soul journey in the universe.

You are eternal. You can never die. Your body will. Many people are discovering this concept and are learning how to mine the Akashic record for themselves.

Can you imagine how incredible that would be? It means that you could stop any disease from coming your way. You would be in tune with God and listen to the wisdom that lies within.

You could bring back all the positive attributes you have learned on your magnificent journeys in life.

A person could tap into the future and bring back wisdom such as inventions that would help our fellow man.

From that state, it would be easy to go from me to we if you could consciously tap into the oneness and blueprint of the universe.

As you can see the car is sitting in the garage gathering dust. The car is meant to be driven on the freeway of life. Moment by moment we can drive our car and gather a greater understanding of why we are alive.

We spend most of our lives in a survival mode. We spend most of our time living by our habits and subconscious. Imagine we are hardwired to discover our true essence. Yet so many humans are oblivious to this fact.

You see we have free will and free choice. The entire universe lives by this law. At times I think well maybe human beings shouldn't have free choice and we would come into this world and never forget our true nature.

Peace would always prevail on earth. Anger and war would not exist. Heaven would be on earth. Yet life is a grand adventure. We come into this world to discover our true nature and to help transform this world from darkness to light.

It is a cosmic game. This isn't the first time this game has been played. For time immemorial this game has been played through this universe and countless other universes.


The entire universe is watching us and cheering for us. They are rooting us on. We have incredible coaches that help and assist us.

Yet they can't take a single step for us. You see each of us has to play the game without any steps taken by another being.

These are exciting times. We as humanity are going from me to we. For thousands of years because of thinking it's all about me we have fought countless wars.

We are living in an era where this is changing right before our eyes. Ponder this over. You are hardwired to discover God. You contain within your DNA the blueprint of God.


2th Day Paryushan



Paryushan Mahaparva 2022
Live Lecture **1:35:26**

2nd Day Paryushan - Live English Lecture


JainaChannel



Now we know more about who we are and what the soul is, let's learn more about the purpose of the manushya gati. But how this relates to our soul/aatma?

Out of the 4 gatis in the sathiyo (Narak, Tiriyanich, Dev & Manushya Gatis), the Manushya/Human Gati is by far the rarest and hardest to get. Out of the infinite Jeeves in the universe, barely 1% are human & even harder, less than 0.01% of jeeves have a spiritual connection, part of the four - fold sangh. Kindness and immense accumulation of Punya Karma are some ways to get a human bhav. If you do get human bhav, you are immensely lucky relative to other jeeves. Not just that it is rare and hard to get, the Manushya Bhav is the only gati where you can attain salvation. You can't attain moksha from any other gati. This is how the soul is connected to this gati.

Our atma is blocked by our karma and getting this human bhav is the only way to repent and reap our karmas to become supreme and pure (Paramatma/Shuddha Atma). This is why it will be very important where we will land when we die and what we are destined for in the next bhav.



Rivaan

The Purification process and karmas plays a big role in what gati we might be destined to go to when we die.



Let me shed light on the nature and qualities of the Sansari and Supreme Soul. Even though they have the same nature but different qualities. Sansari Souls have karmas binded, therefore leading into the chain of birth and death. On the other hand, Supreme souls are blissful, perfect, omniscient and have no karma binded. They broke the chain of birth and death so they are liberated souls residing on Siddhashila by shredding their karmas. Even the body itself is karma until it's disconnected and it returns to its pure state. Every single bhav, the soul has the same pure qualities of any liberated soul, Perfect Knowledge, Perfect Conduct, Perfect Faith, and Perfect Power.

Just like how we can filter the muddy water and eventually get clean water in the process, we can "filter" our karmas by repenting and reaping. Once we start believing that the soul and body are different entities, we can get Samyag Darshan. We know that to purify our soul and become shuddha, we can get rid of the cycle of birth and death so we can attain never ending bliss. Since we know a more about the soul, we can figure out how to stop all these karmas and walk on the path to Kevalgyan.

The more attention you pay



One of my favorite mottos is the following. The more attention you pay to something, the more attention it pays to you.

Most of us live our lives 24 hours a day and only focus externally. We never think what is the purpose of life. We simply just go on living life as usual.

At some point in your life, you realize it is transitory. It is impermanent. Usually, this happens on your deathbed.

The wise man prepares for his death. Even long before he dies he realizes that life and death are the same things. Physical death is a rebirth and going back home. This is the purpose of life to realize your true essence while you are alive.

This may seem like a broken record because your mindset is not used to it. We don't have a proper understanding to realize the sacredness and holiness of this human body. We take it for granted.

To get this in perspective of Atma and Paramatma,
let's think of it this way.



Muddy water



Clear water

Imagine that there are 2 types of glasses: The muddy water in one cup and clean water in another cup. In this example, we are showing the relationship between Atma (Which is the muddy water) and Paramatma (Which is the clear water). The Atma is the muddy water because just like mud covers the crystal cleanliness of the water, the karmas (Which is the mud) is covering our soul and we can't experience the true happiness and bliss that the Paramatma attains. The muddy cup is the sansari atma, which is us and the clear water is the shuddha atma, which is the siddhas resting on Siddhashila.

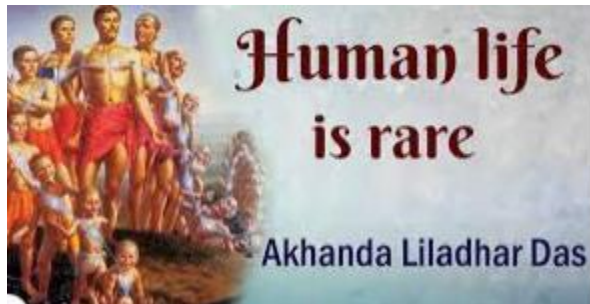


How rare is the Human life?

Total Living Beings	100,000,000,000
Ekindiya	99,000,000,000
Beindiya	990,000,000
Teindiya	9,900,000
Chaurindiya	99,000
Panchindiya	990
Humans	100

Human with Spiritual background

how rare this is human life



The Rare Gift of Human Life - Asking Life's Essential Questions

¹In their activities and interests, humans and animals have several characteristics in common:

- Animals eat. Human beings also have to eat.
- Animals sleep. Human beings also need sleep.
- Animals have sex to procreate. Humans also have sex.
- Animals defend themselves; they fight. Human beings also have to defend themselves.

Despite the similarities, there is a fundamental difference between human beings and animals. What is that difference?

The distinction between the human form of life and the animal form of life is not that humans sleep on beds and animals sleep on the ground; it's not that humans walk on two legs and many animals walk on four legs; it's not that humans eat at a dining table with utensils and napkins while animals just eat with their mouth to the ground in some way. Humans are not meant to simply be refined animals. There is a much deeper and more meaningful difference between humans and animals.

Beyond the activities humans and animals have in common (eating, sleeping, mating, and defending), human beings have a fifth faculty: the intelligence to inquire into the truth of our existence:

¹ <https://www.scienceofidentityfoundation.net/articles-by-jagad-guru/the-rare-gift-of-human-life-asking-life-s-essential-questions>

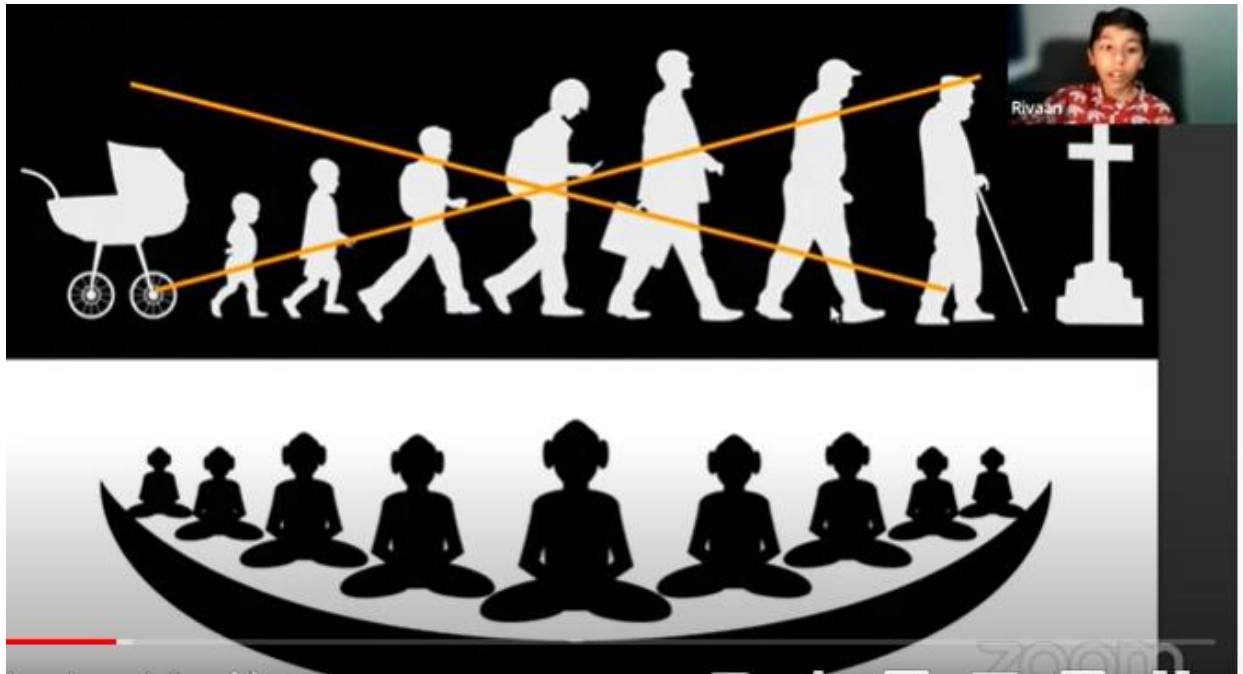
- Who am I?
- Why am I here? What is the purpose of my existence?
- Why am I suffering?
- How can I liberate myself from this suffering condition?

It is this extraordinarily valuable ability to be introspective—to question the meaning and purpose of our existence and endeavor to find a solution to human suffering—that sets humans apart from animals.

To use a “muscle” analogy, a person who has very big muscles can pick up a 100-pound bag of rice. But a five-year-old lacks the muscles to pick up that 100-pound bag. In the less evolved condition, when a person is in the animal form of life, he doesn’t have the spiritual *muscles* to be introspective and to make spiritual advancements.

If a person is born in the human form of life but *doesn’t* use that spiritual *muscle*—doesn’t take advantage of the opportunity to find answers to his identity and make spiritual advancement— then his *muscles* are wasted.

As human beings, we have the opportunity to use our intelligence to seek answers to essential questions such as “Who am I?” and “What is the purpose of life?” If we don’t use the human form of life to seek answers to these all-important questions—if we simply remain preoccupied with eating, sleeping, mating, and defending—then we will have wasted the opportunity inherent in the human form to realize our true identity and purpose and achieve genuine spiritual happiness



What Does Jainism Teach About Death & The Afterlife?



Sherrie Johnson, BA in Liberal Studies

Contributing writer

- [Author bio](#)
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²Jainism is one of three ancient and prominent religions that traces its origins to India. Today, around six million people follow Jain beliefs. Though many Jains live in India, thanks to globalization, the Jain way of life has traveled to many countries in the West, such as England and America.

Jump ahead to these sections:

- [How Do Jains View the Universe and Death?](#)
- [What Happens in the Jain Afterlife?](#)
- [The Difference Between the Jain and Hindu Afterlives](#)

Do you have a friend who follows the Jain religion? Maybe you're interested in learning about Jainism yourself. Or perhaps you simply want a better understanding of the world. Whatever the case, this article will shed light on what happens in the Jainism afterlife.

How Do Jains View the Universe and Death?

People look at [death all over the world](#) through the lens of religion, personal beliefs, and cultural understanding. The Jain view of death and the universe does the same. Jains

² <https://www.joincake.com/blog/jainism-afterlife/>

incorporate their scripture, culture, and traditionally held understanding of the world around us.

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The universe

Jains believe that the universe exists in material form. In other words, it's not a figment of our imaginations or an illusion that we think exists but doesn't. Jains believe everything falls into one or two categories: living souls and nonliving objects.

Living souls are called jivas and non-living objects are called ajivas. Ajivas include everything that exists in the universe that does not have a soul, including space.

Jains consider the universe to have infinitely existed and believe it will continue to exist through all time. The universe governs itself through a set of cosmic laws and stays existent through its own energy. The idea that the universe was created is completely absent from Jainist beliefs.

Nature of the universe

According to Jainism, there are five regions or parts that make up the universe. These regions include:

- **The Supreme Abode:** This is where liberated or enlightened celestial beings live forever.
- **The Upper World:** This is where celestial but not liberated beings live, but not forever.
- **The Middle World:** This is where humans live and where they can achieve enlightenment.
- **The Lower World:** This region has seven regions within itself, known as the seven hells. Beings here get tortured but they do not stay here forever.
- **The Base:** This is where the lowest forms of life live.

The soul

To better understand the Jain view of death and the universe, we should understand a bit more about the soul. Jains believe that the soul is:

- Conscious and eternal, forever cycling through death and life until enlightenment is achieved.
- Made of energy.
- Without physical form and can fit itself into any form, no matter how large or small.
- Can be embodied.
- Can achieve purity and enlightenment, resulting in omniscience and bliss.

Jains can think of themselves as two separate entities: the body, or container, and the soul, which fits into the container. The soul is what drives the body to act and the soul is ultimately responsible for all of its actions, good or bad. By following the Jain principles of behavior, the soul can achieve liberation from the cycle of birth and death. Liberation can only be achieved when the soul is embodied in human form.

Death

The Jains have a fairly [death-positive](#) outlook and believe death itself to be part of the rebirth cycle on the way to achieving enlightenment. In Jainism, death is not seen as a final moment where souls leave earth and enter an eternal world. Instead, death is linked to birth and the cycle of reincarnation. Death is merely the soul's way of continuing the rebirth cycle. The form the soul takes for its next cycle depends on accumulated karma.

Preparation for death

For Jains, death is preceded by the ritual of dying. The act of death plays an important role in preparing the soul for its next embodiment.

The ritual of death is known as *sallekhana*. During this ritual, whether due to old age or the end stages of a terminal illness, the Jain will slowly withdraw from food and medicine. Withdrawal occurs slowly and in a manner that does not disturb their inner peace. They also engage in prayer and scripture reading.

The process of *sallekhana* isn't always accepted and is considered taboo in some areas. However, the Jains that practice this ritual don't view it in the same light as suicide. The ritual is to be undertaken in a calm, aware, and dispassionate manner — the exact opposite from what many Jains believe the act of suicide normally looks like.

Jains view both obtaining as much inner peace as possible and dying peacefully as incredibly important. A peaceful death will benefit the soul and result in a better embodiment. *Sallekhana* isn't an eagerness to die but demonstrates a willingness and desire to face the transition from one life to the next in a graceful and self-controlled manner.

Jains embrace death rather than fear it with this ritual of preparing for death and focusing on the transition from one life to the next.

» **MORE:** [Get started on a personalized funeral program template for your deceased loved one.](#)

What Happens in the Jain Afterlife?

Though all religions differ in their beliefs about [what happens after you die](#), each one tries to answer the question. For Jains, death does not immediately lead to the afterlife. Death leads to reincarnation.

Reincarnation

Once a body dies, the soul immediately goes to its next body, also known as a container. Depending on the soul's accumulated karma, the next body may not be human or even an animal. The birth/death reincarnation cycle continues indefinitely until a soul achieves ultimate deliverance from karma.

Deliverance is not the same as enlightenment. A soul can achieve enlightenment but will still be subject to reincarnation. Enlightened souls are free of harmful karma but still attract non-harmful karma based on their deeds. Only once all the remaining karma has no impact on the soul can deliverance occur.

Deliverance

The portion of Jain afterlife that most people in the West can relate to occurs when a soul is delivered from all karma. After a soul achieves enlightenment, they are still impacted by karma. Once they are completely free of karma, they instantly achieve deliverance from the reincarnation cycle.

When a soul reaches deliverance, it is immediately transported to the highest level of the universe — the Supreme Abode. Here, the soul lives eternally disembodied in a state of purity and bliss with other liberated souls.

Liberated souls

Liberated souls, called siddhas, are forever free from the reincarnation cycle. These souls no longer have physical bodies nor will they embody a form ever again. Through enlightenment and liberation, they have obtained infinite knowledge, infinite power, infinite vision, and infinite bliss. It's every Jain's goal.

Liberated souls are beings that are “god-like” but are not gods. They are not worshipped by Jains in the conventional Western concept of god worship. When Jains worship liberated souls, they do so to focus on an example of perfection to achieve perfection themselves.

Unlike the gods of Western traditions, liberated souls do not:

- Create or destroy
- Have a relationship with humans
- Intervene in the lives of humans or the universe

- Make demands of humans
- Create or enforce laws in the universe
- Reward humans for good behavior
- Forgive humans for wrongdoing
- Give life or existence to humans

Humans can only use these beings as inspiration for their own journey. They will never directly interfere with the life of a human or influence them directly in any way. Worship of liberated souls is for inspiration only and will not result in any direct change in a human's life.

» **MORE:** [Download printer-ready, customizable funeral program templates to honor your loved one.](#)

The Difference Between the Jain and Hindu Afterlives

Jainism and Hinduism emerged around the same time and share many [examples of rituals](#) and faith. But the two religions are distinct and beliefs about the afterlife are one area where you can see their differences.

Soul liberation

According to Hinduism, each soul is separated from the Supreme Soul or Parmatma. The focus of liberation is to achieve the merging of souls back into the supreme soul.

In Jainism, each soul is its own individual entity and is not tied to other souls. Liberation occurs for each individual soul and there is no merging once liberation is achieved.

Existence for liberated souls

In Hinduism, liberation means the merging of souls back into the supreme soul, or Brahman. Once this occurs, it is believed that souls enter into Vishnu's paradise for an eternity of bliss.

For Jains, liberation results in an activity-free existence experienced in tranquility and bliss.

For Jains, Death is Part of Life

For those who follow the Jain way of life, death is seen merely as a transition from one life to the next. Death can be a positive thing for Jains. It is through the cycle of death and rebirth that the ultimate achievement of liberation can one day be achieved.

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PARYUSHAN & DASH LAKSHAN

The Spirit and Intense Sadhana during Paryushan is for

Coming to and dwelling in Nature of Own Soul

WHO AM I REALLY?



Little known outside India, Jainism spreads at colleges amid calls to ‘decolonize’ studies



³Jain priest Amrish Bhojak at a 35-foot-tall, 108-year-old replica of the Palitana Temple in Gujarat, India, that is on display in the main lobby of the Jain Center of Southern California in Buena Park.

(Irfan Khan / Los Angeles Times)

BY [NINA AGRAWAL](#) STAFF WRITER

Photography by

[IRFAN KHAN](#)

MAY 2, 2021 5 AM PT

Cerritos College in Norwalk — where the [majority of students are Latino](#) and the first in their families to attend college — is a stone’s throw from Southern California’s [famed “Little India,”](#) a stretch of clothing and jewelry shops, groceries, and restaurants in Artesia.

Not far away, in Buena Park, the temple at the Jain Center of Southern California draws legions of followers of Jainism, a little-known, millennium-old Indian religious and philosophical tradition.



So when retired gastroenterologist and Jain devotee Jasvant Modi sought to spread knowledge of the faith, Cerritos College seemed like the perfect fit. He and his wife Meera, along with donors Harshad and Raksha Shah, last month pledged \$1 million to fund an endowed scholar of Jain studies at the community college.

Dr. Jasvant Modi has committed nearly \$13 million to establish Jain studies in higher education, including at several universities in Southern California.

(Irfan Khan / Los Angeles Times)

³ <https://www.latimes.com/california/story/2021-05-02/jain-studies-finding-foothold-in-higher-education>

They are among a small but dedicated group of American Jain donors who are seeking to expand U.S. awareness of this ancient belief system and its teachings beyond an estimated 5 million to 10 million mainly Indian followers. And they think academia is the best place to do so, especially at a time of increasing calls to move away from Eurocentric perspectives in education.

Modi hopes to reach more people with the Jain teachings of *ahimsa*, or nonviolence in thought, word, and deed; non possessiveness; and acceptance of multiple viewpoints.



People offer prayers at the Jain Center of Southern California in Buena Park.

(Irfan Khan/Los Angeles Times)

“Those are really the fundamental building blocks of modern society and a democracy, which kind of fits well into our centuries-old teaching,” he said. “If we can spread that word out ... to students from high school to the undergraduate and graduate level, we can build a society that is more tolerant.”

In the last decade, donors have funded endowed positions in Jain studies at a dozen universities, including UC Davis, Irvine, Riverside and Santa Barbara; the Cal State campuses of Northridge and Long Beach; and Loyola Marymount University. They have also sponsored lectureships and postdoctoral fellowships at other universities. They estimate they have reached hundreds of students directly but that the ripple effects will extend to thousands.

Jainism, which derives its name from the Sanskrit word *jina*, meaning “a victor” — referring to one who has overcome attachments to worldly things and passions — has been a part of religious studies in the West for decades. But its place has been at the margins or as part of broader scholarship on Asian religions or philosophies, in part because there were so few specialists.

“Jainism is a very old tradition with a very rich history of nonviolence, ecology, environment, respect for women, and business ethics.... I could go on,” said Sulekh Jain, a retired engineer, and leader in the American Jain community. “But many of these things were not being represented.”

About two decades ago, he and a handful of others set out to expand scholarship on Jainism. They established the International School for Jain Studies in India, offering programs for overseas scholars. Some 800 students have attended, with many going on to pursue graduate-level study.

“Now we have scholars who could be employed in universities — previously we didn’t have any,” Jain said. “We had to start finding the donors, the promoters, and ... universities that were interested.”

In 2010, Jain donors established the first endowed professorship of Jain studies at Florida International University. In the years that followed, they cultivated partnerships with more universities, particularly in Southern California.



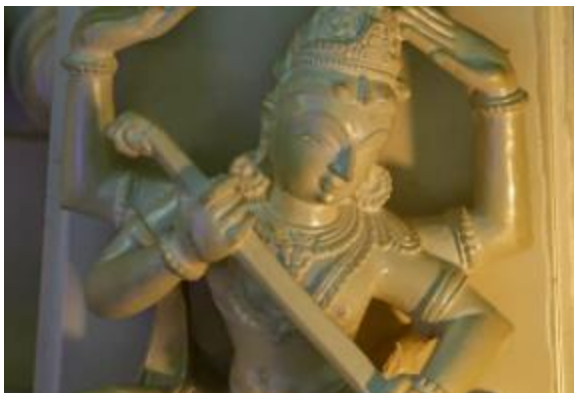
Jinesh Shah offers prayers at the Jain Center of Southern California.

(Irfan Khan/Los Angeles Times)

Jainism is an ancient Indian religion with a relatively small following but its principles, including that of non-violence, have had a significant influence on society beyond its followers.

(Irfan Khan/Los Angeles Times)

Their goal is not to proselytize; Jains don’t practice conversion. But along the path of learning, some have come to believe as well.



Christopher Miller, who became the Bhagwan Mallinath assistant professor of Jain studies at [Loyola Marymount University](https://www.loyola.edu/) in January, was first introduced to Jainism in an undergraduate class at LMU on religions of India.

“It just blew my mind,” he said. “The idea of being nonviolent not just to other human beings but to all forms of life was so new and fascinating to me.”

Miller, who was studying accounting, went on to earn a doctorate in religious studies and now teaches about Jainism and yoga. To implement nonviolence in his own life, he became a vegan and stopped killing ants and spiders that invaded his home. He grows his own vegetables without pesticides and drives an electric car to minimize harm to the environment. And his family scaled back their consumption, forgoing furniture and sleeping on mattresses on the floor.

“In the way that I live and the way that I interact with the world, I do consider myself a Jain,” he said.

Like Miller, the vast majority of individuals teaching in these positions — as well as their students — grew up in the West as non-Jains. Although the idea of predominantly white American and European professors teaching a South Asian philosophy and religion raises questions about cultural appropriation, donors say they see just the opposite.

Melissa Wilcox, chair of the religious studies department at UC Riverside, said that permanently endowed chairs, which come with an important title and research funds, help to recruit and pay for top-notch specialists like Bajzelj.

They also broaden the scope of what gets taught. Religious studies departments tend to focus on the “big five” religions of Christianity, Judaism, Islam, Hinduism, and Buddhism, Wilcox said.

As many educators strive to “decolonize” course curricula that have emphasized Eurocentric narratives, Jain studies offer a way to amplify Asian philosophies and traditions.

“Students are quite starved for non-Western content. There’s a void in the canon,” said Brianne Donaldson, who has leveraged her position as the Shri Parshvanath presidential chair in Jain studies at UC Irvine to bring Jainism into courses on Asian philosophies, medical ethics, and animal ethics.

“I’m really interested in what can these ideas do in the world,” Donaldson said. “At UCI, especially for people who are not going to be focused solely on Jain studies as scholars ... it allows me to bring these less expected connections” — for example, to medicine, health, engineering, law, and gender studies.

The Jain community is also active outside the religion. In Southern California amid the pandemic, members have distributed thousands of free vegetarian meals, donated tablets, and administered COVID-19 vaccines. This week, as the coronavirus crisis surges [out of control in India](#), they are mobilizing to procure and send nearly 6,000 oxygen concentrators there in the coming days.

Makayla Rabago, a UCI alumna who graduated in 2020 with degrees in criminology and philosophy, was a devout Christian in high school. She said learning about Jainism opened her eyes to the relativity of any particular belief system.

“I realized people could go to extremes in any religion,” she said. “[Jainism] is just a different philosophy and way of thinking about life.”

Alba Rodríguez Juan, an incoming UC Riverside doctoral student from southern Spain, became interested in Jainism by way of yoga and mindfulness studies, which she found lacking in a historical and religious context.

“Jainism is one of the most important traditions in yoga, but ... many people practice yoga and have never heard of Jainism,” Rodríguez said.

She believes a presence in higher education will increase awareness.

“The Jain tradition has a lot to offer the world. It’s focused on nonviolence, it’s focused on tolerance, on pluralism, on compassion — so many good values that are positive for society,” she said. “In a more general sense, we are living in a world where every day ... religions, traditions, languages are slowly, slowly dying. We must keep this richness of different communities.”

To the donors, a student like Rodríguez would articulate the value of Jainism this way is proof their strategy is working.

“This is more beneficial than putting money into Jain centers — they become parochial,” said Mohini Jain, who endowed a presidential chair of Jain studies at UC Davis. “Education seems the best way to invest.”

[Nina Agrawal](#)

- [Twitter](#)

Nina Agrawal is a former staff writer for the Los Angeles Times. She previously reported for WLRN-Miami Herald News and the Latin American affairs magazine Americas Quarterly. A Southern California native, Agrawal is a graduate of the University of Pennsylvania and Columbia University's Graduate School of Journalism and School of International and Public Affairs.

[Irfan Khan](#)

Irfan Khan has been a staff photographer with the Los Angeles Times since 1996. He previously served as a freelance photographer for the publication beginning in 1989. Khan started his career as a commercial photographer in 1973 in Pakistan and moved to Dubai in 1977, where he worked for an advertising agency and at a leading English newspaper. Khan's assignments have taken across Southern California and the U.S. Internationally, he has photographed the Hajj in Saudi Arabia and war zones of the Pakistan/Afghanistan border in the aftermath of the Sept. 11, 2001, attacks. He was part of the team awarded the Pulitzer Prize in breaking news for coverage of the 2015 terrorist attack in San Bernardino. In his spare time, he enjoys listening to the semi-classical music of the Indian subcontinent and playing cricket on Sundays.

Knowing of Substances -3 aspects

1. DRAVYA-DHRUVA substance- always the same

2. GUNA-ATTRIBUTES

3. PARYAYA-AVASTHA: MODE/STATE/CONDITION
of attributes and substance

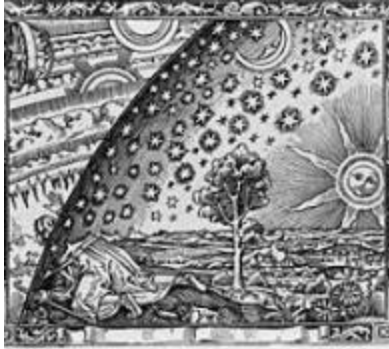
GOLD -



SOUL



Substance



According to Jaina thinkers, the entire cosmos is composed of real substances of different kinds. Thus the universe has neither any beginning nor any end. The essence of substance consists in its existence (sat), so that whatever is a substance, is real.

Substance is defined as that which possesses the three characteristics of production (utpada), destruction (vigama) and permanence (nityatva) (Pr. 204). Substance has its unchanging essence and therefore it is permanent. But it also has its changing modes and destruction. Attributes and modification blong to substance. Attributes and substance are inseparable from each other. Attributes are essential to substance, while modes are due to accidental changes in the attributes of substance.

A substance is permanent in the sense that, its essence is characterized by indestructibility and continuity. But it is also subject to generation and destruction in the sense that some new qualities may suffer destruction (Pr.205-6).

A substance then, is permanent (=nitya) in respect of its essential qualities and impermanent in regard to its changing modifications.

Umasvati defines substances as possessing origination, decay and permanence (Pr. 204). When a substance, conscious or unconscious originates without leaving its own nature it is called origination. To cite an example, jar originates from clay without leaving the nature of clay. Destruction is the name of leaving the former mode.

For instance, clay leaves its former mode when it becomes a jar. (Pr. 205). Permanence is the essential characteristic of a substance that remains unchanged in both conditions, viz., in origination and decay. It is neither created nor destroyed. It is eternal, it is changeless. For instance, the essential nature of clay remains unchanged among its various modes.

The universe is composed of six substances. The first substance is called Jiva (soul) and the remaining ones are together brought under the single category of Ajiva (non-soul). In this respect Jainism can be called an advocate of dualism, it admits two kinds of reality, the Jiva and Ajiva which are obviously contradictorily related to each other.

Soul substance is characterized by consciousness and life and non-soul (ajiva) by the opposite of these. Consciousness is the essential nature of the soul, nonconsciousness is the common feature of the non-soul.

The non-soul substance is divided into five kinds: Dharma (medium of motion), adharma (medium of rest), akasa (space, pudgala matter), and Kala (time). These together with the soul, constitute the six substances of Jainism.

They are again classified into astikaya (extended), anastikaya (non-extended). Substances of the first kind exist like a body possessing extension. Except for time substances all other substances are extended. Time is not an extended substance. Again pudgala alone has a form all other substances are formless

(Pr. 207). Dharmastikaya, adharmastikaya and Akasastikaya are one each, Pudgala, Jiva and Kala are infinite in number (Pr. 214). This universe is, thus, divided into two halves respectively consisting of the Jivas and the Ajivas.

Jiva is a spiritual conscious substance. It is spiritual in the sense that it is immaterial, incorporeal, and formless (amurta) and distinct from the body and the sense's organs. It is coextensive with the body (svadeha parimana) which it occupies.

It is endowed with the capacity of knowing, feeling, and acting. It is characterized by consciousness, a quality that distinguishes it from all other nonsoul substances. It is an agent of action. All other substances lack this capacity of action. As an agent of action, the Jiva is possessed of freedom of will.

The Jiva endowed with freedom of will is capable to choose either path of bondage or path of emancipation. Jainism believes in a plurality of souls. Jivas are many.

Dharma is the principle of motion. It is not used in the sense of religious merit, moral ought. This evaluated word is used in the most unusual sense of the imperceptible medium of motion of matter as well as the soul. It is an ontological reality, a constituent of the physical universe. But it does not make the spiritual and the material substance move.

On the contrary, these movements of themselves. Dharma is only the medium of their motion just as water is the medium of the movement of the fish. While it does not move, it provides the movement medium for substances that have the capacity of moving.

It is not only devoid of motion but it is also lacking in all sensible qualities such as color, taste, smell etc. Dharma is thus, the unitary, incorporeal, imperceptible, immobile, all-pervasive, and continuous medium of motion.

Adharma (medium of rest) is the counterpart of dharma. It serves as the auxiliary cause of rest. This word is also detached from its usual moral or religious significance and is taken to mean the supporter, the helping condition of the rest of stationary things as well as of things in motion. Even though it is the opposite of dharma, Adharma has the same characteristics as Dharma (Pr. 215). It is unitary, eternal, formless, immobile, co-extensive with mundane space, and hence all-pervasive, simple, and not atomic but imperceptible, being devoid of sensible qualities.

The only difference between Dharma and Adharma then consists in that, whereas the former is the auxiliary condition of motion, the latter is the similar condition for rest. Akasa (space) is that in which all things exist. It is eternal, all-pervasive, and without form (Pr. 215). It is a single substance, consisting of infinite units called pradesas.

Space is divided into mundane space (lokakasa) in which all Jivas, all material objects, dharma, adharma and kala exist and supper mundane space (alokakasa) space beyond the world, in which there exist, no soul, no matter, neither Dharma nor Adharma, and no time (Pr. 213). It is space par excellence, being completely devoid of any content.

Pudgala (matter) etymologically means that which is liable to integration and disintegration. Matter (pudgala) is a substance, which along undergoes modifications by combinations and dissections. This process of integration and disintegration does not occur in the other substance. It is of the non-spiritual substances

which are extended and as an extended substance it has form or shape. It has color, touch, smell and taste. It exists in either of the two forms in the form of atoms (anus) and in the form of aggregates or mass of atoms (Pr. 208).


Atoms are indivisible, and corporeal elements of matter. Matter in the aggregate (mass) form (skandha) is the result of the combination of or integration of atoms. It is capable of modification (parinamaguna) and so is subject to increase and decrease, growth or decay. Atoms have only, unmanifest qualities of color, touch, smell, and taste, while the aggregates (mass) of atoms (skandhas) have all these four qualities and sound as well as the qualities of hardness, softness, heaviness etc.

Atom has no pradesa, whereas a skandha has more than one, and the biggest skandha, has infinite atoms (Pr. 208). Our Karma, bodies, mind, speech, breath, and the objects of nature are products of matter and bestower of pain and pleasure products of matter and bestower of pain and pleasure and these matters assist the samsari Jivas to take birth and death (Pr. 217).


Kala (time) is the cause or circumstance of the modification (parinama) of the soul and other substances. It is a substance, but not an extended substance as are the remaining ones. It is the auxiliary condition of the modifications (parinama) and the continuance (vartana). It is infinite. It is not perceived, but inferred from its characteristics which make the possible modification, continuity, activity (kriya), near and far, now and then (aparatva) (Pr. 218). It is one and indivisible.

The entire universe is composed of these six substances. The conception and these classifications of substances of Jaina make it very clear that the universe cannot be explained with the help of spirit alone or matter alone or both spirit and matter. The explanation of the universe demands admission of the reality of the spirit and the matter on the one hand and of several other items, including space and time and the media of motion and rest on the other.


Material Body




Karma Body
Matter



Soul





**Transmigrating Soul : Distinct 3 Things, But, All occupy same space -
Ek Kshetra Avagaah sambandh (Interpenetrability)**

Real vs. Empirical (Name-Sake)





• ज्ञानः तत्त्वज्ञ (इन्द्रिय) से सूक्ष्म (व्यक्त भाव) से अव्यक्त अति सूक्ष्म आत्म द्रव्य - Gross to Fine Gyeey

3 Blind Men And The Elephant

When I was young I heard the story about three blind men touching an elephant.

Each man touched a different part of the elephant.

One touched the elephant's ear, another touched his feet, while the last touched the tusk.

They began to discuss their experience and a huge fight began.

I'm right and you're wrong.

I know all the answers.

You are a fool to believe in that.

What a child you are.

Yet they all had their own individual experience.

It was a piece of the puzzle.

Not the puzzle itself but a piece.

Are we like the blind man touching the elephant?

My religion is better than your religion.

I'm going to heaven while you're going to hell.

I'm going to declare war on you.

I'm going to convert you.

Religion has a piece of the puzzle.

It is not the puzzle itself.

Each religion is different and unique.

The essence is the same.

Which part of the elephant did you touch?

Maybe it's about time to be open to something new.

Your enemy is talking about the same thing you are.

He just has a different piece, a different point of view.

In the end, the essence is the same.

Quasi Karma नोकर्म - शरीर, घर, परिवार, बाह्य परिग्रह... सब बाह्य संयोग



Hell Heaven Human Sub-Human



अनित्य पर्याय

अनित्य पर्याय

शुद्ध आत्म-द्रव्य

अनंत धर्म - गुण-शक्तियां

उपयोग (ज्ञान-दर्शन) लक्षण = Discerning attribute

सुख kshama

Key Attributes- Conviction/ Knowing/Conduct



material Karma

द्रव्य कर्म

मन वचन काय योग + कषाय = कर्म बंध



Cosmic Travelers

We are all cosmic travelers
Unfortunately, we have forgotten our true identities.
You are the universe,
You just don't know it.
You came from the stars.
You are stardust.
You were never born and you will never die.
You are eternal.
I bet you never heard this in Sunday school.
You are not a sinner.
God does not judge you.
Man judges.
Man tries to tell you your religion is no good.
God accepts all religions.
Even if you don't believe in God, God loves you.
This is the nature of the universe.
The universe does not judge.
We throw human emotions to God.
We say that God is a wrathful God.
We say that God is an angry God.
Those are negative human emotions thrown at God.
God is a love so pure that nothing can taint it.
The creative force knows only love.

No negativity exists there.
There are no wars in heaven.
There are no fallen Angels.
Well, maybe you can put a man in that category.
We came down to earth to discover our true nature.
When our body dies we go back to God.
We are not born sinners.
God does not judge us.
Yet we should learn from our mistakes.
This is a goal in life.
Gaining wisdom from your mistakes.
We will never stop learning and growing.
You have been around forever.
Don't get stuck in the same record grove where you do the same thing over and over again.
Maybe the spiritual path is so practical that we can't see the use for it.
Imagine seeing this world through a peephole.
You can see the world but your sight is limited.
Your way of thinking is limited.
Now imagine walking through the door and out into this world.
At first, you would be blinded by the light.
Over time your eyes would adjust and you would then see the world more clearly.
All the great masters have talked about this in their own ways.
Spirituality is living a practical life.
The Buddhists say "Chop wood, carry water".

This world would change if we live up to the responsibility.

We all have a piece of the puzzle.

Discover your piece on put it on the board of life.

We are cosmic travelers.

Soul Awareness - Bhāv & Religious Ritual - Kriyā

- Kriya without Adhyātm=(Self Realization):
Zeroes without 1 before them.
Kriyā is most superficial,

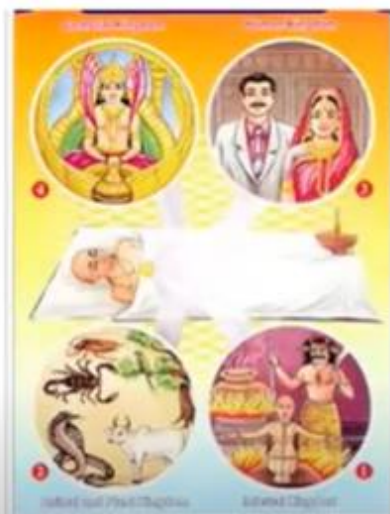
- Vows or Penances

Samyag Abhiprāy-conviction-shraddhā is foundation - Samyag Darshan



Body Mind and Speech

• If my Real identity is pure Soul substance, embodied living with possessions and emotions is like Drama/Acting - સ્વાંગ.



The soul travels to any one of the four states of existence after



સર્વ જીવ છે સિદ્ધ સમ, જે સમજો તે થાય

Nothing diminished in Soul Dravya by having been to hell nor increased by having been to heaven.
Substance is always same as God- Supreme Soul.
Mine never vanishes, what vanished was not mine
Spiritual Journey begins by knowing with conviction



If Death Approaches You

If death approaches you what do you do?

Now good old Bugs Bunny might say don't take life so seriously.

You will never get out of it alive.

It's not a question of if but when.

We roll the dice in our life.

I remember being young and riding a razor's edge when surfing a huge wave.

At times you feel you were in for your worst nightmare.

Imagine being held underwater for what seems to be an eternity.

At times you may be held down for two waves.

At that time you are aware of how precious your breath is.

You mustn't panic.

You must let go and relax.

I think that surfing and meditation teach one about death.

All surfers at one time or another get into a circumstance bordering between life
and death.

It could go either way.

Yet the surfer keeps on surfing.

In the sixties, a famous surfer named Greg Noll took off on a wave that nobody
should ever take off on.

It was the wave of the century.

He didn't make the wave but he made the drop.

He got obliterated.

Greg made it to shore and gave up surfing.

I probably would have too.
He escaped the lion's den.
Surfing brings one to the borderline of life and death.
If you're not a surfer it's hard to describe.
Your awareness changes over time.
Meditation is just like surfing.
Only you catch the wave inside.
Meditation brings one to the same state of being borderline between life and death.
Life and death are only one breath away.
Life and death are intertwined.
Ask a surfer and a mediator.
They will tell you there almost the same.
In reality, we never die.
The body does.
Yet our soul is eternal and timeless.
You are the universe.
Death unites you back to your true state.
This is your true nature.
A surfer rides the wave and feels the harmony of the universe.
He can't truly express it.
Yet he goes on surfing forever.
I have been meditating for many moons.
Surfing and meditating are both ways to truly capture the wave of life.
Your respect for life is enhanced.

When you are brought to a life and death situation your perspective changes.

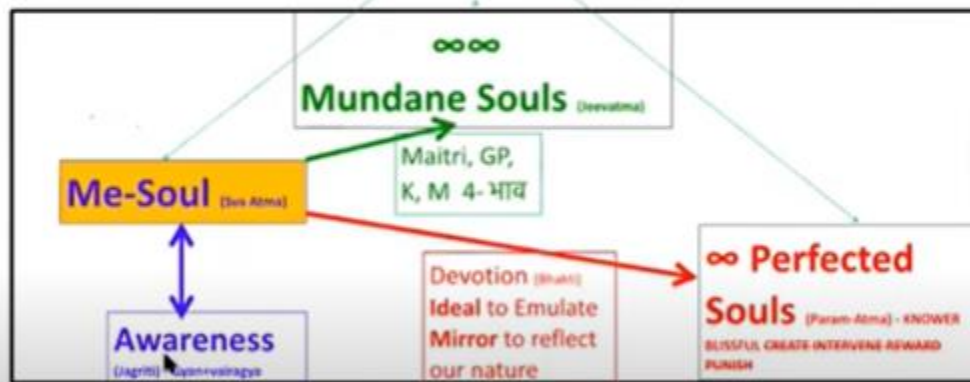
Somehow you can see how precious life is.

Maybe that's what it is all about.

The gratitude of being alive fuses into your being.

Wow, I'm alive.

Infinite (∞) Souls of the Universe



Absence of Jagriti (awareness of nature) of Jeeva Atma → cycle of birth/death

[This is a great kink](#)

प्राणी मात्र से जैन व्यवहार

प्रेम भाव हो सब जीवों से, गुणी जनों में हर्ष प्रभो । करुणा स्रोत बहे दुखियों पर, दुर्जन में मध्यस्थ विभो

मैत्री - सब जीवों से
Friendship with all (Ahimsa and Vegetarianism)

प्रमोद - गुणी जीवों से
Appreciation of Virtues in Others

करुणा - दुखी जीवों से
Compassion towards those in misery or need

माध्यस्थ/उपेक्षा - दोषी जीवों से



Who am I

Who am I? Man has been asking this question for thousands of years. Yet are we getting closer to answering this question? All the wise ones from the past said the answer lies inside.

I say this a lot. You are the universe. You just don't know it. Most people roll their eyes when I say this.

Michio Kaku said the following.

In string theory, all particles are vibrations on a tiny rubber band; physics is the harmonies on the string; chemistry is the melodies we play on vibrating strings; the universe is a symphony of strings, and the "Mind of God" is cosmic music resonating in 11-dimensional hyperspace.⁴

I love this example from Paramahansa Yogananda⁵

⁴ https://www.azquotes.com/author/7702-Michio_Kaku

⁵ <https://sites.google.com/site/theselfawareness/section-5/life-is-a-dream-yogananda>

Another time I was sitting in a movie theatre watching a movie on a screen. And then I looked into the projection booth. I saw that the projectionist was not interested in the movie, because he has seen it over and over again. Instead, he was reading a book.

The projector was doing its job: there was the sound, and the beam of light was casting realistic images on the screen. And there was the audience caught up in the drama.

Note the wise men of old and the quantum scientists are both talking about the same thing but there is a huge difference. The quantum scientists look external while the wise man looks within.

The sages throughout time would talk about our true nature yet the majority of people rolled their eyes when hearing about this.

This book goes through all sorts of angles for you to ask yourself these basic questions about life. If you can try to have your heart open. We are thinking outside of our box. There is a part of you the heart knows when love wants to open the door inside of you.

Mediation

I once had a grand teacher who said mediation is perfect concentration upon a perfect point.

How elegantly said.

Imagine the mind is like a tuning fork.

Whatever it touches it vibrates at that frequency.

Have you ever felt that material happiness is finite?

Imagine the car you always dreamed of.

A yellow Ferrari.

In the beginning, it brings so much joy.

You take all of your friends around the block for a spin.

Day and night you are satisfied.

One day you notice that a little dissatisfaction has entered your door.

Day by day your yellow Ferrari becomes a hassle.

How many times to the shop?

I need an oil change.

My brakes need changing.

The transmission just went out.

Everything material wears out.

Material happiness will soon lead to pain.

Does this mean we can't enjoy the comforts of life?

Do we have to live the life of a hermit?

How can one live in this world and live in absolute joy?

Mediation brings an individual to the center of the hurricane.

The winds of change are blowing yet perfect calm resides inside.

This is your true state.

Absolute joy, total bliss.

Your mind is vibrating with the word of life.

Who Were You Before You Were Born?

Who were you before you were born?

Where did you come from?

Both are good questions.

Have you ever stopped and pondered these questions?

Where will you go when you die?

It's not the grave.

Yes, your body will return to the earth.

But where will you go?

Mystics have said the answers lie within.

Open the door within.

Remember it's one small step after another.

You can solve this riddle.

You Are Your Own Creator

You are your own creator.

You create your own destiny.

The actions you take and the words you speak will create the world you live in.

You can't blame others in this game of life.

You must take responsibility.

We must learn to become mature.

We can learn from our mistakes.

We can transform our negativity.

The power exists inside of you.

You are the universe.

All wisdom lies inside.

You are truly wise.

Discover this essence inside.

Castles In The Sand

When I was young I loved building castles in the sand.

I remember building them when the tide was low.

It was so much fun.

We had our buckets of water and sand.

We were never very good like what they can do today.

Yet we had our sandcastles.

These were our creations.

It was always amusing when the tide came in.

There was nothing you could do.

The rising tide simply dissolved the castles.

It did matter how grand or simple the castles were.

The rising tide did not discriminate.

The tides always came in and the tides always returned.

Doesn't that kinda represent the tides of life?

We come into this world.

We live and build our own creations.

Someday the tide comes in and washes us away.

I'm not trying to scare you.

These are just the facts of life.

Like there is the four-season everything changes.

Nothing is permanent.

Everything changes.

There is beauty behind it.
All the great masters have talked that life seems to be permanent.
Yet it isn't.
This life on earth is so short.
It's only a blink in time.
I remember when I was young.
My illusion of time was that time was slow.
Summers lasted forever.
Now at sixty-four summers just fly by.
The years just fly by.
At times I look back and say what happened?
Where did the time go?
This life is so precious.
Yet the great masters have said hold on to the jewel within.
Go inside and discover your true nature.
Your true essence is timeless.
You were never created nor will you ever be destroyed.
Life is eternal.
I remember when I was young I was told once that when you die you no longer
existed.
You vanished into thin air never to be seen again.
I didn't like that theory.
That was cold to me.
I love the idea there is an ocean of love and we merge into the universe.
I love the idea that we are the universe we just don't know it.

That at the time of death we go back to the source.

God does not judge.

God does not condemn us.

I like this kind of thinking.

In my experience these words are true.

God is our partner.

He has never left our side.

This is one reason why these poems are created.

Hopefully, it will entice you to discover your true nature.

What an incredible journey we are on.

Building sandcastles in the sand.

Come and join me in building sandcastles among the stars.

3th Day Paryushan



3rd Day Paryushan - Live English Lecture

JainaChannel

What are the 6 Essentials (Introduction)

The Six Essentials are the duties that a shravaka or shravika follows in their daily lives.

There are 2 sections of Essentials

Dravya (The Essentials Name)

Bhava (The Essentials Name)

For e.g. Dravya dev puja and bhava dev puja

and this dravya and bhava are only for Dev Puja and Guru Upasana

The 6 Essentials are...

Dev Puja
Guru Upasana
Svadhya
Sanyam
Tap
Dana

1. Dev Puja



- Definition: Worship all the Vitaragi and Sarvagya Bhagwan's. Do puja every day in the temple.
- If you are not able to go to the temple then you can also do it in your mind.

Dravya	Bhava
Dev Puja is going to the temple and doing puja of Bhagwan with ashta Dravya.	If you don't have picture of Bhagwan or can't go to temple, You can say it in your mind.

2. Guru Upasana

Guru: Our Guru is Muniraj
Upasana: To Worship



Dravya	Bhava
To give Muniraj Aahar, Dana is known as Dravya guru upasana.	Worshiping all the Muniraj's (Acharya, Upadhyaya and Sadhu) in the mind.

Definition: The meaning of Guru Upasana is to worship our Muniraj.

3. Svadhyaya



Name

1. Reading and Listening
2. Speaking and Asking
3. Thinking
4. Revising
5. Teaching

- Definition: To understand the Jain principles is known as Svadhyaya.

- There are 5 steps of Svadhyaya

4. Sayyam



Some Examples of Unnecessary Violence

Step on grass
Drinking unfiltered water
Eating food before sunrise and after sunset

DO NOT DO THIS THINGS

- Definition: Not to do unnecessary violence and to control our senses.



5. Tap



Name	Definition
Anashan	It means Upavas (Fasting)
Unodar	It means that eat food one time and half of the food you normally eat.
Svadyaya	The meaning is the same as the 3- Essential (Svadyaya)

- Definition: Tap is type of taking a nyam.
- Here are few examples of Tap.

6. Dana



NO.	NAME	DEFINITION
1	Gyan dana	To give knowledge
2	Aahar dana	To give food to Muniraj
3	Abhyaya dana	To protect everyone (every single jiv)
4	Aushadh dana	To give medicine

• Definition: Dana means to offer or give.

• 4 Types of Dana

The 6 Essentials Poem

lin var puja mangal kari
Guru upasna anand kari
Svadyaya sat gyan prakashe
sayyam se sab dukhh vinashe
tap sab karm nashan hara
uttam daan sarva sukh kara
shat avashyak nit pali je
dharma radhan me chit dije

Six Essentials (Avayshak)

Meaning, Objectives & Analysis

Prof Jayanti Lal Jain

Mangalayan University, Aligarh, UP India



Introduction

- Paryushan – *paryu* means *paryay* and *shan* means time or opportunity; golden opportunity to do dharma/*sadhana*
- It is a festival of soul – *paryushan* or *daslakshan* opportunity to know soul through ten characteristics or eight ways or six essentials
- Jains are the only group that has celebration of soul. What a wonderful philosophy! *Satyam, shivam, sundaram*
- Six essential is inseparable part of Jain Philosophy and the path to moksha.
- The pure soul has infinite perception, infinite knowledge, infinite vigor, non-attached etc. This is the time let these powers manifest through six essentials



Mundane Concept of Essentials

- Who am I? six essential further facilitates search for "I"
- With wrong concept of "I", We think our duties to get education, earning money, care of family etc. and now added dues of attending WhatsApp, Facebook, twitter, happy birthday wishes or anniversary greeting, taking selfies, praise /sharing pics received for hotel stay, visiting places and so on. Is it not against the concept of 'I'? Does it not lead to karmic bondage?
- Are there essentials which not lead to bandages or lessen such bondages?
- Should we stop doing mundane essential? Do or not, first know what to do? Why to do ? And so on



Meaning of Essential

- Essential to do or worthy of doing
- "Vash" under control of senses and passions; be independent
- Self control; under control of self, win over vicious qualities
- Let soul qualities be experienced that is the sole essential or purpose
- The goal of Jain faith is one word- **atamanubhav** i.e. experience of soul
- To be done by *shravak, shravika, sadhu and sadhvi*



Objectives of Essential

- Without essentials - one is extrovert (*bahitmatma*), does not know/ignorant, false faith
- With essentials – introvert, *antaratma*
- The road to moksha goes through being *antaratma*
- Right faith is essential for observing essentials, minimum of 4th spiritual stage
- If do not have right faith, at least have belief in right faith
- Six essentials are part of path to become *antaratma* and *moksha* as said earlier



Names of Six Essentials

General names	Other Names	Other Names
Samayik	Samata	Savdhyayog Virati
Caturvishanti Stav	Stav	Utkirtan
Vandana	Vandan	Gunvat Pratipati
Pratikraman	Pratikraman	Svalin Ninda
Kayotsarg	Pratyakhyan	Vran Chikitsa



1 Samayik

- Equanimity, Concentration, being natural,
- Look at defaults and will go away (e.g. thief)
- Neutrality in life type –one sense and higher
- Observance of restraints, knower
- Observance of rules, knower
- Observance of penance, knower
- First step for the palace of moksha
- Equanimity –seeing all being as equal and neutrality/non-attachment



2 Chaturvishanti Stav

- Praise of Qualities of Tirthankars/face-to face
- Praise possible with their knowledge and willingness to adopt them
- Bhakti, Bhakt and Bhagvan
- Human effort essential, not mere bhakti
- Keen desire to follow – *vande tadgun labdhye*
- *Siddhasiddhi mam disantu*
- Provides inspiration and goal to follow – tremendous enchantment, romance and excitement –as if meeting Tirthankar



3 Vandan

- Reverence to Arhant, guru and scriptures individually
- No difference/same – all three above
- Even to those in *Videhkshetra*, say *Simandar*
- With Mahavrata, sadhu and sadhvi represent higher qualities along with right faith
- Their internal and outer conduct is pure and hence need salutation.
- Vandan leads to *vinay* that destroys passions
- Vinay is the greatest virtue in getting knowledge



4 Pratikraman

- This is the most important of 6 essentials
- What observed in *sayayik* is critically known
- It increases one's strength
- Two types- *dravya* and *bhav*
- 5 causes leading to bondage– false belief, non-vows, *pramad*, passions and yoga
- 5 types - day, night, fortnight, four month, annual
- Not to join with the rise past karma and avoiding fresh bondage – also called *audiyik bhava* – always there



5 Kayotsarg

- Kay = body; *utsarg* = go beyond, renounce attachment to body
- Body attachment is hindrance in four essential stated above
- One feels pure, light (no weight of karma), win delusion (*moh*)
- Essential/prerequisite for perfect meditation
- Soul does not die/eternal; body dismembers
- Highest level of penance in internal types



6 Pratyakhan

- Renunciation - so no future karmic bondage
- Pratikraman for past acts; *samayik* for present and pratyakhan for future- but all three in one
- To resolve not to act that affects future
- Types – *mulgun* and *uttargun* pratyakhan
- *Mulgun* two types – five vows (complete/*shraman*) and partial vows of *shravak*
- Gyan is pratyakhan- knowledge is



Successively Higher levels



Six essentials

- Pratyakhan
- Kayotsarg
- Pratikraman
- Vandana
- Stuti
- Samayik



In fact, all in one – focus
on own pure soul





I have been like Sherlock Holmes for many years. When I was in India over 50 years ago I heard about the world of the Jains.

I was quite fascinated even back then. 50 years ago the Jain society wore masks was unique for its time.

Today it is common all around the world. I heard about ahimsa the Jain term for nonviolence. They respect non-violence even down to the biological level of bacteria, viruses, and all sorts of things we don't even know about.

In today's lecture, the biologist was talking about the microbiome. This was music to my ears. I've been researching this subject for over a year now. Even back then the Jains had wisdom on the importance of maintaining a good microbiome in the gut.

Granted they didn't have the terminology that we have today. Yet they understood the significance of having the viruses to be of the highest beneficial characteristics.

They knew that if you did not have a proper lifestyle, your microbiome will reflect that. Recently scientists have said the microbiome is like a second brain.

It sends signals positive or negative to the brain. The brain takes these signals and converts them into thoughts, feelings, and emotions.

A few days ago I wrote an article about the impact of corn on processed food. Did you know that almost all processed food contains corn? Did you know that almost all chicken, beef, turkey, and fish contain corn?

In modern-day society, sugar is the main driving force behind the food industry. They understand that if they get you hooked on their product you will buy their product.

Currently, the world at large is in chaos. The majority of the population is pre-diabetic and yet we aren't aware of it.

In this state, the microbiome is living in an unhealthy environment that does not promote harmony or balance. It does not promote healthy lifestyles.

It will send unhealthy signals to the brain which you will react to.

This is all going on behind the scenes and yet we think it is perfectly normal.

The Jains have been talking about this for thousands of years.

I find it fascinating that 50 years ago I learned about how they respected all life yet I didn't know how important it is for the human body today.

The Taoists talked about being in harmony with nature and the universe. 50 years ago I heard about this. To be quite honest, I had no clue what they were talking about today. The great ideas from the Jains and the Taoists are integrated into my life.

If I had any complaints about this series it would be that there are so many terms that I have never heard before. At the end of each session, there is a question and answer session.

I think I'm somewhat intelligent yet. To be honest, I haven't been able to answer one single question. I have to laugh at that. Yet my Sherlock Homes comes in and I want to solve the great mystery.

I wrote a book about the Jains and I know they have such incredible wisdom to share with the world. I want to help share this wisdom with the world. Also. It is very much needed today.

Mind you, this is not religious wisdom. It is practical wisdom that we can incorporate into our lives today.

I'm missing major pieces of the puzzle when it comes to the lecture. Yet, I realize that one can go beyond words and there is an essence that exists that carries the thread of what you should experience.

These conversations help to unlock the subconscious within. The Jains believe that you are your own guru. You can't place blame on anyone for your lack of wisdom or intelligence.

They believe that everyone has the innate ability to learn how to be wise. One who is actively pursuing the purpose of life will become wise over time.

In the '80s I learned about being proactive instead of reactive being. I thought back then it was a novel concept.

The Jains have been talking about this for thousands of years.

In today's session, they talked about tolerance. I like their ideas about tolerance.

They respect all points of you. They look at the many sides of the coin in life. They will not attempt to sway you or convert you.

The Taoists, Buddhists and Jains both reflect that it is wise to live in the center of the hurricane.

In the center lies total calm and peace. Outside the center lies chaos.

When I was in India I heard this expression. The hardest thing to control in the entire universe is your mind.

The Jains have been talking about the process of going from darkness to light. They've talked about going to dog school and learning how to control your mind.

The source of all the problems in this world stems from our minds that are not in harmony.

The Wheel Of Life

Are we like the wheel of life?

We come and go into this world like the spokes on the wheel.

We forget that all the spokes are connected to the center.

We think we are a particular spoke.

We have forgotten our true nature.

Our wheel goes round and round on our journey of life.

We are always supported.

There is a center of the wheel.

The center is home.

You are the universe.

Remember who you truly are.

Ponder the meaning of this message.

Zack Bush



Times have not changed. The same scenario that happened to Galileo is still going on today. Maybe today it is more pronounced.

My dad and grandpa had incredible ideas yet they couldn't get them off the ground. Politics is the name of the game.

Without political connections, it's very difficult to obtain your goal.

Zach Bush had the same problem. He found a solution to cure cancer with vitamin a. He went through all the necessary case studies for validities.

He discovered a major pharmaceutical company had a patent on this work. He called the company and told them he found a solution that works. They ask him three pertinent questions.

Upon answering these questions they promptly hung up the phone. He thought they hung up accidentally. He called back and nobody answered the phone.

He went to some of his colleagues and they said this patent would never come to fruition. Major companies use the system of copyright laws to stop progress. They only want to use their current power and have no interest in healing society

Zach quickly saw the handwriting on the wall. He left the academic field disillusioned. Nevertheless, he continued researching. He learned how to think outside of the box.

There are probably thousands of people like him. The male-dominated continues to hold on to power and control. This has been going on for thousands of years. When will this insanity ever stop?

ZBMD BLOG

[Zach GLYPHOSATE + TOXINS](#)



Over the last 25 years, we have seen the most profound explosion of chronic diseases in human history.

By 2011, our Centers for Disease Control (CDC) was reporting that 54% of US children with some form of chronic disorder or disease by the age of seventeen.¹ (View

the study here) These conditions occur in nearly every facet of biology – the hormone and immune systems, the respiratory and neurologic systems, and beyond.

BY 2016 THE CDC REPORTED THAT 1 IN EVERY 14 KIDS IN THE US WITH DEVELOPMENTAL DISABILITIES, AND 1 IN 28 BOYS (1:28) WITH AN AUTISM SPECTRUM DISORDER (VIEW THE STUDY HERE).² ATTENTION DEFICIT DISORDERS ARE FOUND IN ONE IN TEN (1:10) CHILDREN.

The epidemic is not at all limited to children. In adults, a broad array of conditions have been on a steady rise, from depression and anxiety to celiac disease and gluten sensitivity, multiple sclerosis, ALS (Lou Gherig's disease), Alzheimer's in women, and Parkinson's in men.

All on near-identical trajectories of increase since 1996.

Research from around the globe now suggests that environmental factors are now contributing to a combination of genetic, neurologic, autoimmune, and metabolic injuries that underpin the collapse of health in our children and adults.

As we continue to uncover the intricacies of this eloquent balance between soil, the microbiome, and ourselves, the timeline of our chronic disease epidemic becomes very interesting and provides a pathway to the recovery of human health.

It is now estimated that we spray more than 4.5 billion pounds of glyphosate (the active ingredient in Roundup) into the soils, plants, and water systems of our planet.

And there are now dozens of genetically modified plant species around the world that have allowed chemical companies to develop a seemingly infinite market for their weedkillers.

And after “Roundup Ready” crops were introduced in the mid-late 1990s, this water-soluble toxin would subsequently work its way into the water within the grains, fruits, and vegetables, as well as infiltrating the groundwater, slowly making its way into rivers, oceans, our air, and ultimately our rainfall.

Not surprisingly, the diseases in our domesticated animals – from pets to livestock – have followed a similar trajectory.

What I’m saying is, that we need to stop trying to micromanage the gut. You need to start backing off, to let the carbon redox system (the communication system between the bacteria in the gut) reestablish a healthy balance in the gut.

AND WE ARE GETTING SICK. SINCE THE 1990S...SOMETHING ALARMING BEGAN TO HAPPEN IN THE UNITED STATES.

Diseases—in what seemed like completely different organ systems—were going epidemic, almost simultaneously

Dementia in women increased

Parkinson’s in men increased

Autoimmune diseases hit an all-time high

Today, 1 in every 2 people will be diagnosed with cancer before they die

And 1 in 36 children is now diagnosed with autism, compared to a mere 1 in 5,000 in the 1970s.

Why are so many diseases, in such unrelated parts of the body, increasing at such a rapid rate? What’s the relation?

The connecting factor is chronic inflammation. And chronic inflammation is the root of all diseases.

To boot, we spend more time indoors and in routines that completely disconnect us from mother nature. We have lost touch with how our food is grown, who grows it, what we are actually consuming, and how it is reshaping our biology.

This disconnect has made us more prone to chronic illness than ever before.

So where do we go from here?

Our opportunity – as consumers, farmers, businesses, governments, and beyond – is to build a new health reality for humanity, our planet, and all those creatures great and small that create the web of life that we have called home since our origin.

The answer is Regenerative Agriculture. Through fundamental changes in our approach to soil and food system management, we can revitalize this planet by reconnecting the natural carbon cycles that have long maintained balance in our soil, water, and air for biology to thrive.

IT'S OUR EMPOWERED DUTY TO EDUCATE OURSELVES REGARDING OUR FOOD AND HEALTH, AND SHIFT OUR ROLE IN THE CONSUMPTION OF THIS PLANET'S NATURAL RESOURCES.

We can begin to co-create with the farmers and growers of the food we consume.

Without healthy soil, our product not only will lack nutrients, but it will invite chemicals into our own biology and ecosystem.

These chemicals will continue to break down the cornerstone of our health – our immune system – if we let them.

There are also other ways to be proactive about your health. Small changes today can help you strengthen your microbiome, take action to decrease your exposure to pesticides, and increase your connection to mother nature:

<https://zachbushmd.com/gmo/glyphosate-toxins/>

Zach Proactive Ways

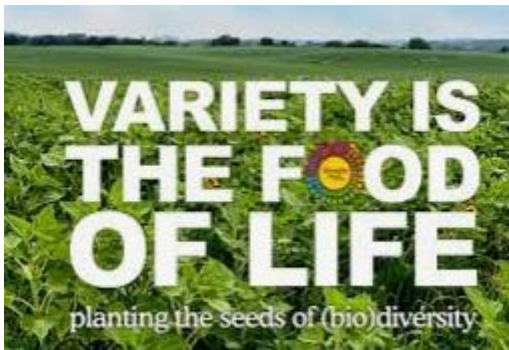
GET OUTSIDE



Diversify your exposure to different outdoor environments as much as possible. Seek diversity in your day and breathe in new ecosystems.

Your microbiome is an extension of your greater ecosystem that you interact with each day. The more you adventure, the deeper your health will root.

EAT REGENERATIVELY



Food grown using Regenerative Agriculture practices provides the optimal environment for nutrient-rich, healthy food to grow.

Seek out farmers and restaurants in your area who use Regenerative practices or source from Regenerative farms, and take a look at your pantry to really determine what is contributing

to or degrading your microbiome.

Our non-profit, Farmers Footprint, has begun publishing a list of regenerative farms in the US that may be a great place to start your journey.

GROW ORGANIC COMMUNITIES



The third largest crop grown in the US, at 40 million acres, is lawn grass.

This monoculture grass is fed enormous amounts of chemical fertilizers, herbicides, and pesticides, making our yards, school yards, soccer fields, parks, and golf courses some of the most toxic acreage in the US. Learn to

eliminate all chemical inputs with the Non-Toxic Neighborhoods Project at Farmer's Footprint (www.farmersfootprint.us)

DIVERSIFY YOUR DIET



When you diversify your diet with nutrient-dense organic foods you are strengthening your microbiome.

The closer your plate is to the garden the better! Organic CSA and farmers' market resources are a go-

to when your own backyard is not producing. The daily addition of a few bites of wild fermented foods and eating local fruits and vegetables in their appropriate season, and growing your own food are great ways to diversify your inner ecology.

AVOID PROBIOTIC USE

Probiotics represent a very narrow representation of bacterial species that have been grown to many millions of replicates.

The daily use of probiotics has been shown to reduce the biodiversity in the gut, especially after antibiotic usage. Your gut is intended to have 20,000 to 30,000 species of bacteria.

A typical probiotic has three to seven species. We have created a monoculture of gut flora with the probiotic industry just as chemical farming has created large-scale monoculture across our global agricultural landscapes.

The global loss of biodiversity is at the root of our health crisis. Rather than probiotics go after the outdoors and eat wild-fermented (rather than probiotic-cultured) foods.

PROTECT YOUR GUT



It's why we created ION*Biome – to regain the strength of our gut lining after exposure to glyphosate and other chemicals we're all exposed to daily.

If we're successful together in ridding our land of chemicals like glyphosate, we put ION*Biome out of business.

JOIN THE REGENERATIVE MOVEMENT

Support Farmer's Footprint and our mission to regenerate 5 million acres of farmland by 2025.

By supporting our cause, you help to support farmers and communities make the transition from chemical dependence to the life-giving practice of regenerative soil management (www.farmersfootprint.us).

If you are seeking a more active role in your schools and community consider becoming a Soil Health Advocate through the online certification program at <https://kisstheground.com/advocacy/>

Soil health is arguably the most important element impacting our health, the health of future generations, and the health of this planet we call home. Join the Regen Revolution.

1. Academic Pediatrics. Volume 11, Issue 3, Supplement, May–June 2011, Pages S22-S33

2. NCHS Data Brief No. 291, Novem



E 10 | Your Microbiome Holds the Key to Your Health and...

Dr. Mindy Pelz ✓ 18K views

If you're interested in learning more from Dr Zach, visit www.intrinsichealthseries.com Farmer's Footprint:...

Zach Roll in the dirt



<https://daveasprey.com/eat-dirt-the-secret-to-a-healthy-microbiome-zach-bush-458/>

Dave and Zach on what's really pulling our guts apart, what's going on inside your gut, what the environmental factors are, and what you can do about it.

Zach on plant health versus human health as a doctor. What got you going in this whole thing?

"One of the more exciting developments that happened in my career was finding that there were some vitamin A compounds that were enabling these cancer cells to shut themselves down and commit suicide." Zach's "goosebumps moment."

"That was an incredible journey of starting to see cancer, not as some disease that crops out of nowhere, not a genetic disease as we're told by the American Cancer Institute and everything but just a breakdown in cell-cell communication."

The most abundant receptor in the human cell is really this RXR receptor, what does it do?

"We're twice removed from anything on our plate. That's largely why we're so in the dark ages about our beliefs about nutrition because you're never feeding yourself when you sit down to a plate of food.

You're always feeding your bacteria, which are then modifying your behavior and the behavior of your mitochondria to produce ultimately fuel."

How cancer is all about cell-cell communication. A cell with uninterrupted access to information will never disease or die. Zach on his work with chemotherapy.

“We were starting to see these correlations between microbiome genomics and human disease outcomes.” How it was originally received as “crazy.”

A lot of juice, a lot of fermentation, a lot of stuff. And seeing big changes! Zach on his practice.

Zach on the biohacking community. “My hats off to all of you.

You are an inspiration to the world because you guys are really taking responsibility for yourselves, number one, but then you’re immediately applying the truths that you’re finding into a communication network of your own to create a wave outside of you. “

“At that moment, we started to research soil. That changed everything. For thousands of years, the pharmaceutical industry and the herbalism community, and Chinese medicine have been looking at plants. There has been a paucity of research and investigation into the deeper story underneath the plant of where the plant’s getting that magic.”

“I think my purpose is here. This is why I was born. This is why I did the ridiculous journey in academia just for this moment. The blinders came off.

The three-dimensional structure on the right side of that molecule looked like the chemotherapy that I’d been making years previous.

They’re like snowflakes. That’s actually what we call them in the lab is carbon snowflakes.

Electron potential is literally health. The disease is all positive charge absorption of electrons, loss of electron potential.” Zach on his discovery deep in a “White Paper” on dirt.

The molecule we found is a carbon backbone molecule that’s got redox potential.

How the human body is like a phone connecting to a cell phone tower. “That’s exactly what’s happening to the accelerating of the aging process that we see happening in this chronic disease epidemic. People are getting disconnected from their own message.”

Suddenly, this answered the whole thing of, “Oh, my gosh.” If you have a screwed-up ecosystem in your gut and you start to get perturbation in any particular direction.

You get a loss of this ecosystem, you get an overgrowth of this part of the ecosystem. What’s going to happen is you’re going to suddenly lose a part of that wireless communication network.

You’re going to become vulnerable at multiple levels within the human body.

The other thing I want to ask you about and this is something that’s, I’ve been writing a lot about this is we’re doing things to destroy our soil because we say, “Oh, that only affects bacteria, therefore it doesn’t affect us,” which is just a false assumption but spraying glyphosate on soil disrupts bacteria in the soil that now we know toxic your gut biome.

Glyphosate, we’ll start at the soil. Glyphosate, if you’re not familiar with it is the active ingredient in the famous weed killer called Roundup. How it is killing the soil and your gut biome.

“Number one thing is that glyphosate, which is now the number one chemical on the planet. Four and a half billion pounds of glyphosate are dumped annually around the globe now.

Unfortunately, it’s a water-soluble toxin, which should never happen in nature. We had a water-soluble toxin, meaning, it’s going to go to every level of the environment. It’s in the air you breathe. It’s in 75% of the air in the US, and 75% of the rainfall.

It’s penetrated every level because of its water nature. That means it’s doing the same thing in your body. It’s in your bloodstream. It’s in your urine. It’s in your cerebral spinal fluid.

It’s going everywhere as this water-soluble chemical that’s all over the place now. It’s in every bite of food we eat. I believe it’s in every drink of water. It’s everywhere.”

Get out in nature! We have a lot of national parks that are not being visited right now. We are not visiting these places. I invite you to go explore as many national parks as you can in the next couple of years because there is still some intact

microbiome. I would tell you my top three favorites, except you all would show up there but go find your own favorite few because I guarantee you, you're going to find a microbiome you have never experienced in your life.

We think of fermented foods and probiotics. All of that is just spitting in the wind compared to the potential of just breathing good quality rich air with microbiome.

I have my patients go out to Virginia Beach and breathe air and then down in Southern Virginia down by the swamps. Then, up into the Appalachian Trail, be by the waterfalls.

Breathe ancient ecosystems. Along the East Coast, a huge hot spot is down in Tennessee, the Great Smoky one of the most diverse ecosystems on the planet. I traveled as extensively as you do and I try to make sure that at least part of that travel's taking me to far-flung places. Just came back from the Great Barrier Reef and start breathing air down there that I know I've never been exposed to. Some of the islands along the Barrier Reef I know have some profoundly ancient microbiome.

"You start going into this environment that you've never been and you're adding years to your life. I really have a profoundly strong conviction that the more you can breathe in new environments, the longer you're going to live." Zach on traveling just to breathe the air.

We have separated ourselves from just fundamental easy, cheap, frankly free mechanism of microbiome exchange, which is to touch Mother Earth.

Our knowledge is going exponential. Our ability to communicate that knowledge through the internet and everything else that's coming behind that are super exciting.

I think we're going to see an acceleration, obviously of what this community knows, what the biohackers are doing. You guys are going to start having these conferences more frequently I think because the amount of information that's going to emerge every three months on this planet over the next 5 to 10 years is going to be mind-boggling.

"You have 70 trillion human cells, which is an impressive number, but you have 1.4 quadrillion bacteria, fungi et cetera and you have 14 quadrillion mitochondria

living within you. You are, if anything, a vehicle for the microbiome to travel the world and communicate more broadly a purpose of life itself.”

I think if we stop thinking of ourselves as human and start to think of ourselves as connected to biology and the entirety of Mother Nature, we were going to win the game on a bigger level.

Fourteen Video Game Stages Of Spiritual Development



6

Jainism acknowledges that the soul advances to its liberated stage in various steps, called Gunasthan or “The Stages of Spiritual Development”.

Through these fourteen stages of development, the soul gradually frees itself, firstly from the worst, then from the less bad, and finally from all kinds of karma, and manifests the innate qualities of knowledge, belief, and conduct in a more and more perfect form.

Here we will take a glance at each stage of spiritual development. Dharma Dhyana or Righteous Meditation plays an important role in climbing each stage and external austerities like fasting, giving up tasty food, etc help in supporting meditation.

The goal is to reach the highest type of meditation (Shukla Dhyana) and liberation.

This sounds to me like a cosmic video game that I constantly talk about.

⁶ <http://jaincosmos.blogspot.com/2013/11/jain-meditation.html>

Head	Gunasthāna	Meaning
Belief (Rationality in perception)	1. <i>Mithyātva</i>	The stage of wrong believer (Gross ignorance)
	2. <i>Sasādana</i>	Downfall from right faith
	3. <i>Misradrsti</i>	Mixed right and wrong belief
	4. <i>Avirata samyagdrsti</i>	Vowless right belief
Minor Vows (Commencement of Right conduct)	5. <i>Deśavirata</i>	The stage of partial self-control
Right conduct: <i>Mahavrata</i> s (Major Vows)	6. <i>Pramattasamyata</i>	Slightly imperfect vows
	7. <i>Apramatta samyata</i>	Perfect vows
	8. <i>Apūrvakaraṇa</i>	New thought-activity
	9. <i>Anivāttibādara-sāmparāya</i>	Advanced thought-activity (Passions are still occurring)
	10. <i>Sukshma samparaya</i>	Slightest delusion
	11. <i>Upasānta-kasāya</i>	Subsided delusion
	12. <i>Ksīna kasāya</i>	Destroyed delusion
	13. <i>Sayoga kevali</i>	Omniscience with vibration
	14. <i>Ayoga kevali</i>	The stage of omniscience without any activity

7

1. The stage of the wrong believer: the lowest stage with ignorance, delusion, and with intense attachments and aversions. This is the normal condition of all souls involved in the mundane world and is the starting point of spiritual evolution.

2. The stage of one who has a slight taste of right belief: Indifference to reality with the occasional vague memory of spiritual insight.

3. The stage of mixed belief: Fleeting moments of curiosity towards understanding reality.

4. The stage of one who has a true belief but has not yet self-discipline: Awareness of reality with trust developed in the right view, combined with a

⁷ https://en.wikipedia.org/wiki/Gunasthana?fbclid=IwAR0MX5f3JJX3CTANfC3IjBI-XicHiEiYLidh8_JM7KNqXgxR5VrkPDD4ail

willingness to practice self-discipline. The soul may be able to subdue the four passions namely anger, pride, deceit, and greed.

5. The stage of partial self-control: At this stage, the right view and discipline start to develop. The soul now begins to observe some of the rules of right conduct to perfect itself. With the discipline of introductory or minor vows, the soul starts the process of climbing the spiritual ladder.

6. The stage of complete self-discipline, although sometimes brought into wavering through negligence: Major vows are taken up with firm resolve to control passions. There may be failures due to a lack of full control over passions and carelessness.

7. The stage of self-control without negligence: At this stage, self-discipline and knowledge develop more. The intense practice of vows assisted in better self-control and virtually replaced carelessness with spiritual vigilance and vigor.

8. The stage of one in whom the passions are still occurring in a gross form: The stage of one in whom the passions are still occurring in a gross form. Closer to perfect self-control over actions, higher control over the mind, thoughts and passions with the soul ready for a reduction of the effects of conduct-deluding karma.

9. The stage of higher control over the removal of passions and the elimination of conduct-deluding karma begins.

10. The stage of one in whom the passions occur in a subtle form but complete elimination of all passions except for a subtle degree of attachment.

11. The stage of one who has suppressed every passion but still does not possess omniscience. Suppressed passions and lingering conduct-deluding karma may rise to drag the soul to lower stages; fleeting experiences of equanimity.

12. The stage of who has annihilated every passion. This is the point of no return. All passions as well as conduct-deluding karma are eliminated. Permanent internal peace was achieved. No new bondage from this point onwards.

13. The stage of omniscience with the physical body. The all Destructive karma was eliminated and the Arihant stage was reached. The perfected soul is still trapped in the physical body due to the presence of remaining Non-Destructive Karma. The Lord Arihant now preaches to others on the path of liberation and helps seekers showing the path to cross the ocean of rebirths and reach the safe shore.

14. The stage of omniscience without the physical body. Siddha Stage reached and the purest soul after destroying the remaining non-destructive karmas attains Nirvana and reaches the abode of the liberated soul. Now the soul is free from the cycle of births and deaths and enjoys infinite bliss.

See Wikipedia.

https://en.wikipedia.org/wiki/Gunasthana?fbclid=IwAR0MX5f3JJX3CTANfC3IjBI-XjcHiEIYLidh8_JM7KNqXgxR5VrkPDD4ail



One of my favorite expressions is “You are the universe. You just don’t know it”. What a powerful expression. Does that excite you at all? We are so much grander than we think.

Most people would probably say I don’t believe it. I have been meditating for many moons. In fact, since day one I have loved to meditate. My intuition tells me this is true. Wherever I go this experience goes with me.

In the beginning, I would meditate on God. After some point in time, God meditates on me.

The same energy that is made up of the universe lies inside of me and I’m aware of that. The energy is pure kindness. This energy is pure love and compassion.

This energy is our true nature. You see we don’t die. We are eternal. Our bodies will die yet we will live forever.

Meditation is the link between man and the universe. Imagine having a URL to God. If you don’t have that URL you can’t go to that website. But if you enter that proper URL in your browser and hit enter, presto you are at that site.

Meditation is the URL that you enter into the browser of life. Mind you this web page is always changing. It is not a static site. All the knowledge of the universe lies there.

But to tell you the truth the main key is to transform yourself and become a better person.

It’s like taking a shower. This is not just an ordinary shower. This is a shower of kindness. This is a shower of love and compassion. This is a shower of patience.

Slowly, I mean slowly one transforms. One begins to pull the negative weeds within. Weeds such as anger, greed, war, and on and on and on.

Nobody gets a free ride in life. Everyone is responsible for their actions. We must be conscious and aware of every moment of our life.

Life is like a video game. At each level, you play the game becomes more interesting and exciting.

Imagine life throws you a curveball. Someone says something to you that you don't agree with. We see this all the time. Just look at people flaming each other on Facebook.

Now think that in this video game of life the pitcher throws a curveball your way to see how you would react.

If you react and flame someone you get a strike. If you don't react and simply smile with kindness you hit the ball out of the park. You then go to the next level in the game of life. This person loves to play video games and is aware of the steps he takes day in and day out.

We have never been trained in this game. We have never been taught that this video game of life exists inside of ourselves. We just constantly react to situations. We are like a ship without a rudder.

The goal of this video game is to become like the universe. The universe is kind. The universe is love and compassion. The universe doesn't judge us.

The universe doesn't say look at how many strikes are against us. The universe says you have free will so why judge? Yet this video game of life provides all the necessary levels where you know this is a divine game.

Bugs Bunny once said, "Don't take life so seriously because you will never get out of it alive". I like that. Don't take life so seriously. Be like the sun in the sky. Just shine. Don't react to every situation.

Yet when dear old Bugs said you will never get out alive the great video masters of old have a different story. They said you could be aware of your true nature while you are alive. Big difference.

When I was young I was scared to death of dying. I was told when you die that you simply vanish and never become aware again. I didn't like that story. So I have spent many moons pursuing this answer.

To be frank I still don't want to die. I love this place. Yet in my experience, I'm bringing heaven down to earth. Heaven lies inside of us. It's not a place we go to. Heaven is a state of mind.

Depending on how we are proactive and aware or simply reacting in this video game of life will correspond to our state of mind. People ask me why I love Eastern thought.

Well for one the Buddhists have been talking about a crystal clear mind for over three thousand years.

In the West, it was only in the mid-eighties did universities gave a class on subjects like happiness. Buddhist have been talking about this since day one.

I'm not saying you have to be a Buddhist. I'm not. I adore all religions. There is a thread that ties all religions together. It is the thread of love.

I'm just saying that in the west we need to become more aware of this video game of life, The world needs us to step up and consciously be aware and play this game with a sense of knowingness.

For example, it's a little dangerous in this video game of life when our President tweets at three o'clock in the morning. He ridiculed little rocket man. My button is bigger than your button.

These kinds of words can lead to nuclear war. Our words and actions can either bring heaven to earth or a modern-day hell. Just take a look around the world today. We need to be aware and as my friend, Bill Cunningham told me we need more respect in this world.

We are all in the same boat together. We either sink or swim. We need to be more tolerant, kind, and respectful of each other. Mankind needs to be a kind man.

That's the most difficult thing in life. Look at all the conflicts and wars around the world. It's so easy to flare up with anger. It's so easy to put gasoline on the fire. Yet to act with kindness in the face of adversity is the most difficult thing to do.

You are a piece of the puzzle in life.

Sthanakvasi and Terapanthi sects of Jainism do not believe in having temples or statues.

4th Day Paryushan



4th Day Paryushan - Live English Lecture

JainaChannel



Why different Anuyog



Karananuyoga



- The geography of the 3 worlds and the mathematical measures
- We can understand the upper, middle and lower worlds and the suffering in sansar.
- With greater concentration on this Anuyog comes greater purity of knowledge
- Examples of scriptures falling in Karananuyoga are Shatkhandagam, Gommatasara and Labdhisara

Prathmanuyog



- Prathmanuyog is a set of Jain Mahapurush stories which teach us **Vitaragata**
- This Anuyog explains the fundamentals in simple and interesting language
- It proves that there is suffering in sansar and only attaining Moksh can be blissful
- Examples of scriptures falling in Prathmanuyog are Padma-Puran, Maha-Puran and Pandav-Puran



	Disambiguating Lakshana	Karansamuying Lakshana	Charansamuying Lakshana
Right Faith – Samyag Darshan	Conviction regarding true nature of soul	Absence of Darshan baddh – seven types of karma's absence: 4 anantamudhah and 3 mithya mitha and samyag mohiya upashan, then samyag mohiy may stay	Freedom from fear etc. see next slide
Right knowledge- Samyag Gyan	All the alien things of the universe are separate from me	Right perceptual and scriptural knowledge – samati and sushrut gyan	Vyavasthakar etc. about see next slide
Right conduct – Samyag Chaitra	Engrossment in the true nature of self	According to his spiritual stage, absence of deluding karma.	Five great vows, five carefreeness, three restraints.

Commentary day 4



Once upon a time, there was a king. But this king was more like a prime minister. He only had 5 years to be in office. He could do whatever he wanted to do.

But the catch is at the end of 5 years He had to go to a deserted island and spend the rest of his life there alone.

This happened generation after generation. There was a young boy who decided he wanted to be king. Everyone told him not to try to do that.

They knew the consequences after being 5 years in office. You see the young boy was full of wisdom. They decided to make this young boy, a king. The young boy ruled with the innocence of a child yet with the wisdom of a sage.

He knew the outcome at the same time. He knew how to overcome these circumstances.

To make a long story short, after the 5 years were over, He simply moved to a palace on the other island that was previously built. for the past 5 years, while he was in office, This was a wise man indeed.

The moral of the story is to plan for your death. Wow! You are alive. Unfortunately, humanity hasn't done a very good job of this.

The Jains are masterminds of thinking outside of the box.

No matter what. Your human condition is. No matter what your intelligence level is they have the knowledge and wisdom to impart to you to help you on this incredible journey in life.

I call the Jains the original software engineers of their time. Even today, the Jains are known for their scientific technology. Programming the subconscious mind has been discovered by them over 5,000 years ago.

We are just beginning to understand that process.

At times it takes wisdom and knowledge to bring your mind, body, and soul into harmony.

The Jains know that if you don't reprogram the neural circuits, the same computer program will be played.

For example, if someone makes you angry in less than a second, the subconscious mind will make you react. You can't do anything about that at the moment.

A wise man understands the mechanics of the subconscious mind. He knows that a habit can be established in just 30 days.

The Jains have a few angles to help alleviate negative emotions along the way.

Here are a few.

When one understands that your soul or what Jains call Jiva has never been created nor destroyed one begins to see that life is like a video game.

Curve balls will be thrown your way. The goal is to see that everything changes externally in your life and nothing remains the same.

One who tries to control life will have life controlling you. You will have an unhappy life if you try to control your life

No matter how enlightened you are curveballs will always be thrown your way. Nobody gets a free ride.

If you identify and experience your soul moment by moment one can over time. Reprogram your subconscious to be identified with the qualities of the soul.

Infinite peace, bliss, compassion, and tolerance are part and parcel of who you are.

If one identifies itself more with being a soul which is your true nature instead of the human body, one can slowly overcome the obstacles in life.

I have been studying how to program the subconscious mind for a while now. I find it quite fascinating that in this present moment science and the ancient wisdom of the old are both talking about the same thing.

I think it's extremely important for the world at large to understand these basic principles in life.

Storytelling has been used as a means to convey the essence of life. Through stories, one can learn how to act and be. One can learn how to go from darkness to light.

A few years ago my business partner Guy introduced me to the Jataka tales.

These are Buddhist tales that have morals and ethics behind them. Each tale reflects how we can improve our lives on an everyday basis.

The Jains also have their storytelling in the same matter. Recently I saw a great conversation between a Jain and a Buddhist. Both of them were on

the same wavelength going back thousands of years. It seems the foundation for both was so similar. It was so eerie to see.

These two major religions have been talking about reprogramming yourself to go from darkness to light.

The speaker told a wonderful story about happiness. Early in her career, she developed hardware that was about the size of a cell phone today. It was quite an advancement for its time. Kudos to her. Yet that kind of happiness is short-lived.

Today everyone has a cell phone. Not a big deal. But back then it was. External happiness is like a wave it comes in crashes and then goes out to the sea to where it came from.

All external happiness someday will disappear like a thief in the night. You can't hold on to it. The mind would love to do that for you.

5th Day Paryushan



5th Day Paryushan - Live English Lecture

JainaChannel

What does Anitya mean?

A = no + Nitya = permanent

Anitya Bhavana reflects nothing is permanent



Examples of Anitya Bhavna in Prathmanu



Examples of Anitya Bhavna around us



Practicing Anitya Bhavna



Is thinking about changing world Anitya Bhavna?

When Samayakdrashti Jeev are aware of this change, why do they contemplate Anitya Bhavna?



Impermanence



What is impermanence? If we don't know what is impermanence then we are going to have a difficult journey in life.

Impermanence is the opposite of permanent. Permanent means something that never changes. It is eternal. It is never created nor ever destroyed.

Sounds like the soul to me.

Next, take the concept of impermanence. Everything external is impermanent. Nothing lasts forever. It comes and goes.

Our lives are coming and going by the tides of life. We think we can control the tide. We try as much as we can to hold on to dear life

Every moment we are like leaves blowing in the wind.

The wise men of old understood that one must live in the center of the hurricane. In the center are absolute calm, bliss, and love.

For many years, man has lived in the whirly winds of the mind. When I was in India many moons ago, they said the most difficult thing to do in the universe is to control your mind.

Both the yogic tradition, the Jains, and the Buddhists all have impermanence at the foundation of their practice.

They use the practice and contemplation of impermanence to understand the mechanics of overcoming the obstacles in the video game of life.

It seems there are rules to this video game. Humanity never learns them.

We wonder why we experience suffering in our life. A wise man understands that everything comes and goes externally in our life.

Nobody gets a free ride. Imagine this scenario. A wise man and an ordinary man are given the same event externally.

One person will go into a tizzy. He will suffer a lot.

The other person will simply laugh at life. He understands everything. morphs and changes. Nothing is constant except for your soul. The wise man experiences his soul in every moment. What a difficult situation arises. he understands that externally everything is impermanent.

This is not a concept for him. Mind you he went through the same identical situation many times before in his life.

He stumbled and fell many times. Yet he did not give up. Over time he learned to control his mind. He identified with his soul and became one with it.

Nobody gets a free ride in life. Life is like a video game. In this video game, there are many different levels. One will never clap his hands and say I have mastered all.

I have been meditating for over 50 years. I am still fine-tuning the guitar of life. I still have my afflictions yet. I also see a way out.

Many moons ago I didn't understand the importance of contemplating impermanence. It was only last year that I took a Buddhist course and I understood the concept and began to contemplate it.

All problems are because when things don't go our way we suffer and experience pain.

When one understands this concept daily in one's life, one begins to learn to discover the jewel within.

Even when one discovers the jewel within one must be conscious of every moment.

It seems to me that contemplating upon impermanence rewires the circuits of the brain. Over time one begins to see when an event occurs that one does not as the subconscious mind will eventually bring back the state that everything morphs and changes.

In this state, one has the opportunity to be in tune with his soul.

Meditation is not only when one sits down. Meditation should be 24 hours a day.

Yet one could meditate for eternity and if they don't understand the art and contemplation of impermanence, they still will be having afflictions in their life.

It seems that the mind needs to understand that everything externally is impermanent.

At the same time, one must be in a state of being in harmony with your soul.

By combining these one can go beyond the states of affliction.

In this state, one experiences constant bliss, compassion, and love. This is our true nature.

The Jains have been practicing the art of contemplation upon impermanence for thousands of years.

There have been many road maps developed by those who learned how to master themselves. These road maps are built into the scriptures.

There are many different kinds of road maps that can inspire you to reach your goal.

If you suffer and experience pain in your life that's a good thing. Why do I say that?

Well for one there will be a day where you will say to yourself. enough is enough. I want to find a solution where I don't have to experience pain and suffering anymore.

This is the start of the video game of life.

To contemplate impermanence is the key to opening the door within.

We have been living. externally our entire life. All we know is our five external senses.

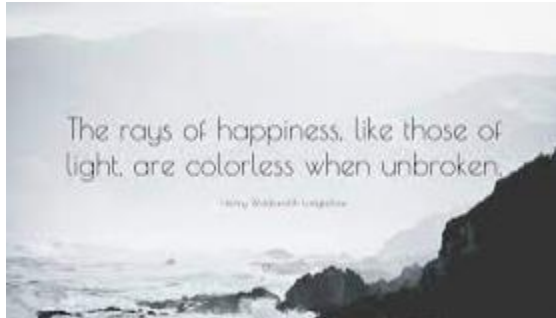
We were never taught that we have five internal senses. These five senses are the gateways and doors to our precious souls.

The great scriptures of old can be like road maps to understand the fine mechanics of going from darkness to light.

We can all inspire one another. We can't change this world for the better.

Currently, man is sawing off the branch that he is sitting on. Yet he doesn't think anything about it. He is oblivious to his surroundings and what he is doing.

The Ray Of Happiness



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hap·pi·ness **'hæpinɪs** - [Show Spelled Pronunciation](#)[\[hap-ee-nis\]](#) [Pronunciation Key](#) - [Show IPA Pronunciation](#)

-noun

1. the quality or state of being happy.
2. good fortune; pleasure; contentment; joy.

[Origin: 1520–30; [HAPPY](#) + [-NESS](#)]

—*Synonyms* 1, 2. pleasure, joy, exhilaration, bliss, contentedness, delight, enjoyment, satisfaction. HAPPINESS, BLISS, CONTENTMENT, FELICITY imply an active or passive state of pleasure or pleasurable satisfaction. HAPPINESS results from the possession or attainment of what one considers good: *the happiness of visiting one's family*. BLISS is unalloyed happiness or supreme delight: *the bliss of perfect companionship*. CONTENTMENT is a peaceful kind of happiness in which one rests without desires, even though every wish may not have been gratified: *contentment in one's surroundings*. FELICITY is a formal word for happiness of an especially fortunate or intense kind: *to wish a young couple felicity in life*.

Our Constitution, says that we have the right to pursue happiness. Every one of us desires to be happy. We spend our entire life pursuing it. Happiness is like the rainbow in the sky.

You can see the rainbow touching the ground but as you get near the rainbow it moves. Happiness is quite like that. It is always within our grasp.

At times we can even hold it but then it will disappear. We search for happiness everywhere. For some, I'll be happy when I'm out of middle school.

I'll be happy when I graduate from high school. I'll be happy when I graduate from college. I'll be happy when I am married. I'll be happy when I have kids. I'll be happy when I have a new boss. I'll be happy when I go on vacation. I'll be happy when I retire.

We are always looking for happiness. We want that some external event will make us happy for the rest of our lives. We search for it and never quite find Cinderella-type happiness.

The Prince who we married ended up being someone imperfect just like us.

So where do we find happiness? Can we truly be happy and be involved with this world? Does true happiness exist? Is happiness a state of mind?

If I become rich will I truly be happy? Everyone equates happiness with money. Did you know a lot of people who win the lottery spend all their money and lose it in five years?

If you don't have money and a big sum is given to you without proper financial planning you could lose it. For thousands of years, great teachers have said that true happiness lies within.

It does not exist in this world. Imagine at the time of your death everything that you own will be taken away. You can't bring any material possessions with you.

Happiness is truly a state of mind. I have been to third-world countries where the average poor person is selling something on the street. He has his entire family with him.

Happiness is written all over his face. I have seen people who are super-rich and whose lives are miserable. Happiness truly comes from within.

There is an internal well where one can drink and be filled with happiness and joy. It is our true essence. Meditation brings us into that realm.

Meditation is the key that unlocks the door within. Imagine your true nature is infinite happiness yet we spend our entire lives looking in the wrong places. It has been inside us all the time.

At times I see that the majority of us are looking in the wrong place. We just need to redirect our attention within.

From that well within we can tap into the source and bring that happiness to the surface. Over time it will start to fill up your life both externally and internally.

You will see for yourself that happiness exists everywhere but do we have the eyes to see? It's only by refining ourselves over time do we see the beauty of life.

In this state, we don't strive if only I had this or if only I had this. Every moment you are drinking the nectar within.

I'm not saying as soon as you start to meditate that all your problems will go away. This life is a journey. Every day we take one step after another.

Over time by being aware and being self-empowered we truly become happy. We realize that happiness is truly a state of mind. Nobody can take it away.

As long we strive to reach happiness externally it will come and go. It's like the mirage that you see in the desert when you are thirsty. You see the mirage and you're happy because there is water. Yet when you walk up to it, it disappears.

Many people may say I'm happy and I don't need to go within and find it. That's great.

We are saying something a little different. We are saying that the entire universe is comprised of happiness. By being aware of the force behind all life you will become happy.

You don't have to depend on some external event to trigger happiness. Your essence is happiness. By discovering your true essence you will be happy.

The Ray Of Non-Attachment



We come into this world empty-handed and we leave this world empty-handed. The ray of non-attachment helps us not to get frustrated by life's events and our attachments.

During our life, we become attached to our car, our house, our job our riches. Whatever our mind is attached to when this thing gets taken away from us it causes suffering.

Everything in life is impermanent. Nothing external is changeless. Everything created ultimately goes back to the source.

Many of our sufferings are holding on to an idea or concept or object and when something goes not according to plan we hold on. We then become disappointed or sad that things in life don't go according to plan.

The ray of non-attachment allows us to live life freely without being tied down by our attachments.

Through the law of silence, we enter into a state of awareness that it was and will always be. Over time one by one our attachments start dissolving one by one. It's much like a sugar cube being dissolved in water.

All the great books of the past have taught about the importance of being non-attached in one's life. Yet what kind of training have we gone through to help us become non-attached?

Once again if we conquer our minds we have conquered the world. Meditation and contemplation are the means to slowly melt into the source of all life.

Over time this awareness begins to infiltrate our daily lives. We are more carefree and relaxed.

We can accomplish more than others because the mind is sharp as a laser. When we are attached to people, places, and things our minds is hopping from one thing to another.

We are restless. We are at unease. Our mind wanders. We have difficulty controlling our minds and thoughts.

The wise person spends their life solving this mystery and actively begins to take the course of action to enhance one life.

This ray of non-attachment applies not only to our world but to our inner world. We can't hold on to our experiences. It's like holding on to sand in your hand. It will slowly slip away.

All our disappointments and sufferings are mostly from our attachments to life. Our mind thinks that by attaching itself to something it will become happy.

Yet this is never the case. The foundation of Buddhism talks in fine detail in more precise steps about what happens when we become detached.

They are much more eloquent than I am. There are plenty of incredible books talking about the destructive nature of being attached.

By being aware of this ray and entering into the silence we begin to train ourselves not to become attached. When we do and we do suffer we can remind ourselves that everything in life is impermanent.

We can day by day train ourselves to see what is changeless, boundless, and never dies. This is our true nature.

The source lies within. By connecting to your true nature every day and over time moment by moment you will see and comprehend these words.

It's a state of awareness that comes from within and they become reality in your everyday life. Ok, of course, it takes time. T

here is a maturing process. But by being aware and focusing on your inner nature you will grow day by day. You have infinite potential.

Being non-attached doesn't mean that you can't enjoy this life. You will enjoy this life to the fullest because you will be vibrating with life itself.

Your mind, body, and emotions will be in tune and in harmony with who you truly are. You will truly become free.

Of course, you will still have off days. You will still have a lesson to learn. I have not mastered myself but even in my present state, I rejoice in being alive.

Life is a grand adventure and I'm happy learning and growing. I'm so grateful to be aware and conscious that these gifts lay inside of my being.

They are yours for the asking. This life we live is a great series of lessons that we can learn to master. Life is the highest education. They are so much to learn.

We can't even hold on to our spiritual experiences. If we do we will be disappointed. Life teaches us to only hold on to our divine essence.

If you hold on to anything else you will become disappointed. Once we truly begin to understand that concept we can start to implement the process of self-discovery.

With our maturity growing our understanding of this ray begins to grow more and more. We then can take off our tinted glasses and see the world as a reflection of ourselves.

Amazingly, our concepts and our attachments to this world are the sources of our problems. Once you see the world with a new vision and you train your mind your life becomes happier.

I don't understand why we don't teach these basic laws in our schools. Our nation and the world at large would be in such a better place.

It seems like so much attention is put on what we do instead of who we truly are. All the latest technologies don't bring us any more happiness than what we have before.

Yet we want more and more. We think as a nation as a whole that material things will bring us joy.

Last night I saw a survey that only 12% of the people in this country enjoy their job. Something is wrong with our state of being. We need a new way (it's been there all the time).

We have never been taught that common sense is uncommon. We think we have it all together. Yet the lives that are dictated by advertising and the media will never bring true happiness and joy.

Those ads for a new car will never give you true happiness. Your new car someday will be towed to the dump. Then where will your happiness be?

We need to look beyond the superficiality of our existence. You are truly divine. Your essence is boundless and changeless. Our present-day scientists know this. Yet we continue to live in a state of denial.

This is not about becoming a monk or priest. We are talking about discovering your true nature, in doing so you will become free. Your life will be incredible.

No words can truly describe it. This is your true nature. Through the law of non-attachment, you will become free. This is your true state. You are the bird in the cage. Open the door inside and become free again. Remember only you have the piece of the puzzle. The world will be in a better place when you realize that.

We are building sandcastles in the sky.

Yet we think that it is permanent.

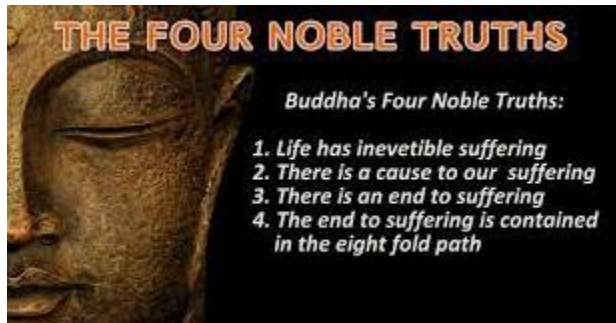
One day the ocean of life will dissolve your precious sandcastle.

What is the foundation that you are standing on?

Is it made of rock or sand?

Your happiness depends on it.

The Four Noble Laws (Truths)



These four noble laws are known in Buddhism as the Four Noble Truths. They are the foundation for all Buddhist traditions. Yet in my eyes and in the eyes of many who seek to discover these laws, these laws are universal.

The Buddha was probably the greatest psychologist on earth. He probably knew more about the nature of the mind than anyone else.

Since then thousands of beings have taken this sacred knowledge and applied it to their daily life. The Buddha declared that there was a way out of the crazy patterns that we create in our daily life.

There is a way to overcome all the obstacles of the mind and to be in a place that is timeless, endless, beyond space and time a state called Enlightenment.

I'm not a Buddhist. I don't belong to any Buddhist organization but I truly believe in these 4 noble laws or truths. The more I meditate the more my understanding grows and I realize that suffering gets more refined the deeper I go.

It's like the analogy of peeling the various levels of the onion. The first layers are easy. But as you go deeper and deeper you realize that suffering exists at a very deep level in our minds.

The mind is like a grain of sand in an oyster. It constantly has some sort of irritation. The goal is to turn the grain of sand into a pearl. This is what Buddha discovered. He discovered a practical path to overcome all suffering. This path is not morbid.

Many people think that this path is a path of suffering. It is quite the opposite. It is a path of love, happiness, mercy, compassion, forgiveness, patience, and tolerance. It is a way to rediscover your true nature.

We are all Buddha we just don't realize it. The goal is to realize who you truly are while you are alive. This will make the world a better place not only for you but for all those around you.

1. The Nature of Suffering:

The first law states that human nature is not perfect nor the world around us is not perfect so consequently during our lifetime we will suffer. We will endure physical suffering such as pain, sickness, injury, fear, frustration, depression, and disappointment. Everything in life outside of us is impermanent so we can never attain true happiness fixated in the world. We try to hold on to happiness yet it slips away.

2. Origin of Suffering is Attachment:

Because our mind thinks that happiness exists in this world we become attached to the world at large. We strive for happiness in things that aren't perfect. Because we think that happiness exists in this world our mind is conditioned to always look outward and never within. So over time our mind becomes conditioned and we forget our true nature. By doing so we forget who we are and therefore suffering takes place.

3. The cessation of suffering is attainable.:

For thousands of years, the Ancient Ones have proclaimed that there is a way to end suffering. They have taught us that discovering who you truly are is the way. You are already enlightened you just don't know it.

4. The Path Leading to the Cessation of Suffering:

The way to discover your true nature is the path one takes by right view, right intention, right speech, right action, right livelihood, [right effort](#), right [mindfulness](#), and right [concentration](#). This path has been followed by all the great masters and teachers around the world. All these laws work in complete harmony with one another.

The more a person is in tune with these laws and applies them in their daily lives the more their understanding and wisdom will grow. These laws are universal.

They are beyond religions and dogma. By applying these laws you will begin to enrich your life. No matter what your religion is, the foundation is the same.

All religion is based on improving your nature to help and assist you to become a better person and ultimately help you to understand your true nature. It is priceless.

Every one of us is custom-built. We are all so unique yet our essence is the same. In my eyes, the modern-day scientist and the mystics of old are helping us to discover our true nature.

There is a path leading to the cessation of suffering. This is what the Buddha taught and all the great masters have taught. The puzzle exists inside of you. This is where the journey starts. It's the most incredible journey you will ever take.

It's the journey of discovering your true nature. It is the most exciting thing you can do because your essence is this journey. You are endless, boundless, beyond time and space.

You are these sacred laws. This is your true nature. You at your deepest level are kind and full of love. You at your deepest level are full of patience and compassion.

This is your true nature. This path will help you to become a more precious human being. It will bring out the best in you. Yes, it requires work but in my eyes, it's playing.

How incredible it is to daily learn how to bring out the best side of myself in all circumstances.

It's like a game. At first, it was hard just to play but as time goes on the game got easier but also more challenging.

I'm sure many of you play video games and see that at each level the game becomes more challenging but that's what makes it fun.

The game of life is probably the most challenging game you will ever play. At times we don't even know the rules or how to play this game. We just get thrown into life without any kind of proper preparation.

The great teachers of old have taught these precious laws to help you in this game of life. It's incredible everyone knows the theory of gravity, an apple will fall off a tree, yet the inner laws we weren't taught.

By knowing these laws and applying these laws over time our life becomes incredible. We see the potential of this life and see how our life is turning out. Life becomes more exciting and we understand and grow in wisdom.

We learn how to become Co-Creators and not reactive beings like leaves blowing in the wind. This life becomes sacred. This path is not saying to drop out of life but it's to embrace life.

You don't have to become a monk or drop out of society. In fact, the more you walk on this path the more it will help you to bring these divine qualities into your everyday life. This is what it is all about. To change the world you must first change yourself.

Practical Actions

- Read some books on the 4 noble truths (see book list)

- Meditate daily
- Daily pull out your negative weeds.
- Cultivate these divine laws more and more into your daily life.
- Realize that many others have walked upon this path and left advice and guidance along the way. Read the great books of life. They all are talking about the same thing.
- Learn how to be a CO-creator in life instead of a reactive being. This one causes most of humanity's suffering.
- Learn how to tame your mind. Educate yourself. Read books or attend seminars or retreats.

You don't have to be like the Buddha who left his kingdom.

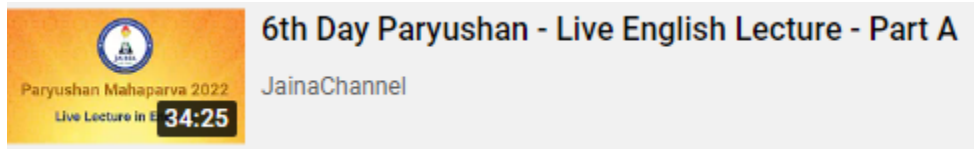
You don't have to be like Christ.

You can still live your own life.

Yet all life is asking you to look within and see your true nature.

You are indeed good.

6th Day Paryushan PartA



What is Bhavna?

Jainism puts a significant emphasis on the thought process of a human being, a person's behavior and their actions are the reflection of their internal thoughts.

It is not their action, but intention behind the actions which results in the accumulation of karmas. Hence, one should be very careful about their thoughts, how they think and the nature of their thoughts.

Jainism recommends reflection or meditating on the 12 bhavnas; known as Bhavna or Anupreksha. This helps to make room for pure thoughts and to drive out the evil thoughts.

What is Bhavana?

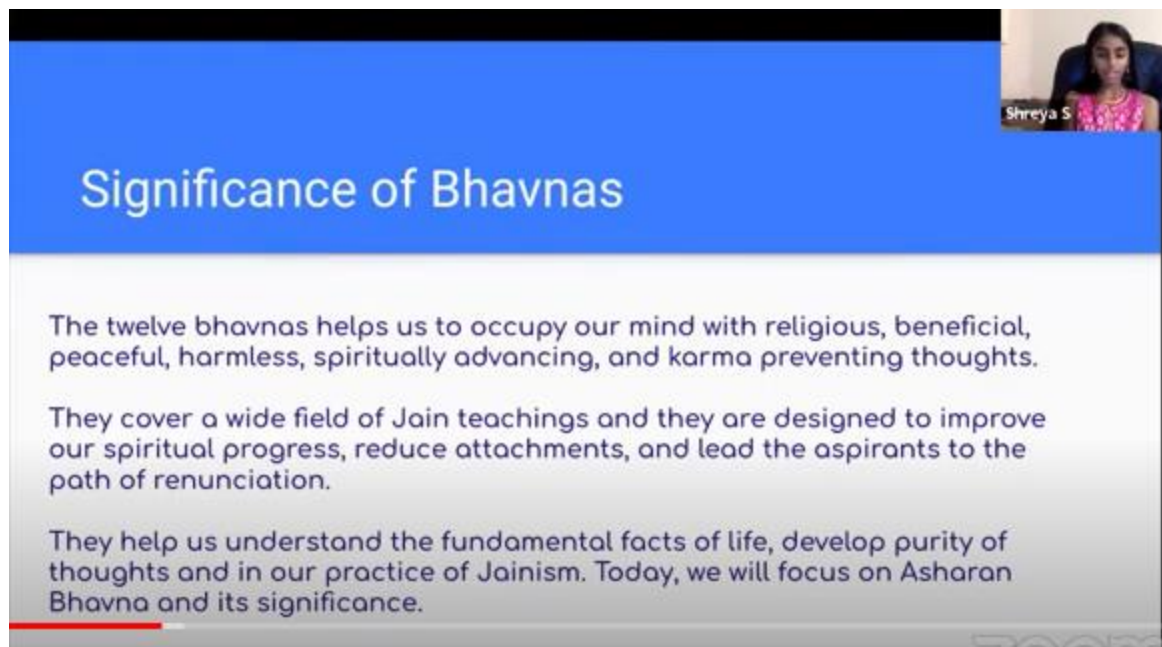
Where do all wars start? Every single war known to man starts the same way. It starts in the mind of man. His thoughts create wars. If he had love and compassion for his neighbors he would never start a war. We have never learned this lesson. The cycle goes on and on and on.

Our thoughts are either positive or negative. Thoughts create the actions we take in every moment.

The Jains have a series of 12 reflections that they meditate or contemplate upon. These reflections help to purify the mind.

Mind you this is not a one-shot deal. One is learning how to reprogram the subconscious mind. This takes time and repetition. It took you a long time to get where you are today without you even aware of it.

This is consciously reprogramming your subconscious. These are necessary steps for you to recognize who you truly are.



Significance of Bhavnas

The twelve bhavnas helps us to occupy our mind with religious, beneficial, peaceful, harmless, spiritually advancing, and karma preventing thoughts.

They cover a wide field of Jain teachings and they are designed to improve our spiritual progress, reduce attachments, and lead the aspirants to the path of renunciation.

They help us understand the fundamental facts of life, develop purity of thoughts and in our practice of Jainism. Today, we will focus on Asharan Bhavna and its significance.

Significance of Bhavnas

In my eyes, the Jains were one of the original psychologists in the world. Their study of the mind has been going on for thousands of years.

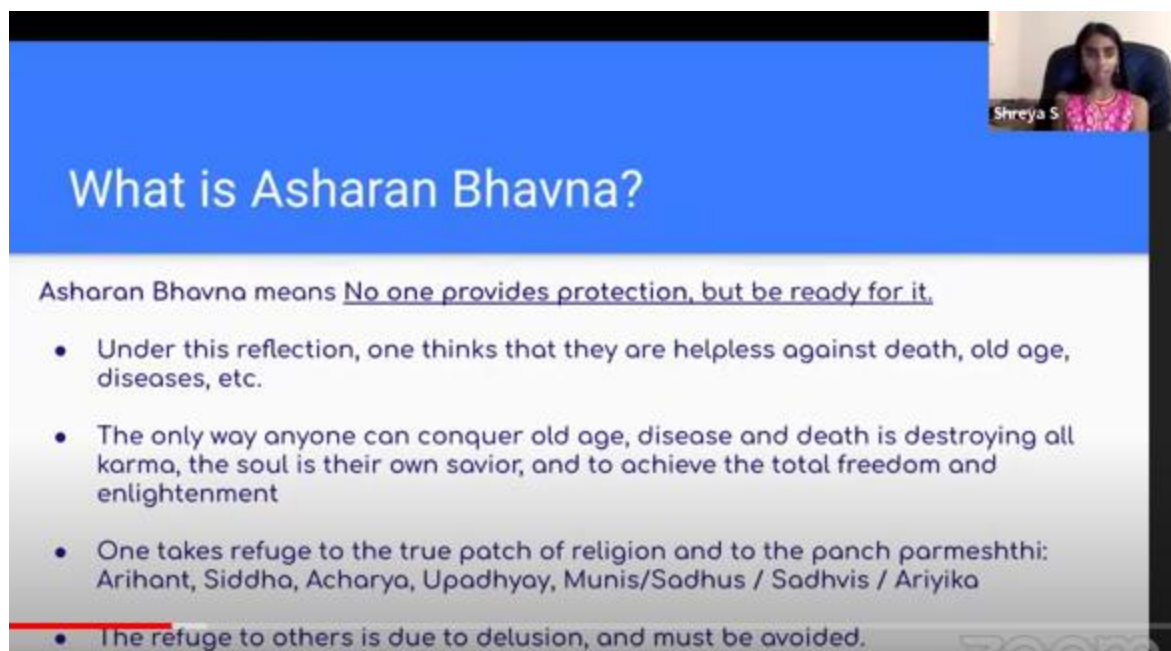
To be honest, Jain psychology hasn't hit the mainstream yet. All present. Day society problems stem from the unhealthy thoughts that we have in our minds.

We were never taught or trained how to think properly.

Look at politics today and you will see what I mean. Proper reflection must be practiced by all to have a sane world.

Without it, the mind has a free ride and can do whatever it wants in this world and we simply follow the demands of the mind.

The mind is either your friend or enemy. It must be trained like you train a dog. Remember you are either the problem or the solution.



What is Asharan Bhavna?

Asharan Bhavna means No one provides protection, but be ready for it.

- Under this reflection, one thinks that they are helpless against death, old age, diseases, etc.
- The only way anyone can conquer old age, disease and death is destroying all karma, the soul is their own savior, and to achieve the total freedom and enlightenment
- One takes refuge to the true path of religion and to the panch parameshti: Arianant, Siddha, Acharya, Upadhyay, Munis/Sadhus / Sadhis / Ariyika
- The refuge to others is due to delusion, and must be avoided.

Shreya S

What is Ashaean Bhavna

Nothing in this world can protect you from old age, disease, and death. Yet, fortunately, you can be your own savior. That is quite significant. If you think about it. Nobody can save you except for yourself.

The path to liberation begins when you have the will and determination to stop all karma in its tracks. First of all, one must even have the understanding that karma is the source of all miseries in this life.

We pursue external happiness as it's the greatest thing in the universe.

Unfortunately even today people would kill for money.

Even if you had a trillion dollars, I could guarantee you one will never be happy. Ask Alexander the great He was at the time the worlds greatest conquer and yet upon his deathbed he said I come into this world empty-handed and I leave the world empty-handed.

The wise man says to acquire the Jewel within and you will understand the meaning behind this puzzle.

Examples of Asharan Bhavna

He wanted to live a little longer, so he could meet his mother. He was helpless as he couldn't change his life span, since no one can stay even a second longer than their ayushya (life span).

Before he passed away he asked his followers: To put his hands out to show the world that he didn't take any wealth with him.

All the worldly possessions did not come with him and that's why we should follow Jainism to destroy our (4) ghati and (4) aghati karmas.



Examples of Ashaeen Bhavna



Just think even Alexander the Great with all his wealth and power could not live even one second beyond his time limits on earth.

You would think with all his fame, glory, power, and wealth he could at least hold on for a few days at least.

Nobody can cheat death. Probably one of the greatest quotes he ever said and had the realization was that you come into this world empty-handed and you leave this world empty-handed

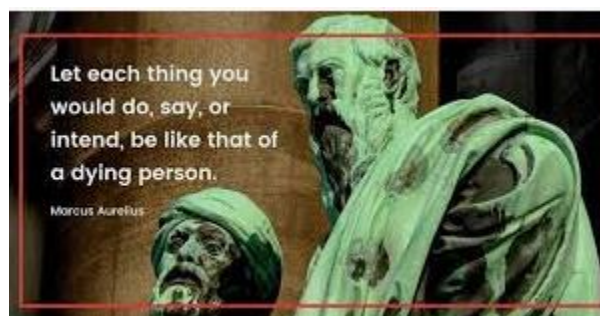
The world that we pursue will someday vanish like a thief in the night. Everything will be taken away. I mean everything external. The wise man seeks the inner jewel. Wow, I'm alive.

Summary of Asharan Bhavna

When we surrender to the teachings of Jainism, we become peaceful, calm, and fully secured. Our "helpless" state of Asharan vanishes as we feel "empowered".

Contemplation that when death is near, nothing can save the living being, that they are helpless and no one can protect him from death. In such a helpless condition only adoption of right religion is true protection which can lead a soul to eternal peace, fearlessness and enlightenment. To adopt such line of thinking is called Asharan Bhavana.

Summary of Ashaeen Bhavna



Many people practice dying every single day. They realize that in each breath lives a new birth and a new death. One understands that when one leaves this body, one goes to a different room in the mansion of life.

You hold the keys to the mansion yet you are completely unaware of it.

No wonder when death comes knocking at your door. one can be petrified. Everything you know will be taken away.

The wise man who contemplates death and realizes its true meaning is not afraid at all. How can you be afraid when you are so familiar with it day by day in your daily existence?

The wise man prepares for death while he is alive.

The ignorant person waits until he is on his deathbed and realizes that everything is about ready to be taken away from him externally.

This is the condition for many today. This is the same condition thousands of years ago.

The times have changed yet. The same circumstances exist today. Man still is on the treadmill and doesn't know he is on one until the day he is on his deathbed.

Once again you are the problem or you are the solution. Nobody can save you except for yourself.

PARYUSHAN / DAS LAKSHAN MAHAPARV 2022



Asharan Bhavna

Kinnari S. Shah



Kinnari Shah



Bhavna (Reflections)

- What is Bhavna? It is a thought process of a human being
- A person's behavior and his actions are the reflection of his internal thoughts. It is so important to check on your thought process.
- Bhav can take you to narak gati or can lead to moksha

Bhave Bhavna Bhavie, Bhave Dije Dan
Bhave Dharma Aradhie, Bhave, Keval Gnana

ભાવે ભાવના ભાવીએ, ભાવે દીજે ઢાન
ભાવે ધર્મ આરાધીએ, ભાવે કેવલજ્ઞાન.

Kinnari Shah



Reflections



Webster's dictionary defines reflection as the following.
serious thought or consideration

How much serious thought and reflection does the world at large do?

To answer that question, look externally at the world and we see so much chaos.

Most people don't realize that 95% of your actions are dictated by your subconscious mind. It is the driving force in your life behind the majority of your actions.

It's ironic people spend a tremendous amount of time training a dog while they spend no time training their own minds.

Humanity even spends thousands of dollars maintaining their cars like getting an oil change etc.

Humanity doesn't even know that we should change the spark plugs of the mind. The mind is not firing properly. People listen to the mind and never seem to reflect or contemplate how to purify the mind.

As I said, all wars start first in the minds of man.

We are wandering in this world and have no idea there's a road to our destination. Proper reflection is a means to steer the boat in the right direction.

Currently, mankind has no rudder and therefore wanders in the sea of life

A person who lives this way will encounter at times the calm of the sea and at times huge storms which causes devastation to the boat.

This is the course of the external world. Nothing is permanent. Someday your ship will sink.

The wise man understands this and prepares his whole life to realize the jewel that exists inside.



12 Bhavna (Reflections)

1. Anitya Bhavna: Impermanence
2. Asharan Bhavna: Helplessness
3. Sansār Bhavna: Cycle of life & death
4. Ekatva Bhavna: Solitariness
5. Anyatva Bhavna: Otherness of the body
6. Ashuchi Bhavna: Impurity of body
7. Āsrava Bhavna: Inflow of karma
8. Samvar Bhavna: Stoppage of karma
9. Nirjarā Bhavna: Eradication of karma
10. Lokasvabhāva Bhavna: The nature of cosmos
11. Bodhidurlabh Bhavna: Rarity of enlightenment
12. Dharma Bhavna: Religion

12 Reflections



I'm continuously amazed by the depth of Jain's teachings. Imagine these 12 reflections being around for around 5,000 years. This is the foundation of the Jains.

In the west, we are barely skimming the surface upon reflection or contemplation. Most of us have no idea what it is and how useful it is in our daily life

.
Almost every problem known to man stems from improper thinking and not being able to control the mind.

A friend of mine told me she attends a prison program to help the inmates. Many of them say if they only just hesitated for a fraction of a second and thought about the action they were about ready to perform. That would be the difference between night and day.

Just that one second of not hesitating caused me to spend the rest of my life in prison.

I'm impressed by an entire society that understands the importance of contemplation and reflection in one's life.


Mind you, this is not a reflection. I want that incredible car. Note there's nothing wrong with that car except someday that same car you long for will go in the junkyard.

These reflections should be taught to anyone regardless of who you are. and where you live. It is the foundation of one to understand that you are your own savior.

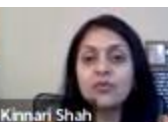
Your state of mind is dependent upon you and what you do with it. One can set the mind on autopilot. That's quite easy. Look at this from the mess that we have created and you will see the result of that.


One who learns to take the reins of the mind is the most fortunate individual.

He is no longer a reactive being but a proactive being. He realizes that he is in charge of his life. When one understands that he then finds the road to self-discovery. He is no longer a wanderer but a traveler on the road of life. Once again you are the solution to the problem in life. You can't blame anybody for where you're at.




Asharan Bhavna






Means Helplessness



- Human beings are experiencing tremendous agitation. When death occurs, the soul must leave the body.
- No wealth, family, Indra, Narendra or Jinendra can extend life or save a Jiv because no soul has power to do that. A person's lifespan is according to his ayushya karma.
- Asharan bhavna is also known as asahay bhavna.



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Zoom

Helplessness



You are the universe and you just don't know.
You are eternal. You were never created nor will you ever be destroyed.

Yet we have forgotten who we truly are. We come into this world and somehow we have lost the identity of our true existence.

Everyone sooner or later will experience helplessness in one's life. Everything that gets created will someday be destroyed. That is the fact of life.

Yet a wise man understands that fact and recognizes there is a way beyond this. When one understands his true nature is his soul and then practices the ways to become one with that life has new meaning.

This is not a concept or idea. This is not a belief system or a philosophy. This is an actual experience that is built into you. The lab of the universe exists inside of you and you have hardly tinkered with it

Humanity lives like leaves scattered in the wind. A hurricane comes and all hell breaks loose. The wise man understands to live in the center of the hurricane where all is calm.

This is your true nature whether you like it or not.

Many people think this is nonsense. It is nonsense for you because you have never contemplated upon anything greater than your life than the external.

Yes, I agree with you. It is nonsense for you.

One who was willing to contemplate and reflect on these matters will start seeing there's a different road to walk upon than the road I'm taking today.



Asharan Bhavna



- In Prathmanoyog, there are so many examples which helps us understand the concept of helplessness.
- Pandit Daulatramji in Chadhala, dhal 5th explains that no mantra tantra can save anyone from death.





Asharan Bhavana

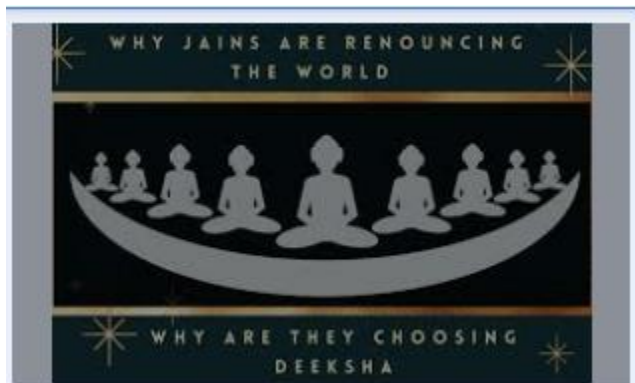


The only savior is our own soul
(nischay se) and
the Panch Parmeshtis (vyavahar se)

There are only 4 mangals
(auspicious) Chattari Mangalam.
Arihant, Siddha, Sadhu, Kevali
panato dhammo mangalam



The only savior is your own soul



The only savior is your own soul

That is quite a remarkable statement. Many people have the belief system that someone else will save them. They can do what they want to do and yet somehow someone will save them from the mess that they have created.

It seems to me like the easy way out.

We even have that today in our medicines. I once help build software for heart surgeons. It was a systematic way when they were operating in various kinds of conditions for the various steps that they take.

Anyway, one day I was talking to the CEO of the company. I asked him why isn't preventive medicine the norm in society today.

He looked at me with scorn and said nobody wants to take responsibility. They want the drug to do all the work for them.

This is the same for saving yourself. Humanity is not mature enough to even have that concept today...

. We moan and grow about our problems today. We don't want to take responsibility for what we have created.

Maybe apathy is part of the problem. Apathy is a state of mind. Your state of mind dictates your actions and beliefs. Nobody told you you can change the way you think. That seems like quite a novel concept.

The Jains had this concept and they have been practicing this for thousands of years. We are babes in the wood when it comes to this. This has never even come to the forefront in mainstream society today


We think the only obstacles are external, yet the greatest obstacle is the condition of our own minds. This is where the true recognition is when one is aware one that is his own Savior. When one understands this, one does the appropriate actions to make this happen in one's life.

6th Day Paryushan Part B




6th Day Paryushan - Live English Lecture Part B

JainaChannel



Why take refuge of Panch Parmeshti ?



Qualities of Arihant Bhagwant:

- **Vitragta**, which means dispassionate (no raag-dwesh)
- **Kevalgyani**, which means omniscience (sarvagna)
- **Hitopdeshi**, which means Promulgation (benefactor to all)

Arihant is derived from two words:

- Ari: which means enemy and
- Hant: means destroyer

Arihant is the supreme power who destroys all kashyas (inner enemies).

I am pure, peaceful, powerful soul.



How do I take shelter of my own soul?

Kinnari Shah



Pt Todarmalji in Samyak Gyan Chandrika gives importance of Shastra abhyas. Benefits are:

- Krodh, Maan, etc kashays get diminished
- Our mind is not diverted towards the objects of 5 sensory organs
- Unsteady mind also becomes steady & concentrate in the study
- We escape from committing paap
- Even with our limited knowledge we can know all living & non-living things in the cosmos
- We acquire knowledge of heya (renouncing) & upadeya (acquiring) tattva
- Gyanopayog turns to one's own self
- As one gets more knowledge, he is happier
- One becomes successful
- One acquires satishaya punya(punya nu bandhi punya)

zoom



Asharan Bhavana - vairagyaprarak

Kinnari Shah



First 6 Bhavnas : Anitya, Asharan, Sansar, Ekatva, Anyatva, & Ashuchi are viragyaprarak. First 6 bhavnas set the ground ready for atma kalyan.

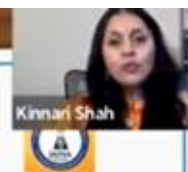
When one truly understands the transitory nature of things; helplessness, separateness, the feeling of dispassion & detachment comes.

Last 6 Bhavnas : Asrava, Samvar, Nirjara, Lokasvabhava, Bodidurlabh, Dharma are tatvaprarak for atmakalyan.

zoom



Importance of anupreksha/bhavnas



In Atmasiddhi shastra, verse #117
Shrimadji says:

Shudh Budh Chaitanyadhan,
swayam jyoti sukhdam, biju kahe
keltu, kar vichar to pam

It means you are pure, knowledgeable,
full of consciousness, self luminous
and the abode of bliss. What more
should I say to you? Contemplate this
deeply & realize your self.

By contemplating on these 12 bhavnas
leads to right thinking and to samyak
darshan. All shravak-shravikas &
munis contemplate on 12 bhavnas for
bhed gyan & atmakalyan.

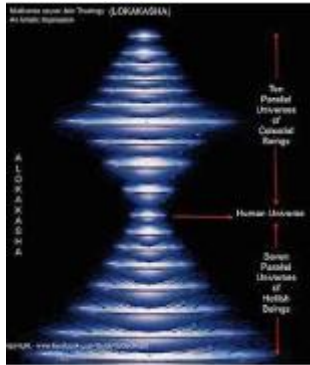


Conclusion



- To begin our inner transformation, we must understand and contemplate on these 12 Bhavnas
- Introspection, meditation, swadhyay are the tools that can lead to right thinking and pious thoughts
- Anupreksha / chintan manan of these 12 bhavnas again and again lead to bhed gyan and to samyak darshan
- Only Sharan is Panch Parmeshti and refuge to our own soul, nijatma, swa atma
- We can overcome our helplessness by understanding samadhi maran. It is a state when the soul leaves the body, in a very peaceful way, without any kashay (krodh, maan, maya, lobha), with the vidhi of bhed vigyan. This is what every shravak-shravika aspires for.

Why take refuge?



The majority of the world thinks I have a human body and a soul.

The wise men of old would phrase this differently. They would say I have a soul and a human body.

There is a huge difference between these two statements.

The majority of people on this planet live their lives externally. They live their lives with their external senses only. They get completely caught up in the drama of life. I give the analogy many times that a wise man lives in the center of a hurricane.

The majority of mankind lives their lives like leaves scattered in the winds.

Just think in this state you see only 1% of the light specter.

Many traditions around the world, would consider this time the age of darkness.

Why? Because we don't have a clue of who we truly are. You are the universe and you just don't know it.

Your subconscious mind is running the show in life. Over 95% of your actions stem from the subconscious mind.

And every moment when an event occurs, it goes to the hard drive of your subconscious and you instantly react. Most of the time it's less than a fraction of a second.

Most of the time you have no choice in the matter. Only a wise man understands that he can reprogram the neural circuits inside the body.

So we live our entire existence in ignorance. This causes so much unnecessary pain and suffering.

The world at large is living in chaos and we think this is normal. We live our lives striving to be happy yet happiness living externally is fleeting.

Everything morphs and changes in your life, nothing is constant. The world at large is trapped and yet we think this is normal.

When the unstable mind is controlling, our world chaos will occur all over.

All the problems in the world stand from unstable minds.

All the wars in the world stem from unstable minds.

All the greed in the world stems from unstable minds.

All the poverty in the world stems from an unstable mind.

I could go on and on and on

A highly developed civilization would understand that they are a soul which has a human body.

They understand that the whole world is impermanent.

They know they have five physical senses which are used for us to live our lives externally.

They also know there are five internal senses which are gateways to the soul.

This civilization has learned to be in the state of Union with mind, body, and soul.

Our present-day world separates all three. We completely ignore the soul. Most of the time we even completely neglect the mind.

On top of that our health is in turmoil and chaos. We are even in harmony and balance with our bodies.

You could say realistically. We have a broken car.

This car continuously breaks down on the freeway of life. We drive this car aimlessly on the freeway. We take side roads and have no idea where we are going.

We run out of gas. We put the wrong kind of gas in our gas tank. We never change the windshield wipers. When a big storm comes our way, we turn the windshield wipers on, Our window is completely dirty and we can't see where we are going.

This is the condition of the world today.

A wise civilization slowly learns to change the course of where the ship is heading.

This civilization understands that the ship is heading in the wrong direction.

When one understands that the goal is to first completely understand and experience, you are a soul.

You were never created nor will you ever be destroyed.

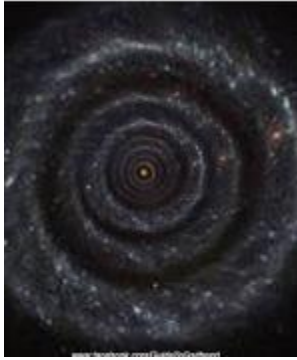
You are eternal. You have infinite wisdom. You have infinite bliss, tolerance, compassion, and an infinite amount of attributes that you don't even know or understand at this present moment in time.

The jewel lies inside of you. Why people don't want this jewel at this present moment is beyond my comprehension.

Maybe because we are so much in apathy. We don't even have the energy to ponder and contemplate our lives.

This is why we should take refuge.

How do I take shelter of my own soul?



In the early 1900s, Albert Einstein came up with his theory of relativity. It was a breakthrough in science. Since then, the whole field of quantum physics is beginning to hit the mainstream.

We know there is a quantum field that exists beyond time and space. It was never created nor will it ever be destroyed. It was and will always be this quantum field that exists in all universes and infinite dimensions.

You are in this quantum field. You are magnificent.

If I were you I would have this sink in. You are so much more than what you think. This quantum field is your refuge. Many people around the world have different names such as jiva, Atma, or soul. There are so many different names for the same thing.

When I was quite young, my twin brother John and I knew that we had five internal senses. How do we know this? I have no idea yet we did.

I would learn how to bring these five senses back online. When I was doing my research on the Jai Jinendra book I saw they understood this basic principle. They also had meditation practices to bring back these senses online.

A wise man understands that there is a power behind your breath. This power is keeping the universe and you alive. One can be in union with this power of love 24 hours a day.

I think my motto is the more attention you pay to something, the more attention it pays to you.

If you pay attention to your soul constantly, your soul will pay attention to you.

If you pay attention to the chaos around you, the chaos around you will pay attention to you.

In other words, you are what you focus on in life.

My advice is to never become stagnant and think you know at all. Gather wisdom in each moment in life. Be tolerant of other people's ideas and beliefs.

Take care of this human body. I mean really take care of this human body. The foods that we currently eat are leading to an epidemic of disease on this planet. Read some of the books on this subject. If you don't have a healthy body in harmony, your mind will be disturbed.

When your mind is disturbed, you won't be able to be in harmony with your soul.

An unstable mind and body lead to the chaos we have today.

Use the great Masters and sages from the past to your advantage. Imagine the mind is like a tuning fork. Whatever it touches, it vibrates at that frequency.

These great Masters are still alive. Remember you are never created nor destroyed.

If you understand this principle, you will see that their guidance has never left. We have simply left them out of the picture.

They are still there. Listen carefully.

Build your life from the inside to the outside. What does this mean? It means that we live our life coming from the soul and express those qualities to this world.

Currently, we are taking the garbage of this world and expressing it to each other.

Take care of your mind. Contemplate upon impermanence daily in your life. Understanding that everything will morph and change in your life you will begin to focus more on your true nature.

There are many steps in taking shelter.

I would highly advise one to understand that you are your own chemistry set.

You are responsible for the chemicals that get released into your body. I would highly advise you to read up on this subject.

In the past 20 years, so much science has been researched on the correlation between your thoughts and the chemicals that get released into your body.

Did you know that anger causes around 1,500 negative chemicals to be released into your bloodstream? Many people's faucets of adrenaline can't be shut off. What this means is that they will be tossing and turning all night long.

Harmful thoughts lead to harmful actions. The world at large would be given an F at this present moment in time.

Yet we merrily go on our way and think that the world is living with a grade of a B or an A.

Slowly over time, you will begin to understand that there is an energy of love that is keeping you alive.

Your internal senses will be developed to the point where you become one with your true nature.

There are an infinite number of stages for this to occur.

For this to occur, one must be conscious and awake.

One must have the far side to consciously moment by moment shift your awareness from the outer to the inner.

At some point, there is a melting point. All the great masters had to go through the same situation you are going through. Nobody gets a free ride.

Learn how to laugh and be happy in life. Be like a child. Don't take life so seriously.

This path is not anxious. It is not serious. This is from another tradition where they say only a child can enter the gates of heaven.

A child is innocent and free. If you want to understand your true nature, you must be innocent and free.

Laugh at life. When life throws you a curveball realize that everything is impermanent. If you do this you will see that the tide goes in and the tide goes out. Yet there's an infinite ocean that causes the tide to go in and out.

Identify with the ocean, not the waves on the surface of the ocean.

Mind you this takes time. I've been meditating for over 50 years and yes I can say this takes time.

Each discovery that you learn how to be connected to your soul leads to a faster evolution to understanding and becoming your soul.

Therefore, you can never rest on your laurels. You must always be in a state of self-discovery and learning more each day.

One can never become stagnant. If one does the water around you will turn into a swamp.

You are the ocean, not a swamp.

I would most definitely do some sort of exercise every day. You must learn how to take care of the body.

Stretch your body and it will also stretch your mind. Learn how to unite the two to become in harmony with your soul.

Learn how to completely relax your entire human body one limb at a time. Close your eyes and focus on relaxing each part of your body.

Your subconscious mind stores information inside of you. You can learn how to delete these negative tracks by releasing the trauma inside of you.

When I was 18 years old I was told about this. To be honest, I had no idea what they were talking about.

Fast forward 50 years and I understand why they said this.

Learn to love to meditate. When I was in my early twenties I would call it going to the internal movies. I love to meditate. I always will.

You can learn how to meditate. Don't place any expectations upon it. Take your time. Take baby steps. Each time you meditate, you take one more step on your journey in life.

You may think at the beginning that I'm wasting my time. You never waste your time when you meditate.

In the beginning, I would say that I would meditate on my breath. There was a certain point where I understood and experience my breath would meditate upon me.

This is a vital point to understand. Remember, the more attention you pay to something the more attention it pays to you.

This is why the great master when they reached enlightenment they were automatically in that state all the time.

They said the same things we did you can do. You can take the same steps in your life, Remember these are baby steps.

There's no such thing as a leap and bound. Even nature takes billions of years for the earth to be created.

Be kind to yourself and be kind to others. The essence of your soul is kindness. The more kind you are, the more you will be in tune with your soul.

Remember your negative emotions. When you have them, you will drink your own poison.

Stop and think about that. Let that sink in. I can guarantee you it hasn't 100% sunk to me.

Yet, with this understanding, we are learning in every moment to modify our behavior. We are learning to modify our thoughts and emotions.

The Jains were one of the original psychologists of their time. They understood the mind, body, and soul connection.

Listen to music. Music is a gateway to the soul. Find music that connects you to your soul.

Become more sensitive. Learn about your intuition. Just think there is a radio station inside of you. The majority of mankind doesn't know how to find tune into that radio station of life.

The more sensitive you become, the more you will be able to fine-tune that radio inside of you.

As I said, we only see 1% of the light spectrum.

These are simple steps that you can take to take shelter in your soul. This is just the starting path. You will discover your own.

Death and dying



All the great masters have said to learn about death before you die. In reality, there's no such thing as death.

Yet what is created ultimately dies. That is the fact of life.

Everything that is created will be destroyed in the end.

Even the entire universe itself was created and ultimately will disappear someday.

The wise men of old understood this process of life. They understood that behind your breath lies the answer. You breathe in life and you exhale. One never knows when you will take your last breath. When you take your last breath you will die.

A wise man understands this process. He experiences the miracle of each and every breath he takes. It is a miracle that we are alive. We take it so much for granted.

A wise man understands that breath is sacred. Life is sacred. With this understanding, one wants to be in harmony with the world around one.

When I was young I was scared to die. I was told that when you die you enter a state of completely being unconscious and never being able to wake up. You would simply vanish and never return.

Since then I have had an experience that death and life are the same things. When we die, we simply move into another room in the mansion of life.

Unfortunately, we were never taught that in schools. We were never taught how to practice death and dying every moment. When that moment arises one already knows there will be no fear or anxiety. In that state, one will have no attachments to this world.

Death is a funny thing. We are scared of it and don't want to talk about it. Yet we all must die. Even the universe someday must die. Why don't we take a look at the four seasons and understand there is a cycle of life and death?

Unfortunately, we have lost touch with nature and its cycles that we never contemplate its magnificence

We live our lives oblivious to what's going on. With something this oblivious no wonder, we are so scared when we leave this place.

We become so attached to it

Have your feet on the ground and your head in heaven.

This is practical advice. One should have their feet on the ground and at the same time be in complete harmony with their soul.

If one only has their feet on the ground, one will never understand this message.

How can you understand being in the center of a hurricane when all your life we are like leaves blowing in the wind?

When I was young God didn't understand the great Taoist. They would talk about being in harmony with nature. Today it's a different story altogether. One can see the forest from the trees.

When one dedicates their life moment by moment to be in harmony, one ultimately slowly learns how to express harmony in one's life.

Common Sense is uncommon. The way we die is completely insane.

When the majority of humanity lives their entire life only using their five external senses, there is a major problem.

How can you face death when you never contemplated it or meditated upon it? If you have never experienced there is another room in the mansion of life. Wow! You are alive. No wonder you are afraid when you die.

This is a practical path. What the great mystics said in the past has high relevance for you today.

One must implement this wisdom daily in one's life. This is not some doctrine or theory. This is not a religion per se.

These are practical tools that you can take to completely change your life for the better.

There is a jewel inside of you just waiting for you to discover it.

Pick up your inner shovel and discover your true nature.

To truly solve the world's problems, we must first understand that we have been looking in the wrong place for the answer.

If we are looking externally for the answer we will never find the solution.

Only through inner wisdom. can we solve this puzzle?

This is what all the great masters have talked about.

You are the missing piece of the puzzle of life.

5 Minutes To Heaven

5 minutes to heaven.

The bullet train is coming to your station.

Your time on earth has passed.

All of your physical belongings are left behind.

Everyone has left this way.

No one ever gets a free ride.

You are going home to your beloved.

You played your part well.

Your memories on earth will always be with you.

They are locked inside of your soul.

There is nothing to be afraid of.

God does not judge you.

God loves you.

Man judges each other but God loves his creation.

You have free will.

If you have free will why would God judge you?

Life is a learning process.

You will never stop learning.

This is the adventure of life.

We stumble and fall yet God is always there.

He doesn't yell at you.

Your boss may do that.

Yet God is always smiling at you and encouraging you.

He is your best friend.
You were never created nor will you ever die.
You are eternal.
Your human body will give nourishment back to the earth.
Mother earth knows your name.
She is thanking you for being on earth.
You are loved by all.
Nobody knows when their time is up.
It's always a big surprise.
Do not be sad or afraid.
This train is custom-built for you.
The ride will always be for a few seconds in your time.
A beautiful light filled with love will appear to you.
You will merge with this light and all of your pain will instantly go away.
How grand that is
How much the universe loves you?
It's time for you to get some rest.
Your Angels are at your side.
They are singing sweet melodies into your ear.
These melodies are greater than any candy.
They are sweet medicine for the soul.
This is your true nature.
Your true nature is kind.
Somehow man has lost his true nature.

It has always been there.

Hidden inside of you.

A true treasure is always hidden.

Remember as a kid looking for those Easter eggs?

How much fun it was searching and then finding the precious eggs.

Well God lies inside of your heart.

He doesn't boast or say "look at me".

God is too humble for that.

This force created the entire universe and is humble.

Wow, that is incredible.

If man in his present state created the universe what kind of final journey would we have?

This train would take us to hell.

Yet hell does not exist.

The only hell is a state of mind.

God is not jealous

There is no wrath of God.

God does not fight.

There is no devil.

All these are human traits that we place on God.

Remember God is not human.

We have a tendency to place human emotions on God.

Yet God is kind.

God is compassionate, patient, and full of tolerance.

These are the incredible traits of your creator.

This is your true nature.

You are about to once again see your true nature.

The train has arrived at the station.

Enjoy the ride.


In a few moments, you will be in God's arms.

7th Day Paryushan



7th Day Paryushan - Live English Lecture

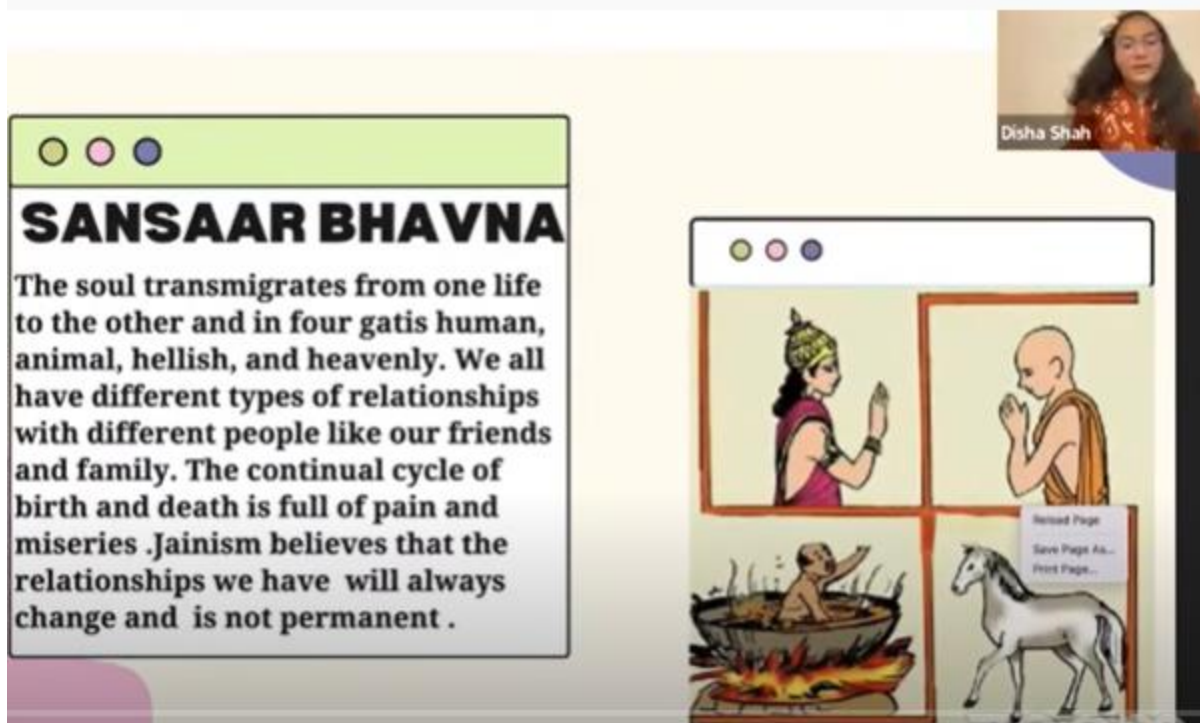
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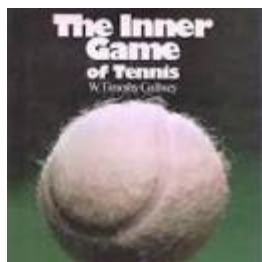
Disha Shah

WHAT IS BHAVNA?

A person can do a good or bad action but it will always start from the thought of that person. It is not the action but intention behind the action that results in the accumulation of Karma. With this in mind we should always be careful of our thoughts. We may have negative thoughts but to make room for positive thoughts and clear out the negative thoughts Jainism recommends reflecting or meditating the following twelve-thought or known as Twelve Bhavna.



The Inner Game



My dear friend Laurie Secrist once said if you want to master anything teach it or write about it. I took her advice to heart. I have been doing this for around twenty years now.

For most of my life, I'd been researching the great mysteries of life. I love to learn. That is my passion. I love to think outside of the box.

During the last 10 years, I've been studying the lines of this book you are your master chemist. I've been interested in science and heightened awareness since the seventies. During the eighties, I went to the Robert Monroes Gateway program for a week. He was a pioneer in Hemi Sync.

This technology is still being used today. Click on the picture above to listen to the audio. I have included the audio from the week-long sessions.

<https://www.youtube.com/playlist?list=PL9qsexN4A8jyLQv-bepXIPqSRKdzFZnNN>

This has been an evolution in learning. When I first started to learn how to meditate there wasn't much science behind the mind, body, and soul connection.

The phrase being in the zone was a new concept that had just come out. My dear friend Tim Gallwey wrote the book the inner game of tennis in the early seventies. He has been at it ever since.

Many professional coaches and athletes give tribute to their success for the wisdom gained from Tim. When his book came out I was only around 20 years old. This book was one of the doorways I took on my lifetime pursuit of gathering inner wisdom. My meditation practice was learned when I was in India.

Here's an excerpt from his web page.⁸

⁸ [HOME - The Inner Game](#)

What is The Inner Game?



In every human endeavor, there are two arenas of engagement: the outer and the inner.

The outer game is played in an external arena to overcome external obstacles to reach an external goal. The inner game takes place within the mind of the player

and is played against such obstacles as fear, self-doubt, lapses in focus, and limiting concepts or assumptions. The Inner Game is a proven method to overcome the self-imposed obstacles that prevent an individual or team from accessing their full potential.

Just yesterday I wrote this article entitled Mind Blowing. Click on the picture to hear the audio. I hope this book will interest you as much as I do. I'm always exploring and fine-tuning the guitar of life.

This human body is incredible. We have the operating system, hardware, and software put into place. You are the universe.

Everyday discoveries are mapping how this human body is a gateway to the universe. That is our true nature. This is a story where you are your master chemist. You control your destiny in life.

In every moment thousands of either positive chemicals or negative chemicals are regulated in your body. You control this mechanism by your thoughts and emotions. Let's dive into this subject. Come and join me on this journey.

Your body Is Your Drug Store

The art of Taoism has been around for thousands of years.

I find it quite fascinating that they talk about the elixir of life.

This elixir is not an herb or any external substance.

This elixir exists inside of us.

In India, they talk about the nectar from God that flows within.

Yet here we are taking drugs for our ailments.

Each drug has a huge side effect.

Now I'm not saying don't take drugs.

I'm saying maybe there is a better way.

For example, in China, you pay your doctor when you are healthy.

You don't pay when you are sick.

Mind you in modern-day China this isn't always the case.

But the point is that you focus on balance and harmony.

In our culture everything is fragmented.

We don't focus on the harmony of the mind, body, and soul connection.

When I was young I heard about the concept of being in harmony with the universe.

To be quite frank I had no idea what they were talking about.

Here's an example of being out of balance.

In my junior year, my parents took our family to Yosemite.

It's probably one of the most incredible places on the planet.

Yet I couldn't see the forest from the trees.

I was miserable.

Why because I missed the ocean.

Now that is being out of balance.

Before we can begin to be in harmony with the universe let's try being in harmony with the planet earth.

Currently, man has divorced himself from our precious earth.

We pride ourselves on the technology that we have.

Yet we are emotionally immature with the earth.

Where am I going with this?

Imagine if the man was in absolute harmony with the earth.

Can you imagine the wisdom that it has?

It might tell you that your body is your drug store.

Every thought whether positive or negative secretes over 1400 positive or negative chemicals.

Currently, most of America is totally out of balance.

Look at all the problems today.

I used to work for the USDA.

I saw my friends taking up vaping.

I couldn't believe how much smoke came out when they exhaled.

It was at least 5 times the smoke from regular smoking.

No wonder there is such an epidemic.

Imagine drugs existing inside of you that are dormant.

To receive them you must be in balance and harmony.

In every moment we have the opportunity to be conscious and aware.

Currently, we are playing the same tapes over and over again.

I can guarantee that these elixirs of life will work better than any physical drugs.

Your body has the intelligence to produce these for you.

How many people listen to their bodies?

How many people monitor their thoughts?

How many people dive into silence?

How many people monitor their actions?

You see this is a moment-by-moment conscious event.

When we are unconscious chaos exists.

Look at the world around you.

Does it seem to be in balance and harmony?

The question is do you want to change?

Are you content with the current conditions?

This isn't just Richard on a soapbox.

I'm asking real questions.

What do you think?

You are your savior.

Nobody is going to save you except yourself.

All the scripture point the way but you must walk on this path.

This human body is hardwired to find God within.

We are on this incredible journey to discover our true nature.

We are out of balance and yet we can learn how to be in balance.

These are exciting times.

Millions of people are waking up.

Playing With Your Chemistry Kit

We are all playing with our chemistry kits.

Unfortunately, we aren't aware of it.

Many people blow themselves up without realizing it.

In every moment thousands of chemicals are being released throughout your
human body.

Mankind is spinning out of control.

We are drinking our poison.

We get angry at someone or a political point of view.

In the meantime, we drink our angry poison.

We then wonder why illness arrives on our doorsteps.

The wise man understands the repercussion of negative thoughts and emotions.

Moment by moment one plays this video game of life with awareness.

One tap into the infinite ocean of love and compassion.

This is our true home.

My advice is to learn how to change your chemistry.

Remember you are the master chemist.

Only you are playing with your chemistry kit.

Ponder this over.

This could make your life so much easier.

Exit Stage Left



What if I told you the following? You are the universe. You just don't know it. Modern-day scientists discovering the laws of quantum physics are saying the same thing.

Many of them believe the universe is not a series of random events. These events didn't create life. Life itself created life.

You are the sun, moon, and stars walking around in a human body. You were never created nor will you ever be destroyed. Your body will die but you never will.

You were there before the dawning of creation. You will still be there when our universe slept into the night and never comes back again.

You see we are eternal. We are one with each other and all of life. We have been taught differently. You could say our ideas about life are quite archaic.

We truly haven't come a long way since we first appeared on this planet. Maybe in technology and science, we think we come a long way yet we are still babies.

We are still fighting wars on this planet. One out of every six children is hungry in America. We make laws for the rich and ignore the poor. I could go on and on.

Emotionally we haven't progressed much. We still fight with each other. We don't know how to control anger. Look at Facebook today billions of people are flammng each other. We are adding gasoline to the fire of life. Has the whole world run amuck?

Yet there are millions of people waking up. Millions realize that they have a piece of the puzzle inside of them. If you want to change the world you must first change yourself.

Only then can the world change before you. You will see the world with new eyes.

If you are eternal where were you before your Grandfather was born? Where were you before the earth was even created? You were the universe.

I know that's a lot to take in. Yet it's true. If you break down everything in the universe it comes down to the quantum of multi-dimensional energy. Your mind truly can't grasp this but your heart can.

The finite mind can't grasp something infinite. Only your heart can. You see true wisdom isn't thinking about the infinite. True wisdom comes from the silence within you.

You can recite the knowledge of all the books on planet earth yet one who has discovered the silence within is truly the wise man.

Life is truly a paradox. We all have different lives to live yet ultimately we are all one. There is truly no difference between you and me. We have separate journeys yet at the same time, we all have the same journey.

If we look at the quantum level and multi-dimensional level our journey is the same. We are all one.

If we look at the material level it seems we are all on a different journey in life. The world around us is a whole civilization of people seemingly living in a crazy world.

In the East, they call this Maya. Many moons ago I read this book the Autobiography of a Yogi. It was written by Paramahansa Yogananda. Yogananda describes this world as watching a movie in a movie theater.

You get sucked into the movie and it seems so real. You cry, laugh, and feel the emotions coming from the actors. Yet if you turned around you could see light streaming from the projector. The light would hit the screen and project moving images.

The East has had this concept for thousands of years. It's only since the early 20th Century did our scientists researched the law of physics. Back then they knew that energy is the backbone of the universe. Yet we still live our lives in the old ways.

You see the universe is kind. The universe is love. The universe is compassionate. The universe does not judge us.

What if I said that this is a journey from darkness to light? What if this journey is meant to discover your true nature? What if I told you that the ultimate goal is to discover you are the universe?

You have been living in the material and non-material world for eternity. This isn't your first go-around.

This won't be your last go-around. You are on the merry-go-round of life. You will see that this ride is the most incredible in the universe. You will discover your true nature.

What if I told you that when I was born humanity was considered doomed? Millions of people believe in the last days of man. Yet we are still here. A great shift has occurred.

You may not see it with your external eyes. Imagen dusting your house. At first, it seems like you have created more dust by dusting. A huge cloud will appear. Over time the dust settles.

Well, this planet is going through the same transformation. It will take a while yet the darkness can't live in the light.

If you want peace on earth you must have peace inside of you. You can't have peace on earth if you are full of anger and greed.

The universe doesn't have an ounce of anger and greed. We do. Our goal is to pull the weeds within and take care of our internal garden.

Imagine the whole universe wisdom exists inside of your DNA



If you are eternal that means you have existed for billions of years. How come we don't know that fact? Many of the wise men from the past posed that same question.

Their answer was always you must look within to discover your true nature. Imagine the whole universe wisdom exists inside of your DNA yet we are oblivious to this wisdom.

Many people say they have no need or desire to discover their true nature. No judgment there. You see we are all on different journeys and at the same time we are all on the same journey. That's quite the paradox.

Did you know that the more attention you make to the universe, the universe starts paying attention to yourself?

That's quite the statement. In the beginning, you have to put a tremendous amount of energy into focusing within. After some time, there is a shift and the universe meditates on you.

Inside of our DNA contains every life experience on this planet and beyond. You see you helped create the universe. Now that's mind-boggling if you stop and think about it.

Did you know that there is a part of you that exists in the entire universe? This is your true nature. Yet we come into this world with full knowledge and over time we forget our true nature.

Even after meditating for 47 years we only get glimpses of who we were in the past. Maybe there is a reason behind this. We don't want to get stuck in the past. We are on an infinite journey of learning and growing.

My twin brother and I have this feeling that we came from a different universe altogether. Where does this feeling come from? I have always felt that I'm a stranger in this world.

From the moment go I knew that I came from the stars. I knew that inside of me lies the universe, Yet I didn't know how to tap into it. I always knew that meditation was the key.

Yet I thought that only a teacher or Guru could show you the way. Yes, they provide tremendous help along the way. Yet they can't walk your journey. Only you can unlock the door within.

I have realized that behind your breath lies the universe.



Let's talk about ways that will make your journey in life easier. Let's talk about the right mind and right action. What in the world is that?

Have you ever stopped and taken a look at what your mind is saying?

Most people never do. If you ever tried to meditate you will probably see firsthand how the mind is totally out of control. It's like you have a chatterbox talking the entire time you are trying to meditate.

The Indians call it monkey mind. The monkey jumps from branch to branch. It can't sit still.

Most of us are probably totally oblivious to this. We aren't aware of this. Yet a person who meditates is today aware of the power of the mind.

All the past masters have said that controlling the mind is the most difficult thing to do in the universe.

You see you can control your mind. You can change how you think. You can overcome all internal obstacles. They say Rome was not built in a day.

This journey of life is a day-by-day, moment-by-moment journey to change your life for the better. You can never clap your hands and say I have mastered this journey. Remember this journey is eternal.

A wise man weeds his garden moment by moment. Before he speaks he monitors his thoughts. If something such as a negative emotion occurs he will not say it.

You see anger only poisons the person who speaks. Yes, anger puts more gasoline on the fire. Take a look today on Facebook. People are flammings all over the place.

So what does this have to do with me? I'm fine. I don't have any problems. I don't need anything. Well, it's not a matter of convincing.

Are you taking care of your garden inside of you? Do you even know you have a garden? If you don't know you have a garden inside of you I will say you have

weeds to pull. Look I'm not trying to say if you have weeds you need to pull them. You have free will.

Yet I'm saying that tons of weeds make life more difficult. It's bringing you down. Life then can be a drag. You then can take up vices that aren't good for you.

You see everything begins with your mind and how you think. All of your actions are dictated by your mind.

Look we have a President who tweets whatever comes to his mind. It's not filtered whatsoever. Many of his tweets go against US policies. Yet he says them.

I'm saying your mind dictates your actions. Look at all the craziness in the world today. Look at all the laws which help out the rich yet harm the poor.

Look at both political parties. Both of them are so immature. You see when your mind is mature your actions will be mature.

Right speech and right action will benefit the entire world, not just you. For thousands of years, we have ignored our state of mind. I don't have to say what this leads us to. War, War, and War.

Man is always fighting. In all areas of life, we are constantly fighting. Mind you not just on the battlefield but in every action we take in life.

Yet we think this is normal. Take a look at TV or the movies. We think it is normal to watch horror or violence. We don't think anything about it. It has become so commonplace that we think it is normal.

Yet the universe is not violent. We are. The universe is kind and compassionate. We have forgotten our true nature. We have forgotten that there is a garden inside where we can pull the internal weeds.

We can change for the better. Look all I'm saying is that you are the universe. You just don't know it. Ponder over these words.

Meditation



In the last chapter, we talked about the right mind and right action. We talked about the power of the mind.

Today let's talk about meditation. I once had a teacher whose definition of meditation was “perfect concentration upon a perfect point”. How elegantly said.

Imagine the mind is like a tuning fork. Whatever it touches it vibrates at that frequency. If you are angry your mind will be angry. If you are sad your mind will be sad.

We think that happiness depends upon external events. We think that the wise men of the past lives had no bumps in the road. No one gets a free ride on the precious journey.

Meditation is the key to creating shock absorbers so that when your car hits a bump in the road it won't affect you as much.

Most of us live our lives going up and down. The road is smooth. We are happy. Life throws us a curveball. We hit a bump in the road. We then go through sadness.

Our lives are dependent externally on our happiness. I remember as a kid getting a precious gift from dear old Santa. At first, I loved it. Yet a few months later I didn't bother to play with it. I remember seeing this pattern numerous times in my childhood.

I saw that external happiness is temporary. It will not last forever. Meditation is the medicine that reveals our true nature. Our true nature is kind, and full of love and compassion. We are the universe. We just don't know it.

I'm not saying that by practicing meditation all of your problems will go away. In this journey in life, we have lessons to learn. We are here to grow. Meditation is a tool to help you pull your inner weeds. Meditation is a way to discover your true

nature. Mediation is a way for you to discover your piece of this puzzle on this journey in life.

Meditation will help you to become a kind and considerate human being. People will love being around you.

Mediation will help you drench with water the anger in your life. If someone flJains you, your response will be kindness. Kindness is the most powerful force in the universe.

Many people think that anger is more powerful than kindness. Anyone can be angry. In the face of adversity, both parties can explode so easily. Yet to respond with kindness takes tremendous strength.

There are hundreds of benefits of learning how to meditate. I could go on and on and on. There are thousands of books on the topic.

Do I think the world would be in a better place if the majority of the world would have a daily meditation practice? Yes, I do. I have seen the incredible effects in my own life.

Day by day I love to weed my inner garden. I love to grow fruits such as increased kindness, love, patience, and tolerance in my life.

These aren't just words. This is our true nature. Anyone can change for the better. Unfortunately, many of us were never taught how to discover our true nature. This journey will go on forever.

How would you like to experience that you are never alone? Inside of you lies your true nature. You are the universe. You just don't know it. Mediation is the key to unlocking your inner door.

The problems humanity has today are the same problems they had for thousands of years.

This about sums up the gist of what man is facing.

He thinks that the body contains the soul.

The wise man would say the soul contains a human body.

Big difference. Unfortunately only a wise man understands what I'm talking about.

When a person believes that the human body contains a soul, the majority of the world never pays attention to the soul.

They focus their lives externally. This is where all the problems stem from. The Jewel exists inside yet man is so busy struggling in the video game of life.

He places all his intention externally.

The wise man lives in the center of the hurricane where absolute peace, joy, and bliss exist.

The common man lives like leaves scattered in the wind.

The wise men have been saying for thousands of years, that there's a way out of the web that you have created. You are caught up in this web lifetime after lifetime.

Once a man understands this meaning he will do something about it. Granted it will take time and effort but you're heading in the right direction to find the jewel within.

By looking externally you will never find it. We have been looking for permanent happiness for trillions of years.

Barriers

The definition of barriers is as follows.

A fence or other obstacle that prevents movement or access.

We all place barriers in our life.

Some are big while some are small.

Many times depending upon the belief systems we have we create them.

Mind you it is just a construct in your mind.

It's like an elephant tied by a chain.

From its youth, it has been tied down.

As an adult, he doesn't know it can easily break the chain that is tying him down.

A wise man would teach the elephant with kindness.

Over time the elephant would gather trust in him.

Through that trust, the elephant would learn the truth and set himself free.

Kindness can overcome any barriers that we have.

During these chaotic times, many people think their political party will save them.

Consequently, they place many different kinds of barriers.

I'm right.

You're wrong.

I hate you.

I'm pissed off.

Anger becomes the norm.

Unfortunately, we can't see the barriers we place in our lives.

That does not mean if I can't see it, it doesn't exist.

Our subconscious is running around 95% of the show.

We have only 5% conscious awareness.

That's quite slim.

How do we remove then these barriers?

Just asking that question yourself is the first step.

Can you imagine how incredible this world would be? If we embraced these above principles. It would be heaven on earth.

The seed was planted inside of you thousands of years ago. It's up to you to weed your own garden so the world can be a better place.

There is a way out of the situation that we have created. We must listen to the wise men of the past.

I realized at a very young age that happiness was fleeting. It was not permanent.

When I was quite young I wanted this battleship. My parents gave it to me for Christmas. I was satisfied for around 2 weeks. Somewhere after 2 weeks to be honest I could care less about it.

This kind of sums up happiness. It is fleeting. It comes then goes. What is the solution?

Can you imagine wherever you go you're mind follows you? You have been existing for trillions of years. Your state of mind is a reflection of your life

A wise man learns to find the jewel with it. He understands that anything external will eventually lead to pain and suffering.

Mind you, I didn't understand this when I was young. I certainly do today.

We train our dogs better than training our minds. We take our dogs to dogs' school. We never take our minds to the dog school of the mind.

It's like we have an angry dog inside of us. We have a dog that has so much pain and suffering. Yet we think it's okay. Problem no problem. What are you talking about?

This is the grand Illusion in life. People think when I'm in heaven all my problems will disappear. Well, guess what? Those same problems will be there wherever you may go.

You see the mind needs to be pure. The only way the mind can be pure. It's when you have found that jewel inside of you.

Granted this will take time. What have you got to lose? There is a systematic way out of the chaos that we have created.

Why do we hold on to the cookie jar?



We all laugh at the monkey who has his hand in the coconut. He will not let go to set himself free. You see he has a cookie in his hand. He doesn't want to let go. He wants to be free yet at the same time, he refuses to release the cookie from his hand.

Are we like the monkey that is holding a cookie in the cookie jar of life? We live our lives, only externally. We are creating our own web of destruction. Yet we think this is completely normal.

The wise man has said that only when you go within and discover the Jewel you will let go of the cookie in the cookie jar.

The hinders call this. Maya, the Great Illusion.

Where do you stand on this? Do you understand what this means to you? You can solve this puzzle.

Unexpected curve balls will be thrown your way on this journey in life. Nothing external is permanent or fixed. The problem is we think it is.

Everything morphs and changes. This is the law of the universe. The wise man understands this principle. He focuses on the jewel within.

The world of large lives in chaos. The wise man lives in the center of the hurricane.

Come on in peace. I don't have all day.

There are millions of people who can't sleep well at night. The faucet of adrenaline is always turned on.

We live such hectic lives. We are running on the treadmill of life and never going anywhere.

Stop and smell the roses. Be here now,

To be honest, when I was young I had no idea what that meant. My mind was focused only on the external world.

Over time by doing so one drifts further away from his soul. In this state of mind, one is always in a hurry. Peace of mind is in a different place far far away.

Yet peace exists inside of you if you would only slow down your mind.

One can learn how to live in the center of a hurricane where there is perfect calm. We live our lives like leaves. scattered in the winds of the mind.

The Ferris Wheel Of Life



Are we on the fairest wheel of life?

We go around and around.

We are happy and then we are sad.

We love someone and then we get totally pissed off by someone.

We are at peace and then in the next moment, we are all at war.

We go around and around in a circle.

How do we go beyond this wheel of life?

The masters have come from time immemorial.

They have all said the same thing.

Look inside your heart to answer this riddle.



I love this example from Paramahansa Yogananda⁹

Another time I was sitting in a movie theatre watching a movie on a screen. And then I looked into the projection booth.

I saw that the projectionist was not interested in the movie, because he has seen it over and over again. Instead, he was reading a book.

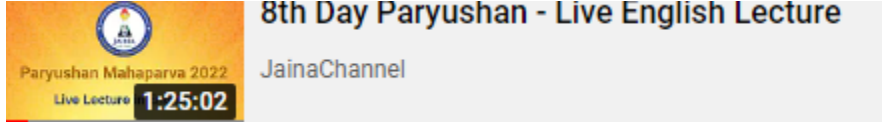
The projector was doing its job: there was the sound, and the beam of light was casting realistic images on the screen. And there was the audience caught up in the drama.

Note the wise men of old and the quantum scientists are both talking about the same thing but there is a huge difference. The quantum scientists look external while the wise man looks within.

The sages throughout time would talk about our true nature yet the majority of people rolled their eyes when hearing about this.

⁹ <https://sites.google.com/site/theselfawareness/section-5/life-is-a-dream-yogananda>

8th Day Paryushan



I come into this world alone with my own good or bad karma. Only. I am responsible for my actions. I have the opportunity to make the best out of all situations.

As long as I am in this world, I cannot live alone. Therefore, I should build a bridge between myself and other living beings that can take me across without being attached.

NAMI RAJARSHI ¹⁰

Persons, who gain omniscience (Keval Gyan) without guidance from anyone, are called Pratyekbuddha or Sahasambuddha.

According to Jain tradition, there have been four such Pratyekbuddhas and Nami is one of them. He is therefore known as Nami Rajarshi.

¹⁰ <https://www.facebook.com/DevlokJinalayaPalitana/posts/nami-rajarshipersons-who-gain-omniscience-keval-gyan-without-guidance-from-any-o/1442971175867219/>

In ancient time, Mithiä was the capital city of Videh. Long back there ruled a king named Padmarath. He had a beautiful queen named Padmamala.

She was issueless and earnestly longed for getting a son. Once the king had been to a forest. There he noticed a newly born child lying under the shade of a tree. As he drew near, he found that it was a lovely boy.

His handsomeness attracted the attention of the king. He picked him up and bringing him to the palace he handed over the boy to the queen. She became very happy to get the boy.

She decided to rear him as her own son and named him Nami. The authority of the king expanded on all sides after getting the boy. The king attributed that fortune to the lucky boy and brought him up in all the pleasures and luxuries. The boy slowly began to grow.

At the age of six he was sent to school where he learnt all kinds of arts and crafts. In due course he grew up to be a strong, well educated and obedient youth. The king was pleased with him in every respect and got him married at the appropriate time.

Once there came to the city a learned Ächärya. The king went to his assembly for listening to his sermon. On hearing that sermon he developed detachment for the worldly life.

He therefore crowned Nami as the king of Mithilä and he himself became a possessionless monk.

Nami turned out to be a strong and capable ruler. He built up a strong army that consisted of mighty elephants and strong horses. Equipped with that, he expanded his kingdom on all sides by subduing the neighboring states.

He was also very benevolent and ruled with equity and justice. He took all possible steps to make his subjects prosperous and happy. His reign was very popular and he became a well known ruler.

In his army there was a well built, tall elephant which was found intelligent and successfully carried out even the tough commands. The king was very proud of owning him.

Once the elephant got out of control and escaped from the yard. As he ran towards the forest, the keepers pursued him with all possible haste. The elephant therefore had to run ahead.

He then turned towards Sudarshanpur which was the capital city of a neighboring state. King Chandrayash was ruling over there. He had come to know of the escape of the elephant which he also coveted to get.

He therefore sent his experts to control the elephant. The animal was exhausted of wandering and hunger by the time he entered the territory of Sudarshanpur.

The keepers of Sudarshanpur could therefore easily subdue him. As Nami learnt about the capture of his elephant, he sent a message to Chandrayash to return the elephant to Mithila.

Chandrayash was however proud of his own strength and refused to comply. Thereupon Nami took a large contingent of army and invaded Sudarshanpur.

Chandrayash knew that his army was not a match for the invading force in an open combat. His capital had however strong built up defence mechanism. He therefore closed the gates of his fortified city and confined himself within.

From there he successfully resisted the formidable invading army and prevented it from entering the city. Nami tried his best to force open the fortress but the defending party did not yield for a long time.

Once, while Nami was sitting in the camp planning his strategy, he noticed a venerable aged nun coming to his camp. He rose from his seat and welcomed her.

Then he requested her to let him know if he could be of any service. The nun said that she had been there to prevent the fratricidal war in which he had engaged himself.

Nami was amazed to hear those words, because he knew that Chndrayash was in no way related to him. The nun however insisted that Chnadrayash was his brother and asked Nami to give up the war.

Nami thought that she being a nun might be considering every one as brother to others. He said that he respected her wishes and appreciated the sense of her affection for every one.

He however said that his giving up the war would be treated as retreat and he could not afford to stop the war. The nun said that Chandrayash was his blood brother and she did not want the two brothers to fight for the sake of an elephant. As Nami could not believe what she said, the nun described the following tale.

Years back, Manirath was the king of Sudarshanpur. He had no issues. His brother Yugbähu was therefore nominated as the crown prince. Yugbähu had a beautiful wife named Madanrekhä

They had a son who was named Chandrayash. After a few years Madanrekhä became pregnant once again. Manirath envied the good fortune of his brother and wished to get Madanrekhä as a wife.

As he happened to see the graceful Madanrekhä in her pregnancy, he got too much enamored of her. Madanrekhä was however a faithful wife and did not respond to the gestures of the king.

But Manirath had become impatient to get her love. He thought that she would not yield as long as Yugbähu was alive. In order to gain her, he once managed to fatally wound Yugbähu.

Madanrekhä had to fly towards a forest in order to save herself from lustful Manirath. There she developed the pain of delivery and gave birth to a lovely son.

As she heard the sound of approaching horses, she got frightened that Manirath might be pursuing her. She could not make out what to do. She therefore left the child under a tree and concealed herself in the adjoining thicket.

To her surprise she noticed that it was the king Padmarath of Mithilä. He carefully picked up the child and carried away with him. Madanrekhä sighed a sense of relief, because she knew that she was not in a position to rear up the child by herself.

She then went to a neighboring city and renouncing the worldly life became a nun. The child that she had left was none other than Nami. Later on, she had learnt that after the death of her husband,

Manirath had died of a snake bite and her son Chandrayash was crowned as the king of Sudarshanpur.

Nami knew very well the story of his being picked up by Padmarath. He thought that if what the nun said was right, Chandrayash was his elder brother. He also knew that a nun had no reason to fabricate a story.

In order, however, to be sure he requested her for the proof of her statement. The nun replied that she herself was Madanrekhä and had been there only to prevent the brothers from indulging in highly sinful war.

Now Nami had no reason to doubt. He obediently bowed to her and retreated to Mithilä conveying a message to Chandrayash that the latter was his elder brother.

As such, he did not want to continue the fight and was therefore retreating. When Chandrayash heard the story, he realized the futility of the worldly life.

He therefore handed over his territory to his brother Nami and renounced the worldly life. Thereafter Nami ruled happily for a long time.

Once, Nami happened to develop burning sensation all over the body. The sensation steadily grew and eventually it became so intense that Nami could no longer bear it.

All the queens were perturbed to notice the pain that Nami was facing. The physicians were called for examining him and they prescribed application of sandalwood paste.

For that purpose the queens themselves started making paste by grinding sandalwood on hard stone. Thereby, the bangles on their hands created jingling sound.

But the sound arising out of the bangles of all the queens together made a sort of turmoil that Nami could not bear on account of the pain. He therefore asked them to work calmly.

Thereupon the queens kept only one bangle on each hand and removed the rest. That stopped the sound altogether. Nami liked the prevailing silence but wondered whether the queens had discontinued preparing the paste. Feeling impatient, he asked whether the paste was getting ready. The queens replied that they were busy doing that but that no longer made any noise because they had retained only one bangle on each hand.

This made an unexpected impact on the mind of Nami. He felt that multiplicity gave rise to unnecessary hustle and bustle, while peace lay in solitariness. Pondering over the matter, he realized that ultimately every one has to leave the world alone.

In that case, what is the real purpose of all the worldly connections? This sort of contemplation led him to the sense of detachment for everything.

He made up his mind that on recovery from the pain, he would renounce the worldly life and become a solitary monk. And accordingly he did, as he recovered soon after. As a monk he undertook severe penance and meditated in complete loneliness.

Even the heavenly beings were impressed by his penance and acute sense of detachment.

Once Indra, the heavenly king, decided to test his detachment. In the guise of a learned Brāhmin he came to the place where Nami was penancing.

One after another he pointed out to Nami that 1) Mithilā was full of agony on account of cries of his kins and other people consequent upon his renunciation, 2)

Mithilā was set ablaze, 3) Mithilā was totally defenceless, 4) Mithilā was afflicted by thieves, burglars and other criminals, 5) his erstwhile subordinates were defying the authority of Mithilā, and so on.

Nami however remained totally unperturbed and replied that everything happens as destined and his interference could not make any difference.

Indra then said that the purpose of penance is to gain pleasure and asked him to undertake building of palaces and other places of entertainment where he could enjoy all sorts of pleasures during that life itself.

He also called Nami to undertake ritual sacrifices for earning Punya. Since Nami remained firm, Indra tried to dissuade him by pointing out to the need for begging alms and other rigors of the renounced life.

This dialogue between Indra and Nami has been given in chapter 9 of the Uttaradhyayan Sutra.

None of the efforts of Indra had any impact on Nami who said that he would gladly continue the life of a lonely monk instead of resorting to the momentary pleasures of the worldly life.

Indra then realized the futility of his efforts. He congratulated Nami for his sense of detachment and bowing him he went back to his place. Nami then continued his penance with all the vigor and ultimately gained omniscience.

Credits: Jain Story Book
By Manu Doshi

The Butterfly effect



What is the Butterfly Effect Effect?

Definition of the butterfly effect

: a property of chaotic systems (such as the atmosphere) by which small changes in initial conditions can lead to large-scale and unpredictable variation in the future state of the system.

Many scientists say that I just a certain point in time that a certain condition
The flapping of a butterfly's wings could cause a hurricane to occur halfway around the world.

I'm beginning to see the effects of the butterfly wings from events that transpired over 50 years ago.

For example, in 1971 I was on a surfing and spiritual Odyssey around the world. In India, I learned the art of meditation, and my life was turned around forever.

Many of the ideas for the meditation group incorporated many of the Jains principles. I became fascinated by them. Meditation brought me to a point n quite quickly to see the web of love tying us all together. We use different words to describe that experience, but the experience is beyond words.

Fast forward a few months. I'm in South Africa. I just hitchhiked from Kenya to South Africa with three other girls

We were sent there because Prem Rawat was coming for the first time to South Africa.

Before he came we were going to do an event at a university. It was about the unity behind all religions.

I was assigned to do the Jains. I did the research for a few weeks. Mind you there was no internet back then.

During that time I was assigned to go to Cape Town to set up Prem's coming there. That's another story altogether.

Fast forward around 50 years. One day I was meditating this great thought came up to write a book about the Jains.

I get great insights from my meditation so therefore I started to write a book.

I posted this book on Jain's Facebook page. To be honest I didn't get much of a response. Some were curious to know if I was a Jain or not.

One Jain whose name is Amar was interested in talking to me. Since then we have become great friends.

He introduced me to the 40 days 40 nights course from the University of Madras. It was my first introduction to the tools that they use for healthy living and spirituality.

About 8 days ago I get a call from Amar and he told me that in 5 minutes an 18-day course would start.

I was sleepy. I must admit I go to bed around 8:00. Yet something inside me. said you must attend. So I did and this is the 8th day.

There is a reason why I'm writing this book. To be quite frank so many different Indian terms that I don't know or understand. If you translate it into English, I completely understand.

At times my wife and I don't know if they are speaking, Hindi or English.

I'm not saying this is a bad thing. It forces me to be a Sherlock Holmes. There is a great mystery to be solved.

I'm seeing the butterfly effect that occurred 50 years ago taking effect right now in this course.

You see, it's not the words that explain the soul. One has to fine-tune the guitar of life constantly.

Already this class has provided greater wisdom than ever before. I am extremely grateful for that.

Somehow during this course, a realization occurred. It was like my mind tuned in to the correct frequency. I saw that and every moment one should only focus on the soul.

Mind you I've been trying to do this for 50 years in each moment. But something was different.

There is a grace that exists inside of us. Maybe just maybe the butterfly effect takes place after many years from the first flapping of the butterflies wings.

I believe the whole sequence of events is divine in nature.

One thing the course has stressed over and over again is not to place your mind on external events.

Don't get concerned with your mind and emotions.

I have a phrase that says to live in the center of the hurricane, not the winds of the mind.

I've been saying this for many years. It's somehow during this course I'm like a Sherlock Homes. This has reinforced me more than ever before.

Somehow the door became unlocked. Such is synchronicity and grace.

The point is as humans because we focus only externally. we will suffer and go through pain.

Curve balls will be thrown at you.

Even when you are enlightened curveballs will be thrown at you. That is the nature of the universe.

Yet the wise band understands to smile at life. No matter what kind of curveball is thrown your way. It could be good, bad, and ugly.

My wife and I laugh that we can't even answer one question when they have the questions and answers.

Unfortunately, we were never brought up in that culture where they become second nature.

Yet we know there is a grand message to understand. There is a precious gift being talked about. There is a jewel inside of all of us.

This is why we keep coming back. These are practical tools to utilize in one's life. Even if you can't answer a single question, does it mean you don't have any wisdom?

The knowledge of the soul is beyond words, understanding, and philosophy.

One may have the highest intellect. Only the innocence of a child will understand the soul.

Just think that if you had the innocence of a child and the wisdom of a sage.

Your true nature of the soul contains the essence of all.

So despite these differences in language, there is a thread that ties us all together.

I'm hoping maybe this book could be a way to bring many westerners to understand the sacred wisdom.

I try to make it as simple as possible. Life is hard enough if one has to understand so many different words from a different culture.

Yet if we could translate it into simple English without any Indian words, it would be incredible.

I know all my friends would have lasted a single moment.

The Jains have morphed and changed for thousands of years.

Even during the '60s and '70s, the Jains developed a new system of meditation.

I see that Jain's teachings change according to the times.

We need more westerners like me to understand these great teachings.

These teachings are universal.

Just think the butterfly effect of your great master's is still being affected today.

In every area of human life, your philosophy has helped shaped the way things were meant to be.

If the world at large followed this practically the world's problems over time would be solved.

I can go on and on talking about the magnificence that you offer to the world.

The more I understand the Jains world, the more I am completely impressed.

I always say the spiritual life is the most practical life. One must have the feet on the ground and the head in heaven.

One must live in the center of the hurricane.

One must understand that you are the universe and just don't know it.

One must know that you are a soul and you have a human body.

Currently, you think you have a human body and a soul.

Big difference

The world and your world will be in chaos if every moment you only focus externally.

By doing so you will never be happy. I can guarantee it. Sages have talked about this for thousands of years.

Somehow we think money can buy happiness.

Even if you someday become a trillionaire, you will never become happy.

Just think a trillion dollars. It would take millions of years to spend \$100,000 a year.

One will never be happy. You can be rich or poor. It doesn't matter. One who lives his life and is in constant union with the soul will be a truly happy person.

When one understands that life and death are the same things. In this state, one doesn't have a care in the world.

One will live in this world and do his social duties yet at the same time, one will not be in this world.

The great concepts of the Jains must be incorporated daily into your life it must be a moment-by-moment affair.

As I said many times before you or your own drugstore. You are responsible for your thoughts and actions.

The thoughts that you have, whether positive or negative will have direct consequences inside of you.

Don't drink your own poison from your thoughts.

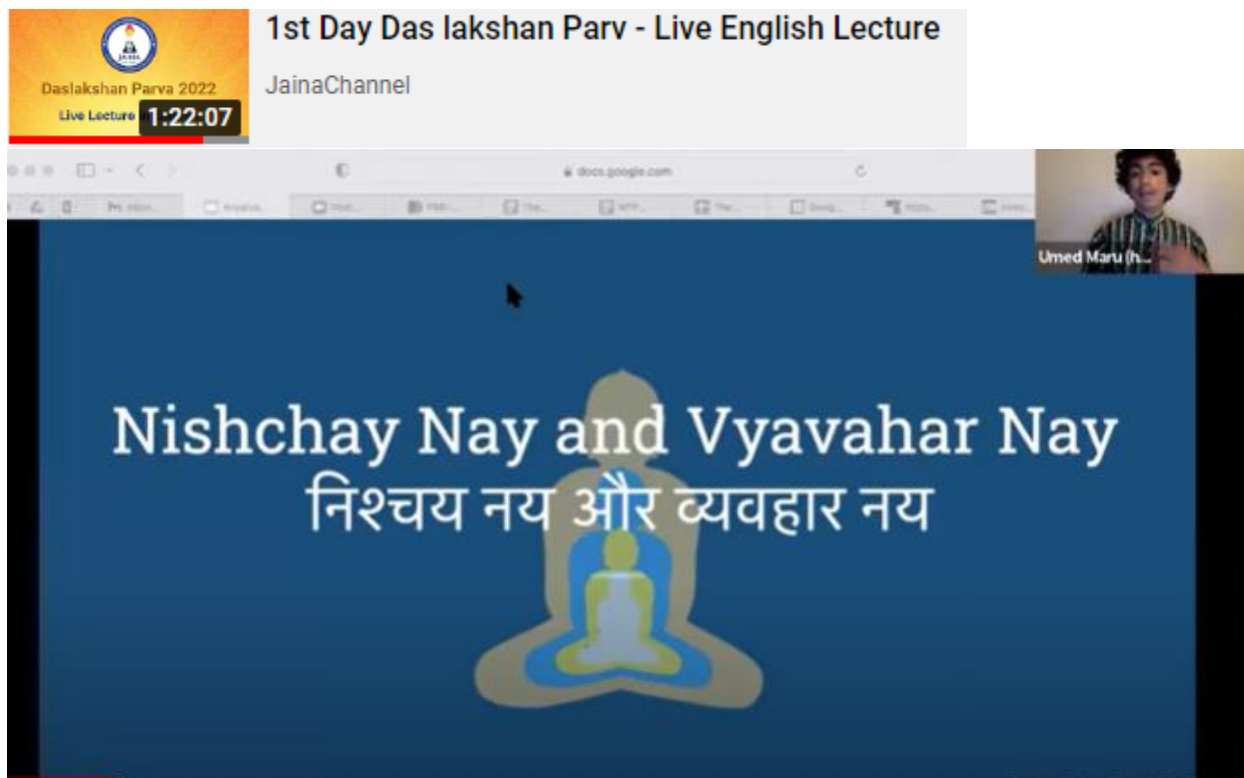
Learn how to drink the nectar of immortality inside of you.

The choice is yours. Nobody can do it for you.

They have an expression. You can take a horse to water, but you can't make him drink. Many moons ago I heard this and the master said but you can put salt into his food.

The Jain teachings are salt in our food.

1st Day Das lakshan Parv



Absolute viewpoint - practical viewpoint



¹¹There are different viewpoints from which an object or situation can be presented. When it is presented from one particular viewpoint, it is called nay. Jainism lays down seven categories of nay, which can be broadly classified into two categories.

- 1 absolute viewpoint.
- 2; practical or worldly viewpoint

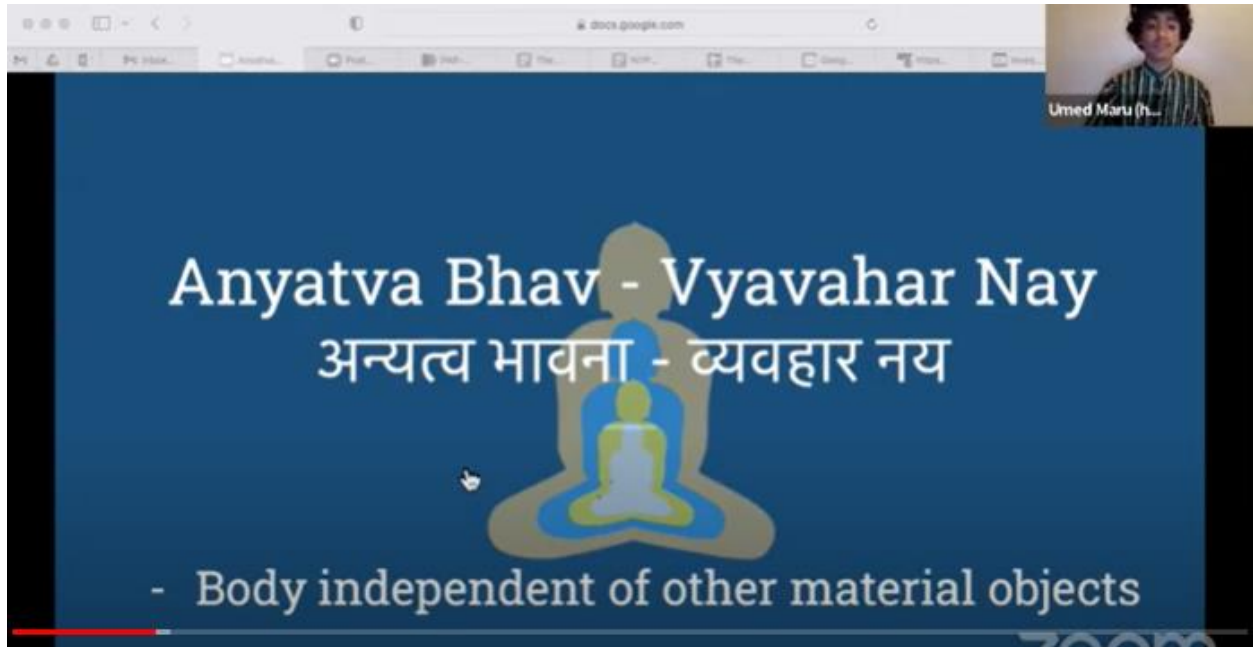
¹¹ <https://jainqq.org/explore/001302/62>

When an object is described and it's original in its adulterated form, it is the soul in its truest form. Is pure unadulterated, blissful consciousness, it is full of happiness, knowledge, perception, etc.

The worldly soul is however found in an unhappy and ignorant state. To describe it in that form, the soul is smeared with karma. Karma is like clouds covering the sun within.

Both of these viewpoints are correct in their own contexts and should therefore be taken into consideration for reaching the right conclusion. If one adopts only the absolute viewpoint he would conclude that the soul is immutable and incorruptible. As such, he would tend to believe that devotion, detachment, restaurants, etc. Or have no avail and would therefore give them up.

Resorting to the absolute viewpoint to the exclusion of the practical viewpoint thus leads to an elusive conclusion It's not valid either.



What does Anyatva mean according to Jainism?

Published by

on September 1, 2008

¹²Please read a more recent post about this [here](#).

The Jain concept of Anyatva refers to the thinking that we have a sense of identity that may be associated with us belonging to a community, a family, a workplace or any other group, for example.

Anyatva means that we should not identify ourselves with these things. They are temporary and part of sansaar. The truth is that nothing is mine. We are the soul and only the soul.

This was discussed at an event held by the [Young Jains UK](#) on Sunday 17th August 2008 –

[Anyatva Bhavana – Thinking of the soul as separate from the body.](#)

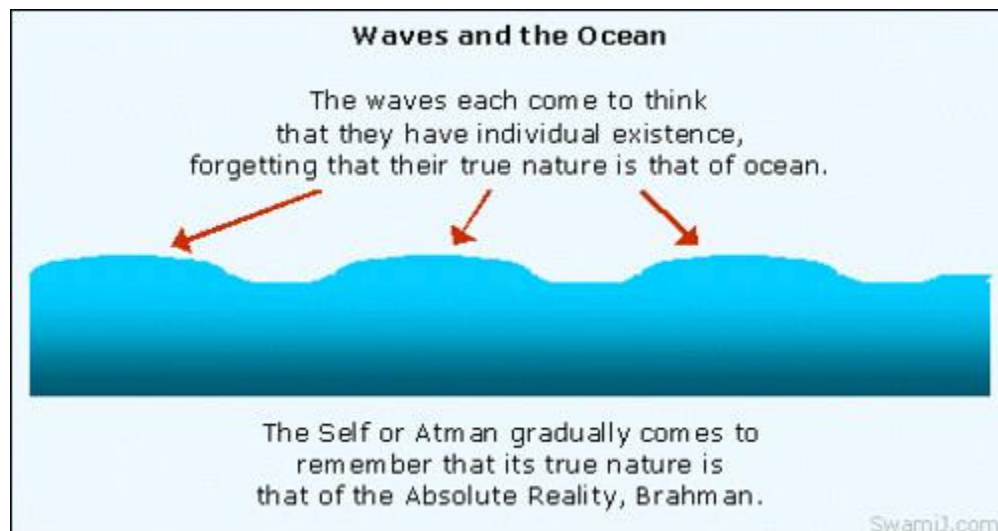
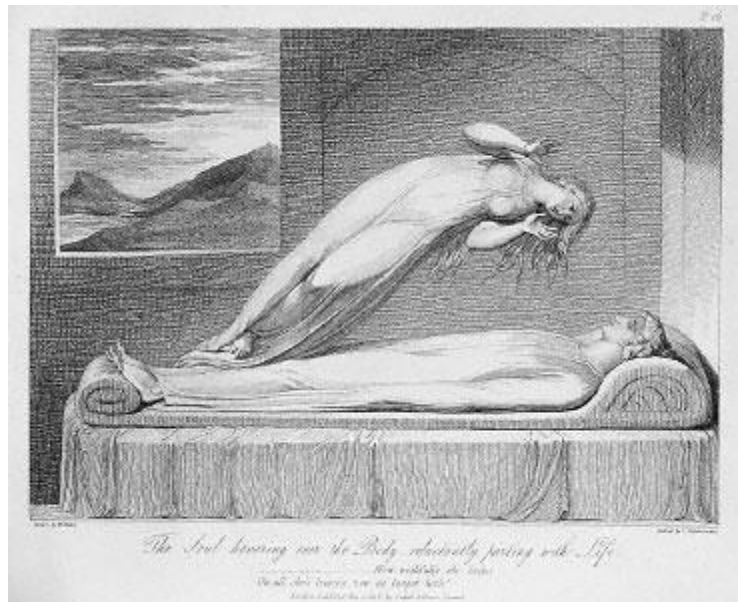
The body and the soul are different and separate from each other. The body is inert, but my soul is the very embodiment of consciousness. The soul is imperishable. It will not die. The body; of course, burns and becomes ashes. Agonies afflict only the body and not the soul. I am not the body. The body is not mine.

[Anyatva Bhavna – Separateness](#)

¹² <https://www.heenamodi.com/2008/09/01/what-does-anyatva-mean-according-to-jainism/>

Under this reflection, one thinks that one's own soul is separate from any other objects or living beings of the world. Even his physical body is also not his. At the time of death, the soul leaves the body behind. The body is matter, while the soul is all consciousness.

The soul therefore should not develop an attachment to worldly objects, other living beings, or his physical body. He should not allow himself to be controlled by the desires, greed, and urges of his own physical body.



~~~~~

*This concept is part of the 12 Bhavnas (Reflections or Thoughts). Some people believe that there are 16 Bhavnas. The following explains what the Bhavnas are. (Taken from <http://www.fas.harvard.edu/~pluralism/affiliates/jainism/jainedu/12bhavna.htm>)*

*Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and actions are the reflections of his internal thoughts, day in and day out. It is not the action but the intention behind the action that results in the accumulation of Karma. Hence, one should be very careful about his thoughts, how he thinks, and the subject matter of his thought.*

*To make room for pure thoughts, and to drive out the evil ones, Jainism recommends reflecting on or meditate the following twelve thoughts or Bhavnas.*

*The twelve Bhavnas described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, karma-preventing thoughts. They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.*

*The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.*

*Pravin K. Shah  
Jain Study Center of North Carolina*



#### What-is-Anyatva-Bhavana-

The <sup>13</sup>Hindi word 'Anyatva' means separate or different. *Anyatva Bhavana* refers to contemplation of the fact that the soul is different or separate from the body.

Under this reflection, one thinks that his own soul is separate from all worldly objects as well as his physical body. The soul is all consciousness and imperishable. It does not die. The body, on the other hand, is matter and perishable. The body will die one day. At the time of death, the soul leaves the body behind and travels alone to its next destination.

Likewise, all worldly objects are perishable. At the time of death, nothing accompanies the soul. Everything is left behind. Then why should I (soul) have an attachment with the body and the worldly objects? Why should I allow myself to be controlled by the desires, greed, and urges of my physical body?

Such a contemplation results in developing detachment from the body and the worldly objects which is essential for progress on the path to attaining moksha. Moksha cannot be attained without practicing total detachment of the soul from the body. *Anyatva Bhavana* is, thus, indispensable to attaining moksha.

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<sup>13</sup> <https://www.quora.com/What-is-Anyatva-Bhavana-in-Jainism>



## Four auxiliary Bhavnas



- Intended to develop purity of thought and sincerity in practice of religion.
- Play very important role in the day-to-day life of a householder
- Adopting these Bhavnas in daily life can make a person very virtuous.

|                      |                               |
|----------------------|-------------------------------|
| 1. Maitri Bhavna     | Contemplation of Friendship   |
| 2. Pramod Bhavna     | Contemplation of Appreciation |
| 3. Karunā Bhavna     | Contemplation of Compassion   |
| 4. Mādhyastha Bhavna | Contemplation of Neutrality   |

Four Bhavanas or Reflections <sup>14</sup>

By: Shital Shah, Director of Education, 2009–10



Reflection may seem like a simple word, but it is quite powerful and meaningful. Reflection is defined as some act of long consideration and self-reflection. The most common time of reflection is probably during New Year. Oftentimes, we reflect upon the past year and think of new goals and resolutions for the upcoming year. Although this time of reflection comes once a year, this act should be an ongoing mindset in

<sup>14</sup> <https://youngminds.yja.org/four-bhavan-as-or-reflections-eef2205d5533>

our daily life. In Jainism, there are certain reflections that we can try to implement in our own daily life and set each day as a new beginning with new goals and new reflections. This simple act of reflection helps minimize our *karmas* and helps bring positivity to our minds and to our surroundings. Although there are 12 *bhavnas* or reflections, there are 4 additional or auxiliary *bhavnas* that one can implement daily. The four *bhavnas* are: friendship (*maitri*), appreciation (*pramod*), compassion (*karuna*), and neutrality (*madhyastha*).

Whether we are in school or in our professional life, we are constantly meeting new people and forming various friendships. It is part of human nature to not get along with every single person or things may happen that may break a friendship. Although one may go through these struggles, it is important to keep the friendship intact and avoid becoming enemies. The formation of an enemy can be quite dangerous and can only bring negative thoughts. Lord *Mahāvira* once said, “We must be friends to all living beings.” This can be translated as having good thoughts and speech to every person will only create a positive mindset. Of course, you do not have to be best friends with every person you meet, but it should be a goal to be friendly and at least wish well for each person both mentally and physically. The last day of *paryushana* is the symbol of forgiveness as we say *Micchami Dukhadam* to each person, especially our enemies. Instead, take each day as a reflection and think only good thoughts about each person.

The second *bhavna* or reflection is appreciation or *pramod bhavna*. We grew up in a good and stable family, which is a true blessing. When

looking at the hungry children growing up in the streets of poverty, it truly is an eye-opener to see how lucky we are to have this human life. We should appreciate our life. Oftentimes, we get tangled in our daily stress, problems, or selfish desires, but when looking at the big picture, we are quite lucky compared to most others. Additionally, when we hear about the success of others or our friends, how often are we truly happy for that person? Instead, does the thought of jealousy ever come across our minds? Of course, it is human nature to feel jealous, but it is also one of the most destructive feelings to have as well. It can not only hurt the feelings of others but can break friendships and ultimately destroy oneself. Instead, reflect on each day with happiness and love for each other. Truly think how lucky we are to have this life and appreciate not only our own life but also the people who have impacted us. Our family and friends do have an impact on each of us and make up the person that we are today. Thus, we can only be happy for the success of others and truly appreciate each person for the impact they have on one's own life.

The third *bhavna* of compassion or *karuna bhavna* is an underlying reflection of our actions. We have two choices: lead each action with a compassionate and helpful thought or lead each action with a harmful thought. The key to a successful path in life is compassion. It can not only lead one in the right direction, but bring happiness, forgiveness, and patience.

The very last reflection is to remain neutral or following the *madhyastha bhavna*. How often do we get disappointed if a

situation is not in our favor? During this moment, we often get overcome with anger, unhappiness, and disappointment and seem to find a source of blame or reasoning. On the contrary, when a happy or successful moment is achieved, how many times do we take the time to be thankful and blessed? Instead of becoming overwhelmed with every emotion, during every situation, one should think that they tried the best they could and should remain neutral instead of becoming too involved in one direction or the other. By following this form of reflection, we are giving our minds mental peace as well as achieving equanimity, and will help reduce most of our passions.

One famous Jain *stavan* that was written by Gurudev Chitrabhanuji is called *maitri bhavna*. This song is the symbol of friendship that is sung by Jains across the world.





## 12 Bhavna (Reflections)

|                                                        |                                                  |
|--------------------------------------------------------|--------------------------------------------------|
| 1. Anitya Bhavna: Impermanence                         | 7. Āsrava Bhavna: Inflow of karma                |
| 2. Asharan Bhavna: Helplessness                        | 8. Samvar Bhavna: Stoppage of karma              |
| 3. Sansār Bhavna: Cycle of life & death                | 9. Nirjarā Bhavna: Eradication of karma          |
| 4. Ekatva Bhavna: Solitariness                         | 10. Lokasvabhāva Bhavna: The nature of cosmos    |
| 5. Anyatva Bhavna: Otherness of the body, separateness | 11. Bodhidurlabh Bhavna: Rarity of enlightenment |
| 6. Ashuchi Bhavna: Impurity of body                    | 12. Dharma Bhavna: Religion                      |

Twelve Contemplations[\[edit\]](#)

Following are twel

e Anupreksas or bhavanas that one must constantly reflect or contemplate upon:[\[5\]](#)[\[6\]](#)

1. *Anitya* – Impermanence (of everything), that is, contemplation on the fact that everything in this world including relations are transient and fleeting.
2. *Asharana* – Helplessness (against our karma). The soul is helpless against its own karma.
3. *Ekatva* – Solitariness (of the soul), that is, acceptance of the fact that I am alone in the world and alone will suffer or enjoy the consequences of my Karma.
4. *Anyatva* Distinctiveness (of the self from everything else). The knowledge that the world, my kinsmen, my body, my mind, all are distinct from my real self i.e. the soul.
5. [Samsara](#) – (inevitability of) transmigration, reflection of the fact that soul is ensnared in the continuous and sorrowful cycle of birth and death and cannot attain true happiness till it ends this cycle.
6. [Loka](#) – (the nature of) Universe, that is, contemplation on the fundamental truths about the universe that it is beginningless, uncreated and operates



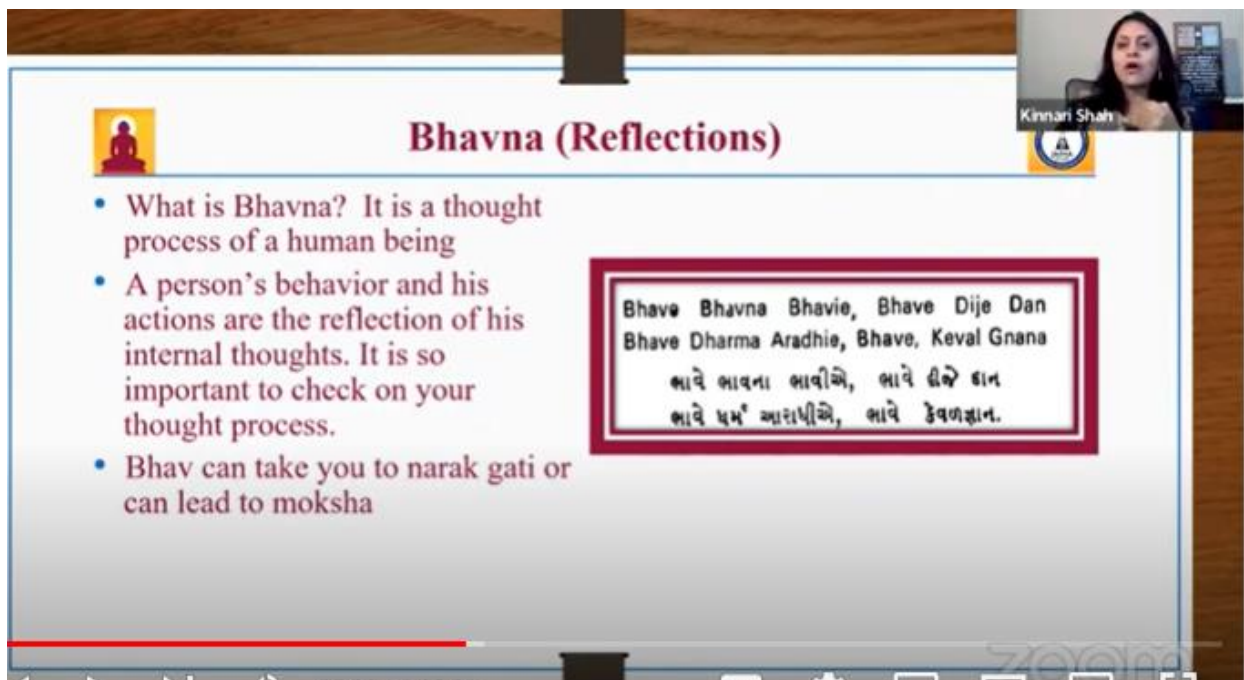
according to its own laws—there is no divine omnipotent being responsible for the Universe.

7. *Ashucitva* – Impurity (of soul, on account of its association with karma)
8. [\*Asrava\*](#) – Influx of karma. Reflection of the fact that inflow of karmas is the cause of my mundane existence and there is no liberation as long as my soul is associated with karmas.
9. [\*Samvara\*](#) – Cessation of karmic inflow, that is, contemplation on the stoppage of karmic inflow by cultivating necessary virtues.
10. [\*Nirjara\*](#) – Shedding of karma, that is, shedding or destruction of karmas by penances.
11. *Dharmasvakyata* – path of righteousness, Reflection on the true nature of the path to righteousness based on true teachings of Jina through various practices like Ahimsa and non-attachment.
12. *Bodhidurlabha* – Rarity of finding the right path to enlightenment. Reflection on the fact that true enlightenment is very rare and many souls are deprived of moksha or liberation due to failure to reincarnate as human and attain true teachings of the Jina.

### Importance of Twelve Contemplations[\[edit\]](#)

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Twelve Contemplations or *anupreksha* is an important tool for meditation. In Yogasastra, Hemcandra gives great importance to the twelve contemplations since constant reflections on these *bhavanas* results in detachment in worldly matters which in turn results in equanimity. With equanimity, passions (kasaya) are eliminated resulting in mental purity. This finally culminates into knowledge of self.<sup>[7]</sup> Furthermore, these twelve contemplations are also one of the reasons for stoppage of influx of karmas as they regulate our thoughts and physical actions.<sup>[8]</sup>



## Bhavna (Reflections)

- What is Bhavna? It is a thought process of a human being
- A person's behavior and his actions are the reflection of his internal thoughts. It is so important to check on your thought process.
- Bhav can take you to narak gati or can lead to moksha

Bhave Bhavna Bhavie, Bhave Dije Dan  
 Bhave Dharma Aradhie, Bhave, Keval Gnana  
 આવે ભાવના ભાવીએ, આવે દીજે દાન  
 આવે ધર્મ આરાધીએ, આવે કેવલગ્જાન.

### Reflections

<sup>15</sup>**Bhāvanā** ([Pali](#)<sup>[1]</sup> [Sanskrit](#): भावना, also *bhāvana*<sup>[2]</sup>) literally means "development"<sup>[3]</sup> or "cultivating"<sup>[4]</sup> or "producing"<sup>[1][2]</sup> in the sense of "calling into existence".<sup>[5]</sup> It is an important concept in Buddhist practice (*Patipatti*).

The word *bhavana* normally appears in conjunction with another word forming a compound phrase such as *citta-bhavana* (the development or cultivation of the heart/mind) or *metta-bhavana* (the development/cultivation of lovingkindness).

When used on its own, *bhavana* signifies [contemplation](#) and 'spiritual cultivation' generally.

### Author

It seems like this wisdom has been around for thousands of years. The modern-day maxim which I love. The more attention you pay to something, the more attention it pays to you.

Imagine you have an inner garden within. Most people never even think they even have an inner garden. I have a good friend of mine and I once told him about the inner guard. His response was what garden.

<sup>15</sup> <https://en.wikipedia.org/wiki/Bhavana>

Can imagine you were born with a magnificent garden yet over time due to neglect and not even knowing the garden exists. There's nothing but rocks, boulders, and weeds.

Contemplation allows one to clear the rocks, boulders, and weeds in one sly.

But cultivating the garden within it will help you very much on this journey of life.

Your life will become easier. You will be happier. One realizes that external happiness comes and goes. You would think by now we would have learned our lesson about external happiness.

The wise men of all have known that only by knowing your soul and becoming united with your soul, will you truly be happy.

Contemplation is a way for you to focus on your soul.

Remember you are the company that you keep. Your best friend lies inside of you and is you. You have simply forgotten how magnificent you are.

## Etymology

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*Bhavana* derives from the word [Bhava](#) meaning *becoming* or the subjective process of arousing mental states.

To explain the cultural context of the historical Buddha's employment of the term, Glenn Wallis emphasizes *bhavana*'s sense of cultivation. He writes that a farmer performs *bhavana* when he or she prepares soil and plants a seed.

Wallis infers the Buddha's intention with this term by emphasizing the terrain and focus on farming in northern India at the time in the following passage:

I imagine that when Gotama, the Buddha, chose this word to talk about meditation, he had in mind the ubiquitous farms and fields of his native India. Unlike our words 'meditation' or 'contemplation,' Gotama's term is musty, rich, and verdant. It smells of the earth.

The commonness of his chosen term suggests naturalness, everydayness, ordinariness. The term also suggests hope: no matter how fallow it has become, or damaged it may be, a field can always be cultivated — endlessly enhanced, enriched, developed — to produce a favorable and nourishing harvest.<sup>[6]</sup>

## Buddhism<sup>[edit]</sup>

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In the [Pali Canon](#) *bhāvanā* is often found in a compound phrase indicating personal, intentional effort over time with respect to the development of that particular faculty. For instance, in the Pali Canon and post-canonical literature one can find the following compounds:

- [citta-bhāvanā](#), translated as "development of mind"<sup>[7][8]</sup> or "development of consciousness."
- [kāya-bhāvanā](#), translated as "development of body."<sup>[7]</sup>
- [mettā-bhāvanā](#), translated as the "cultivation"<sup>[9]</sup> or "development of benevolence."<sup>[10]</sup>
- [paññā-bhāvanā](#), translated as "development of wisdom"<sup>[11]</sup> or "development of understanding."
- [samādhi-bhāvanā](#), translated as "development of concentration."<sup>[12]</sup>

In addition, in the Canon, the development (*bhāvanā*) of [samatha-vipassana](#) is lauded.<sup>[13]</sup> Subsequently, [Theravada](#) teachers have made use of the following compounds:


- [samatha-bhāvanā](#), meaning the development of tranquility.<sup>[5]</sup>
- [vipassanā-bhāvanā](#), meaning the development of insight.<sup>[5]</sup>

The word *bhavana* is sometimes translated into English as '[meditation](#)' so that, for example, *metta-bhavana* may be translated as 'the meditation on loving-kindness'. Meditation is properly called [dhyana](#) (Sanskrit; Pali: *jhāna*), as practiced in [samādhi](#), the 8th limb of the eightfold path.


## In Jainism<sup>[edit]</sup>

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In [Jainism](#), *bhāvana* refers to "right conception or notion" or "the moral of a fable".<sup>[2]</sup>




## Anyatva Bhavna



**Means Otherness of the body**

- The soul that resides in the body due to ekshetravagah sambandh; is separate from body, and everything else including raag dwesh, shubh asubh bhav, karmas, etc.
- Anyatva bhavna instills the Bhed vigyan, the science of separating soul (swa) from body, the sanyog & everything else (par).
- Anyatva bhavna along with Anitya, Asharan, Sansar, & Ashuchi are vairgyaparak; instill dispassion.
- Knowledge, darshan, shukh, virya, are among the infinite qualities of the soul.



what is anyatva bhavna <sup>16</sup>



### Ravindra Jain

Author of Gyan Mukta, a book on Jainism<sup>1y</sup>

The Hindi word 'Anyatva' means separate or different. *Anyatva Bhavana* refers to contemplation of the fact that the soul is different or separate from the body.

Under this reflection, one thinks that his own soul is separate from all worldly objects as well as his physical body. The soul is all consciousness and imperishable. It does not die. The body, on the other hand, is matter and perishable. The body will die one day. At the time of death, the soul leaves the body behind and travels alone to its next destination.

Likewise, all worldly objects are perishable. At the time of death, nothing accompanies the soul. Everything is left behind. Then why should I (soul) have an

<sup>16</sup> <https://www.quora.com/What-is-Anyatva-Bhavana-in-Jainism>

attachment with the body and the worldly objects? Why should I allow myself to be controlled by the desires, greed, and urges of my physical body?

Such a contemplation results in developing detachment from the body and the worldly objects which is essential for progress on the path to attaining moksha. Moksha cannot be attained without practicing total detachment of the soul from the body. *Anyatva Bhavana* is, thus, indispensable to attaining moksha.


1.2K views

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4





## Anyatva Bhavana - vairagyaprarak



First 6 Bhavnas : Anitya, Asharan, Sansar, Ekatva, Anyatva, & Ashuchi are viragyaprarak. First 6 bhavnas set the ground ready for atma kalyan.

When one truly understands the transitory nature of things; helplessness, separateness, the feeling of dispassion & detachment comes.

Last 6 Bhavnas : Asrava, Samvar, Nirjara, Lokasvabhava, Bodidurlabh, Dharma are tatvaprarak for atmakalyan.

### Abhyasa and Vairagya: Finding Balance Between Effort and Letting Go



<sup>17</sup>As we begin a new year (Happy 2018!) it can be a great time to examine some of how we conduct our lives. My fiancé and I took a long road trip from Vermont to California this winter break (check out the photo of me above in beautiful Great Basin National Park and below near Lake

Tahoe), which afforded me a lot of time to think!

The yogic concepts of abhyasa and vairagya were on my mind as I mulled over the past year and prepared to welcome 2018.

I realized that these two contradictory yet complementary ideas translate extremely well to singing. Let me explain.

<https://www.evangelialeontis.com/post/2018/01/10/abhyasa-and-vairagya-finding-balance-between-effort-and-letting-go><sup>17</sup>

First, a little background: the concepts of abhyasa and vairagya are outlined in the Yoga Sutras of Patanjali, a text on yoga theory and practice from around 400 CE by Patanjali, a yoga scholar.

The Yoga Sutras are required reading for anyone interested in yoga philosophy and I encourage you to check them out! We spent a good deal of time in my Yoga Teacher Training examining the ideas in this text and I find many of the concepts to be thought-provoking.

In the first few sutras Patanjali explains that the goal of yoga is to calm and quiet the chatter of the mind. What a wonderful goal, right?

To achieve this rather difficult goal, he outlines the important opposing principles of Abhyasa, translated as effort or practice, and vairagya, translated as non-attachment or letting go.

In other words, practice leads you in the right direction toward the goal of calming the mind, while detachment from the outcome of your practice allows you to continue along the journey without getting sidetracked by the pains and pleasures that are sure to come up along the way.

Additionally, Patanjali gives us three directions to apply to abhyasa (practice):

1. One must practice for a long time
2. One must practice without interruption
3. One must practice enthusiastically and with devotion

This sounds a lot like rules for practicing singing (or any other skill-based activity in life)! Building great vocal technique requires practicing for a long time, without interruption, and with enthusiasm.

We cannot expect to achieve our vocal goals overnight. Further, we cannot expect to achieve them unless we are devoted to their achievement.

Let's unpack these ideas further and see how we can apply them to singing.

Abhyasa is cultivating the willpower and persistent effort to choose actions, words, and thoughts that lead us towards our goal, while vairagya is learning to



identify and let go of the fears, aversions, and attachments that cloud our perception of who we are.

The key to success is balancing these two ideas: practice and non-attachment. As you well know, practicing is just as important in singing as it is in yoga. Practicing helps us develop our muscle memory and vocal technique, learn music and hone essential performance skills.

However, once our vocal technique is solid, our music learned, and our performance polished there comes a time when we have to let it all go, embrace the moment, and perform! This is an example of the balance between abhyasa and vairagya.

The practice and effort that we put into our preparation allow us to let go and be in the moment of performance by not overthinking or becoming attached to the outcome.

Overthinking during the moment of performance can have a multitude of negative effects, most of all missing out on being present for the moment you have worked so hard for!

We can also apply abhyasa and vairagya to singing in a slightly different way. Once we have the practice portion of these ideas down, focusing on non-attachment becomes very important if we are to develop resilience.

Vairagya means facing adversities and success alike and not becoming attached to them by identifying ourselves with them. In other words, not defining ourselves and our worth by our failures or successes. You are not your failures. You are also not your success.

You are YOU (see my post on being your kind, honest, awesome self); infinite, eternal, unique. Recognize the feelings and experiences you have and then let them go and move on.

Doing so will allow you to put your best foot forward day after day in your practice because you won't be bogged down by the negative emotions brought

on by past disappointments or distracted by feelings of superiority produced from the recognition of successes.

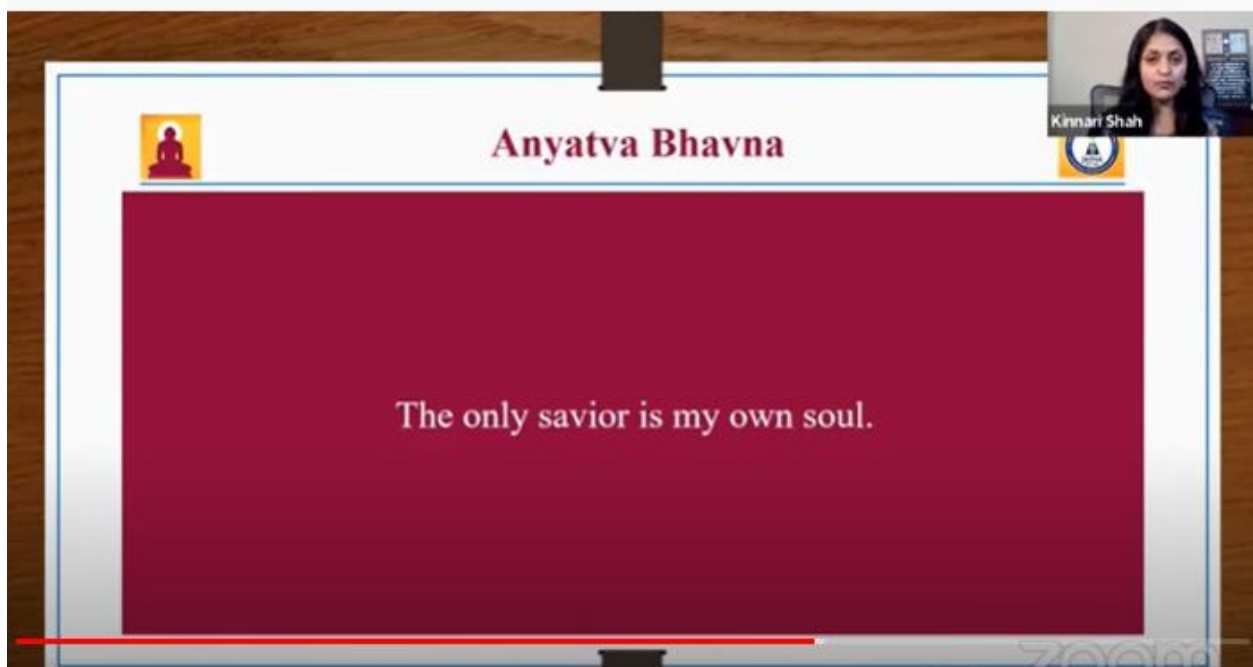
When we commit to our practice (yoga, singing, basket weaving, etc.) without any attachment to an expected outcome we can accept the results of our actions without emotional upheaval.

Sounds pretty great, right? Of course, this is all easier said than done but that is the whole point-for practice to be effective we need detachment, for detachment to develop, we need practice! It is a never-ending cycle.

The principles of abhyasa and vairagya can help us keep a level head in a world that is often overwhelming, difficult, and distracting.

The balance of effort and non-attachment allows us to tap into our inner truth, helping us see our path more clearly.

Wishing you a beautiful 2018, full of practice, non-attachment, and adventure.  
Namaste <3



The only savior is your soul.

The only savior is your soul. No one is going to save you. That would go against free will.

Mind you, there have been many incredible masters and sages throughout the ages who have given wisdom along this journey.

They are like modern-day coaches of today. Imagine a professional basketball team playing a game without a coach. It would be extremely difficult to win the game.

But ultimately it's the players themselves that score the winning basket. Yes coaches are needed but it's your determination and will that makes all the difference in the world.

We are not talking about placing \$5 or \$10 in the offering each week. Then we think we just carry on on our merry way.

I find this path to be the most incredible path there is. You can never rest on your laurels there's always something that life will teach you and you can learn an incredible lesson.

Life is not boring but the mind may be at times extremely boring.

When one lives in the center of a hurricane, All is calm. One is in harmony with his soul.

The other state of mind is like leaves blowing in the wind. I say that a lot, but let's be honest our minds are quite scattered.

Without proper mind control, discipline and love one won't be able to control the mind. In this world, the odds are stacked against you. It's almost like there is a rigged game. The problem is most of us don't even know there is a game being played. That is called irony.


No wonder there is so much chaos in this world today. The greatest game in the universe is being played and you are a part of this game.

Sages have been saying for thousands of years to know thyself. Discover the Jewel that lies within.


Each time I say this and hear this, my heart and soul rejoice. Many people probably think there goes Richard on his sandbox again.

Remember someday all raindrops return to the ocean where they came from. There is a way out of this madness.

When one lives in the center of a hurricane, life is marvelous. Granted it's still challenging but life is marvelous. One can roll with the punches and have a divine smile on your face.




## What is Bhed Gyan?



Kinnari Shah

- Acharya Kundakund says in Samysar Nischay se soul and body can never be together.
- Essence of Anyatva bhavana (separateness), will lead to bhed gyan & to samyak darshan (self realization).
- Acharya Umaswami says in Tatvarthsutra: **"Samyak darshan, gyan, charitrani mokshamargha"**. Samyak darshan (right perception) is the first step on the path of Dharma & to moksha.



જાગૃતિ માર્ગે ANYATVA BHAVNA

what is bhed gyan

According to Jainism, how are Samyag Darshan and Samyag Gyan different? After achieving Samyag Darshan, how is Samyag Gyan achieved?



### Hardik Gala

Born as jain, digamber by choice. Studies Samaysaar. [4y](#)

Gyan and Darshan both are two virtue(gun) of the soul. while the soul has infinite types of virtues (gun) Charitra being the third, one of the important virtue(gun). (though all virtues are equally important, seeing them as different will not let you see the soul as a whole - abheed). Gyan gum is the only attribute that knows himself plus other attributes of the soul. Since his attribute is knowing stuff. While darshan gun is to believe.

Things like parakosh anubhuti and pratkash aanubhuti are related to it. ( By reading Scriptures etc one knows how is aatma in gyan. Then work of shraddha gun starts when he gradually starts

believing that this is me. and finally it becomes 100% Smayag. And he experience the soul. Shraddha is either 0% or 100% samyag.

In jainsim, Usually the sequence which is said is Samyag Darshan, then Samyag Gyan and then Samyag Charitra.

But in **samaysaar**, in most of the gathas the sequence is Samyag gyan, samyag Darshan, and then samyag Charitra. (there are many gathas but i remember only two right now 17–18 gatha)

It says, Sarvapratham tu aatma ne jaan. (first of all, you know your aatma)

There they have given an example of a person who desires to be rich and has to find the king first. To find a king he has to know the king, how he is, where he is the ruler, What time he is visiting the town or out of his palace, and how is his mood. (In short, they tell us to know the dhravya Shetra, kaal and bhaav). Only after knowing this one can decide that yes this is only the king whom I have to impress and become rich.

Similarly they tell us to know the true aatama (happens in gyan) and then believe that this is only me.(darshan).

**2nd Point:** Samyag darshan is paryaay of shraddha gun. which has only two ways either they are mithyatya or they are samyag. And they are blind. It is gyan that gives subject to shraddha and shraddha accepts it. Now, as long as gyan is giving, the wrong subject to shraddha, shraddha will never become samyag.

In scriptures it is said “Janelanu Shradhan Thay”. meaing Shradha happens of what is know.

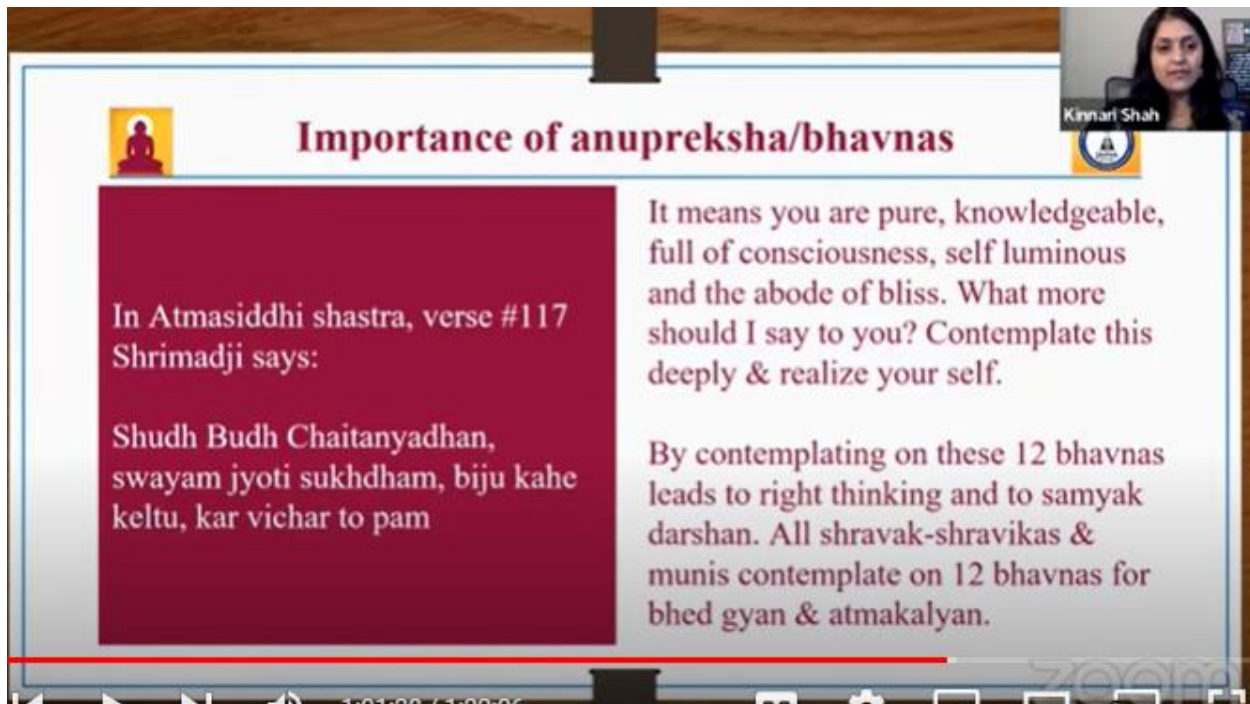
**3rd point:** But gyan can never become samyag at once. It becomes totally samyag only when one is said to achieve kewal gyan. It is also said that only when darshan becomes samyag, only then gyan is said to become samyag.

In the tika of 17–18 Gatha of samaysaar, Is is said that, Every ones gyan paryaay is knowing the aatma all time. And this is for all jivs, Whether he is in nigod, or hell or siddh. One thing which is missing is he is not seeing it.

(Is like jivs are seeing the image formed by the mirror but are still unaware of the mirror, and misunderstand that they are seeing the object. In reality, they are seeing the mirror, and the mirror is showing what he has to.

**4th point:** It can be said that all three also occur at same time. When gyan is seeing the soul (dhravya), Shraddha is also believing that I am this, so charitra also becomes pure for that time. (though for very less time)

**Conclusion:** All depends on viewpoints. sometimes, it is in the same scriptures two contradicting things are mentioned. But one must understand what was the agenda of gatha, and what the writer wanted to prove.



**Importance of anupreksha/bhavnas**

In Atmasiddhi shastra, verse #117  
Shrimadji says:

Shudh Budh Chaitanyadhan,  
swayam jyoti sukhdam, biju kahe  
keltu, kar vichar to pam

It means you are pure, knowledgeable,  
full of consciousness, self luminous  
and the abode of bliss. What more  
should I say to you? Contemplate this  
deeply & realize your self.

By contemplating on these 12 bhavnas  
leads to right thinking and to samyak  
darshan. All shravak-shravikas &  
munis contemplate on 12 bhavnas for  
bhed gyan & atmakalyan.

Importance of Anyatva-Bhavana



## Samyak Darshan

which means Samyak Darshan (**True Perception Or Right Faith**), Samyak Gyan (Right Knowledge) and Samyak Charitra (Right Conduct) constitute the path to liberation. These three are also known as “Ratnatraya” or “Three Jewels” of Jainism.

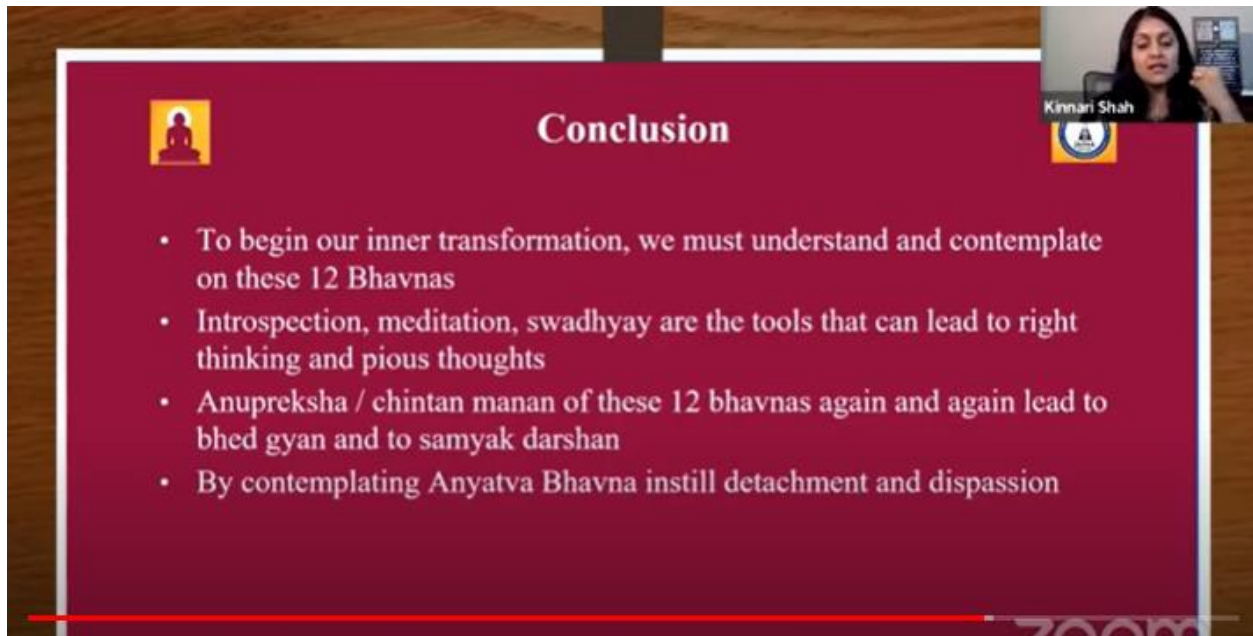
## JAI SAT CHIT ANAND

This divine expression has been around for thousands of years. It means j Glory to. Sought true., Chit consciousness. Anand equals bliss.

Truth is the consciousness of bliss. When the mind is absorbed in truth, the consciousness will be in bliss.

When man knows the truth, practically one knows the soul practically. One lives in the center of the hurricane.

This is the goal for all sentient beings to become one once again with their soul.



**Conclusion**

- To begin our inner transformation, we must understand and contemplate on these 12 Bhavnas
- Introspection, meditation, swadhyay are the tools that can lead to right thinking and pious thoughts
- Anupreksha / chintan manan of these 12 bhavnas again and again lead to bhed gyan and to samyak darshan
- By contemplating Anyatva Bhavna instill detachment and dispassion

Closing



The goal is to cultivate the garden within. If I do so, one have the opportunity to give fruits to the world? Not only that, but one realizes one's true nature. One becomes united with his true essence. Nothing can be greater than that

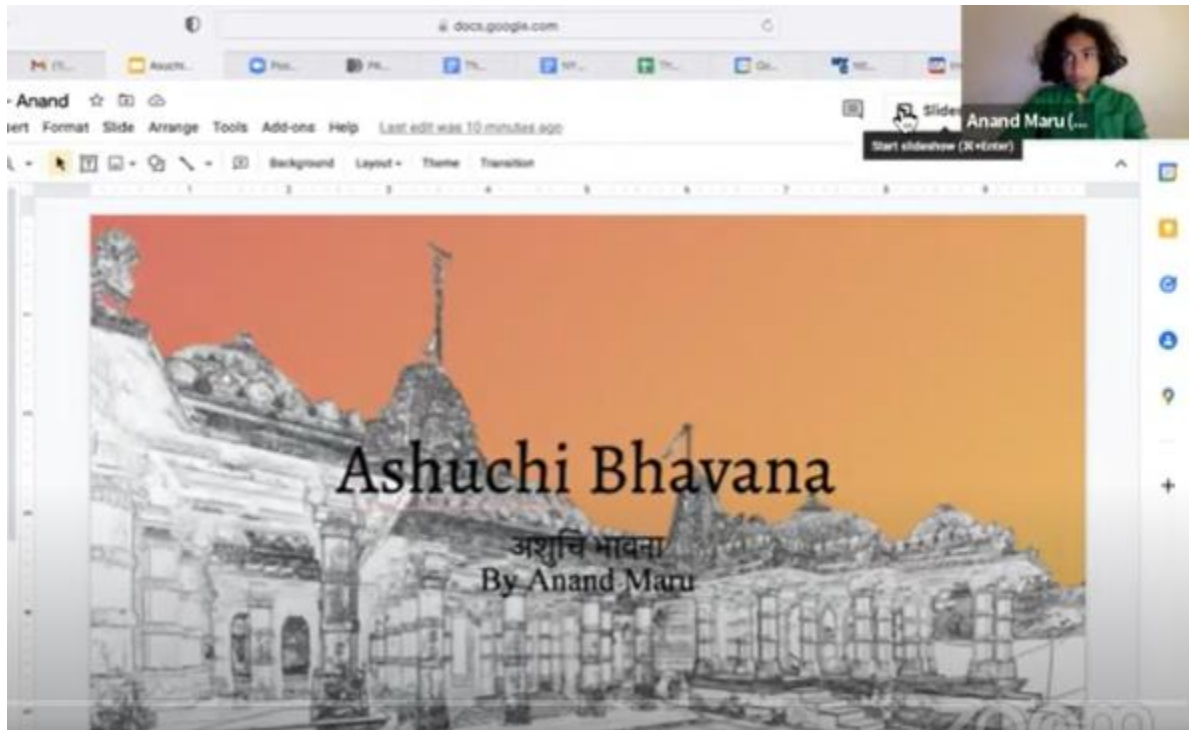


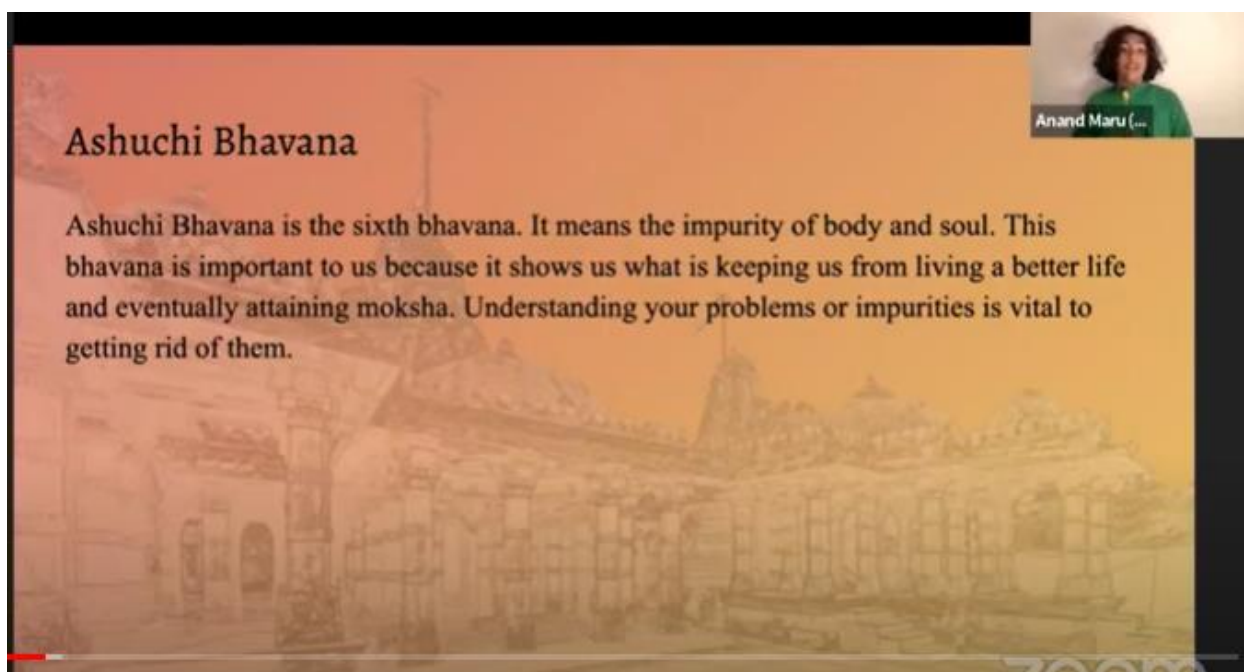
## 2st Day Das lakshan Parv



### 2nd Day Das Lakshan Parv - Live English Lecture

JainaChannel





What is the Ashuchi Bhavana all about?

<sup>18</sup>Paryushana begins tomorrow. This is a great time for reflection. A good time to think about the Bhavanas.

So what's a Bhavna? Well...JainismÂ puts a significant emphasis on the thought process of a human being. A person's behaviour and his actions are the reflection of his internal thoughts, day in and day out. Our thoughts and actions result in the accumulation of Karma.

Thus we should be mindful in our thoughts. Jainism expresses a need toÂ make room for pure thoughts, and to drive out the impure ones. A way to do this would be through reflecting or meditating on the twelve thoughts or Bhavnas.

### **Ashuchi Bhavana**

This Bhavana reflects the fact that the body is full of filth. Day by day we fill our mouths with food and drink which turns into waste. This waste stays in the body until itâ€™s ready to expel it. So quite literally, the body is full of filth.

We take the time to look after the body in so many different ways. Some of us think about what we eat. For example, we may eat super foods and/or use supplements to ensure that the body receives the nutrients it needs etc.

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<sup>18</sup> <https://www.heenamodi.com/2009/08/15/what-is-the-ashuchi-bhavana-all-about/>

We also make sure the body looks good on the outside. We invest in anti wrinkle products, have facials, go to the gym and so much more. However, the body is prone to disease and will continue to age regardless.

Do any of these activities, foods, supplements, creams and so on; have an affect on the soul? The soul which resides in the body is not affected by any of these things. It does not need these extra activities. It survives with or without them.

The true nature of the body is to decay and age. We must cultivate the thought that the body is separate from the soul. The soul is pure and not contaminated by any of these things.

An example of the body being prone to disease can be understood through the example of Sigmund Freud. He was the father of modern psychiatry and he was diagnosed with mouth cancer in the late 1930's. He underwent 30 operations to remove the tumours in his jaw. He then died in 1939.

All humans, despite their age, gender and status are susceptible to disease. The one thing humans have in common is the fact that they have a body. The body goes through the affects of disease, lack of nutrition and so on.

The other thing that humans have in common is they have a soul. The soul does not experience the pains that the human body does. Can you cultivate this and detach from what your body endures?

So what's good about any of this? We don't need to let our body get in our way whether it be to suffer through what it experiences or to spend time on it unnecessarily.

The soul doesn't need much.

Once we realise what the body is and recognise the purpose of it, we will be able to detach from all the things the body needs, wants & experiences & focus on what the soul needs instead.

Thus we'll have more time to reflect on our soul, we'll have more energy and we will progress further on the spiritual path. Remember the fruit of the path is freedom from all of this.

The twelve Bhavnas described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, karma preventing thoughts.

They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.

The purpose of the Bhavnas is to aid spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation.

Jigna Malde and I read this Bhavna in a book calledÂ [Bhavna Bodh](#).

We used this to write the article above

## Examples of Ashuchi Bhavana in my life

Anand Maru (...)

**Vyavahar** - Meat and dairy hurts other living beings and also is unhealthy for the body. In the vyavahar perspective, I try to minimize the harm my body does to others and harm to my body itself. I have been successful at being vegetarian, and have reduced milk products, but I still eat some dairy, like cheese, which is tasty to me.

**Nischay** - Raag and Dwesh are impure because they make one's happiness dependent on other things. When I was younger, I became really attached to a beautiful marble I had found. One day, I lost it in the car and felt really sad. I continued searching for this marble for several months, and would feel sad whenever I thought of it. Now, I have become detached from the marble and it does not make me sad anymore. I now realize that my happiness is within me and not dependent on different trinkets or objects.



## Outline of the Talk

- ☐ Anupreksha and Their Significance
- ☐ Some Reflections from the Scriptures
- ☐ From the Scientific Perspectives
- ☐ Soteriological or Liberative Reflections
- ☐ Source of our Bodies, Pudgal Vipaki
- ☐ How to Overcome this impurity
- ☐ Our Idols – Kevali and Riddhidharis



## Barasa Anuvekkha / Chhahdhala

The body I reside in, consists of flesh and fat, bile and blood, bones and marrow skinned together. It is an engine of low efficiency pumping out foul odor and awful wastes, ever needing constant feeding, bathing and protection. It is ever prone to aging and diseases (BA 43-44).

पूरी ढकी चरमसे बहु अस्थियोंसे,  
काया बंधी वलिपटी पल पेशियों से ।  
कीड़े जहां विलविला करते सदा हैं,

बीभत्स है तन अचेतन है विनाशो,  
दुर्गन्ध मांसमलका घर रूपराशी ।  
धारा स्वभाव सडना गलना सदा ही,

This human body is impermanent.



This human body is impermanent. I have been involved in preventive medicine since I was 18 years old. That's a good 50 years. I have been in great shape most of my life.

From first grade to 12th grade I didn't miss a day of school.

Yet the older I get I see my body the car is getting older. This year I took a 12-week healing course from the Tibetan Buddhists. During this course, I had a major health crisis in my life. Take a look at my book and you'll see what I mean.

Anyway, we all must fine-tune the guitar of life. Yet eventually we must leave this world. As bugs Bunny once said Don't take life so seriously cuz you will never get out of it alive.

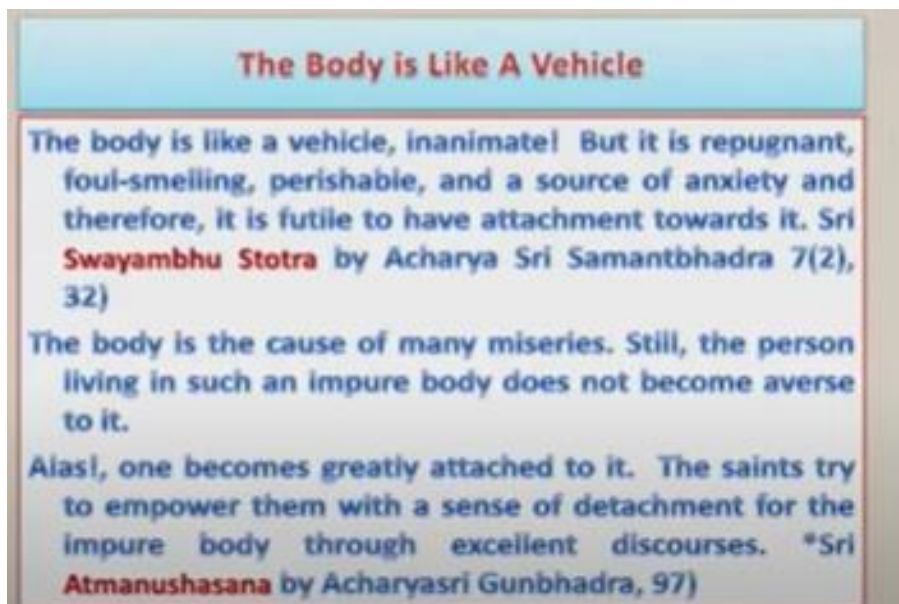
Mind you, I still believe in preventative medicine.

With this crisis, I took it as a blessing in disguise. I am now down to the same weight I was in high school. The doctors were amazed at the transformation and such a short time.

My doctors told me if you came in 6 months later going to be a different story all together.

To minimize pain and suffering day care of your mind and body. It's the only one you get at least for this go around.

The world had a large is oblivious to preventative medicine.



Your body is a car



Your body is a car. Unfortunately, we take care of our cars better than we take care of our bodies.

My wife would tell me stories when she was young. Her boyfriend would invite her over to wash his car. My wife has six brothers and sisters and was in charge of taking care of them.

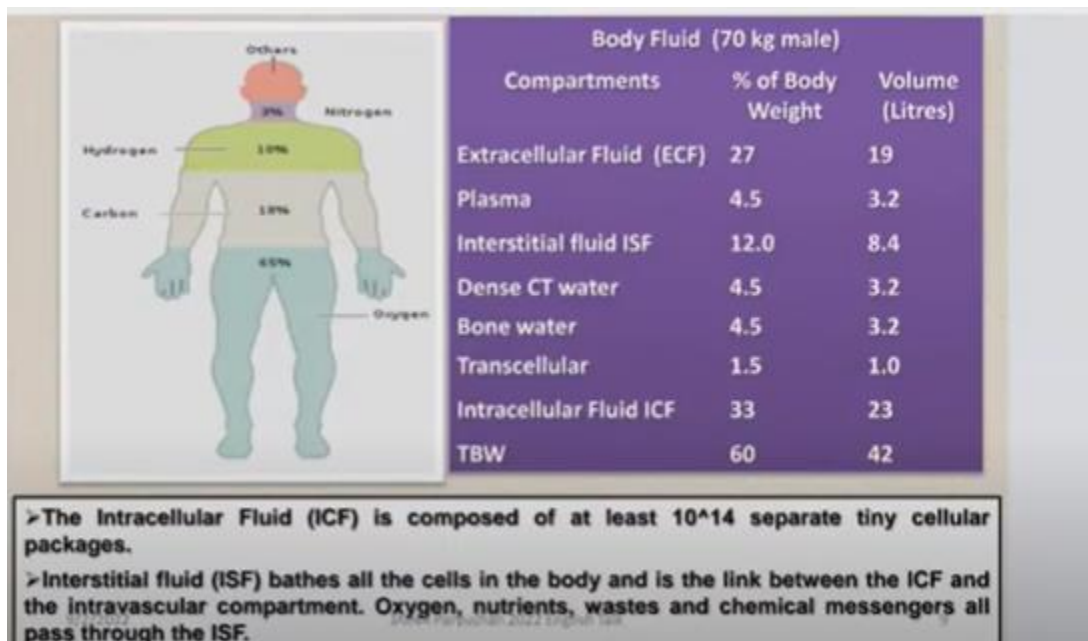
She would use every excuse to get out of the house. I certainly would have done the same. Anyway, teenagers love to wash their cars. They take tremendous pride in their cars.

The human body is the most precious vehicle in the universe. The world does not care. We are sawing off the branch we are sitting on and think it's completely normal.

We need to learn how to take care of the vehicle in our life. What good is it whenever your car breaks down?

Most smart car owners have nearly tune-ups, oil changes, and all sorts of basic maintenance.

Your human body is a living machine? How are doing? How much do you take care of your car? It's never too late.



## Body Fluids : Extracellular, Intracellular & Transcellular Fluid

Internal Medicine Made Easy • 4K views

The distribution of fluid throughout the body can be broken down into two general categories: intracellular fluid and extracellular fluid.

5:02



### Body Waste

**Urine.** about 10 to 15 mL/min. Extrapolated to 24 hours, the urine volume would be 15 to 22 L.

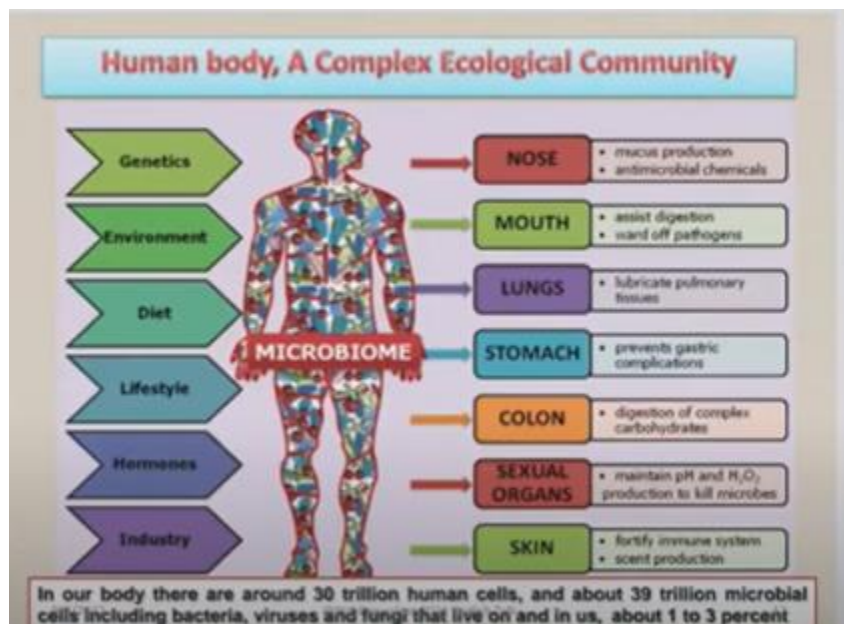
**Carbon Dioxide.**

**Excrement.** ... our Colon Is Never Empty; 100 Trillion Microbes Live in our Colon

**Earwax, Nasal Discharge, Tears. Fartus Gas etc.**

**Sweat.** sweat rates can range from 600 – 1200 mL/hr for females, and 800-1400 mL/hr for males. It does contain a dash of pee

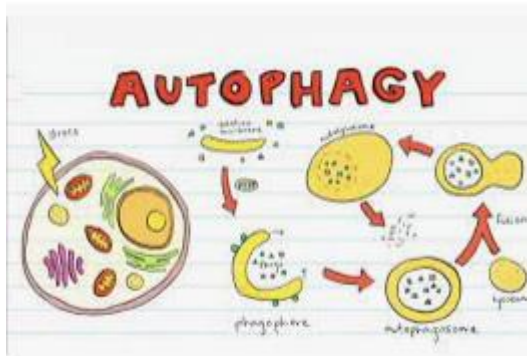
**Worldwide, waste generated per person per day averages 0.74 kilogram but ranges widely, from 0.11 to 4.54 kilograms.**



What is Autophagy

Another great read.<sup>19</sup>

<sup>19</sup> <https://lifeapps.io/fasting/autophagy-the-recycling-mechanism-that-delays-aging-and-prevents-disease/>



*If you have been practicing intermittent fasting for a while, you might have heard that autophagy is one of its many benefits. But what is it and why is it important for your health?*

*This blog post explores the concept of autophagy, how it happens in your cells, and why intermittent fasting is about much more than just weight loss.*

Autophagy is a vital process our cells do for keeping themselves working properly.

It involves packaging damaged cell components and transporting them to a recycling plant within the cell called the lysosome, where they are broken down and reused.

Your cells maintain low levels of autophagy all the time, but they ramp it up when nutrients are low, or when there is increased demand for energy, a.k.a when you're fasting or working out.

When you fast or exercise, your body can remove old components if they have accumulated too much damage, or turn them into things your cells can use.

This gives you sugars and other building blocks that can power you through a fast or a workout.

When your cells are ready for autophagy 3 things occur:

1. A cup-shaped structure (known as the phagophore) begins to form around damaged
2. The edges of the phagophore extend and fuse, forming a new structure known as the 'autophagosome.' This is the 'recycling bin' that will contain the damaged material.

3. The autophagosome fuses directly with a lysosome, (the cell's recycling plant) which contains enzymes known as acid hydrolases that can digest old and damaged cell parts.

This process generates sugars, amino acids, and fatty acids that cells can repurpose, and it gets rid of dangerous things that can cause disease, such as faulty proteins and even bacteria and viruses.

## Autophagy can be ramped up and decreased as needed

mTOR (mammalian target of rapamycin) is a protein that normally keeps autophagy levels down. It becomes active when you eat and there are plenty of nutrients around for your cells to use.

When this is the case, your cells don't bother with autophagy because there is no need to recycle anything when nutrients are plentiful. However, when you go without eating for several hours, a protein known as AMPK ( 5' AMP-activated protein kinase) turns off mTOR and signals your cells to go into self-protective mode. This activates several proteins, including those known as autophagy-related genes, which initiate autophagy by helping gather damaged cell parts and fusing them to the lysosome to be broken down.

## Autophagy decreases with age

Although your cells use autophagy to clean themselves up, autophagy becomes less efficient as you age.

This causes your cells to accumulate damage that they are increasingly unable to repair, which is linked to many diseases of aging, including Alzheimer's, Parkinson's disease, and cancer.

Reduced autophagy causes premature aging and shortens the lifespan of many animals, from worms to mice to humans. Since mTOR puts the brakes on autophagy and its levels go up during aging, scientists think that increased mTOR might be the link

between aging and reduced autophagy. AMPK also decreases during aging.

Decreased AMPK might act in concert with mTOR to suppress autophagy in aged cells.

There are at least 2 things you can do to increase autophagy in your cells: High-intensity exercise and intermittent fasting.

## Intermittent fasting and exercise increase autophagy

There are limited studies on autophagy in humans, but animal studies show that autophagy might reverse the effect of aging on health!

For example, restricting calories in fruit flies increases their lifespan and restricting calories in rodents consistently improves their health. These effects seem to be due at least in part to putting the breaks on mTOR and activating autophagy.

Intermittent fasting is one way in which you can increase autophagy in your cells and possibly reduce the effects of aging.

A 2019 study with 11 overweight adults who only ate between 8 am and 2 pm showed increased markers of autophagy in their blood after fasting for around 18 hours, compared to control participants who only fasted for 12 hours.

A second study detected autophagy in human neutrophils starting at 24 hours of fasting. In a third study, skeletal muscle biopsies of healthy male volunteers who fasted for 72 hours showed reduced mTOR and increased autophagy.

But intermittent fasting is not the only way to enhance the ability of your cells to recycle old components. American scientist Beth Levine

showed that some of the known benefits of exercise for overall health have to do with increased autophagy. For example, autophagy induced by exercise delays the progression of heart disease by giving the heart better quality cell parts and reducing oxidative damage.

Exercise, just like fasting, inactivates mTOR and activates AMPK.

Exercise, just like fasting, inactivates mTOR, which increases autophagy in many tissues. Exercise mimics the effects of going without food for an extended period: It activates AMPK as well as autophagy-related genes and proteins.

In mice, endurance exercise increases autophagy in the heart, liver, pancreas, fat tissue, and brain. In humans, autophagy increases during high-intensity exercise, including marathon running and cycling.

Autophagy can renovate your cellular components, protect your brain by removing damaged proteins, keep diseases away by getting rid of foreign bacteria and viruses, provide your cells with energy when food is scarce, and protect you from DNA damage. Practice intermittent fasting and exercise daily– You might end up living healthier and longer because of it.

## Soteriological or Liberative Reflections

The concept of *anupreksha* encompasses religious, philosophical and soteriological dimensions.

**Soteriological Reflections** contribute in a significant manner to the attainment of final beatitude and ultimate release. They subsume most of the fundamental doctrines of Jainology and Siddhant.

The process involves cultivation of a philosophical attitude to phenomenal existence and prepares the practitioner for his / her ultimate transcendental goal, an ineffable

## Depiction of the Mundane Soul





### Reflect and Contemplate!

The soul has no color, no smell, no taste, no touch, no appearance, no body, no constitution, no anger, no hatred, no infatuation, no attachment, no karma. Because these are the results of all pudgal fluids | Sri Samayasara 50-55 |

है कर्मसे रहित है तनसे निराला,  
होता अनन्त सुखधाम सदा निहाला ।  
आत्मा सचेतन निकेतन है अनोखा,  
भा भावना सतत तू इस भांति चोखा ॥४६॥

Self is self, and matter is matter; the  
twain can never meet in one,

Their visible union is unreal; a work  
of foolish whims of self.

- **Ishtopadesha 50;** Acharya  
Pujyapad

ight faith, right knowledge and right conduct alone will bring about the  
~~omplete purification~~ of the soul. He, who thus contemplates on the

### Perils of Misuse/Abuse of the Body

- ❖ Physical body is a means to amass wealth and explore lust, drug, alcohol etc.
- ❖ Wealth is also an addiction and if not under check, can be the root of all evils such as committing violence, stealing, hiding facts etc.
- ❖ Obsession with such habits would invite great suffering in this world and the next world.
- ❖ Lustful addictions arise from the blasphemous place, are of short-lived pleasure but terrible and obtained with great difficulty, and diminish the soul to become extremely small, painful in both worlds | Sri Bhagwati Aradhana / Marankandikaa1904-06 |

### Preserve the Immunity

- ❑ By design, our body is latent with diseases. न केवलमशुचिकारणत्वेनाशुचिः स्वरूपेणाशुच्युत्पादकत्वेन चाशुचिः। **Bruhad Dravya Sangrah Gatha** 35 tika
- ❑ If ninety-six diseases are possible in a single eye, how many diseases will there be in the whole body? Five crores, sixty-eight lakhs and ninety-nine thousand, five hundred and eighty-four (56, 899, 584) diseases are possible | **Sri Bhagwati Aradhana / Marankandikaa1103-04** |.
- ❑ Proper lifestyles, stringent hygiene, healthy mind and aligning with five samitis will prolong the immunity and health of the body and mind.
- ❑ Such habits have been pre-emptive against pandemics and such infections.

| Eight Types of Medicinal Riddhies     |                                                                                                    |
|---------------------------------------|----------------------------------------------------------------------------------------------------|
| Riddhi                                | Curing incurable diseases                                                                          |
| <b>Amrsha riddhis</b>                 | Those whose touch of hands, feet, etc., calm very terrible diseases                                |
| <b>Shwelaushadhi</b>                  | Those whose spit acts as a medicine                                                                |
| <b>Jaloshadhi</b>                     | Those whose sweat removes diseases                                                                 |
| <b>Malaushadhi</b>                    | Those whose ear, teeth or eye feces are medicinal                                                  |
| <b>Viduchcharaushadhi/ aasyaavish</b> | Those spells remove witchcraft. Their words ward off poisons, pollutants, endemics, pandemics etc. |
| <b>sarvoushadhi</b>                   | Air or water touching those riddhidharis become medicinal                                          |
| <b>Nirvish</b>                        | The saliva of the riddhidharis acts as <b>antidote</b>                                             |
| <b>drishtavish</b>                    | Their very sight cures                                                                             |

## SIGNIFICANCE AND VERSATILITY IN VARIOUS ANCIENT AYURVEDIC NIGHNATU SCRIPTURES

<sup>20</sup>In Ayurveda treatment combines products derived from plants, animal, mineral, etc. Amongst all types of Ayurvedic preparations plant-based preparations play a significant and important role in the Ayurvedic healing process.

<sup>20</sup><https://ayushdhara.in/index.php/ayushdhara/article/view/537>



Healing with medicinal plants is as old as mankind itself. We have been using medicinal plants since extremely long time. The use of plant based medicinal products and supplements have increased tremendously over the past three decades. *Ṛddhi* is an important member of *Aṣṭavarga* group of plants.

Traditionally it is used in many herbal preparations for its rejuvenating and health promoting properties. Polyherbal formulation containing tubers of this herb possess properties viz. full of vital energy, high in antioxidants, and boosting immunity.

The demand of this herb is increasing day by day but due to scarcity of this plant in wild, unaware about authentic botanical source, non-existing cultivation practices there is widespread problem of adulteration or substitution with other plants.

So by taking into account the above situation this systematic review has conducted to find out authentic botanical source of *Ṛddhi*.

Richard



In 1976 I took a year-long course on massage therapy and natural medicines. One of my teachers was an ayurvedic medicine practitioner. One day he asked if anyone would like to have a session using a certain rock that will cleanse their body.

Been ask inquisitive as I am. I was the only one who took him up on this? It was quite an adventure. It was almost like a spiritual journey.

My body, mind, and soul loved it. It was quite beneficial to the mind and body.

This system of using unusual substances has been used by cultures all around the world. It is especially predominant in India still today.

| Ten Miracles of Tirthankar Omniscients |                                                                    |
|----------------------------------------|--------------------------------------------------------------------|
| Miracle                                | Notes                                                              |
| <i>SubhikShatA</i>                     | All-round 800 miles radius abundance of food and other comforts    |
| <i>Gagana gamanam</i>                  | He stays in the thin sky without touching the ground.              |
| <i>AprANivadhaH</i>                    | All-round friendship with no fear or harm.                         |
| <i>BhuktyupasargAbhAva</i>             | He needs neither morsels nor water; No obstacles to anyone around. |
| <i>ChaturAsyatvaM</i>                  | He acquires three clones (with four faces)                         |
| <i>Sarva vidyeshvarataA</i>            | He attains lordship over all arts.                                 |
| <i>AchChAyatvam</i>                    | His body has no shadow.                                            |
| <i>ApakShma spanda</i>                 | His eyes do not blink.                                             |
| <i>Sama prasiddha nakhakeshatvam</i>   | His hairs and nails do not grow but shine.                         |

## The Miracle Is You: [03.01] The Teachings Of Mahavira (1)



Friends,

<sup>21</sup>I am very happy to be with all of you to share some experiences, insights and thoughts of the great enlightened, *Vardhaman Mahavira*<sup>[11]</sup>.

He was a living example of Awareness, Reverence for life and Non-violence<sup>[21][15]</sup>.

Through his living, he showed us that we are rich if we are aware of our richness and we are not poor until we think we are poor.

*Jain* way is a religion of reverence for life, a religion that does not emphasize dogma or rituals. It does not rely on any outside forces. It is an internal search and vigilance.

Let us look at the word *Jain*. It comes from the *Sanskrit*<sup>[17]</sup> verb *ji*, which means 'to conquer'; one who has conquered himself or herself is known as a *Jina*<sup>[9]</sup>. A *Jina*<sup>[9]</sup> has nothing to win and nothing to lose; he is the conqueror, inside and outside. *Jina*<sup>[9]</sup> means one who has reached inner harmony, inner richness, where there is no conflict. The followers of a *Jina*<sup>[9]</sup> are known as *Jains*, and the philosophy, which teaches how to bring

<sup>21</sup> <https://www.herenow4u.net/index.php?id=1415>

an end to the fighting, how to create harmony and enrich oneself with the beauty of inner awareness is the *Jain* Way of Living.

According to the *Jain* tradition, the first man who found the inner peace, inner balance and reached the fullness of life is known as *Adinath*<sup>[1]</sup>. This too is a *Sanskrit*<sup>[17]</sup> word - *Adi* and *nath*<sup>[13]</sup>.

*Adi* means the beginning and *nath*<sup>[13]</sup> means Lord. The Lord of the Beginning, not of the world but of inner awareness.

He was the first man on the ladder of evolution in this cycle of time<sup>[5]</sup> to realize the awareness of peace and richness of living, and of experiencing the summit of freedom where there is no struggle, no war, no need to go anywhere, no desire even to reach for anything.

He realized that all the wealth and treasure is within. He was born before historical dates began. Some people refer to him as *Adam*. He was the man who first perceived the inner wealth of mankind.

There are 24 such *Tirthankaras*<sup>[20]</sup>, and the first one was *Adinath*<sup>[1]</sup>, thousands and thousands of years ago. The 22nd *Tirthankara*<sup>[19]</sup> was known as *Neminath*<sup>[14]</sup>. He was a cousin of *Krishna*<sup>[10]</sup>.

According to historians, they lived around 11,000 B.C. *Neminath*<sup>[14]</sup> was a compassionate soul<sup>[18]</sup> who left home after seeing the agony of animals about to be butchered for his wedding feast and ceremony. When he saw the animals crying out in pain and fear<sup>[7]</sup>, he thought, "

All this misery and torture for a marriage feast? A joy for one causes pain to so many? For a few hours of pleasure? This is not fair. No, I do not want this marriage.' So he turned his chariot around and went away to *Mount Girnar*<sup>[8]</sup>. There he worked for inner peace.

His beloved *Rajul* was told that *Neminath*<sup>[14]</sup>, her beloved, had seen the pain of the animals and chose to leave the material world for enlightenment. She also felt Reverence for Life and went with him to work for enlightenment. Eventually, both became enlightened in that life.

In the series of *Tirthankaras*<sup>[20]</sup>, *Mahavira*<sup>[11]</sup> was the 24th and last one. His other name was *Vardhaman*, and he was a prince who was born 12 years before *Buddha*<sup>[4]</sup> in 599 B.C.

He lived for 30 years in the palace, but he saw the pain, sorrow and suffering of the world outside. And he thought, "How can I enjoy living in a palace while mankind is suffering? What is the meaning of these worldly pleasures, which have diminishing returns?

Can I not use my life to bring the light of enlightenment to all living beings in order to show the cause of *sorrow* and suffering?" So, he asked his older brother *Nandivardhan* to give his consent to him to renounce the world. At first, he was unwilling to separate from his brother but seeing *Vardhaman's* deep longing, he consented.

So, *Vardhaman* renounced the world of attachment and went into the world of nature, where birds were singing, brooks were flowing, and the fresh air was invigorating.

In this natural atmosphere, he started a journey of twelve years to purify his body<sup>[3]</sup>, mind and soul<sup>[18]</sup> - purifying his body<sup>[3]</sup> with austerity and fasting<sup>[6]</sup>; his speech with silence; his mind with meditation<sup>[12]</sup>. In the height of this purification, he found his freedom and experienced the pure Self, the pinnacle of enlightenment.

When we reach this height of enlightenment, we see that there is nothing outside to reach. We have all what we need but it is covered with impure vibrations of anger<sup>[2]</sup>, resentment, hatred and violence<sup>[21]</sup>.

And so we are not with the Self and that is why we think we should go somewhere, get something, and reach something - but the reaching is inside, not outside. Our senses desire comfort and sensual pleasure, and our mind is busy in collecting innumerable objects.

This creates turmoil, and then our speech is not in tune with our senses and mind, so it creates dichotomy. In this dichotomy we do not know why and what we are.

*Vardhaman* worked with himself, and his life became a laboratory for purification. He researched life for twelve and a half years with the help of fasting<sup>[6]</sup>, silence and meditation<sup>[12]</sup>, and what he found is called *Kaioalya Gnana*, pure knowledge. He became omniscient<sup>[16]</sup>; nothing remained to be known. He knew himself completely.

When we don't know ourselves, we want to know many things, but when we know ourselves, nothing is left to be known. In that state of fulfillment, we know, "We are where we are. We are incognito God.

We have freedom to choose." In that moment all the joy of spirit opens into fullness and we experience the unlimited life.

Why do we fast? Because it purifies the senses, clears away the dirt, which covers our purity. But we do not fast to reduce the body<sup>[3]</sup> to nothingness; we fast with balance. If the strings of a *sitar* are very tight, the tone is harsh.

If they are very loose, then they do not have any sweetness in the music. Our body<sup>[3]</sup> is like a *sitar*; you have to tune it properly. If you fast too much, life becomes harsh and you become cranky.

If a person uses sensual pleasure too much, his life is diluted and he or she becomes a house of disease. That is why one has to be in tune like the *sitar*. That is the art of fasting<sup>[6]</sup>.

By silence, we mean not only speech, but silence in thought also. Sometimes thoughts speak louder than words. They can create a riot inside. To bring silence in thoughts is the greatest art.

Meditation<sup>[12]</sup> is used to reach that state in which you know who is dwelling in this body<sup>[3]</sup>. Who sees through these eyes? Who hears with these ears? Who smells with this nose?

Who tastes with this tongue? Who touches with hand? Who knows with these senses and this mind? To know who knows is meditation<sup>[12]</sup>. To reach this last point is to know who knows.

From the age of 30 to 42 years *Mahavira*<sup>[11]</sup> worked in this inner laboratory. And then after enlightenment, for 30 years he shared his thoughts, his feelings, his experiences of reverence for life, and his insights. This sharing was his joy, the pure unpolluted bliss.

## Some Agamic Scriptures

Atmānūsāna श्री. गुणभद्राचार्य 1 January 2019 by Vijay K Jain, Dr. Chakravarthi Nainar Devakumar

Bārasa Āgavekkhā, श्री. Ācārya Kundakunda- The Twelve Contemplations, Ed. Vijay K. Jain ISBN:9789355661340, Publication year 2021, 264p Publisher:Vikalp Printers

Istopadeśa, श्रीमद् पुरुषपाद स्वामी - The Golden Discourse Hardcover - 1 January 2014 by Vijay K Jain (Author, Editor),

Kundakunda Bharti, Original Sutra Author श्री. Kundakundacharya, Author Pennalal Sahityacharya, Publisher Jiwani Jirnoddharak Sanstha Faltan 2007, 506 Pages Language Prakrit and Hindi

Svayambhūstotra श्री. स्वामी समंतभद्र by Vijay K Jain (Author, Editor, Translator), January 2015

तत्त्वार्थ सारवार्त्तिक भाग, 1 - श्री. Ācārya अकलंकदेव, भारतीय ज्ञानपीठ, वाराणसी, इ. स. 1944

वात्तिकेयानुवेश - श्री स्वामी कात्तिकेय, प्रका. - श्री. दिशम्बर जैन स्वाध्याय मंदिर ट्रस्ट, श्री वीतराम विज्ञान प्रकाशनी संघमाला सोनमढ, पोरंद घण्डास (म. प्र.), संपा. महेंद्रकुमार पाटनी, कायवतीये वीर सं. 2500.

अवधूती आरधना - आधारे श्री सिधारे प्रका. श्री. हिताज्ञान सुसाजपंद दोशी, कलटण (वाघटीकर) संपा. केसाधपनद सिद्धान्त सारवी इ. स. 1990.

मरणकण्डिका प्रणीता श्री आधारे अमितमति, हिन्दी टीका तथा प्रसीतर सहित आविका 105 श्री विशुद्धमती माताजी, सम्पादक डॉ. पंजनप्रकाश पाटनी, जोधपुर प्रकाशक भुवोदय ट्रस्ट श्री शैव सिद्धान्त तीर्थ संस्थान, उदयपुर.

## Disclaimer & Acknowledgement

**Acknowledgement** Sri Shrutajnana is the Supreme gift of the most revered and adorable Tirthankaras, Kevalis, GaNadharvas and Shrutadhars.

**And to the scientific world!**

I am thankful to the JAINA in general, **Dr Priyadarshana ji** and **Ms Prabha ji Mohnot** in particular for giving me this opportunity of swadhyay.

**Disclaimer** I have no contribution to this presentation. Any errors in it are due to my incompetence and negligence. So please forgive me and make good of the shortcomings. Respectfully thanked

The following are helpful. Hints. They are medicine for the soul. In actuality, they are medicine for your mind and body which leads to the discovery of your soul.

This is the latest scientific research that I found. It is quite profound. The Jains have been talking about this for thousands of years. Only until quite recently has the scientific community come on board with this understanding.



## How the food you eat affects your brain

Today



### How the food you eat affects your brain - Mia Nacamulli

TED-Ed ✓ 12M views

View full lesson: <http://ed.ted.com/lessons/how-the-food-you-eat-affects-your-brain-mia-nacamulli> When it comes to what you bite, chew and swallow, your choices have a direct and long-lasting...

to return

## What is intermittent fasting



<sup>22</sup>Intermittent fasting (IF) is an eating pattern that cycles between periods of fasting and eating.

It doesn't specify which foods you should eat but rather when you should eat them.

In this respect, it's not a diet in the conventional sense but more accurately described as an eating pattern.

Common intermittent fasting methods involve daily 16-hour fasts or fasting for 24 hours, twice per week.

Fasting has been a practice throughout human evolution. Ancient hunter-gatherers didn't have supermarkets, refrigerators, or food available year-round. Sometimes they couldn't find anything to eat.

As a result, humans evolved to be able to function without food for extended periods.

Fasting from time to time is more natural than always eating 3–4 (or more) meals per day.

### <sup>23</sup>Intermittent Fasting Methods

There are several different ways of doing intermittent fasting — all of which involve splitting the day or week into eating and fasting periods.

During the fasting periods, you eat either very little or nothing at all.

These are the most popular methods:

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<sup>22</sup> <https://www.healthline.com/nutrition/intermittent-fasting-guide#what-it-is>

<sup>23</sup> <https://www.healthline.com/nutrition/intermittent-fasting-guide#weight-loss>



The 16/8 method: Also called the Leangains protocol, it involves skipping breakfast and restricting your daily eating period to 8 hours, such as 1–9 p.m. Then you fast for 16 hours in between.

Eat-Stop-Eat: This involves fasting for 24 hours, once or twice a week, for example by not eating from dinner one day until dinner the next day.

The 5:2 diet: With this method, you consume only 500–600 calories on two nonconsecutive days of the week, but eat normally the other 5 days.

By reducing your calorie intake, all of these methods should cause weight loss as long as you don't compensate by eating much more during the eating periods.

Many people find the 16/8 method to be the simplest, most sustainable, and easiest to stick to. It's also the most popular.

## SUMMARY

There are several different ways to do intermittent fasting. All of them split the day or week into eating and fasting periods.

### How It Affects Your Cells and Hormones

When you fast, several things happen in your body on the cellular and molecular level.

For example, your body adjusts hormone levels to make stored body fat more accessible.

Your cells also initiate important repair processes and change the expression of genes.

Here are some changes that occur in your body when you fast:

Human Growth Hormone (HGH): The levels of growth hormone skyrocket, increasing as much as 5-fold. This has benefits for fat loss and muscle gain, to name a few (4Trusted Source, 5Trusted Source, 6Trusted Source, 7Trusted Source).

Insulin: Insulin sensitivity improves and levels of insulin drop dramatically. Lower insulin levels make stored body fat more accessible (8Trusted Source).

Cellular repair: When fasted, your cells initiate cellular repair processes. This includes autophagy, where cells digest and remove old and dysfunctional proteins that build up inside cells (9Trusted Source, 10Trusted Source)

Gene expression: There are changes in the function of genes related to longevity and protection against disease (11Trusted Source, 12Trusted Source).

These changes in hormone levels, cell function, and gene expression are responsible for the health benefits of intermittent fasting.

## SUMMARY

When you fast, human growth hormone levels go up and insulin levels go down. Your body's cells also change the expression of genes and initiate important cellular repair processes.



### Dr. Jason Fung - 'A New Paradigm of Insulin Resistance'

Low Carb Down Under 1.2M views

Dr. Jason Fung completed medical school and internal medicine at the University of Toronto before finishing his nephrology fellowship at the University of California, Los Angeles at the Cedars-Sina...



### A Low Carb Diet Plan that reduces 93% of PreDiabetes (Easy) | Jason Fung

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Type 2 diabetes is a reversible disease through diet. The American Diabetes Association science review on nutrition states that low carb diets have the most evidence for managing type 2 diabetes....



### Dr. Jason Fung: Fasting as a Therapeutic Option for Weight Loss

CrossFit® 5.2M views

Dr. Jason Fung, MD, is a nephrologist and expert in the use of intermittent fasting and low-carbohydrate diets for the treatment of Type 2 diabetes. In this presentation, delivered on Aug....

# **Wake Up Your Mitochondria, Energize Your Life: The Bulletproof Plan**

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**Dave Asprey**  
Founder and CEO of Bulletproof

## Intermittent fasting and Ketosis

This is a great article <sup>24</sup>

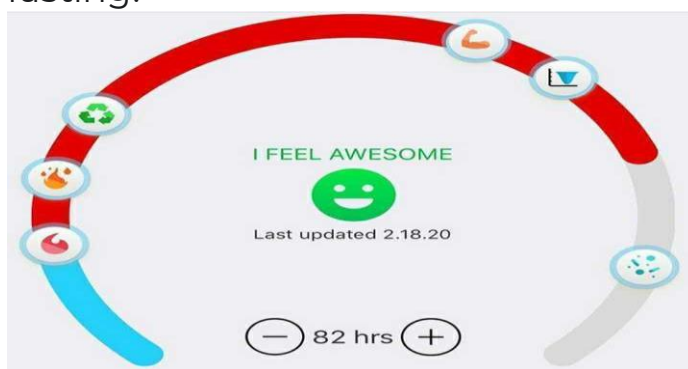


Intermittent fasting isn't just a weight loss strategy or a hack that bodybuilders use to lose fat quickly while maintaining lean muscle mass. It is at its best a healthy lifestyle informed by human evolution and the study of metabolism.

It asks the human body to be much more efficient and self-protective than it is accustomed to being in modern times.

Many things happen during intermittent fasting that either doesn't happen when we are always in a fed state, or that happen very slowly in the background of **glucose** metabolism.

Scroll down to learn more about the five stages of intermittent fasting!



The 5 Stages of Intermittent Fasting with the LIFE Fasting Tracker app: 1) Ketosis and heavy ketosis, 2) Autophagy, 3) Growth hormone, 4) Insulin reduction, 5) Immune cell rejuvenation!

In a well-fed state, the individual cell in your body is in “growth” mode. Its **insulin** signaling

<sup>24</sup> <https://lifeapps.io/fasting/the-5-stages-of-intermittent-fasting/>

and **mTOR** pathways that tell the cell to grow, divide and synthesize proteins are active.

By the way, these pathways, when overactive have implications for cancer growth.

The “mammalian target of rapamycin” or mTOR loves having plentiful nutrients around, especially carbohydrates and proteins.

When active, mTOR tells the cell not to bother with **autophagy** (literally cellular “self-eating”), a recycling and cleanup process that rids your body of damaged and misfolded proteins, for example.

The well-fed cell isn’t worried about being efficient and recycling its components – it’s too busy growing and dividing.

In a well-fed state, your cells and their components are also highly **acetylated**.

This means that various molecules in your cells, including the “packaging” proteins called histones that wrap your DNA up nicely within the core of your cells, are “decorated” with acetyl groups on their lysine (amino acid) residues.

Don’t worry if you don’t understand the jargon in that last sentence. What you need to know is that the well-fed cell has many **genes**, including those associated with cell survival and proliferation, turned *on*.

This is because acetylation tends to loosen the packaging proteins that normally keep your DNA wrapped up, and lets your DNA be read for protein production.

While your cells turn *on* cellular growth and proliferation genes when you aren't fasting, they also turn other genes *off*. These include genes related to fat metabolism, stress resistance, and damage repair.

Actually, with intermittent fasting, some of your fat gets turned into **ketone bodies** that appear to reactivate these genes, leading to lowered inflammation and stress resistance in the brain, for example.

But during starvation, things are very different. When you practice intermittent fasting, your body reacts to what it sees as environmental stress (low food availability) by changing the expression of genes that are important in protecting you from, well, stress.

We have a well-preserved starvation “program” that kicks our cells into a completely different state when food, particularly glucose or sugar, isn't around. With intermittent fasting and exercise, you activate the **AMPK** signaling pathway. AMPK or 5' AMP-activated protein kinase is the brake to mTOR's gas pedal.

AMPK signals the cell to go into the self-protective mode, activating autophagy and fat breakdown. It inhibits mTOR.

At the same time, while you are fasting the levels of a molecule called NAD<sup>+</sup> begin to rise because you don't have the dietary proteins and sugars around that normally convert NAD<sup>+</sup> to NADH through the Krebs cycle. NAD<sup>+</sup>, a molecule whose precursor is Vitamin B3, activates the sirtuins, SIRT1, and SIRT3. (Have you heard of the “longevity” molecule in wine called resveratrol? Yep, it became famous as being a potential activator of the **sirtuins**).

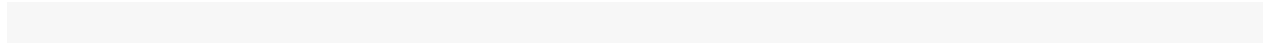
These sirtuins are proteins that remove the acetyl groups we talked about above from histones and other proteins. In this process, the

sirtuins silence genes related to cell proliferation and activate proteins involved in creating new mitochondria (the power-generating factories of your cells) and cleaning up reactive oxygen species.

Ketones also produced during fasting, work as **deacetylase inhibitors** (in other words, keeping acetyl groups in place). This turns on genes related to antioxidant processes and damage repair.

Whew, that's a lot happening while your body isn't taking in any calories.

But *when* exactly do these things happen? We've helped you visualize the timeline below and in the LIFE Fasting Tracker app, with a series of icons on the LIFE Fasting arc that represent the five stages of intermittent fasting!



## The Five Stages of Intermittent (and Prolonged) Fasting



By 12 hours, you've entered the metabolic state called ketosis (Anton et al., Obesity 2018). In this state, your body starts to break down and burn fat.

Some of this fat is used by the liver to produce ketone bodies (ketones). The two main ketones, acetoacetate and  $\beta$ -hydroxybutyrate (BHB), serve as an alternative energy source for the cells of your heart, skeletal muscle, and brain when glucose isn't readily available.

Did you know that your brain uses up some 60% of your glucose when your body is resting? During intermittent fasting, ketone bodies generated by your liver partly replace glucose as fuel for your brain as well as other organs.

This ketone usage by your brain is one of the reasons that intermittent fasting is often claimed to promote mental clarity and positive mood – ketones produce less inflammatory products as they are being metabolized than does glucose, and they can even kick-start production of the brain growth factor **BDNF**! Ketones have also been shown to reduce cellular damage and cell death in neurons and can also reduce inflammation in other cell types.



By 18 hours, you've switched to fat-burning mode and are generating significant ketones (Anton et al., Obesity 2018). You can



now begin to measure blood ketone levels above your baseline values. Under normal conditions, the concentration of ketones in your plasma ranges between 0.05 and 0.1 mM. When you fast or restrict the carbohydrates in your diet, this concentration can reach 5-7 mM. You can help accelerate ketone production with some heart-pumping exercise!

For example, intermittent fasting combined with running causes rewiring of nerve cells in the brain which leads to improved learning and memory in lab animals

As their level in your bloodstream rises, ketones can act as signaling molecules, similar to hormones, to tell your body to ramp up stress-busting pathways that reduce inflammation and repair damaged DNA for example.



Within 24 hours, your cells are increasingly recycling old components and breaking down misfolded proteins linked to Alzheimer's and other diseases (Alirezaei et al., Autophagy 2010). This is a process called autophagy.

Autophagy is an important process for cellular and tissue rejuvenation – it removes damaged cellular components including misfolded proteins.

When your cells can't or don't initiate autophagy, bad things happen, including neurodegenerative diseases, which seem to come about as a result of the reduced autophagy that occurs during aging.

Intermittent fasting activates the AMPK signaling pathway and inhibits mTOR activity, which in turn activates autophagy. This only begins to happen, however, when you substantially deplete your glucose stores and your insulin levels begin to drop.

Intermittent fasting is one way in which you can increase autophagy in your cells and possibly reduce the effects of aging.

A 2019 study with 11 overweight adults who only ate between 8 am and 2 pm showed increased markers of autophagy in their blood after fasting for around 18 hours, compared to control participants who only fasted for 12 hours.

A second study detected autophagy in human neutrophils starting at 24 hours of fasting. In a third study, skeletal muscle biopsies of healthy male volunteers who fasted for 72 hours showed reduced mTOR and increased autophagy.

In mice deprived of food, autophagy increases after 24 hours, and this effect is magnified in cells of the liver and brain after 48 hours.

But intermittent fasting is not the only way to enhance the ability of your cells to recycle old components. Some of the known benefits of exercise for overall health have to do with increased autophagy.

For example, autophagy induced by exercise delays the progression of heart disease by giving the heart better quality cell parts and reducing oxidative damage.

Exercise, just like intermittent fasting, inactivates mTOR, which increases autophagy in many tissues. Exercise mimics the effects of going without food for an extended period: It activates AMPK as well as autophagy-related genes and proteins.

In mice, endurance exercise increases autophagy in the heart, liver, pancreas, fat tissue, and brain. In humans, autophagy increases during high-intensity exercise, including marathon running and cycling.



### Ketogenic Q&A Part 2: Ketones, Fasting, and the Brain - Dominic D'Agostino, PhD

Metagenics Institute • 3.9K views

Ketogenic Q&A Part 2: Ketones, Fasting, and the Brain presented by Dominic D'Agostino, PhD In Q&A Part 2, Dominic D'Agostino, PhD focuses his discussion on the brain. Dr. D'Agostino explores...

## Coffee and Ketones

### STUDY SHOWS COFFEE IN THE MORNING INCREASES KETONE LEVELS <sup>25</sup>

By [Bulletproof Staff](#)

Reviewed by [Emily Gonzalez, ND](#) for Scientific Accuracy



Researchers in Canada found that coffee helps your body produce ketones, and as participants drank more coffee, ketones in the blood increased. [u](#)

#### What the study says:

- Drinking coffee in the morning increased ketone biomarkers by 88-116% for up to four hours after drinking it.

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<sup>25</sup> <https://www.bulletproof.com/diet/keto/study-shows-coffee-in-the-morning-increases-ketone-levels/#:~:text=Researchers%20in%20Canada%20found%20that,four%20hours%20after%20drinking%20it.>

- Coffee consumption broke down fats in the body and increased free fatty acids (FFA) in the blood, which the liver converts to ketones.
- The ketones produced after drinking coffee contribute to 5-6% of brain energy needs.<sup>[2]</sup>
- Ketone levels in the blood increased as coffee consumption increased.

### What we already know:

- Ketosis helps weight loss by resetting your hunger and fullness hormones.<sup>[3]</sup>
- Fat in the morning signals to your body that you're not experiencing a famine.
- Fat increases ketones, especially in the morning because you're still in a fasted state from sleeping.
- Researchers found that caffeine increased insulin sensitivity, which would make you crave less sugar because you can use the sugar you have.<sup>[4]</sup>

### DOES COFFEE KICK YOU OUT OF KETOSIS?

A portion of the low-carb community avoids coffee because they think it raises blood sugar, kicks them out of ketosis, and makes them hungry.

You can find studies that both support and reject the idea that coffee alters blood glucose, and that's usually because the foods offered alongside and added to coffee mess with blood glucose and insulin.

However, the Canadian study measured elevated ketones in the blood in addition to FFAs, which the liver converts to ketones, after coffee consumption. All that ketone power gives you steady energy and mental stamina to make it through your intermittent fast without even thinking about food.

### Insulin Resistance Diet Separating Fact From Fiction

<sup>26</sup>By Liam McAuliffe M.T.S. Updated on December 31, 2021

Tags: [Insulin Resistance](#), [Insulin Sensitivity](#), [Ketogenic diet](#)

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<sup>26</sup> <https://www.doctorkiltz.com/insulin-resistance-diet/>



An insulin resistance diet is a way of eating to prevent and even reverse diabetes, obesity, high blood pressure, [PCOS](#), and other chronic metabolic disorders. This approach to treating metabolic disorders with a diet targeting insulin resistance is based on:

- research shows that insulin resistance is the link underlying these many different disorders.[1](#)
- research shows that dietary changes can dramatically improve insulin resistance.[2](#)

In this article, we'll explore what insulin resistance is, how an insulin resistance diet can control it, and what dietary approaches work best according to available research.

What is Insulin?

Insulin is a hormone produced by the pancreas. Its purpose is to regulate blood sugar by triggering your cells to accept and use blood sugar (glucose) as fuel.

What is Insulin Resistance?

Insulin resistance is a condition that occurs when cells become “resistant” to the chemical signaling of insulin telling them to accept glucose.

This process results in keeping blood sugar levels toxically high resulting in a cascade of metabolic and hormonal disorders.

Insulin resistance entails a metabolic cycle where:

- Large amounts of glucose enter and remain in the bloodstream
- Your pancreas releases high levels of insulin to try and force this excess blood sugar into cells
- Your cells increase their resistance to insulin and require greater amounts of insulin to allow sugar in[\[2\]](#)
- Insulin-producing cells in your pancreas get burned out, limiting your ability to make insulin in the future

- Blood sugar remains chronically high leading to obesity, diabetes, fatty-liver disease, high blood pressure, and other disorders

What Causes Insulin Resistance?

When you eat [carbohydrates](#) including added [sugars](#), whole grains, vegetables, and [fruit](#), your body breaks them all down into simple sugars (glucose) that get sent into your bloodstream.

When you eat a chronically high amount of carbs, like most people on a [Standard American Diet](#), your body is forced to produce chronically high levels of insulin. This sets off the cycle outlined above.

Insulin resistance is caused by our calorie-dense, carbohydrate-dominant diets, combined with a lack of activity. In other words, we eat too much processed, [sugary junk food](#), and don't move enough.





"I'LL HAVE WHAT  
HE'S HAVING..."

## How Can Diet Prevent and Reverse Insulin Resistance?

For decades the mainstream protocol for an insulin-resistant diet has called for:

- Consuming fiber-rich whole grains, fruits, and veggies
- Cutting fat

### *Why Fiber?*

This protocol is centered on the idea that [fiber](#) slows down the digestion of carbohydrates into glucose (blood sugar), protecting against glycemic (blood sugar) spikes. Reducing glycemic spikes, in turn, reduces insulin spikes.

### *Why Cut Fat?*

The embargo on fat has to do with the fact that 1 gram of fat provides twice as many calories as 1 gram of protein or carbs.

Since most people with metabolic syndrome are obese, nutritionists see a need to reduce overall caloric intake.[2](#)

However, as we mentioned above, grains, veggies, and fruits all get broken down into simple sugars that require insulin.

This begs the question: Is a high-carb diet effective against insulin resistance? And are there better low-carb options?

Interestingly, a 2005 study set out to explore this question, which we'll look at in more detail next.

### Mediterranean Keto for Insulin Resistance

The Mediterranean keto diet takes the keto-friendly foods found in a traditional Mediterranean diet and formulates them into an eating plan that meets the keto macronutrient ratios of 70-80% fat, 15-20% protein, and 0-10% carbs.

A typical Mediterranean keto consists of:

- Fish and seafood as the primary source of protein and animal fat
- Olive oil is the primary source of added fat
- Green vegetables and salads as the main source of carbohydrate
- 1-2 cups (200-400ml) of red wine per day



A 2011 pilot study was conducted to look at the effects of what researchers called the Spanish Keto Mediterranean Diet (SKMD) on 22 obese men. [\[19\]](#) All 22 participants had metabolic syndrome.

After 12 weeks the study found that:

- Fasting blood sugar levels dropped from a pre-diabetic 118 to an ideal 91
- Subjects lost an average of at least 30 pounds
- All participants no longer had metabolic syndrome
- They lost an average of 6 inches (16 centimeters) from their waist
- Body mass index (BMI) dropped from 37 to 31.5: This represents a change from class 2 obesity to the low end of class 1.
- An increase in “good” HDL cholesterol from 44 to 58.
- A decrease in triglycerides from 224 to 109
- A change from “prehypertensive” to “normotensive”
- Markers for fatty liver disease including liver enzymes and liver fat reduced, and in some cases completely resolved [\[21\]](#)

It’s interesting to note that though most participants completed the study still on the lower scale of obesity, their metabolic syndrome was completely reversed.

This suggests that losing weight isn’t the main factor in curing metabolic disease. Rather, the power of these changes is attributable to the diet itself.

The takeaway: An [Mediterranean keto](#) way of eating is likely an effective insulin resistance diet.

#### High-fat Low-Carb vs. Low-Fat High-Carb

In 2004 researchers set out to determine the effects that 3 different popular diets had on insulin resistance.

They compared the standard insulin diet of high-carb, high-fiber, and low-fat, against both a low-carb high-fat “Aitkins” diet and a low-carb high-protein “Zone” diet.

The study followed 96 obese and insulin-resistant women for 8 weeks.

Researchers found that “reduction to body weight, waist circumference, triglycerides, and insulin levels decreased with all three diets, but, reductions were significantly greater in the high-fat and high-protein groups than in the high-carb group.” [3](#)

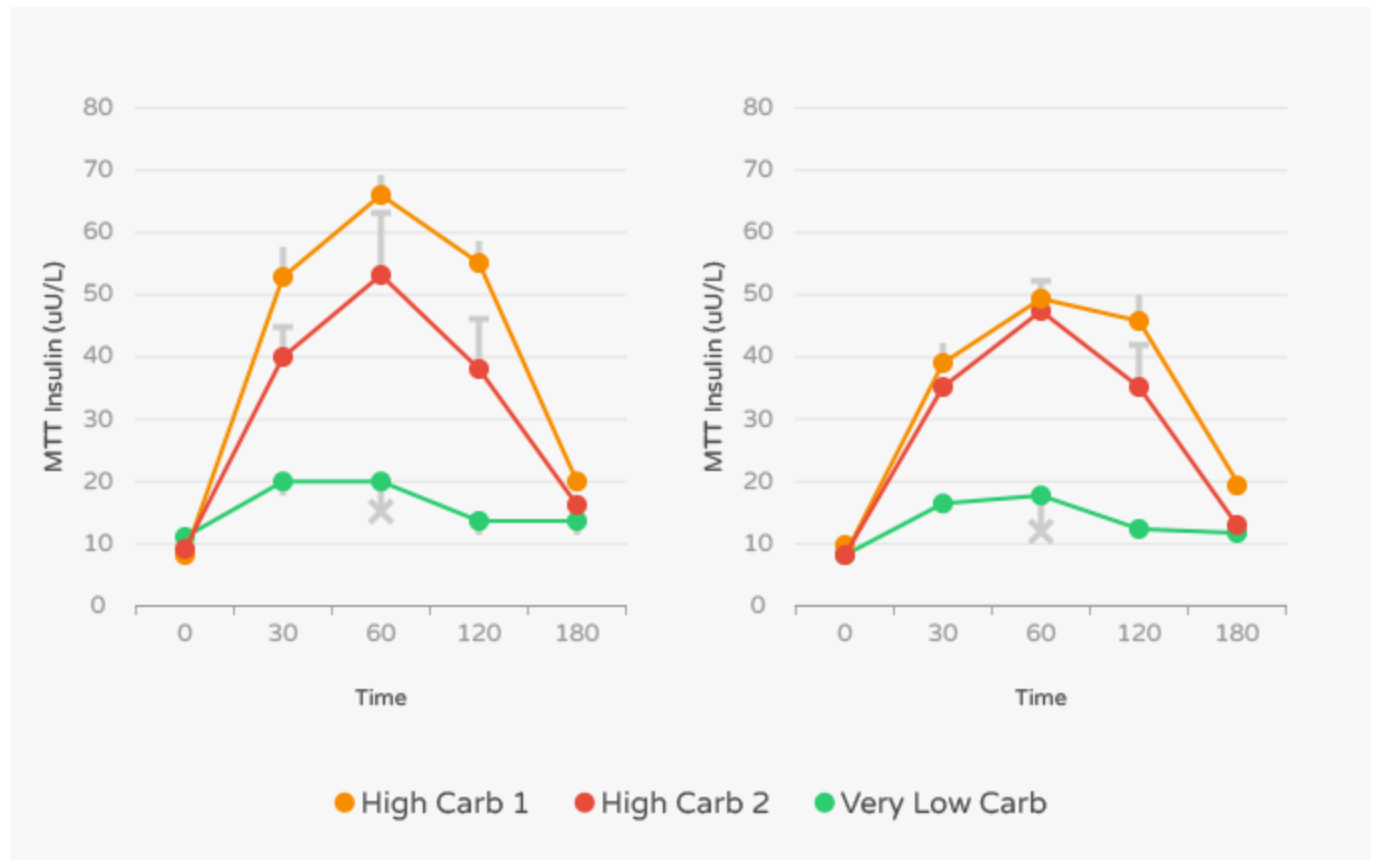
They concluded, “These observations suggest that the popular diets reduced insulin resistance to a greater extent than the standard dietary advice did.”

In 2006 researchers conducted a similar study 2006, dividing 83 obese participants into three groups eating calorically equal portions: Group 1 ate a very low-fat diet (VLF) where 70% of calories came from carbs, 10% fat (3% saturated fat), and 20% protein.

Group two diet was high in unsaturated fat (HUF), with 50% carbs, 30% fat (6% saturated fat), and 20% protein. Group 3 ate a ketogenic diet, or what researchers called a “very low carbohydrate diet” (VLCARB) that was 4% carbohydrates, 61% fats (20% saturated fat), and 35% protein.

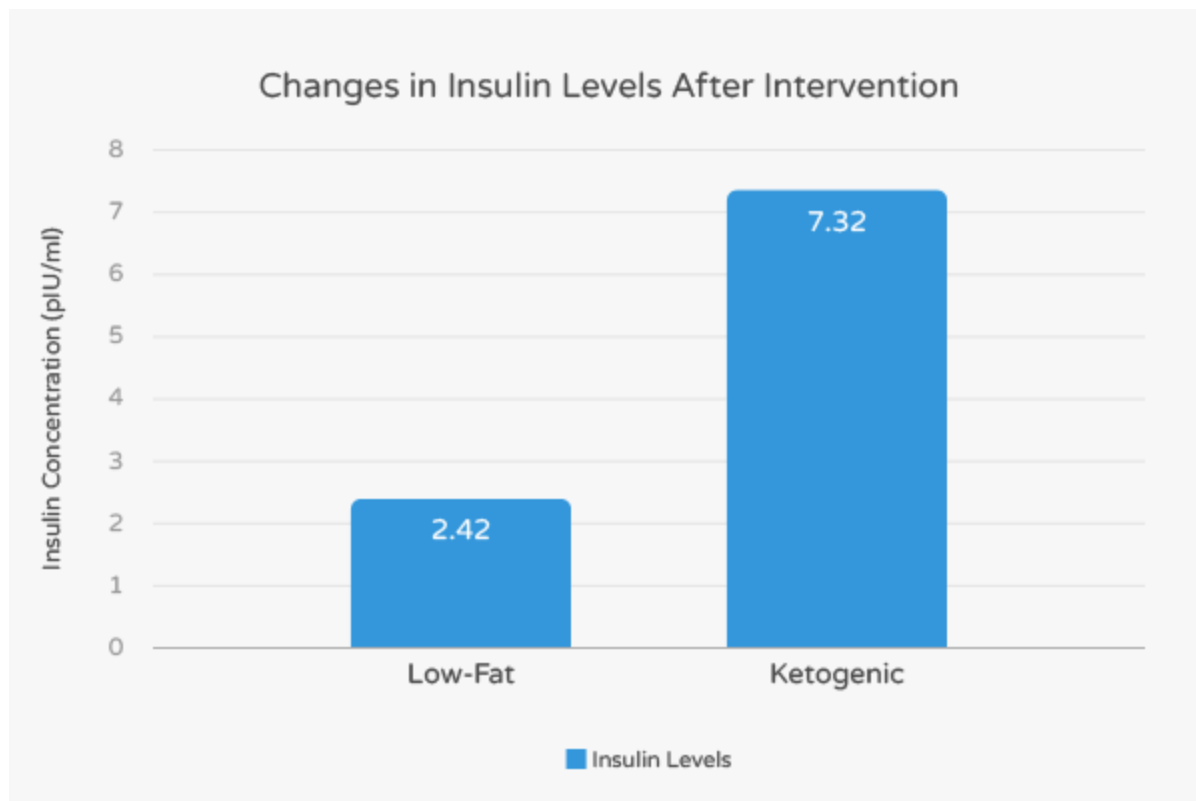
After 8 weeks each diet showed similar reductions in body weight and fat loss. The VLCARB diet, however, lowered fasting insulin by 33%. While the HUF diet lowered insulin by 19%. [6] Not surprisingly, the VLF diet showed zero impact on insulin levels.

According to the researchers, “the VLCARB meal also provoked significantly lower postprandial glucose and insulin responses than the VLF and HUF meals.” [6] In addition to the effects on insulin, the VLCARB diet also reduced triglycerides more than the other diets. Researchers concluded that “VLCARB may be useful in the short-term management of subjects with insulin resistance and hypertrophy glglycerolemia.”[2](#)



A 2010 study looking at a diverse population of 146 overweight and obese subjects compared a ketogenic diet with a low-fat diet supplemented with weight-loss medication.

Researchers found that insulin levels for the subjects on the ketogenic diet decreased 300% more than for subjects on the low-fat drug-assisted diet. [8](#)



### Intermittent Fasting for Insulin Resistance

Another element you may want to consider adding to your insulin resistance diet is the practice of [intermittent fasting](#).

Intermittent fasting entails alternating between designated periods of eating and not eating throughout the day or week.

There are numerous [intermittent fasting strategies](#) to choose from, like the popular [16/8 method](#), the [OMAD diet](#), and the gentler [circadian rhythm fasting plan](#). There are even [intermittent fasting strategies for women](#), whose bodies are more sensitive to calorie restriction.

A 2018 study showed that therapeutic fasting can reverse insulin resistance. In the study, patients were able to wean off insulin therapy without altering their blood sugar levels. At the same time, they shed significant body weight and reduced waist circumference.<sup>3</sup>

Another study looking at intermittent fasting vs. overall calorie restriction for the treatment of type 2 diabetes found that intermittent fasting showed a 3-6% reduction in blood sugar, and lowered insulin an average of 20-31%. <sup>4</sup>

In addition, there is research suggesting that combining [intermittent fasting and keto](#) can mutually enhance the benefits of each approach.

The takeaway: Intermittent fasting can be a powerful addition to your insulin resistance diet.

#### Why High-Fat Low-Carb Diets Improve Insulin Sensitivity

High-fat, low-carb diets like keto and carnivore target insulin resistance in three key ways:

- They reduce carbs
- Offer more nutrient-dense foods
- Fuel the body with ketones

By cutting carbs you are dramatically reducing your primary source of blood sugar. Less blood sugar means less need for insulin. Your cells then re-sensitize to insulin.

High-fat low-carb diets are also generally high in nutrient-dense animal foods like [meat](#), [eggs](#), and full-fat dairy. Adding in fresh [organ meats](#), and [organ meat supplements](#) will ensure that you're providing your body the most nutrient-dense foods on earth.

But a ketogenic diet does more than simply cut carbs. When your body runs on [fat](#) as fuel, it turns fat into energy molecules called ketones.

These compounds have hormone-balancing properties of their own, making them a key factor in the effectiveness of keto diets against insulin resistance. [\[1\]](#)

#### Insulin Resistance Diet: Takeaway

Diets high in carbohydrates cause your body to produce chronically high levels of insulin to move sugar out of your blood and into your cells and liver.

After a while your cells stop responding, the insulin-producing cells in your pancreas burn out, and you are left with chronically high levels of blood sugar that can lead to a cascade of diseases and disorders like type 2 diabetes, PCOS, and heart disease among many other.

An insulin resistance diet aims at reversing insulin resistance by changing how we eat.

For decades nutritionists have been recommending a diet high in fibrous fruits and vegetables. Yet these foods are also high in carbohydrates—the root cause of insulin resistance in the first place.

More recently, clinical studies have been showing that high-fat low-carb (ketogenic) diets are far more effective in reducing and reversing insulin resistance.


Additionally, intermittent fasting routines that restrict the time in which you eat are also effective in reducing insulin.

A strong body of research suggests that high-fat low-carb eating and intermittent fasting are likely the most effective approaches when it comes to formulating your insulin resistance diet.

Delta g company

Mark Hyman

## 11th of 18 days Paryushan / Das Lakshan



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### 11th of 18 days Paryushan / Das Lakshan - Live English Lecture

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### Preface

There are 12 bhavanas in Jainism, where each is a thought/idea to guide people towards right actions and fulfillment — Ashrav (also spelled Asrava) Bhavana is the 7th one



परमपरोपकारी जैनदर्शन



Author: [Acharya Mahaprajna](#)

<sup>27</sup>If one does not know how to swim, he needs a boat to cross the river. If he wanted to cross the river of life, he would need a special kind of boat. Bhavana<sup>[2]</sup> is such a boat.

One can use it at any time he likes; it is capable of carrying him to any destination he likes to go to.

Bhavana<sup>[2]</sup> means repeating an idea or thought time and again. According to Patanjali<sup>[15]</sup>, meditation<sup>[14]</sup> has three forms: Dharana<sup>[7]</sup> (idea or image formation), Dhyana<sup>[8]</sup> (contemplation<sup>[6]</sup>) and Samadhi<sup>[17]</sup> (ecstasy). According to the Jain discipline<sup>[9]</sup>, they are: Bhavana<sup>[2]</sup>, Dhyana<sup>[8]</sup> and Samadhi<sup>[17]</sup>, Dharana<sup>[7]</sup> and Bhavana<sup>[2]</sup> are one and the same thing. Bhavana<sup>[2]</sup> may be defined as concentration<sup>[5]</sup> of the mind on some subject, mental or objective. It is the first stage, Dhyana<sup>[8]</sup> is the second and Samadhi<sup>[17]</sup> the third. Bhavana<sup>[2]</sup>, contemplation<sup>[6]</sup> on some object and Japa<sup>[10]</sup> (chanting of a Mantra<sup>[13]</sup>) belong to the same category.

The difference in the terms has been dictated by practical necessities. Japa<sup>[10]</sup> means concentration<sup>[5]</sup> on the image of some person or object and absorption in it. Bhavana<sup>[2]</sup>, Savisaya Dhyana<sup>[8]</sup> and Dharana<sup>[7]</sup> are identical states of the mind.

Bhagavana Mahavira<sup>[12]</sup> said that the soul<sup>[18]</sup>, which has become pure through Bhavana<sup>[2]</sup> Yoga<sup>[20]</sup>, is like a boat capable of reaching the shore of the sea of life at any time.

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<sup>27</sup> <https://www.herenow4u.net/index.php?id=2191>



The only question is how to use it. It is essential to be seized of the idea or image to be contemplated on and a complete absorption in it. The Agamas<sup>[1]</sup> (Jain scriptures) speak of a class of monks called Bhavitatmas (completely absorbed).

This absorption enables the practitioner to enter into any state of mind he likes. The human mind is capable of assuming any form or state. Bhavana<sup>[2]</sup> is an implement of bringing about a transplantation of the mind into any state. Mental changes bring about changes in the body<sup>[3]</sup> also.

An American youth happened to come in contact with a French girl. Both fell in love with each other. When the question of marriage came up, the young man said that he would marry her only after he had begun to earn.

The girl agreed. The young man returned to the States in search of a job. It took a few years for him to earn a little fortune. During his absence the girl began to have doubts. She thought that, with the passage of time, she might lose her charm and the boy, when he returned, may not like her any more.

She, therefore, devised a means of keeping her youth and attractiveness intact. She would stand before a mirror and feel that she was still young and charming. She continued this practice for years and years together.

Eventually the young man returned. He too had been assailed by uncertainties and doubts about his beloved. She might have changed physically and lost much of her former charm, he thought.

But when he met her, he was pleasantly surprised to find her as charming and young as she had been when he left her. The girl had practised Bhavana<sup>[2]</sup> and that was the secret of her maintaining her youth and charm.

There are thousands of the applications of Bhavana<sup>[2]</sup> and the Jain tradition has immensely valued Bhavana<sup>[2]</sup> Yoga<sup>[20]</sup>. Take, for example the game of bull fighting. The man who fights the bull applies the force of Bhavana<sup>[2]</sup> in meeting the infuriated animal.

He develops the proper mood, comes in form to fight the bull, and feels himself superior to it. The terrible charge of the animal is rendered ineffective by the sheer force of Bhavana<sup>[2]</sup> on the part of the man.

Bhavana<sup>[2]</sup> is also capable of producing material effects. These effects comprise of removing the difficulties of others, curing diseases, bringing about a change of heart in others, and affecting them mentally.

It does bring about changes in the practitioner. It can cure physical and mental deformities. It can be applied to innumerable situations. Autosuggestion is a kind of Bhavana<sup>[2]</sup> and is immensely useful in curing diseases by a sheer mental exertion of the patient.

Let us now examine the role played by Bhavana<sup>[2]</sup> in Sadhana<sup>[16]</sup>. The Jain tradition lays great stress on Bhavana<sup>[2]</sup> as an implement of Sadhana<sup>[16]</sup>, much more than other traditions. According to the Jain classification, there are four kinds of Bhavana<sup>[2]</sup>:

|    |                                               |
|----|-----------------------------------------------|
| 1. | Jnana <sup>[11]</sup> Bhavana <sup>[2]</sup>  |
| 2. | Caritra <sup>[4]</sup> Bhavana <sup>[2]</sup> |
| 3. | Tapa <sup>[19]</sup> Bhavana <sup>[2]</sup>   |
| 4. | Vairagya Bhavana <sup>[2]</sup>               |

The practitioner of Bhavana<sup>[2]</sup> Yoga<sup>[20]</sup> must first master Jnana<sup>[11]</sup> Bhavana<sup>[2]</sup>. He must consolidate his thought processes and must put a stop to their succession. The succession of thoughts may also be helpful in the earlier stages.

Some times the repetition of a particular thought produces its corresponding mood or Bhavana<sup>[2]</sup>. We are influenced by deeds as well as thoughts. When we concentrate on ideas or thoughts, they begin to seize us. They become a second nature in us, so to say.

How should then we bring about changes in ourselves through Bhavana<sup>[2]</sup>? The first step is to choose an objective or what we propose to do or become. One may choose to be a poet or a philosopher.

He may like to be a writer or a scholar. The next step is to enter into the proper mood for the achievement of the objective. For this purpose, he should retire into a solitary place and sit with his body<sup>[3]</sup> completely immobilized. He should also relax his mind.

There should be no physical or mental tension in him. The purpose of the practice at this stage is to push the object from the conscious to the subconscious part of his mind. Bhavana<sup>[2]</sup> means the predominance of the subconscious as against the conscious part of the mind. The object, when it is transferred from the conscious to the

subconscious part becomes embedded therein. A completely relaxed mind and body<sup>[3]</sup> are essential to this transplantation of the object. The subconscious mind becomes activated.

The next step is to repeat the word symbolizing the object of meditation<sup>[14]</sup>, first with a medium pitch of the voice and then with a louder pitch. This should be done for at least ten minutes.

Doing this for a shorter period of time will not do. This should be done every day. There should not be any break in the practice. The practitioner should also try to behave like the object. Sooner or later, he will achieve his aim.

No body<sup>[3]</sup> can be religious and reach the higher planes of meditation<sup>[14]</sup> except through Bhavana<sup>[2]</sup>, which is the precondition of physical, mental, and intellectual development.

We have to employ several means for the achievement of our ideas. For this purpose we have to be very careful in removing from our minds every kind of delusion. We will have to discard everything which produces delusion. Bhavana<sup>[2]</sup> means identification with the ideal.

## Quote

રાગ, દ્વેષ, અજ્ઞાન, મિથ્યાત્વ ઇત્યાદિક સર્વ આશ્રવ છે એમ ચિંતવવું તે સાતમી આશ્રવભાવના.

- શ્રીમદ રાજચંદ્ર વચનામૃત



Transliteration:

Raag, dvesh, agnaan, mithyaatva ityaadik sarv aashrav chhe em chintavvu te saatmi aashravbhavana.

Translation:

To contemplate that attachment, animosity, ignorance of reality, belief in the world as the reality, etc. are cause of karma is the seventh Ashrav bhavana.



Anshul Shah

## Meaning

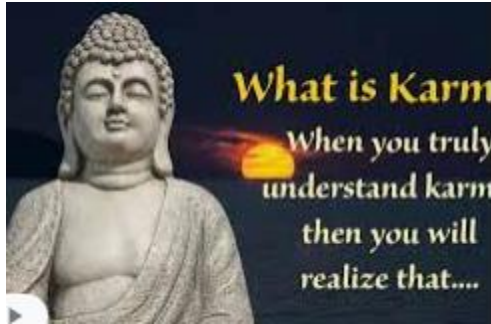


This Bhavana refers to the influx of karma

- We can accumulate positive karma from voluntary actions
  - Having good actions/speech/thoughts
  - Making a positive impact on yourself & community
- Negative karma can come from many places
  - Just breathing kills microorganisms, giving you negative karma
  - Having hurtful actions/speech/thoughts



## Karma



I was a child of the '60s. When I was about 13 years old, I heard the word karma. If a person did a good action, we would say that person has good karma.

If a person did something that was not appropriate, we would say that person performed bad karma.

Mind you it was just the beginning of my journey to understanding karma and how it fits the entire universe.

Only having this fundamental understanding is not enough. This is just skimming the surface of the ocean of life.

Did you know that? 95% of your actions come from your subconscious mind.

Experts estimate that the mind thinks between 60,000 – 80,000 thoughts a day. That's an average of **2500 – 3,300 thoughts per hour**. That's incredible. Other experts estimate a smaller number, of 50,000 thoughts per day, which means about 2100 thoughts per hour.

Wow! And we think we are awake.

It seems like the video game is stacked against us.

Imagine playing a poker game and the dealer stacks the cards. You could never win this game.

But the great mystics of old understood the rules and how to play the game of life.

How do they understand these rules? They went through the same issues you are going through.

With proper understanding, wisdom, and knowledge they began to see. Not by only knowing the rules but how to play the game properly. This makes all the difference in the world.

One may know the rules perfectly. One may know them inside and out. Yet one who does not play the game constantly will never understand this riddle.

Today the West has embraced these progressive ideas that the Jains have been promoting for thousands of years.

Unfortunately, they never praise the Jains for the principles they've been practicing for thousands of years.

Maybe it's better that way. The Jains don't want to be praised. The Jains simply want to change this world for the better.

I see these ideas implemented in all sorts of different ways.

In the last 10 years, so much research has been done on the mind-body-soul connection. It is simply mind-boggling.

50 years ago we had hardly a clue.

Today this knowledge is getting to be more and more mainstream.

The ideas seem fresh yet they are extremely old.

They come in new and different packaging which is all right. These ideas need to be repackaged for the present day.

It would be fascinating to have all these leaders come together and have a brainstorming session about incorporating the past and the future.

We could go a long way with this.

Jain's understanding of a great society has been around for thousands of years.

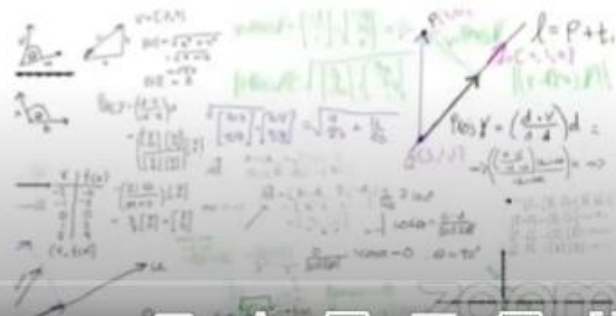
Maybe, just maybe we should have them help us along the way.

We have a lot to learn from them.

The more I learn about them. The more impressed I am.

## Examples of Positive Karma

- Saving an animal
- Helping a friend understand math problem



## Examples of Negative Karma

Ashrav Bhavana emphasizes that our senses often make us lose karma, like:

Sight - You see a large insect and feel the need to harm it because you're scared

Taste - You eat something that is bland and in your mind, blame/get annoyed at the cook

Instead, if we learn to recognize our irrational feelings and let go, we can be





## Takeaway



Reflect/Meditate on this Bhavana and the others, which will make you more conscious and careful of your senses, thoughts, and emotions, so that you can prevent accumulating karma.

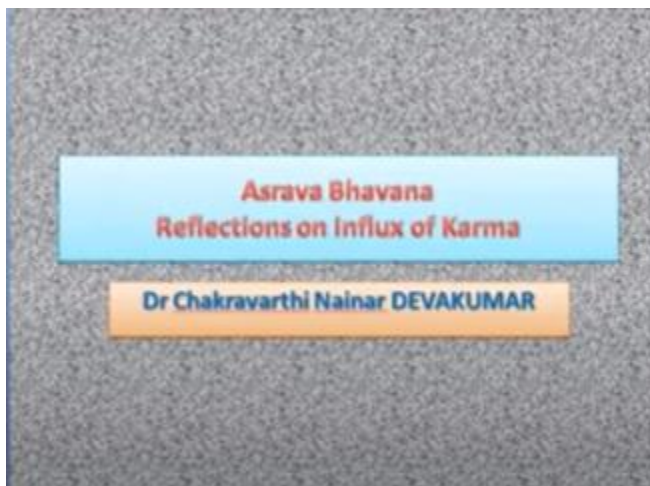
Ideally we don't want to accumulate any type of karma to attain Moksha

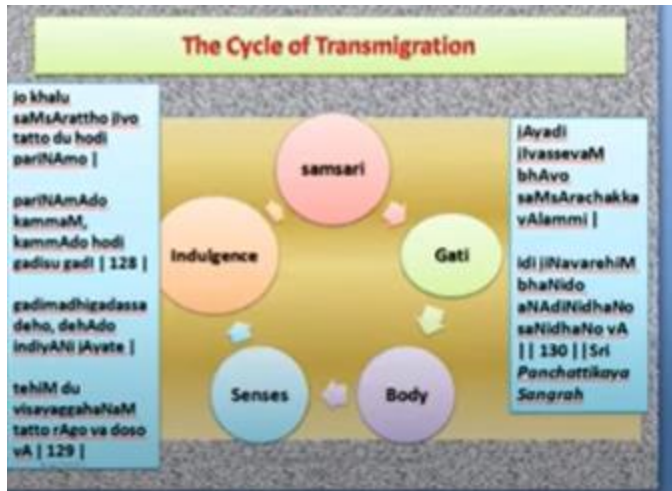
The stoppage of influx of karma will be discussed in the eighth bhavana Samvara Bhavana

Sources:

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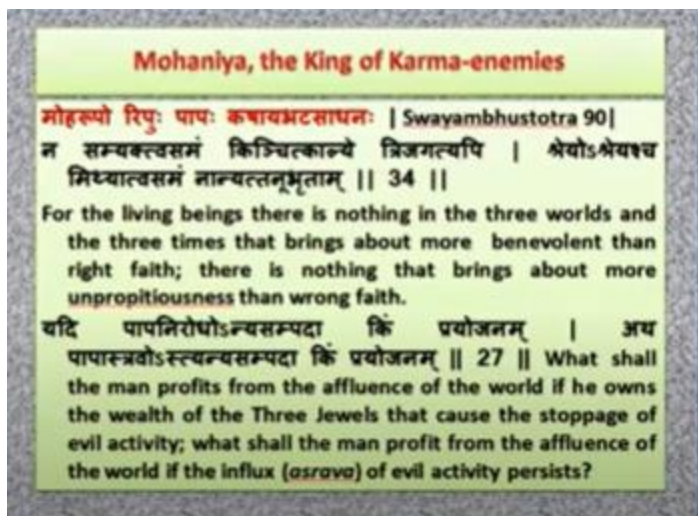


The doctrine of Karma is one of the main pillars of Jain philosophy.

According to Mahavira, the human soul is constrained to a cycle of rebirth and this transmigration of the soul is completely dependent on its Karma.

Based on Karma, a soul undergoes transmigration and reincarnates in various states of existence.

This cycle continues until the soul attains Moksha through purification..



Mohaniya Karma by Dr. Manju Nahata

<sup>28</sup>Mohaniya<sup>[8]</sup> Karma<sup>[5][9]</sup> is known as king of Karma<sup>[5]</sup>. Noted Jain Scholar Dr. Manju Nahata<sup>[7]</sup> explained Mohaniya<sup>[8]</sup> karma<sup>[5][9]</sup> and its uttar prakriti<sup>[12]</sup> in four videos.

According to Jain karma<sup>[5]</sup> theory, there are eight main **types of karma**<sup>[5]</sup> (*Prikriti*) which are categorized into the 'harming' and the 'non-harming'; each divided into four types.

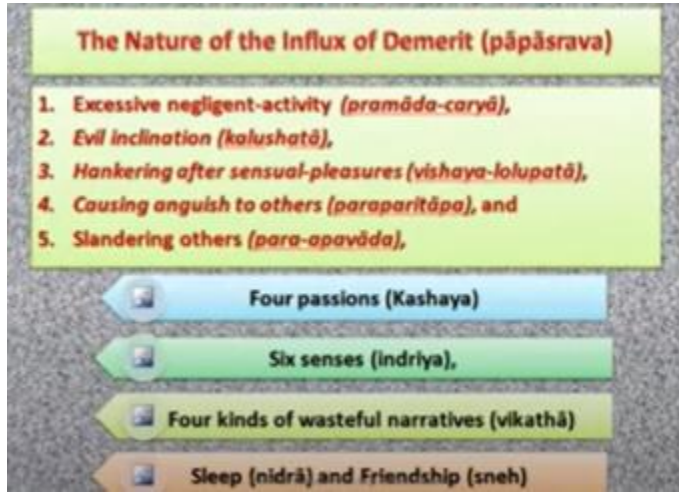
The harming karmas<sup>[6]</sup> (*ghātiyā karmas*<sup>[6]</sup>) directly affect the soul<sup>[13]</sup> powers by impeding its perception, knowledge and energy, and also brings about delusion. These harming karmas<sup>[6]</sup> are: *darśanāvaraṇa*<sup>[3]</sup> (perception obscuring karma<sup>[5]</sup>), *gnanavarniṇa* (knowledge obscuring karma<sup>[5]</sup>), *antarāya*<sup>[7]</sup> (obstacles creating karma<sup>[5]</sup>) and *mohanīya*<sup>[10]</sup> (deluding karma<sup>[5]</sup>).

The non-harming category (*aghātiyā karmas*<sup>[6]</sup>) is responsible for the reborn soul<sup>[13]</sup>'s physical and mental circumstances (*nāma*<sup>[11]</sup>), longevity (*āyus*), spiritual potential (*gotra*<sup>[4]</sup>) and experience of pleasant and unpleasant sensations (*vedanīya*<sup>[16]</sup>). In other terms these non-harming karmas<sup>[6]</sup> are: *nāma*<sup>[11]</sup> (body<sup>[2]</sup> determining karma<sup>[5]</sup>), *āyu* (life span determining karma<sup>[5]</sup>), *gotra*<sup>[4]</sup> (status determining karma<sup>[5]</sup>) and *vedanīya*<sup>[16]</sup> (feeling producing karma<sup>[5]</sup>) respectively.

Different types of karmas<sup>[6]</sup> thus affect the soul<sup>[13]</sup> in different ways as per their nature. Each of these types has various sub-types. *Tattvārthasūtra*<sup>[15]</sup> generally speaks of 148 sub-types of karmas<sup>[6]</sup> in all. These are: 5 of *jñānavaraṇa*, 9 of *darśanavaraṇa*, 2

<sup>28</sup> <https://www.herenow4u.net/index.php?id=159751>

of *vedanīya*<sup>[16]</sup>, 28 of *mohanīya*<sup>[10]</sup> 4 of *āyushka*, 93 of *nāma*<sup>[11]</sup>, 2 of *gotra*<sup>[4]</sup>, and 5 of *antarāya*<sup>[7]</sup>.



## Merits And Demerits



<sup>29</sup>The subject of merits and demerits, as those of God and soul, bondage and emancipation, this world and the other, has been much talked of in the Indian philosophies. What are merits and demerits and what place do they occupy in the path of liberation of the soul? The problem here is to discuss these in the context of Jain philosophy.

Every period of Jain literature since the days of Acharya Kundkund up-to-date has taken up this question of merits and demerits and discussed it threadbare. Even today it is the main subject of discussion. Controversy, however, is not in the definition of merits and demerits, it lies in their position in the path of liberation.

Merits and demerits are both impure, internal behaviour of the soul. Worship of God, adoration of the monks, compassion, charity, abstinence, mortification and other auspicious activities etc., are termed as merits and their fruition brings favourable associations. Violence, untruth, theft, indulgence in sex and accumulation of possessions etc., are called demerits and they are instrumental to unfavourable associations.

Ordinary men regard merit as good and demerit as bad, for one is born as a human or a heavenly being on account of his merits and in hells or animal phase due to demerits. They, however, do not realise that all the four phases of life are full of grief only. Happiness is not to be found in any of these phases. Pt. Daulatramji has declared in the first Dhal of his Chhahdhala that all the four phases of life are full of grief and miseries. It is clear from the text of the reflection on renunciation that if there was any joy in all the four phases, why should the Tirthankars have left their household and adopted the path of renunciation ?

<sup>29</sup> <https://jainworld.com/education/jain-education-material/tatvagyan-pathmala-part-ii/merits-and-demerits/>

The founder of Shraman culture, the great Acharya Kundkond has held both merits and demerits as equal, both being instrumental to worldly existence and has asked us to dissociate with them and not to have any attachment for them. He says, “demerits are undesirable and merits desirable, this is the belief of ordinary humans, but how can even merits be desirable that push creatures in worldly existence ?”

Iron chains as also gold chains, both deprive persons of their freedom. In the same way merits as demerits push those beings in the trap of worldly existence.

Do not associate with any of those, because if you associate with something undesirable, your freedom will be lost.

All auspicious modifications attract merit bondage and inauspicious ones demerit bondage. Bondage is bondage, be it merit bondage or demerit bondage. It only binds the soul, does not liberate it. Liberation can be had only in the absence of merits and demerits, with pure detachment. As such merits and demerits play only a negative role in the path of liberation of the soul.

Yoginder Deo writes in Yogsar in this context :

“Merits lead to heavenly phase of life and demerits to hellish phase. One who knows the soul, leaving both these, attains complete liberation.”

Acharya Pujiyapad has also given vent to same ideas in Samadhi Shatak. Acharya Kundkond very emphatically asserts:-

“Meritorious inclinations towards others are merits and demeritorious ones are otherwise. The inclinations of the soul not inclined towards any non-self entity are the instrument of the destruction of all unhappiness and attainment of the liberation of the soul.”

Jain scriptures are very clear that abstinence, worship, rules of conduct etc., are merits and the manifestations without delusion and movements of body, mind and speech is religion.

In Natak Samaysar both merits and demerits have been described as twins born of a she-barbarian and that the sentient beings should have no liking for any of the two.

From worldly point of view merits are said to be better than demerits, but in the path of liberation both merits and demerits are obstructions.

The great poet Banarsidas has presented the concepts of merits and demerits in a dialogue form between a teacher and a taught on the basis of the commentary of Acharya Amritchandra named Atmakhyati, on the holy treatise Samaysar by Kundkond Acharyadeo, and the additional slokas composed by him, which is as follows .-

A student tells his teacher that merits and demerits are not equal, because their causes, tastes, nature and results are different. Merits appear to be dear, while demerits unwholesome.

Passionate manifestations lead to demerit bondage and virtuous ones to merit bondage. Thus their causes are different. The fruition of demerit results in unhappiness, whose taste is bitter and the fruition of merit results in happiness, whose taste is sweet. This way there is difference of tastes in the two. Demerit manifestations are in themselves irritating to the soul, while merit ones are

pleasant. Thus, there is difference in their nature also. Demerits lead to unpleasant phases of life like the hellish, while merits to heavenly and other good phases. Thus the difference as regards their results is also very clear. Why then do you call them equal ?

Teacher :- In answer the teacher tells his student that merit and demerit bondages both are obstructions in the path of liberation and as such are equal. Good and bad phases of life are both in the worldly existence and as such there is no difference as regards results. Differences on account of causes, taste, nature and result, in fact, do not exist; non-sentient beings observe these differences on account of their wrong faith; sentient beings do not recognise any difference. Merits and demerits are both dark wells, both are instrumental to karmic bondage and both are non-existent in the path of Siddhahood. Only absolute detachment is desirable in the path of soul's liberation.

Out of rules of conduct, penance, abstinence, charity, worship etc., on the one hand and absence of all these on the other, some are meritorious while others are demerits, but if we go to the heart of the matter, both kinds of karmas are diseases. The supreme Lord Jinendra has described the process of bondage like that. Merits and demerits both are bondage and causes of bondage. As such the religion for the welfare of the soul discards all the merits and demerits without any distinction. Perfect detachment alone can take the soul to its destination, where there are no attachment and aversions; only pure operation of the consciousness prevails, without merit or demerit operations.

Hearing this, the student argues before the teacher as follows :-

“You have described merits and demerits both showing them equal. I have that way developed a doubt in my mind. Those who are following the path of the soul's liberation i. e., followers in the fourth, fifth and the sixth scales of development cannot do without some support. They need the adherence to rules of conduct, abstinence, compassion, charity, meditation and worship rituals to occupy their minds. Why do you repudiate these altogether?”

The teacher in return reiterates, “It is not like that. Do the followers of the path of emancipation need the support of merits or demerits? Their refuge is their own all sentient soul, which is ever present. The karmas are eliminated by the experience of such a soul and its practice. There is no question, therefore, of their being without refuge or support. The devotion towards and engagement in the soul itself which is without any delusions, attachments and aversions, are instrumental to achieving the supreme bliss. The inclinations towards the rules of conduct and the activities of the inanimate matter are shadows of matter substance only. It has been rightly said that merits and demerits are both filth, a mass of matter, and dereliction on the path of the soul. We can never attain omniscience and liberation by these”.

Hearing this the student, who believes in compromise, asks his teacher to accept the view that merits are pure and demerits impure.

The teacher explaining the whole thing asserts as below :

“As long as there are merit and demerit manifestations, one has variability in mind, body and speech, as also in operative consciousness of both the types i.e., sentience and perception. One cannot experience the pure soul as long as there is no stability in mind, body, speech and operative consciousness. Therefore, both merit and demerit manifestations are like scissors to cut short the path to liberation. Both are instrumental to bondage and, therefore, undesirable. I have spoken against both knowing them as obstructions in the path of soul's emancipation.”

Thus Pandit Banarsidas has expressed his thoughts in accordance with the scriptures.

Pandit Todarmalji writes in the same context :-

“The person with wrong faith, regards influxes of violence etc., as undesirable and the merit influxes of non-violence and others as desirable; both attract bondage of the karmas. To regard them as desirable is perversion of faith. Likewise, he regards truth etc., as cause of merit bondage and untruth etc., as causes of demerit bondage. All those, however, are false faiths and so to be abandoned. Therefore, non-violence etc., are also undesirable being causes of bondage only. Only that stage where one remains a sentient seer with full detachment is the desirable state. Till such a state has been achieved, indulge in merits alright, but have faith that this is instrumental to bondage only and as such undesirable; if this is regarded as path to liberation, the perverted faith persists as ever.”

Thus, we see that though merits are better than demerits from the worldly point of view and keeping this aspect of the state, the scriptures have recognised these as conventional religion, yet in the path of liberation their position is negative only.

The joy out of the pleasures of senses consequent of merit is the root cause of regarding merit as beneficial. As long as pleasures of senses are regarded as giving happiness, the desirability of merits cannot be lost sight of. Without touching the sentient soul, the feelings of happiness in the pleasures of senses cannot disappear. The pure manifestation is the experience of the sentient pure soul, which is absolutely without merits and demerits. Those who want to taste real happiness of the soul, therefore, should always attempt to acquire the pure manifestation of the spiritual experience.



## Influx of Karmas (Asrav)



<sup>30</sup>Asrav means inflow and according to Jain philosophy defined as the inflow of karmas to the soul. The influx of karmas occurs at every second in life. It is this process that keeps our souls wandering in this universe and prevents it from being free. Let us say that you went boating and were having a good time. Suddenly, you noticed water spurting from the floor of the boat. What would go through your mind? What would you do? The first thing that would go through your mind is that there is a hole, let me fix it before the boat sinks. You may be lucky if it was just one hole, but

there could be more than one. In the same way, we know that karmas are accumulating to our souls through one or more of our activities and unless we stop them they are going to choke our souls.

Asrav can be described as two types.

1. Physical or Objective
2. Psychic or Subjective

The physical type refers to actual activities which lead to the inflow of karmas. The psychic refers to mental engrossment in such activities.

There are forty-two ways through which the soul is exposed to the inflow of karmas. Of the forty-two, five are senses, four are passions, five are avratas, three are yogas, and twenty-five are activities. The first seventeen of these are regarded as the major ones, while the other rest twenty-five are the minor asrava.

These asrav can also be named in eighteen different forms (sins), such as; violence, falsehood, stealing, sexual activity, possessiveness, anger, ego, deceit, greed, attachment, hatred, quarrelsomeness, false accusations, divulging someone's secrets, backbiting, taking delight in committing sins, being unhappy with religious acts, lying maliciously, trusting false belief, religious teachers, and religions.

In Jainism, karmas enter due to following five reasons:

1. Wrong Belief (Mithyatva),
2. Vowlessness (Avirati),
3. Passions (Kashayas),
4. Negligence (Pramad),
5. Psychophysical activities (Yoga).

### **Mithyatva (False Belief):**

Mithyatva means wrong attitude, wrong taste, wrong activities, and lack of faith in the nine fundamentals (tattvas) explained by the Jinas. Mithyatva also means not having interest and faith in the path of Moksha shown by the Jina, but having interest and faith in a so called path of Moksha

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<https://jainworld.com/philosophy/fundamentals/influx-of-karmas-asrav/><sup>30</sup>



expounded by ignorant and unenlightened people. In other words, instead of having faith in the Arihants, great spiritual heads, and a great dharma, those with mithyatva believe in a short cuts shown by people or religions without true deep knowledge of fundamentals.

The false preceptor is one who does not act according to the great vows such as non-violence (Ahimsa), Truth (Satya), Non-stealing (Asteya), Celibacy (Brahamcharya), and Non-possessiveness (Aparigraha). He keeps wealth and woman, and approves of such actions. He does not abide by the code of conduct of monks. Such a person is a false spiritual head.

The false religion, is that which is devoid of samyaktarshan (the right faith), samyaktan (the right knowledge), and samyakcharitra (the right character). A false religion does not explain the true nature of jiva and ajiva. A false religion deems it right to enjoy sensual pleasures, to have passions, and to commit sins.

Having faith in such a false spiritual head and dharma; having partiality for them and interest in them constitute false belief or mithyatva.

The five kinds of mithyatva:

#### **The Anabhogik Mithyatva (Total ignorance):**

This is a state of ignorance in which one cannot distinguish between good and bad, or true and false doctrines. This state is also present in all the jivas that do not have a mind. Such jivas range from the Ekendriya up to the Asamjñi Panchendriya (do not possess a mind).

#### **The Abhigrahik Mithyatva (Fanatic false faith):**

This refers to those having a fanatic faith and interest in a false dharma (religion). In such a state one believes that their dharma is the only right one, even though its propagator may have derogation like attachments, hatred, and violence, etc.

The Anabhigrahik Mithyatva (Accepting other faiths without comparing their qualities):

In this state people are simple; they are not extremists. People in this state believe that all religions are equal even though other religions may not be observing principles like Ahimsa and truthfulness. They do not completely accept celibacy, non-possessiveness, or anything which is not offered, etc. How can we consider them equal when they do not follow these principles to the full extent?

#### **The Abhiniveshik Mithyatva (Insistence in false faith):**

State in which one knows that his or her religion is not right, but continues to live in accord with that faith.

#### **The Samshayik Mithyatva (Skepticism):**

State in which there is doubt or skepticism about the dharma expounded by the Jina.

False belief is the greatest enemy of the soul. Because of mithyatva, one can not have faith in the fundamentals (tattvas), the path of Moksha, Tirthankars, Arihants, spiritual heads and dharma. One will have a strong interest in the sinful activities like violence and sensual pleasures. As a result of this, man moves farther away from a noble dharma. All the devotion and austerities carried out through various previous lives become wasted on account of the excitement caused by sins and sensual enjoyments. We should discard mithyatva which is the basic cause of our distraction from true religion.

## **Avirati (Vowlessness)**

Avirati means the stage of vowlessness during which one has no restraint from doing or contemplating upon bad things. Unless we take a vow to restrain or cut our association with any undesirable activities, all such activities will bring bad karmas to our soul. By taking a vow, we are saying that we will not have anything to do with these activities. In this way, we will not accumulate any bad karmas related to such activities.

## **Passions (Kashayas)**

Kash means Samsar and Aya means gain. Therefore, kashayas means that which helps to gain or keep the jiva in samsar. In other words, kashayas are those things which keep Jivas in the cycle of births and deaths. Kashayas are also called passions and refer specially to anger, ego, deception, and greed. These passions have many forms such as attachments, hatred, enmity, hostility, arrogance, craftiness, trickery, lust, greed, and possessive propensity, etc. While fun, sorrow, delight, excitement, fear, disgust, abhorrence and sexual craving, etc., provoke kashayas. They themselves are not kashayas, but are rather referred to as nokashayas.

Anger, greed, deception, and ego are further subdivided into four types depending upon their severity: The four types are:

1. Severe (Anantanubandhi Kashaya),
2. Moderate (Apratyakhyan Kashaya),
3. Mild (Pratyakhyan Kashaya),
4. Slight (Samjwalan Kashay).

### **Anantanubandhi Kashay**

This kashay binds the soul to endless worldly lives (samsar). It adds bondage and impels the cycle of life and death to go on forever. This kashay dwells in person who lives in false belief or Mithyatva . The jiva, under the influence of this kashay, commits very violent sins and has very severe attachments and hatred towards others. On account of the influence of this kashay, the jiva commits sins without realizing what is right and what is wrong, and carries out evil actions without any fear. This kashaya undermines righteousness or samyaktva which in this context means faith in religious fundamentals, tattvas. Therefore, it is necessary to realize that a sin is a sin and should be considered an ignoble action. In this respect, when one destroys the Anantanubandhi kashaya, one will develop the right faith in the tattvas and will develop Samyaktva. If Anantanubandhi Kashaya arises it will destroy the faith and will throw the jiva down from the level of Samyaktva to Mithyatva or false belief.

### **Apratyakhyan Kashay**

Sins like violence should not be committed. Though jivas know and realize this truth, they have not developed the strength to discard such sinful activities. In other words, the idea that a vow should be taken or restraint should be used to discard these sins does not arise. Even if one desires to take such vows, the apratyakhyan kashay would paralyze such desires. When this kashaya surfaces, it even drags those who are observing partial restraints to a level of no restraints (vowlessness). Under the influence of this kashay, the jiva, in spite of knowing it, becomes so inactive and apathetic that he or she cannot even say, "I will take a vow to refrain from this sin of this magnitude". Pratyakhyan kashay

**Pratyakhyan Kashaya** does not oppose partial restraints, vows, or pachchakhanas (accepting a vow to discard sins), but it eclipses the idea of total vows. Even though the first two extreme kashayas are gone, and faith and a desire to take total vows may appear, this kashaya still proves harmful towards acceptance of the total vows. During the effect of this kashaya, even though jiva may realize that violence is a sin and would like to abstain totally from committing such sins, he or she will only be able to restrain partially. Violence towards the sthavar jivas may continue but when this kashaya is destroyed, suppressed, or both one can totally restrain from causing violence to all lives. Therefore, depending upon the effect of this kashaya person may follow partial or total vows.

### **Samjwalan Kashay**

At the point when this is the only kashaya left, the soul has dropped passions greatly in severity to the level of slight passions. At this level a person may either suppress this kashaya or destroy it completely. When this kashaya is suppressed, it will appear as if the jiva is devoid of any attachment or hatred, but such a state does not always last for long. Within the next half antah muharat (twenty-eight minutes), the jiva will fall prey to newly surfacing kashayas, and may regress all the way back to the influence of anantanubandhi kashaya. On the other hand, if this kashaya is completely destroyed then, the soul will arise to the true non-attached stage from which there is no rolling back. Therefore, when all samjwalan kashayas are destroyed this jiva will become a Kevali. Thus it can be seen that even a slight kashaya holds the Vitragata (status of equanimity) as a hostage.

### **Pramad (Indolence)**

Pramad means that soul is inactive in contemplating on its own form. Pramad is caused by five things:

1. Arrogance
2. Sensual cravings
3. Passions
4. Sleep
5. Engaging in gossiping

It may be described that the pramad is also caused by eight other things:

1. Attachments
2. Hatred
3. Ignorance
4. Doubt
5. Illusion
6. Forgetfulness
7. Harmful activities of the mind, body and voice
8. Not caring for, and not having enthusiasm for any religious activities

If there is slight indolence (pramad) when a person has discarded all sinful activities and is initiated as a monk or a nun, then that monk or nun is called a Pramatta (one who is under the impact of pramad). When a monk or nun discards gross pramad he or she is an Apramatta monk or nun. Even after one becomes an Apramatta, passions may arise, but they will be very subtle. Thus, these passions can be destroyed or controlled. At such a time, the jiva will be strongly awakened. Therefore, a very small degree of passion is not called pramad. When the jiva transcends from this state of spiritual awareness, the vitrag state appears. Consequently, senses are the cause for passions and passions lead to one's downfall.

**Senses:**

Senses are so slippery that if we are not vigilant, they get involved into what is happening around us and provoke our passions. Passions in turn may drag our souls from spiritual path. Let us understand how the five senses can hinder our spiritual progress.

**Hearing:**

A person may become involved in listening to sensual songs, music or talk and may spend so much time in it that he or she may not be able to concentrate on doing the necessary things. One should listen to religious sermons and devotional songs which help to improve our conation, cognition, conduct, and ultimately lead us to liberation.

**Sight:**

People spend so much time watching television that involves violence, sensual or demoralizing episodes, or MTV which increase one's lust and makes the mind more violent. Instead, one should spend time watching moral episodes and sermons by monks and nuns if available which would, in turn, also increase our conation, cognition, conduct and lead us to liberation.

**Smell:**

We should not be engrossed in pleasures of perfumes and scents that will increase our lust as well as other's lust. Such engrossment will bring the downfall of all parties involved. We should also be reminded that there is a great deal of violence involved in the creation of such products. Some people pluck flowers to smell, but they forget that they have caused a death. Nonetheless, such is violence. For these reasons, one should keep desires low, and stay away from such things.

**Taste:**

Many people eat meat because they consider meat to be a tasty food. Sometimes people overlook the violence involved in meat production. A similar incident occurs when some one drinks liquor. Even though, some may say we do not drink too much, we hear cries about driving while intoxicated. Not only do these people harm themselves, but they cause many innocent lives to be lost. There are many unwanted incidents occurring in the society due to the influence of the sense of taste. In order to prevent such occurrences, let us control our taste and stay away from such things. Let us learn to live on simplistic tasteful food so that austerity like Ayambil can easily be performed.

**Touch:**

What do kissing, hugging, or even shaking hands bring to our minds? They bring sensual pleasure and increase our lust and therefore, we should avoid these things. We can greet a person by saying "Jai- Jinendra" with folded hands.

**Yoga (Psychophysical Activity)**

In Jainism, yoga means psychophysical activities. In other words, the thoughts, the words, and the physical activities of the jiva are called yogas. There are fifteen types of activities. If these activities are meritorious, the soul gathers auspicious karmas, and if they are demeritorious, the soul gathers inauspicious karmas.

The Manoyoga (the activity of the mind) is divided into four subtypes:

Satyamanoyoga – thinking about an object or its condition for what it is. For example: “Right knowledge, right faith, and right conduct action would lead to Moksha.”

Asatyamanoyoga – thinking about a thing or its condition, in such a way which is contrary to what it truly is. For example: “Right conduct is not necessary for Moksha.”

Satyashatyamanoyoga (mixed activities of the mind) – thinking that something may have some truth, but not the whole truth, or may have some falseness, but not totally so. For example: “Knowledge itself is enough to attain Moksha”.

Vyavaharmanoyoga – thinking about something which is of a general nature. In this the truth or falseness, does not matter very much. For example: “Let me tell RJainsh that it is nine o'clock because if he does not get ready, he will be late.” “Let me tell Bhavesh, it is lunch time even though there is half hour more to go.”

The Vachan yoga (the activity of the speech) is divided into four subtypes:

Satyavachan yoga – speaking the truth about an object.

Asatyavachan yoga – telling lie about an object.

Satyashatyavachan yoga (mix vachan) – saying something that may have some truth and some falseness.

Vyavaharvachan yoga – refers to casual words like; “You may go. You may come in, etc.”

The Kaya yoga (the activity of the body) is divided into seven subtypes which are related to the following five types of bodies:

The human beings, animals and birds have the audarik body.

The heavenly beings and the inhabitants of hell have the vaikriya body.

The highly spiritual monks, who have mastered the shastras (fourteen poorvas) go to Samavasaran when they need clarification of their doubts where Lord Arihant is giving a sermon, by creating a special extra body called the aharak sharir. Their real body stays with them wherever they are.

The tejas body gives energy to the whole body.

The karman body carries the imprints of karmas to the next birth.

When the soul departs from the current body, at the time of death, the tejas and karman bodies go with it to the next life.

Kaya yoga means the activities of these bodies, any organs, or any sense organs of all jivas. The seven types of kaya yogas are divided into:

Two Audarik Kaya yoga – (1) Mishra Audarik, and (2) Pure Audarik

Two Vaikriya Kaya yoga – (1) Mishra Vaikriya, and (2) Pure Vaikriya

Two Aharak Kaya yoga – (1) Mishra aharak, and (2) Pure Aharak, and One Karman Kaya yoga

Mishra Audarik Kaya Yoga: As a jiva is reborn in the next life, a new body is not ready at the very first moment, but the body is formed with the help of the Karman sharir, a collection of karmas, and with Audarik Pudgals. This activity is called the Mishra Audarik Kaya Yoga.

Pure Audarik Kaya yoga: Whatever activities that occur after the body has been fully formed are called the Audarik Kaya Yoga.

The same is for:

Mishra Vaikriya Yoga, and 4) Pure Vaikriya Yoga  
Mishra Aharak Yoga, and 6) Pure Aharak Yoga

Karman kaya Yoga: When the soul (jiva) travels to the next life, it first goes straight up and then, it usually turns twice. When the soul turns for the first time, it does not have any connection with a body because it has just discarded its current body and has not reached its next. At that time, the activity of the soul is due to the Karman body. This activity is called the Karman Kaya Yoga.

All together there are 15 yogas. These activities could be the auspicious ones or the inauspicious ones. Truthful activities relating to religious principles are auspicious activities. Untruthful activities relating to religious principles are inauspicious. We attain punya (merit) by means of auspicious yogas and papa (demerit or sin) by means of inauspicious yogas.

Different activities:

The following twenty-five activities cause influx of karmas, and one should take care to avoid them:

1. Kayiki activity: When carefree physical activities cause injury.
2. Adhikarniki activity: When someone engages in the activity of creating or supporting the instruments or weapons of violence.
3. Pradesiki activity: When someone is causing injury due to anger.
4. Paritapaniki activity: When someone acts in grief and sorrow, causing others grief or sorrow.
5. Pranatipatiki activity: When someone kills or injures any part of the body.
6. Arambhiki activity: When someone begins activities which would cause injury. For example: building a house, or tilling a farm, etc.
7. Parigrahiki activity: Activities which cause hoarding of grains, cattle, wealth, and other material things.
8. Mayapratyayiki activity: When someone is causing injury by way of deceptive activities.
9. Mithyadarshanapratyayiki activity: When someone acts contrary to the path shown by the Jina and follows a false faith.
10. Apratyakhaniki activity: When one carries on activities without taking their vows.
11. Dristiki activity: When one looks at someone else with lust, hatred or attachment.
12. Spristiki activity: When one touches or hugs or kisses someone else with lust.
13. Pratityaki activity: When one reacts to unrelated matters.
14. Samantopanipatiki activity: When one enjoys praise for possessing wealth.
15. Naishastriki activity: When one causes injury or death on the job due to compulsion or command from a superior.
16. Svahastiki activity: As an employer, when one commands an employee to perform any action which may cause injury.

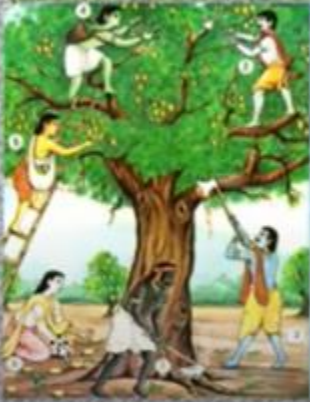
17. Ajnanpaniki activity: When one acts contrary to the Jina's teaching while thinking he or she is a wise person.
18. Vaidaraniki activity: When one unjustly speaks ill of another person in order to defame others.
19. Anabhogiki activity: One should be very careful when voiding urine or defecating bowel movements, etc.
20. Anavakanksapratyayiki activity: When one shows disregard to and disbelief in the effectiveness of laws of life and conduct as proclaimed by the Jina.
21. Prayogiki activity: When one does not control mind, speech, and bodily movements as taught in the Jain Scriptures.
22. Samudayiki activity: When one acts with such wide implications that all eight karmas become attracted. For example, many people go to see acts of violence such as hanging, and have thoughts which make them wonder why it is taking so long to hang someone.
23. Premiki activity: When a person does things under the influence of deceit and greed.
24. Dvesiki activity: When a person does things under the influence of pride and anger.
25. Iryapahiki activity: Any passionless movements or activities.

The mind which is colored with any of the three 'śāyā' (black, blue and grey) has excessive craving for sensual pleasures, dispositions of jealousy and melancholy (*vishāda*), is an inauspicious (*aśubha*) mind (*manā*).

Engagement in stories pertaining to food, woman, politics and looting, constitutes inauspicious speech-activity (*vacana yoga*).

Actions pertaining to binding (*bandhanā*), mutilating (*chedanā*) and beating (*māranā*), etc., constitute inauspicious (*aśubha*) bodily-activity (*kāya-yoga*);

### Famous Example of 6 Thought Spectra (*Leshya*)



Six travelers lost in the central part of a forest, spotting a fruit-laden tree they (severally) think of eating the fruits, by

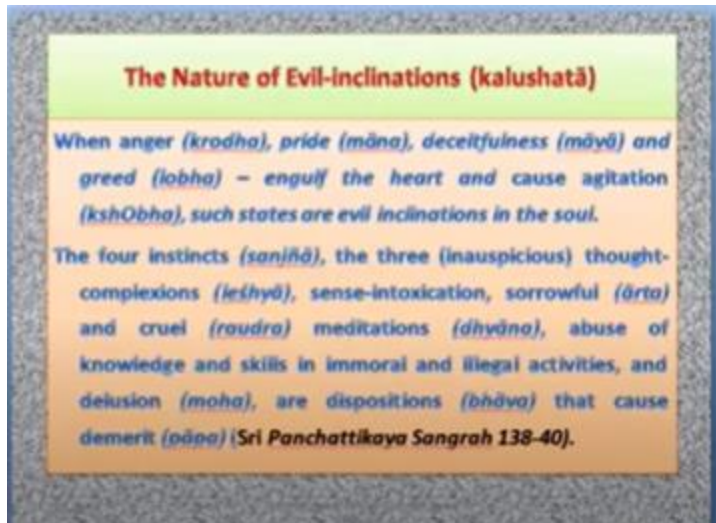
1. picking the fallen fruits from the ground
2. plucking the fruits,
3. cutting the minor branches,
4. cutting the branches
5. cutting its trunk and
6. Uprooting

पठिषा जे छप्पुसिषा परिमहुरमलमहदसमि  
 । कलमरिषदवखमेम पविषारस ते  
 विषितसि ॥ 507 ॥

मिममलसपसवसससं विमलं विमिलं  
 पविषाई। सस कसस इदि ज मलेप  
 वपल इदे कसस ॥ 508 ॥ 508

*Chandrasekharendra*





What is the ‘evil inclination’?



**Rabbi Oury Cherki** Send an email December 13, 2010

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The common definition for the ‘evil inclination’ is: the urge to do evil; **the totality of baser tendencies within a person.**

### 1. A. One’s Baser Tendencies

The common and intuitive definition for the concept of the ‘evil inclination’ is: the urge to do evil; **the totality of baser tendencies that one finds within himself** – the tendencies towards sin, destruction, jealousy, anger, lust, and so on.

Let us delve more deeply into this definition. There are different opinions about the source of these baser tendencies.

Jean-Jacques Rousseau, the 18<sup>th</sup> century philosopher, argued that **man is essentially good**, and that which makes him evil is the society in which he lives. He even coined a term for the purpose of his argument: the ‘noble savage’. In his opinion, the Native American Indians or the black tribes of Africa were much better people than the residents of the cities of Europe, since the hand of

civilization had not yet touched them- thus covetousness, contentiousness, purposeful destructiveness, and a whole array of other negative qualities are nonexistent among them. It is on the basis of this argument that Rousseau wrote an optimistic book on the ideal form of education, yet it is interesting to note that he himself failed completely in the education of his own children, sending them off one after the other to be adopted. In any case, in a theoretical sense, his work is based on the attractive assumption that man is, by nature, good.

Contrary to this, there are those who claim **that man is essentially evil**, a savage beast. This is also said in the Book of Job (11:12): "...let he who is a wild ass be reborn as a man...", or in Latin: *homo homini lupus* (man is to man like a wolf). In their opinion, if there is any hope for the transformation and rectification of man, it lies specifically in the values of society. Sigmund Freud described the process necessary for change in a more detailed manner: man is born with unrestrained and unconscious urges towards bloodshed and incest which are given civilized forms as society restrains these baser tendencies by way of punishment, fear, de-legitimization, and strict behavioral codes. That is to say, moral values, in Freud's opinion, are not to be found in the depths of the human psyche, but rather stem from social coercion – this is the exact opposite of Rousseau's approach.

A third opinion, popular among contemporary psychologists, is that **man is neither good nor evil by nature**. Rather, he is a *tabula rasa*- a blank sheet. Whatever is written on him is what will be.

There exists a forth opinion on this matter – that of our Sages – who claim that **man is both good and evil by nature**. In the Talmudic tractate *Berachot* the *Midrash* asks: Why is it that during the description of the creation of man in the Book of Genesis the Hebrew word for 'create' (רציו) is written with the letter *yod* twice, whereas in the description of the creation of animals, in the same word, the *yod* only appears once? The *Midrash* answers: this is a hint at the two creations that are in Man – the 'good inclination' (בוטא רצי) and the 'evil inclination' (ערה רצי). Both inclinations are intrinsic in man, neither comes from without. Man cannot shake free of the darker forces that he finds in his soul and argue that they are some foreign element that has nested in him, and on the other hand, one cannot argue against him that his good aspirations are the result of societal and educational influences alone.

This understanding – that both inclinations are intrinsic in man – is cause for relief. When the moral person gazes in his own soul and finds dark forces there he is startled and may even bow to despair or fear. Yet our sages assure him: Do not worry; this is how G-d created you, with these different forces running about inside of you. This is how you are meant to be. You are not expected to act according to those baser forces, but be assured that in a very natural way they are a part of you.

Already at this stage one can see the **enormous difference between the view of our Sages and the view of Christianity**. The Christian view sees in the baser tendencies as a curse, born in Original Sin, and as a result man is unwanted by G-d. But our sages argue that this was the *original intention* in the creation of Man. Accordingly, the individual, along with all of his inclinations, is desirable as far as G-d is concerned. This argument removes all guilt feelings that accompany the baser tendencies: If man was created like this he need not feel ashamed.

#### 1. B. Love of this world

Yet if we check these baser tendencies we find that most of them have a common element. Let us try to imagine a man without the urge to eat, without the desire for money, without jealousy, or without anger. Such an individual would not feed himself as he should, would not care for his own livelihood, would not strive to advance in society, and would not discover in himself his own unique personality. His life-forces would dwindle and become weak. In other words: **the root of most of our negative tendencies is in actuality something positive – love of this world**.

Love of this world is an important element in our human identity. By way of love for this world, man strikes roots in reality and does not run away from it. Man has a spiritualist tendency that might cause him to abandon being involved in worldly matters and even to be revolted by them, yet love of this world acts as a ‘weight’ pulling man down and creating in him the motivation to engage the world. This is what the Sages explain in *Kohelet Rabah* (3 :16): “Rabbi Binyamin said in the name of Rabbi Levi: ‘and the world too he gave in their heart’- love of the world he gave in their hearts.” In several places we find them emphasizing the importance of the evil inclination in this context. Take, for example, the *Midrash in B’reishit Rabah* (9:7):

“R. Nachman b. Shmuel in the name of Rav Shmuel b. Nachman said: ‘here it was very good’ – this is the good inclination, ‘here it was very good’ – this is the evil inclination. And is the evil inclination very good? Strange! Rather – if it not for the evil inclination man would never build a home, would never marry, would never have children, and would never enter business negotiations.”

The person who lacks an evil inclination, who lacks love for this world, is in danger – and needs a doctor or psychologist immediately. Thus, the very fact that one wishes to eat is not evil at all. This is a natural tendency of the soul, and it behooves one to desire to fulfill the inclinations of the soul.

Together with this, however, love of this world may bring one into the hands of sin – to exaggerate and overreach the bounds of morality – and for this reason it is known as the ‘evil inclination’. A

healthy individual is born and grows with a great love for this world, yet if he navigates his life solely on this basis he will, in the end, reach an imbalance and perform evil deeds. Yet the diagnosis with which we opened is extremely important: the forces in themselves are positive; it is the evil *act* that is evil.

The early Christians diverged from the way of our sages in this matter as well. They saw in the fact that man was drawn to this world an existential disaster. Paul claimed that the evil inclination was a demon found in man, a ‘thorn in the flesh’, and thus the possibility of man’s redemption on his own accord was impossible. Instead, one must wait for divine intervention to redeem him from his condition. This worldview is necessarily pessimistic and gives rise to hatred towards this world.

In contrast to this view, the sages guided man to establish a pact between the good inclination and the evil inclination in order that the two might balance one another. The Sages read the passage “And you shall love the Lord your G-d with all of your heart and all of your soul and all of your might (Deuteronomy 6:5)” as implying “with all of your heart – with both of your inclinations, the good and the bad (*Berachot* 54a)”. One must serve G-d with both inclinations, for if he were to serve with only one inclination he would lose all balance.

The Maharal of Prague (prominent Jewish Kabbalist and scholar, 1520 – 1612) explains that there are some things in our reality that have no value in and of themselves but do have value when they are used as preparation for something else. So too with the evil inclination – it has no purpose in and of itself, but is beneficial insofar as it allows for and advances life in this world. Without the evil inclination, one would be constantly linked to G-d but would be unable to establish a base and strike roots in this world.

### **1. C. The tension between worlds**

In another place, the Maharal offers a new understanding of the concept ‘evil inclination’. The Maharal opens his words with a painful question: Why is it that all created things act in accordance with their inherent level of virtue, while the people of Israel, who were graced with special virtues, fall again and again to lowliness and to the evil inclination?

After a prolonged analysis of the question from various sides, the Maharal brings the words of the Talmud in the tractate of *Sukkah* (52a) where it is declared that as one advances in the rungs of holiness, so too the evil inclination grows stronger in order to cause one to fail in his advance.

Yet what is the evil inclination, and why does it grow stronger? According to the Maharal, the evil inclination is not an independent entity – some dark demon with featherless wings, horns, and a pitchfork. Rather, it represents the **tension that is formed as a result of the existence of two worlds**: the natural world, and the transcendental world. In order to better explain this claim, let us look at the following experiment from the world of physics: When we spread out a tablecloth on a large table and then try to pinch and lift it from its central point, we find that, due to atmospheric pressure, it remains stuck to the table. If we may translate this experiment into more colorful language, we might say that *nature hates deviations*. The natural world has a tendency towards uniformity and equal application of rules. The moment that a given element tries to stray from the norm, it becomes subject to a system of pressures that attempt to bring it back to its place. So too with man and holiness: Man was created in the image of G-d, and the image of G-d is a foreign element in the natural world. Therefore, when man tries to express himself as an image of G-d, nature pulls him down and humiliates him. As one rises in the rungs of holiness – man, the people of Israel, *talmidei chachamim* (Torah scholars) – the tension becomes more pronounced, and the downfall that may result will be more severe.

This is the exact meaning of the Kabbalistic term *sitra achra*, whose literal translation is ‘the other side’. The other side of what? It turns out that we are talking about the other side of *kedusha*, holiness. The *sitra achra* is not an independent entity; rather it is the other side of the same coin, the other side of the ‘good inclination’. At the very moment one decides to advance and deviate from the natural environment in which he is engulfed, a new force is born in him that expresses a strong will to cling to natural reality. This is the deeper source of the evil inclination.

When we accept the Maharal’s definition that the evil inclination is in fact the tension that exists between the natural world and the transcendental world we immediately arrive at a further definition: Since the natural world is governed by strict laws while freedom of will exists in the transcendental world (insofar as this is an extension of the freedom of G-d), **the evil inclination is, then, the tension that exists between slavery and freedom**. In other words: the inclination to sin is really the demand for slavery in the soul of man. When one succumbs to the evil inclination, he is requesting slavery.

This definition is surprising since in most cases the evil inclination brings arguments that are themselves based on the concept of freedom (“Do whatever you want”) while the arguments against this are based in structure and rules (“Do this and don’t do that”). In truth, however, surrender to the evil inclination comes about as the individual proves to himself that he is incapable of standing before worldly temptation, that he is not free, and thus he is not to blame. The moment the

individual removes the responsibility from himself, he gives it to someone else, thereby affirming the definition: he is as a slave.

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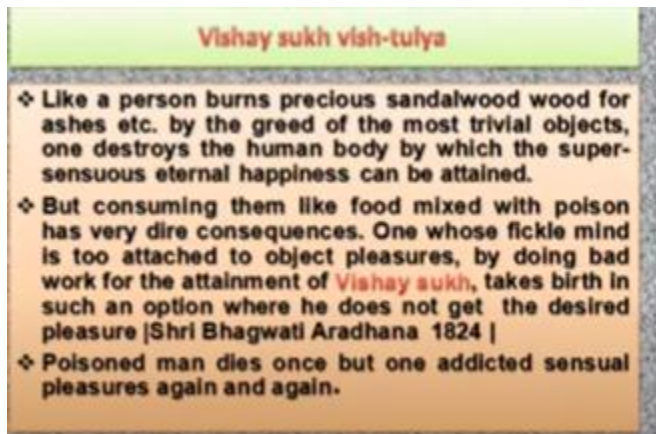
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### Rabbi Oury Cherki

Rav Oury Cherki was born in Algeria in 1959 and grew up in France, and he made Aliyah in 1972. He studied at Merkaz Harav Yeshiva, which was founded by Rav Avraham Yitzchak Kook. He performed his military service in the artillery branch of the IDF. He studied with Rav Tzvi Yehuda Kook, Rav Yehuda Leon Ashkenazi (Manitou), Rav Shlomo Binyamin and Achlag. Rav Cherki heads the Israeli department of Machon Meir, and he is the Director of Brit Olam - the Noahide World Center. He teaches in many places throughout Israel. Rav Cherki is the spiritual leader of the "Beth Yehuda" community in Kiryat Moshe (Jerusalem). He has written many books on Jewish thought and philosophy.



You are drinking your own poison



Did you know that thousands of years ago the great teachers taught that you are drinking your own poison when you have evil thoughts?

I'm sure many people back there laughed at that statement.

It's only been 20 years that scientifically they have proved that this is true. Each time you get angry there are over 1500 chemicals that get released into the bloodstream. Worldwide millions of people can't go to sleep at night due to this. They can't seem to find out a way how to shut off the faucet of adrenaline. Therefore they can't sleep at night

This is a major problem worldwide.

In the West, we were never taught about how to embrace the mind, body, and soul connection.

Just think it wasn't until the 1980s that western science began to study the science of happiness.

Mind you, this has been going on in the east for thousands of years.

The West so it seems only studied the negative aspects of the mind.

What a huge difference.

**Auspicious Asrav**

- ❑ The influx-of-merit (*puNyāsrava*) takes place in the soul that has commendable (*praśasta*) attachment (*rāga*), compassion (*anukampā*), and absence-of-evil inclinations (*citta-akaluṣatā*). (Sri *Panchattikaya Sangrah* 135)
- ❑ Just as water, for sure, washes away blood, it is certain that giving of food (*āhāra*) to the saints washes away the heap of sins that the laities amass routinely in performance of the household chores.
- ❑ गृहकर्मणापि निश्चितं कर्म विमादि खन्न गृहविमुक्तानाम् ।  
अतिथीनां प्रतिपूजा रुधिरमज्जं धावते वारि । Ratnakarandaka  
Shravakachar 114 ।

**Shubhopayog**  
**Auspicious Engagements of the Householders**

❖ Desire to observe the vows that have been taken without any break, to give charity to yatis, to give food etc. with devotion. Worship Pancha Parameshthi with devotion, inspire others in religion, spread the dharma and righteousness, help the devotees of Jinendradev, practice the scriptures, scale-up the service to Jinshasan etc are the auspicious engagements of the householders. [Shri Bhagwati Aradhana 1828 ]

### The Vratas (Vows) of Householders

Monks are very keen about the uplift of their souls and hence they sacrifice all worldly pleasures and observe the five great vows (Maha-vratas).

For those who want to remain in family life and for whom complete avoidance of five great vows is not possible, the following twelve vows to be carried out by the householder.

Of this twelve vows, the first five are main vows of limited nature (Anuvratas). They are followed by seven (Maha vratas). The great vows are for the ascetics.



The next three vows are known as merit vows (Guna vratas), so called because they encourage and raise their value manifold. It also governs the external conduct of an individual.

The last four are called disciplinary vows (Shikhsa vratas). They are intended to encourage religious duties. They reflect the purity of one's heart. They govern one's internal life and character. They are preparatory to the discipline of an ascetic's life.

Three merit vows (Gunavrats) and four disciplinary vows (Shikhsa vratas) together are known as the Five Vows (Shilas).

A person may adopt these vows, according to his individual capacity and circumstances. These are called limited vows.

The layperson should be very careful while observing and following these limited vows. They still leave great scope for the commission of sins and possession of property. The two

**Five Main Vows of Limited Nature (Anuvratas):**

1. Ahimsa Anuvrat - Non violence Limited Vow
2. Satya Anuvrat - Truthfulness Limited Vow
3. Achaurya Anuvrat - Non stealing Limited Vow
4. Bhramacharya Anuvrat - Chastity Limited Vow
5. Aparigraha Anuvrat - Non attachment Limited Vow

**Three Merit Vows (Guna vrats):**

6. Dik Vrata Limited area of activity vow
7. Bhoga Upbhoga Vrata Limited use of consumable and non consumable items
8. Anartha danda Vrata Avoidance of purposeless sins vow

**Four Disciplinary Vows (Siksha vratas):**

9. Samayik Vrata Meditation vow of limited duration
10. Desavakasika Vrata Activity vow of limiting space
11. Pausadha Vrata Ascetic's life Vow of limited duration
12. Atithi Samvibhaga Vrata Limited charity vow

**Five Main Vows of Limited Nature (Anuvratas):**

**1. Non-violence Limited Vow (Ahimsa Anuvrat):**

In this vow, a person must not intentionally hurt any living being (plants, animals, human beings) by word or deed, himself, or through others, or by approving such an act committed by someone else out of selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, etc. Industrial, occupational living activities do also involve injury to life, but it should be with care and due precaution.

In Jain scripture the nature of violence is classified in four categories:

- Premeditated Violence: To attack someone knowingly
- Defensive Violence: To commit intentional violence in defense of one's own life
- Vocational Violence: To incur violence in the execution of one's means of livelihood
- Common Violence: To commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence in the performance of daily activities, but he maintains complete detachment. Common violence is accepted for survival, but even in the performance of daily activities, such as cleaning house, etc. This explains the Jain's practices of filtering drinking water, vegetarianism, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahavir says: "One should not injure, subjugate, enslave, torture or kill any living being, including vegetables."

This is the essence of religion. It embraces the welfare of all animals. It is the basis of all rules of conduct.

**2. Truthfulness Limited Vow (Satya Anuvrat):**

The second of the five limited vows is Truth. It is more than abstaining from falsehood; it is adapting to that reality. The vow of truth puts a person in touch with his inner strength.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others etc. The vow is to be followed in thought, action, and speech, and by doing it he

He should not speak the truth, if it harms others or hurts their feelings. He should, un-

**3. Non-stealing Limited Vow (Achaurya/Asteya Anuvrat):**

In this vow, a person must not steal, rob, or misappropriate others goods and property. It means in acquiring worldly things, nor through others or by approving such an act co-

**4. Chastity Limited Vow (Bhramacharya Anuvrat):**

The basic intent of this vow is to conquer passion and to prevent the waste of energy. It brings the sense of serenity to the soul.

In this vow, the householder must not have a sensual relationship with anybody but only with one's own spouse, excessive indulgence of all kinds of sensual pleasure need be avoided.

**5. Non-possession/Non-attachment Limited Vow (Aparigraha Anuvrat):**

Non possession is the fifth limited vow. As long as a person does not know the richness of life, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, money, etc. The surplus should be used for the common good. One must also limit the number of articles and their quantity.

This Jain principle of limited possession for householders helps in equitable distribution of wealth. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non possession, like non violence, affirms the oneness of all life and is beneficial to all. It is a society for the redistribution of wealth.

### **Three Merit Vows (Guna Vrats):**

#### **6. Limited Area of Activity Vow (Dik Vrata):**

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, south west, above and below. A person gives up committing sins in any activity. This vow provides a space limit to the commitments of sins not restricted by the limited area, the limited vows assumes the status of full vow (Maha vratas).

#### **7. Limited Use of Consumable/Non-consumable Items Vow (Bhoga Upbhoga Vrata):**

Generally one commits the sin by one's use or enjoyment of consumable (Bhoga) and non-consumable (Upabhoga) items.

Consumable (Bhoga) means enjoyment of an object, which can only be used once, such as food, clothing, etc. (Upabhoga) means enjoyment of an object, which can be used several times, such as a house, land, etc.

One should, therefore, limit the use of these two items in accordance with one's need. This vow limits the quantity of items to the commitments of sins not restricted by Aparigraha.

#### **8. Avoidance of Purposeless Sins Vow (Anartha Danda Vrata):**

One must not commit unnecessary or purposeless sin or moral offense as defined below:

- Thinking, talking, or preaching evil or ill of others
- Doing inconsiderate or useless acts such as walking on the grass unnecessarily
- Manufacturing or supplying arms for attack
- Reading or listening, immoral literature, or carelessness in ordinary behavior

### **Four Disciplinary Vows (Siksha Vratas):**

#### **9. Meditation Vow of Limited Duration (Samayik Vrata):**

This vow consists in sitting down at one place for at least 48 minutes concentrating on religious books, praying, or meditating. This vow may be repeated many times in a day without speech.

The meditation of 48 minutes makes a person realize the importance of a life long vow. It is a stepping stone to a life of full renunciation. During Samayik time, one meditates on soul and its liberation.

By giving up affection and aversion (Rag and Dvesha), observing equanimity in all ob peace with the world, one should practice this vow of meditation (Samayik).

**10. Limited Duration of Activity Vow (Desavakasika Vrata):**

This vow sets the new limit within the limitations already set by Dik Vrata and Bhoga limitation of doing business in certain areas and the use of articles are further restricted.

This means that one shall not, during a certain period of time, do any activity, business

**11. Limited Ascetic's Life Vow (Pausadha Vrata):**

This vow requires a person, living a life of a monk for a day. During this time one should abstain from sinful activities, abstain in seeking pleasure from all objects of the senses, observe duties, follow the five great vows (Maha vratas) completely during this time. He passes his time in meditation (Samayik), engage in self-study, read scriptures, and worship Gods (Ariha nourishes one's religious life and provides training for ascetic life.

**12. Limited Charity Vow (Atithi Samvibhaga Vrata):**

One should give food, clothes, medicine, and other articles of its own possession to monks. The food offered should be pure and with reverence.

One should not prepare any foods especially for monks or nuns because they are not to eat their own food and articles to monks and others, provides an inner satisfaction and raises confidence in him from acquiring of more sins if he would have used the same for his nourishment,

**Peaceful Death (Sallekhana):**

In the final days of life, a householder can attain a peaceful death if he truly follows the path characterized by non attachment to the worldly objects and by a suppression of the passions. It should be of a calm renunciation of the body, and this thought should ever be present.


**Conclusion:**

By performing these twelve vows, a lay follower may live a righteous life and advance towards the conquest of desire. While earning wealth, supporting family, and taking up arms to protect against an intruder, he is taught self-restraint, love and enmity. On one hand, he is debarred from leaving his country, or to humanity by his reckless conduct. On the other hand, by giving up a

the life of ascetics.


If one goes deeper into the rules laid down, he will find that practice of limiting the number of desires himself eliminates the danger of concentration of wealth at one point, which will help in the growth of the society. Thus limiting the desires of individuals results in an ideal society.

**Commendable-attachment (praśasta-rāga)**



1. Devotion (*bhakti*) towards the 'Arhat' (Supreme Lords Jina), the 'Siddha' (the liberated souls), Shrut and the 'Sādhu' (the ascetics),
- 2) involvement, with dedication, in pious activities - -- keen enthusiasm for auspicious activities that are part of the 'dharma'. and
- 3) following the 'Masters' (*guru*) - to have great devotion for the chief-preceptors (*ācārya*), the preceptors (*upādhyāya*) and the ascetics (*śramaṇa*). Sri Panchattikaya Sangrah 136

**The Nature of Compassion (*anukampā*)**



- The soul who is grieved at the sight of the thirsty, the hungry and the miserable, and provides succor for them, is with compassion (*anukampā*) and forgives the wrong-doers.
- This compassion of those with Right-knowledge expands further insight (*bhāva*) of fright at the misery of worldly existence (*samvEga*) and detachment from worldly-existence - *vairāgya*.
- This can be 3 types *dharmaAnukampā* धर्मानुकम्पा, *mishraAnukampā* मिश्रानुकम्पा & *sarvaAnukampā* सर्वानुकम्पा.



<sup>31</sup>The values of Jain religion are based on five vows viz.- non-violence, devotion to truth, non-stealing, celibacy and non-possession.

The entire life style of the Jain Shravak and the

Jain Sadhu emanates from these vows and the foremost is non-violence.

Ahimsa, non-violence, has been the sheet-anchor of Jainism.

Ahimsa is one of the basic virtues. No where else in the other religious traditions has this basic virtue been so scientifically, scrupulously and thoroughly integrated with the main doctrine.

Jainism is the only tradition which has consistently allowed this tenet soak into the very essentials of its teachings and

practices. This singular uncompromising emphasis on Ahimsa is

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<sup>31</sup> <http://www.bodhicitta.net/Jain%20Compassion.htm>

the special and exclusive feature of Jainism. In Jainism, Ahimsa is not mere human sympathy; it is empathy, the urge to identify oneself completely with other persons, other living beings, with the whole universe.

Bhagwan Mahavir said,

"If you kill someone, it is yourself you kill. If you overpower someone, it is yourself you overpower. If you torment someone, it is yourself you torment. If you harm someone, it is yourself you harm."

A wise man knows this and so he does not kill, nor does he overpower or torment anyone.

The heart of Jainism is non-violence. Positively stated, Jainism is a religion of compassion, universal love and friendliness. It aims



at the welfare of all living beings, and not of man alone. It maintains that living beings are infinite, all so called empty spaces in the universe are filled with minute living beings. According to it, there are countless single-sense organisms that take the subtlest possible units of material elements -earth, water, fire and air - as their bodies. Fresh earth is alive but when it is baked it becomes dead. Fresh water from a well, etc. is alive but when it is boiled or influenced by mixing some other substance it becomes dead. Vegetables, trees, plants, fruits, etc. do have life but when they are dried, cut or cooked they die. To avoid injury to them as far as possible, man is advised to use them discreetly. He should resist from polluting water, air, etc. and thereby perpetrating violence to them. Worms, insects, animals, etc. help in keeping ecological balance thus they help man. And domestic animals have for ages been a

constant and faithful aid to man in civilizing himself. From the ultimate standpoint of their original pure pristine state, all living beings are uniform in their nature. Jainism teaches to look upon them as upon one's ownself. Inflicting injury to them is inflicting injury to one's ownself.

The Jain dictum *parasparopagraho jivanam*, that is 'living beings render service to one another' offers an endearing alternative to the modern Darwinian formula of 'survival of the fittest.' The life of a living being is a life of mutual cooperation and assistance. Industry, labour, service and sacrifice of innumerable living beings are there behind the sustenance and growth of an individual. Thus every individual is indebted to the universal society of all beings. Even virtues and meritorious qualities can never be cultivated and fostered in isolation.

This concept of Ahimsa, non-violence, has evolved from logical thinking and from experience. It has an almost empirical basis.

It has emerged from the doctrine of the equality of all souls.

Everyone wants to live, nobody likes to die. Violence enters first in thought, it then manifests itself in speech and then in deeds.

That is why they say that war is born in the minds of men. The quest for ahimsa is centred in Anekantavada, the philosophy which accomodates a multiplicity of points-of-view and of perspectives.

In Jain philosophy Ahimsa is said to be the supreme religion and himsa is considered to be source of all evil and of all miseries.

Ahimsa is not limited to not harming the human beings, it extends to all living beings. This philosophy believes in the unity of life and regards all living beings as equal. He who can be

cruel to animals can be cruel to human beings too. Further, cruelty is not only an aspect of external behaviour, but it is also an inner evil tendency. He who is cruel at heart will behave cruelly towards animals as well as human beings. He who is compassionate at heart, will behave compassionately towards all. Moreover, the Jain religion believes in the cycle of birth and rebirth. The soul is in one Yoni (existence) today; it may be in another Yoni tomorrow. It may be a fly today and a human tomorrow. This being so, man has no right to harm other living creations. One should behave sympathetically towards all, friends as well as foes. In fact there should be no enemy. Such is the importance of Ahimsa in Jain philosophy.

(Nothing is higher than the Meru mountain; nothing is vaster than the sky. Similarly, there is no better religion than Ahimsa).

It is one of the tenets of Jainism that all living beings desire life and not death. No one has the right to take away the life of any other being; to kill a living being is the greatest of sins. Life is dear to everyone, and we must have respect for life. Not only "Love and Let Live" but "Live and Help Others Live" should be our principle. Just as the head of a family looks after the welfare of the members of the family, a human being, who enjoys the highest place in the evolution of life, should look after the welfare of other lower orders of creations.

The universe is full of living creations, big and small, and, therefore, it is impossible to exist without killing or injuring some of the smallest of the living beings. Even in the process of breathing, or drinking or eating, we almost unconsciously kill many sentient beings ? Therefore, according to Jainism the

minimum of killing should be our ideal. Moreover, it is more serious where killing is done intentionally or through indifference. Therefore, great care should be taken in all our daily activities to see that the minimum of violence is committed by our deeds, speech and mind.

In the universe, there are different forms, different orders, of life, such as human beings, animals, insects, trees and plants, bacteria and even still smaller lives which perhaps be seen only through the most powerful of microscopes. Jainism has classified all the living beings according to their sense organs.

Jainism firmly believes that life is sacred, irrespective of caste, colour, creed or nationality and therefore not only physical or mental injury to life should be avoided, but all possible kindness should be shown towards all the living things. This should be

the true spirit of Ahimsa. Jainism believes that more weapons are in no way an effective answer to weapons. Lord Mahavir has emphatically declared in "Acharanga Sutra" that one weapon may be stronger or superior to another, but the path of Ahimsa or peace remains unsurpassed. Fire cannot be put out by fire. It is our duty to stop adding fuel to the fire. Jaina scriptures say that a piece of blood-stained cloth cannot be washed with blood, we need water to do it. To achieve peace, world peace, we have to stop the race of armaments and we have to have an unshakeable faith in Samyag Darshana in the effective validity of Ahimsa. For who can claim final and absolute victory in the race for armaments? Like Arjuna the nations believing in violent means shall have to declare, "Nor do we know which for us is better whether we conquer them or they conquer us." Ahimsa teaches us that recourse to armed force is an infallible sign of

the brute in man, that war neither profits the victor nor the vanquished.

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## Part 2

### 1. Ahimsa (non-violence)

The Jain ecological philosophy is virtually synonymous with the principle of ahimsa, which runs through the Jain tradition like a golden thread.

"Ahimsa parmo dharmah" (Non-violence is the supreme religion)

Mahavira, the 24th and the last Tirthankara (Path-finder) of this era, who lived 2500 years ago in North India consolidated the



basic Jain teachings of peace, harmony and renunciation taught two centuries earlier by the Tirthankara Parshvanath, and for thousands of years previously by the 22 other Tirthankaras of this era, beginning with Adinatha Rishabha. Mahavira threw new light on the perennial quest of the soul with the truth and discipline of ahimsa. He said:

"There is nothing so small and subtle as the atom nor any element so vast as space. Similarly, there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life."

Ahimsa is a principle that Jains teach and practice not only towards human beings but towards all nature. It is an unequivocal teaching that is at once ancient and contemporary. The scriptures tell us:

"All the Arhats (Venerable Ones) of the past, present and future discourse, consuel, proclaim, propound and prescribe thus in unison: Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

In this strife torn world of hatred and hostilities, aggression and aggrandisement, and of unscrupulous and unbridled exploitaion and consumerism, the Jain perspective finds the evil of violence writ large. The teaching of ahimsa refers not only to wars and visible physical acts of violence but also to the violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for the natural world. Ancient Jain texts explain that violence is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion, that makes

action violent. Without violent thought there could be no violent actions.

When violence enters our thoughts, we remember Tirthankara Mahavira's words:

"You are which you intend to hit, injure, insult, torment, persecute, torture, enslave or kill."

## 2. Parasparopagraho jivanam (interdependence)

Mahavira proclaimed a profound truth for all times to come when he said:

"One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them."

Jain cosmology recognizes the fundamental natural phenomenon of symbiosis or mutual dependence, which forms the basis of modern day science of ecology. It is relevant to recall that the term ecology was coined in the later half of the nineteenth century from the Greek word oikos, meaning home, a place to which one returns. Ecology is the branch of biology which deals with the relationships of organisms to their surroundings and to other organisms.

The ancient Jain scriptural aphorism parasparopagraho jivanam (All life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and perspective. It defines the scope of modern ecology while extending it further to a more spacious home. It means that all aspects of nature belong together and are bound in a physical

as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with interdependent constituents.

### 3. Anekantavada (the doctrine of manifold aspects)

The concept of universal interdependence underpins the Jain theory of knowledge, known as anekantavada or the doctrine of manifold aspects. Anekantavada describes the world as a multifaceted, ever- changing reality with an infinity of viewpoints depending on the time, place, nature and state of one who is the viewer and that which is viewed.

This leads to the doctrine of syadvada or relativity, which states that truth is relative to different viewpoints (nayas). What is

true from one point of view is open to question from another.

Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all different viewpoints that make up the universe.

Because it is rooted in the doctrines of anekantavada and syadvada, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings.

#### 4. Samyaktva (equanimity)

The discipline of non-violence, the recognition of universal interdependence and the logic of the doctrine of manifold

aspects, leads inexorably to the avoidance of dogmatic, intolerant, inflexible, aggressive, harmful and unilateral attitudes towards the world around. It inspires the personal quest of every Jain for samyaktva (equanimity) towards both jiva (animate beings) and ajiva (inanimate substances and objects). It encourages an attitude of give and take and of live and let live. It offers a pragmatic peace plan based, not on the domination of nature, nations or other people, but on an equanimity of mind devoted to the preservation of the balance of the universe.

## 5. Jiva-daya (compassion, empathy and charity)

Although the term 'ahimsa' is stated in the negative (a = non, himsa = violence), it is rooted in a host of positive aims and

actions which have great relevance to contemporary environmental concerns.

Ahimsa is an aspect of daya (compassion, empathy, and charity), described by a great Jain teacher as the "beneficent mother of all beings" and "the elixir for those who wander in suffering through the ocean of successive rebirths."

Jiva-daya means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

Jains, whether monks, nuns, or householders, therefore, affirm prayerfully and sincerely, that their heart is filled with forgiveness for all living beings and that they have sought and received the forgiveness of all beings, that they crave the



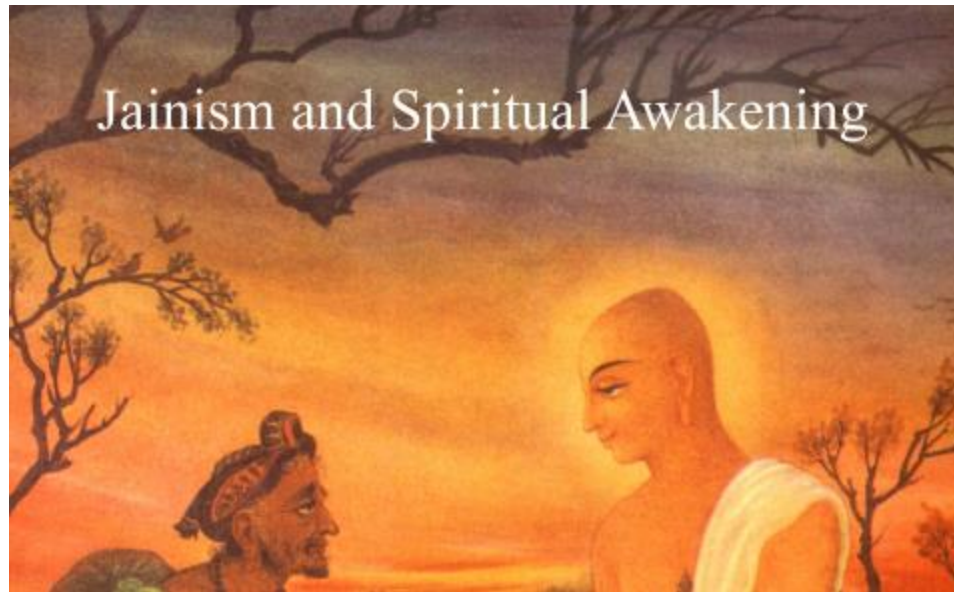
friendship of all beings, that all beings give them their friendship and that there is not the slightest feeling of alienation or enmity in their heart for anyone or anything. They also pray that forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other.

**Awakened State, No Bondage!**

The Right believer (Samyagdrishti) in his/her supreme state has no bondage due to influx of karmas; the influx is blocked. While free from bondage of new karmas, he/she is aware of the still existing, past bondage of karmas. When the psychic states such as desire, etc. are absent, the karmic material conditions cannot bind the Self.

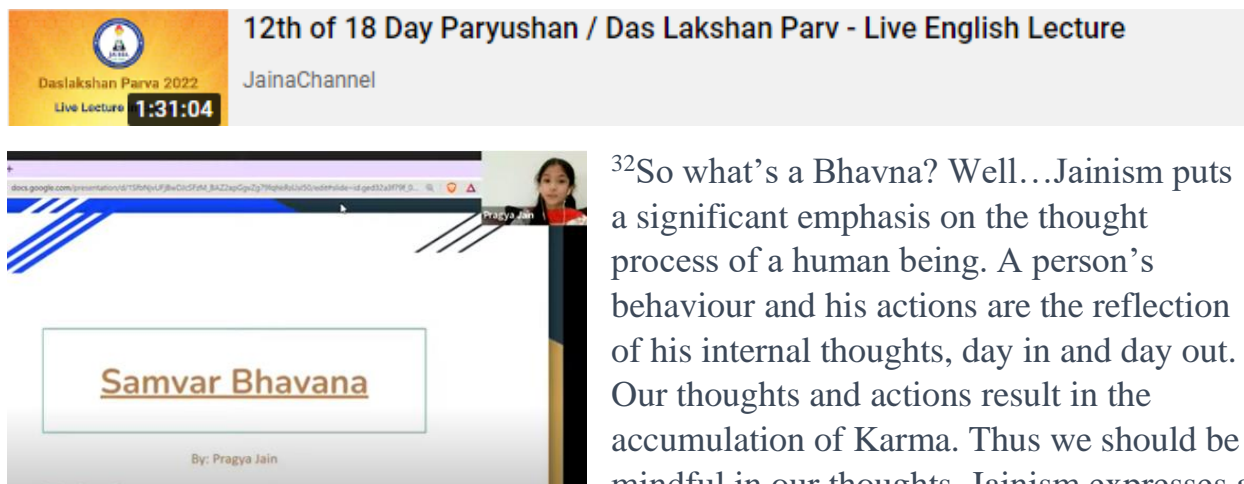
In them, the old karmas remain incorporated only with the karmic body, like a clod of earth-without any effect on the Self.

Natthi du AsevaMIdho sammAdihissa AsavaNiroho | samMe puvaNibaddhe jANadi  
so te abeMIdhato || 166 ||  
puDhavi piNDasamANA puvaNibaddhA du pachcheyA tassa | kammasareNe du te  
baddhA savelle pi NANissa || 169 ||  
rAgo doso moho ya Aseva patthi sammadiTThissa | tamhA AsavabhAveNa viNA hedU  
Na pachcheyA hoMti || 177 ||  
hedU chaduviyappo xviyappassa kAraNaM hodi | tesim pi ya rAgAdi tesimabhAve Na  
baN(heti) || 178 || (Sri Samyadsuro)



[Great book on this subject](#)

## 12th of 18 Day Paryushan / Das Lakshan Parv



<sup>32</sup>So what's a Bhavna? Well...Jainism puts a significant emphasis on the thought process of a human being. A person's behaviour and his actions are the reflection of his internal thoughts, day in and day out. Our thoughts and actions result in the accumulation of Karma. Thus we should be mindful in our thoughts. Jainism expresses a

need to make room for pure thoughts, and to drive out the impure ones. A way to do this would be through reflecting or meditating on the twelve thoughts or Bhavnas.

This Bhavana reflects the idea that we can stop the accumulation of karmas.

Succeeding with this Bhavana depends on us changing the way we think, react and conduct ourselves.

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<sup>32</sup> <https://www.heenamodi.com/2009/08/17/what-does-jainism-say-about-samvar-bhavana/>



The picture demonstrates that in every action we take karma is accumulated. According to the law of karma for every action, there's an opposite and equal reaction. That means whether your actions are good or bad they will come back your way

. How does one go beyond this cycle?



Influx of Karma. The āsrava, that is, the influx of karma **occurs when the karmic particles are attracted to the soul on account of vibrations created by activities of mind, speech and body.** Tattvārthasūtra, 6:1–2 states: "The activities of body, speech and mind is called yoga.



How do I get myself out of this mess?



Imagine karma is like water going down your bathroom drain. If you place a stopper over where the water is draining, one stops the flow of karma. This is how by your intentions alone. Can you place the stopper over your drain?



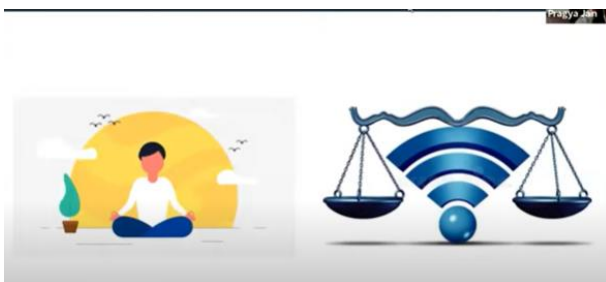
So youâ€™re walking down the street and someone is running and pushes you out of the way. How do you react? Do you shout at them? Do you run after them? Do you curse them aloud? Do you say 'bad' things to them in your head? The majority would probably react in one of these ways.



This is what we need to change.

We need to try and look at it in a way that will prevent us from reacting negatively. We need to be equanimous. Neutral. If it helps, we should try and look at it in a way that helps us accept it. For example, it is our karma coming to

fruition. Thus by not reacting to it, we block further karma. However, if we react, weâ€™re accumulating more, which will then need to come to fruition and we start all over again.



The positive here is that we have control. We have a choice and we can choose the right thing. Right for who? It's right for your soulÂ becauseÂ the soul craves being rid of all these karmas, experiences, emotions, etc. The soul wants to enjoy its true nature. Do you know its true nature?

YOUR true nature? It is eternal bliss. So why turn it away? It's not effortless but it is worth it! 😊



It seems like in only a few minutes. the mystery of solving the puzzle of life can be solved by you.

This is the missing piece of the puzzle so you can go beyond your karma

## Stop the karma



Wow. Wow. Wow. That was an absolutely incredible session.

The speaker reinforced the idea that I've been pondering over for many moons. How to stop karma?

A few weeks ago I was talking to my twin brother John who also has been meditating for over 50 years. We both love to meditate. For us, it's like a hobby. I

asked my brother if he ever experienced the state of being in heaven yet the mind is in hell. He said unfortunately he has. I knew there must be a way out of this rabbit hole.

A few sessions ago I got the answer that I was looking for. Today's session reinforced that wisdom.

The gist of the matter if you want to stop the flow of karma in your life you must turn off the faucet. It's as simple as that.

When the body and mind are totally relaxed. I used to surf a lot when I was young. My brother and I love to surf big waves. With big waves comes, the challenge is surviving a wipeout. Surfers learn to surrender to the wave when they wipe out. The wave will dictate to you when you can come to the surface.

What does this mean in my life? One can surrender and let go and be totally relaxed. Have not a care in the world. This my friend will turn off karma forever. That is a grand truth.

## *Evolution Revolution of Love*

The speaker presented. the idea of being a revolution. I totally agree with this. I even have a website called evolution or revolution of love.

Imagine if the whole world learns how to surrender to the soul inside. We really would be in an entirely different state altogether

I call it the evolution revolution because one's man understands he has to capability to stop karma in his life and embrace the soul and liberation. this planet will heal.

I loved her story of having her all-time dream job. Her job was working for so many startup companies. She initially thought she would never get bored.



Yet unfortunately, no matter how incredible your dream job is, eventually you will get bored with it. You see nothing, external is permanent. The mind eventually will get bored with what you are doing.

I loved her story. How she transformed her life from living a life of external focus to a focus of living for moksha and liberation.

Common sense is uncommon. That is my motto. She spun it in such a beautiful way. The world thinks that it's sane yet it's in a state of craziness.

Modern society thinks the mystics of the old were crazy. Why would anyone want to live a life like that?

They have no idea of what they are talking about. Inside each individual is a precious jewel.

To be honest, this was the first talk where my wife and I could completely understand every word that she was talking about. It was my language of a soul talking to a soul. I learned this form of communication while in India 50 years ago.

They called it. Satsang. Satsang is the company of truth. They say you are a company that you keep. Tell me who you keep company with and I will tell you who you are.

I intended Satsang every night for around 15 years. When she talked she put me in that incredible state of awareness.

This was the first lecture I didn't have to go over and decipher what she was being said.

I see there are many different teaching styles. I find it amusing that I couldn't answer one single question in every lecture that I heard so far. You see I'm not very good at figuring out and understanding Indian terms.

So after each lecture the next day I would Google the slide topic and see what they were talking about. Then I could take all the pieces of the puzzle and see the puzzle.

I never was that ambitious in school to do this. Well, I couldn't do that anyway because the internet wasn't even invented until the early 1990s.

You see I have great long-term memory but I'm not very good. at short-term memory. But yet if the lecture comes from a state of Satsan and lets the wisdom flow, somehow it goes directly into my mind, body, and soul.

I remember when I was young I couldn't comprehend these mental abstracts and theories. It was over my head. Today it is an integral part of my life.

I could get completely frustrated if I was in the same state of awareness when I was a kid listening to these great talks that are given.

I understand this. That has how wisdom has been given in India for many moons.

There are so many different ways for learning to occur. The reason why I took this class was synchronicity. It came my way right at the perfect time.

I wasn't going to let an obstacle get in my way. My wife and I knew that each lecture would be challenging and we wouldn't understand a thing because of the Indian terminology. But we do know that if we stuck with it and looked behind the scenes they would make total sense.

This is why I wrote and writing this book. I'm hoping someday this could be a roadmap for many westerners who would simply drop the subject immediately upon hearing the first lecture.

This 18-day celebration is changing my life in such an incredible way. I feel so graced that the missing piece of the puzzle was placed inside of me so I could see the entire puzzle.

I often say signposts are all around yet do we have the eyes to see? Sometimes after hearing the same thing over and over again, the rock finally cracks. The speaker gave the analogy of water dropping over a rock.

After a considerable amount of time, the rock slowly cracked open. Nobody knows when that will happen.

Just think we all know how to stop karma. We all know we should turn off the faucet of karma. Yet we are unable to do so. We have faith and trust and by putting in the effort somehow a realization comes in... One truly understands how to turn off the faucet of karma.

This is a mystical experience that cannot be conveyed in words or spoken about.

Let's go and totally relaxes. It seems that to be happy, one must surrender to the wave of life.

Each one of us will fall off the surfboard in life and experience a great wipeout. Only by surrendering and relaxing can we come to the surface.

The world at large is so stressed out. The speaker did an incredible job of talking about that. We think that external things will make us happy. We try to control the situations around us.

We try to change the people around us. I love the story of how when she was young she taught youngsters these concepts. Some got them and some didn't. She got very frustrated by the fact that she tried to explain it in so many different ways. Yet you can't change anybody and make them understand. She eventually learned the lesson that the only person she can change was herself.

They say you can bring a horse to water but you can't make the horse drink. When I was in India I heard about this story but the clincher is you can put salt into their food.

This was the first presentation that didn't have any slides. Not a single one. I find it ironic that I remember so much of her talk. It truly resonated with me. I understood the message she was saying and completely resonated with it.

I feel that I wasn't born into this great culture so I shouldn't complain. I'm not used to this learning process. It has been working this way for thousands of years  
But I must admit I have different chemistry set altogether. My hardware, software, and operating system are different. Each one of us is custom designed.

I'm so glad that yesterday's lecture was so incredible. She offered insights into solving the piece of the puzzle inside.

To sum it up. Karma is letting go of control of all things in your life. When you try to control anything, you will be disappointed. Karma will accumulate whether it is good karma or bad karma. It doesn't matter.

Only by neutralizing karma, one can achieve the liberation of the soul.

In this state, one is in harmony with nature and the universe.  
We try to control our lives so we can be happy people. Unfortunately in this world many people lie and cheat to get to the top. Yet even if you had a trillion dollars, you will not be happy forever.

When we are accumulating karma one will never be truly happy.

Happiness only exists when one is in harmony with your soul.

During these troubled times, this message is hard to get through to humanity. I'm so grateful for these 18 days we are talking about how to be truly liberated from this world.

I'm constantly amazed by the depth of Jaine's knowledge and wisdom.

### Disclaimer & Acknowledgement

**Acknowledgement** Sri *Shrutajnana* is the Supreme gift of the most revered and adorable Tirthankaras, Kevalis, GaNadharvas and Shrutadhars.

And to the scientific world!

I am thankful to the JAINA in general, Dr Priyadarshana ji and Ms Prabha ji Mohnot in particular for giving me this opportunity of *swadhyay*.

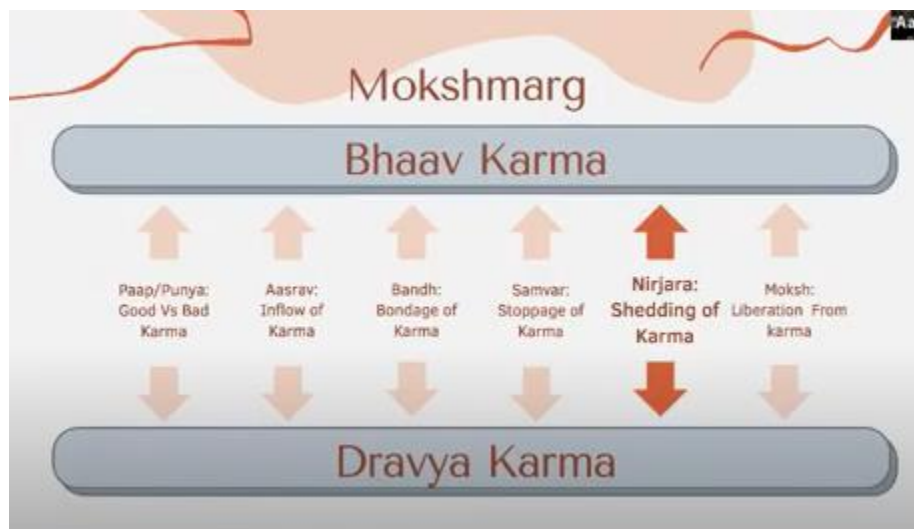
**Disclaimer** I have no contribution to this presentation. Any errors in it are due to my incompetence and negligence. So please forgive me and make good of the shortcomings. Respectfully thanked

## 13th of 18 Day Paryushan / Das Lakshan Parv

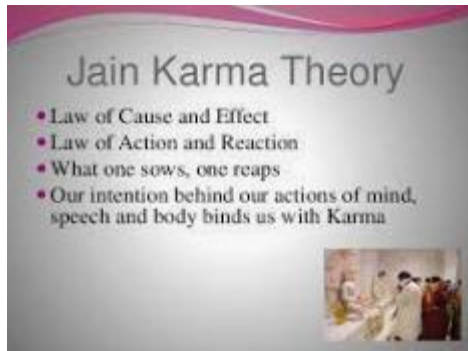


### 13th of 18 Day Paryushan / Das Lakshan Parv - Live English Lecture

JainaChannel



## Law Of Karma



Every thought and every action that you take produces either good karma or bad karma. That is the law of the universe.

So imagine in every moment you have an input stream of karma coming in.

In essence, we would say you are in bondage to your karma.

Even if you have the greatest good karma in the world, you are still bounded by chains of gold.

If you are the worst person in the world, you are bound by chains but they are not of gold.

Nevertheless, they are still chains that keep you in bondage.

Lifetime after a lifetime this happens to a soul. We come to this world and we leave this world. We don't know how to get off this treadmill of life.

How to stop the bondage of karma. We will go into more detail about this.

One must learn how to shred karma in every moment.

Liberation comes from a being who has shredded all, karma.

| Nirjara Bhavna               |                                                                                                                                                              |                                                                                                                                                      |
|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| MEANING                      | REFERENCE IN JAINISM                                                                                                                                         | CONCEPTUALIZATION                                                                                                                                    |
| Process of shedding of karma | Nirjara is one of the fundamental principles, or Tattva in Jain philosophy, and refers to the shedding or removal of accumulated karmas from the atma (soul) | Soul becomes dim due to the dust of karmic matter, thus nirjara itself offers a way to clear the soul, and ultimately leading to moksha, liberation. |

## Inner microscope



Imagine you could have a microscope that could go down to the quantum level. Mystics of old have said for thousands of years Karma is a subtle substance that covers the soul and makes it cloudy.

You might think that is crazy, but that's okay. if you have never studied quantum physics, you would say it's absolutely crazy. Yet quantum scientists understand that life is a total mystery.

So imagine you have this substance covering your soul. You could say the more dark substance you have your life will be out of control.

The mind will be like a mosquito that constantly bites you.

Even if you have the greatest karma in the world, this substance still exists.

One still cannot see the forest from the trees

The wise man understands these basic principles and laws. He knows that he holds the key to the solution. He is the only one who can open the door.

One understands that only himself can shred this karma.

The goal is to clear the dust. It's like spring cleaning when you open up all the windows and let the fresh air come in. You take a dust rag and you clean all the surfaces in the house. You do your vacuuming and mop the floors.

Within hours the house is clean.







The sinking boat

This is a story that I told many times. Once upon a time, I was explaining to a good friend of mine about the inner garden. I told him we had to tend to this garden. We have to pull the weeds. We have to take out all the boulders, rocks, and pebbles. We have to water the vegetables. Instead, we have nothing but weeds, boulders, and rocks in our inner garden.

When I said this he said what inner garden?

That my friend is the problem. People don't know they have an inner garden to take care of.

So imagine you are on a boat. The boat is taken in water and you are about to drown if you don't do something about that.

Unfortunately, most of humanity doesn't even know that the boat they are on is sinking. Mind you in due time you will leave this world. You won't be able to take anything with you.

The wise man understands that the boat is sinking and takes responsibility to do something about it.

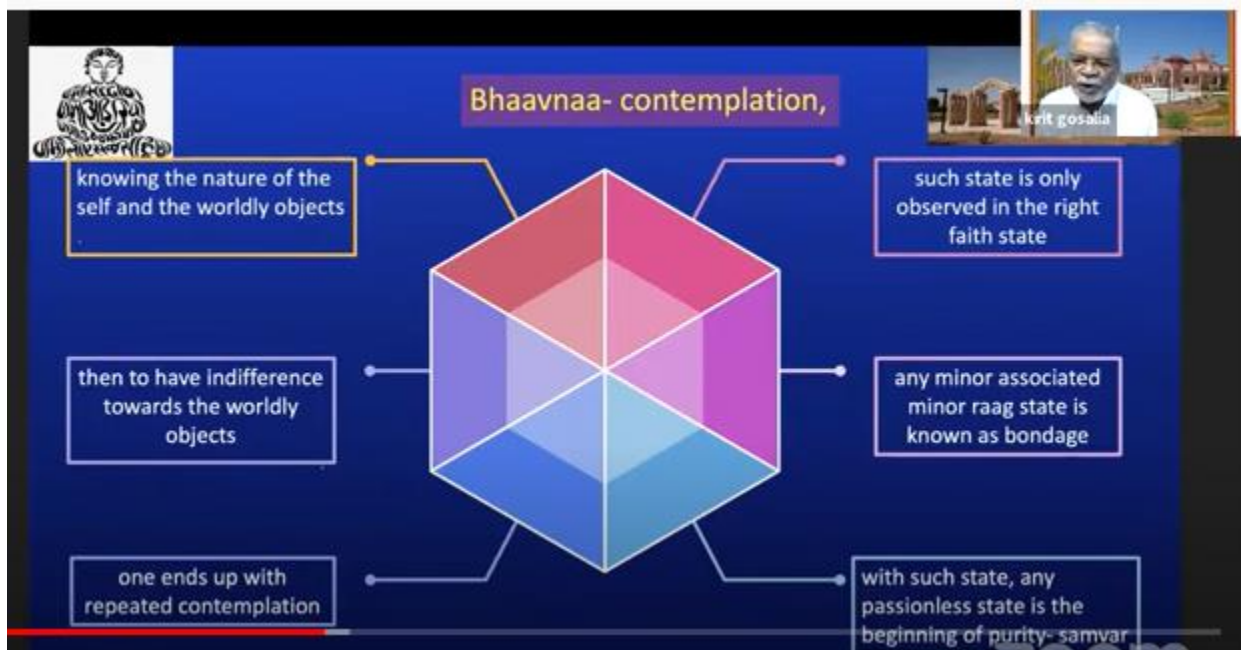
In this lecture, I love the quote that you are the solution or you are the problem. It's up to you to change your life for the better.

A wise man fixes the hole where the leak occurs. That's the first step. You can try to bail out all the water, but if you don't fix the hole, your actions are meaningless.

This simple analogy will help you go a long way if you understand this puzzle.



### Shedding of karma Bhaavnaa Nirjaraa Bhaavnaa



the great value of contemplation



The older I get the more I see the great value of contemplation. I did not understand this for many years. Yes, I love to meditate and did hours on end but contemplation I really didn't truly understand until years later.

I had incredible glimpses of my soul for many years. But contemplation was a missing piece of the puzzle. You see not until you see the impermanence of all things and understand that the soul is eternal. You are missing a major piece of the puzzle.

When one sees that everything external morphs and then changes, then one has a better understanding that nothing is permanent externally.

Everything will come and go. That is the nature of this world. We try to hold on to happiness. Happiness will come our way but before you know it happiness will leave you behind. That is the nature of this world.

The wise men of old understood this and knew that the soul is eternal. You were never created nor were you ever die. This is your true nature.

One must constantly contemplate this. This is not a one-shot deal. Modern days scientists would call this to rewire your neural network with this sacred wisdom.

You want it so ingrained inside of you that it becomes a part of your subconscious. Whether you like it or not, your subconscious mind is running the show. 95% of your actions are dictated by your subconscious mind.

The great mystics of old understood this concept. This is why they said one must contemplate daily and one's life.

Now, this can only be observed and comprehended when you are in a state of bliss and eternal love. If you're not in the state then it's a theory and a philosophy.

This is why the Jaines have both a contemplation practice and a meditation practice.

Only by contemplating upon this and being in a state of awareness of your true nature, one can learn how to reprogram yourself.

Every action we take can lead us either to bondage or liberation.

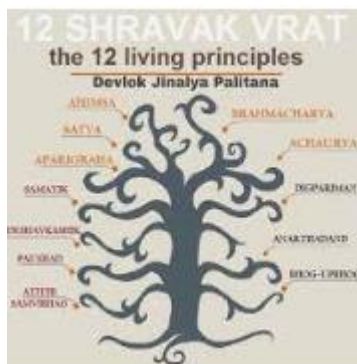
You are either the problem or the solution. Nobody can choose it for you.  
Nobody can do the work for you.

The choice is up to you.

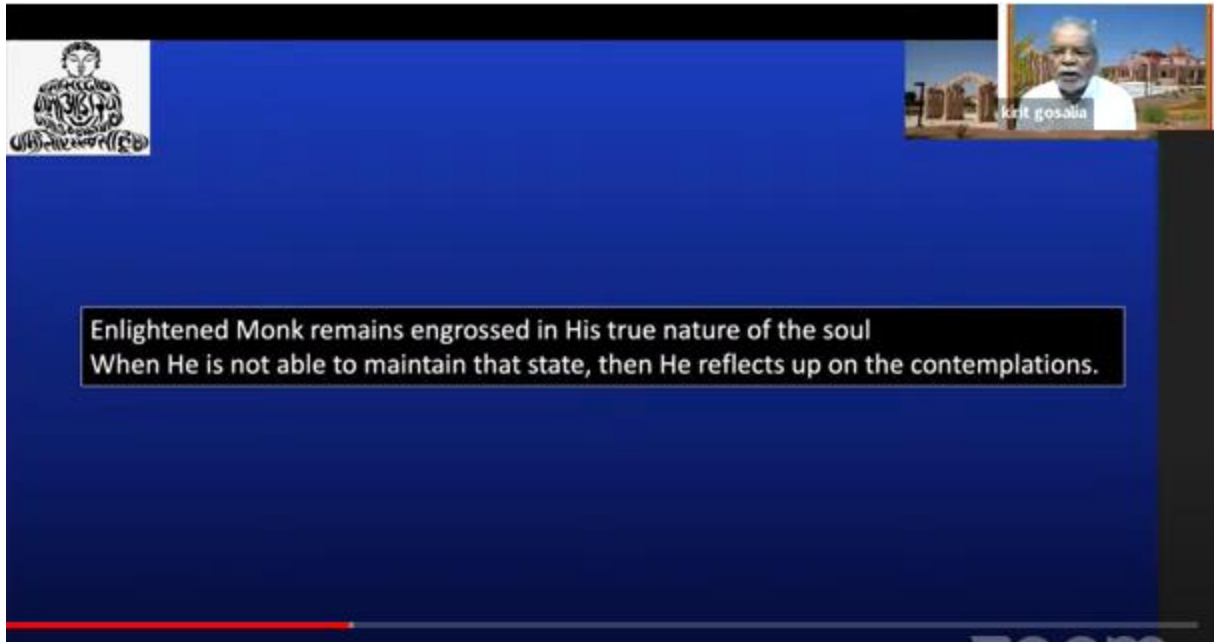


| 12 Contemplations          |                         |                                          |
|----------------------------|-------------------------|------------------------------------------|
| 1: transitoriness- anitya  | 5: Distictness- anyatva | 9: Dissociation- nirjaraa                |
| 2: Helplessness- asharan   | 6: Impurity- Asuchi     | 10: The universe- Lok                    |
| 3: Transmigration- Sansaar | 7:Influx- aasrav        | 11:Rarity of Enlightenment-bodhi durlabh |
| 4: Loneliness- Ekatva      | 8: Stoppage- samvar     | 12:Truth proclaimed by religion-Dharma   |

## 12 Contemplations



The Great sages of Jain's tradition develop the 12 different kinds of contemplation. They are just as relevant today as they were thousands of years ago.



Profound statement



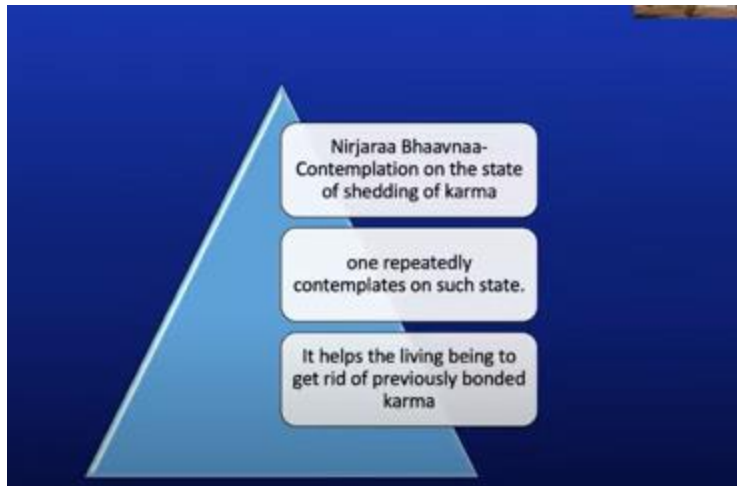
This is a profound statement. A wise man understands the goal is to be in that state of Bliss all the time. The goal is to have a union with the soul.

During the travels on this adventure in life, the wise men understood that when for some reason, one can't enter truly into that meditative state, he will use the art of contemplation to further rewire the circuits inside.

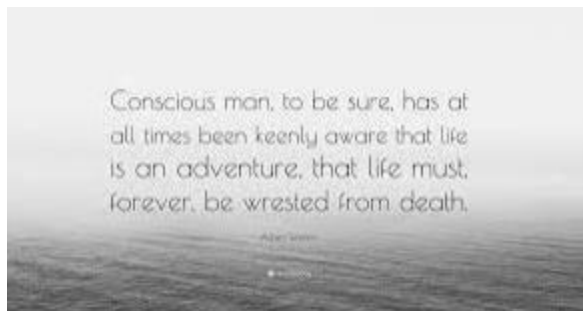
He understands that both meditation and contemplation are the means to reach liberation.

This is a wise man. Currently, humanity doesn't even have a clue. They are oblivious to the process of meditation and contemplation.

Many people laugh at such ideas. They consider them crazy people and not part of society. The cycle goes on and on.



Must be conscious at all times.



I find it fascinating that in pursuing liberation of the soul one must be conscious at all times. Most of the world truly isn't conscious at all. Our subconscious mind is running the show. I often said that there's a poker game going on and the cards are stacked against you.

To shred karma one must contemplate it over and over. One must learn how to be directly in communication with your soul 24 hours a day.

Contemplation is the key to helping one to understand that it's only by his will that he reaches his goal.

Nobody will save him. There is no savior except for yourself. These are road maps the Jains use to reach liberation. A wander becomes a traveler. A traveler follows the road to the destination.

Currently, the world at large is a wanderer. We wonder aimlessly in life looking for our home externally. It will never be found that way.





## Austerity



I find it quite more fascinating that in the last 20 years or so the scientific community has embraced many of the principles of austerity.

Western scientist has studied the science of fasting for around 20 years now. They have seen the incredible benefits it has to the mind and body. Granted this is not the average scientist, but those who love to think outside of the box. Science has embraced the concept of intermittent fasting. They recommend that you don't eat anything for at least 16 hours before your last meal in the evening.

They recommend the Jains lifestyle of not eating after five or six at night. They might even have a little more austerity to the actual. Jains when they said don't eat anything until around 10:00 in the morning.

Many people have incorporated this kind of austerity into one's life. It makes all the difference in the world.

Many modern-day scientists and nutritionists. also, recommend that you only eat plant-based foods. Never eat anything in a box or that is factory-made. There is an epidemic of pre-diabetics all around the world today.

I was told by many doctors that one can never beat diabetes. I thought that over and agreed with them based upon the person never wanting to change his lifestyle and thinking medicine will cure him.

With simple lifestyle changes, I overcome this problem.

Austerities are a way to fine-tune the guitar of life. Many of my friends who have various illnesses refuse to change their lifestyles or diet.

The wise man understands the simpler one's life is the more he will be in harmony with his mind, body, and soul.

The simpler the mind. The simpler one will be in life.

We have got life backward. We make it so complicated in our everyday life. Most people are totally stressed out with life. They can't handle the workload. Life all around them is falling apart. People are flaming one another on Facebook.

The wise men of all have said to simplify your life. When one simplifies his life, the mind, body, and soul become in harmony with the universe in nature.

This is our natural state being in harmony. The odd thing is most of the world thinks that anyone who drives to be in harmony is a weirdo or freak.

I have a concept that the city of Austin, Texas has as a slogan. Be weird.

This may seem offensive but it is not.

To be honest, many westerners may think that the Jains are weird. Yet I have seen the quite opposite of that. You are pursuing a path of liberation that has been walked on for thousands of years.

The world that we lived in with all the chaos is weird. I would choose to live on a road that has an incredible destination than to be a wanderer.

The western scientist is slowly beginning to embrace these principles in life.





I am the problem and the solution



I love the following words that the speaker said.

You are either the problem or you are the solution. How elegantly said.

Imagine if you never took a shower. Can you even imagine such a stench?

You would say nobody in their right mind would want to do that.

Yet we are at the most fundamental level in life. We never take the inner shower for our soul. We never clean our inner bodies.

We are so oblivious and we live our lives externally.

A wise man takes a daily shower. Mind you, the shower is not only for 5 minutes or so.

The shower should be constantly going on 24 hours a day inside of you.

This is a shower, a bliss inside of you. The wise men of old understood this and that is how become liberated.

The light of the soul knows how to take away all karmas in one's life.

The more one bathes in the shower of light, one will understand the meaning behind this.

This is not a concept my friend. Unfortunately in the West and the majority of the world people are oblivious to this.

They think that one who pursue this are the crazy ones. Maybe just maybe it's the other way around.

Happiness will never be found externally in this world. You may have all the money in the world and yet you will never truly be happy. That is all fact. The laws of the universe don't support that point of view. Everything I mean everything morphs and changes. I mean everything, including yourself and your life





Let's go back to the analogy of the boat. When one sees there is a leak in the boat and fixes it. This is called the shredding of your karma. You are stopping karma in its tracks.

In essence, how this is done is don't react to anything

This is the main central theme that I see in Jain's philosophy and contemplation.

Many Western neuroscientists are taking the same approach to this. Many scientific discoveries are coming from this basic approach to life. The scientific world is using the latest technologies to understand this very basic concept.

Many times I say that you or your own chemistry set. You are responsible for the chemicals that are being released into your body.

Good thoughts and good action produce positive chemicals.

Bad thoughts and bad actions produce negative chemicals.

In either state it produces karma. The wise man of old does not react at all. and is in the state of Sat Chit Anand?

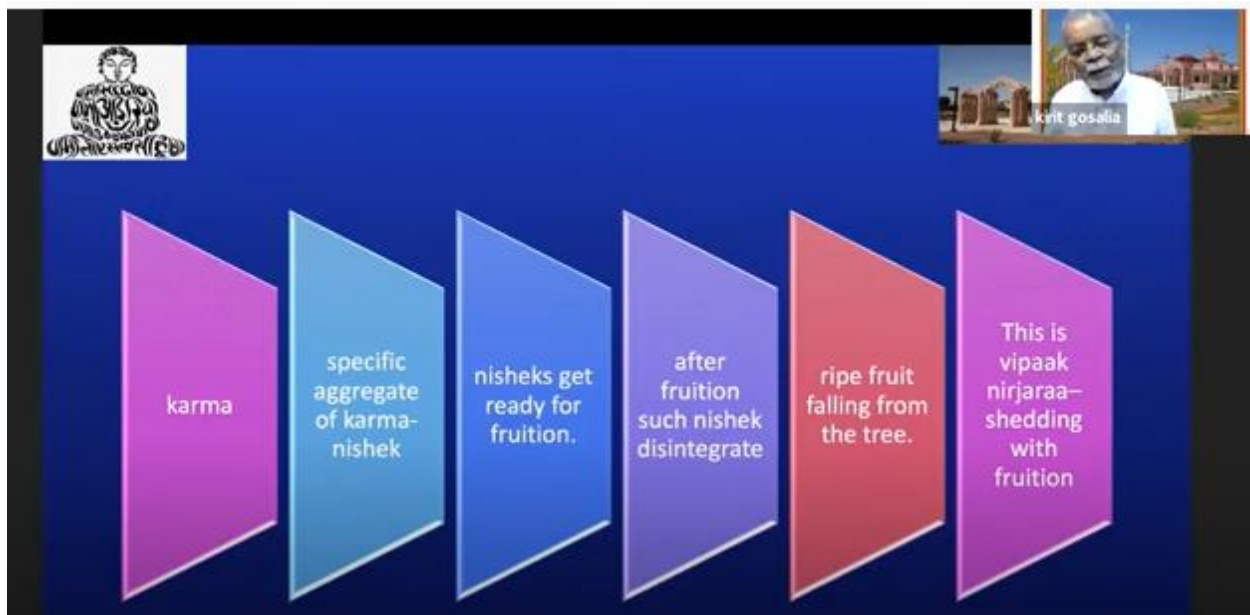
This means truth is the consciousness of bliss.

When one is in this state one doesn't react. Karma cannot occur. By constantly being in the state and not reacting, you will be cleansed. This leads to liberation.



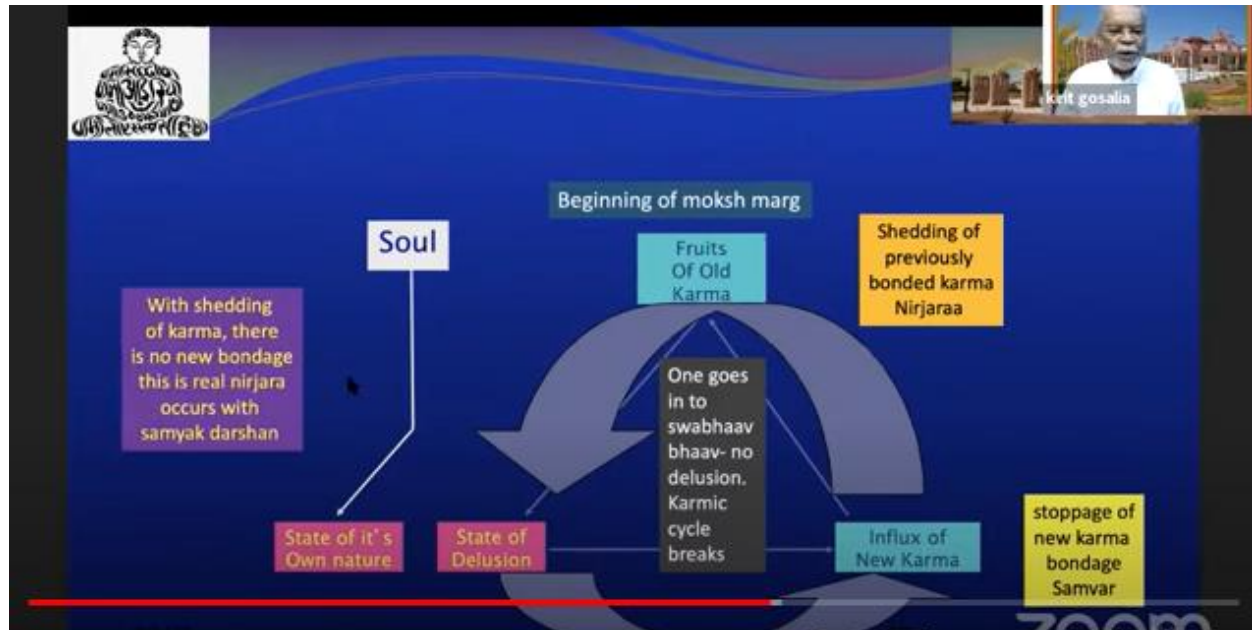
You are your own savior

The wise man understands once again. He is either the problem or the solution. It's as simple as that. He understands that if he does not react to anything externally and meditates upon his soul within he will eventually reach his destination.



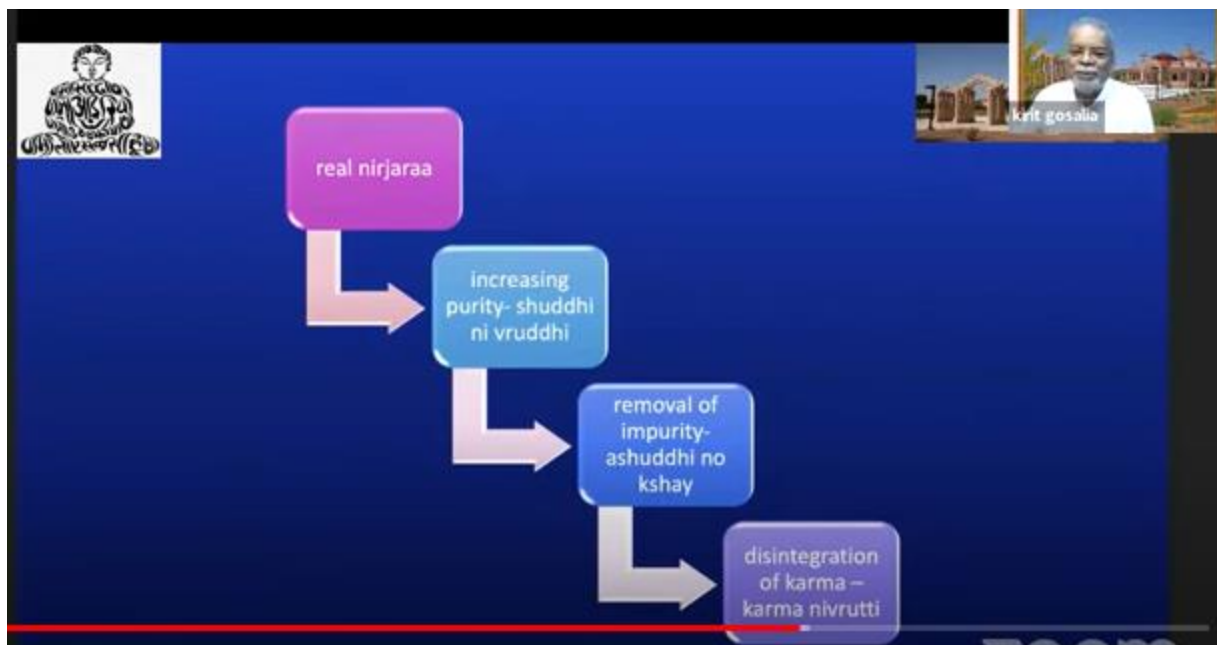
## Effects of karma

The goal in life is to understand the effects that karma has on our own lives and what can be done about it. Most of humanity has not a clue. The Jains have a road map to go from darkness to light.

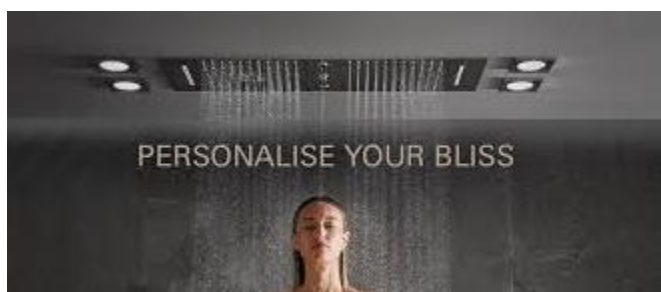


This is the cosmic treadmill of life. Mankind wonders aimlessly throughout this life. One dies and then the entire circle comes again. One wonders aimlessly for lifetime after lifetime.

The wise man understands this process learned how to transform from being a wanderer to a traveler. One knows the road. He is walking on his way home.

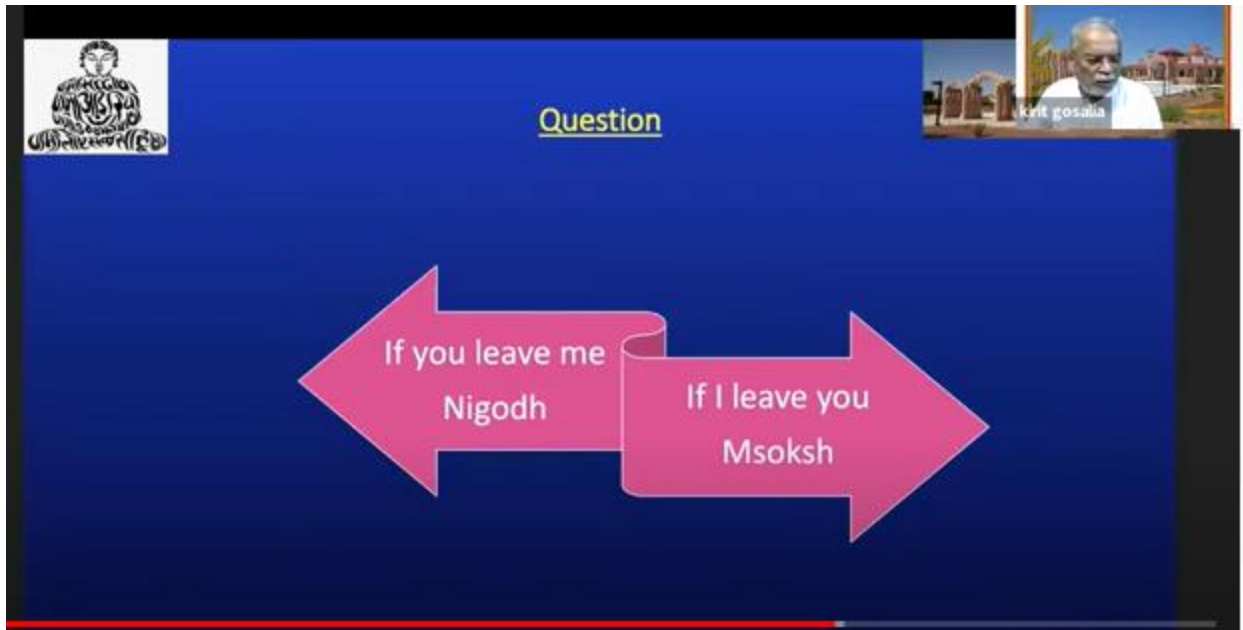


Taking a daily shower



‘Once again, this is the simple process of taking a daily shower. We do this every day in our lives.

We just don't know there is a shower for the soul within that we can drench in.



### Question



This was an incredible part of the session. He had one question for the audience. Usually, they have around 10 questions to ask

Now I admit I have a complete lack of understanding of these terms. If he says it in English I will understand. But many of these terms are in Sanskrit and I haven't a clue.

Anyway, the gift of this question, which I admit I'm not 100% sure what the question is because it's presented in two terms I know nothing about.

Many people from the audience tried to answer the question. One gentleman said something profound. He said the stoppage of karma and simply just stopping reacting to any external event.

The person who gave the lecture said yes. This is the solution to the problem. My entire talk came down to just one sentence. You beautifully said that.

That is the practical solution for humanity. To accomplish that is another story altogether.

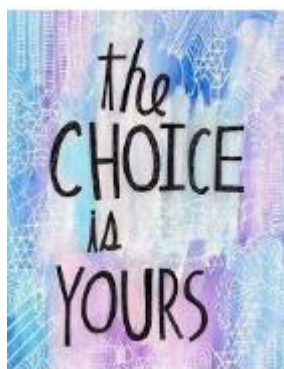


First humanity must understand the reason why. The majority of mankind has no interest whatsoever to be in such a state.

For some reason, they love the curve balls that are thrown in this world. It makes life exciting. Well, it makes life exciting if you like misery at your doorstep.



The choice is up to you



Once again you are either the problem or the solution. Just think this pertains to yourself and nobody else.

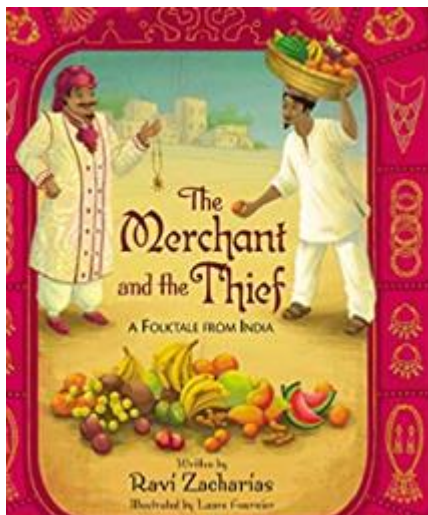
By ignoring the basic facts of karma and maybe not even being aware of them. You are the problem. Without knowing you are a problem, you will never do anything about it. The wandering will go on and on and on.

When one understands that you are the problem, one begins to fix the problem and find the proper solution to it. The Jains have an incredible road map for one to embark on the journey of self-discovery.



Only you can discover your true nature. Yet one must be aware there is something inside that exist for eternity. We will never find the answers by looking externally. We will go on living lifetime after lifetime to pursue something that exists inside of us.

### The Jeweler And The Thief



Well, let's continue with this incredible story. The dragons when they first saw the youngsters entering the cave many moons ago weren't interested in the slightest in training man.

You see man was one of their major troubles. There was even a dragon slayer profession in the British Isles. Yet at the same time, they could see the potential in these youngsters they were more evolved than them when they were young.

Back then the dragons didn't even have a glimmer of light. So they had an internal discussion amongst themselves. "Do you think we can train them"? Do you think they can change?

You see even in China and Tibet war ruled the land. Anger was the norm. Mind you these youngsters had a combination of light and darkness. They could see both sides of the coin. So the dragons decided to train them.

Now their training wasn't like today. Today children in schools are bored. They are taught to use just memory. They are taught to remember facts. They are not taught to use their mind and think.

The dragons are experts in this field. They are the master's wizards of Hogworth today. They are thousands of years ahead in development.

Hogwarts teachers would be in nursery school. The dragons would have an advanced Ph.D. study in the universe. They were off the charts.

The dragons had a unique style of teaching. You could say it was revolutionary today. They taught by using gJains, play, and fireside chats.

The very first game they taught was hide and seek. This was a very practical game. They had a series of talks about the universe. They were taught that the universe existed inside of them. Well, to be frank, that was completely over their heads. They couldn't even understand one word.

So the dragons played a game of hiding and seek. The dragons would hide. The youngsters closed their eyes and counted to 10. 1 2 3 4 5 6 7 8 9 10. Ready or not here we come. They would open their eyes and all the dragons were gone. The dragons had rules they couldn't leave the cave.

All of the kids were completely shocked when they open their eyes. All the dragons disappeared. They all gasped in surprise. As you know dragons are quite large. They weigh thousands of pounds. This game went on for around six months or so.

Finally, at one fireside chat, the dragons told this practical story.

Imagine two young men walking down the road. They were headed to a town five days from their current destination. One of the men was a jeweler. The other man was a thief. The thief knew this man had a very precious jewel that he was carrying.

As I said both of them were going to the same town. They decided to travel together. They had a long journey ahead of them. Hours passed. They were quite tired and exhausted. Fortunately, there was a simple inn ahead of them.

They both decided to spend the night there and share a room. Both of them decided to have dinner together. The jeweler went first and a few minutes later the thief joined him while the jeweler was holding a table for them the thief was looking all over for the precious jewel.

He was quite dumbfounded. He was the greatest thief in the land. They had dinner and went to bed immediately. They weren't in the mood to drink the ale and party into the night.

Well, guess what? This went on for several days. Finally, they reach their destination.

By then the thief was confused. He thought this was going to be an easy steal. He said to the jeweler I'm a thief. As a matter of fact, I'm a king of thieves.

I knew you were carrying a precious jewel. Every night I knew you hide the jewel inside of the room. Every night I would search all over for it. I got quite frustrated when I couldn't find it. Where did you put it? I'm dying for an answer.

The jeweler said I knew you were a thief. I knew you wanted to steal the jewel. Each night I would hide it in a place you would never look. The thief said where is that? The jeweler said under your own pillow. I thief knew he was outwitted and outsmarted.

Well, the kids loved this story. They were well acquainted with thieves and jewelers. They went through their town quite frequently.

The dragons said let's play a game of hide and seek again. This time focus on your breath.

Close your eyes. To their amazement, the dragons appeared inside of them. They couldn't believe it. How could all the dragons appear to the kids? This was the starting point of their incredible adventures.

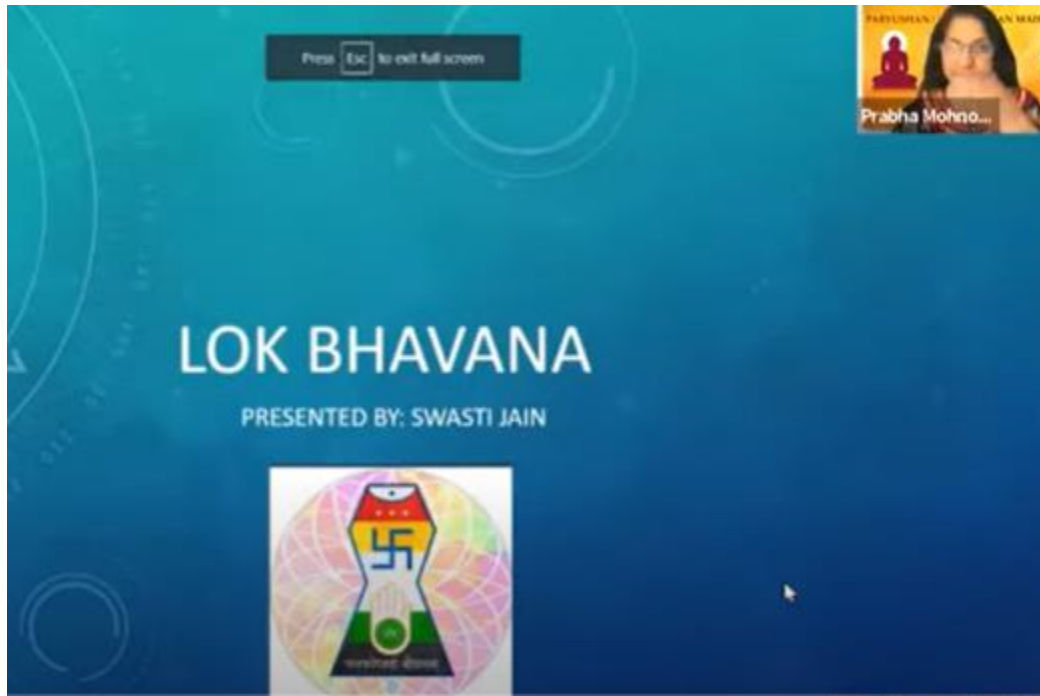
Now when they played hide and seek they knew where to look. A single but necessary step took place. They knew this was both an inward and outward journey. The youngsters were thrilled.

Each time they play the game the youngsters knew where to look. They love to play this game. All the first-time students had to go through the same baby steps the others went through. You see this path is two steps forward and one step backward. You learn from your progress and your mistakes. Never give up.



## 14th Day of 18 day Paryushan / Das Lakshan Parv - Live English Lecture

JainaChannel



## WHAT IS 12 BHAVANA AND WHY SHOULD WE PRACTICE IT?

- The 12 Bhavana are the twelve mental thoughts that a Jain ascetic and practitioner should practice on a regular basis
- The reason we should practice the 12 Bhavana is because it clears our thought process
- We understand the reality behind Vaastu Swarup
- These 12 Bhavanas are like jewels to all Muni raj
- They keep meditating on these 12 Bhavana to purify their soul

The diagram illustrates the 12 Bhavanas (mental thoughts) arranged in a circle around a central silhouette of a person in a meditative lotus position. The Bhavanas are: Bodhi Durlabh Bhavana, Dharma Bhavana, Anit Bhavana, Sansaar Bhavana, Ekatv Bhavana, Anytv Bhavana, Ashuchi Bhavana, Aashrav Bhavana, Samvar Bhavana, Nirjara Bhavana, Lok Bhavana, and Dharma Bhavana.

### The Twelve Bhavnas and Anuprekshas

<sup>33</sup>Jain religion puts a significant emphasis on the thought process of a human being. A Jain is very careful about his internal thoughts. It is not the action but intention behind the action results in the thought. To make room for pure thoughts, and to drive out the evil ones, Jainism recommends a thought known as twelve Bhavna or Anupreksha.

The twelve Bhavna described here are the subject matters of one's meditation, and how they are beneficial, peaceful, harmless, spiritually advancing, karma preventing thoughts. They are designed to serve as aids to spiritual progress, produce detachment, and lead the practitioner to renunciation. They are reflections upon the fundamental facts of life, intended to develop a deep understanding of religion.

<https://www.jaina.org/page/BhavnasAnuprekshas/The-Twelve-Bhavnas-and-Anuprekshas.htm><sup>33</sup>

### Twelve Bhavnas (Reflections):

The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.

1. Anitya Bhavna - Impermanence of the world
2. Asarana Bhavna - No one provides protection
3. Samsara Bhavna - No permanent relationship in universe
4. Ekatva Bhavna - Solitude of the soul
5. Anyatva Bhavna - Separateness
6. Asuci Bhavna - Impureness of the body
7. Asrava Bhavna - Influx of karma
8. Samvara Bhavna - Stoppage of influx of karma
9. Nirjara Bhavna - Shedding of karma
10. Loka Bhavna - Transitory of universe
11. Bodhi Durlabh Bhavna - Unattainability of right faith, knowledge, and conduct
12. Dharma Bhavna - Unattainability of true perceptor, scriptures, and religious practices

**Anitya Bhavna - Impermanence of the world:** Under this reflection, one thinks that in wealth, and property are transient or subject to alteration. Nothing in the universe is permanent or constant. Spiritual values are therefore worth striving for as soul's ultimate goal. One must break all worldly attachments.

**Asarana Bhavna - No one provides protection:** Under this reflection, one thinks that death and disease. The only way he can conquer death and disease is by destroying all his karmas. To achieve the total freedom and enlightenment, one takes refuge to the true path of the masters and personalities. They are Arihanta, Siddha, Acharya, Upadhyay and Sadhus or monks. All worldly attachments must be avoided.

**Samsara Bhavna - No permanent relationship in universe:** Under this reflection, one thinks that life to the other and takes a birth in a human, animal, hellish, or heavenly body. The cycle of birth, death, pain and miseries. He has not yet ended this cycle. There are no permanent worldly attachments.

is we who establish these relations and live accordingly. This kind of thought will help living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation.

**Ekatva Bhavna - Solitude of the soul:** Under this reflection, one thinks that the soul is born alone, assumes birth alone, and departs alone from this world. The soul is responsible for its own actions, enjoys the fruits, and suffers the bad consequences of its own action alone. Such thoughts will lead to a life of his own initiative and will lead religious life.

**Anyatva Bhavna - Separateness:** Under this reflection, one thinks that one's own soul is separate from all other beings of the world. Even his physical body is also not his. At the time of death, soul departs from the body while the soul is all consciousness. The soul therefore should not develop attachment to the body or his physical body. He should not allow himself to be controlled by desires, greed, and anger.

**Asuci Bhavna - Impureness of the body:** Under this reflection, one thinks about the impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, etc. The soul resides within the body, remains unattached to the body. The soul is alone, pure, and eternal, but the body is non-existent, but the soul is eternal. Therefore emotional attachments to the body is useless.

**Asrava Bhavna - Influx of karma:** Under this reflection, one thinks about karma stream. One who suffers through his five senses (touch, taste, smell, sight, and hearing), he accumulates karma. One should be more careful, and will try to stop the influx of karmas.

**Samvara Bhavna - Stoppage of influx of karma:** Under this reflection, one thinks about stopping the influx of karma absorbed in achieving spiritual knowledge and meditation. This prevents the influx of new karma.

**Nirjara Bhavna - Shedding of karma:** Under this reflection, one thinks about the evil karma. One should destroy the previously acquired karma by austerity and meditation.

**Loka Bhavna - Transitory of universe:** Under this reflection, one thinks about the reality of the universe. From the standpoint of substance, it is eternal but from the standpoint of modification it is transitory. It exists and perishes. This thought makes him understand the true nature of reality, which is beyond faith.

**Bodhi-durlabha Bhavna - Unattainability of right faith, knowledge, and conduct:** Under this reflection, one thinks about the difficulty for the transmigrating soul to acquire right faith, right knowledge, and right conduct.

has the opportunity to be a religious person, take the advantage of it to develop right one's effort to attain right faith and knowledge, and live accordingly.

**Dharma Bhavna - Unattainability of true preceptor, scriptures, and religion:** Under preceptor (teacher), religious scriptures, and religion are excellent shelters in this world of misery and suffering.

#### Four Additional Bhavna or Virtues:


Besides the twelve Bhavna described above Jainism has laid great importance on the following four:

1. Maitri - amity, love, and friendship
2. Pramoda - appreciation, respect, and joy
3. Karuna - compassion
4. Madhyastha - equanimity and tolerance

### WHAT IS LOK ?

- Lokaakash or Teen Lok is a place where living and nonliving things live
- The space outside Lokaakash is called Alokaakash
- The Lokaakash is surrounded by Vat Valay or condensed air
- The shape of Lokaakash resembles a man with his hand on his hips, with wide-spread legs, and a downwards bent head.
- Lokaakash is considered in 3 parts; Urdhva Lok, Madhya Lok, and Adho Lok i.e., 3 Lok
- Lok is filled with 6 Dravya
- The 6 Dravya are Jeev, Pudgal, Dharma, Adharma, Aakash, and Pancha Mahabhuta

Teen Lok Race

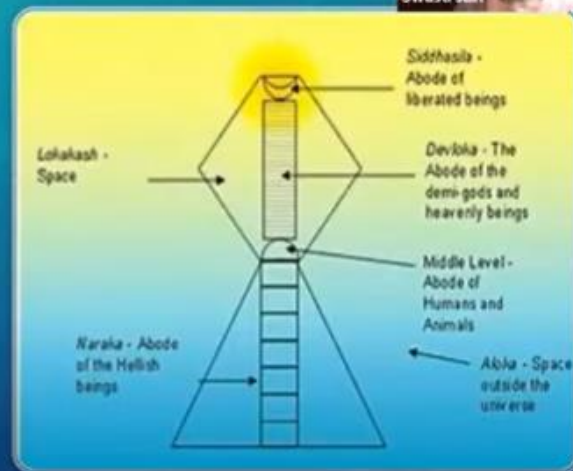


Swasti Jain



## WHAT IS LOK?

- Urdhva Lok where devas live, is about 7 Raju tall
- Madhya Lok where humans and animals live, is about 100k Yojan tall
- Adho Lok where Narki jeev live, is about 7 Raju tall
- The full height of Lokaakash is 14 Raju
- The depth of Lokaakash is 7 Raju
- There are 16 levels of Urdhva Lok
- There is also 7 levels of Adho Lok
- The Siddha Shila is around 21 Yojan wide



## WHAT IS LOK BHAVANA, WHAT IS ITS PURPOSE, AND HOW IS IT BENEFICIAL?

- Lok Bhavana teaches us that without real knowledge and infinite peace there is no happiness in this Lok
- The purpose of Lok Bhavana is to find Samyak Darshan, Samyak Gyan, and infinite peace
- It is beneficial to us because it teaches us how our soul is the only useful thing in the entire Lok and that all the knowledge you need is within your soul.





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<sup>34</sup>Jains envision the entire universe to be comprised of six entities (we have christened them as **mattereals**)-

1. *Dharm-astikaya* (Medium of movement)
2. *Adharm-astikaya* (Medium of rest)
3. *Akash-astikaya* (space<sup>[19]</sup>)
4. *Pudgal-astikaya* (Sthul-matter & Sukshma-energy)
5. *Jiva-astikaya* (conscience/intelligence)
6. *Kaal*<sup>[14]</sup> (time)

All these six entities (mattereals) co-exist simultaneously to manifest the Universe. Interestingly, science<sup>[18]</sup> even today cannot add or subtract anything from this all exhaustive list cited above. Jain literatures call the universe as *Lok*. Excluding this finite *Lok* is said to be infinite *Alok*. Jain philosophy<sup>[12]</sup> has laid a logical foundation to the ever enigmatic questions of creation of universe, its extent, its composition and its time factor. Founding postulates of Jains are-

- There is a **finite and tangible Lok** situated in the midst of an **infinite void called Alok**.
- *Alok* is infinite, yet the relative positioning of *Lok* with respect to *Alok* is well defined as the **directions travel in the Alok as well**.
- *Lok* has a **well defined and stable geometrical shape**.
- *Lok* has fixed basic constituents which are **finite and maintain a constant sum**.
- Activities within the *Lok* are so spontaneous that **it is not created by anybody**.
- *Lok* possesses **default intelligence and not the designed one**.

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<sup>34</sup> <https://www.herenow4u.net/index.php?id=67824>

- Periods in *Lok* have starts and ends, but **cycles of periods are eternal** - having neither beginning nor end.
- Matter present in the Universe is dynamic by way of transportation and transformation, which is the very basis of LIFE.

Mahapragya<sup>[15]</sup> explains that the Jains could find above universal Laws as they do not believe in the authority of GOD as the creator or perpetuator. According to him, modern science<sup>[18]</sup> also does not support the idea of universe being created and conducted by any supreme-power.

## Statements of Einstein<sup>[7]</sup> and Hawking

**"God is left with nothing to do, as the disciplined Nature is governed by its own laws and principles"** - how close Einstein<sup>[7]</sup> is to the Jain view point! Bestseller physicist and well known contemporary scientist Hawking, too, believes that the cosmos is no-beginning no-end phenomenon. A lot of scientific investigations are going on today in the field of astrophysics. Largest of the large and smallest of the small are keenly scrutinised by the modern scientists who are equipped with latest electronic telescopes and fastest computers to analyse the enormous data. While at one end they are eager to know massive black-holes, on the other hand they are enthusiastic to study the minutest particles like quarks and gluons. It would therefore be relevant to undertake a comparative study of Jain Philosophy<sup>[12]</sup> vis-a-vis Science<sup>[18]</sup>. To start with, we shall first chronologically arrange the history of cosmic studies.

## History of Universal Exploration by Scientists

1. Scientific study is presumed to have started with Copernicus in 1514 when he, for the first time, declared the sun as the centre of our planet system contrary to the then prevailing idea of Earth being at the centre as proposed by the Greek philosopher Aristotle<sup>[2]</sup>.
  - **This established the first fact - Orbits of our solar system are sun-centric and not geo-centric.**
2. Unlike our modern times, where a new concept is introduced every year, it took almost 100 years for Galileo to confirm it way back in the year 1609.
3. Around the year 1687, an idea was mooted by Sir Newton<sup>[16]</sup> about having an infinite static universe. But his own theory of gravitation contradicted it. Owing to the gravitational force, the stars in static universe will fall into one another and the universe would have collapsed.
4. As the Solar system was thoroughly understood and mathematical orbits were established solidly, scientists turned their attention to the outer universe. Arguments

kept on waging about whether the universe had a beginning or is eternal. We shall see later in this chapter, how Jainism<sup>[13]</sup> solves this dilemma.

5. After another 100 years, in the middle of nineteenth century the idea of eternal universe was discarded by scientific fraternity. It was because of a very simple logic. Had the stars around us were shining since infinite time, rays from all the stars would have reached us by now and the earth would have received so much of energy that it would have been blown up by now. By the same argument all the other cosmic bodies too would be infinitely heated up.
  - **This established the second fact - the Universe had a beginning.**
6. Next milestone in this journey came relatively faster in the year 1929. This only confirmed the fact that the universe had beginning. Edwin Hubble observed that the cosmos is expanding as the galaxies are rocketing away from each other.
  - **This established the third fact - the Universe is expanding.**
7. The immediate conclusion was that these galaxies were near to each other sometime in past. In fact, so near to each other that the universe occupied near zero space<sup>[19]</sup> and possessed near infinite density.
  - **This established the fourth fact - the Universe started with Big Bang.**
8. However several important questions still remained unanswered. Having consensus on the beginning, question now nagging the scientists was about the end? How long will the universe expand? Will it collapse after the momentum of big bang is reduced and the forces of gravitation take over?
9. By the turn of twentieth century, the study of universe was fully transferred from philosophers and meta-physicists to the scientists and astronomers.
10. In twenty-first century, this study is now employing complicated electronics, advance mathematics and latest space<sup>[19]</sup> technology. The concentration<sup>[4]</sup> is on - 'Cosmic Microwave Background' - the ultra high frequency radiations emitting from a hot body<sup>[3]</sup>. Since the universe is presumed to be extremely hot at the time of big-bang, the frequencies emitted then can reveal the correct picture, if detected.
11. **To sum up - the present cosmological picture painted by scientists is as follows:**
  - Age of the universe is around 14 billion years and it is by and large homogeneous.
  - It is full of lightest elements, like hydrogen, helium and lithium.
  - It has abundance of cold dark matter<sup>[5]</sup> - huge clouds of particles that are detectable by their gravitational effect only. This finding is astonishingly close to Jain philosophy<sup>[12]</sup>.
  - Within a fraction of a second, the universe inflated at a tremendously accelerated rate simultaneously releasing burst of radiation.
  - Soon after inflation, the regions of high density were acted upon by the cold dark matter<sup>[5]</sup> to form the galaxies.
12. **What Scientists have failed to explain:**
  - Boundary, shape and size of the universe?
  - What was before Big Bang and what initiated it?
  - As the three space<sup>[19]</sup> co-ordinates can be drawn by assigning a suitable zero, time-factor too, can be described in terms of elapsed time with respect to some

reference. But when we are talking about universe, we need to know the absolute zero co-ordinates of space<sup>[19]</sup> and an absolute zero moment of start of time. Both are eluding science<sup>[18]</sup>.

- If it is expanding, how far will it expand? OR will it collapse after the momentum of far off galaxies diminishes?
- If all the matter was together at one point of time (Big Bang), and no matter can travel faster than speed of light (as predicted by quantum mechanics<sup>[17]</sup> and the general theory of relativity), why stars and galaxies are out of our sight?

## Answers from Jainism<sup>[13]</sup>

### 1. *Dharmastikaya*<sup>[6]</sup> (dynaons) & *Adharmastikaya*<sup>[7]</sup> (statons) Duo:

The description of this duo, comprehensively answers the dilemma of Universe's boundary. According to Jainism<sup>[13]</sup>, the spatial extent of this pair is finite, has a defined shape and outlines the boundary of universe. We shall discuss more about the shape of Lok later in this book. Continuing the discussion about the six (interestingly, these are divided into three pairs) matterials, the first one is *Dharmastikaya*<sup>[6]</sup> (dynaons) & *Adharmastikaya*<sup>[7]</sup> (statons). Both are metaphysical in nature, omni present and static. They cohabitate only as a passive, seamless and continuous media. They are entirely absent in the *Alok*. The other two pairs viz., *Akash-Kaal*<sup>[14]</sup> and *Jiva-Pudgal* exist only up to the limits earmarked by dynaons-statons. We can understand it with the analogy of a swimmer in water. Water is just a medium. This analogy is crude with the difference that dynaons and statons do not themselves get disturbed due to any material activity.

Scientific fraternity has always wondered as to what exists between the nucleus and the orbiting electrons or between one atom/molecule and the other. At one time the concept of ether<sup>[8]</sup> was in vogue, but present day scientists deny its existence.

#### a. Dynaons (*Dharmastikaya*<sup>[6]</sup>)

Dynaons are omnipresent throughout the universe. They are supposedly cubical particles interleaved in such a manner that they form a continuous, monolithic medium and the *Gati*<sup>[9]</sup> (dynamism - that is why we have named it 'dynaons') of all the other matterials is attributed to them. They, in other words, are super highways of energy transportation. Even electromagnetic and light waves traverse in the presence of Dynaons {*Dharmastikaya*<sup>[6]</sup>}. Since they act as a medium, they do not participate or interact nor do they themselves get disturbed. Therefore, the energy travelling through the medium of dynaons remains undiminished until it interacts with other forms of matter.

Mahapragya<sup>[15]</sup> observed that if we listened to a science<sup>[18]</sup> teacher explaining the rules of motions, we felt as if a Jain scholar was giving discourse on Dyanons-statons.

However, it must be noted that the science<sup>[18]</sup>, during the Newton<sup>[16]</sup> era, believed in presence of 'Ether<sup>[8]</sup> as a medium of motion'. But later on, Einstein<sup>[7]</sup>, on the basis of Michelson-Morley experiment, ruled out its existence. He argued that since the velocity of light remains a constant to all observers whether dynamic or static, the very presence of ether<sup>[8]</sup> is dispensable. All arguments of ether<sup>[8]</sup> being a metaphysical entity were discarded and Einstein<sup>[7]</sup>'s view prevailed. But, believers of Jainism<sup>[13]</sup> will find it interesting to note that the things have come to the full circle as scientist now need a 'medium' to explain the way gravitational forces act!

### **b. Statons (Adharmastikaya<sup>[11]</sup>)**

An anti-matter to dynaons, these particles co-exist with them and are medium to gravitation (*sthithee*). Their presence actually completes the picture of universe. Scientifically, we all know the matter would collapse under gravity if the gravitational forces are not counter balanced by forces of velocity. Electrons are orbiting to avoid collapsing into the nucleus. Earth is orbiting so that its centrifugal force is equal to the gravitational force of sun. The solar system, in turn is rotating and so is our galaxy, the Milky Way. Even all the other galaxies, which we know of, are spinning presumably to prevent fall under gravity. Jainism<sup>[13]</sup> states that all forms of matter take **SHAPE** only when the forces of energy are at equilibrium with the forces of gravity. Jainism<sup>[13]</sup> therefore does not believe in Designed Intelligence but proclaims **Default Intelligence**. In the former case, the universe becomes somebody's discretion, whereas in the latter case, it spontaneously exists under certain fundamental rules.

It is amazing that no other religion on this earth has promulgated the presence of all encompassing matter as is done by Jainism<sup>[13]</sup>. And as we have understood so far, how near the Jain philosophy<sup>[12]</sup> is to the modern science<sup>[18]</sup>! It even can extend helping solutions to some of the enigmas faced by the scientists regarding the boundaries of universe and the extent of time.

### **Conclusions of Science<sup>[18]</sup> (so far):**

Scientific evidences point an explosive start by Big-bang and extrapolate a catastrophic end of universe by Big-crunch. Though many questions remain unanswered in between



the two. Prominent among them are - what before beginning and what after the end? These questions have compelled scientists to think like philosophers!

According to Einstein<sup>[7]</sup> the moment of beginning is singular and unique, thus laws of physics come into force only after the big-bang. Dr. Hawkins explains that anything which existed before is destroyed by the big-bang and so there is no need to know whatsoever existed before it. Succinctly, anything before big-bang has no consequence in the present universe.

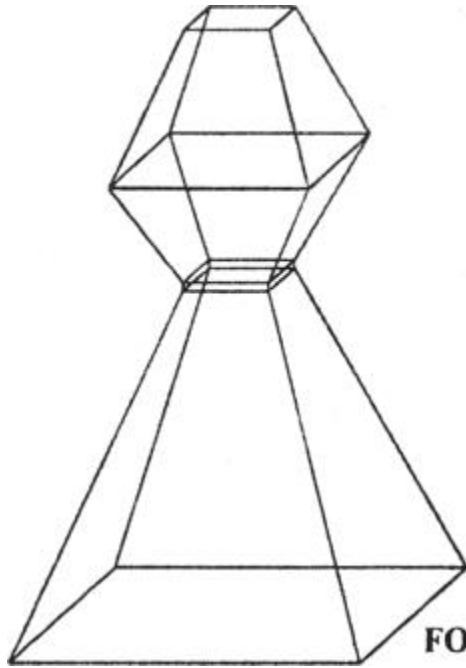
### **Conclusions of Jainism<sup>[13]</sup>:**

Among all extensively followed religions like Hinduism<sup>[10]</sup>, Jews, Christians, Islam<sup>[11]</sup>, the universe is presumed to be created (by GOD). For the first time in the known history, famous philosopher, Aristotle<sup>[2]</sup> put forward the notion of no-beginning-no-end. Mahapragya<sup>[15]</sup> too has written in his earlier literary works that Jainism<sup>[13]</sup> does not support 'beginning' and 'end' theory. He writes that central to entire 'Jain' theme is:

- Everything in the universe is
  - dynamic
  - finite
  - cyclic

Accordingly, the universe neither gets completely destroyed nor is created out of nothing. The following time-energy-matter graph clearly depicts the Jain ideology.

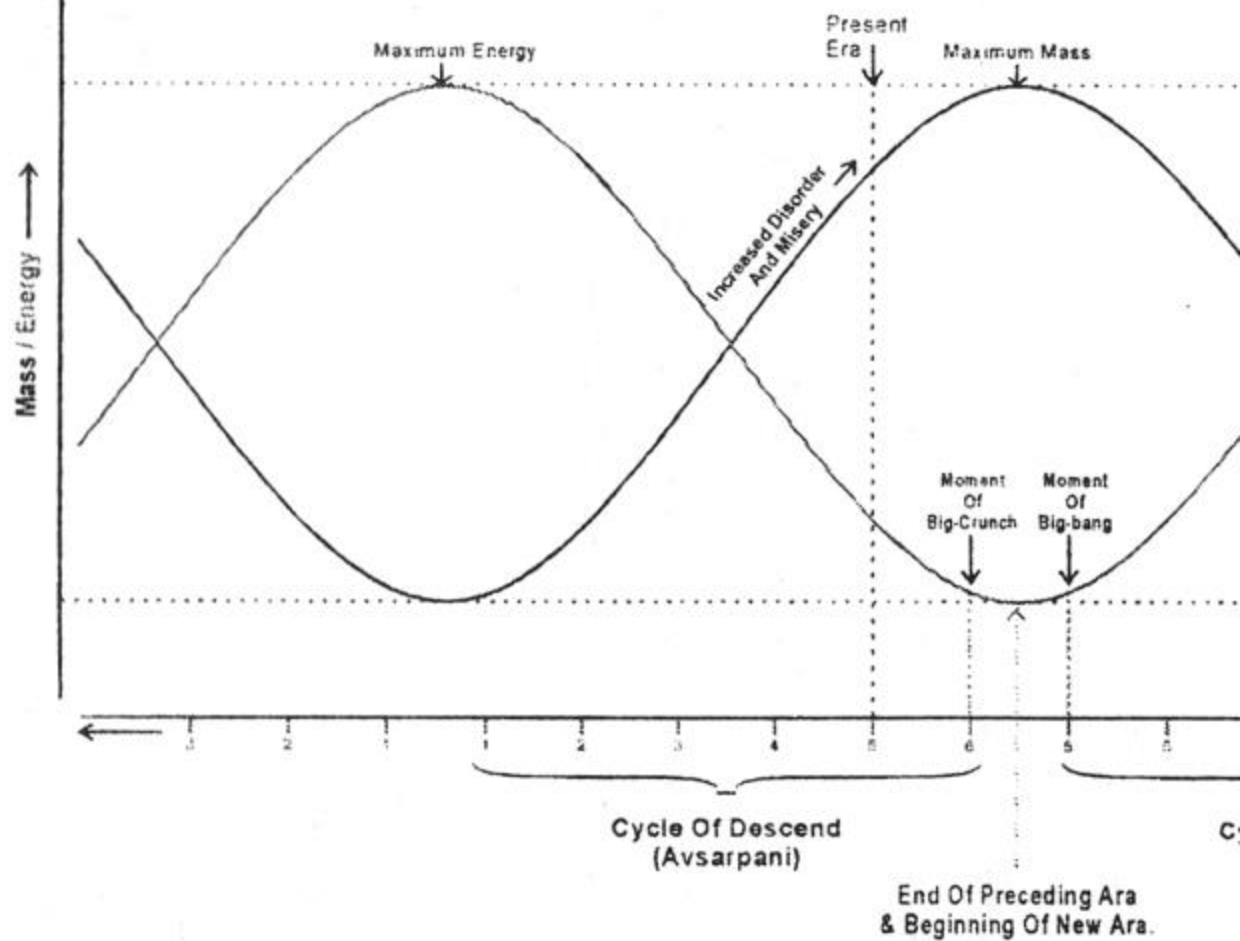
As is manifested above, the matter of universe appears to vanish into pure energy at the end of each era (descend). According to the Jain philosophy<sup>[12]</sup>, it is sixth frame of descending cycle (called *Avasarpani*). It remotely resembles what we know as moment of destruction or big-crunch. From the second frame of ascending cycle (called *Utsarpani*) the creation of matter starts again. This resembles the moment of creation or big-bang. This cycle of ascend and descend is perennial. Jains have designated a period of five *Bharats* and five *Airavats* to each of these cycles. As is clearly depicted, the matter and energy transmute into each other but in totality no destruction or creation takes place. Here, the Jain philosophy<sup>[12]</sup> explains what science<sup>[18]</sup> could not - the state of universe before 'the beginning' and after 'the end'.



**FOUR SIDED FIGURE OF UNIVERSE**



Sum of mass + mass equivalent of energy = con




← Beginningless / End

## Moola-Achar Granth Lok Vichaar

इस लोकमें ये जीव अपने कर्मों से उपार्जन किये सुख-दुःख को भोगते हैं और भयंकर इस भवसागरमें जन्म-मरण को बारंबार अनुभव करते हैं ॥715॥ इस संसारमें माता है, वह पुत्री हो जाती है, पुत्री माता हो जाती है। पुरुष स्त्री हो जाता है और स्त्री पुरुष और नपुंसक हो जाती है ॥716॥ प्रताप सुंदरता से अधिक बल वीर्ययुक्त इनसे परिपूर्ण राजा भी कर्मवश अशुचि (मैले) स्थान में लट होता है। इसलिए ऐसे संसारमें रहने को धिक्कार हो ॥717॥ इस प्रकार लोक के स्वभाव को धिक्कार हो जिससे कि देव और महान् ऋद्धिवाले इंद्र अनुपम सुख को भोग कर पश्चात् दुख भोगनेवाले होते हैं ॥718॥ इस प्रकार लोक को निस्सार (तुच्छ) जानकर तथा उस संसार को अनंत जानकर अनंत सुख का स्थान ऐसे मोक्ष का यत्न से ध्यान कर ॥719॥

In this world, these living beings experience the happiness and sorrow they have earned by their deeds and again and again experience birth and death in this terrible ocean of existence ॥715॥ There is a mother in this world, she becomes a daughter, a daughter becomes a mother. Man becomes woman and woman becomes man ॥716॥ Even a king, who is powerful, hangs in an unclean place due to action. So be ashamed to live in such a world ॥717॥ In this way, the nature of the people should be cursed so that Deva and Indra with the great Riddhis, after enjoying the unparalleled happiness, are the ones to suffer sorrow. ॥718॥ In this way, knowing the world as vain (insignificant) and knowing that world to be infinite, the place of infinite happiness ॥719॥




“

Chodah raaju utang nubh, lok purush santhhan  
tame jeev anadi se, bharmat he bin gyan

Bahrah Bhavana By: Bhudhar Das ji

”

This Universe is 14 Raju in height and resembles the shape of a man, In this Universe, Without Real knowledge, Infinite living beings are wandering from eternity



I find it fascinating that the universe is 14. Raju is in height and resembles the shape of a man. In the early '70s, I read an interesting article that I never forgot. This article was on astronomy and the universe. The interviewer asked the question at the very last end of the conversation. He said that breathing insinuates that the universe is alive.

The scientist said exactly. Yes, the universe is breathing.

Lord Brahma only lives for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahma, and Brahma lives one hundred of his years

For the past 50 years, I am absolutely convinced that the universe is alive and conscious. The same breath that we take is the same breath the universe takes. Mind you, one single breath of the universe is an extremely long time.

The same breath that is keeping you alive is keeping the entire universe alive.

The following is from my friend Amar who told me about this course.

The Jain Tirthankaras taught atomic theory to mankind and this can be found in the Jain scriptures. See the Tattvartha Sutra chapter 5, for example.

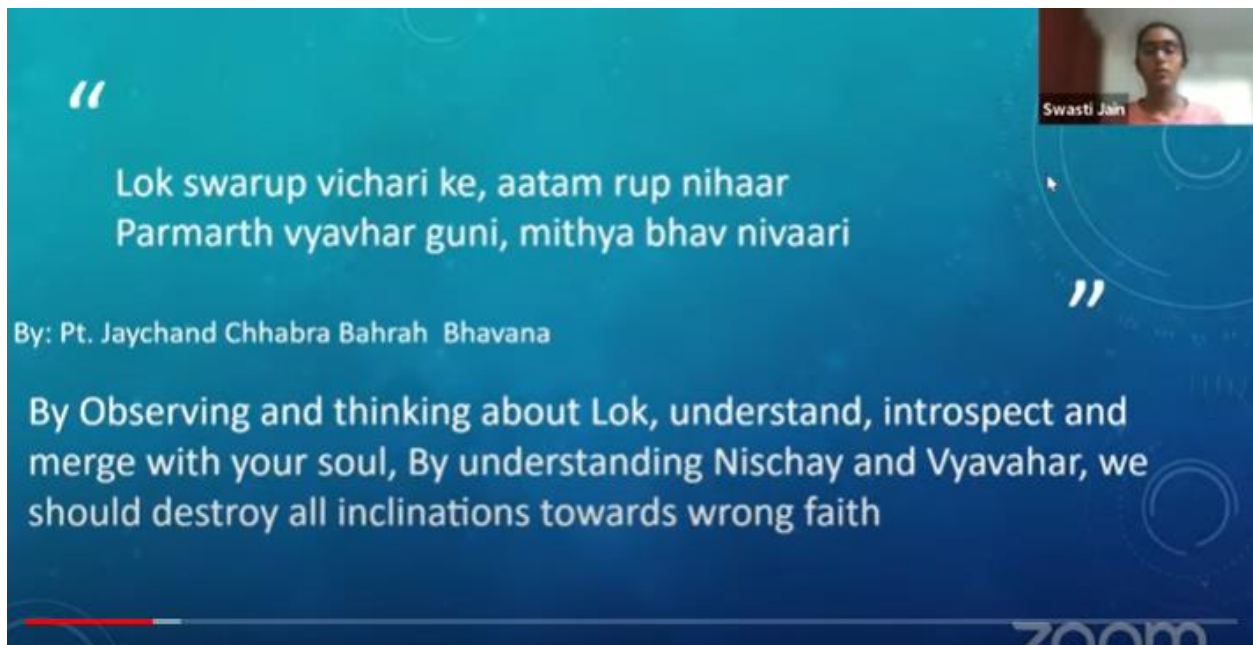
The Jains accurately described the nature of atoms, molecules, subatomic particles, and the two forms of fundamental particles, known as Paramanu. The Jains explicated the conditions under which these particles can combine, and the conditions under which they separate.

They also revealed for the first time in history, thousands of years ago, that matter and energy are part of the same continuing, and that the two are inter-convertible. Einstein would state this only many centuries later in the form  $E=mc^2$

2. Jain cosmography appears to accurately describe the proportions of the Milky Way galaxy and our approximate location in it, and even states that all of the stars, planets, and constellations that we see in the sky are actually all rotating about a massive distant center.
3. This ancient philosophy of Jainism also teaches that the world is filled with microorganisms and that these are the agents of decay and disease (at a time when much of the world believed that disease was caused by evil spirits). It's all in the Jain scriptures.

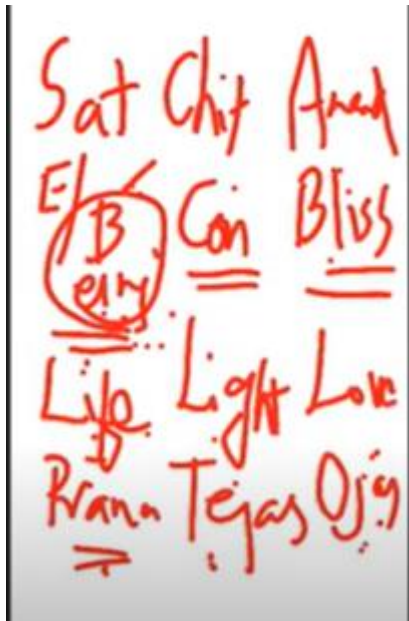
So, remarkably, things that centuries of generations of people had to take on faith in Jainism, are now being verified by science. There are even scientific studies of reincarnation going on. It's all pretty mind-blowing.

<https://jothishi.com/jain-cosmology/>  
[https://en.m.wikipedia.org/wiki/Jain\\_cosmology](https://en.m.wikipedia.org/wiki/Jain_cosmology)



What could be simpler? The more attention you pay to something, the more attention it pays attention to you.

How much attention are you placing in every moment towards your true essence and being? That will determine where you are at this present moment.



Meditating on the inner lok.  
Sat Chit Anand  
Truth is the consciousness of bliss.

When your mind is absorbed in truth, your  
consciousness will be absorbed in bliss.

This is considered the inner Lok. This is the essence  
of the soul that we must discover inside of us. This is  
our true nature.

Unfortunately, mankind does not understand this.  
We place all our energy on the external. We may go

to the church or temple one day a week and think that is enough.

This man is living in bondage and yet he thinks he is free. What a paradox!

For eons, man's condition is to only look in this external world for happiness. This  
is our downfall and where we are today.

According to the Jains, truth equals existence which equals life

Consciousness equals light.

Anand equals love

When the man only concentrates on the external world, he is digging his own  
grave. He is held in bondage and hostage. Yet he doesn't know it.

Prana is our life force energy. It is part of our life. Without prana, you wouldn't be around too much longer.

Tejas is the fire that corresponds to light and consciousness. Without internal fire, our body would not be able to function.

Ojas corresponds to the Shiva Shakti energy. You may call it masculine and female energy.

These three components are the air element, the fire element, and the water element.

The goal is to balance all three. When these three are in balance you will be in harmony with your mind, body, and soul. When they are out of balance, the disease will occur. All you have to do is look in this world and see the chaos and you will understand what I'm talking about.

The world is not in balance.

I was introduced to the phrase Sat Chit Anand when I was 18 years old in India. Whenever we would meet someone we would say. Jai Sat Chit Anand.

This phrase got incorporated into my being. It became a part of my life. My driving force in this world is to be in that place residing in my soul.

To be in that place one must be conscious and aware of every moment.

One must learn how to find tune the guitar of life. Maybe I should say the sitar of life.

We can never rest on our laurels. There's always new wisdom and knowledge to obtain. We can never clap our hands and say I know all that there is.

## Commentary

<sup>35</sup>All these six entities (mattereals) co-exist simultaneously to manifest the Universe. Interestingly, science<sup>[18]</sup> even today cannot add or subtract anything from this all exhaustive list cited above. Jain literatures call the universe as *Lok*. Excluding this finite *Lok* is said to be infinite *Alok*. Jain philosophy<sup>[12]</sup> has laid a logical foundation to the ever enigmatic questions of creation of universe, its extent, its composition and its time factor. Founding postulates of Jains are-

- There is a **finite and tangible Lok** situated in the midst of an **infinite void called Alok**.
- *Alok* is infinite, yet the relative positioning of *Lok* with respect to *Alok* is well defined as the **directions travel in the Alok as well**.
- *Lok* has a **well-defined and stable geometrical shape**.
- *Lok* has fixed basic constituents which are **finite and maintain a constant sum**.
- Activities within the *Lok* are so spontaneous that **it is not created by anybody**.
- *Lok* possesses **default intelligence and not the designed one**.
- Periods in *Lok* have starts and ends, but **cycles of periods are eternal** - having neither beginning nor end.
- Matter present in the Universe is dynamic by way of transportation and transformation, which is the very basis of LIFE.

Mahapragya<sup>[15]</sup> explains that the Jains could find above universal Laws as they do not believe in the authority of GOD as the creator or perpetrator. According to him, modern science<sup>[18]</sup> also does not support the idea of the universe being created and conducted by any supreme power.

Once again I see the butterfly effect in my life and synchronicity. Over 50 years ago I was in India. I received knowledge from a Guru. It was the most incredible initiation I ever have had. It was the carrot on the stick that carried me where I am today.

I was only 18 years old and I thought receiving knowledge would be twofold. One was the discover the jewel within and to discover the soul. Two. I thought a person could understand the knowledge of the entire world.

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<sup>3535</sup> <https://www.herenow4u.net/index.php?id=67824>



I've been meditating for many moons and I feel I have made great headway in discovering my true nature. It's an incredible journey that you can never rest on your laurels

In the last 5 years, I have written around 60 books. Yeah I know that's a lot. People ask don't you get bored writing books? Each book comes to me while I'm meditating or in a dream state.

I have learned so much about this world by writing books. Just think if I only listen to these lectures I would not have a clue about understanding what they were talking about.

I haven't been able to answer one single question when they have the question-and-answer session.

Yet when I do my research the following day, I completely understand and resonate with these teachings.

I am in sync with these teachings and try to the best of my ability to put them into practice. For this audience, I'm going to say I'm fine-tuning the sitar of life. Usually, it's a guitar, but for this audience, it's a sitar.

I'm beginning to see that one can comprehend wisdom from both the internal world and the external world.

Meditation brings one to the state of being in harmony with the quantum field which always contains both external and internal wisdom.

Some may call it the akashic records. There are many different names for this yet. true wisdom exists in the quantum field.

Many of my friends are amazed that I'm writing these books. If you knew me 50 years ago you would be too.

Many people have asked me to write a story about my life. I did then nobody was interested in reading it. That's okay because I did it for myself.

We truly can't do anything for others. We can only try to help others. We can't change them. They can only change themselves.

I hope you enjoy this book. I'm extremely grateful for all the wisdom that I have received knowingly or unknowingly from this 18 days celebration.

We are all on the same boat on planet Earth. Let's make this place a better place to live.

## Learning How To Ride A Bicycle



[Chorus]

You can get it if you really want  
You can get it if you really want  
You can get it if you really want  
But you must try, try and try, try and try  
You'll succeed at last

[Verse 1]

Persecution you must fear  
Win or lose you got to get your share  
You've got your mind set on a dream  
You can get it though hard it may seem now

[Chorus]

You can get it if you really want  
You can get it if you really want  
You can get it if you really want  
But you must try, try and try, try and try  
You'll succeed at last

I know it, listen

[Verse 2]

Rome was not built in a day

Opposition will come your way  
But the hotter the battle you see  
Is the sweeter the victory now

[Chorus]

You can get it if you really want  
You can get it if you really want  
You can get it if you really want  
But you must try, try and try, try and try  
You'll succeed at last

You can get it if you really want  
You can get it if you really want  
You can get it if you really want  
But you must try, try and try, try and try  
You'll succeed at last

[Outro]

(You can get it if you really want) I know it  
(You can get it if you really want) Don't I show it  
(You can get it if you really want) Don't give up now  
(You can get it if you really want) Keep on trying

Once upon a time, there were two twin brothers named little Ricky and little Johnny. Little Johnny was a genius at picking up and learning new things.

While little Ricky was what you would call on the slow side. It took him hundreds of tries to learn new things.

For example one Christmas morning their wonderful parents presented them both with brand new bicycles. Both of them were so excited. Well, they took them outdoors.

Little Johnny hopped on his and immediately started riding down the block. Well, Little Ricky didn't have the same luck. It was kinda funny to see how clumsy he was.

He didn't give up. He knew deep down inside he could learn how to ride this. It took him about a month.

The first time he realized that he was riding the bicycle he was filled with joy. He was so grateful. I did t. I did it. I didn't give up.

This incident carried him throughout his life. Every time he had to learn something new he remembered the experience of learning how to ride a bike.

Years later his wife said that he learned things so quickly. Little Ricky just smiled. He knew that life taught him such a precious lesson at such a young age. Never give up. Preserve. You can learn anything. It may just take your time.

## 15th Day of 18 days Paryushan / Das Lakshan Par



### 15th Day of 18 days Paryushan / Das Lakshan Parv - Live English Lecture

JainaChannel



***What are the 12 Bhavnas and 4 Auxiliary Bhavna?***

**12 Bhavnas**

1. Anitya Bhavna
2. Asharan Bhavna
3. Sansar Bhavna
4. Ekatva Bhavna
5. Anyatva Bhavna
6. Ashuchi Bhavna
7. Asrava Bhavna
8. Samvar Bhavna
9. Nirjara Bhavna
10. Lokasvabhva Bhavna
11. Bodhidurlabh Bhavna

**4 Auxiliary Bhavnas**

1. Maitri Bhavna
2. Pramod Bhavna
3. Karuna Bhavna

# Barah Bhavna

ykjain

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<sup>36</sup> <https://yashkjain.blogspot.com/p/barah-bhavna.html>

# Barah Bhavna

- 1. Anitya
- 2. Asharan
- 3. Ekatva
- 4. Anyatva
- 5. Samsar
- 6. Loka
- 7. Ashuchitva
- 8. Asrava
- 9. Samvar
- 10. Nirjara
- 11. Dharma
- 12. Bodhi Durlabha



## **Anitya ( Adhruva) Transitoriness**

- Nothing is permanent
- Everything that takes birth has to depart
- Physical pleasures are momentary like bubbles
- Our own physical body keeps changing in its health, youth, strength, beauty, etc and ultimately vanishes
- No relative i.e. mother, father, wife, brother have ever remained for ever
- Possessions of car, house, fortunes, gold , jewelry are ephemeral.
- Even the rulers of heavens , the Indras have not survived the onslaught of time
- Where are the powerful armies which used to create terror by uttering their very names ?

### **Anitya ( Adhruva) - Transitoriness**

- Chakravarty Bharat was forced to delete the name of a previous ruler to incorporate his name on Vrishabhachal mountain in the list of chakravarties who have ruled.
- Rishabhdev noticed the change in Nilanjana dancer when she died midway through her dance and replaced by Indra
- Sanat chakravarty was told that his beauty one moment earlier was the peak and now it was on the vane.
- Ajitnath(?) saw the clouds forming and withering which made him realise the transitoriness

### **Anitya ( Adhruva) Transitoriness**

- Have we not seen the changing fortunes of rulers, politicians and the business magnates ?
- Those who are busy making money and have no time for themselves, are really poor since time, which is most precious commodity deludes them and they remain a slave of their own enterprise.
- The people in power and in high places are ignored and disrespected the moment the position is lost
- In reality , the only permanent thing is our own soul, right knowledge and right belief which are our assets hence they should be cherished and savoured.

## Asharan - Helplessness

- No weapon, incantation, divine medicine, enchanted gem can protect from death in all the three worlds of heaven, earth or hell
- Even lord Indra, the ruler of heaven is helpless when time comes and his divine weapons , fortress or elephant cannot protect him
- Recall the deaths of rich and the famous who were powerful but died unprotected : Hitler, Indira Gandhi, Rahul Gandhi, Sanjay Gandhi, Kennedy, Bhutto, Saddam Hussain, Anwar Sadat( president of Egypt), Rajan Pillai ( Britannia biscuit)

## Asharan - Helplessness

- The doctors, the astrologers, the wizards, the powerful chakravarty kings are also helpless when ayu karma is over and death arrives.
- The real protector is the soul itself which by getting rid of karmas and its associated fruition can defeat the cycle of birth and death
- The other practical protectors are the Arihanta, Siddha, Acharya, Upadhyaya, and Sadhu who have taught the way to protect the self
- The right belief, knowledge , conduct and austerity within the soul is the real protection of the soul

## Ekatva - Loneliness

- Each one is born alone, dies alone and bears consequences of his actions alone
- Due to the sensual attractions and wrong beliefs he enters into panch paravartan ( 5 types of transmigrations) taking birth in tiryancha ( 1-5 sensed animal), hell and nigoda ( 1 sensed vegetable state) suffering the fruits of his karmas alone
- Even the fruits of his charitable deeds are enjoyed alone in heaven and bhogbhumi
- Whenever there is a disease or ailment he alone suffers from it, and all relatives can watch but not reduce his suffering and agony. Even then he does not discard his attachment

## Ekatva - Loneliness

- The duslakshan dharma ( 10 fold dharma) is the true co-traveller of the self on the path to liberation
- I am alone, pure conscious self is the true contemplation
- With right faith , one knows the separateness of the soul from all the karmic entities and gets detached from the bondages of family and friends
- I am of the nature of knowing and seeing devoid of all attachments having oneness with my true self is the path of salvation

## Anyatva - Separateness

- It is a fact that mother, father, wife, son are all not related to the soul and are accumulated with karmic bondage with each bearing his/her karmic entanglement
- All worldly and family possessions are extraneous and not belonging to soul still he feels oneness and ownership with them and grieves for their loss
- Only knowledge and belief belongs to the soul and nothing else
- Thus one should separate should from the body and others and meditate upon his true nature.



## Samsara - Mundaness

- Adopting new body and discarding old body thus representing birth and death is the Samsara which the soul has been engaged in since the endless time.
- The karmic bondage accrued due to wrong belief and passions carry him into four types of births ( Gatis) namely hell, heaven, manushya and tiryancha
- On account of pap karma he takes birth in hell wherein he undergoes severe mental and physical pains administered by others and the environment
- His body is disintegrated again and again in hell but he cannot die before his duration of stay is completed
- Next he takes birth in tiryancha gati which includes from one senses vegetable to five sensed animals
- In lower order birth he has to helplessly suffer the environment

## Samsara - Mundaneness

- As animals they constantly live in fear of being killed as prey, struggling to survive with hunger and thirst as companions
- In manushya gati , it is difficult to get the proper healthy body, more difficult to get birth in right environment and place , even more difficult to get birth in good family and rarest to be born as jain hence the opportunity for salvation is very minimal
- Normally the time is spent chasing after the sensual pleasures and accrual of pap/punya karmas without any opportunity of self realisation
- Due to karmic influence he encounters various adversities in health, wealth, family etc which result in future karma accrual on account of his passions and reactions under wrong beliefs of ownership and oneness thus continuing the cycle

## Samsara - Mundaneness

- By some fortune he takes birth in Deva gati where also he undergoes mental suffering on account of witnessing the riches of higher order devas and their enjoyments
- He is always hankering after the sensual pleasures never being satisfied
- Ultimately he undergoes severe agony when his stay in heaven is getting over and he realizes that he may take birth in lower orders once again to continue in the life cycle.
- In these transmigrations with respect to dravya, kshetra , kaal, bhav and bhaavas he has undergone several cycles of them without getting salvation due to lack of realization.

# Samsara - Mundaness

## **Dravya Paravartan**

At any give moment the jiva acquires and discards very large number of body related particles or karma related particles

Each of these particles are characterized by their own properties of material nature

Hence it will take a long time before particle of same type is acquired again.

It takes an infinitely long time before all particles of same nature are acquired again.

This is like depositing 10000 Rupees in bank and expecting to withdraw the same notes with same denomination again.

The time taken to reacquire the same type of karma or nokarma particles is called Dravya or Pudgala paravartan kaal

# Samsara - Mundaneness

## **Kshetra Paravartan**

Swa Kshetra Paravartan represents the time taken for taking birth sequentially from smallest size labdhi aparyapta jiva to largest mahamatsya jiva of enormous proportions from one size to next and accumulating the time period for the same to occur

Para Kshetra paravartan represents taking birth in central 8 elements of the Universe and taking birth sequentially moving by one space to adjoining space everytime.

It would take enormously large amount of time to accompalish either type of feat but the jiva in his transmigratory cycles has completed even these several times over

# Samsara - Mundaneness

## Kaal Paravartan

One kalpa kaal comprises of Utsarpini and avasarpini kaals of duration of 10 koda kodi sagar years each.

Imagine a jive taking birth in first samay ( far less than a second) of Utsarpini kaal of a kalpa kaal. Then taking birth in second samay of another kalpa kaal.

Thus sequentially he takes birth in all samays of kalpa kaals.

He dies also in similar fashion dying at every samay of kalpa kaal

This constitutes a kaal paravartan.

Jiva has accomplished this task several times

# Samsara - Mundaneness

## Bhav Paravartan

Imagine a jiva taking birth in narak gati with min age of 10 thousand years. Imagine him taking birth in narak sequentially till he takes birth in all possible ages upto 33 sagar with difference of 1 samay each time

Next he takes birth in tiryanch gati and goes through all ages from smallest antarmuhurta to largest 3 palya

Subsequently he carries out same in maushya gati with all ages of antarmuhurta to 3 palyas

Lastly he takes birth in Deva gati to live through all ages from 10000 years to 31 sagar sequentially

Taking births continually in same gati with age difference of 1 samay each time would take enormous amount of time. However jiva has completed such bhav paravartan several times over

# Samsara - Mundaness

## Bhaav Paravartan

The accrual of karmas at any give time is measured in terms of prakriti ( nature), pradesh( space ), anubhag ( intensity ) and sthiti ( duration ).

For each bondage of specific period there can be infinite possible thoughts ( bhaavas) which are responsible for sthiti

For each of such thoughts there can be infinite thought intensities

For each of such intensities there can be infinite yoga i.e. vibration of soul space.

Imagine a jiva accruing smallest period of gyanavarniya karma accrual .

For that period he has specific combination of sthiti, intensity, and yoga which constitutes a specific thought. Then he acquires the next thoughts of yoga, intensity and sthiti till all combinations are completed.

In this manner he goes through all the bhavas which are possible for all 8 types of karmas sequentially increasing the karma period by one samay.

Jiva has completed such bhaav paravartans also several times.



## Samsara - Mundaneness

- Jiva has taken birth in 84 lakh categories
  - 7 lakh each of earth, fire, water, air one sensed jivas and nigoda and itar nigoda jivas( total 42 lakhs)
  - 10 lakh of vegetable plant bodies
  - 6 lakhs of 2 to 4 sensed jivas
  - 4 lakhs each of hell, heaven and animals
  - 14 lakhs of humans
- Jiva invariably undergoes happiness, unhappiness, loss, profit, separation, reunion, honour and dishonour in this samsar cycle
- Friends become foes and vice versa. The relations keep changing. The king becomes beggar and beggar becomes king. The attachment to life is so high that even the lowest order insect does not want to part with it
- In real view the jiva is without bondage of karma and therefore he does not undergo this cycle
- Hence one should always contemplate of that pure jiva state so as to attain it

# Loka - Universe

- Infinite souls and infinitely infinite matter constitutes the universe which comprise of three level
- The lower level of hell has 7 layers of hell
- Middle level contains infinite dweepas ( continents) and seas
- Higher level of heaven has 63 layers
  - 31 layers in Sudharma and Ishana ( first two levels)
  - 7 layers in Sanatkumar and Mahendra
  - 4 layers in Brahama and Brahamottara
  - 2 layers in Lantava and kapishta
  - 1 layer in Shukra and Mahashukra
  - 1 layer in Satara and Sahasrara
  - 6 layers in next four of (three in Anat and Pranat and three in Arana and Achyuta )
  - 9 layers of Graiveyakas
  - 1 layer each for 9 Anudishas and 5 Anuttars
- Topmost is the siddhalok which is the abode of omniscient jivas
- Outside lokakash the alokakash prevails infinitely larger than lokakash

# Loka - Universe

- This universe of 343 rajju volume is beginningless and endless and none has created it
- 6 types of dravyas namely jiva, pudgala, dharma, adharma, kaal, akasha are permanent entities which constitute the universe
- Each of these have capability of manifesting at every moment which makes them changing and having paryaya
- Six types of micro organisms having bodies of earth, fire, water, air and vegetables ( itar nigoda and nitya nigoda ) fill the entire universe
- Nitya nigoda jiva is yet to take life form of higher order while Itar nigoda jiva is one who has traversed samsar cycle and returned to nigoda state
- Labdhi aparyapta jiva takes birth in groups and without completing their bodies dies together in 1/18<sup>th</sup> of breath
- In one antahmuhurta ( less than 48 minutes) the low order labdhi aparyata jiva takes birth and dies 66336 times
- Due to the acquisition of ashubha karma and entertaining passionate thoughts the jiva acquires Narak and Tiryancha gatis
- By having noble and charitable thoughts he acquires shubha karma which results in Manushya and deva gatis
- By detaching from the universe and having shuddha bhavas he acquires Moksha and siddha gati

## Ashuchitva – Impurity

- The body is made of bones, flesh, skin and is infested with insects hence is always impure
- Body is foul smelling, filled with matter and filth and liable to rot and decay
- The soul is pure, non matter, different from this decaying filthy matter hence one should not have attraction towards the body nor desire towards its upkeep and maintenance
- One should always contemplate of the impurity of the body so as to develop detachment from it and meditate of the pure soul within

## Asrava- Influx of Karmas

- Vibrations of the soul space is called yoga.
- The influx of karmic particles under the influence of yoga is called asrava
- Three type of yogas due to mind, speech and body exist which are of 4, 4 and 7 types each
- Upto 10<sup>th</sup> gunasthana the fruition of mohaniya karma along with yoga is responsible for influx.
- Beyond this upto 13<sup>th</sup> gunasthana the yoga alone is responsible for influx
- Mohaniya karma causes influx due to 5 types of Mithyatva( wrong belief), 5 types of lack of control ( avirati) and 4 kashaya ( passions)
- Wrong belief is one sided view, blind devotion, perverse view, doubts and ignorance
- Lack of control is due to himsa, untruth , theft, noncelibacy, and possessions
- Kashayas are anger, pride, deceit, greed
- Asravas are shubha(good) or ashubha ( bad) due to the corresponding type of yoga of mind, speech and body

## Asrava- Influx of Karmas

- Ashubha mind is influenced by hunger, fear, sensual desire and possessions, three types of dark auras, passions and nokashayas like laughter etc
- Ashubha speech comprises of 4 types of stories for indulgence in food, women, theft, kingdom
- Ashubha body acts are restraining, binding and assault
- Shubha mind in abstaining from evil thoughts as above, speech is worship and such acts are shubha body acts which lead to shubha asrava
- However both shubha and ashubha asrava are not cause for salvation since they lead to world cycle.
- In the real view even the shubha asrava has to be discarded since it causes continuity of samsar hence the soul should be contemplated as pure devoid of both types of asravas.

## Samvar – Stopping the karmas influx

- Like closing of doors of the fort prevents enemies to enter it, the recourse to right belief with conviction and without uncertainties prevents the entry of wrong belief/perception which is the root cause of asrava
- Five mahavratas of ahimsa, truth, non theft, celibacy and possessionlessness prevent influx due to lack of control and the kshama, mardav, arjav and shauch prevent the passion influx of anger, deceit, pride and greed
- Shubha yoga of mind, body and speech prevent the asrava due to ashubha yoga however the asrava due to shubha yoga can be prevented by pure yoga which prevents all activities of mind, speech and body, known as gupti
- Trilogy of samyak darshan, gyan and charita is the cause and integration of the three within the self is the result which is dharma dhyana or shuddha upayoga. This is attained in 7<sup>th</sup> gunasthana. Till then the practical path of trilogy is followed. From 8<sup>th</sup> gunasthana the shukla dhyana is experienced
- In real view the soul is always pure hence it does not have bondage, influx of karmas etc hence no Samvar is required. Hence the soul devoid of karmas should always be object of contemplation.

## Nirjara – Shedding of Karmas

- The shedding and discarding of karma particles from the soul is Nirjara. The process is same as that for Samvar
- In all the four stages of transmigrarion the Jiva undergoes Savipaka Nirjara which is experienced after the fruition of karmas by the Jiva hence of no credit
- The other Nirjara is known as Avipaka Nirjara which is achieved through meditation and tapa by those who observe the vows of 12 kind. This is similar to artificial ripening of mangoes through external means before time
- The vows are internal and external of 6 types each. If someone takes pride in his vows then also it is of no use.
- Nirjara is attained through Dharma Dhyana and shukla dhyana. Experiencing Upasarga ( adverse conditions) created by others to impede the meditation without perturbing the self is a great cause of Nirjara.
- Pure detachment is the cause for true Nirjara hence equanimity is the right practice



## Dhrama – Righteous Path

- For the householder the right conduct is 11 fold path and for the Muni it is 10 fold path based on right perception
- The 11 pratima for house holder are which are 11 stages of renunciation for him
  - Darsana (pratima) the stage of the right view,
  - Vrata – observing of vows
  - Samayika -- of attaining equanimity
  - Prosadha -- of fasting on certain holy days
  - Sachittatyaga -- of purity of nourishment
  - Ratribhuktityaga -- of not consuming food at night
  - Brahmachaya -- of celibacy or absolute continence
  - Arambhatyaga -- of giving up occupation
  - Parigrahatyaga, of giving up possessions
  - Anumatityaga -- abstinence from approving household activities
  - Uddishtatyagaga -- of renunciation of specially prepared food or lodging

# Dhrama – Righteous Path

- For the ascetic the 10 fold practices are
  - Uttama Kshama : supreme forgiveness/ lack of anger
  - Uttama Mardava : supreme humility/ lack of pride of 8 types
  - Uttam Arjava : Uprightness- lack of deceit practiced through mind, speech and body
  - Uttam Satya : Truthfulness- speaking beneficially and not harshly
  - Uttam Shauch : Purity- lack of greed and without aversion
  - Uttam Samyam : Restraint – practice of 5 great vows and samiti gupti etc.
  - Uttam Tapa : Austerity- discarding of all sensual objects, 4 kashayas, and indulging contemplation of self
  - Uttam Tyaga :Renunciation of all three objects of pleasure for mind, speech and body
  - Uttam Akinchan: Non attachment towards external objects
  - Uttam Brmhacharya: Celibacy/continence – lack of interest of women
- In reality the soul is distinct from the vows of both the householder and the ascetic. The pure soul should therefore be contemplated upon constantly with equanimity (since the soul is not to be identified with any stage of spirituality i.e. Gunasthana )

## Bodhi Durlabha – Rarity of true Insight

- Rarity of getting right belief
  - From beginningless time jiva has spent time in Nigoda
  - Several Ordinary Nigoda jivas take birth and die together
  - Several Nitya Nigoda Jiva have not taken birth as yet in any other form
  - Itar Nigoda Jivas have traversed samsara in Trasa form and returned to Niogda
  - Coming out of Nigoda he spends infinite time in One sensed paryaya and does not get trasa ( >1 sensed ) paryaya
  - Considerable time he spends as 2-4 sensed and does not take birth as 5 sensed ; then also with mind is further rare
  - Even as five sensed with mental faculty he takes birth as different wild animals and goes to hell dues to cruel nature
  - Getting human birth is further rare and still getting right family without property and with good health is more difficult
  - Sometimes age is short and getting true guide is rare thus getting right belief is very difficult and even then following right conduct is very difficult
  - Even if he gets heaven but there is no opportunity to practice conduct due to lack of control ( samyam) and he continues in world cycle
  - Hence one must appreciate the opportunity he gets in human birth to make best of it since he may not it again for long time.

## Bodhi Durlabha – Rarity of true Insight

- Therefore getting the trilogy of right belief, right knowledge and right conduct is extremely rare and if someone gets and loses it , then it is like losing a rare jewel into sea and trying to retrieve it
- Due to existence of auspicious and inauspicious karmas the jiva remains in bondage with them and keeps taking birth again and again
- From real point of view , the soul is the only substance and all other objects are extraneous
- All the 148 type of karma particles are matter and not self hence not object of contemplation
- Even the thoughts of good or bad conduct are not worthy and own knowing nature should be meditated upon with total detachment

# Conclusion

- These twelve contemplation only are Pratikraman ( penance for past deeds, reparation, expiation), pratyakhyan( oath for future deeds, renunciation), alochana(critical introspection ) and means for meditation hence one should contemplate of them always
- All those who have attained salvation and will achieve so in future have done so by contemplating on these twelve bhavanas hence there is no purpose of any further elaboration



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## Four Bhavanas or Reflections

By: Shital Shah, Director of Education, 2009–10



Reflection may seem like a simple word, but it is actually quite powerful and meaningful. Reflection is defined as some act of long consideration and self-reflection.

The most common time of reflection is probably during New Year. Oftentimes, we reflect back upon the past year and think of new goals and resolutions for the upcoming year.

Although this time of reflection comes once a year, this act should be an ongoing mindset in our daily life. In Jainism, there are certain reflections that we can try to implement in our own daily life and set each day as a new beginning with new goals and new reflections.

This simple act of reflection helps minimize our *karmas* and helps bring positivity to our minds and our surroundings. Although there are 12 *bhavnas* or reflections, there are 4 additional or auxiliary *bhavnas* that one can implement daily. The four *bhavnas* are:

friendship (*maitri*), appreciation (*pramod*), compassion (*karuna*), and neutrality (*madhyastha*).

Whether we are in school or in our professional life, we are constantly meeting new people and forming various friendships.

It is part of human nature to not get along with every single person or things may happen that may break a friendship. Although one may go through these struggles, it is important to keep the friendship intact and avoid becoming enemies.

The formation of an enemy can be quite dangerous and can only bring negative thoughts. Lord *Mahāvira* once said, “We must be friends to all living beings.” This can be translated as having good thoughts and speech to each and every person will only create a positive mindset.

Of course, you do not have to be best friends with every person you meet, but it should be a goal to be friendly and at least wish well for each person both mentally and physically.

The last day of *paryushana* is the symbol of forgiveness as we say *Micchami Dukhadam* to each person, especially our enemies. Instead, take each day as a reflection and think only good thoughts about each person.

The second *bhavna* or reflection is appreciation or *pramod bhavna*. We grew up in a good and stable family, which is a true blessing. When

looking at the hungry children growing up in the streets of poverty, it truly is an eye opener to see how lucky we are to have this human life. We should appreciate our life.

Often times, we get tangled in our daily stress, problems, or selfish desires, but when looking at the big picture, we are actually quite lucky compared to most others.

Additionally, when we hear about the success of others or our friends, how often are we truly happy for that person? Instead, does the thought of jealousy ever come across our minds?

Of course, it is human nature to feel jealous, but it is also one of the most destructive feelings to have as well. It can not only hurt feelings of others, but can break friendships and ultimately destroy oneself.

Instead, reflect each day with happiness and love for each other. Truly think how lucky we are to have this life and appreciate not only our own life but also the people who have impacted us.

Our family and friends do have an impact on each of us and make up the person that we are today. Thus, we can only be happy for the success of others and truly appreciate each person for the impact they have on one's own life.

The third *bhavna* of compassion or *karuna bhavna* is an underlying reflection of our actions. We basically have two choices: lead each



action with a compassionate and helpful thought or lead each action with a harmful and negative thought.

The key towards a successful path in life is compassion. It can not only lead one in the right direction, but bring happiness, forgiveness, and patience.

The very last reflection is to remain neutral or following the *madhyastha bhavna*. How often do we get disappointed if a situation is not in our favor?

During this moment, we often get overcome with anger, unhappiness, and disappointment and seem to find a source of blame or reasoning.

On the contrary, when a happy or successful moment is achieved, how many times do we take the time to be thankful and blessed.

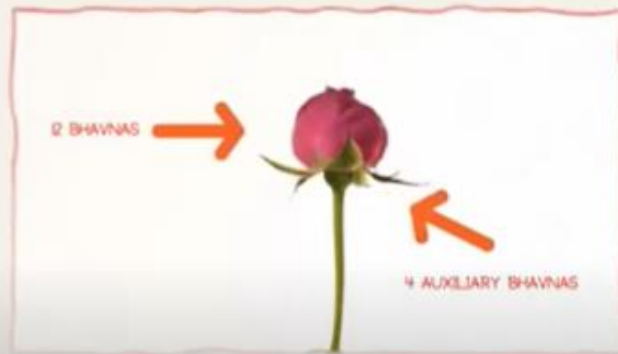
Instead of becoming overwhelmed with every emotion, during every situation, one should think that they tried the best as they could and should remain neutral instead of becoming too involved in one direction or the other.

By following this form of reflection, we are giving our mind mental peace as well as achieving equanimity and will help reduce most of our passions.

One famous Jain *stavan* that was written by Gurudev Chitrabhanuji is called *maitri bhavna*. This song is the symbol of friendship that is sung by Jains across the world.

## ***Benefit of 12 Bhavnas and 4 Auxiliary Bhavnas?***

By cultivating 4 Auxiliary Bhavnas and then 12 Bhavnas we blossom, experience the fragrance of our pure soul and spread the fragrance around just like a bud blossoming into a fragrant rose flower



The Lotus flower

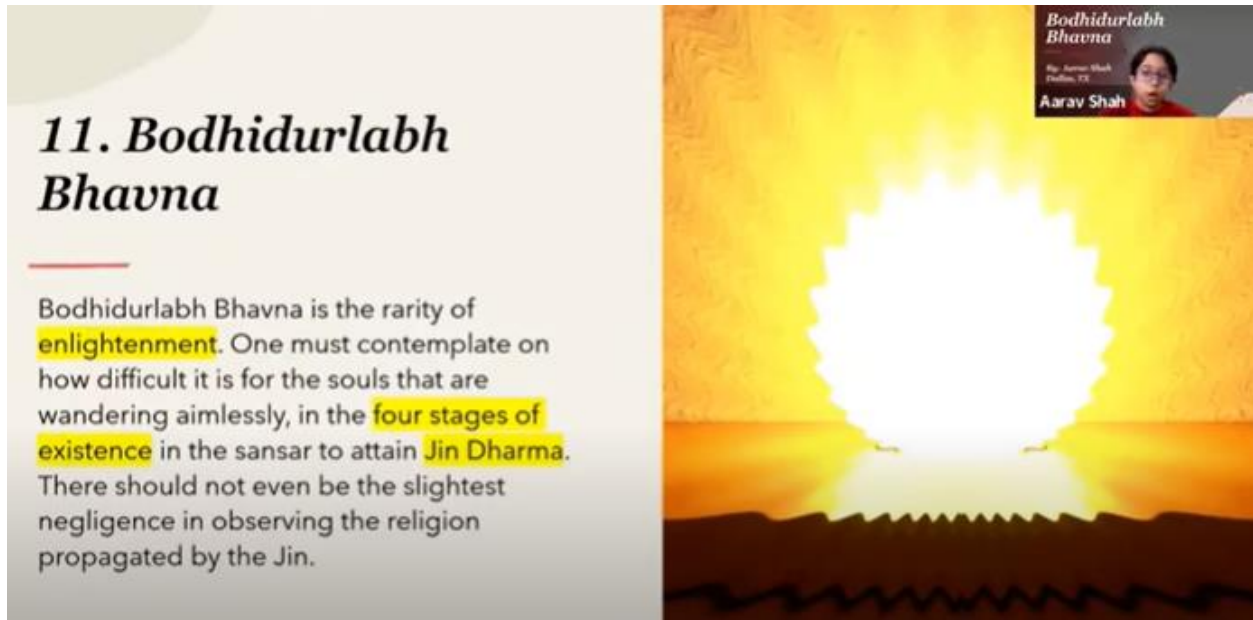


When I was in India many moons ago, I heard the analogy that we should be like the lotus flower. The lotus flower roots are in the dark murky water of the swamp.

Yet the flower itself rises above the swamp and never touches the dark dirty water. It is pure all by itself.

In the same way, these Jains teachings allow one to rise above the dark swampy murky water of this world.

One can be of this world and yet not of this world. This is the puzzle of life that every individual someday or the other must solve.



## 11. Bodhi Durlabh Bhavana

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### 11. Bodhi Durlabh Bhavana:

Well, Bodhi means knowledge and durlabh means 'attained with a lot of difficulties and that too is very rare'. So this bhavana tells us about how the true knowledge is very difficult to attain. There are many factors which facilitate to attain the true knowledge and these factors are very rare and the soul gets them due to his good karmas.

I would first like to describe here what Sri Mangatramji says in this context in his barah bhavana. I personally like this description the most. He says that it is very difficult and rare for a soul who is in nigod to get the birth as a sthavar (that is in form of earth-particles, fire, wind, water and vegetations) or the life forms which do not move on their own.

Then again it is very difficult for a sthavara to get birth as a tras or the life forms which move on their own. In that also, the best and most difficult is the human birth. The devtas or heavenly-beings also desire to get human birth because only human beings can attain omniscience and salvation. So, this human birth is the most precious one.

<sup>37</sup> <http://jainascience.blogspot.com/2011/01/11bodhi-durlabh-bhavana-and-12dharm.html>

Then , in human birth also, to get a good country, good family etc is rare and difficult. Then to attain right faith is difficult .Again , with that right faith also , to follow the self-discipline and other vows are more difficult and rare. Then even more precious and rare is to become muni and follow the mahavratas. In that also, it is very rare and difficult to attain the keval-gyan and get moksha.

So, we can see that so many factors play their roles in the attainment of the keval gyan or the Bodhi-durlabh. So, if you get these factors then never waste them. Utilize them to their fullest. If we lose them , then we can get back by such a difficulty and rarity which can be equated with the example of a jewel being lost in a sea and we know how difficult it is to get it back from the sea.

Pt. Daulatramji says that for the infinite times this soul has taken so many births including that of Ahmindra (great heavenly beings ) but because of lack of samya gyan or right-knowledge he never got joy or happiness. This right knowledge is very difficult and rare and so the munis follow this right-knowledge to get moksha or salvation.

So, this Bodhi-durlabh bhavana tells us that right faith and right knowledge are very difficult and rare to attain and so if once we get them then follow them as right-conduct and attain kevalgyan and moksha.

Dr. Amit Prakash Jain

## 4 stages and wandering

### Am I a wanderer or a traveler?

As stated earlier, we are currently aimlessly wandering in the 4 stages of existence.

These stages are more commonly known as the 4 gatis. They are Dev/Heaven Gati, Manushya/Human Gati, Tiriyanch/Animal Gati, or Narak/Hell Gati.

A wanderer has no purpose, no destination while a traveler, has a set path and destination.

### Choice is ours what we want to be!

Jin Dharma lays down the path to liberation(enlightenment).



### Am I a wanderer or a traveler



Jobs fill your pocket,  
adventures fill your soul

Am I a wanderer or a traveler? This is probably the most important question you can ask yourself. The majority of the world is wanderers. They don't seem to know the direction to travel in life

They are born and live their lives without ever discovering the essence that lies within them. Not knowing their true nature they are continuously wandering from the time they are born to the time they die.

A traveler knows there is a precious destination. Every single step in a traveler's life is important. On this path, one knows that baby steps are needed. One is not going to leap and get there in one jump.

Even the traveler falls on this path. But over time he just smiles when he stumbles. He simply dusts himself off. He smiles at the situation and takes another step.

Many wanderers, would get completely frustrated and angry when they fall.

They would blame themselves or blame the world. Placing blame on the situation never will solve the situation.

The wanderer has no true purpose. How can you have a purpose when you are simply wandering your entire life away?

Many people scoff and ridicule the traveler. They just don't understand the importance of realizing their true home exists inside of them.

Which one are you in this life? To go to the next level in the video game of life, one must understand the difference between being a wanderer and a traveler.

There is a huge difference.

## What is Jin Dharma?

Jin Dharma is the path that the Jineshwar Bhagwan has laid out for us to follow.

Jin Dharma is the true path to Moksh/Enlightenment, meaning the state of ultimate bliss.

Jineshwar Bhagwan has highlighted the 7 Tattvas or 9 Padarths.

1. Jiva-Soul,
2. Ajiva-Non-living matter,
3. Punya-Good karma,
4. Paap-Bad karma,
5. Asrava-Influx of karma,
6. Bandha-Binding of karma,
7. Samvara-Stoppage of karma,
8. Nirjara-Shedding of karma, and
9. Moksha-Liberation and ultimate bliss.

Contemplating on the Tattvas motivates us to the practice of Samvar and Nirjara which in turn leads to Moksh (Enlightenment).

With the help of Dev, Guru, and Dharma, one from the Manushya Gati can cross the bhavsagar to the state of Moksh, or true enlightenment!

## NAV TATTVAS



### <sup>38</sup> What are the different Jain Fundamentals?

Jain philosophy can be described in various ways, but the most acceptable tradition is to describe it in terms of the Nav Tattvas or nine fundamentals. They are:

- 1) Jiva (soul)
- 2) Ajiva (non-living matter)
- 3) Punya (results of good deeds)
- 4) Pap (results of bad deeds)
- 5) Asrava (influx of karmas)
- 6) Samvar (stoppage of karmas)
- 7) Bandh (bondage of karmas)
- 8) Nirjara (eradication of karmas)
- 9) Moksha (liberation)

<sup>38</sup> <http://websites.umich.edu/~umjains/jainismsimplified/chapter02.html>



Now, let us use a simple analogy to illustrate these Tattvas. There lived a family in a farmhouse. They were enjoying the fresh cool breeze coming through the open doors and windows. The weather suddenly changed, and a terrible dust storm set in.

Realizing it was a bad storm, they got up to close the doors and windows. By the time they could close all the doors and windows, lots of dust had entered the house.

After closing the doors and the windows, they started clearing the dust that had come in to make the house clean.

We can interpret this simple illustration in terms of Nav-Tattvas as follows:

- 1) Jivas are represented by the people.
- 2) Ajiva is represented by the house.
- 3) Punya is represented by enjoyment resulting from the nice cool breeze.
- 4) Pap is represented by discomfort resulting from the sand storm, which brought dust into the house.
- 5) Asrava is represented by the influx of dust through the doors and windows of the house which is similar to the influx of karman particles to the soul.
- 6) Bandh is represented by the accumulation of dust in the house, which is similar to bondage of karman particles to the soul.
- 7) Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of karman particles to the soul.
- 8) Nirjara is represented by the cleaning up of accumulated dust from the house, which is similar to shedding accumulated karmic particles from the soul.
- 9) Moksha is represented by the cleaned house, which is similar to the shedding off all karmic particles from the soul.

1) Jiva: All living beings are called Jivas. jivas have a consciousness known as the soul, which is also called the atma (soul - chetan).

The soul and body are two different entities. The soul cannot be reproduced.

It is described as a sort of energy which is indestructible, invisible, and shapeless. Jainism divides jivas into five categories ranging from one-sensed beings to five-sensed beings.

The body is merely a home for the soul. At the time of death, the soul leaves the body to occupy a new one. Tirthankaras have said that the soul has an infinite capacity to know and perceive.

This capacity of the soul is not experienced in its present state because of accumulated karmas.

2) Ajiva: Anything that does not have an soul is called ajiva. Ajiva does not have consciousness. Jainism divides ajiva in five broad categories: dharmastikay (medium of motion), adharmastikay (medium of rest), akashastikay (space), pudgalastikay (matter), and kala (time).

3) Punya: By undertaking wholesome activities, we acquire punya or good karmas. Some such activities are providing food or other items to the needy people, doing charity work, propagating religion, etc. When punya matures, it brings forth comfort and happiness.

4) Pap: By undertaking bad activities, we incur pap or bad karmas. Some such activities are being cruel or violent, showing disrespect to parents or teachers, being angry or greedy and showing arrogance or indulging in deceit.

When pap matures, it brings forth suffering, misery, and unhappiness.

5) Asrava: The influx of karman particles to the soul is known as asrava. It is caused by wrong belief, vowlessness (observing no vows), passions, negligence, and psychophysical activities. Such an influx of karmas is facilitated by mental, verbal, or physical activities.

6) Samvar: This is the process by which the influx of karman particles is stopped. This is achieved by observing samiti (carefulness), gupti (control), ten fold yati-dharma (Monkshood), and contemplating on the twelve bhavanas (mental reflections), and parishaha (suffering).

7) Bandh: This refers to the actual binding of karman particles to the soul. Bandh occurs when we react to any situation with a sense of attachment or aversion.

8) Nirjara: The process through which we shed karmas is called nirjara. Karmas can be shed either by passivity or active efforts. When we passively wait for karmas to mature and to give their results in due time, it is called Akam Nirjara.

On the other side, if we put active efforts for karmas to mature earlier than supposed to be, it is called Sakam Nirjara.

Sakam Nirjara can be achieved by performing penance, regretting, asking for forgiveness for the discomfort we might have caused to someone, or meditation, etc.

9) Moksha: If we rid ourselves of all karmas, we will attain moksha or liberation.

## *Evolution Revolution of Love*

I have been talking about the evolution revolution of the soul for quite some time now.

During this 18-day celebration, I have heard the word revolution of the soul many times. Even the great 24 masters use the same word. The revolution of the soul is the most important thing to embrace in the universe.

It's strange. I feel so comfortable listening to these lectures yet I barely understand a word they are saying.

Yet the soul instinctually knows the truth when it arises. My solution to the problem was to find out exactly what they were talking about the next day.

The soul can guide us to exactly where to gather that wisdom.

I took a previous course from this teacher 2 years ago around this time. I see the conviction that she has. This is the most important thing that you can do is discover your true nature.

She is an inspiration to me. It is demonstrated in our talks which we would call Satsang.

Talk about a revolution. She used the word dynamite to blow up all obstacles between you and your soul.

Amazingly, the Jaines have had an incredible road map for thousands of years. This is the road map of discovering your soul within.

Without discovering your soul man is wandering and is lost. Mind you not only in this lifetime but previous lifetimes.

The soul is infinite. The soul is beyond time and space. The soul has never been created or will be destroyed.

How many lifetimes have we wandered aimlessly without any sense of direction?

We come into this world and it doesn't take too much time to get completely lost.

When I was in India many moons ago, I also heard that having this human body is the most precious thing in the universe.

What a grand opportunity to have this human body. Imagine the hardware, software and operating system have been perfectly created for you to discover your true nature within.

Yeah, we barely understand this computer inside even exists.

Our external senses are so dominant that we totally have forgotten that we have five internal senses.

Consequently, we have lost the way altogether.

We think the spiritual path is nonsense. We think the spiritual path is hocus pocus.

Yet the spiritual path is the most practical. One who does not know the jewel within will never be happy. That my friend is the fact.

Nothing external will last forever. Everything comes and goes.

The Jaines pondered over the many different states of mine and emotions both that hinder our progress and bring us closer to liberation.

I'm amazed at the depth of their knowledge. To be honest, one could study 10 lifetimes of these teachings and still just skim the surface of them.

The wise man will take these teachings and dig for the diamond that exists inside.

This diamond is our true nature.

The goal is into every single moment of your existence to be in union with your soul.

By doing so one will stop karma both good and bad to occur.

I heard this many times before to stop and hesitate before you speak. Most people in prison would have loved to have that advice before they performed the act that put them into prison in the first place.

Can you imagine if you just hesitated for just one-second one might be able to not perform that action?

The more we understand and experience our soul, the mind becomes purified.

One begins to see the mind, body, and soul connection.

The Jaines have so many rules and guidelines on almost every single area of human existence.

Mind you this is not dogma. This can be used as an evolution revolution tool to help bring this world back to sanity.

The world is in chaos because man's mind is in chaos.

Yep, we think that is completely normal.

I am so glad that I have found a society that actually drives me to practice what they preach.

This is not the practice where you put your \$5 in the offering and then go on your merry way the rest of the week. I paid my dues that's good enough.

Many people are waking up from their slumber.

Somehow I feel inside me that this message has to be taken to the world.

Maybe it's about time to come up with the same message and yet strip out all the Indian terms.

If it was just pure English, you would be so much easier to understand.

Picture this. I have been on this road for over 50 years now. I have consciously tried to be aware of the power behind my breath which is the soul.

I couldn't even answer one question because of the terminology.

Fortunately, I had the wisdom and the patience to overcome this obstacle.

The average person would have heard the first session and within 5 minutes turned it off.

I'm not here to criticize. I understand this celebration is for the Jaines who have been practicing for many years it is in English.

Hopefully someday in the future, we can have these lectures be presented in such a way the world will say yes.

I see in my life so many teachers taking the wisdom from the Jaines that have been there for thousands of years.

They wrap it up into a different story for today. Millions of people are open to listening to this story.

The concepts are old, yet the message is modern day.

Somehow we must mix the old with the new.

So many scientific discoveries lately are in complete harmony with the Jains that they discovered thousands of years ago.

Many new age concepts came from the Jains and yet you wouldn't know so. The fabric of society, a lot of it is from the Jains yet the world doesn't know it.

I hope I don't offend anyone by saying this. As I said, I have been on this path for many years and yet during this 18-day celebration, I have learned even more. Some key components were represented in such a way that I had an aha experience.

Humanity is going from darkness to light. The entire world needs to hear this message.

We should be having thousands of people listening.

I know many groups that have around 2000 to 5,000 people attending seminars and listening online.

Just think the foundation of much of this material is from the Jains and the great teachers.


The world doesn't know the world of the Jains. It took me many moons to actually have the opportunity to discover your world.

It was in total alignment with my practice and my view and philosophy of this world.

To be quite frank, I haven't met a group of people who have the same views.



## 16th of 18 Days of Paryushan / Das Lakshan Parv

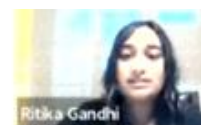


Daslakshan Parva 2022  
Live Lecture **1:17:09**

**16th of 18 Days of Paryushan / Das Lakshan Parv - Live English Lecture**  
JainaChannel



### Twelve Bhavnas



Jain religion puts a significant emphasis on the **thought process** of a human being. A person's behavior and his actions are the **reflection** of his internal thoughts. It is not the action, but intention behind the action, that results in the **accumulation of karma**. One should be very careful about his thoughts, how he thinks, and the subject matter of his thought. To make room for **pure thoughts**, and to drive out the evil ones, Jainism recommends the **Twelve Bhavnas**.

The twelve Bhavnas serve as aids to **spiritual progress**, produce detachment, and **lead to the path of renunciation**.

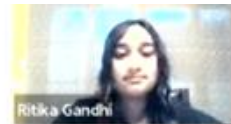
## Dharm Bhavna



Dharm Bhavna is the 12th Bhavna. This is the stage where one considers anything outside religious matters to bring pain and Jainism is the only way to true happiness.



## Definition



- Dharm Bhavna is also known as Dharm Dulabhbhavna
- Bhavana means reflections or contemplation. It also means 'development' or 'cultivating' or 'producing' in the sense of calling into existence.
- Dharm means religion and faith and Dulabh means attained with great difficulty
- 'Dharm' in Jain faith is - "Vastu swabhavo dhammo" according to Bhagwan KundKund Acarya
- The nature of the soul is to know and see, not the body

## Benefits

- ★ Focus on your soul
- ★ Reduces paap karma significantly
- ★ Helps reduce Kashays
- ★ Attachment to body decreases
- ★ Focus on true happiness



Most importantly, we can tell the difference between right religion and scriptures, and to take the path of the right takes good judgement. Dharm is the one which gives us real happiness and makes us free from the sorrows and help us to attain eternal bliss or salvation.

## Ratnatraya or Three Jewels

Samyak Darshan (Right Faith)

Samyak Gyan (Right Knowledge)

Samyak Charithra (Right Conduct)



## Samyak Darshan

Having the right faith in the principles of Jainism as they are. A person having the right faith believes in the reincarnation of the soul, and has a desire for liberation of the soul, to end the cycle of birth and death.

## Samyak Gyan

Having comprehension of the real nature of the soul and matter. A person having the right knowledge also believes that the truth can be viewed from different angles and viewpoints.

## Samya



Conducting one's life in the right way according to the Jain principles. A person without right faith and right knowledge cannot achieve right conduct.

Come home, my friend

Come home, my friend.

This is your soul talking to you.

You may think that is impossible.

Yet did you know your soul is eternal?

You were never created.

Therefore, you can never be destroyed.

You exist for eternity.

Tell me do you think I can't communicate with you?

It's the other way around my friend.

I have always been there yet you haven't.

For most of your life, you live in this world and only focus externally.

The more attention you pay to something you become that.

By only paying attention to this world, you have forgotten your true nature.

Did you know that you can be one with me and also at the same time live in this world.?

True happiness never lies in this world.

Everything in your life is impermanent.

Nothing is permanent in your life

Everything comes and goes.

It's there for one moment and then it's gone forever.

If you just stop and contemplate for just one moment, you would begin to see what the great teachers have said in the past.

Nothing is permanent except the true love that lies inside of you.

What are you going to do about that?

The decision is totally up to you.

As for the soul, it wishes for you to come back home.

It has always been there waiting patiently.

I know what is best for you.

Unfortunately, you think you know what is best for you.

If I only had this I would be happy.

Billions of people are doing this every single day.

Does this world seem like a happy place to you?

Only you can answer that question, my friend.

Just think when you know your true home. when you are alive one obtains  
true happiness in one's life.

Ponder this over.

Go beyond the box that you are living in.

Don't you think that message of hope can come in any shape, way, or  
form?

Just stop in your tracks for just one moment and ponder this over.

Eventually, you will come home.

The question is how much pain and suffering are you willing to go through  
lifetime after lifetime after lifetime?

You are on an endless cycle of birth and death.

By knowing your true self and your true nature one understands this riddle.

## 17th of 18 Days of Paryushan / Das Lakshan Parv



17th of 18 Days of Paryushan / Das Lakshan Parv - Live English Lecture

JainaChannel

### Karma Stop bouncing the ball



This was an absolutely incredible session on karma. It was probably the most simplest and practical solution that I have ever heard. She was amazing in her presentation.

Karma has always been somewhat of a mystery to me. I never knew exactly what it was and the mechanics of how it operated.

Yes, I know the theory for every action. there is an opposite and equal reaction.

I know about good karma and bad karma.

But the process to stop karma in its tracks and eliminate karma is another subject altogether. Mind you I have been studying this for over 50 years now. This presentation gave me more incredible insight into karma and how it works.

The teacher gave a great analogy. Suppose you have a ball that you are bouncing. Imagine every action you take you are bouncing the ball. You take an action and you bounce the ball automatically whether you like it or not. The ball will bounce back.

That statement alone is incredible that you are responsible for the bouncing of the ball. Nobody else bounces your ball.

She goes on and says that the bouncing of the ball has been occurring for thousands of years. We are on a treadmill that isn't going anywhere.

To stop this she simply said stop bouncing the ball. When one stops bouncing the ball, the ball doesn't react. When you stop bouncing the ball it will take a very short time for the ball just to sit on the ground and do nothing.

I also like the fact that she said karma is not conscious and aware. If it was we would be in serious trouble because we would have a God that judges us for every action we take.

Fortunately, karma the ball is not aware and it's just simply a force of the universe that can be overcome in one's life.

The goal is to stop bouncing the ball and at the same time be in a state of self-realization within. I give the analogy of being in the center of a hurricane. Humanity is living like leaves blowing in the wind.

Karma is chains that bind us. It doesn't matter if the chains are made of gold or some simple metal material. Either way, the chain will bind us.

The more one stops bouncing the ball the greater the realizations will be. One will live in the center of the hurricane and understand the great mysteries of life. When one learns to live in the soul, one truly becomes a human being.

We were never taught this in our schools. maybe the Jains have, but we most definitely didn't learn that.

This course has made me more subtle in my practice. It truly is fine-tuning the guitar of life. Every action we take karma is taking place and yet we are oblivious to it.

We strive for happiness in our life. We think a great job, a mansion, and a yacht are the secrets to a good life. We never realize that even by acquiring these, we still have golden chains bound to our souls. Ultimately, that will never make us happy.

I'm quite impressed by the Jains who discovered this thousand of years ago. Can you imagine coming up with such a great realization and then putting it into such sublime words?



Future generations could use the road map for their own liberation. I find that extremely daunting and incredible to see.

We can learn from the wise men of the past. Unfortunately, we are so blinded that we truly can't believe something like this even exists.

Every day we moan and groan about the circumstances in our life. We don't realize that we are responsible for what comes our way. Curve balls will be thrown at you. That is the fact of life. Everything morphs and changes. I mean everything.

When one understands that life is like a merry-go-round. It goes round and round and round. When a person gets tired of this ride he wants to get off the ride.

The only way to get off this ride is to press the red button inside of you and stop the merry-go-round inside of you.

When one leaves the merry-go-round one lives in his true essence.

You are the universe and you just don't know it. We live our lives thinking this is the ultimate reality. We are merely skimming the surface of the ocean of life.

This may seem like an esoteric subject, which it isn't. This is the basic foundation of your life. We are talking about you and how you can understand your true nature.

The wise men of old have studied this for thousands of years. They have great instruction manuals for you to read and implement in your life

What good is a driver's manual if you never drive your car?

You have a car that has been sitting in your inner garage. The garage door is closed. The car is full of cobwebs and spider webs.

One may have faint glimpses that the car exists inside. The goal of human life is to take that car out for a spin on the freeway of life.

You were meant to drive that precious car. That car is your true existence. That freedom that you seek. That happiness that you seek. That joy that you seek. It all lies inside of you.

That car is who you truly are. One has become so identified externally that we have forgotten our true nature.

I would highly advise if you want to have a happy life to try this in your life

Maybe the next time some instances come your way and you could get angry. about the situation, just hesitate and don't react at all. Practice that over and over again. You will see that situation no longer bothers you at all. In fact, by not responding at all, you remain calm. Calmness is your true nature. Getting flustered and angry is not your true nature.

Even if something good comes your way. Do the same thing. You will see that you are been driven by your emotions and mind.

When you experience positive emotions, life is good. When you experience negative emotions, life is a drag and a burden.

We live our entire life this way. We blame others for our mistakes. We think that we have done something wrong. We think other people's lives are better than ours. We have all these different feelings about how life is treating us.

We can get off this bandwagon and experience life as it truly is. Life is absolutely incredible. Life is full of joy. , love and creativity.

We should be like a surfer taking off on the wave of a lifetime. One is in the zone. One is not thinking about making the wave or wiping out.

A surfer is in the flow with the wave of life and becomes one with it. He knows he doesn't have to do fancy tricks or try to outmaneuver the wave. He doesn't get into the contest of life and see who's the better surfer. I lost this heat by less than one point. He doesn't get into the competition side of surfing

Surfing is an art and it allows one to be in harmony with the universe and nature.

We are all surfers. That wave exists inside of you. You can learn how to surf the wave and be in clarity every moment in your life

One who learns how not to react to any given situation is truly a wise man. A wise man simply smiles at life. He has nothing to say or prove.

Unfortunately, we have plenty to say and prove. If someone doesn't think the way we do well let them have it. We will tell them they are wrong and I am right.

My religion is better than your religion. My ideas are better than your ideas. Wars have been started this way.

When one lives in the scattered winds of the mind chaos occurs. We have seen this going on for thousands of years with no end in sight.

To make this world a better place, you must make your inner world a better place. For peace on earth to occur, you must establish peace inside of you.

There is a battle going on inside of you. The mind is constantly biting you. It's like a mosquito bite that gets agitated over and over again. At times the mosquito bites seem to go away and then for some unknown reason they start biting you again. You itch and can't quite find out how to stop the itching.

I remember for around 20 years even when I first started meditating my stomach was never truly settled. It always had a tinge of anxiousness to it. Meditation makes one aware of your inner feelings.

Yet one day I woke up and it never came back again. Meditation and contemplation is the way to remove issues that have been hiding inside of us.

Each one of us has different issues to deal with. Each one of us has different karma that affects us.

For your own mental happiness, I hope maybe you might take this to heart. You might see that externally if I pay focus only to that that I will not change for the better. I will continue to go on this. merry-go-round.

Granted you may obtain all the goals that you want externally. You may have all the money in the world. You may be able to travel wherever you want whenever you want and for as long as you want. But tell me does that make you truly satisfied?

Only a wise man who has conquered his mind was truly satisfied. The only one who discovers how to live in the center of the hurricane is satisfied.

You can own the entire world, yet you're still living like leaves blowing in the wind.

Alexander the Great conquered much of the world yet he was completely unsatisfied. He even said I come into this world empty-handed and I leave on my deathbed empty-handed.

I say the spiritual path is the most practical path. One must have his feet on the ground and his head in heaven.

We can go on forever bouncing the ball of karma. We have been doing this for eons as it is. We have the opportunity for this message to truly sink in and at the same time to go in one ear and out the other.

The mind can say you don't want this. You like life as it is and you don't want to change at all. Well, that's okay. We're not here to change you. You must change yourself.

All we are saying there is a road that you can travel on inside of you. You are born a traveler.

Currently, you are a wanderer. A wanderer doesn't even know that he has a true home. We wander aimlessly in this world. We are searching for something externally when all we have to do is look inside for the answer. It's as simple as that.

Somehow we think the spiritual life is for those who have high intelligence. My intelligence is average. I couldn't even answer one single question. during this Jains lecture series.

But did that stop me? No, it didn't. I knew the next day when I got up. If I went over the material and wrote what I discovered, I would understand what they were talking about.

This path is a path meant to be pondered over. One must contemplate and ponder over life to understand life.

The chains have been on us for thousands of years. Even in my early days of meditation, I didn't understand the true meaning of pondering. I didn't understand the importance of why one should ponder.

I see these young incredible kids presenting short introductions to each class. Some are only 10 years old and already have such great wisdom.

You are the company that you keep. These kids have incredible mentors like their parents and grandparents. They have their aunts and uncles and friends.

When I was in India I heard many stories in which they said you are the company that you keep[.If you keep company with a band of people that love to steal items from others, then you will become a thief.

We emulate our external surroundings. I grew up in Newport Beach, California, and the culture around me was high-class and refined.

The people there are great and I loved growing up. I still have many of my friends today yet somehow I knew that I had something inside of me that I could not tap into externally.

I must admit I'm not conventional at all. At times I am an outcast. I bucked the system. I knew that no matter how incredible my life was up to that point, there is something inside that was so much more than I can ever imagine.

I knew that there were five senses. We live that way our entire lives. Yet I knew we had five internal senses. These are doorways to the soul.

Going back to the bouncing ball. The deeper one understands his true nature the easier it will be to stop bouncing the ball.

Even if one doesn't have a great meditation practice. one can learn to consciously stop the urge to react.

Yes, this will take practice. Rome was not built in a day. It must go from your conscious to your subconscious. Currently, 95% of your subconscious is running the show. Yet you can overcome this by your will.

They say a wise man sets his mind in motion by his will, not the other way around.

We live our lives with the mind commanding us what to do. We are not in command of our minds. That is a major difference.

The Jains are incredible psychologists and we are barely skimming the surface. The majority of our minds are unclear and experience so much internal stress and chaos.

We have not been trained on how to have a healthy mind?

Yet unfortunately, we think there's nothing wrong with me. I love my lifestyle and what I can do with it. Look at my life. No matter how much glamor and glitter one has one must understand that the jewel exists inside of you.

There is a video game going on. You are a part of this game. They're an infinite amount of levels to go through. For thousands of years, we have just been on level 0. This is the most basic level where mankind fights with one another. We have slogans like the '80s where wall street would say greed is good.

We have mass shootings at schools.

We refuse to have gun laws because it takes away our freedom. I can go on and on and on.

We are responsible for the world externally. We can make this world a better place.

A wise man understands that he can stop karma in his tracks. By doing so, he fulfills his piece of the puzzle in life.

You can do this if you like. Our world would be in a better place if we all simply did this in every moment of our lives.

Our lives would be so much richer and grander than our current state of existence.

We can truly solve all the world's problems. Can you imagine if you discovered your true secret, the universe could provide answers to all our problems in life?

We would not have the junk food industry which is causing disaster in our bodies all around the world. I find it amusing that they know their food makes people addicted and yet they still do it because it makes them great wealth.

No wonder they call this the age of darkness. Common sense is uncommon.

Going back to karma again. I would like to thank the teacher for presenting such an awesome subject in a way that I truly understood. She made it so practical and at the same time, I could understand what I can do practically to stop karma in its tracks.

I apologize to anyone if I have said anything that may continue misinformation.

## What Is Karma



- ▶ Karma is the result of what you are doing and feeling
- ▶ You do Karma with 3 things Mann, Vachan, and Kay (Mind, Speech, and Body).
- ▶ An example of Karma is if your foot got stumped by a stone whatever you will think about the person who put it there. That would be Mann.
- ▶ And whatever you speak of that person that would be Vachan.
- ▶ And lastly whatever action you do is Kay.
- ▶ If your Mann, Vachan, and Kay was good about the situation then that would be Punya.
- ▶ If your Mann, Vachan, and Kay was bad about the situation then that would be Paap.

Yashvi Jain

## Jiva And Karma



- ▶ There has been a strong relationship between Jiva and Karma since eternity
- ▶ Jiva is wandering in the world and experiencing sadness and sorrow because of Karma
- ▶ In all four gati's there is nothing that does not have Karma.
- ▶ Without getting rid of Karma no Jiva can attain pure happiness.

Yashvi Jain



## Why is our Soul bonded with Karma?



- Moh Rag Dwesh (i.e., Mithyatva) are the reasons Karma come and bonds with our soul.
- Moh means that is mine
- Rag means like
- Dwesh means dislike.
- If you have Moh, Rag, Dwesh. then you have many desires just like a never-ending bucket list.



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## New Thought



Did you know that in every thought you have there is a chemical reaction to your thoughts? Your thoughts create who you are. They create your habits your personality and state of mind.

Your subconscious is driving your car in life. Most of us have put the car in the remote control. We aren't aware of the power that is keeping us alive.

We don't realize that we have a genie within. Every thought we have enforces our views on life. We are a collection of all our thoughts since we were born.

We contain the blueprints of all our thoughts. Our thoughts are where we stand today. It's kind of amazing that most of mankind has forgotten the power of thoughts.

We never ponder over what we think we become. We haven't put two and two together. I think without meditation mankind can't truly see the forest from the trees.

We are so much focused externally that we don't even know about the internal world within.

I don't have to say what happens when the world at large does this. We have been fighting for thousands of years. Many people think that man's nature. Well, it is if we as a world only focus externally. Need I say more?

Did you know that meditation over time will help slow down the mind? Many people have a hard time falling asleep. It is a major problem all around the world.

When the facet of adrenaline can't be turned off and you're in a high beta state of mind it's difficult to fall asleep.

The chemical melatonin can't be released. This chemical is responsible for telling the body to fall asleep. Many people take drugs to put them to sleep.

Unfortunately, the drugs will put them to sleep yet they are extremely harmful and over time causes tremendous damage to the body. Yet the drug industry is interested in making a profit.

Meditation brings one to the awareness of the quantum field. When one meditates one begins to tune in to a field of kindness, love, and compassion.

When one becomes kind this person will have over time kind thoughts. Life is like a tuning fork.

Whatever you think you vibrate at that frequency. If your thoughts are anger I can guarantee you will be in a state of anger.

You will enforce your anger into your subconscious. Over time this becomes your habit and this becomes your personality.

Many years ago I heard the Dalai Lama would go over his entire day when he was going to sleep. He would pay attention and think about how he could improve his thoughts and actions.

He would ponder over and consciously progress to be a better human being.

At that time I truly didn't understand it and see why it was so important. Years later I see it as a foundation for humans to transform. If we as a society become kind in all areas of life the world at large would change for the better.

So yes mediation is the key to helping transform our thoughts. When one begins to be aware and conscious of the quantum field the mind slowly begins to transform.

This is the ultimate brainwashing. You are learning how to clean the clothes of your mind. This is how true healing takes place. Because we are unconscious we live our life that is not in harmony. Consequently, our world at large is in chaos.

I remember I worked for a short time for a company that has a software program for heart surgeons. This program would guide them in certain heart procedures.

I remember asking the owner of the company why the health care industry didn't promote preventive medicine. His answer was the American public does not want this.

They expect doctors to heal them and not to take responsibility for their health issues.

This is how far off we are. A society that doesn't understand and know the quantum field is an immature society. Look at our political system. We want to

build a huge wall. The quantum field builds bridges. The quantum field does not judge. The quantum field is never angry. The quantum field does not know about war.

Because we are totally out of touch with our true nature this is where we stand today.

New thoughts will arise when humanity becomes to embrace the quantum field. All the wisdom to solve any problem lies in that field of intelligence.

You can only think based on your emotional maturity. The universe will only show and help based upon your awareness in life.

The more humanity taps into its true essence the more our world will transform. In the future, we will see that presently humanity is in a kindergarten state of awareness. We think we are at a high level.

We have these cell phones and think we are so advanced. But we use them for texting while we are driving our cars. We think we are so advanced. Our society thinks the indigenous people aren't civilized.

Yet they have been in harmony with Mother Earth for thousands of years. We are sawing the branch we are sitting on and are so smug in thinking we are superior.

Our egos have to lead us astray. Ponder this over. You are a piece of the puzzle.



I'm sorry to say but many people are locked into their boxes. Many people can only think inside their box. Take a look at American politics today. They are in shambles.

One side can't talk to the other side. Both sides say the other side is to blame. We are locked by our subconscious minds and we do the same thing over and over again. Our concepts of who we truly are are limited. They are archaic.

We are so focused externally that we have forgotten our true nature.

It's like we can't see the forest from the trees. We must be open to new concepts and ideas for society to progress to the next level in the video game of life.

Many people get stuck at a certain level in the video game and call that life. They have no idea that you can be aware and conscious of the quantum field.

The sun is about ready to come up for humanity. It has been a roller coaster of a ride for thousands of years. War has been going on, it seems like an eternity.

Yet millions of people are waking up from their slumber. A new dawn is occurring for mankind. Man is slowly evolving into a kind man.

When humanity understands that we are the universe incredible transformations will occur on this planet.

You see with greater transformations comes new concepts and ideas that will be developed and implemented on this planet. Take for example kindness. Many people think that kindness is weak yet the entire foundation of the universe is kind.

Slowly over time kindness will manifest in all areas of life. Take a look at politics today. The way politicians campaign today is to slander their opponents. We have politicians today who mock anyone who has a different point of view. Both sides of the party only vote on issues that support their party.

When true kindness comes into the picture people no longer will support anyone who is not kind to their opponent. They may have different points of view yet kindness allows a person to see through the other person's eyes.

Kindness leads to love and compassion. Kindness allows a person to think outside of the box. Kindness can solve any problem on earth. Every problem has a solution. If you are stuck in your belief system you will not be open to a practical solution even if it's staring you in the face.

For example, the quantum field is all around. You are the universe you just don't know it. Humanity must learn how to think outside of the box. We must learn how to be tolerant of all.

Light is winning the battle against darkness. Darkness is the absence of light. Currently, we are seeing chaos all around the world. Darkness has nowhere to hide.

New concepts and ideas are being presented all around the world. Millions of people are looking at life's problems and thinking about how to solve the problems on earth.

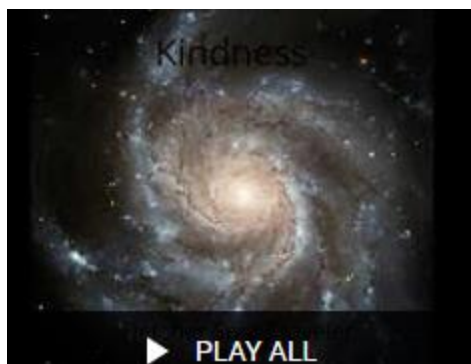
Each one of us holds an individual piece of the puzzle. What good would a puzzle be if the entire puzzle was put together yet your piece was missing?

Ponder this over. Learn to think outside of the box. Go beyond your comfort zone in life.

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Mankind is on an incredible journey. We are going from darkness to light. We are on a journey to discover our true nature. As I said we are hardwired to find God.

We have everything set in place. The car is there sitting in our garage. God is sitting patiently in the passenger seat. All it takes for you to use your remote control and open the garage door within.

You see it's only by your will alone can you open the garage door. Nobody will open the door for you including the one in your passenger seat. You see the law for human beings is free will. You must make the practical decision to use your will to open the door within.

Well, what does this have to do with new wiring? Our subconscious is running the show. Almost every action we take is automatic. We go to bed. Our alarm clock goes off.

We use the same hand to shut it off and go back to bed for five minutes. The alarm goes off again. We shut off the alarm. We stumble out of bed and go to the bathroom. We brush our teeth.

We are trying to wake up. Off to the kitchen, we go to brew some coffee. It's time to head off to work just in time for rush hour traffic. We make a few phone calls along the way. Some of us text when the cars are stopped. We make it to the office and do the same dull routines. I could go on and on.

Our daily routines in life are hardwired. We party on the weekends to release stress and wake up in the morning with a hangover.

Day by day, year by year we continue this routine. Our subconscious picks this up and reinforces it in our everyday life.

Our wiring is complete. This is our being and personality. You are a combination of all the thoughts you have ever had. Mankind is locked inside of his box.

So what is this new wiring you are talking about? Imagine you are the universe. You just don't know it. What if I told you that slowly you could rewire your circuits to understand and experience your true nature?

What if your true nature is part of the quantum field? It is part of the universe and God. What if I told you, you are magnificent?

Meditation is a way to directly rewire your circuits within. It is a way to slowly reprogram your subconscious. You are a computer programmer for your subconscious. You can transform and change into a butterfly.

I have said before the mind is like a tuning fork. Whatever it focuses on it will vibrate at that level.

Meditation allows one to tap into the quantum field which is infinite love, kindness, compassion, and tolerance. These are just a few traits.

The more one meditates these traits are rewired into our circuits and create new wiring within. One learns to stop, look, and listen to live. Every moment a person makes a conscious decision to act and be aware.

These lead to proactive human beings instead of reactive beings whose leaves are blowing in the wind.

One learns over time to be in the center of the hurricane instead of the 150 miles per hour of the winds of the mind.

Our world at large is stressed out. Yet the person who meditates slowly learns to be in the center of the hurricane. Yes, this takes time and effort.

But with the same time and effort it takes to be angry and pissed off in the world is the same time and effort it takes to be a kinder person.

Everything takes time and effort. Mystics have talked about this for thousands of years, ways to go outside of your box. They have talked about the human body is designed to experience God within you.

Many people try to use affirmations to program directly to our subconscious. Only when a person learns how to dive deeper into meditation will this work. Imagine from 0 to 7 years old everything that came before you the good, bad, and ugly was directly stored in your subconscious. Your brain waves were in a theta state.

From seven on the waking state is in beta. Your subconscious is online. Over 90% of your actions are dictated by your subconscious. For so many people on this planet, they are living lives that are stressed out.

Their brain waves are in high beta. No matter what affirmations they say they can't rewire and reprogram their subconscious.

Only by learning how to meditate and learn how to go into more coherent brain waves states can one learn to reprogram the subconscious.

These are exciting times. There is a marriage between science and spirituality. Science is giving direct evidence to help mankind discover its true nature and to discover the quantum field within.

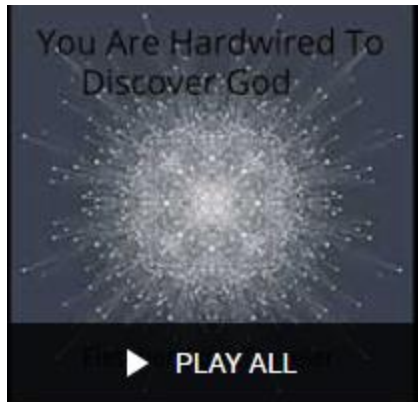
I don't know about you but I'm blown away by the possibility for humanity to change. We are on the journey of going from darkness to light. New tools are coming our way. Just wait and see.

The more a human being embraces his true nature one's imagination becomes larger. The universe starts to give you a different point of view on this journey of life. Ponder this over. Are we living in the matrix and don't realize that we have been asleep?

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Your personality is driven by your subconscious. Over time one cements into his subconscious all the thoughts, feelings, and emotions. Our daily habits contribute to mostly our subconscious. To change and reprogram ourselves we must be conscious and aware.

We are like the snake shedding new skin. To change we must develop a new personality. This requires great courage. We are learning how to drop the old and embrace the new. Why do humans resist change? Even if they know it will be beneficial to them

we resist it. We love our comfort zone even if it is making us miserable. Strange isn't it? Many people would rather wallow in their misery than overcome their problems and have a better life.

What kind of personality can I become? At the simplest level how about one who is kind in all circumstances? Amid adversity, one would simply smile. If another person would get angry at you, you would simply smile. It takes two to tango. Kindness will not participate in putting gasoline on the fire.

How about learning to see through the other person's eyes? You could see his point of view. You would listen to what the other person is saying. Most people don't. Most people are thinking about what to say next without actually listening to the other person.

How about loving life? You wake up in the morning and are so excited to be alive. What a glorious day it is. You get up and meditate. You get in tune with the quantum field.

Your mind, body, and soul get filled up with love, kindness, and compassion. You are in sync with the universe. Your will is focused on love. Your mind is your friend. You have sweet thoughts throughout your day. You become a kind human.

Incredible synchronicity occurs daily. Your love humanity. Every moment you are living in harmony.

One loves to be in nature. Gaia (Mother Earth) is by your side. She knows your name and you know that. You are living once again in perfect harmony with her.

Each person discovers his/her gifts to help solve the world's problems. With each problem a solution lies.

One begins to acquire incredible wisdom. This is a part of your true nature. You are in harmony with the universe. Exciting times are ahead of us.

We are becoming a new humans. Humans learn over time to directly reprogram ourselves. We discover we are our genie. In the past, our genie would work behind the scenes and we would be oblivious to it.

Mankind slowly learns that through his will he can learn how to reprogram his life. Someday in the future, this will be taught in schools throughout the world.

Science and religion are merging. Many new fields will open up. The higher our society advances the more harmony will be discovered.

Mankind will discover that war is obsolete. The bickering and fighting will stop when we can directly experience the thread that ties us all together.

We are going from me to we. This is how the world changes when we see the unity of all.

These are incredible times. The news mostly shows chaos. Yet millions of good deeds are happening all around the world.

Yet it takes effort and conviction. But every time you get out of bed it takes effort. Why not just reprogram yourself and discover your true nature? Imagine a hidden gold mine exists inside and we search throughout the four corners of the earth to find it.

One can spend lifetimes trying to discover it. It's a joke when one realizes that it has been there all the time inside of you.

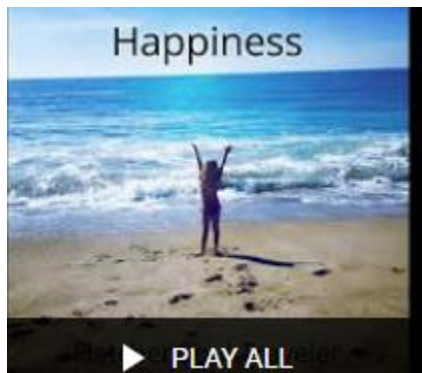
Mystics have been saying that for thousands of years. You are learning to become a mystic. You don't have to give up your life. You must embrace life.

Ponder this over. Exciting times are ahead of us.

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When one starts to implement new higher emotion, new thoughts, new concepts, new wiring, and new personality then one becomes a new human.

Christ was a perfect example of that. For thousands of years, man has been fighting and involved in wars. It seems quite

barbaric.

The world still fights wars all around the world. Many people say this is man's nature. In reality, it's not. We are going on a journey from darkness to light.

For thousands of years, we have been governed by different shades of darkness and light. Anger and hatred have ruled the land. Man doesn't know how to be civil so we go to war. War is obsolete.

Yet for war to become truly obsolete one must transcend our emotional state of mind. Anger and hatred towards one another must stop. Mankind is presently becoming a butterfly.

We were a worm and now millions of people all around the world are turning into a cocoon. In a matter of time, we will become butterflies. Yes, this will take time but a new human is emerging from the ashes. The greatest transformation is slowly occurring on this planet.

Science and spiritualism are merging. You see each individual is a piece of the grand puzzle.

A new human is born when we embrace God moment by moment in our daily life. It's not just words but a state of being. The new human will learn how to be conscious of the quantum field 24 hours a day.

This new mindset will radically change the world. It will affect every single aspect of life. We will see through different eyes.

Mankind will become a kind man. We will begin to see the thread of love that ties us all together. We will become one unified mind. Yes, you will still be an individual yet your awareness will be in a state of oneness in life.



You will see that humanity is an extension of yourself. Presently we only see me. We are going on a journey from me to we.

I hope this excites you. This is not a fairy tale. It may take millions of years. You see the sun is rising. There is no doubt about that. Mankind is waking up from his slumber.

I believe that mankind can change for the better. Every day people are waking up. In the past, the mystic path was out of reach for the common person.

Presently people are seeing easy and practical ways to morph and change into a brand new way of seeing life. All the mumbo jumbo is taken out.

This does not change the experience of the quantum field. Nothing is taken away yet people now can practice simple techniques to directly connect to God.

I feel all the help in the universe is there. By our will alone we can ask for help in our daily life. We are not alone. Yet to experience this we must open the door within.

Humanity must learn how to rewire ourselves. Humanity must change and be open to greater adventures in life.

We have seen where man's present state of mind is and the consequences that occur. Just look at politics today. We are divided. Yet the new human will transform and leave all darkness behind.

You see when one embraces the quantum field darkness can't exist. Darkness is the absence of light.

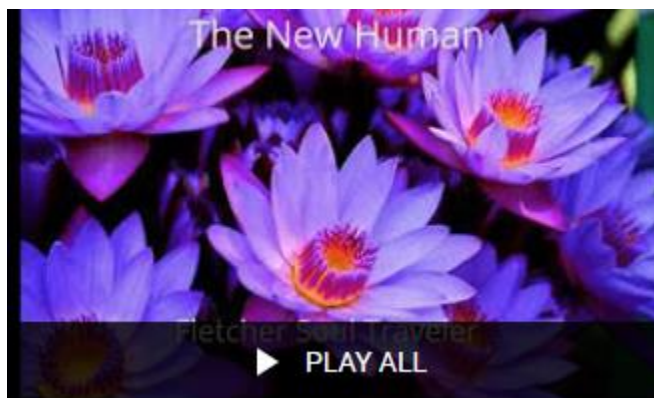
Someday in the future, we will look back at the present and we will say what an incredible roller coaster ride that was. What an incredible journey. This is the greatest story ever told.

We were on the verge of blowing ourselves up through nuclear war. The consciousness of man knew deep down inside that we could overcome our petty difference and become united.

Not every civilization ends this way. Some have destroyed themselves. A new dawning is occurring for mankind. Just wait and see.



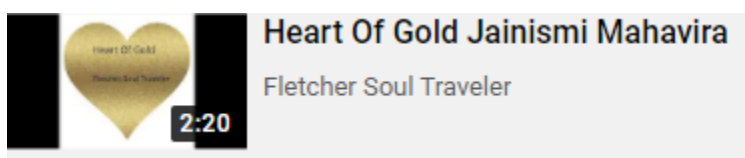
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## 18 Days of Paryushan / Das Lakshan Parv



### Quotes



- “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being.”
- “Can you hold a red-hot iron rod in your hand merely because someone wants you to do so? Then, will it be right on your part to ask others to do the same thing just to satisfy your desires? If you cannot tolerate the infliction of pain on your body or mind by others' words and actions, what right have you to do the same to others through your words and deeds?”

Do unto others as you would like to be done by. Injury or violence done by you to any life in any form, animal or human, is as harmful as it would be if caused to your own self.”

- “Kill not, cause no pain. **Nonviolence is the greatest religion.**”
- “In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.”
- “All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.”

- “A man is seated on top of a tree amid a burning forest. He sees all living beings perish. But he doesn’t realize that the same fate is soon to overtake him also. That man is a fool.”
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- Ahinsa (अहिंसा): Nonviolence, non-harming other living beings.



- In the west, they use Ahimsa while the Jains use Ahinsa.
- Both Gandhi and Martin Luther King Jr. used non-violence for their causes. What does that have to do with me? Just think America has only spent around thirty years not fighting a war.

- Where do these wars begin? Inside of our minds. Our movie industry makes billions promoting violence.

Bullying is rapid among children. The United States has more murders than any western civilization. More people in America have died from shootings than all the wars that soldiers have died in.

- Violence is almost the norm in America. We talk about the Wild West but today in Kansas citizens can walk around with weapons. Just last week, a group with sub-automatic guns held a rally in the Michigan congress hall.
- We have millions of people hiked on drugs and opioids. Drug manufacturers made billions knowing that people misused the drugs. Many of them got hooked by taking the drugs prescribed by their doctors. People flame each other on Facebook.
- This all stems from a violent mind. People love violent movies and shows on TV. We have become numb and immune to it. Violence creates dark storms in the mind.
- Being nonviolent starts with clearing out your own rock, boulders, and weeds. It all stems from our disharmony in the mind and body connection. Violent people are in a state of fear.
- Anything small thing can tip them off. The opposite of violence is peace. Peace only comes from within. Peace is a state of awareness. It is a state of being.
- When a person lives in peace automatically one is non-violent and non-harming. That means to oneself and others. True peace is the awareness that we are all one. This being goes from the awareness of me to w

## Violence in our leaders



Why do we still go to war? You would think with all the incredible technology we have created that war would be obsolete. Yet we make greater weapons of mass destruction.

With all our knowledge and so-called wisdom, you would think that we could overcome any problems. We could use our wisdom to solve any conflict which leads to war.

Yet mankind still hasn't solved the mystery of discovering the jewel within. Until that missing piece is discovered we will always go through the up and downs of violence inside of us.

Scientists and mystics know about the quantum field that unites us all. It is staring us in the face. We need to look in the inner mirror to find out that we are all in the same boat.

The definition of violence is a behavior involving physical force intended to hurt, damage, or kill someone or something.

Last weekend the President did the following.

This is the headline from CNN.

Trump responds to protests with a strongman act.<sup>39</sup>

Trump on Monday turned security forces on peaceful protesters in front of the White House, [as tear gas and rubber bullets flew](#), [before declaring himself the "law and order" President](#). Then, in one of the most bizarre moments in modern presidential history, he strode across the park to stand in front of an iconic church holding a Bible aloft in a striking photo op.

It was a moment of vanity and bravado -- orchestrated for the cameras and transparently political -- as Trump struggles to cope with protests sweeping the country after the killing of [George Floyd](#) and tries to cover up his botched leadership during the [coronavirus pandemic](#). Overnight, the White House's official Twitter account [released a triumphant video of the moment set to music](#) but omitting any signs of the mayhem unleashed on the protesters.

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<sup>39</sup> <https://www.cnn.com/2020/06/02/politics/donald-trump-george-floyd-protest-military/index.html>

I'm mentioning this because in a week this story will soon be forgotten. We have an administration where almost every single day some outrageous event occurs.

If only one of these occurred in the previous administration that would have been his legacy and people would talk about it for his entire term.

We have a president who has lied over 18,000 times since taking office. Look if I told you five lies and you found out they were lies you wouldn't believe a word I said. Still, most Conservatives and Christians support the current administration. This should go beyond politics. Mind you this is a moral and ethical issue.

We need to vote for politicians who truly care about the people. We need term limits. Corporations aren't human beings. Take that away.

Get rid of the lobbies. If someone slanders another person in a campaign don't vote for them. If politicians vote for corporations over men don't vote for them. Vote against all politicians who gave huge tax credits to the one percent.

Get them out of the office. They don't care about the common American who is struggling to be alive.

I said this in the intro.

Here we are amid a global shutdown. At least 30 million Americans got laid off. Most of these people can't pay their bills. Congress is bickering with one another. Here's an excerpt from Forbes magazine.

Billionaires Are Getting Richer During The COVID-19 Pandemic While Most Americans Suffer <sup>40</sup>

Billionaires are not in the same boat as the rest of us, as we try to navigate the treacherous currents of the COVID-19 pandemic. They're smoothly sailing in luxury yachts, while most Americans are doing the doggy paddle, treading water, and just trying to stay afloat.

This is the greatest violence toward Americans. Millions of people are starving and we have an administration that allows this to happen. We are a third-world country now. This is beyond politics.

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<sup>40</sup> <https://www.forbes.com/sites/jackkelly/2020/04/27/billionaires-are-getting-richer-during-the-covid-19-pandemic-while-most-americans-suffer/#2cbddc484804>

The definition of evil is profoundly immoral and wicked. That about sums it up. If anyone out there can tell me why the rich should get richer and the poor get poorer is a great thing please send me a comment about why. When the poor can't pay their bills and feed their precious families so the rich can get richer is an evil act.

Yet most politicians go on their merry way. That my friends are called violence.



## Did Jainism Help Shape the American Civil Rights Movement?

By Andrew Bowen

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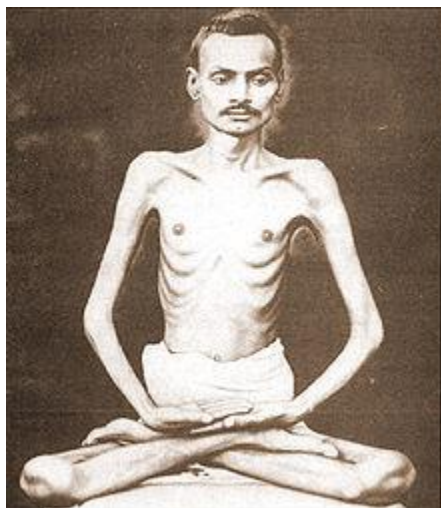
The American Civil Rights movement during the mid-1950s to early '70s marked one of the most tumultuous periods of social change and unrest in American history.

A wave of political and social conservatism consumed the national attention during the 1950s after the end of World War II and now with the African-American Civil Rights Movement in full swing, the fires of change swept through American culture.

So how could Jains, who are hardly known outside of academia in the United States at this time, have any influence on social movements in America?

As with many events in our lives, it isn't the impact that reaches you, but the ripple.

Meet our impact point. Shrimad Rajchandra



Shrimad Rajchandra was a Jain philosopher who lived in India between 1867 and 1901. After watching a funeral pyre at a young age, it is said that Shrimad Rajchandra suddenly recollected all of his past lives, thus gleaning all the knowledge and spiritual wisdom he attains in those periods.

He would go on to spend the rest of his life teaching and writing about spiritual concepts within the Jain framework until he died at the age of 32. His most important literary work, which bears his name, is highly regarded even today.

What is interesting about his story (among other things) is that Shrimad Rajchandra made a very special friendship with one of

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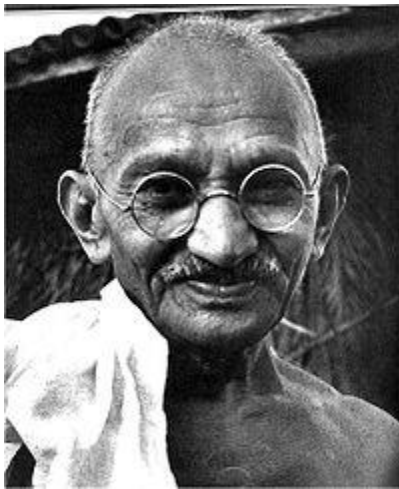
<sup>41</sup> <https://www.beliefnet.com/columnists/projectconversion/2011/11/did-jainism-help-shape-the-american-civil-rights-movement.html>

history's most endeared activists. Mahatma Gandhi. Gandhi himself regarded Shrimad Rajchandra as not only a friend but a spiritual guide.

***"I have drunk to my heart's content the nectar of religion that was offered to me by Shri Raichandbhai.***

***Raichandbhai hated the spread of irreligion in the name of religion and he condemned lies, hypocrisy, and other vices that were getting a free hand in his time.***

***He considered the whole world as his relative and his sympathy extended to all living beings of all ages."*** –Mahatma Gandhi



Mahatma Gandhi is who many of us think of regarding civil disobedience and non-violent resistance.

Under the influence of his native Hindu faith, his mentor Shrimad Rajchandra who preached ahimsa (non-injury), and a love for freedom,

Gandhi began civil rights and liberation movements in South Africa during his early years as an attorney before moving on to his native India.

Gandhi is known for his non-violent resistance against British rule in India which after years of struggle, led to its independence in 1947. He was assassinated in 1948.

***"The science of war leads one to dictatorship, pure and simple. The science of non-violence alone can lead one to pure democracy...Power based on love is a thousand times more effective and permanent than power derived from fear of punishment..."*** –Mahatma Gandhi



From America's South, its philosopher and propagator of non-violence and change soon rose. Martin Luther King Jr., Jr., a Baptist preacher from Georgia, was a tremendous personality.

An academic marvel with a flair for leadership and activism, he helped found the SCLC (Southern Christian Leadership Conference) and was a prominent leader in the NAACP.

King led the Montgomery Bus Boycott of 1955 which opposed the Montgomery Alabama transit segregation policy and played a pivotal role in

the 1963 March on Washington where he delivered his "I Have a Dream" speech.

While King cited many influences for his position on non-violent activism, he spoke warmly of none other than Mahatma Gandhi. King was greatly impacted by Gandhi's work after visiting India, a trip that may have helped shape the American political and social structure forever.

**"Since being in India, I am more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity. In a real sense, Mahatma Gandhi embodied in his life certain universal principles that are inherent in the moral structure of the universe, and these principles are as inescapable as the law of gravitation."** –Martin Luther King Jr., Jr.

With the help of King and many others in the struggle for racial equality, America eventually adopted the Civil Rights Act of 1964, the Voting Rights Act of 1965, the Immigration and National Services Act of 1965, and the Fair Housing Act of 1968 among others.

For his service to humanity, King was awarded the Nobel Peace Prize. He was assassinated in 1968.

Ripples. Martin Luther King Jr., Jr. was an American Christian. Gandhi was a Hindu. Shrimad Rajchandra was a Jain philosopher. Lord Mahavira taught his people 2,500 years ago in northern India.

Each ripple reached out, inch by inch, and eventually covered the world. And the influence of non-violent activism is still alive today with our current Occupy Movement, which has spread globally.

So now we see how Jainism subtly influenced social change across centuries and nations without converting a single soul, without coercion, without force, but simply because it makes sense.



What sort of ripple will you form today?

## Non-violence in protests



Which is better violence or nonviolence?

A study by Erica Chenoweth and Maria Stephan found that nonviolent revolutions are twice as effective as violent ones and lead to much greater degrees of democratic freedom.

The Jains have been practicing non-violence for over 2,500 years.

Both Gandhi and Martin Luther King Jr. used non-violence for their causes. What does that have to do with me?

Just think America has only spent around thirty years not fighting a war. Where do these wars begin? Inside of our minds. Our movie industry makes billions promoting violence. Bullying is rapid among children.

The United States has more murders than any western civilization. More people in America have died from shootings than in all the wars that soldiers have died in.

A violent protest leads to destruction. A non-violent protest leads to eventual freedom. Remember violence comes from darkness.

Non-violence comes from the light. Eventually, the light overcomes darkness. Darkness is the absence of light.

During these recent protests occurring because of the death of George Floyd who died from police officers millions of peaceful and non-violent protestors, held rallies all across America.

Only a few were violent. Most of the violence was done by outside groups who love to vandalize people and property.

The only way for a better future is to have a non-violent protest. Gandhi and Martin Luther King Jr. are examples.

I believe this is the protest for the future. The silent protest is an organized effort where the participants stay quiet to demonstrate disapproval. It is used as a form of civil disobedience and nonviolent resistance. [

There is nothing about a protest where thousands of people aren't shouting or yelling but in absolute silence. They are all united. Words do not need to be spoken.

Silence is a huge key to fighting violence. Behind silence lies true justice, freedom, and peace.

Recently in George Floyd's protest, many protests used this technique. Watch the youtube video below.

[Protesters use silence to memorialize George Floyd across the U.S.](#)



## Non-violence in schools



Colman McCarthy, director of the Center for Teaching Peace in Washington, D.C said the following quote "If we don't teach our children peace, someone else will teach them violence."

Over 187,000 Students Have Experienced School Shootings Since Columbine. This is the headline from an article in the Daily Beast.<sup>42</sup>

I can't imagine the terror is for these kids to experience. Yet the killings go on.

The Second Amendment of the United States Constitution reads: "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

To be honest, war is obsolete. Guns are obsolete. They will never solve anything. I can't believe that many schools have metal detectors for students entering the school.

When I was a kid shooting was virtually unknown. Today is almost a weekly occurrence. How can you learn anything in a violent environment? We spent around 60% of our budget on defense. Why don't we spend 30% of our budget on education?

Why not give teachers a six-figure salary? Most teachers barely make a decent living yet there is a foundation for educating our young. What kind of precedent are we saying to our young? You aren't worth it so we will do the bare minimum.

What greater violence is that? Our politicians pay lip service. Yet they spend trillions on defense and give tax breaks to the rich.

When I was young many moons ago California was number three in the states for the quality of education. Today it is 47<sup>th</sup> in the nation. What happened?

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<sup>42</sup> <https://www.thedailybeast.com/over-187000-students-have-experienced-school-shootings-since-columbine-report>



A society's foundation is a strength of having educated citizens. All past civilizations' downfall was the deterioration of education and when more than half of your budget is spent on defense.

According to Forbes magazine, student loan debt in 2020 is now about \$1.56 trillion.

There are 45 million borrowers who collectively owe nearly \$1.6 trillion in student loan debt in the U.S. Student loan debt is now the second-highest consumer debt category - behind only mortgage debt - and higher than both credit cards and auto loans.

The average student loan debt for members of the Class of 2018 is \$29,200, a 2% increase from the prior year, according to the Institute for College Access and Success.<sup>43</sup>

When I went to college my student debt was 10,000 dollars. It took me ten years to pay it off.

There are seven developed nations — including Sweden, Norway, and Ireland — where students attend school for free. Sweden does not charge tuition for both public and private colleges. Norway pays the most for college subsidies, spending 1.3% of its annual GDP. <sup>44</sup>

The students are digging a financial hole that is almost impossible to get out of.

Obama took out \$42,753 in loans to pay his tuition at Harvard Law School, the Chicago Sun-Times reported.

First Lady Michelle Obama went into \$40,762 in debt to finance her Harvard Law education. It was not until after Obama signed a \$1.9 million book deal in 2004 -- the year he was elected to the U.S. Senate -- that the couple paid off all of their student loans, according to the Sun-Times.<sup>45</sup>

Obama was lucky. He signed a major book deal where he could pay off both of his and his wife's student loans.

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<sup>43</sup> <https://www.forbes.com/sites/zackfriedman/2020/02/03/student-loan-debt-statistics/#6248d9ff281f>

<sup>44</sup> <https://www.businessinsider.com/countries-with-free-higher-education-no-tuition-college>

<sup>45</sup> <https://www.insidehighered.com/quicktakes/2013/08/27/obamas-own-student-debt-topped-40000-each>



We have a lot to learn about being non-violent especially when it comes to our education.



The following comes from the book Pure Freedom- The Jain Way of Self-Reliance by Mr. Amar Salgia

<sup>46</sup>Democratic Principles & Social Equality: No war or violent campaign was ever waged by Jains to convert, coerce, proselytize, or ensure safety in numbers. Even in positions of great power Jains never sought to institute a religious empire or grab land from people.

Throughout history and in today's world, Jain societies have not, and need not employ military action or political pressure to flourish, grow, prosper and invigorate an ethical revolution in the greater community. Jainism and its notion of spiritual freedom have always appealed to individuals from every socioeconomic level.

Thousands of years before the French and American revolutions, the U.S. Constitution, the abolition of slavery, and the civil rights movement, Jains espoused and practiced the doctrine that all human beings are, and should be treated, as spiritual equals.

Rejecting the historically concurrent and widespread infliction of slavery, caste hierarchy, the subjugation of women, and religious sacrifice of humans and animals, Jains long ago set an egalitarian example that still serves as a beacon for advocates of democratic values.

Amid a class-torn society, Jains pioneered the institution of secular public education for all, to such an extent that in a certain Indian language (Tamil) the very word for "school" ("palli") actually means "Jain temple". Up through the 21st century, entire communities from the poor, downtrodden, and rejected classes have continued to find dignity and solace in the Jain religion.

The Jain vision of social service can be contrasted with the currently in-vogue concept of "social justice", a modern term for state-imposed redistribution of wealth and resources. Jainism puts the responsibility on the individual to be

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<sup>46</sup> [https://www.jainsamaj.org/content.php?url=Pure\\_Freedom-The\\_Jain\\_Way\\_of](https://www.jainsamaj.org/content.php?url=Pure_Freedom-The_Jain_Way_of)

charitable voluntarily, not only by contributing to worthy causes but also by creating a uniquely personal enterprise of assisting those in need.

**Independence From Priestly Domination:** Jainism has always been predominantly a religion and faith of the laity. Every living soul is free to pursue spiritual goals on its own, without any need for outside help.

Ultimately, God is not an external person, place, or thing, but a certain state of one's existence. There's no need for an intermediary, be it human or heavenly, to bridge the gap between oneself and one's innate constitution.

Hence, Jains never invented a pyramid bureaucracy or priestly class having authority over people. As a result, all Jains enjoy free participation and unconstrained access to community and religious activities.

**Female Emancipation:** The soul has no gender, and by their fundamental nature no soul or soul can ever be superior or inferior to one another. All are spiritually identical.

In social arenas, this principle has guided Jain society in profound ways, not least among them in the area of gender issues. Jains recognize the spiritual equality of genders in the same light as that of races and of species.

Whereas most of the ancient world was at best patronizing towards females, Jain society (the Chaturvidhi Sangha) as ordained by the great Crossing-Makers has been founded equally upon four types of people: male ascetics (monks), female ascetics (nuns), laymen (shravakas) and laywomen (shravikas).

This society is not a hierarchy of any kind of social device. Without the participation of and equal regard for each of these four spiritual resources, society is deemed incomplete.

Thus, female education has typically been as high a priority as for males. In the land of Jainism's origin, its followers include the largest proportion of educated women of any religious community; and across the globe, a large majority of young Jain women are college-educated.

As an outcome of both academics and ideology women have enjoyed a progressive state of opportunity in Jain society. Moreover, Jain children are raised to regard male monks with the same veneration and respect as female nuns. (In

fact, female nuns outnumber male monks by a ratio above 2 to 1, and evidence shows this has been the case for thousands of years.) Since ancient times women have been important leaders in Jain society and contributed to religious and philosophical literature, the arts, education, and spiritual inspiration for all.



I wish that humanity would learn how to brainwash the mind. Just like when our clothes are dirty we put them into the washing machine.

We add detergent and then turn on the machine. The machine takes over and presto we have clean clothes.

Imagine most of humanity never cleans their minds. Our mind is soiled. We build layers of dirt inside of us. We can't control ourselves so consequently, we lash out at others.

In the best mental state without being conscious and aware is not natural. Imagine never washing your clothes for your entire life. At some point, if someone told you how to wash your clothes you would probably laugh. Why in the world would you want to wash your clothes you would say.

There are all sorts of violence in relationships. Everything from beatings, to shootings to verbal abuse. The list is endless. Most people carry traits from their ancestors.

It gets carried over into the subconscious generation after generation. Most of us are oblivious to it. We are leaves blowing in the wind. We react to each situation without thinking about the consequences of our actions.

Because our focus is on doing we never stop and reflect. We never are in a state of being. We live in the hurricane state of our minds.

The Jains were probably one of the first psychologists. They had a roadmap of the soul's learning process. The soul goes from the journey of darkness to light. It is a grand video game. Each step in the video game is a learning process.

There are infinite mental states of being. The goal is to fine-tune the guitar of life. The Jains have spent many thousands of years fine-tuning this guitar. In the last century, awareness of non-violence reaches the West.

Scientists just started researching how to achieve a positive state of mind only in the last thirty years or so.

Granted we are still behind the times yet gradually we are getting there. Two steps forward and one step backward are the names of the game. By humanity discovering their true nature relationships will be better.

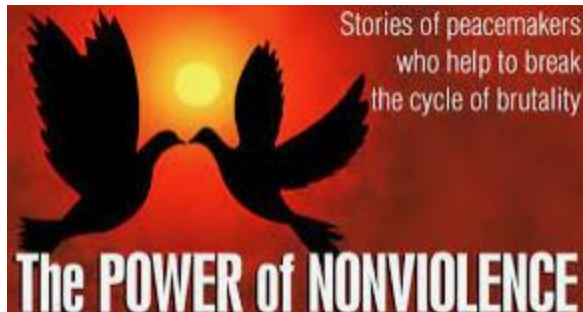
We are going from me to we. A great transformation in humanity is occurring. The sun is rising in the sky. It's going to be a beautiful day.

PDF



YouTube





What came first the chicken or the egg? The body and the mind are so tangled with each other. It's like a huge bundle of string. Imagine for each thought you have a series of chemical reactions get released into your bloodstream.

The Buddhist has the following saying. Holding onto anger is like drinking poison and expecting the other person to die. You see each time we get angry a series of harmful chemicals gets released into the body. Some people are so out of sync that the facet never gets turned off.

Even if they want to it takes time, patience, and effort. Our subconscious is driving the show. If someone says something to you that you don't like you will automatically get angry.

The anger is wired directly into your body. By the time we reach the age of 35 our body is hardwired directly from the subconscious. It is driving the show. We are on auto-pilot. Habits good and bad are hardwired directly into our bodies. We are like leaves blowing in the wind.

Each morning we get up. We do the same thing over and over. It's like in the old days listening to a record and the album is scratched. It will play the same thing over and over and over.

This is our life. Even if we want to change we have to start to rewire our circuits consciously.

For that to happen, one must be able to break away from a beta state to change. You see a beta state of mind can't reach the subconscious. So if you say an affirmation to change it can't reach the subconscious to rewire the circuits.

This is where meditation comes in. A person who meditates learns over time how to connect to the quantum field.

The stronger the connection you have to this field the more capability you will have to rewire the human body. The scenarios are endless. It's up to your imagination. You have free will.

The quantum field doesn't judge us. Yet changing and rewiring your circuits require you to be in sync with love, kindness, patience, tolerance, and compassion. This is why it's so important to meditate. This is why it's so important to be conscious and aware of each moment.

The wise ones in the past would monitor their thoughts and actions. If they were in a situation where the person would say something to make them angry they would simply smile.

Why put gasoline on the fire? They understood that by getting angry they are drinking their poison. Yet this is difficult to do. That's why it takes constant training.

We have people in the office who will Twitter whatever comes to their minds. They don't know how to stop, look, and listen.

To be honest this was never taught in schools. Look at our nation today. Both sides are pissed off and can't work with one another. This is an emotionally immature society.

For the world to change for the better one must take responsibility and learn new ideas to discover their true nature.

We must all ponder over the state of mind we are in. As a society, we must discover ways to become mature adults. We must help those in need. We can do this. Millions of people are waking up from their slumber.



## Closing



This course has been quite an incredible journey. To be honest, if this was a course I took in college I might have flunked it. I couldn't even answer one question. Both my wife and I are smart cookies yet the terms are over our heads.

Mind you the next day I went over the material. I saw the slides and did research and lo and behold it all made sense.

I would like to thank all the teachers who gave such incredible presentations. I would like to thank all the young people who gave their heart and soul to their lectures. You are the future. You are the next generation to carry this precious torch.

Granted that I wasn't born a Jain, but I love the ideals that you present to mankind.

You could say that I'm a mystic at heart. I love to meditate and contemplate for over 50 years.

For me, it's not a chore. It's a hobby. I love to do it. I love to do research and see the common denominator of all religions.

When I was 18, my mentor who passed away in the 1800s was Ramakrishna. He was a famous mystic and Yogi who spent many years seeing the common denominator of all religions.

Somehow that attracted me. I just started meditating and I could see from my inner experience that all religions are talking about the same thing.

Yes, they have different words. They have different ways of acting and being yet the core essence is the same.

I love the Jains because I see the foundation of life is built upon contemplation, meditation, right thinking, and right action.

When I was young, to be honest, I really didn't understand these matters.

But to have a society that acknowledges this, right thinking and right actions are the names of the game.

Society at large is dictated by the awareness of finding the Jewel within them. A society that doesn't even know that the jewel exists inside will be a society that has much chaos in it.

Need I say more? The United States is a perfect example. Unfortunately. We have lost our ways. We have lost our ethics and morals.

Yep, there is so much hope. We are going from darkness to light. This course gave me a greater conviction on where we are going. This is the video game of life. We have the opportunity to go to higher levels in this video game.

Fortunately, in this video game, nobody can stop you from going from one level to another. In this game, the power mongers cannot touch you. They don't even know that video game exists.

If they did, they would probably try to control the video game. Yet, nobody can control the universe. Nobody can control the real you.

We have lost the identity of who we are. We have lost sight that we are the precious Jewel that exists inside of us.

This class hopefully provided you with the determination to make this a reality.

I love this phrase that I learned in class. You are either the problem or the solution.

Stop bouncing the ball of karma and you will see you are the universe. You are eternal. You were never created nor will you ever die.

These are not just some words to mumble. This is your true state. Ask any quantum scientists today and they will tell you. Your essence is pure energy. You are the quantum field in the human body.

The Jains called it soul or jiva. Today, a western scientist would call it the quantum field. They are both the same.