



**EXPLORE THE UNIVERSE WITHIN
DISCOVER THE UNIVERSE OUTSIDE**

- Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb

One Who always
keeps questioning

Why?

Definitely opens
his inner eye.

Why & I

an attempt to dive
in your true I

WHY



**EXPLORE THE UNIVERSE WITHIN
DISCOVER THE UNIVERSE OUTSIDE**

- Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb



The discourses of Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb

Edition : September, 2020
Publication : Param Prakashan
Jain Diksha (Public Charitable and Religious Trust)
In association with Parasdham

Available at:



Vallabh Baug Lane, Tilak Road, Ghatkopar East,
Mumbai - 400077 (*Maharashtra, India*).

12/2A Bakul Bagan Row,
Kolkata - 700025 (*West Bengal, India*).

4, Africa Colony, Saurashtra Kala Kendra, Kalavad Road, Sadguru Nagar,
Rajkot - 360005 (*Gujarat, India*).



Mahavir Nagar, BCCI Ground, Kandivali West, Mumbai, Maharashtra, India
Mumbai - 400067 (*Maharashtra, India*).

Old Padara Road, Hathibhai Nagar, Diwalipura,
Vadodara- 390007 (*Gujarat, India*).

E-Mail: connect@parasdham.org

Contact: +91 86574 84493

Published By : Param Prakashan

Typesetting by : Param Prakashan





*Nindravijeta Acharyadev
Pujya Shree Dungarsinhji
Maharaj Saheb*



*Pragat Prabhavak
Pujya Shree Manekchandrajji
Maharaj Saheb*



*Saurashtra Kesri
Pujya Shree Pranlalji
Maharaj Saheb*



*Tapsamrat
Pujya Gurudev Shree Ratilalji Maharaj Saheb*

O Benevolent Gurudev !

**With profound devotion
I bow down at your lotus feet.**



On the occasion of
50th Janmotsav, Paramotsav of
Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb

== *Param Akshar* ==

A Divine Gift to a Divine soul

To

From

Kalyanmitra

In Appreciation of Shrut Knowledge



Honouring the legacy of wisdom
and vast knowledge of

Shashan Deepak Gurudev
Pujya Shree Narendramuni Maharaj Saheb

— and —

Maa Swami
Pujya Shree Jaivijayaji Mahasatiji

Shree Binaben Ajaybhai Sheth,
Quest Foundation, Sion.

Life Inspiring Quotes

You stay stable in your emotions and let others thrive in theirs. Don't let your emotions get polluted because of others.

One hour of doing *samayik* (a ritual of observing an equanimous state of mind for a stipulated time period) teaches us how to live with a right conduct for the remaining 23 hours.

Dharma means the fine art of living.



Shashan Deepak Gurudev
Pujya Shree Narendramuni
Maharaj Saheb



It may not be important to attain Heaven after one's death, but it is more relevant that wherever one goes, one creates a spiritual atmosphere which itself gives a feeling of Heaven.

Charity is that which makes you give up on all worldly possessions and thus by making your soul lighter; cleanses and purifies it from within.

Charity is the first step towards self-purification.

Maa Swami
Pujya Shree Jaivijayaji Mahasatiji



Benefactor of this Book Publication

We are blessed to get the opportunity of supporting this book in taking the pragmatic message of truth across the world and becoming an eye opener for millions. We feel grateful for being given an opportunity to let go off our attachment towards our financial possessions and would be more than glad in welcoming such occasions in the future as well.

Shri Hetalben Hemantbhai Harkhani
(Kolkata)



PREFACE

For millions and millions of years, the entire human race has been in the search of just one thing – the TRUTH. And the pathway for this quest of truth is known as SCIENCE in the present times.

We want to know...

- The truth about our creation
- The truth about our existence
- The truth about our feelings and emotions
- The truth about our complex body and its biological functioning
- The truth about nature and life beyond it
- The truth about visible and invisible forces that drive our world

The TRUTH is our thirst.

This book is an effort to throw light on several such amazing secrets and fascinating facts about our Universe. However, the lens is different. The lens is not one found in advanced research laboratories; the lens is one which is found in the phenomenal laboratory of

inner knowledge. And **THE SUPER SCIENTIST OF THIS LABORATORY IS BHAGWAN MAHAVIR** – the 24th tirthankar of Jainism, one of the oldest religions of this world.

Bhagwan Mahavir spent twelve and a half years in deep meditation inside forests and attained the pinnacle of knowledge known as Kevalgnan (Omniscience). His knowledge is so vast and phenomenal that it encompasses every subject of the Universe across the infinite horizon of the past, present and future. And yet, he never claimed that he discovered the truth. He revealed a greater truth that, truth itself is timeless. It always existed and will always exist; throwing light on this timeless truth which has been brought forth by infinite other tirthankars in the wheel of time.

Let's explore the depth of this profound knowledge. Commonly asked questions of this book will satiate your thirst for the truth with uncommon answers that give a wide rationale about 'REALITY'.

Why & I is aimed at making this paramount knowledge and Universal Truth available for the entire human race to discover and realise.



CAN THERE EVER BE A CREATOR OF THIS UNIVERSE?



Jain philosophy believes that the universe has never been created and there is no superpower who creates life. Just as time is beginningless and endless, this world and all the life that it sustains is also beginningless and endless. Just like matter (*pudgalastikay*) can neither be created nor destroyed, but it only changes its forms; the soul is also a type of matter known as *jeevastikay* which can neither be created nor destroyed, but the state in which it exists can be transformed. The number of souls in this universe always remain constant and they just change their form of existences. For e.g. an animal can become a human being, a bird can become a vegetable, humans can become plants and

likewise. There are 84 lakh (8.4 million) *yonis* (different types of matter where life forms can originate). So, the matter of origin and their life forms may change but the number of lives will always remain constant. Hence, all life forms undergo transformation. There is no destruction and no creation but only transformation.

Thus, we conclude that as per Jainism, there can never be a creator or destroyer of the universe.





IF THERE IS NO CREATOR, CAN THERE BE GOD?



The most fascinating truth that Jainism reveals is that every soul has the potential to become GOD. Bhagwan Mahavir, the 24th *tirthankar* of Jainism, proclaimed, “You and I are fundamentally equal in every aspect. The only difference is that I have purified myself from negative qualities like ego, jealousy, anger, greed, etc. and thus freed myself from karmic bondage, while you are still bound with karma.”

In Jain philosophy, GOD is the *arihant* (*arhat*), which means, souls who have attained victory over themselves, over the emotions of *raag* (attachment) and *dwesh* (aversion), who consequently attain liberation and become *siddha*. Godhood

is not a position held by a superpower or a creator who creates, manages and destroys the mechanisms of this world; but a state attained by focused and sustained efforts towards inner purification and perfection.

Bhagwan Mahavir has said that every soul has qualities and virtues, and is capable of becoming *siddha* (liberated soul). He said, “In my past births, I too was an ordinary soul just like you – sometimes a woodcutter, sometimes a lion, sometimes a king and sometimes a commoner. My past was like your present, and if you make an effort towards purity; your future will certainly be like my present i.e. you will certainly become God, a liberated soul yourself.”

Thus, as per Jainism, the God and his devotee can become EQUAL in every aspect at the end.





IF A SOUL TRULY EXISTS, HOW DO WE DETERMINE ITS EXISTENCE?



Just like sweetness is the nature of sugar, sourness is the nature of lemon, similarly the innate quality of a soul is consciousness, the ability to feel. If someone asks you, what differentiates a man from a robot? Both can perform a wide variety of activities; both can analyse and perform complex calculations. However, a robot can have a sensor, but not sensation. On seeing a particular object, a robot can sense its presence and maybe even analyse details about it. But only a human can feel, with or beyond senses. This ability to feel is present in every living being of this universe - from one-sensed living beings like plants to five-sensed living beings like humans and animals.

When you come across twins, you may have noticed that sometimes one is very calm and the other is very mischievous. One is very intelligent, but one is very weak intellectually. Although their parents are the same, their personalities are significantly different. This shows that our structure is a reflection of this birth, but our nature is a reflection of our past births. Every soul creates its own future with what it does in the present. We see someone is born with a silver spoon, and someone is born without the basic necessities of life, someone gets an animal life, while someone gets a human life, someone has excellent immunity while someone has allergies or disabilities.

There is an infinite past, and an infinite future. Just like a machine works only when supplied with electricity, the soul is the consciousness which provides current to the body. When a dead body is taken to a cremation ground and burned to ashes, it does not experience any pain. Because that which brought about a sensation of pain in the body, would have separated from it at that time.

To summarize, that which has the ability to feel is the soul (*chaitanya*) and that which is lifeless, which cannot feel anything, is matter (*jad*).





AFTER DEATH, HOW LONG DOES A SOUL TAKE TO TRAVEL FROM ONE BODY TO ANOTHER?



Bhagwan Mahavir has shown the phenomenal capacity of the soul to travel from one body to the next in a fraction of a moment.

Like seconds, milliseconds, etc. are units of time, Jainism shows that *muhurta*, *avalika*, *samay* are also units of measuring time. Of these, *samay* is the tiniest, indivisible unit of time which is infinitesimally smaller than a millisecond. When the soul travels from one birth to another, it can take 1 *samay*, 2 *samay*, 3 *samay* to travel.





JAINISM AND OUR ENVIRONMENT – WHAT IS BHAGWAN MAHAVIR'S VISION ON RESOURCE USAGE?



Jainism believes that air, water, fire, earth and vegetative life are all living beings. Water not only sustains life like fish, turtles, octopus etc. but water itself is a living body. Likewise, earth itself is a living body. Fire, air these are all living beings. And these bodies are such that even a microscopic fragment of these bodies contains countless to infinite souls.

Science has very recently discovered that plants have life, about 115 years ago. But Bhagwan Mahavir's knowledge was so vast, that without any laboratory research or instruments like microscopes, he was able to see that plants have life. And it is his same knowledge in which he has seen that air, water,

earth and fire are also living bodies. Today, science has succeeded in proving that a droplet of water contains infinite organisms. Geologists have proved that mountains are growing each year. These are steps in the direction of this research, which is gradually taking form.

The positive outcome of realizing this reality is that humans will become much more cautious of the natural resources that they are depleting at an alarming rate today. Who would have imagined or believed 50 years back that water could be bottled and sold at a price? But it has become a reality today. And Bhagwan Mahavir has even said that there will come a time when civilizations will go to war for every droplet of water.

And hence, accepting that there is life in all these natural resources, is a key step in optimally using these resources.





IT IS SAID THAT EVERY LIVING BEING
HAS BEEN MY RELATIVE AT SOME
POINT IN THE PAST, IS IT TRULY SO?



We do not hurt ourselves because we do not like pain, and we make sure that our loved ones do not get hurt because we cannot see them in pain. But, when we are slicing a capsicum, has that thought ever crossed our mind, that this capsicum is also a tree's child? We do not have this realization because neither can we feel its pain, nor do we consider it as our loved one.

Bhagwan Mahavir has revealed a phenomenal truth - every living being of this world has been our relative in the past. The soul of that capsicum has been your wife, your mother, your sister, your son, your husband, your boss... every relation that you can possibly imagine. And not just once, but

countless times. And hence, he gave the mantra of '*mittime savva bhuesu*', which means, compassion and friendship with every soul of this universe.

During the days of lockdown, if you did not get anything to eat for days together, would you be comfortable eating your own wife's flesh to survive? You certainly wouldn't. Similarly, when you are having any food, do you feel that it is your mother or father or sister or brother's dead body whom you are eating? The only weak point is that we do not remember our past, because of which we are able to easily kill other living beings for our survival today. And hence, Bhagwan Mahavir adopted the life of renunciation, where he would not harm any living being for his survival. *Ahimsa* is the base of Jainism, which firmly advocates that one must consider every living being as his own relative. Respecting the sanctity and dignity of every living being is the true essence of *ahimsa*.





CAN PLANTS FEEL? DO THEY HAVE ANY SENSATION?



Humans and animals have a central nervous system where the brain is the most important organ. But Bhagwan Mahavir has explained that plants also have the ability to feel equally, even in the absence of a brain. Hence, we see the mimosa (touch-me-not) plant shrink when someone tries to touch it.

Bhagwan Mahavir has explained that sensation is the innate nature of a living being. Only a soul can feel sensation, and anything that can feel sensation can only be called a living being. He has even described the kind of sensation that every living being feels, including plants. As a hypothetical example, Bhagwan Mahavir explained, what would happen

if boiling hot water falls on the hands of a 6-month-old new born baby? His delicate skin will get terribly burnt and there would be pus-filled boils all over it. Now, if somebody scratches these boils, how painful would it be? Such is the pain and trauma that a plant undergoes by our mere touch!

Likewise, Bhagwan Mahavir has described the intensity of pain every living being feels - from one-sensed organisms to five-sensed organisms.





IN THE ABSENCE OF A MIND,
HOW CAN PLANTS STILL
HAVE SENSATION?



We know that human beings as well as animals –like rats, elephants, fish, monkeys, bears, lions, etc. have a mind. But, can plants have a mind as well?

The function of the mind is to think and sense - to receive and transmit signals. However, Bhagwan Mahavir has explained that there are two types of mind (*mann*) - *dravya mann* and *bhaav mann*. Like humans and animals, plants do not have a *dravya mann*. But every single soul has a *bhaav mann*, because that is an innate property of the soul.

Plant lovers have claimed for years that they can talk to their

plants, and their plants respond to their love and affection. How is this possible without the presence of any sensory organ to perceive? Bhagwan Mahavir explains that this is possible through a *bhaav mann*.

A Jain ascetic would recite the *namaskar mantra* to every plant or tree that he would come across and spread the vibes of positivity. When researchers studied those plants, they realized that the ascetic's words actually had the ability to rebloom the trees which had withered down. It was because his words of positivity were affecting the *bhaav mann* of those trees.





BOTH, VEGETARIAN AND
NON-VEGETARIAN FOOD HAVE LIVES
IN THEM. SO, WHY DO WE BIND
MORE SINS WHEN WE CONSUME
NON-VEGETARIAN FOOD?



Though both have lives, one binds lesser sins in consuming vegetarian as compared to non-vegetarian food. Besides violence, even the level of agony and suffering caused to others decides the amount of sins that we bind. If we give more agony to these living beings, we bind more sins.

Let us consider two cases. In the first case you are plucking a few strands of your hair from your scalp and in the second

case you are cutting your own finger with a knife. Out of these two acts, which one will be more painful? Which will cause more agony? It would be cutting off your finger, right?! This is because there are more sensory organs in a finger as compared to hair, so your finger is more sensitive compared to your own hair.

Similarly, plant-based living beings, vegetables, pulses etc. are like that hair in our example. Being one-sensed beings, their sensory organs are lesser. Hence, when we cut or chop them, they do feel pain and agony but the intensity is way lesser and hence we bind fewer sins.

On the other hand, chicken, cows etc. are five-sensed animals. They have more sense organs and sensory reflexes and hence when we cut or chop them, they feel more pain and hence we also bind more sins.





DO ONE SENSED ORGANISMS LIKE PLANTS ALSO BIND KARMA?



We feel that any action and emotion cannot take place without a mind. But in reality, one-sensed, two-sensed, three-sensed living beings also experience many types of emotions through the sensory organs which they have. However, it is not that we experience emotions only in the presence of a mind. Plants also experience all types of emotions just as we do. It may not be as intense because they do not have the sensory organs to express them, but they experience each and every emotion. They have possessiveness and attachment; they experience fright whenever somebody plucks their leaves. We have even seen one plant bend towards a nearby plant owing to its

sexuality instinct. There are carnivorous plants who eat insects, some leaves even experience emotions of stealing the nutrients of other leaves. In short, a plant experiences all the emotions that we do, only the manner is different.

Since they have feelings, they also have an aura. And since they have an aura, they also bind karma. As a result, even among plants, some are considered worthy and pleasing like the Mango tree, Aasopalav tree, Savan wood, Rudraksh etc. While some others do not have much worth, like the wild, prickly grass growing along highways. Even among trees, this difference arises due to difference of emotions, aura and hence their karma.

Hence, from one-sensed to five-sensed beings, all of them experience all types of emotions and on the basis of these emotions, bind karma as well.





WHAT IS AURA AND WHAT ARE ITS CHARACTERISTICS?



Aura is the reflection of one's positive and negative emotions in the form of colours around an individual. As per new age science, devices can be used to see the colours of aura and determine its field. In Jain philosophy, this aura is known as *leshya*, and Bhagwan Mahavir has shared exhaustive information about aura without the use of any scientific instruments or devices 2,500 years ago.

There are two types of aura or *leshya* – *dravya leshya* and *bhaav leshya*. The feelings which arise in the soul are known as *bhaav leshya*. And then, when these feelings get reflected on physical matter present around an individual, they

acquire a certain colour. This coloured matter that surrounds an individual is known as *dravya leshya* or the aura which devices capture today.

Bhagwan Mahavir has also explained that the physical composition of aura is matter itself. The particles which can record the feelings of any soul are known as *leshya vargana*. There are 6 types of auras - 3 negative and 3 positive. Black, blue and grey are the negative auras and red, yellow and white are the three positive auras. Every living being in the universe – be it human beings, plants, animals, insects, celestial beings or hellish beings, every soul has *leshya*.





CAN WE CHANGE OUR AURA?
IF YES, HOW MUCH TIME DOES
IT TAKE TO CHANGE OUR AURA?



Bhagwan Mahavir has shown that 48 minutes is the maximum duration of time for which one can remain in a single colour of aura. Like explained earlier, aura is a reflection of one's emotions. Any emotion does not stay within us for more than 48 minutes. Every single samay our emotions keep on changing. And thus, our aura also can change within one samay – the smallest unit of time as per Jain philosophy, which is way more microscopic than a millisecond. Every samay can have a different aura. Positive aura can become negative and negative aura can become positive too.

It is said that when Bhagwan Mahavir would give his *deshna* (discourses) in the *samavasharan*, (celestial being-created structure for delivering discourses) naturally, humans beings would attend it. But along with humans, animals also attended these *deshnas*. What was more astonishing was, that animals who are known to be enemies by birth – a lion and a goat, a dog and a cat, such animals also forgot their nature of enmity and peacefully sat beside one another. This was because Parmatma's positive aura was so powerful that it had an effect on their emotions and transformed their aura too.

In daily life, we often experience that we don't like being in the presence of certain people, while other times we don't feel like going away from certain people. This also has a connection with a person's aura. Even when making a business deal, you must have noticed that the day you are positive, it is easy to convince the opposite person. But the day you are negative, even a good client refuses to do business with you. So, it takes only one *samay* to change our aura and that is solely in our hands.





WHAT IS THE ROLE OF AURA IN OUR LIFE?



Bhagwan Mahavir has explained that every single samay that our soul feels an emotion – positive or negative, it vibrates. When it vibrates, it attracts microscopic karmic particles which are present all around us in the entire world, which is known as *karman vargana*. This *karman vargana* then gets programmed as per one's emotions. But the soul and karmic particles are two separate forms of matter. Then one may wonder, how does karma get attached to the soul?

Aura is the element which acts as a glueing agent between karmic particles and the soul. Our emotions determine our aura and our aura programs the *karman vargana*. And that is

why, it is said that an effort to always maintain a positive aura is beneficial as it protects the soul from binding bad karma. Our nature and our emotions are the creator of our future.

Aura plays another important factor. *Ayushya karma* is the karma which defines our lifespan. It is said that when a soul binds the lifespan of his next birth, the aura that was present at that time of binding *ayushya karma*, reflects at the time of death too. For example, someone binds his *ayushya karma* in a state of extreme anger and his next birth gets determined as a snake. After that, he understands the importance of forgiveness, and successfully makes efforts to control his anger throughout life. But still, when the moment of death arrives, some such negative incident will take place because of which his aura will become as negative as it was when he bound the *ayushya karma* and he will take rebirth as a snake.

You may study well throughout the year, but how you perform in the examination is what really counts. Likewise, you may do good actions throughout your life, but your performance at the moment of binding *ayushya karma*, is what that determines your next life. In school, examinations are periodic and you know when they shall arrive. But the examination of life never has a predetermined date or time. It can come anytime. And hence, it is very essential to always be a watchman of your emotions and protect yourself from a negative aura and consequently, a negative future birth too.





DOES AURA HAVE ANY SMELL TOO?



The smallest particle of matter that we call *parmanu*, has four distinct characteristics viz. colour, smell, taste and touch; irrespective of whether it is visible to the human eye or not. Today, scientific studies and devices are able to determine the colour of different auras. But in His phenomenal omniscience, Bhagwan Mahavir has even shown the smell, taste and kind of touch each aura has.

The three negative auras, i.e. black, blue and grey have a very foul smell. When an animal dies and its body starts to rot, what kind of a smell would it emit? A negative aura emits a foul smell which is far worse than this. And a positive aura is

said to have a fragrance that is even sweeter and pleasing than sandalwood.

The black aura particles have a very bitter taste. The blue aura particles have a spicy taste. Grey aura particles have a sour taste. Red aura particles have a mix sour and sweet taste. Yellow aura particles have a sweet taste and white aura particles have a very sweet taste.

The three negative auras have a rough texture, and the three positive auras have a texture which is softer than velvet.

These 6 types of aura colours are a broad classification. But in reality, there are uncountable types of aura. Because the colour in each aura can have varying intensities of tints and shades. Like we see a single red colour can have multitudes of shades, auras too can have multitudes of colour intensities.





DO COLOURS IN OUR SURROUNDINGS HAVE AN EFFECT ON THE COLOUR OF OUR AURA?



The colours in our surroundings do not have a direct effect on our aura, it is an indirect effect. Colours are known to have a direct effect on our mind and emotions, they are a creator of our emotions. This is known as the science of colour therapy.

You may have observed that mostly red colour is used in marriages, because red activates our enthusiasm and energy. On the other hand, hospitals, especially eye hospitals tend to use green curtains and walls. This is because green is a soothing and cooling colour for the eyes. White colour calms the mind and gives birth to peace and purity. Likewise, every colour is associated with certain emotions inside us.

Colours affect our mind, which affects our emotions. And these emotions reflect in our aura. Therefore, colours tend to have this indirect effect on our aura.





HOW SHOULD WE DESIGN AND ORGANISE OUR HOME AFTER UNDERSTANDING THE EFFECT OF AURA ON OUR MIND?



There are two things that we must take care of – one is the colour and one is the number of objects. It is always recommended to have white coloured walls which calm the mind and promote peace and positivity. You will also notice that the day you wear white clothes, there are lesser arguments in the family. While the day on which all family members wear dark-coloured clothes, there is higher enthusiasm as well as more arguments or clashes.

It is a lesser known fact that followers who had renounced the world and were initiated under 23rd *tirthankar* – Bhagwan Parshwanath, used to wear multicoloured clothes. But Bhagwan Mahavir changed this norm and made it

compulsory for ascetics who adopted renunciation under him to wear only white clothes. What was the reason for such a commandment? Bhagwan Mahavir knew that those who will take birth in the 5th era of the time cycle (current era) will be restless by nature. While souls who were born in the 4th era (previous era) were calm by nature. A person who is calm by nature does not get much affected by colours. But a restless mind gets immediately affected by whatever it sees. And thus, he introduced this commandment as a process to reduce the restlessness in the minds of the ascetics of this era.

The second aspect is the number of objects. Whenever you see that a person's house has too many objects and they are all in the open, you will observe that there are more arguments in that family. Why does this happen? A person whose attachment instinct, whose greed and possessiveness is higher, will want to accumulate more and more objects. And Bhagwan Mahavir has explained a principle that wherever there is attachment, there is uneasiness. Because you feel that if your wish gets fulfilled, you shall be happy. But in reality, accomplishment of one wish gives birth to another. And thus, one always remains dissatisfied.

That's why, while you may need to invest in essential objects for your daily survival, have a habit of keeping your objects in some form of storage. Do not keep them scattered in the open. This process reduces the calculations of the mind and

slows down your surging thoughts which arise whenever your eyes fall on multiple objects.

It is therefore said that a minimalistic lifestyle contributes to greater peace of mind and happiness than a life with abundance ever can. Abundance gives birth to uneasiness, while minimalism pacifies and slows down the speed and number of mental thoughts which were arising due to too many choices. And the mind which is at peace, will definitely have a positive and calm aura. Whereas the mind which is uneasy or distressed is bound to have a negative aura.





WHY DO CERTAIN PEOPLE HAVE A
DISTINCT BODY FRAGRANCE EVEN
WITHOUT THE USE OF ANY PERFUMES,
WHILE SOME PEOPLE HAVE A PECULIAR
BODY ODOUR?



There are several factors which determine our body fragrance, one prime reason is our aura. Our aura is a reflection of our nature and our nature is a reflection of our emotions. Aura particles have colour, odour, touch and taste. Negative aura waves are very dark in colour, they have a very bad odour, they are rough in texture, and they have a spicy, bitter and sour taste. Positive aura waves have pastel colours of red, pink, yellow and white. They have a very fragrant smell. They have a smooth, velvety texture and a sweet taste.

When a person is ill-natured, he tends to have a negative aura majority of the times. And so, he develops an unpleasant body odour. And a good-natured person, who is always positive, has a fragrant body odour. By purifying your aura, by taking an aura bath daily through *mantra sadhana*, you can purify your body fragrance too without the use of water or any artificial substances. This is an age-old practice. You will find that saints who practice the habit of doing *mantra sadhana* every day and taking an aura bath, their body emits a beautiful fragrance even though they do not take any bath. This is because their peaceful mind, positive aura and virtuous nature reflects in the other aspects of their existence too.

However, this is one factor which affects the body odour. There are other factors which also affect our body odour, like *naam karma* (the karma which decides your physical characteristics).





WHAT IS KARMA? IS IT A PHILOSOPHY OR DOES IT HAVE ANY PHYSICAL EXISTENCE?



Karma is the action and karma is also the reaction of all our actions and emotions. Karma is the cause and karma is the effect. There are two types of karma – *dravya karma* or the physical aspect; and *bhaav karma*, the subtle aspect. Karma comes from the word *kriya* i.e. action. Whenever we become active, we attract karma. But how does this take place? Firstly, we become active at the subtle level of the soul, i.e. we experience emotions at the soul level. This is *bhaav karma*. Once we experience these emotions, we manifest them on a physical level which is known as *dravya karma*. This is a stage where we actually bind karma, where karma gets attached to the soul.

Every soul always carries three bodies with it - the physical (*audarik*) body, the energetic (*tejas*) body and the karmic (*karman*) body. This karmic body is the stock house of all our karma, our karmic account. This body is made up of very tiny, miniscule particles known as karmic particles. Like medicine is lifeless, but it can be programmed to cure certain diseases in our body, karmic matter gets programmed with our actions and emotions. Whenever our mind, body or speech becomes active, we attract these karmic particles. Our activeness is the root cause of our Karma. Our feelings program the raw karmic particles and these programmed particles then get stored in our karmic body.

When a person dies, the soul leaves behind the physical body. But, the karmic and the energetic body gets carried forward in the next birth. As a result, the karma which we experience today, can be from this birth as well as carried forward from previous birth as well.

Hence, *dravya karma* is the actual karmic body, whereas *bhaav karma* is the mother of this karmic body.





CAN KARMA AND ITS EFFECT BE CHANGED - REDUCED, INCREASED OR COMPLETELY REVERSED?



Bhagwan Mahavir has shown two types of Karma - niddhat (flexible) and nikachit (fixed). Let us understand this with the help of an example. Suppose you are throwing two different types of dirt on a wall - one, which is dry sand and one, which is wet muck. When you throw, the dry sand does touch the wall but it gets wiped away easily. However, the wet muck stays for a longer period of time and it takes even longer to remove the stain.

Niddhat karma refers to flexible karma. Whenever our intensity of emotions in any action is mild, we bind loose karma like dry sand. These karma can be changed - reduced, increased or completely transformed depending on various

factors. For example, you have a headache and you visit the doctor. He prescribes a medicine. You take the medicine and after some time you start feeling relieved. What happened to your karma in this situation? You had bound flexible category of karma where you were bound to get a headache. But because the intensity of emotions with which you had bound them must have been less, the headache reduced with just one medicine. Bhagwan Mahavir has explained that *dravya* (physical material), *kshetra* (location), *kaal* (time), *bhaav* (emotions) and *bhav* (life form that you have acquired) are the parameters which can bring a change in your karma if they are flexible, i.e. *niddhat* in nature.

The second type is *nikachit karma*. When our intensity of emotions is very strong while binding karma, the bondage becomes fixed and we have to certainly bear its fruit. Sometimes you must have experienced that even after taking several medicines and remedies, your headache just does not stop. This is a result of *nikachit karma*.

So, karma can and cannot be changed, depending on the intensity of our emotions at the time of bondage.





CAN WE SHED KARMA WITHOUT
BEARING ITS FRUIT, OR MUST WE
CERTAINLY BEAR THE FRUIT OF
EVERY KARMA THAT WE BIND?



The arising or surfacing of karma is known as karma uday. There are two types of *uday* - *pradesh uday* and *vipak uday*. Just like running water in the tap, the moment the tap is turned on water begins to flow continuously. Similarly, once our karma surface and arise, it keeps coming into effect in its sequence. It never stops. If you are under the running tap, you get wet. But if you aren't under the tap, the water keeps on flowing but you will not get wet. Likewise, when the karma finds a favourable condition to bear fruit, it shows its effect which is known as *vipak uday*. But when Karma does not find any favourable condition to bear fruit, it sheds away without showing its effect, which is

known as *pradesh uday*. For example, you slap somebody and bind the Karma of being slapped by someone in the future. Now, at the time of *karma uday*, if you are sitting alone in a room and meditating, karma has no favourable circumstance to bear fruit. Then your karma does not wait for a favourable time to show its effect. It sheds away without showing its effect, which is *pradesh uday*.

Niddhat karma can have both *pradesh uday* and *vipak uday*. But *nikachit karma* always has *vipak uday*.





TILL WHEN DO WE KEEP ON BINDING KARMA AFTER A SITUATION HAS COME TO AN END?



The process of Karmic bondage is known as *bandh*. But there is a micro process which follows *bandh*, known as *anubandh*.

You may have noticed that when you eat something, the physical act of chewing and eating gets completed within few minutes. But the taste lingers in your mouth for a long term thereafter. Similarly, till the time any emotion keeps on lingering in your soul even after you have completed the action, you will keep on binding karma in a recurring form. Let us take an example that you got angry and hypothetically bound about 1000 karma at that moment. Now every time when you keep on thinking about the same incident again

and again and keep exhibiting the same emotion again and again for hours and days together, you will keep on multiplying your karma from 1,000 to 10,000 to 100,000 etc. So, during the initial karma *bandh*, you bound only 1,000 karma but during *anubandh* you increased it to multiple folds. Hence, *anubandh* is more dangerous than *bandh*.

Therefore, if you want to cut down on your karma, it is extremely essential to incorporate the mantra of 'cut-off' in your emotions. The amount of karma that you bind only through your actions are very mild; but when your emotions like anger, arrogance, attachment, deceit mix with your actions, then the intensity with which you bind the karma increases multiple times. The word which we use to cut-off ourselves from these emotions is '**tass michhami dukkadam**', which means may all my wrong belief, actions and emotions be cut off and undone.





WHAT IS THE PRACTICAL APPLICATION OF THE *ANUBANDH* CONCEPT?



A smart businessman is one who always sees how he can maximise profits and minimise losses. Likewise, a person who understands the theory of *anubandh*, must apply it in two ways - maximise good emotions and minimize bad emotions. After doing any good action like feeding a poor person, or letting go off in a heated argument, one must stay connected with that positive emotion. This creates an *anubandh* of *punya* (good luck). And after getting involved in any wrong action or emotion like hurting someone or blaming someone, one must immediately cut-off from that emotion with the golden mantra of '*tassa michhami dukkadam*'. This stops the *anubandh* of *paap* (bad karma).

So, incorporate a dual process in your life - connect, and cut-off!





MANY TIMES, IT SO HAPPENS
THAT NUMEROUS PEOPLE SUFFER FROM
THE SAME DISEASE, CALAMITY, ETC.
AT THE SAME TIME. WHY IS IT SO?



Today, millions of people have been affected by the coronavirus pandemic. But, have we ever wondered, why is it that the same disease is affecting so many people at the same time, though they are in different parts of the world? We know that whatever happens with us is a result of our Karma, but can so many people have the same kind of karma at the same time?

Jainism explains that yes, it is possible and it is a result of *samudanik Karma*. You may have noticed that in 2009, the Tsunami swept away thousands and thousands of people. When one incident affects more than one individual at the

same point of time, it is known as *samudanik Karma*. But how does one bind *samudanik karma*?

Say for example, you are watching a movie in a theatre hall and the hero is fighting with the villain. While watching something fictional, you are in the real emotion that the villain should be killed. And so, although the movie is fictional, you bind the real karma of killing someone. Now all the people who are sitting in the hall and exhibiting similar emotions, you are wishing the villain to be killed and as a result, all of you will bind the same karma simultaneously. Since all of you bound the same karma together, there will come a time when all of you will have to face that same karma together too. This is known as *samudanik karma*.

Hence on the basis of this *samudanik karma* theory, we can explain how numerous people suffer from the same disease at the same time together.





IS SOMEONE'S NATURE GOOD OR BAD, OR IS MY LUCK GOOD OR BAD?



We often find somebody's nature conducive, and someone's behaviour discomfoting. We have a liking feeling for someone, and a disliking feeling for someone else. But, do you know why does someone behave very nicely or very badly with you? Is it because that they are good-natured and so are behaving nicely with you? Or is there anything more to it?

Bhagwan Mahavir explains that anyone's behaviour with you, be it good or bad, is because of your own *punya* or *paap* - (good or bad luck). Your neighbours were behaving very well with you. But after few months, all of a sudden, they started

behaving very rudely with you. Why did it happen so? Here you need to apply the principle of karma that all these months it was your good luck which made them behave well with you and now it is your bad luck only which is making them behave rudely with you. So, in the both the cases, it is your good or bad luck which decides the opposite person's behaviour towards you.

Therefore, never play a blame game and hold someone else responsible for your sorrows. I only get what I have given in the past. What I haven't given to somebody else, can never be served to me.





WE HAVE HEARD SEVERAL TIMES
THAT WHATEVER WE GET IS A RESULT
OF OUR KARMA. HOWEVER,
DO WE BIND KARMA ONLY FOR
OUR ACTIONS? OR CAN WE ALSO BIND
KARMA FOR ACTIONS DONE BY
SOMEONE ELSE TOO?



Jainism explains that you definitely bind karma for your own actions. But when you instruct someone to do something - for example, when you ask your servant to cut vegetables, you bind an equivalent amount of karma as you would by cutting the vegetables yourself. Furthermore,

when you simply endorse, appreciate or approve of someone's actions, you bind the exact same amount of karma. Sometimes, people support a friend to do an abortion. Or some relatives support a younger brother to take a forged signature on property papers from the elder brother. You will be surprised to know that the person committing a wrong act surely binds karma, but the one who supports that person binds an equivalent amount of karma.

This is known as the *Rule of 3*. As per Jainism there are three ways or modes of binding karma. One is you bind karma when you do the act yourself, the second is when you ask others to do it and the third mode of binding karma is by supporting or promoting or approving of others' acts.

And hence, in any good action, we must always stand in full support, appreciation and endorsement. But we must be very careful when using words of praise for anybody who is doing a sinful activity. When someone feeds a poor child, our words of heartfelt appreciation should flow. But when someone has prepared your favourite food, and if you start appreciating that, you are binding an equal amount of karma that the person accumulated by killing and giving pain to so many living beings for preparing that food.





HOW CAN I BE SURE THAT KARMA WILL SHOW ITS FRUIT SOMEDAY?



Many people have a mindset, “There is nothing like a past life, and who has seen the future? All that exists, is this life. So, we must make the most of it today.” This concept is very immature, and does not have any rational foundation.

There was recently an article about a 7-month-old baby who died because of the coronavirus. What bad deeds did that poor little child do in a lifespan of just 7 months that he had to suffer such a fate? It is unwise to think that someone else decides our fate. We are the masters of our own destinies. And thus, such an incident proves that if the baby has not

done any bad deed in this birth, there has to be a past connection, the fruit of which he is experiencing today.

When we sow a seed, it takes time to sprout and grow into a plant and finally a tree. A mango seed may take a year to grow, while a tomato plant may take just a few weeks. The type of seed determines how much time it will take to germinate. But germination is certain, sooner or later. Likewise, when you sow the seed of an action or emotion today, you are sure to see its fruit, in the form of reaction in the future - it could be this birth or a future birth. The time span from the moment you perform an action till the time you see its reaction is known as *abadhakaal of karma* in Jainism.

Bhagwan Mahavir has given a detailed understanding about the *abadhakaal* of all types of karma and the factors that determine this *abadhakaal* - an excellent resource of knowledge which helps us plan our right actions today to effectively design our destiny for the future!





HOW CAN YOU BIND GOOD LUCK WITH YOUR MIND?



Jainism has defined 9 ways of binding *punya* or good luck. Of these, 5 are associated with the outer world and other living beings - *anna punne* (to offer food), *paan punne* (to offer water), *layan punne* (to offer shelter and space), *shayan punne* (to offer a place for sleep), *vattha punne* (to offer clothes). And the rest 4 are associated with one's own feelings, nature and actions - *mann punne* (to do good deeds mentally), *vachan punne* (to use pleasing words which always comfort others and never hurt anybody), *kaay punne* (to make use of one's body for being helpful to others), *namaskar punne* (to respect virtues wherever you see them).

Of the 24 hours that we have, you will be surprised to know that you can bind *punya* (good luck) for as maximum number of hours as possible! How? You must understand the concept of *mann punya*, the power of a positive mind. You know that thousands of people are suffering from some or the other disease in this world today. But just one positive thought, constantly chanting a mantra like '*Shubh Thao Aa Sakal Vishwa Nu*', which means, 'Wishing for the well-being of every living being.' can help your positive vibrations reach out to those patients, heal them and give them comfort. And this results in the binding of *mann punya*, which means you mentally wished well for everybody and hence you bound good deeds mentally.

We see many people who are depressed, whose lives are seemingly perfect but they still have reasonless anxiety issues. This happens when we must have disturbed someone not physically, but mentally in the past. And thus, our own mind becomes a cause of our disturbance in the present. *Mann punya* is a master key that saves us from ever going into depression in the future and also resolves any depressed state of mind in the present. When we wish well for somebody else, we ourselves automatically develop a healthy and positive state of mind too.





WHY DO WE NEED TO BIND *PUNYA* (GOOD LUCK) IF THAT IS ALSO A TYPE OF KARMA?



Jainism regards both *paap* (bad luck) and *punya* (good luck) as forms of Karma, and the ultimate goal of the soul is to become free from all karma. Then, the question arises, why should we make an effort to bind good luck?

In his last birth, Bhagwan Mahavir practiced intense sadhana for a long period of 12 and a half years. And he undertook very challenging penances during this sadhana; like not adorning clothes and enduring all types of climates with self-control, not wearing footwear, meditating in forests and enduring attacks from ferocious animals, bearing insults and stones hurled by ignorant villagers with equanimity... and countless other torments and tortures.

Bhagwan Mahavir knew that these challenges are the doorway to shed his intense karma of the past, because one cannot receive any pain which one has not given to somebody else in the past. But, the question arises, how did he have such tremendous tolerance power and such a strong will power?

Mind, body and speech are known as *yog* in Jainism, the medium to do *sadhana*. The strength of these three *yogs*, the will power and endurance power that one has is a result of *punya* (good luck). Bhagwan Mahavir had very high good luck, which he had accumulated by providing comfort to other living beings in the past. He had made selfless efforts to relieve the pain of countless other living beings. And hence, he had such a powerful mind, body and speech in this birth.

A powerful *yog* is highly essential to become an extraordinary *yogi*. Which is why we see that *tirthankars* are always born in royal families, as a result of their strong *punya*. Therefore, the aim of attaining good luck should not be to gain materialistic wealth and fortune in the future, but to obtain such a powerful *yog* which can support us in our own spiritual journey. Till the time we do not attain liberation, we must always strive to alleviate the pain and sorrows of all the living beings around us and bind *shata vedaniya karma*.





HOW CAN WE BALANCE OUR GOOD AND BAD KARMA?



A wise and intelligent businessman is one who knows how to maximise profits and minimise losses. Likewise, a wise seeker is the one who knows how to maximise good luck karma and minimise bad luck karma.

For example, preparing food could be your responsibility as a householder. And you know that it will cause tremendous pain to all the fruits and vegetables that you use in the process. But you can prepare food in two ways – either you chop the vegetables while watching T.V. or you chop them with full concentration and alertness so that you can easily

and immediately observe any insect or worm present therein. You can listen to radio or you can listen to any devotional music that helps you bind good luck with your mind, even when the body is engaged in any act of binding bad luck. Alternatively, you can even adopt a mindset that even if I have to cut 100 okra today for the meal, I will leave 3-4 pieces aside and give them *abhaydaan* - the donation of fearlessness, by sparing their lives!

These are examples of maximising *punya karma* and minimising *paap karma*. But why is this essential?

You must have seen that when a person meets with an accident, two scenarios can take place - either he immediately finds help and receives timely treatment, or he keeps suffering immense pain and nobody comes forward to help him. The first scenario occurs when you have bound good luck even in the middle of bad luck and the second scenario takes place when you do not care for someone's pain and only care for your own pleasure.

During times of our ongoing good luck if we bind bad luck, then it is our foolishness, and during our acts of bad luck to observe steps minutely and thus bind new good luck is wisdom - and that is religion in reality.





DO WE BIND THE KARMA OF *HIMSA*
OR VIOLENCE ONLY
WHEN WE ACTUALLY HURT SOMEBODY?



In Jain literature, there is a story of a slaughterer named Kaalshaurya. King Bimbisar of Magadh, also known as King Shrenik, was an ardent *shravak* (householder votary) of Bhagwan Mahavir. He once asked Bhagwan Mahavir, “*Bhante*, where will I be reborn in my next birth?” Bhagwan said, “O Shrenik, after your death, you are destined to take birth in the first hell.” The king was very depressed on hearing this, “Bhagwan, how is this possible? I am your staunch follower. Then too, will I take birth in hell?”

Throwing light on how King Shrenik acquired the karma of taking rebirth in hell, Bhagwan explained, “O Shrenik, before you met me, you were very fond of hunting. One day,

you killed a female deer in the jungle. That deer was pregnant. And your arrow killed both the mother deer as well as the baby she was carrying in her womb. Coincidentally, that was the the moment during hunting, that you bound your *ayushya karma* , the karma which decides the lifespan of your next birth. Because of this cruel act, you bound *narak* (Hell) *ayushya karma* for your next birth. *Ayushya karma* once bound, cannot be changed. Thus, you are destined to go to hell after this life.”

The king was extremely grieved and in deep shock on hearing this, and implored Parmatma to show him some way by which he can change his karma. When the king was unable to accept his fate, Bhagwan Mahavir decided to help him understand the truth in a different manner. He replied, “There is a slaughterer named Kaalshaurya in your kingdom. He kills 500 bulls every day. If you can stop him from killing bulls for even one single day, then come back to me.” The king was pleased to hear this, and thought that this was an easy task to do as he was the king and there are no limitations that a king has. He immediately ordered his soldiers to capture the slaughterer. Following his commands, the soldiers went and captured the slaughterer and tied him upside down inside a well for one whole day, and covered the well from above.

But, Kaalshaurya was no ordinary slaughterer. Killing the bulls was not a mere profession for him, it was his family tradition and he treasured it more than his life. And so, inspite of being inside that dark well, hanging upside down,

he started drawing figures of bull on the walls of the well. And then, he would destroy the drawings with an imaginary weapon to satisfy his urge and his passion of killing the bulls.

The very next day, he was set free. With great satisfaction, King Shrenik came to Bhagwan Mahavir and questioned, “Can my *ayushya karma* be changed now?” Seeing the opportune moment to enlighten King Shrenik, Bhagwan narrated to him Kaalshaurya's entire act inside the well. Bhagwan said, “Though Kaalshaurya did not kill any bull physically, he has mentally slaughtered 500 bulls and bound an equivalent amount of karma. Because emotions are the foundation of karma. O Shrenik, like you could not stop Kaalshaurya in killing bulls even after all your efforts, *ayushya karma* also cannot be changed, once bound during the course of life.”

Jainism's knowledge about karma is very microscopic. Physically harming someone is obvious violence (*dravya himsa*). But when we harm someone by our thoughts, though the opposite person has not got affected, our karma are definitely accounted for. This is because our karma is a product of our actions and emotions. This is known as *bhaav himsa* (subtle violence). And thus, purification of not just actions, but emotions, is religion in reality.

Thus, it is not just that a physical act accounts binding of karma but even when we hurt someone mentally, that too binds an equal amount of karma.





A PERSON IS HIT BY A CAR AND DIES
ON THE SPOT. DID HE DIE BECAUSE
IT WAS HIS KARMA OR DID HE
DIE BECAUSE THE OPPOSITE PERSON
WAS NOT CAREFUL WHILE DRIVING
THE CAR?



Bhagwan Mahavir explains that karma always exists as a combination. Without combination, there can never be any situation. When you step on an ant and it dies, your act of stepping your foot on the ant was because of your carelessness and the ant's death was because of its own karma. We have even seen that sometimes, even though your foot falls on an ant, it manages to escape.

During Bhagwan Mahavir's era, there was a dreaded murderer who would kill 7 human beings every day. His name was Arjun Mali. One may wonder, why did those people die? Bhagwan explains that, if Arjun Mali had not killed them but if their *ayushya karma* was over, they would have certainly attained death because of any other reason. Lightning could have struck them or they could have been bitten by a very poisonous insect. Anything could have happened, if it was their karma to die.

This helps us understand that anybody is not the cause of my misery, he or she is only a medium or channel. My karma is the sole cause of my misery. And hence, the moment I become the owner of my joys and miseries, I behave responsibly in my actions and emotions today. Because they are creating a blueprint of my future.

Every situation is always governed by multiple factors and not only ours, but other person's karma also take part in it.





WHAT IS THE KARMIC CAUSE OF OBSTRUCTION IN ANY FIELD?



Bhagwan Mahavir has explained eight types of karma that the soul binds. Out of these, one type of karma is called as *antraay karma*. *Antraay Karma* is the karma of obstruction. Whenever we desire to do something, to achieve something very desperately but somehow, things just don't work out inspite of putting in all possible efforts, all the situations turn out such that we are unable to attain it, then the reason behind this is called as *antraay karma*. To understand this karma, Bhagwan Mahavir has given the example of a king and his treasurer. A king announced an award for his people and commanded the treasurer to open the doors of the treasure for the entire kingdom. People were

eagerly waiting for the awards but yet, the treasurer refused to give the sanctioned award to the public on the pretext of some or the other excuses and thus deprived the people of their achievements. This is how *antraay karma* works just like that treasurer.

We may have observed that sometimes, we do not get what we want even after making a lot of efforts. For example, a child wants the latest phone available in the market and his father refuses to purchase it for him. However, after some days the father agrees and gives his child the money that he needs to buy the phone and the child planned to purchase it the next morning. But then suddenly, before he could purchase the phone, lockdown was declared in the whole country and as a result all shops were shut down. What is the karmic process which took place in the child's life in this situation? He had money in his hands, his father had also agreed, yet he cannot attain what he wants and there is an unexplained obstruction in his way. This is known as *antraay karma*.





WHAT IS THE CAUSE OF *ANTRAAY KARMA*?



We face obstructions in receiving anything only when we give obstruction to others. Bhagwan Mahavir has explained that ego and a fight for your right is the biggest cause of *antraay karma*. If we think deeply, we can only exercise our right when we are in a commanding or authoritative position. A manager exercises his authority and does not assign a project to a particular team member out of jealousy that he may overtake him. A family elder exercises his authority and watches the television program of his choice, suppressing the younger members. The alpha male in a pack of lions suppresses the other males in the tribe. Wherever we feel we have an

authority, we suppress those who are junior or weaker to us in the false belief of superiority. And this is the primary cause of *antraay karma*. Our ego becomes our *antraay*, our fight for right becomes our *antraay*.

We sometimes see that when a youngster wishes to start his own business and shows the business plan to his parents, his parents criticise him and put him down. Instead of appreciating and encouraging him, they shrug at his inabilities and prove their own supremacy to him instead. Instead of being his backbone, they break his morale. In this process, they bind *antraay karma*. And so, Bhagwan Mahavir explains a very important aspect of human nature which is instrumental to our outer and spiritual growth – appreciate wherever possible, but do not suppress someone's capabilities. Because in reality, you are not suppressing someone else, you are suppressing your own capabilities in the form of binding future *antraay karma*.





WHAT ARE THE DIFFERENT TYPES OF *ANTRAAY KARMA*?



Bhagwan Mahavir has explained that there are five types of *antraay karma*:

- a. Daanantraay:* When we wish to give or donate something, but we do not have the capacity to do so or sometimes we may even have the capacity, all arrangements may be done but someone stops us from doing so and doesn't let us do it, then it is known as *Daanantraay*.
- b. Labhantraay:* *Labh* means to receive something favourable – be it an object, a favourable person or favourable situations. When we face an obstruction in getting

something that we feel is favourable to us, it is called *labhantraay*.

c. ***Bhogantraay***: *Bhog* refers to consuming or enjoying things, which are of one time use i.e once used or consumed, the same things cannot be reused, like food, condiments, medicines, etc. An obstruction in their achievements is known as *bhogantraay*.

d. ***Upbhogantraay***: *Upbhog* are the things, which we can use multiple times i.e. the same things which can be used again and again. For e.g. bags, shoes, clothes, property, etc. An obstruction in their achievements is known as *upbhogantraay*.

e. ***Veeryantraay***: The soul is said to be the possessor of infinite power and capacity. It is capable of doing everything and anything. But today, we are unable to experience its fullest potential. This is known as *veeryantraay*.





WHAT IS THE CAUSE OF DISABILITY OR BEING HANDICAPPED?



Any human being is liable to be born with five senses. However, some people suffer from disability, where one or more sensory organ though present may not be functional. For e.g. one may have perfectly developed ears but may be deaf, eyes may be well developed but the person cannot see with them. Thus, inspite of having senses when they are not functional then along with *naam karma*, *antraay karma* also plays a role in it.

When a person misuses his senses or gets an ego for his extraordinary talent, he loses that sensory organ. He loses the capacity of that organ in the future, even though he is born in a life form where that sensory organ is available.





HOW CAN WE SHED OUR *ANTRAAY KARMA?*



Bhagwan Mahavir explains that appreciation and wholehearted support is the way to shed *antraay karma*. Whenever we feel that we are facing hurdles, obstacles, or obstruction in any particular field or in a phase of life, we should start appreciating others working or practicing the same thing and start supporting them in that particular field to shed our *antraay karma*.





WHILE PRACTICING SPIRITUALITY
AND PERFORMING RELIGIOUS
PRACTICES, WHY DOES IT SOMETIMES
FEEL THAT THERE IS SOME FORCE
WHICH IS TRYING TO STOP US?



It is your own *antraay karma* which stops you from practicing spirituality or makes you averse in performing religious tasks. In the past, you may have made fun of someone doing these practices or shown disrespect towards religion, you may have even tried to stop someone from performing their rituals or beliefs and had some general aversion towards your religion. At these moments, karma particles got bound to your soul. And now, when you are interested in learning more about your religion and are trying to perform any spiritual practice or ritual, these karma try to prevent you from doing so.





IS KNOWLEDGE ONLY A SUBJECT OF HUMAN BEINGS, OR DOES EVERY SOUL POSSESS KNOWLEDGE?



Bhagwan Mahavir explains that every soul possesses exactly the same amount of knowledge - be it human beings, animals, or plants. Just like sweetness is the innate and inseparable quality of sugar, knowledge is the inseparable and innate quality of the soul. This knowledge can be hindered by karma, but can never be destroyed.

We see the mimosa plant whose leaves shrink upon being touched. Or the sunflower which moves with the Sun, in its direction. We see an ant who can detect the presence of sugar and also guides its entire troupe towards that particle. These are a few examples to understand that knowledge is the inherent quality of our soul. And hence, every soul possesses infinite and equivalent knowledge.





WHAT IS TRUE KNOWLEDGE OR RIGHT UNDERSTANDING?



Every soul possesses infinite knowledge - be it the tiniest micro-organism or the most intelligent man in the world or *siddhas* (liberated souls). Because knowledge is the innate quality of the soul. However, the layers of karma inhibit this latent knowledge, which is why different living beings have different levels of knowledge.

If we subtract the virtue of knowledge from any soul, it can no longer be a soul or a sentient being. It becomes an inanimate object. To search for food, to breathe, to be attracted towards another living being of your species, to have possessiveness over any object or person, all these

emotions and actions are possible only when there is some form of knowledge.

Bhagwan Mahavir has shown two types of knowledge - *samyak gnan* and *mithya gnan*. The knowledge which takes you towards reality, towards who you really are, towards the soul is known as *samyak gnan*, true knowledge or right understanding. And the knowledge which takes you towards that which you are not, towards the material world, is called as *mithya gnan*.

A *samyak gnani* soul also makes an effort to understand both the inner and outer world. But in both these efforts, his target is to understand the self. By knowing the non-self, he dissociates himself from it and seeks the self. And by knowing the self, he further delves deeper to experience and actualise it.





WHY DO DIFFERENT PEOPLE HAVE DIFFERENT INTELLECTUAL LEVELS?



In any classroom, a teacher always tries to give the same knowledge of the subject matter to every student. And yet, during the examination, every student's marks vary. Why is it that input is the same, but output differs? Why is it that somebody is more intelligent and somebody is not as bright? Somebody is weak in academics, but brilliant in sports or arts? And somebody is an allrounder in every field?

Bhagwan Mahavir explains that each of us have the same, infinite knowledge as the *siddha bhagwants*. But they have become free of karma while we are still attached to karma. One such karma is *gnanavarniya karma*. *Gnanavarniya*

karma is the karma which obstructs the infinite knowledge of the soul.

The one whose *gnanavarniya karma* is very strong, tends to be a dull student. And the one whose *gnanavarniya karma* reduces, becomes a brilliant student. But, can this ever be reversed? Can we reduce our *gnanavarniya karma* through effort? Bhagwan Mahavir has said that *vinay* (respect) is the main factor that reduces *gnanavarniya karma*.

When we perform heartfelt *vandana* (reverence), it sheds our ego. Because we can bow down only before the one whom we believe is more respectable and greater in qualities than us. When the ego reduces, it directly targets our *gnanavarniya karma*. A single *vandana* performed with the right technique, selfless goal and heartfelt appreciation towards Parmatma's knowledge has the power to shed our countless *gnanavarniya karma*. Bhagwan Mahavir took twelve and a half years to attain *kevalgnan* (omniscience). But Gautam Swami and all the 11 *gandhar bhagwants* (Parmatma's primary disciples), took merely twelve and a half seconds to attain the same knowledge. Such was the power of their respect, immense reverence towards Parmatma and his omniscient knowledge





WHAT ARE THE DIFFERENT TYPES OF INTELLIGENCE?



Jain scriptures show that there are four types of intelligence -

a. Autppatika Buddhi - This is out of the box thinking. We often get charmed by people who have a very different perspective of looking at things. We've heard of individuals like Birbal, Emperor Akbar's minister and Abhaykumar, King Shrenik's minister; who had the ability to find solutions to even the most challenging problems. This is known as *autppatika buddhi*.

b. Vinayika Buddhi – *Vinay* or respect is the root of

wisdom. A person who has inner respect and humility towards knowledge, the knowledgeable ones and the mediums of knowledge, sheds his *gnanavarniya karma*. As a result, he develops *vinayika buddhi* on account of which he automatically knows everything without studying a single scripture or reading any book. This is the enormous fruit of *vinay* (respect).

c. *Karmika Buddhi* - When a person is a novice in a certain field, he doesn't have deep knowledge. But when he practices the same task or job again and again, he develops in-depth knowledge about that field and is then able to perform that task with expertise. This is known as *karmika buddhi*.

d. *Parinamika Buddhi* - The knowledge which one attains by virtue of practical experience over the years is *parinamika buddhi*. We often see that veterans in any field possess knowledge attained through experience, which cannot be learnt from any books or reading material. That is known as *parinamika buddhi*.





CAN SOMEONE KNOW EVERY SINGLE LANGUAGE OF THIS WORLD?



More than 6,500 languages exist in the world today. But, can you find a person who knows every single language? Bhagwan Mahavir was a *kevali* (omniscient), so it is obvious that he would have knowledge about everything. However, what's astonishing is that his prime disciples - the *gandhar bhagwants*, possess a special power known as the *gandhar labdhi*. By virtue of this *gandhar labdhi*, the *gandhars* have knowledge about every single language that can possibly exist, from the very moment they become *gandhars*!

How does this happen?

Gandhar bhagwants are not omniscient when they become disciples and take *diksha*. But, *tirthankar* Parmatma blesses them with the *tripadi seed mantra* - *uppaneiva, vigmeiva and dhuveiva*. And this *seed mantra* gives birth to their *gandhar labdhi*. They thus become *shrut kevalis*, i.e. all the possible knowledge which can be expressed out of the infinite knowledge that *bhagwan* experiences in his kevalgnan, gets transferred to them in a matter of a few seconds! Since the *gandhar bhagwants* are *shrut kevalis*, they possess the knowledge of all the languages that can possibly exist.





HOW MANY FEELINGS ARE REQUIRED FOR THE BRAIN TO GIVE BIRTH TO ONE THOUGHT?



Science explains that on an average, a human being produces 60,000 to 80,000 thoughts in a day. But in his omniscience, Bhagwan Mahavir has explained the entire process of how a single thought gets formed - what is the connection between the soul and the brain.

Bhagwan said, feeling or emotion is the intrinsic quality of the soul. Which is why, even people who are declared brain dead or are in a vegetative state, are said to have feelings. Feelings are known as *bhaav* in Jainism. The soul exists in a state of waves. Whenever it feels something, it vibrates. And it produces the same feeling not once, twice, hundred, thousand, lakh or crore times, but uncountable times. And

when one single feeling gets produced uncountable times, it manifests into a single thought.

Jainism explains that matter can be of various forms. One such form is known as *manovargana*. This matter is invisible, and only the brain can imbibe this matter. When the soul vibrates intensely with a particular emotion, its vibrations attract these *manovargana* particles. The mind imbibes these particles and uses them as the raw material to produce thoughts. And then, a single thought gets generated from the mind.

It's just overwhelming how subtle the entire process is. Thoughts were always considered to be an abstract subject. But scientists have recently conducted experiments in which they have implanted false memories in rats, and successfully altered their memories. Only matter can be implanted, which explains that thoughts are also a form of matter.





IS THERE A WAY TO ERASE OUR BAD MEMORIES?



We often experience that after we have committed a mistake, the guilt keeps pinching us for a long period of time, sometimes even lifetime. Some people even slide into depression because of the burden of guilt.

Bhagwan Mahavir explains that memory cleansing is a very difficult process when tried independently. But it is a very natural process when someone has a Guru in his life. Like a vessel needs to be clean before it can be filled, our heart needs to be cleaned of any ill-memories before we can advance in our spiritual journey. And so, the process of *alochana*

(confession) before the Guru is the first step for any person who wishes to enter the field of spirituality.

How does *alochana* help in erasing our bad memories? To confess, one has to surrender his ego. Only then is he able to empty his heart. A Guru is given the title of '*saagarvar gambhira*', which means, the one who has a depth like that of an ocean to digest someone's gravest secrets. And when a person empties his heart before his Guru, the Guru undertakes a process of memory cleansing by overwriting the bad memory from the person's mind. The Guru removes the thorn that is piercing in his heart, and thus helps him advance on his spiritual journey.

A Guru is a visionary. He has complete knowledge of his disciples's past, present and future. And hence, confession is not for the Guru, who is already aware of every misdeed and vice present in a disciple. The confession is for the disciple to free him from the burden of guilt!





WHAT IS SIXTH SENSE? IS IT A SPECIAL POWER OR A MIRACLE?



You may have come across some people who have a special ability to foresee and foretell the near future which most people can't. But how does this happen? Some people call it sixth sense, some people call it a miracle, and some people also worship such individuals as reincarnations of certain Gods and Goddesses.

Bhagwan Mahavir said that knowledge is the innate nature of the soul. But, most of us have strong *gnananvarniya karma*, as a result of which we cannot experience our own infinite knowledge! When one's *gnanavarniya karma* gets destroyed, he can easily foresee not just the near future, but the endless past and endless future! The same kind of infinite

knowledge, which Bhagwan Mahavir possessed, lies within each one of us.

And that's why, when that layer gets partially destroyed or suppressed, we find a lot of people who can tell the near future. This is no special power, but a subject of purity of the *mati gnan*, one of the five kinds of knowledge that we possess. The purer the *mati gnan*, the finer our intuition and the stronger our sixth sense is. However, Bhagwan Mahavir reveals a deeper truth - there are two types of individuals in this world - *samkiti* and *mithyatvi*. *Samkiti* souls believe in the existence of a soul, and their goals are directed inward for self-purification. That's why their sixth sense is also selfless and pure. While *mithyatvi* souls do not have conviction or awareness about the existence of a soul, hence their goals are directed outwards. They have no aim of attaining the self.

Gnanavarniya karma can make a person more or less knowledgeable. But *mohaniya karma* is the king of karma, which makes one *samkiti* or *mithyatvi*. Only that *gnanavarniya karma* that is destroyed along with *mohaniya karma*, is truly fruitful - because the roots of new karma itself are destroyed in this combination.

That's why, Bhagwan Mahavir cautions that never worship somebody just because of his seemingly miraculous powers. Only if those powers are backed with true understanding of the self, can they help you purify yourself too. Purity, and not prestige, name or fame, should be the goal of your soul.





WHY DO CERTAIN PEOPLE HAVE PHOTOGENIC MEMORIES?



Photogenic memory is the ability to memorize the picture memory of something. Some people can remember colours very easily, some people can remember shapes very easily. This is also known as *dharana shakti*, or the power of *mati gnan*. There are different types of *mati gnan*. Whichever object, capability or subject that we have used appropriately in the past or which we haven't misused in the past; we easily develop a connection with it in the present. And this process can take place only when our *gnanavarniya karma* sheds.

There are many people who cannot memorise words, but can easily memorise pictorial depictions. Likewise, there are

people who do not like visualisations, but can memorise anything word to word. These are the different processes of *mati gnan*. Whatever actions we have done in the past, and the emotions that we felt during those actions; reflect in our reactions today. Your past will define your present.





DO ALL OF US HAVE A PROGRAMMED MEMORY?



Have you ever seen a paper laughing? Or a drawer sneezing? Or table simply breathing? No. But, you can see tears in a cow's eyes. You can see a monkey yawning. A bird can be seen blinking. And even the tiniest micro-organism has an organ for breathing. These seemingly subtle actions are also a product of knowledge or consciousness. When memory from inside starts reflecting outside, it is called *shrut gnan*. Incoming process of memory is called *mati gnan*, and when this saved memory starts reflecting outside it is called *shrut gnan*.

Knowledge is a capacity, which only the soul can possess. And hence, only sentient beings can perform these kinds of

actions. Without knowledge, you cannot perform any action. Non sentient objects cannot perform any action because they do not have any incoming or outgoing knowledge. Sentient beings possess past memories of actions like speaking, eating, breathing, laughing, etc. And this memory makes us active in the present.

We have a lot of past memory files, and only when this memory starts reflecting in the present, can we become active - be it in any field or subject, be it eating, smelling, breathing, walking, anything. Which is why, a mother has to teach her child many things when he is young. Teaching is a process of feeding memory in the child, and then that memory starts reflecting in him in the present. Most of our actions happen because of past memories.

One peculiar action is breathing, because breathing is never taught. But breathing is known as timeless knowledge. It is a type of knowledge which exists with the soul, since the existence of the soul itself. The soul has no beginning, and hence, this type of knowledge is never fed in, but exists eternally.





WHY DOES A CHILD NEED TO BE
TAUGHT TO WALK; BUT NOT TO CRY,
TO FEEL HUNGRY, ETC.?



S*hrut gnan* means outgoing knowledge. But outgoing is possible only when incoming has taken place. If no memory has been fed, it can never reflect. We notice that a child needs to be taught to walk like a human on two feet, but he doesn't need to be taught how to crawl. This is because in our infinite past births, we have lived several lives as animals, but human birth has been a rarity. And so, we have memories of walking on four legs. But walking with two legs requires effort as we do not have strong memories. Likewise, emotions like hunger, fear, sexuality, possessiveness can be seen in every form of life. Which is why one never has to be taught to experience such emotions.

Right from birth, a child cries to express his hunger. A lizard experiences fear the moment it sees you. Even trees are known to possess sexuality - a papaya tree is scientifically proven to be attracted towards the opposite gender. Any emotion inside us does not reflect for the first time, it is a saved memory of the past. And any action, which has been performed countless times in the past, does not require to be taught.





HOW CAN WE AVOID THE UNNECESSARY OVERUSE OF OUR INTELLIGENCE?



To do this, start with those around you and with whom you have regular interactions. Try accepting all their suggestions and opinions, even for most trivial of matters. Lead a life as per their wish without any wants or desires of your own.

Let's say you are planning a holiday with your spouse and your wife wishes to go to Goa but you prefer going to Shimla. In such a situation, just accept the other persons' wish without any arguments and readily agree for Goa.

Slowly by giving up your intelligence, desires and insistence, you shall be able to reduce your ego and unknowingly also

pursue a spiritual goal. Such practice from this lifetime will indeed be very useful in the future, when you are in presence of Parmatma. This practice will become your core value and attitude which will stay with you for many lifetimes.

Today, if you let go of your desires then someday in future you shall lead a life directed by Parmatma. This will also become a passport for you to enter moksha.

Until now, we have met Parmatma many times but we have lost Him each time due to this overuse of our intelligence and insistence of doing everything as per our desires.





HOW IS NAMASKAR MANTRA UNIQUE IN ITSELF?



N*amaskar mantra*, the fundamental mantra of Jainism, is unique in the way that it does not worship any individual, but exhibits reverence towards virtues. The five supreme types of souls – *arihant* (those who have gained victory over their attachment and aversion), *siddha* (the liberated souls), *acharya* (religious preceptor and head of the entire congregation), *upadhyay* (a spiritual preceptor who deciphers the meaning of the scriptures) and *sadhu-sadhvijiis* (male and female ascetics) of the whole world are hailed in this mantra.

Jainism propounds that any soul can attain any of these five states of supremacy and become *arihant*, *siddha*, *acharya*,

upadhyay or *sadhu-sadhviji*. When we recite the *namaskar mantra*, we bow down to the *arihants* of the past, the present and the future. And likewise, all the 5 supreme souls of the past, present and future. This implies that since attaining Godhood is the right and destiny of every soul, *namaskar mantra* offers reverence to every living being of this Universe. And this is the most beautiful aspect of this mantra.





WHAT IS *AANUPURVI*?



A *anupurvi* is a technique of sharpening the brain.

There are four broad areas of study in which the Jain scriptures are divided - *dravyanuyog*, (which throws light on the physical and metaphysical aspects of this Universe) *charankarnanuyog*, (which talks about all the spiritual practices and rituals) *ganitanuyog*, (which looks at things from a mathematical and quantitative aspect) and *dharmakathanuyog*, (which propounds knowledge through stories and literature).

Of these, *ganitanuyog* offers excellent tools and

methodologies that have a deeper impact on the mind and its wellbeing. One such technique is known as *aanupurvi*. The *namaskar mantra*'s original order is

- 1 - *Namo arihantanam*
- 2 - *Namo siddhanam*
- 3 - *Namo aayariyanam*
- 4 - *Namo uvajjhayanam*
- 5 - *Namo loe savva sahanam*

Now, these 5 stanzas can be arranged in 20 different tabular formats, i.e. 100 different orders of permutations and combinations. This practice of reciting *namaskar mantra* by looking at its sequence in different restructured tabular columns and reciting it in various permutational sequences rather than its original sequence is known as *aanupurvi*.

When one engages in a habit of practicing this *aanupurvi*, it is an excellent exercise for the brain. It vastly improves one's concentration and memory power. It acts as an oiling mechanism for the brain cells. And anybody who suffers from depression, anxiety or mental trauma must practice this *aanupurvi* technique to immediately resolve their psychological instability. A person who regularly practices the *aanupurvi* technique, never suffers from conditions like Alzheimer's disease, Dementia, etc. in the future. His nervous system passages are constantly put to use and thus do not undergo any dryness or damage.





WHICH IS BETTER - HUMANITY OR SUPER HUMANITY?



We often have a mindset that humanity is above any other religion. Jainism has a slightly different perspective to this. Though Jainism believes that compassion is the first and foremost religion, it shows two types of compassion - humanity and super humanity.

For example, when you give food to a poor child, you feed him only for one day. But if you support his education, it will make him independent for life time. Which is a better and longer-term solution? Obviously, educating a child is a wiser option.

Likewise, Bhagwan Mahavir explains that humanity treats the symptoms of karma for one lifetime. But, empowering someone with the knowledge of stopping the influx of new karma, is a way of showing him the road to permanent happiness. Because any sorrow is a result of karma and karma is a result of ignorance. Getting rid from sorrow is a temporary solution which is humanity. But getting rid from the root cause of sorrow is a permanent solution, which is Super Humanity.

With Humanity one binds *laukik punya* and with Super Humanity one binds *lokottar punya*. Bhagwan Mahavir has instructed his followers to perform good deeds i.e. to bind *punyas* in a ratio of 40:60 - *laukik:lokottar*.

During the worldwide coronavirus lockdown, a Jain family was stuck in Israel. The family was living in a very safe zone and comfortable environment. But it was their tremendous misfortune that they were unable to get any vegetables or fruits in their vicinity. All that was available was animal meat. Why did this happen? Because, in the past, they must have offered food to somebody and bound *laukik punya*, but they must have not offered Jain food which binds *lokottar punya*. As a result, today, on account of their past Karma they did have food around but not specifically Jain or even vegetarian and as a result of which they had to starve.

That's why it is very essential that we must always have a ratio

of *lokottar:laukik punya* in our lives. *Laukik punya* will give luxuries and facilities of the materialistic world. But *lokottar punya* will give you favourable conditions where you can attain the right knowledge of religion and spirituality, which will save you from binding karma and thus protect you from sorrows in the future.





WHY SHOULD WE STRIVE TO ATTAIN LIBERATION?



M*oksh* or liberation is the ultimate goal of every individual who aspires for inner purity and is in the search of truth. However, what is *moksh* and what is the purpose of *moksh*?

Moksh (liberation) is a bodiless state of the soul, where the soul becomes free from the shackles of karma and thus gains freedom from a worldly life attached to the body. *Moksh* is known as a state of ultimate bliss. However, the goal of *moksh* is not bliss. The goal of *moksh* is to attain a bodiless life. Because till the time I have a body, my life is always at the cost of someone's pain, suffering and death. But when I become

free from a body, no other soul suffers at my cost. And the joy of not harming any other living being, of not becoming the cause of anybody's pain, is unparalleled.

This is the bliss of *moksh*, the purpose of why one must strive for liberation.





WHAT ARE EVIL SPIRITS, GHOSTS OR WANDERING SOULS AS PER JAINISM?



Bhagwan Mahavir explained that when a person dies, the soul moves on to the next birth within a fraction of time. And so, there can never ever be any wandering soul who would stay without a body for a particular period of time.

However, there are four realms of life - humans, plants and animals, hellish beings and celestial beings. Celestial beings are known as *dev*. These *dev* are also souls like us who have attained more good luck, by virtue of which they have taken birth as celestial beings. These celestial beings are further divided into four categories - *bhawanapati dev*, *vyantar dev*, *jyotishi dev* and *vaimanik dev*. Of these, the *vyantar* category

of *devs* are the ones which live in the human and animal realm in caves, abandoned houses, on ancient trees and places which are isolated. Being celestial beings, they possess certain special powers and abilities. They can be positive as well as negative. Their bodies are not made of the same material as human beings, they are made of a special micro matter which is known as *vaikriya* body. It is a transformational body, and can be used to create a variety of forms, shapes and sizes.

Evil spirits and ghosts are actually these types of celestial beings. Because of their intense attachment to a specific place, they leave aside their luxurious celestial homes and stay in such places with the authority that nobody should take over their right.

Bhagwan Mahavir's knowledge was very broad. He did not give in to any superstition or rituals in the name of religion, nor did he believe in the idea of pleasing a superpower to gain happiness or success. He just presented the reality of the world, how it truly is.





WHAT IS THIS UNIVERSE MADE UP OF?



Our entire universe is composed of six fundamental elements or entities which are known as *dravyas*. These elements are apparently independent. *Dravya* means anything which has actual existence, which is a reality. Apart from these six *dravyas*, there is no 7th *dravya* which exists in the Universe.

These *dravyas* can be broadly classified into two categories – living entity, known as *jeevastikay* and non-living entity known as *ajeervastikay*. *Jeevastikay* refers to the soul, and *ajeervastikay* is further classified into 5 sub-classifications, which are as follows:

1. *Dharmastikay* – The medium of motion

2. *Adharmastikay* – The medium of rest

3. *Akashastikay* – Space

4. *Pudgalastikay* – Matter

5. *Kaal dravya* – Time

Jainism does not give any credence to the theory that any God or superpower is the creator, survivor or destroyer of this universe. On the contrary, it asserts that this universe always existed and will always exist. This means that these six entities are eternal.





WHAT ARE THE BASIC NECESSITIES FOR THIS UNIVERSE TO FUNCTION?



Motion and rest are two fundamental and basic necessities of this universe to function. If we look at any aspect of this world, it cannot be devoid of these two elements.

Bhagwan Mahavir has shown that there are two forces, equal and opposite in nature, which are the mediums of motion and rest. These are known as *dharmastikay* and *adharmastikay*. These are two of the six fundamental entities of the universe, and like matter, they are also a *dravya* made of a different type of matter

Dharmastikay dravya is a substance which supports our

desire to move. It enables living beings as well as non-living objects to move from one position to another. If there was no *dharmastikay* in this universe, we would not have the ability to move from one place to another. *Dharmastikay* is the entity which supports our movement.

But, if *dharmastikay* carries out the process of motion, what is the role of living and non-living beings? Here, Bhagwan Mahavir explains that *dharmastikay* only helps an object move, but it does not make an object move. It is a non-living entity. We can understand this element with the example of a fish. A fish lives in water, the water supports the fish to swim, it provides a medium of motion. But it does not create motion in the fish. When the fish wishes to swim, the water becomes its supporter. Likewise, *dharmastikay* becomes our supporter when we wish to come in motion. It is the medium of motion. We can even understand this from the example of train and tracks. The tracks facilitate the train to move but the train does not move because of the tracks. These tracks just act as a supporter.

We can move from position A to position B with the support of *dharmastikay*, Sound waves can travel across the universe with the help of this medium. Light rays of the sun can reach us because of this medium. This medium facilitates movement of every entity of this universe. Bhagwan Mahavir has even explained that the minutest movement which takes place in our body, like circulation of blood, pumping of the

heart, and blinking of the eyes is also possible due to the presence of *dharmastikay*.

Exactly equal and opposite to *dharmastikay* is the second entity called *adharmastikay*. This is the medium of rest. While *dharmastikay* aids us in motion, *adharmastikay* aids us in stability, it helps us remain stable in one place. Just like *dharmastikay*, this substance does not stop our movements, it only acts as our supporter when we wish to stop our movements.

Wherever we see stability of any form, it is possible thanks to the presence of *adharmastikay*. From the satellites which can remain stable in space, to monuments which remain intact, to even our own body organs which do not fall down the moment we bend down, every form of stability in this world exists due to the medium of rest known as *adharmastikay*.





WHAT ARE THE CHARACTERISTICS OF THE MEDIUM OF MOTION AND THE MEDIUM OF REST?



Both, the medium of motion and medium of rest are a single whole *dravya*. Both these *dravyas* are indivisible, that is, a single particle cannot be separated from the main *dravya* and the *dravya* itself is continuous throughout the entire universe. Both the *dravyas* are invisible and formless; they have no colour, smell, taste or touch. They are eternal. They have not been created and shall never get destroyed.





WHY SHOULD ONE PREFER EATING PULSES OVER LEAFY OR ROOT VEGETABLES?



In worldview, food items are generally split into 2 categories i.e. non vegetarian and vegetarian food. We can't even imagine eating non vegetarian food as eating it involves killing and a lot of suffering of those living beings and hence if we consume it, we bind intense sins.

Vegetarian food can be further split into 3 categories – root vegetables, green leafy vegetables and pulses. One thing is fairly certain – we are able to survive only by hurting and killing other living beings. And while trying to sustain ourselves, we definitely cause pain and suffering to those living beings whom we hurt. Our life becomes the reason of death of these living beings and the intense pain they feel

while we kill and consume them. Hence, we must make every effort to hurt as few living beings as possible and also try to reduce their pain and suffering to the best extent possible.

Parmatma has said that root vegetables have infinite lives. If we insert a needle in a potato, then the tiny speck caught at the tip of the needle when seen under microscope will prove that there are infinite lives even in such a minute piece. If a tiny speck of potato can have so many lives in it, then can you imagine how many lives would be there in an entire bowl of cooked potato vegetable? Should we be hurting so many lives merely for our taste buds? The amount of sins that we bind increases with the intensity and amount of violence. Even the green leafy vegetables have innumerable lives. Let us take an example of a brinjal. Each seed of a brinjal has one life. Similarly take any fruit or vegetable. Each of them have lives equal to the number of seeds in them. Hence by eating it, we bind sins of killing that many lives. Fruits like apples have maximum 10 to 12 seeds. So, if we consume them we may bind sins equivalent to hurting that many lives. On the other hand, fruits like pomegranate, strawberry or custard apple have many seeds so we bind more sins if we consume them. Pulses such as, kidney beans, chickpeas, gram lentils, etc. have countable lives in them. 1 single kidney bean has 1 life, 1 chickpea is equivalent to 1 life, and hence these lives are countable. It would be easier to decipher the number of lives in a bowl of cooked chickpeas by actually counting their pieces. Hence, we bind the least amount of sins when we

consume pulses. A bowl will have about 80-100 chickpeas pieces, hence there are about 80-100 lives in a bowl if you consume it, as compared to lakhs or crores or even uncountable in a bowl of vegetable. Furthermore, a bowl of root vegetable will have infinite lives.

We do need to eat to survive, but we should be mindful that we hurt the least number of living beings for our survival and invoke least amount of violence. Hence our food intake should largely include more pulses, have lesser portion of green or leafy vegetables and we must try to completely avoid root vegetables.





WHEN TWO JAINS MEET, THEY USUALLY
GREET EACH OTHER BY SAYING
'*JAI JINENDRA*'.
WHAT IS THE EXACT MEANING OF
'*JAI JINENDRA*'?



Bhagwan Mahavir has said that each soul is capable of becoming Parmatma himself. *Jinendra* means those who have got rid over all their likes and dislikes and hence have become pure like Parmatma. When one Jain meets another, he visualizes that other person to be a Parmatma in the future. Hence one praises his future accomplishments in the present by saying '*Jai*' and also expresses his respect. When one recites '*Jai Jinendra*' with

such emotions, it becomes a meaningful acknowledgement. Although in current times the true essence is lost and it has become a way of greeting casually, a mere formality.

One can truly experience this feeling only when one greets another by saying '*Jai Jinendra*' with this right knowledge and pure emotions.





WHY DO WE PERFORM *SAMAYIK*, A SPIRITUAL PRACTICE FOR PRECISELY 48 MINUTES AND NOT 40 OR 60 MINUTES?



S*amayik* is a spiritual practice of staying in equanimity. With his deep knowledge and vast wisdom, our super scientist Bhagwan Mahavir analysed the human mindset and discovered that human mind cannot stay in equanimity for more than 48 minutes. After 48 minutes, any person loses his state of equilibrium, even though that state may last for only a few seconds. Although after that state, he can again be in equanimity for another 48 minutes. But 48 minutes is the limit and hence one *samayik* is observed only for a precise time of 48 minutes.





WE HAVE SEEN A SWASTIKA
MADE OUTSIDE MANY HOMES.
WHAT IS THE IMPORTANCE OF DOING SO?



In this 5th era of the current time cycle, there are a lot of negative energies around us. To delete this negative energy and replace it with a positive energy field, *swastika* is an auspicious symbol commonly used. *Swastika* is placed or drawn in those places and areas which attract negative energies and hence it eradicates such energies and brings positivity. In reality, it is more relevant to place *swastika* inside the homes rather than outside, as usually there is more negativity inside our homes.





WHY SHOULD WE RESPECT NOT JUST THE LIVING, BUT THE NON-LIVING TOO?



We all know that killing an animal is violence. But, what about tearing a paper with anger? Or banging a door when you're upset? What about throwing your bag and books when you enter your house? Or simply throwing something outside your window?

Bhagwan Mahavir explains that showing respect towards a living entity is necessary. However, we must show the same kind of respect towards non-living things too. One must deal with non-living objects with the same softness as they would deal with a 6-month-old child! Because when we display our anger by tearing a paper, or show our ego by banging the

door, we bind the exact same amount of karma when we slaughter a cow.

How is this possible? This is because karma is dependent on our emotions, not on whom we display our emotions. The intensity of our emotions reflects in the intensity of karma that we bind.

What is the positive side of behaving respectfully with non-living objects? Bhagwan Mahavir explains that respect or *vinay* is the root to knowledge. Without respect, there cannot be knowledge. Hence, respectful usage of our body towards other objects sheds our own *gnanavarniya karma* and increases our wisdom.

Bhagwan explained, if you wish to dispose off something on the ground, you must bend and ensure that your hand is below your knee. This is known as *parithhavanya samiti*. When you walk, you must walk so softly that your footsteps are not heard, keeping an eye for tiny micro-organisms scurrying on the floor and taking care of not harming them. This is known as *iriyā samiti*. Respectful usage of any object ensures that we get those objects easily in the future. While disrespectful usage of objects, deprives us of those objects in the future.

With these and others samitis, Bhagwan Mahavir guided his followers how to be respectful in every action that they do.





WHAT IS THE BENEFIT OF MEDITATING UNDER THE SUN?



By meditating under the sun, we reduce our attachment to our physical body. Since time infinite, we have worried about our physical body and tried to protect it from thirst, hunger, hot sun rays etc. We have always made sure it doesn't go through any pain. We have pampered our bodies by taking utmost care of it in every way. To get rid of this bodily attachment, we must meditate under the sun.





HOW CAN MEDITATION HELP YOU MASTER ANY SKILL OF YOUR CHOICE?



Meditation is a process where you cut off from the outer senses and go within. While every other religious ritual has an involvement of the body, meditation is the only action where we silence the body, silence the words, and make an effort to silence the mind as well. When these three components - mind, speech and body start deactivating, the soul starts getting activated.

Hence, if you observe the life of Bhagwan Mahavir himself, he practiced only meditation - no other spiritual activities. Because in meditation, we connect with who we truly are. Like fire burns impurities, meditation is a fire which burns our illusion - our *mohaniya karma* (deluding karma).

Mohaniya karma is the king of all karmas. And when the king is defeated, all other karmas automatically get defeated.

Meditation makes us peaceful, and when we become peaceful, our inner potential automatically starts growing. When our illusion starts reducing, capabilities that we ourselves were unaware of, start developing within us. Like one cannot see anything in a turbulent ocean but see things crystal clear in calm waters, likewise, when we ourselves are calm, we can realize our fullest potential.





Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb is a Jain ascetic, a notable thinker and a humanitarian. His enriching and highly practical talks are most sought after by people of all communities. Param Gurudev has one mission in life, ***Working towards the well-being of every livingbeing!***

The depth of his sadhana, his profound understanding about the science of the self, and his ability to sense the pulse of the youth have engendered positive difference in the lives of ***thousands of youngsters.***

STAY CONNECTED



www.facebook.com/ParasdhamIndia



www.youtube.com/ParasdhamTV



www.instagram.com/Parasdham



www.soundcloud.com/Parasdham



www.parasdham.org



connect@parasdham.org

To wonder, is the quality of every living being. But to ponder deeply and find satisfying answers of reality is the distinct characteristic of the human race.

Why & I is a masterpiece, a compilation of excerpts from Param Gurudev's profound talks that synthesise the realities with the rationale and logic of today's science.

- ♦ **Why do some have a photogenic memory?**
- ♦ **What is the sixth sense, is it a special power or a miracle?**
- ♦ **Do plants have a mind?**
- ♦ **Do evil spirits, ghosts or wandering souls actually exist?**
- ♦ **Can we change our Aura?**

Every question brims with curiosity of the human mind, and every answer is backed by concrete truth .

A truly mind-expanding book that compels today's youth and mankind at large to ***research reality!***



₹200/-