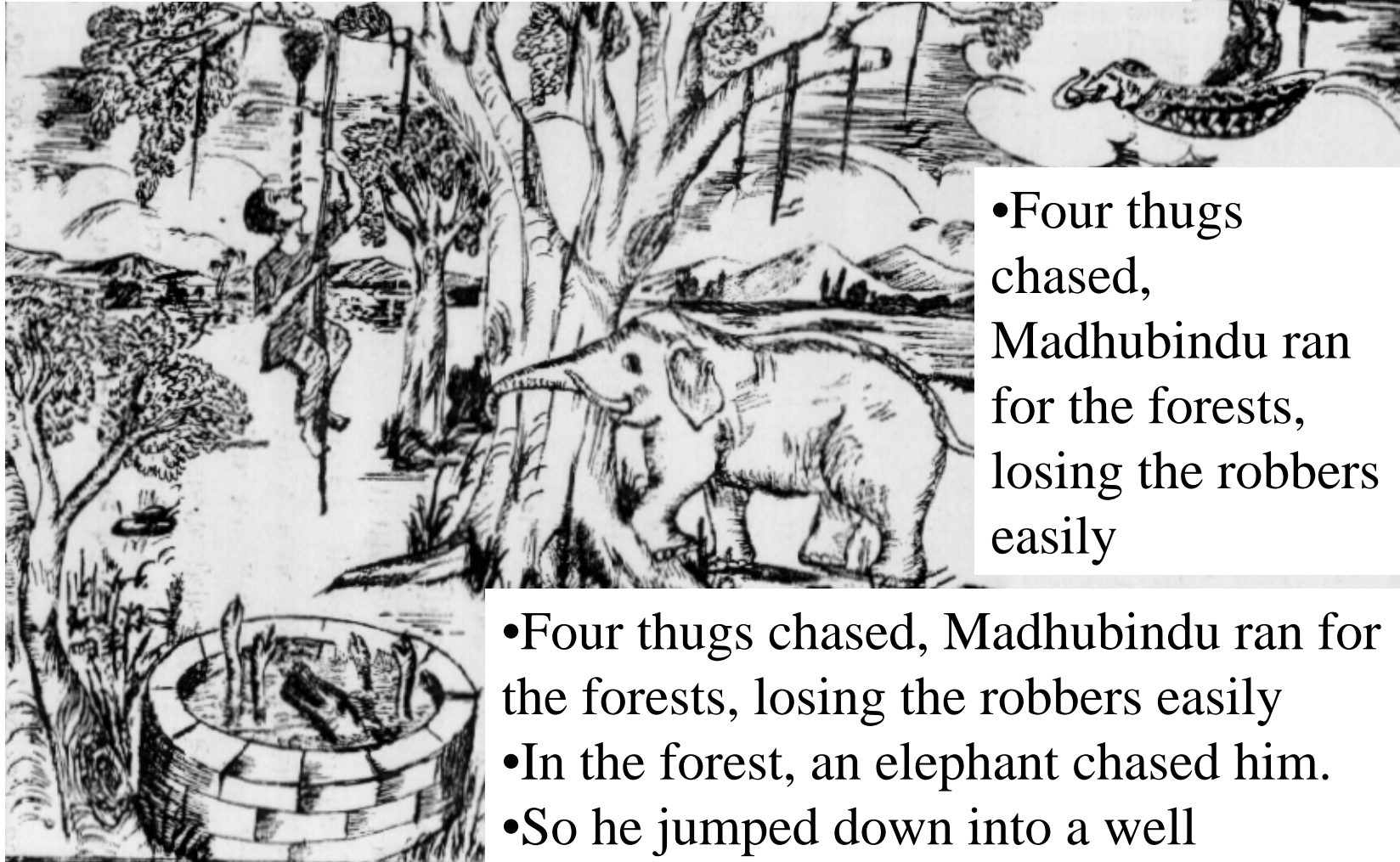


Story of Madhubindu

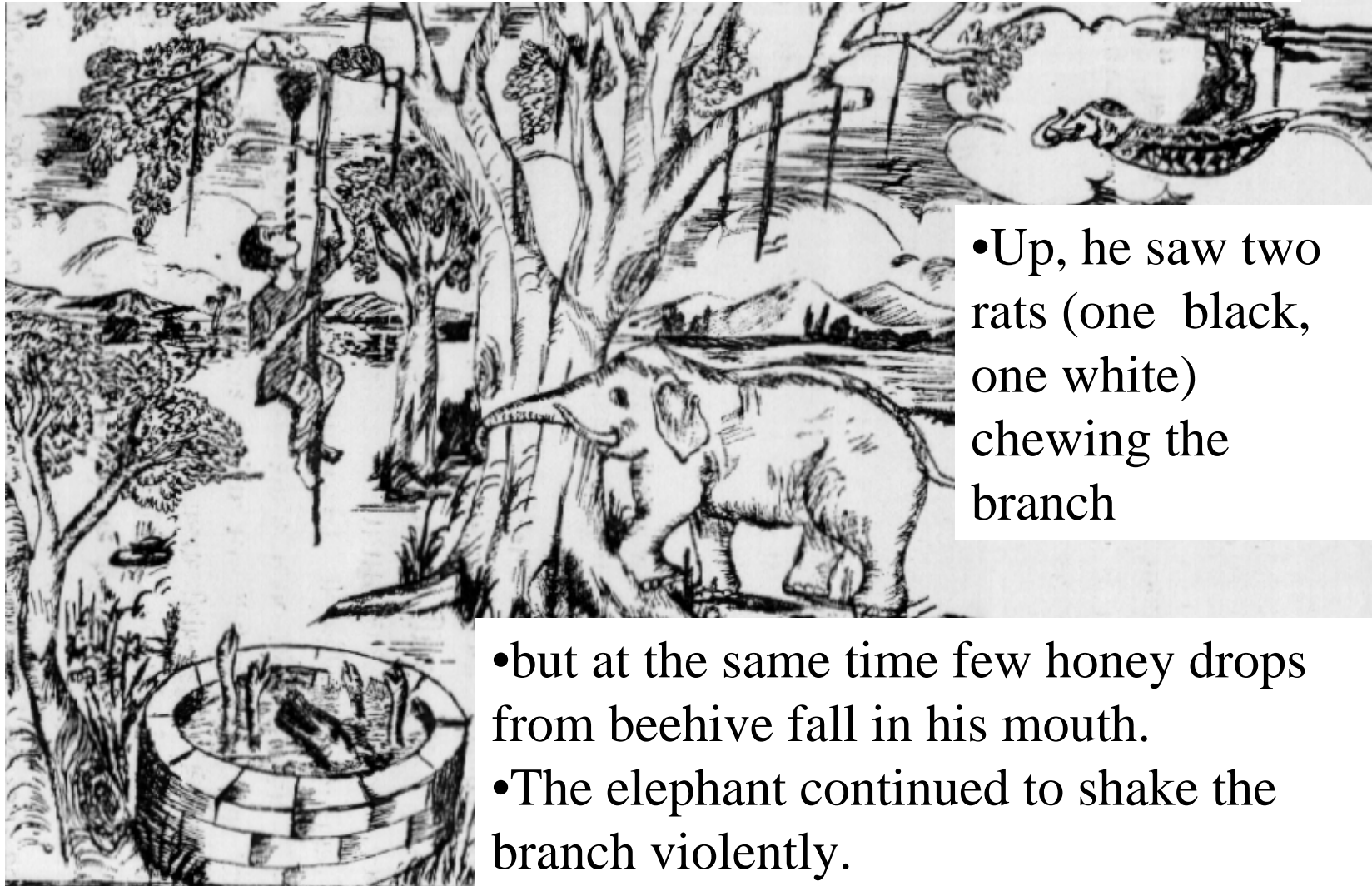
- A traveler named Madhubindu.
- No one would give him directions or shelter.



• Four thugs chased, Madhubindu ran for the forests, losing the robbers easily

- Four thugs chased, Madhubindu ran for the forests, losing the robbers easily
- In the forest, an elephant chased him.
- So he jumped down into a well

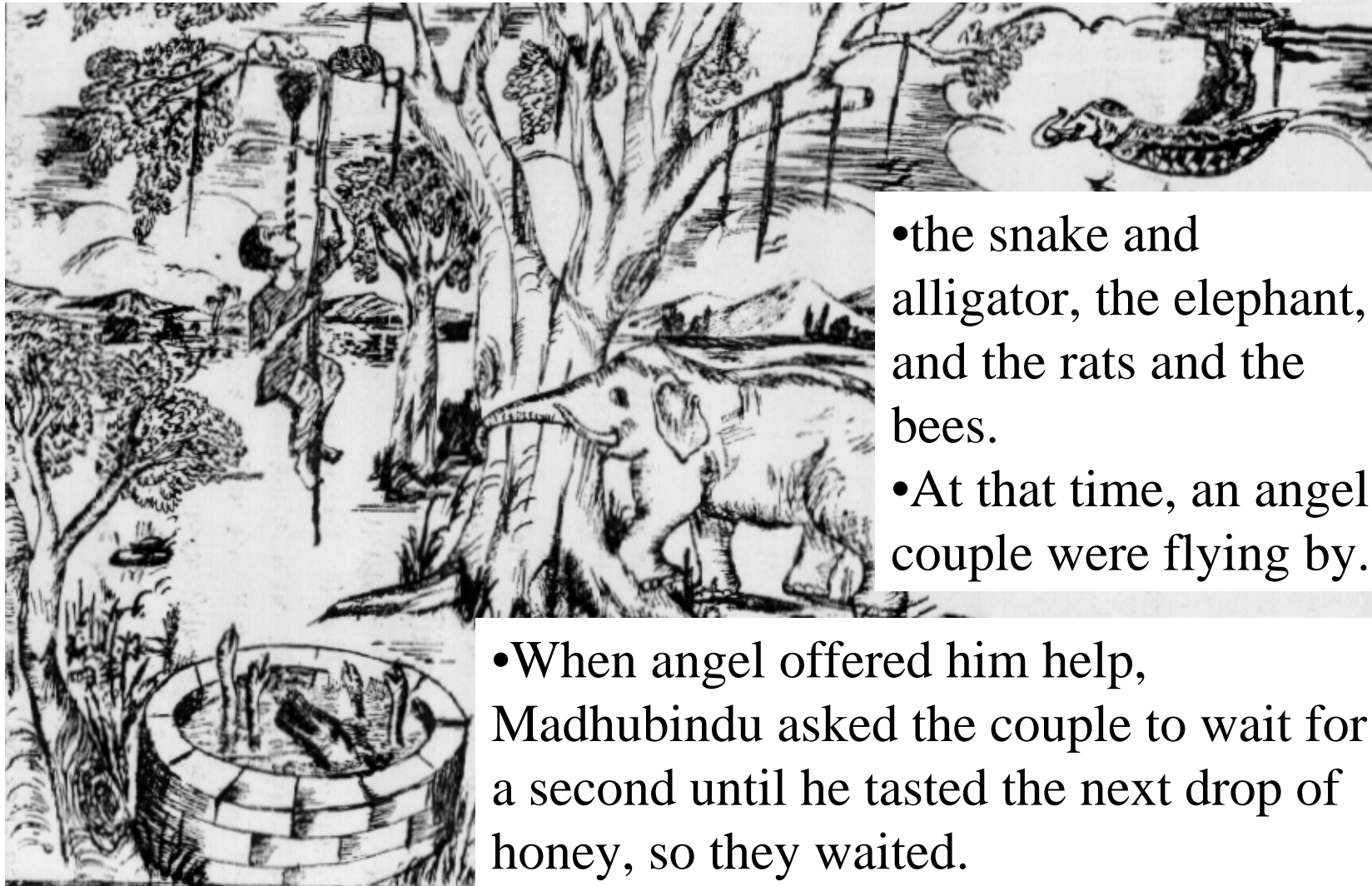
- As he jumped, he grabbed a branch of huge tree
- Below him, in the well, were an alligator and four snakes.



•Up, he saw two rats (one black, one white) chewing the branch

- but at the same time few honey drops from beehive fall in his mouth.
- The elephant continued to shake the branch violently.

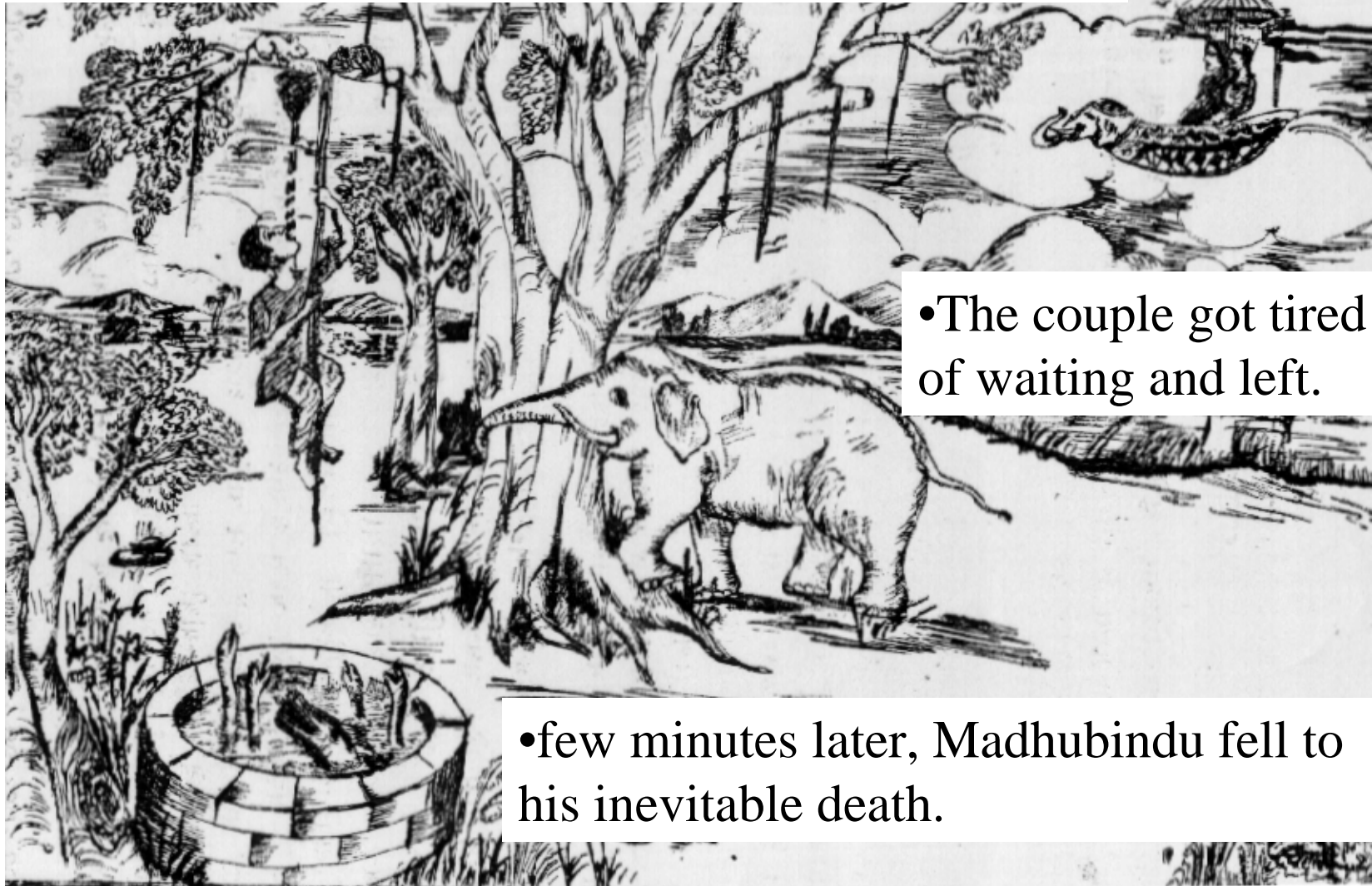
- As tree was shaking, a few bees stung the poor traveler. As he licked the honey, he would forget his problems.



- the snake and alligator, the elephant, and the rats and the bees.
- At that time, an angel couple were flying by.

•When angel offered him help, Madhubindu asked the couple to wait for a second until he tasted the next drop of honey, so they waited.

- Then angel asked him again, he said wait for a few seconds and this went on.



- The couple got tired of waiting and left.

- few minutes later, Madhubindu fell to his inevitable death.

Morale of the story

- ❖ This story is symbolic for the plight of any living being.
- ❖ Madhubindu represents a worldly soul.
- ❖ The elephant is death, something everyone must face.
- ❖ The four snakes and alligator represent life with the four passions (anger, ego, deceit and greed) and re-birth respectively.
- ❖ The branch cut by the two rats represents the life-span of a living being, which is continuously being reduced by the bright and dark fortnights of the lunar month.
- ❖ The bees represent daily problems.
- ❖ The honey stands for momentary sensual pleasures.
- ❖ The couple who offered to rescue Madhubindu represents religion

Universe, God, Jainism & Shad Dravya

- ❖ **Jainism believes that universe and all its substances are eternal (everlasting).**
- ❖ **All substances continually undergo changes. Previous forms give way to new ones without losing their own inherent qualities.**
- ❖ **Jains believe that the universe is without beginning or end. The universe did not begin at any time and it will not end at any time.**
- ❖ **There is no need of some almighty to create or manage the affairs of the universe. The universe runs on its own accord by its own cosmic laws (laws of nature).**

Universe, God, Jainism & Shad Dravya

Universe & Modern Science

- ❖ **Modern science does not have all answers**
- ❖ **Universe has matter, light, and various forms of radiation and energy.**
- ❖ **More than 100 billion stars in one single galaxy,**
- ❖ **At least 100 billion galaxies in the universe.**
- ❖ **The Big Bang Theory is the dominant scientific theory about the origin of the universe.**
- ❖ **According to the big bang, the universe was created sometime between 10 billion and 20 billion years ago from a cosmic explosion that hurled matter and in all directions.**

Universe, God, Jainism & Shad Dravya

Universe & Modern Science

- ❖ Although the Big Bang Theory is widely accepted, it probably will never be proved; consequentially, leaving a number of tough, unanswered questions.**
- ❖ The big bang today relies on a growing number of hypothetical entities, things that we have never observed - inflation, dark matter and dark energy are the most prominent examples.**
- ❖ Many loopholes in their assumptions: use of a cosmological constant, light intensity of distant stars and so on.**
- ❖ Many astronomers assume the answers before making observations because of the complexity of the subject.**

Universe, God, Jainism & Shad Dravya

Universe & Modern Science (Cont'd)

- ❖ **Some claim: universe was made out of more than one matter (20% of dense matter and 80% of lighter matter). This contradicts the Big Bang theory.**
- ❖ **The steady state theory model developed in 1949 as an alternative to the Big Bang theory most closely represents Jain view of the Universe with no beginning and no end.**
- ❖ **Now, this theory does not have significant supports.**

Universe, God, Jainism & Shad Dravya

Universe & Modern Science (Cont'd)

- ❖ **It is doubtful if man-kind using the currently available scientific methods will be able to conclusively answer the following questions:**
 - **What is the age of the universe or is it ageless?**
 - **What the universe is made of?**
 - **How are the cosmos structured?**
 - **What is the fate of the universe?**
 - **If the universe was expanding then the universe has to be open and its density will approach to zero.**
 - **If the average density of the universe is maintained constant then the universe has to be closed and self balanced.**

Universe, God, Jainism & Shad Dravya

Did God create the universe?

- ❖ **Jains do not believe any God created the universe**
- ❖ **If so, who created God?**
- ❖ **He has to have desire to create. But God has to be desire-less**
- ❖ **Game of creation & destruction is a foolish game for God**
- ❖ **If he is a creator then he would have created things that would have given happiness to all.**
- ❖ **But we have 87% of the people of earth living in poverty and misery and only 13% people are well off.**
- ❖ **Therefore, God must not be managing the universe.**

Universe, God, Jainism & Shad Dravya

Did God create the universe? (Cont'd)

- ❖ **Since God is omniscient, omnipotent, and devoid of desires, and without passions, he could not be interested in the matters of universe.**
- ❖ **Some claim that all creatures are God's images and we are all parts of him**
- ❖ **If so, we should all have unlimited bliss, perfect perception, perfect knowledge and perfect conduct.**
- ❖ **But it isn't so. Therefore, we cannot be a part of the God or his images.**
- ❖ **If we accept that God created the earth, he manages the earth and he decides who gets what, then countless questions are raised and we do not have rational answers to these questions.**

Universe, God, Jainism & Shad Dravya

❖ Therefore, it appeals to our common sense that God did not create the universe.

Jain Concept of Universe

❖ God has absolute knowledge & He reveals the essential and real form of the universe.

❖ Universe is without a beginning or end.

❖ Does undergo continuous change. Production and disposal are always going on.

❖ Behind this eternal process there does not exist any plan or organization.

Universe, God, Jainism & Shad Dravya

Jain Concept of Universe (Cont'd)

- ❖ The whole universe is self-regulated.
- ❖ According to Jain philosophy, the universe is consisted of six Dravya (substance); Jiv (living) and five Ajiv (non-living) substances.
- ❖ The five Ajiva (non-living) substances are: 1) matters & energy (pudgalästikäy), 2) medium of motion (dharmästikäy), 3) medium of rest (adharmästikäy), 4) space (äkäshästikäy) and 5) time (käl).
- ❖ All these six substances are indestructible, imperishable, immortal, eternal and continuously undergo transformation.

Universe, God, Jainism & Shad Dravya

Jain Concept of Universe (Cont'd)

- ❖ Einstein's theory of relativity which revolutionized the science deals with the fundamental ideas such as time, space, mass, motion and gravitation.
- ❖ These elements essentially echo five Ajiv (non-living) substances.
- ❖ Time is käl, space is äkaash, mass is pudgal and motion is dharma and adharma (no motion).
- ❖ Gravitational force is also a derivative of pudgal.
- ❖ In addition, Jains consider electromagnetic force as a derivative of pudgal.

Universe, God, Jainism & Shad Dravya

Jain Concept of Universe (Cont'd)

- ❖ For living beings karma plays an important role.
- ❖ Karma is the finest matter (pudgal) that our soul attracts because of our activities of body, speech and thought.
- ❖ Bad karma pollutes the inherent qualities of the soul.
- ❖ The bondage and deliverance of each individual depends upon himself or herself.
- ❖ Every individual experiences happiness or unhappiness according to his past karma.

Universe, God, Jainism & Shad Dravya

Jain Concept of Universe (Cont'd)

- ❖ His present fate has been decided based on the past karma.
- ❖ His future will be decided based on his present balance of the

Universe, God, Jainism & Shad Dravya

Who is our God?

- ❖ Not believing in a creator God does not mean that Jainism is an atheistic religion.
- ❖ Jains believe in different type of God. Our God is Jin.
- ❖ The word Jin literally means “the Victor” or “the Liberator”. One who has freed himself from the bondage of Karma by conquering rāg (attachment – deceit and greed) & dvesha (aversion – anger and ego) is Jin.
- ❖ Bhagawān (Lord) Mahāvīr was the last reformer of Jainism. He should not be mistaken as the founder of Jainism.

Universe, God, Jainism & Shad Dravya

Who is our God? (Cont'd)

- ❖ Jains believe there has been an infinite number of Jins (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering.
- ❖ On this planet, we have 24 Tirthankars each half cycle.
- ❖ The word Tirthankar means one who lays down the spiritual order to help all living beings cross over the worldly sea of sufferings and misery.
- ❖ The fundamental truths of Jainism were thus laid down long back. Based on the current research, many believe that Jainism is one of the oldest religions of the world.

Universe, God, Jainism & Shad Dravya

What is Jainism?

- ❖ The followers of Jin are called Jains.
- ❖ The teachings of Jin constitute the philosophy of Jainism.
- ❖ In ancient times Jainism was known by many names such as the Shraman tradition, the religion of Nirgantha, or the religion of Jin.
- ❖ The Sanskrit word for religion is Dharma.
- ❖ The meaning of Dharma is very own nature of the thing.
- ❖ For all living beings, the soul is the real thing. It means that “to see, to know and to realize” - the true nature of the soul is our religion.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ In other words, the laws of nature in the truest and purest form are the religion.
- ❖ The true nature of the soul can be realized when it is disassociated from karmas.
- ❖ Therefore, the ultimate goal of Jainism is to get rid of all karmas and attain liberation (Moksha).
- ❖ We acquire Karmas because of attachment and aversion.
- ❖ Therefore, the path of liberating the soul from attachment and aversion is Jainism.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ **Since the fundamentals of Jainism are essentially the laws of nature, Jainism existed as long as the nature existed.**
- ❖ **Therefore, we believe that Jainism is the eternal philosophy which always existed and will always exist.**
- ❖ **Based on the recent research, many scholars believe that Jainism is one of the oldest religions of the world.**
- ❖ **All Tirthankars have shown the same path of purification (liberation).**
- ❖ **However, they preach according to the substance, place, time and spirit of that period.**

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ Currently, we follow Bhagawän Mahävira's teachings.
- ❖ We, Jains rely on our own initiatives and efforts for our worldly requirements and our liberation.
- ❖ We do not believe that there is any supernatural power that does favor to us if we please him.
- ❖ Jainism as explained by Jins (Tirthankars) can stand scrutiny of reason.
- ❖ We do not have to believe in the things that do not appeal to the common sense.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ We, Jains are unable to accept the concept of “divine grace”.**
- ❖ When a living being destroys all his/her karmas, he/she attains perfect knowledge, perception, power, and bliss.**
- ❖ He/she becomes omniscient and omnipotent.**
- ❖ Such being is a God for Jains.**
- ❖ Hence Jains do not believe in one God.**
- ❖ Gods in Jain religion are innumerable and the number is continuously increasing as more living beings attain liberation.**
- ❖ Every living being has potential to become God.**

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ Jain spiritual path is consisted of integrated trinity of Right Faith (Samyak-darshan), Right Knowledge (Samyak-jnän), and Right Conduct (Samyak-chäritra).
- ❖ Quality, characteristic, energy, power, whose development brings about a realization of truth - that is, of the nature of things as they are - an inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is Right Faith.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ A valid (true) comprehension of the fundamental verities like living (Jiv), etc. through the instrumentality of partial truths (Naya) and Complete truth (Pramān) - is Right Knowledge.
- ❖ With Right Knowledge and true endeavor, one gets rid of all passions such as anger, ego, deceit and greed – all attachment & hatred – enjoys his/her own true nature and that is the Right Conduct.
- ❖ The spiritual path is determined by this integrated trinity.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ There are many ways to explain Jainism. Here is another one.
- ❖ Jainism is known as the religion of Ahimsä (non-violence), Ahimsä of thoughts, speech and physical acts.
- ❖ In Jainism, our beliefs in Ahimsä supersedes all concepts, ideologies, rules, customs and practices, traditional or modern, eastern or western, political or economical, self-centered or social.
- ❖ Ahimsä (non-violence), Anekantväd (multiplicity of views) and Aparigraha (non-possessiveness) are the cardinal principles of Jainism.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ Aparigraha plays significant role in stopping the physical form of violence.
- ❖ And the proper application of Anekantväd stops the violence of thoughts and speech.
- ❖ Anekantväd is also called the intelligent expression of the Ahimsä.
- ❖ Non-violence in the center is guarded by truthfulness, non-stealing, celibacy and non-possessiveness.

Universe, God, Jainism & Shad Dravya

What is Jainism? (Cont'd)

- ❖ Jainism does not accept one sided views.
- ❖ We believe that the complete truth cannot be explained by one view point.
- ❖ One sided view, in general, represents the partial truth.
- ❖ To know the complete truth, all angles and aspects of a given situation need to be analyzed and considered.
- ❖ This approach is called “Anekāntvād” (multiplicity of views and theory of relativity).
- ❖ Anekāntvād is indeed unique philosophy introduced by Jains and there is no parallel in any other philosophies.

Universe, God, Jainism & Shad Dravya

Realistic Religion

- ❖ **Realistic Religion: One time Bhagawän Mahävira was asked what is the religion from a realistic point of view.**
- ❖ **Bhagawän Mahävira said, "The realistic religion consists of four parts:**
 - 1. equality of all living ones,**
 - 2. every living soul has right to put self-effort to improve itself and should not to be stripped off that right,**
 - 3. no one should rule over other living beings, and**
 - 4. all views should be viewed with equanimity - without like or dislike"**

Universe, God, Jainism & Shad Dravya

- ❖ If one adopts only one of these four, other three will automatically be adopted.
- ❖ You may have noticed that Bhagawän Mahävira did not say Jainism or my teaching is the realistic religion.

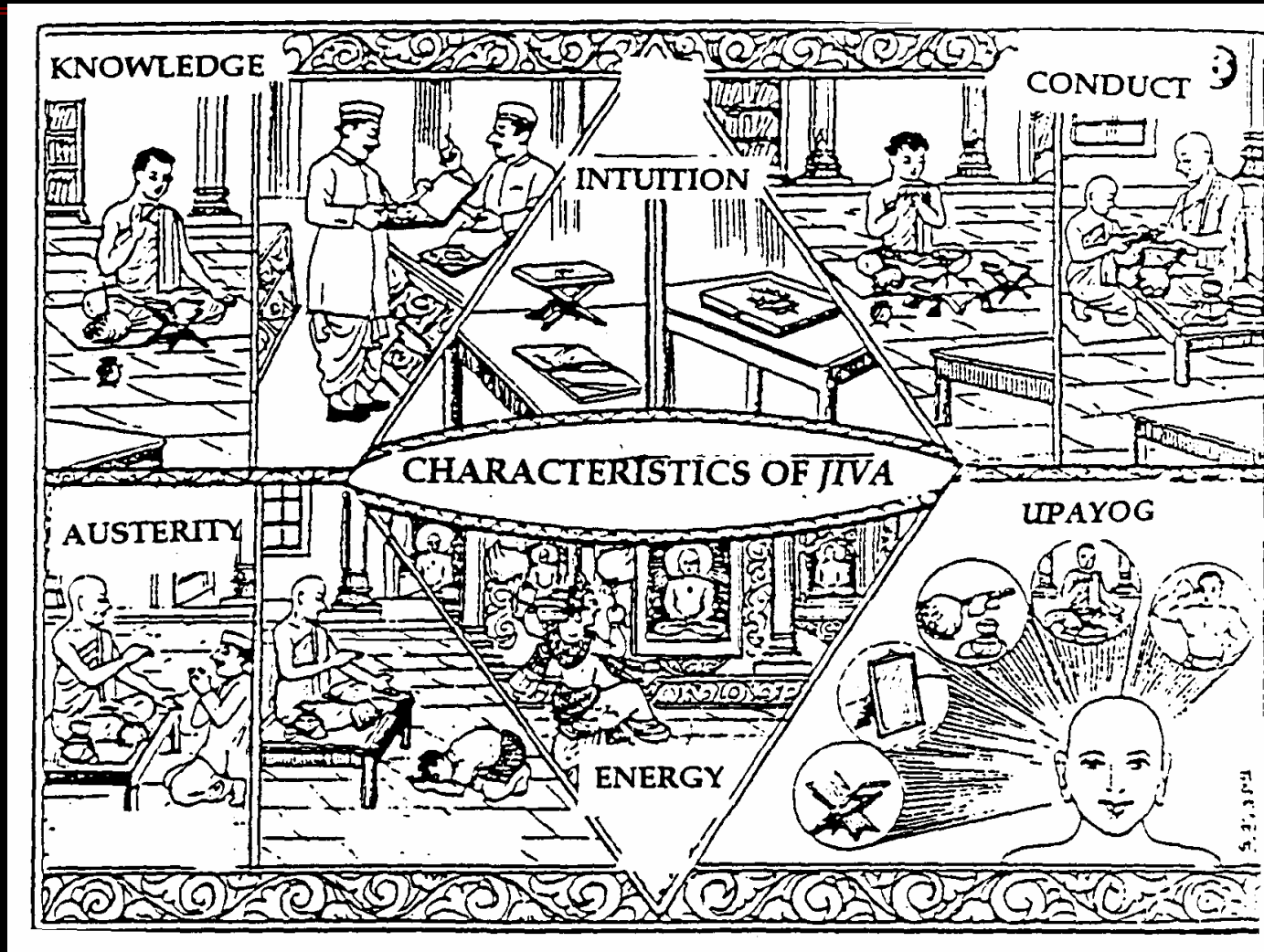
Universe, God, Jainism & Shad Dravya

Six Substances

- ❖ **Modern science accepts: time, Space, mass, energy, motion and gravitation**
- ❖ **Per Jainism, Universe is consisted of six substances: *ākāshāstikāy, pudgalāstikāy, dharmāstikāy, adharmāstikāy, kāl* and *Jivāstikāy*.**
- ❖ ***All these substances are indestructible, imperishable, immortal, eternal and continuously undergo transformation.***
- ❖ ***Consistent with modern science except for Consciousness (Jivāstikāy), dharmāstikāy and adharmāstikāy.***

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Jiva



Universe, God, Jainism & Shad Dravya

Characteristics of Jiva

- Jiva is distinguished by its own great quality, consciousness.
- *Jiva* is *ätmä* (soul) and has three major characteristics; a) consciousness, b) bliss and c) energy.
- The consciousness is the central quality of soul.
- The soul has a capacity to experience unlimited consciousness, unlimited bliss and unlimited energy, and once this state is achieved - the soul is liberated.
- There are infinite numbers of *jivas* in *lokäkäsha*.

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Characteristics of Jiva

- *Jiva* is without beginning and without end.
- It always existed, it exists and it will always exist. It is eternal.
- *Jiva* is separate entity than the body.
- It is *arupi* (colorless and formless).
- *Jiva* is the doer of karma as well as the enjoyer of karma.

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Types of Jiva

- (1) Liberated
- (2) *Sansäri* (Non-liberated)

Types of Sansäri Jiva

- 1) Immobile (*Sthävar*)
- 2) Mobile (*Trash*)

Types of Immobile Jiva

- One sensed
 - Sense of touch
1. Earth-bodied
 2. Water-bodied
 3. Fire-bodied
 4. Air-bodied
 5. Plants

Universe, God, Jainism & Shad Dravya

Types of Plant

1. *Sādhārana Vanaspatikāy*

- Infinite/innumerable souls per one common body; e.g. Tuber vegetation (root vegetables, *kandamu*)
- Another word for it is *nigod*.
- There are two types of *nigods* - subtle (*sukshma*) *nigod* and gross (*sthul*) *nigod*.
- *Sukshma nigods* are all over the universe, while *sthul nigods* are at few places.
- Each *nigod* has infinite souls.

2. Individual Plant (*pratyek vanaspatikāya jiva*)

- one soul per one body. Trees, plants, bushes, stem, branches, leaves, and seeds, etc. are all examples of *pratyek vanaspatikāya jiva*.

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Types of Mobile Jiva

- Two sensed
 - Sense of touch & Sense of taste
 - Examples: shells, worms, insects, etc.
- Three sensed
 - Sense of touch, Sense of taste & Sense of breathing
 - Examples: bugs, lice, etc.

Universe, God, Jainism & Shad Dravya

Types of Mobile Jiva (Continued)

- Four sensed
 - Sense of touch, Sense of taste, Sense of breathing & Sense of sight
 - Examples: flies, beetles, scorpions, crickets, spiders, etc.
- Five sensed
 - Sense of touch, Sense of taste, Sense of breathing, Sense of sight & Sense of hearing
 - Examples: Human beings, animals, heavenly beings & hellish beings.

Universe, God, Jainism & Shad Dravya

Four Destinies (Gati)

- Unless the soul gets rid off its karmas, it will never be free.
- When a living being dies it can be reborn into one of the four destinies.
- These four destinies or *Gatis* are: (1) Hellish beings, (2) *Tiryancha* beings, (3) Human beings and (4) Heavenly beings.
- (1) Hellish Beings:
 - Continuously suffer.
 - Most of the time - fight among themselves,
 - Cause more suffering to one another.

Universe, God, Jainism & Shad Dravya

Four Destinies (Gati)

- (2) *Tiryanch* Beings:
 - *Tiryancha* as an animal like lion, elephant, bird, plant, insects, etc.
 - Lower form of life.
- (3) Human Beings :
 - ability to think and rationalize
 - can differentiate right from wrong
 - can decide what is good for us and what is not
 - capacity to control our mind and activities
 - practice vows and restraints
 - can renounce worldly life

Universe, God, Jainism & Shad Dravya

Four Destinies (Gati)

- (4) Heavenly Beings :
 - superior physical capabilities, various supernatural powers, and access to all luxuries
 - when it comes to an end, heavenly beings feel very unhappy
 - cannot adopt restraints or renounce their lives

Universe, God, Jainism & Shad Dravya

Types of Sansäri Jiva

- ❖ Two ways:
 - Vyavahär & Avyavahär
 - Vyavahär – All living beings except Shukshama Nigod.
 - Upyog for other living beings
 - Infinite in number
 - Avyavahär - Shukshama Nigod
 - Can not be further classified
 - No Upyog for other living beings
 - Infinitely more in number than Vyavahär Jiva

Universe, God, Jainism & Shad Dravya

Types of Sansäri Jiva

- ❖ Two ways:
 - Bhavya & Abhavya
 - Bhavya – Worthy of attaining Moksha
 - Abhavya – Not worthy of attaining Moksha

Universe, God, Jainism & Shad Dravya

Ajiva

- Characteristics of Ajivas
 - no consciousness, no feelings of happiness or sadness, cannot endeavor itself, do not have the senses of fear even if they face something that is harmful.
 - Anything that does not have life (consciousness) is Ajiva.
 - Ajiva literally means without a soul and therefore, they cannot accumulate any Karma.
 - They have no birth, death, pleasure, or pain; they are Achetan (inert).

Universe, God, Jainism & Shad Dravya

Ajivas are of the following five categories:

- 01. *Dharmāstikāya (Medium of Motion) -*
- 02. *Adharmāstikāya (Medium of Rest) -*
- 03. *Ākāshāstikāya (Space) - provides the space. There are two subtypes - Lokākāsh & Alokākāsh*
- 04. *Kāl (Time) - assists in modes of Jivas and Pudgal*
- 05. *Pudgalāstikāya (Matter) - has nature of joining and disintegrating*
- The term Astikāya as discussed earlier means aggregate of Pradesha.*

Universe, God, Jainism & Shad Dravya

Dharmästikäya (Medium of Motion):

- Please note that, here the word Dharma does not mean religion.
- Dharma is instrumental in making Pudgal and Jiva move.
- However, Dharma does not make them move.
- In the case of a fish in water, water is the Dharma and water helps the fish move. Nevertheless, the fish has to make an effort to move.
- Dharma is formless, inactive and eternal. Pudgal and Jiva cannot realize their potential until Dharma is present.
- There is one invisible Dharma termed as Dharmästikäya in Lokäkäsh with innumerable Pradesha.
- Ether as identified by today's science comes close to Dharmästikäya.

Universe, God, Jainism & Shad Dravya

Adharmästikäya (Medium of Rest):

- ❖ Please note that, here the word Adharma does not mean a lack of religion.
- ❖ Adharma is instrumental to Pudgal and Jiva to stay at rest.
- ❖ However, Adharma does not make them rest.
- ❖ The shadow of a tree can provide the place for rest. Nevertheless, the shadow does not make Pudgal and Jiva rest.
- ❖ Adharma is opposite of Dharma. Adharma is formless, inactive and eternal.
- ❖ There is one Adharmästikäya in Lokäkäsh with innumerous Pradesha.

Universe, God, Jainism & Shad Dravya

Äkäshästikäya (Space):

- ❖ Äkäsha (space) provides the space to the other five substances. Äkäsha does not act as an obstruction.
- ❖ There are two types of Äkäsha, a) Lokäkäsh and b) Alokäkäsh.
- ❖ Alokäkäsh is beyond the Lokäkäsh and is empty, and has no other substances.
- ❖ The portion of the Äkäshästikäya where all six substances are present is called Lokäkäsh.
- ❖ There are three types of Lokäkäsh; a) Urdhva Loka, where heavenly beings live, b) Madhya Loka - where human beings and other creatures live, and c) Adho Loka, where the inmates of hell live.
- ❖ Siddhas are at the top of the Lokäkäsh.

Universe, God, Jainism & Shad Dravya

Käl (Time):

- ❖ There are two types of time: realistic (Nishchaya) time and conventional (Vyavahär) time.
- ❖ From a realistic point of view, it means continuity. Time is the measure of change.
- ❖ Conventional time is only in the first two and half continents (Dvips) beyond which there are no human beings.
- ❖ The smallest indivisible portion of time is called Samay. Samay can be compared to a Paramänu.
- ❖ The time required for a blink of an eye, comprise innumerable Samays.
- ❖ Combinations of Samays are seconds, minutes, hours, days, months, years, etc..

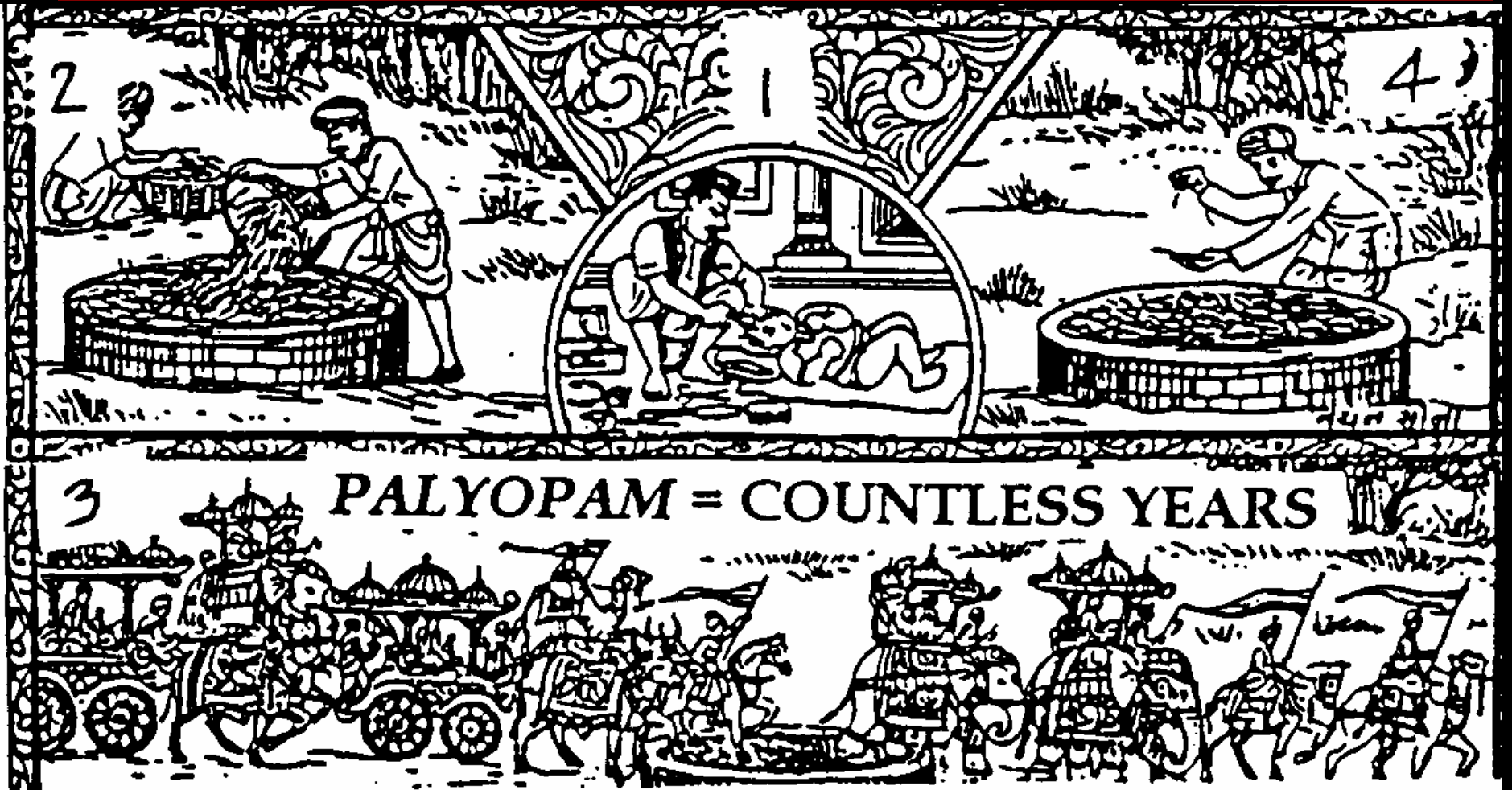
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Käl

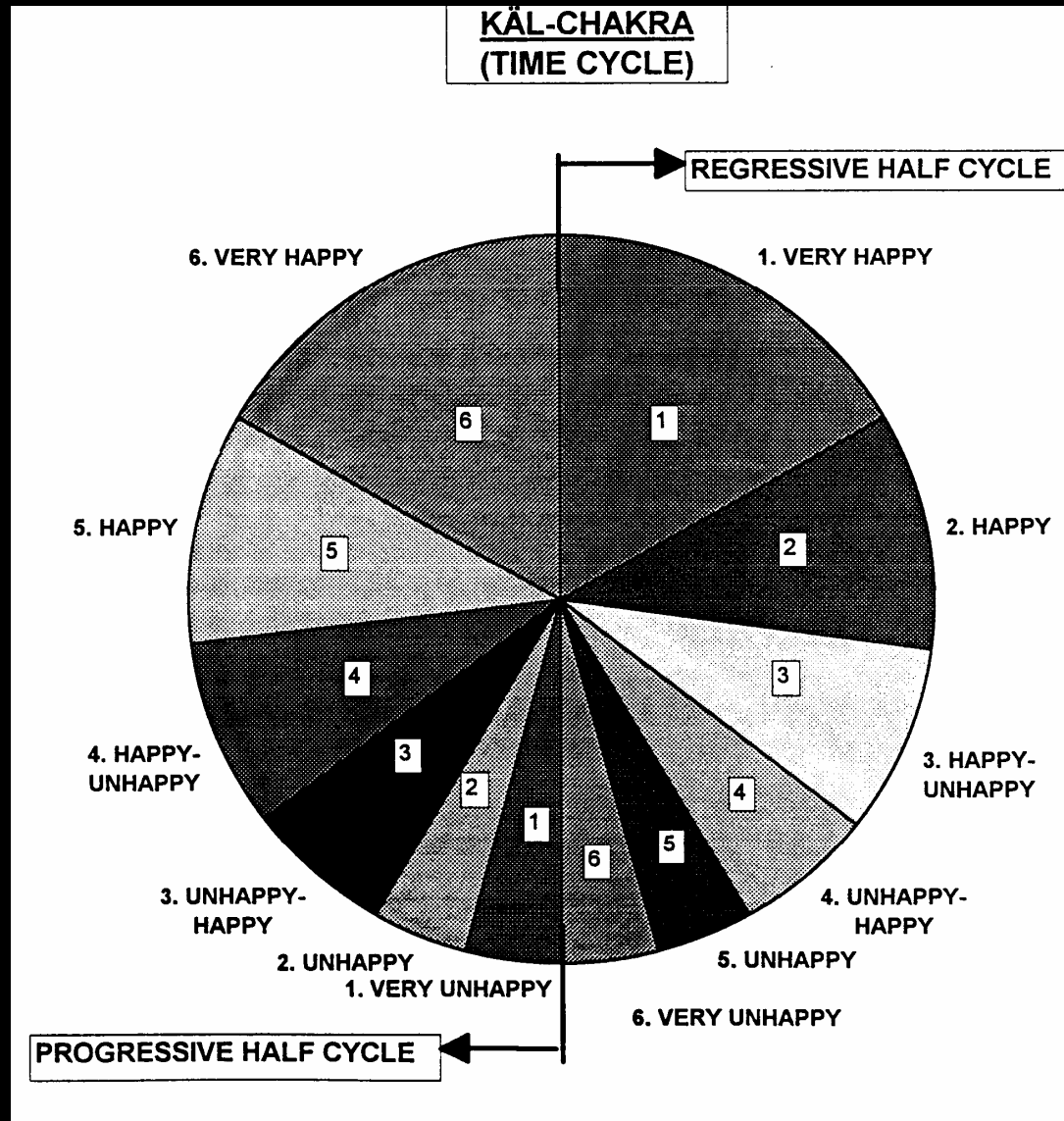
Indivisible finest time	=	1 <i>Samay</i>
Countless <i>Samayas</i>	=	1 <i>Ävalikä</i>
16777216 <i>Ävalikäs</i>	=	1 <i>Muhurt</i> (48 minutes)
30 <i>Muhurtas</i>	=	1 Day and night
15 Days and nights	=	1 Fortnight
2 Fortnights	=	1 Month
12 Months	=	1 Year
Countless years	=	1 <i>Palyopam</i>
10 Crores of Crores of <i>Palyopams</i>	=	1 <i>Sägaropam</i>
10 C-C of <i>Sägaropams</i>	=	1 <i>Utsarpini</i> or 1 <i>Avasarpini</i> .
1 <i>Utsarpini</i> + 1 <i>Avasarpini</i>	=	1 <i>Kälchakra</i> (One time cycle)
Infinite <i>kälchakras</i>	=	1 <i>Pudgal parävartan käl</i>

Universe, God, Jainism & Shad Dravya

Kāl



Universe, God, Jainism & Shad Dravya



Universe, God, Jainism & Shad Dravya

1. *Susham Susham (very happy): 4 CCS*
2. *Susham (happy): 3CCS*
03. *Susham Dusham (happy-unhappy): 2CCS*
04. *Dusham Susham (unhappy-happy): 1 CCS – 42k*
05. *Dusham (unhappy): 21k*
06. *Dusham Dusham (very unhappy): 21k*

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Pudgalāsthikāy (Matter & Energy)

- ❖ Pudgal is made of Pud + Gal meaning Joining and disintegrating.
- ❖ Pudgal are matters and associated energy. Pudgal are constituted of atoms (Paramānu - finer than the current definition of the atom by the science) can be perceived by the senses (eye, nose, ear, touch and hearing and have sensory qualities).
- ❖ Karmic matters are also Pudgal.
- ❖ Body, bones, flesh, mental organs, speech, etc. are Pudgal.
- ❖ There are infinite Pudgal in Lokākāsh.

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- ❖ Pudgal has the four properties of color (Varna), taste (Rasa), smell (Gandha), and a kind of palpability (Sparsha, touch).
- ❖ These qualities vary from time to time; for example, a red color being replaced by blue, or a sweet taste by bitter.
- ❖ Out of the six substances, only Pudgals are Rupi (visible); they have form.
- ❖ Other substances are formless; they are invisible.

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One type of atoms does not combine with others. These atoms fall into first *varganā* (group). In second *varganā* (group), two atoms combine, and onwards.

16 *Mahavarganās*: Odd numbered have no usefulness. Even numbered are: *Audārik sharir*, *vaikriya sharir*, *āhārak sharir*, *Taijas sharir*, *anāpana*, *Bhāsha* (speech), *Manah* (mind) and *Karman sharir* are made from 2nd, 4th, 6th, 8th, 10th, 12th, 14th and 16th *mahāvarganā* respectively.

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Eight *mahāvarganās*:

1. Body of human beings and *tiryancha*, known as *Audārik sharir*,
2. Body of hellish beings and heavenly beings, called *vaikriya sharir*
3. *Āhārak sharir* (special holy body - only very knowledgeable *Sādhus* can have capacity to develop),
4. *Taijas sharir* (body of vital energy),
5. *Anāpana* (respiratory system),
6. *Bhāshā* (speech),
7. *Manah* (mind) and
8. *Kārman sharir*

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- The knowledge of Jiva and Ajiva should inspire us to lead a life of self-restraint;
- Should help in developing inner feelings that the soul is our true nature and we are obligated by its true nature.
- Ajiva should be used as a helpful substance.
- We should not develop any attachment to it.
- We should use Pudgals with a feeling of necessity to maintain our body so that we can progress spiritually without any obstructions.
- We should always be aware that our true quality is our consciousness, and to purify it (free it from Karmas) should be the only objective of our life