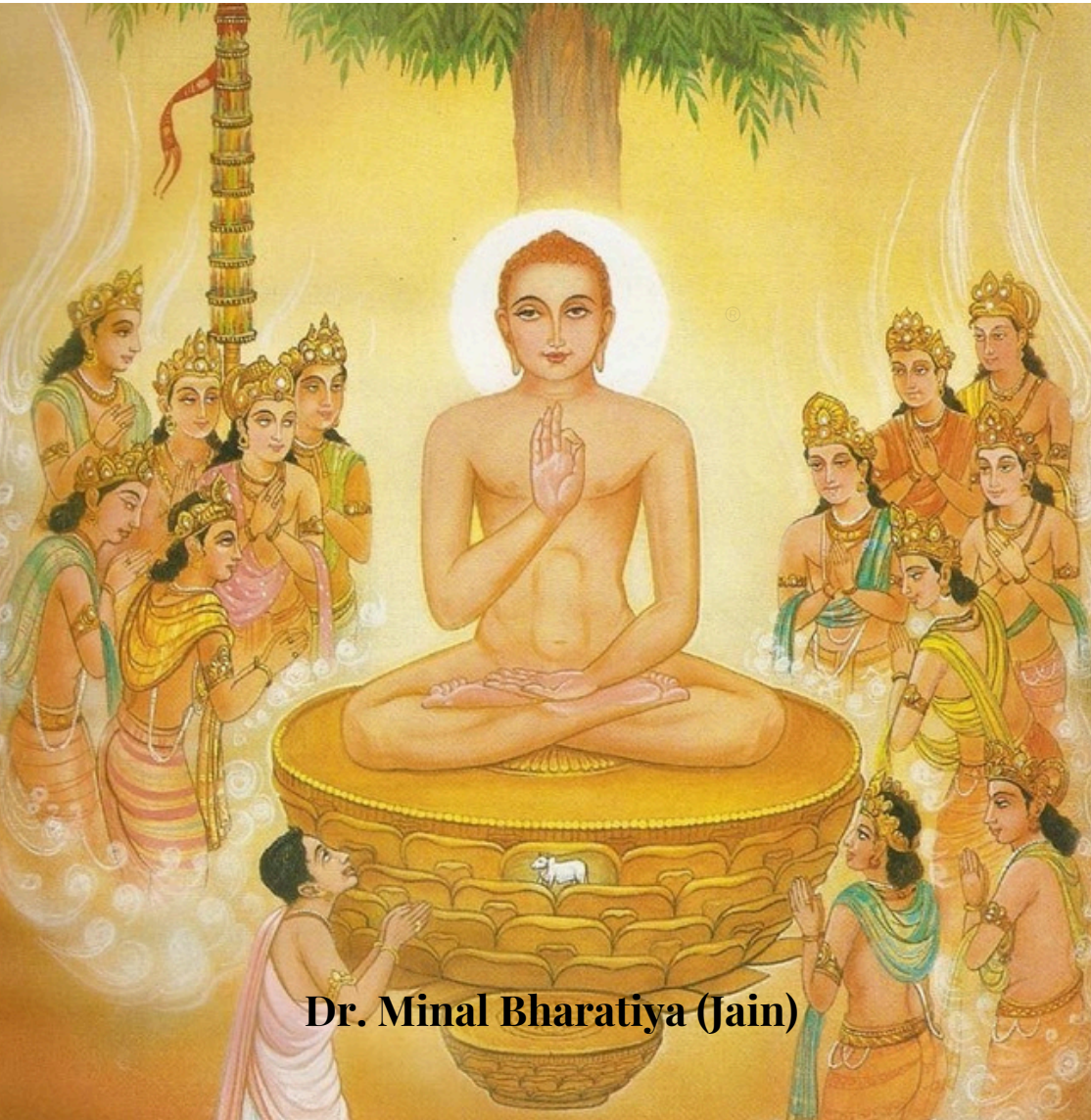




E-Divine Souls®
Journey to Eternal Happiness

Integrated Therapeutic Life Balancing Research Gurukulam

JINA



Dr. Minal Bharatiya (Jain)

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DR. MINAL BHARATIYA (JAIN)

INTEGRATED HEALTH SCIENCES CONSULTING

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*Our Obeisance to
eternal **Divine** **Souls***

*Let's pray for Mother Earth and all her beings,
for showers of
Divine
Infinite bliss of
Vitality.*

*Let **Innovative** Ideas come to
Nurture
Enlightened
Serenity*

*We bow our
Obeisance to the
Union of all the
Liberated
Souls, by total
extinction of all our flaws.*

About Us

eDivineSouls, Integrated Life Balancing Research Gurukulam, central BHARAT's 1st of its kind centre. The centre works an ICMR approved research based Integrated Therapeutic Health Sciences Model suiting current and future problems with patient centric approach. Our online Gurukulam has an amalgamation of ancient foundation, sharing wealth of knowledge Ganges, rich healthy living Life style management with lead by example and mentoring to living a life of significance. We deliver knowledge on best food for body, mind and soul as per basic constitution for each individual for fostering a balanced approach to holistic health care.

The institution's commitment to enhancing well-being extends to various programs, courses and consultation services. In essence, eDivineSouls stands as a sanctuary for comprehensive well-being by applying Sages of SIVANAS wisdom and practices with learning varied skills, tech-know-how, psychology, neuro and allied sciences, impact of social media & gadgets on future of human race – an inside out journey. This infusion creates a unique blend of science and spirituality.

Extends our services to address the intricacies of modern life, offering solutions for Work-Life and Parenting issues overcoming emotional, mental and psychological health challenges. Self Help Portfolio for Life (SHPLife) based on her learnings and experiences from world class organizations and an outcome of Dr. Jain doctorate degree. This is a framework solution for all four stages (as ashrams) of personal and professional well-being.

About Founder, CEO



Dr Minal Bhartiya (Jain)

A daughter of Bharat, she embodies cultural and ethical values, a doctorate in Work-Life Balance. Pursued her career in varied Health Sciences. Realized the integral relationship among them.

She blends best of ancient healing health systems wisdom with modern relevance. Continual research on Integrated Therapeutic Life Balancing Solutions.

Since 2011, she has been on a transformative journey shaped by unwavering faith and the metaphysics of Scientific Spirituality, which she continues to explore through a 12-year degree program. Rooted in true scriptural knowledge and ascetic practices, her path reflects a deep connection to divine wisdom and an enduring commitment to holistic well-being.

Her empathetic nature and love for Mother Earth have driven her to explore diverse healing modalities and advocate for sustainable, sattvic living. With studies in Astrology, Occult Sciences, and Vastu, she addresses life and health challenges at their roots. Her professional journey includes roles as a visiting faculty at Devi Ahilya University and World class IT corporations as TCS, IBM and Ericsson, showcasing her versatile expertise and dedication to empowering others.

INTRODUCTION

JAINISM

- Oldest living religions of our culture.
- It predates recorded history as per reference indicated in Hindu scriptures.
- Religion of purely human origin.
- Preached and practiced by one who has attained perfect knowledge, omniscience and self-control by own personal efforts and has been liberated from all bonds of worldly existence, births and deaths cycle. Such human beings are considered Gods here.
- Ancient names: Shraman tradition[®], Religion of Nirgantha / Jina.
- Jainism does not believe in creator God but it is not an atheistic religion as it believes in many Gods who are self realized individuals and who have attained liberation.

JINA

- Human being and not a supernatural being / an incarnation of an all mighty God.
- Conqueror, who conquered all worldly passions:
 - desire,
 - hatred,
 - anger,
 - greed,
 - pride

by one's own personal efforts.

ORIGIN & PHILOSOPHY

Founder:

- 2600+ years ago Lord Vardhaman Mahavir (599 to 527 BC), the 24th last Tirthankara of this era revived the Jain philosophy.
- He reiterated the code of conducts and implemented daily rites for householders and Ascetics lives.
- Present Jain sortew es reflect only his teachings.

MAHAVIR

- He was a prince and his childhood name was Vardhaman. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and become a monk in search of a solution to eliminate pain, sorrow, and sufferings from life.
- Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments.
- The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, life, pain, misery, and death, and achieve the permanent blissful state of one's self. This is also known as liberation, nirvana, absolute freedom, or Moltsha.
- At the age of 72(527 BC), Lord Mahavir attained nirvana and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvana, people celebrated the Festival of Light (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

n summary Jainism existed before Lord Mahavir, and his teachings were based on those of his predecessors. Thus, unlike Lord Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankara Parshvanath. However, he did reorganize the philosophical tenets to correspond to his times.

PHILOSOPHY

Universe, with all its components, is without a beginning or an end, being everlasting and eternal.

The wheel of time incessantly revolves like a pendulum.

Human prosperity, happiness, and life span:

- Increases - 1st half circle from descending to the ascending stage.
- Decreases - 2nd half circle from ascending to the descending stage.

Mahavir explained that from eternity, every living being (soul) due to its ignorance is in bondage of karmic atoms known as karma. These karma are continuously accumulated by our actions of body, mind and speech.

Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred breed, and such other vices. Which results in further accumulation of karma.

- The doctrine of karma occupies a significant position in the Jaina philosophy. It provides a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and of the existence of different species of living beings.
- It explains that the principle governing the successions of life is karma. Our actions of body, mind, and speech bind us.
- One can get rid of karma and attain liberation by simultaneously following the path of right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct (samyak-charitra).
- The proper knowledge of the six universal substances (six Dravya) and the nine fundamental truths (nine Tattva) is called right knowledge and true faith in that knowledge is called right faith.
- The right conduct includes nonviolence, self-purification, compassion, penance, austerity, and meditation.

THE SIX UNIVERSAL SUBSTANCES

- **Soul or Consciousness** - Jiva - Living substance
- **Matter** - Pudgala - Nonliving substance
- **Medium of motion** - Dharma - Nonliving substance
- **Medium of rest** - Adharma - Nonliving substance
- **Space** - Akasa - Nonliving substance
- **Time** - Kal or Samay - Nonliving substance

THE NINE TATTVAS (PRINCIPLES)

- **Jiva** - Soul or living being (Consciousness)
- **Ajiva** - Non-living substances
- **Asrava** - Cause of the influx of karma
- **Bandha** - Bondage of karma
- **Papa** - Sin
- **Samvara** - Stoppage or arrest of the influx of karma
- **Ni9ara** - Exhaustion of the accumulated karma
- **Moksha** - Total liberation from karma

Jainism strives for the realization of the highest perfection of man, which in its original purity is free from all pain, suffering, and the bondage of birth and death.

ETHICAL CODE

- The supreme ideal of the Jain rel's' on is nonviolence (Ahimsa), equal kindness, and reverence for all forms of life in speech, thought, and action.
- Above all it is a religion of love and compassion to all living beings.

At the heart of right conduct for Jains lie the five great vows:

- Nonviolence(Ahimsa) - Not to cause harm to any living beings
- Truthfulness (Satya) - To speak the harmless tmth only
- Non-stealing(Asteya)- Not to take anything not properly given
- Chastity(Brahmacharya) - Not to indulge in sensual pleasure
- Non-possession/ Non-attachment (Aparigraha) - Complete detachment from people, places, and material things
- These vows can not be fully implemented without the acceptance of a philosophy of non-absoludsm (Anekantvnd) and the theory of relativity (Syadvnd).
- Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

AHIMSA (NON-VIOLENCE)

- “Ahimsa parmo dharmah” (Non-violence is the supreme religion).
- A himsa is a principle that Jains teach and practice not only towards human beings but also towards all nature. The scriptures tell us: “Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being.
- “The teaching of ahimsa refers not only to wars and visible physical acts of violence but to violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for any other living being.

Ancient Jain texts explain that violence (Himsa) is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion that makes action violent. Without violent thought there could be no violent actions.

In a positive sense ahimsa means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

Anekantavada (the doctrine of manifold aspects) The concept of universal interdependence underpins the Jain theory of knowledge, known as anekantavada or the doctrine of manifold aspects.

In this ever changing universe (reality) there exist an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed. Anekantavada means multifaceted viewpoints.

This leads to the doctrine of syadvada or relativity, which states that truth is relative to different viewpoints (nayas). What is true from one point of view is open to question from another. Absolutely truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe.

Because it is rooted in the doctrines of anekantavada and syadvada, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint.

It takes into account the viewpoints of other species, other communities and nations and other human beings.

Non Possessions or Non-acquisitiveness : Accumulation of possessions and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community projects generously is a part of a Jain householder's obligations.

It is this sense of social obligation born out of religious teachings that has led the Jains to found and maintain innumerable schools, colleges, hospitals, clinics, lodging houses, hostels, orphanages, relief and rehabilitation camps for the handicapped, old sick and disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires curbed and consumption levels kept within reasonable limits.

Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. Indeed, the Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence.

Jainism is unique in allowing the very spiritually advanced person to hasten his own death by certain practices (principally fasting) under specified circumstance.

Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will brim contentment and inner happiness and joy into the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

Denominations and Major Sects: Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. Mahavir proclaimed that in the matters of spiritual advancement, both men and women are on an equal footing.

Many women followed Mahavir's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes (Brahman, Kshatriya, Vaishya, and Shudra) including untouchables prevalent in the society.

He organized his followers, into a four-fold order, namely monks (Sadhu), nuns (Sadhvi), laymen (Shravak), and laywomen (Shravika). This order is known as Jain Sangh. There are about six to eight million Jains live almost exclusively in India. About 100,000 Jains live in North America and other countries.

A few centuries after Mahavir's nirvana, the Jain religious order (Sangha) grew more and more complex. There established two major sects. In the Digambar sect monks wear no cloths, while the Svetambar monks wear white cloths. Fundamental views of both sects on ethics and philosophy are identical.

Each major sects has many sub-sects including idol and non-idol worshipping sects. Later generations saw the introduction of ritualistic complexities, which almost placed Mahavir and other Tirthankars on the throne of Hindu deities.

JAIN SCRIPTURES

Lord Mahavira's preaching were orally compiled by his immediate disciples in Jain scriptures known as Jain Agam or Agam Sutras, which consist of many texts. The Agam Sutras teach great reverence for all forms of life, strict codes of vegetarianism, asceticism, nonviolence, and opposition to war. These Agam Sutras were not documented in any form but were orally passed on to the future generations.

In course of time many of the Agam Sutras have been forgotten and some were modified. About one thousand years later the memorized Agam Sutras were recorded on leafy papers (Tadpatris). Some Jain sects have accepted these Sutras as an authentic version of Lord Mahavira's teaching while Digambar Jains did not accept them as authentic.

Digambaras follow two main texts (Shatkhand Agam and Kasay Pahud) and four Anuyogs (consist of about 20 texts) written by great Acharyas (scholars) during 100 to 800 AD.

RELIGIOUS HOLIDAYS AND FESTIVALS

Jains celebrate their religious holidays by fasting, worshipping, recitation of sacred texts, holding religious discourses, alms giving, taking certain vows and other such acts of piety. Annual holidays are observed based on the lunar calendar.

The two are most important religious holidays are:

- Mahavir Jayanti: the birthday of Lord Mahavir, the last Tirthankar (April).

Paryushan (Swetambar) and Das Lakshan (Digambar) eight or ten days in a year are marked by prayers, meditation, fasting, penance, introspection, confession, and forgiveness (August or September).

SPIRITUAL PRACTICES AND WAYS OF WORSHIP

The sacred prayer is Namokar Mantra in which homage is paid to the five worshipful personalities:

- Arihanta (enlightened human beings),
- Siddha (liberated soul),
- Acharya (head of Jain congregation),
- Upadliyaya (ascetic teacher), and
- Sadliu (all ascetics).

Jainism advocates six essential rites to be performed daily by its followers:

- **Samayik (Meditation)** - to remain calm and undisturbed for 48 minutes.
- **Praying of Tirthankars** - to pray and appreciate the qualities of the twenty-four Tirthankars. Vandana - to respect Ascetics.
- **Pratikiaman** - to repent and confess past bad thoughts and deeds. Kayotsarg - Non-attachments to the body
- **Pratyakhan or Pachchhakhan** - Religious vows renouncing certain activities for some time to discipline one's self

Also on certain specific days special rituals are performed and special dietary restrictions are followed.

SYMBOLS

The comprehensive Jain symbol consists of a digit of the Moon, three dots, the Swastika or Om, the palm of a hand with the wheel (Chakra) inset, and an outline figure which encompasses all symbols. Also each individual symbol is separately used in Jainism.

The Palm of the hand signifies this assurance; 'do not be afraid' indicating that human beings, which are suffering due to karmic bondage, do not need to be disheartened.

The Wheel of Dharma (Chakra) with 24 spokes represents the religion preached by the 24 Tirthankaras. It consists of nonviolence (Ahimsa) and other virtues.

The three Dots represent the Jain path of liberation (Jain trinity):

- right faith (Samyak Darshan),
- right knowledge (Samyak Jnana), and
- right conduct (Samyak Charitra), together lead to liberation.

Also these Dots represent the three worlds: earth (place for humans, animals, birds, vegetables etc.), hell, and heaven, where all non-liberated souls born, live, die, and suffer.

The digit of the Moon represents the region beyond the three worlds wherein reside the liberated souls.

SYMBOLS

The Swastika signifies the cycles of births and deaths due to karma, in any of the four forms; heaven, human, tiryanch(animals, birds, and plants), and hell of the non-liberated souls. It reminds that one should follow the true religion and be liberated to get out of this suffering.

The Sanskrit word Om is made up of five letters a, a, aa, u, and m:

- The first letter “a” represents Arihant(realized human being - living God) The second “a” represents Ashariry (Siddha or perfected being)
- The third letters “aa” represent Aacharya (head of congregation)
- The fourth letter “u” represents Upadhyay(monk teacher) and
- The fifth letter “m” represents Muni(Sadhu or monks).

Hence the Om represents the salutation of five revered personalities of Jain religion(same as the Navakar Mantra).

The outline figure represents the Jain description of the shape of the universe, resembling a person standing with feet apart and arms rested on both hips.

The wording underneath translates as the Living beings (souls) render services to one another.

The overall symbol means that the living beings of the three worlds suffer from the miseries of transmigratory existence, can have recourse to the path of religion (dharma) shown by the Tirthankaras, thereby bringing about auspiciousness for themselves, and after obtaining perfection, will live forever in the world of perfected beings.

GREETINGS

The usual greeting is Jai linendra meaning Honor to the Supreme Jina.

Michhami Dukkadam is a request for forgiveness usually said after performing Samavantsari (annual) pratikraman ritual.

SIGNIFICANT POINTS OF TEACHINGS OF LORD MAHAVIR

Mahavir made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal bmutyand harmony of the soul.

Mahavir taught the idea of supremacy of human life and stressed the importance of the positive attitude of life.

Mahavir's message of nonviolence(Ahimsa), tmth (Satya), non-stealing(Achaurya), celibacy (Brahmacharya), and non-possession(Apariyaha) is full of universal compassion.

Mahavir said that, “A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha) “. Mahavir’s message reflects freedom and spiritual joy of the living being.

Mahavir emphasized that all living beings, irrespective of their size, shape, and form how spiritually developed or undeveloped, are equal and we should love and respect them. This way he preached the gospel of universal love.

Mahavir rejected the concept of God as a creator, a protector, and a destroyer of the universe. He also denounced the worshiping of gods and goddesses as a means of material gains and personal.

SUMMARY

Jainism takes its name from those (Sanskrit, Jaina; English, “Jain”) who follow the teachings and example of authoritative teachers called *linas* (conquerors).

These teachers are also called “makers of the ford” (Sanskrit, *tirthankaras*), signifying their construction of a community of monks, nuns, laymen, and laywomen that provides the means to cross the ocean of rebirth.

Jain tradition holds that twenty-four Jinas appear in succession throughout regular temporal movements in the course of eternity and communicate the unchanging doctrine of correct knowledge (*samyagjñāna*), correct faith (*samyagdarsana*), and correct behavior (*samyagcāritra*).

Jainism teaches that enlightenment in the form of omniscience and subsequent freedom from rebirth can be attained by progressive renunciatory withdrawal—manifesting itself most markedly as nonviolence (*ahimsā*)—from physical and sensory interaction with the surrounding world, which is constituted at all levels by embodied life monads.



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