



E-Divine Souls®
Journey to Eternal Happiness

Integrated Therapeutic Life Balancing Research Gurukulam

VIRESHIK DARSHAN

Dr. Minal Bharatiya (Jain)

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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
Englightened
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

- By Kanada/ Uluka. - an ascetic.
- Live on kanas / grains gleaned from agricultural fields

(kana = grain; ad = to eat).

- determination of the Padarthas.
- Kanada opens the subject with an enquiry of Dharma, as Dharma is at the root of the knowledge of the essence of the Padarthas.

Yatobhyudaya-nihisreyasa-siddhih sa dharmah (1)
Dharma - exalts and bestows the Supreme Good / Moksha (cessation of pain).

[Dharma Righteous way of living, as enjoined by the sacred scriptures; virtue.]

APHORISMS OF KANADA

**10 adhyayas / books, each 2 ahnikas / sections. 374
sutras. 10 C**

1. deals with entire group of Padarthas or predicables.
2. ascertained substance.
3. the soul and the inner sense.
4. body and its constituents.
5. Karma and action.
6. Dharma / virtue as per scriptures.
7. Attribute and Samavaya (co-inherence / combination).
8. Manifestation of knowledge, its source, and so on.
9. established particular / concrete understanding.
10. Difference in the attributes of the soul.

VIÇEÇIKA SCHOOL OF PHILOSOPHY

Padartha -

- meaning of word - substance in philosophy.
- object, (Artha / meaning)) and named (Pada).
- All things which exist, perceived and named, all objects of experience.

Compound substances are eternal and independent.

7 PADÄRTHÄS :

- Substance(Dravya)
- Quality / property(Guna)
- Action(Karma)
- Generalities of properties (Samanya)
- Particularity (Visesha)
- Co-inherence/ perpetual intimate relation (Samavaya)
- Non-existence / negation of existence(Abhava)

1st 3 categories have a real objective existence. next 3, logical categories.

They are products of intellectual discrimination. 7th was added by later writers

DRAVYAS / SUBSTANCES

- Earth
- water,
- fire,
- air,
- ether,
- time,
- space,
- soul
- mind.

1st 4 are both eternal and non-eternal, in their various compounds. ©

Last 4 are atomic, does not pervade everywhere like the soul. admit only one thought at a time.

QUALITIES

Qualities

- colour (Rupa),
- taste (Rasa),
- smell (Gandha),
- touch (Sparsha),
- numbers (Sankhya),
- measures (Parimanani),
- separateness or individuality (Prithaktvam),
- conjunction and disjunction (Samyoga-vibhagam),
- priority and posterity (Paratva-apatatva),
- intellection or understanding (Buddhayaḥ),
- pleasure and pain (Sukha-duḥkha),
- desire and aversion (Ichha-dvesha), and volition (Pratyakṣa).

Qualities implied,

- gravity,
- fluidity,
- viscosity,
- merit, demerit

sound- making

24 = 16 material substance + 8

- understanding,
- volition,
- desire,
- aversion,
- pleasure,
- pain,
- merit
- demerit

KARMA / ACTION

1. Elevation / throwing upwards
2. depression / throwing downwards
3. contraction
4. expansion
5. motion.

SAMANYA / GENERALITY

- 4 Samanya / generality of properties. is twofold,
1. H'9 her andl ower generality and
 2. that of genus and species.

SYSTEMIS / VISESHA

Belongs to the 9 eternal substances of the 1st category, all of which have an eternal ultimate difference distinguishing each from the others..

SAMAVAYA / CO- INHERENCE

ABHAVA

- antecedent / non-existence,
- cessation of existence,
- mutual non-existence
- absolute non-existence.

KNOWLEDGE OF THE PARTHA SECURES SUPREME GOOD

- Knowledge of the Parthas - means of attaining the Supreme Good.
- Supreme Good results from the knowledge produced - by a particular Dharma - of the essence of the Padarthas, by means of their resemblance and differences.

ADRIшта PRINCIPLES & INADEQUACIES

- Kanada doesn't openly refer to God in his Sutras.
- His belief was that the formation of the world was the result of Adrishta, the unseen force of Karmas / acts.
- He traces the primal activities of the atoms and souls to the principle of Adrishta.
- His followers introduce God as the efficient cause of the world. The atoms are the material cause of the universe
- Unthinking atoms have not the power and the intelligence to run this universe[®] in an orderly manner.
- Surely, the activities of the atoms are regulated by an omniscient and omnipotent God.
- The intelligence making the Adrishta to operate? is God.
- The souls are destitute of intelligence in the state of dissolution.

Hence they cannot control the activities of the atoms. There is no source of motion within the atoms.

Thus , there must be a 1st mover of the atom. - Creator / God.

ATOMIC THEORY OF THE UNIVERSE

- In this system, the formation of the world is supervised to be the aggregation of atoms. These atoms are countless and eternal.
- They are eternally aggregated, disintegrated and re-disintegrated by the power of Adrishta.
- An atom - 'something existing, having no cause, and eternal'. It is less than the least, invisible, indivisible, intangible and imperceptible by the senses. ©
- Each atom has a Vishesha / eternal essence of its own.
- The combination of these atoms is 1st into an aggregate of 2 Dvyanu, dyad). 3 again combine into a particle - Trasarenu(Triad), as a moat in a sunbeam has just sufficient magnitude to be perceptible.

PARAMANUS

(sub-atomic particle, electron), ..

classes -

- earth,
- water,
- fire
- air.
- Vaiseshika cosmology is dualistic - assuming the existence of eternal atoms side by side with eternal souls.
- Not decided relation of soul and matter.

BODY AND SOUL[®]

- Body - subtle in Pralaya(dissolution) and gross in creation.
- Determined by the Adrishta.
 - Time, place and circumstances of birth, family and the span of life.
- Individual souls are
 - eternal,
 - manifold,
 - eternally separate from one another,
 - distinct from the body, senses and mind;
 - capable of apprehension, volition, desire, aversion, pleasure, pain, merit and demerit.
- They are infinite, ubiquitous / omnipresent and diffused everywhere throughout space.
- A man's soul is as much in SWEDEN as in KASHMIR, although it can only apprehend and feel and act where the body is.
- Soul and mind are not objects of perception.
- The soul is absolutely free from all connections with qualities in the state of Moksha/ release.
- Regains its independence.

[®]

BIRTH, DENTH AND SALVATION

- Conjunction of soul with body, sense and life, produced by Dharma(virtue, merit) and Adharma (rlemert), i.s Birth, and their Disjunction - Death
- Moksha - in the non-existence of conjunction with the body,
 - where there is, at the same time, no potential body existing and consequently rebirth cannot take place.

BONDAGE AND RELEASE

- Pleasure and pain result from the contact of soul,sense, mind and object.
- From pleasure arises desire. From pleasure derived from the enjoyment of garlands, sandal paste, women and other objects, Raga or desire is produced successively for pleasure ofa similar kind or for the means of attaining it.
- A very powerful impression is produced by constant or habitual experience of objects, through the influence of which a sad lover who does not win his mistress sees his beloved in every object. He who has been bitten bya snakebeholds snakes everywhere, on account of a strong impressionregarding that.

®

THE FAULTS THAT LEAD TO BONDAGE

- Desire (Raga), aversion(Dvmha) and infatuation (Moha) are called faults (Doshas), as they are incentives to activity which serves to bind the doer to this world.
- Gautama also says: “Faults have for their characteristic, incitement to activity or worldly occupation” (Nyaya Sutras, 1-1-18).

KNOWLEDGE RESULTS IN RELEASE

- Intuitive knowledge of the Self destroys false knowledge.
- Consequently, attraction, aversion, stupidity or Moha and other faults vanish.

SUMMARY

- Like the Nyaya system, the Visvesika Darsana also is a realistic philosophy which combines pluralism with theism. Creation is not by chance but executed by God in a planned manner, as per the karmas of the individual souls, for the proper realization of their ultimatemoral perfection.
- Dylamionizing the atomic theory with a moral and spiritual outlook in life and accepting God as the creator and moral governor of the world, the Vaisesika system moved nearer towards the Vedanta system which proved to be the pinnacle of Indian philosophy as a whole.

QUESTIONS

1. Concept of Nyaya philosophy means of salvation according to Nyaya and Vaisheshika.
2. Explain the 16 Padarthas as per Nyaya, means and objects of knowledge according to Nyaya and Vaisheshika.
3. Relation between Nyaya and Vaisheshika philosophy.
4. Perception (Pratyaksha), inference (Anumana), comparison (Upamana) according to Nyaya and Vaisheshika
5. Explain the 7 padarthas of Visheshika Darshana.



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Our Accreditations



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