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Audience Questions and Answers

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1. How does psychic mind govern the physical mind?

Answer: Psychic mind creates thoughts in our physical mind and according to our thoughts we speak and act. In this way psychic mind governs physical mind and our entire life.

2. Is it true that, some hard rationality of modern physics bears some striking similarities to the spiritual flow of eastern mysticism?

Answer: Yes, it is surely true that, some hard rationality of modern physics bears some striking similarities to the spiritual flow of eastern mysticism because physics is nothing else except laws of nature and spirituality is also governed by laws of nature, whether they were known to scientists.

3. Can consciousness be the subject of research at any stage?

Answer: As I mentioned in my presentation, consciousness may be the subject of research regarding only living beings that are bounded with *Kārmaṇa vargaṇā* because *Kārmaṇa vargaṇā* consists material particles i.e. *skandhas* means *paramāṇu-units*. Consciousness, regarding liberated souls never becomes the subject of present research because it is formless. It hasn't colour, smell, taste, touch and shape.

4. Is there consciousness in all living beings – why does it appear differently in their levels of senses?

Answer: Basically, consciousness regarding all soul is equal. But due to *kārmic* bondage, it appears different in different living organisms. Higher the living being, lower the *kārmic* bondage. And therefore, we experienced different level of consciousness. Even in same kind of living organisms also it appears different due to different quality and quantity of *kārmic* material. It is a subject of common understanding for any scholar of Jain philosophy.

5. Just as we can find evidence of the existence of electricity while operating electrical appliances, I believe that consciousness is also providing its own existence while operating through living beings. How do we move to the next step of visibly observing different types and levels of consciousness in living beings? How do we classify consciousness?

Answer: In all levels of living beings, they always provide their existence to us but we merely perceive it due to limitations of our ability of our senses. As Jagdish Chandra Bose invented apparatus to detect consciousness of plant, Masaru Emoto developed technic of photography of ice-crystals to notice the emotions of water, same way we have to develop such technic for primary developed organisms like earthy, fiery and airy living beings. We can classify consciousness of such living beings on the basis of so many various parameters.

6. What is the logic behind comparing the speed of an atom (*paramāṇu*) with the soul?

Answer: According to Jain cosmology, as mentioned in the *Bhagavatī Sūtra* a *paramāṇu* can travel 14 rājlok in a single SAMAY. SAMAY is the most micro unit of time. It is undividable. When soul getting *Nirvāṇa*, it reaches at the upper end of the universe at the same SAMAY. It doesn't take even a single SAMAY. Thus, the velocity of pure soul is 7 rājlok in zero SAMAY. And any number divided by zero is equal to infinite. Thus, the velocity of pure soul is infinite.

7. Does water have memory?

Answer: As water is a living organism it has body called *audārika* body. Therefore, it has psychic mind, albeit it has no physical mind, and as per our common understanding, memory is a characteristic of soul having physical mind. Therefore, this question is raised. Knowledge is a unique feature of all souls. And where there is knowledge there must memory. This memory is in the form of *kārmaṇa* body. All the impressions of our past lives stored in this *kārmaṇa* body. In this sense every soul from *nigod* to liberated, has memory in different modes and levels. So water has also memory. Even though it is not perceivable through our sense or scientific instruments, but within a short period it will be proved. Dr. Jeoraj Jain made research in this field and try to prove that water has also memory.

8. What is the difference between mind, consciousness and brain?

Answer: It is difficult to define difference between mind, brain and consciousness. Brain is a part of living organism having five senses. It is located at some part of the body, while mind has also the concept like brain but it is wide. Generally mind is used for *man* (मन) but it has also the concept of brain as well as sensorium. It can't be located in any part of the body. There are so many words in Jain philosophy and Sanskrit, Prakrit literature that can't be properly translated in English and other languages. Same way, real concept of citta (चित्त), mana (मन), dila (दिल), antaratmā (अन्तरात्मा) etc. can't be fully explained in other languages. Consciousness is the property of all souls. It is qualitative not quantitative. More the auspicious *karma*, better is the consciousness.

9. What is the status of consciousness for hellish being?

Answer: As hellish being possesses five senses, its consciousness is approximately same as mankind. Of course there are more inauspicious karma, so they emit more negative energy. It is shown by inauspicious *leśyās* like *Kṛṣṇa*, *Nīla* and *Kāpota*. Hence its aura is mostly black.

10. How there are total number of souls infinite forever?

Answer: As in physics energy neither created nor destroyed. Same way soul is neither created nor destroyed. Hence total number of souls is same forever. And they are infinite. According to the verse of *Iśāvāsyopaniṣad* ॐ पूर्णमदः पूर्णमिदं, पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय, पूर्णमेवावशिष्यते ॥, after the *Nirvāṇa* of infinite souls, also remain infinite in this universe as living beings with *karmic* bondage.

11. When a soul attains *Mokṣa* then will the number of souls in the universe decreases?

Answer: Yes, of course both are infinite. But number of souls in *mokṣa* is less than the number of souls that remains in the universe.

12. How can we understand the consciousness of liberated souls?

Answer: Consciousness of liberated souls can't be defined in words. It is inexplicable in words. Consciousness of liberated souls is in the form of infinite special knowledge (*Jñāna*), infinite common knowledge (*darśan*), infinite happiness, and infinite energy.

Prof. Kanti Mardia

1. Where does *Samayasara* or *Saman Suttam* fit into this? Are the thoughts there included in this?

Answer: My model of Four Noble Truths gives the essence of Jain thinking. The stanzas from original Jain scriptures that formed the seed thoughts for the Four Noble Truths are covered in *Saman Suttam*. *Samayasara* is not directly quoted, but the work of Kundakunda has been used in the seed thoughts for Noble Truths 1-3, as drawn from his *Pañcāstikāyasāra*. In any case, both *Samayasara* and *Saman Suttam* are well cited in the bibliography to my 1990 book, *The Scientific Foundations of Jainism*, which explicates the Four Noble Truths of Jainism in detail.

2. Do Jains have a minimum code of conduct like in Islam or Christianity?

Answer: The *Tattvārtha Sūtra*, which all Jain sects agree is authoritative, begins by summarising the Three Jewels (*ratnatraya*) of Right Faith, Right Knowledge and Right Conduct as constituting the path to liberation. Indeed, there is connection between the Three Jewels and my Four Noble Truths: Truths 1-3 deal with Right Knowledge, Truth 4 deals with Right Conduct, and belief in the four truths taken together represents Right Faith.

As far as a minimum code of conduct, Jain mendicants take the five great vows of restraint (*pañcamahavrata*), while Jain laity observe a lesser, partial version of these vows (*anuvratas*). Indeed, a steadfast commitment to Right Conduct is essential to the path to liberation. This path to self-conquest is dealt with in Chapter 7 of my 1990 book, which also offers details on the fourteen purification stages (*gunasthanas*).

3. How can a soul be contaminated? How can it bear consequences?

Answer: According to Jain thinking, the contamination of the soul can be likened to gold ore: when gold is mined in its raw form, it is covered by dirt and dust — its full lustre only emerges once this dirt is removed. Similarly, karmic matter is the “dust” on the soul.

We may understand the concept of an immaterial soul being contaminated with karmic matter by appealing to modern science, which in a way has been searching for “soul” through research into consciousness. Karmic matter is formed of *karmons* — invisible particles similar to the elementary particles of modern physics, like photons and electrons. Photons make light and electrons produce electricity, but we don’t see the individual particles. In the same way, the soul absorbs and emits karmons when interacting with karmic matter – we do not see the *karmons* themselves, but we observe their effects.

There is a close connection between karmic matter and *kaṣāyas*, or destructive emotions that butcher the quality of the soul. The four *kaṣāyas* are Anger, Greed, Ego, and Deceit. Collectively, these destructive emotions make us AGED (in Gurudev Chitrabhanu’s formulation).

For more detail, see my 1990 book, which also gives a description of how *jīvas* advance from *nigoda* in the lowest form of life, on to higher life forms, and ultimately the liberated, pure soul, through the gradual process of eliminating this karmic matter.

4. What kind of new, heaviest karma leads to violence? And how is it measured or identified?

Answer: As Noble Truth 4B states, “Violence to oneself and others results in the formation of the heaviest new karmic matter, whereas helping others towards *moksha* with positive non-violence results into the lightest new karmic matter.”

And so it is violence that leads to new, heavy karmic matter. However, *kaṣāyas* such as anger can lead to violence, and to illustrate the connection between these concepts, we look at the story of Mahāvīra and the cobra.

A Jain monk called Chandakoshia died in a fit of anger and was reborn as a deadly cobra. The snake was so venomous that people began avoiding the forest in which it lived. Mahāvīra entered the forest, and when the cobra rushed out to attack him, he looked at the cobra with compassion, seeing not the angry snake but the cause of the monk’s anger in his previous life. Mahāvīra’s compassion caused the cobra to renounce violence then and there.

Compassion is an integral part of positive non-violence (*ahiṃsā*), the practice of which results in the lightest new karmic matter. Helping other living beings to remove their karmic matter with dynamic non-violence and enhancing our own understanding of the true Self increases our capacity for compassion and consideration for others. This thought—*parasparopagraho jīvānām*, or ‘live and help others to live’—is the motto of Jain ethics.

As far as measuring or identifying this, my feeling is that spiritually advanced leaders with some power can see the level of *kaṣāyas*, which in turn lead to violence, etc, such as Mahāvīra could evaluate in Chandakoshia, but there is perhaps no other way than psychological testing in the scientific sense.

5. How can you prove scientifically that soul co-exists with karmic matter? Does it exist in psychological dispositions of each individual? How would you define karmic cycles scientifically? Is there any scientific technique or methodology to discover, explain and make a prognosis of the ongoing karmic cycle? How is karmic theory scientific? Can karmic theory predict the outcome of bad karma, measured in accordance with the scale and intensity of good or bad/worst karmas?

Answer: There are many questions here, the first of which has already been addressed under Question 3 above.

In Jain thinking, karmic matter is composed of *karmons*, which are material particles. Their manifestation comes through our volitions/activities (*yoga*). There is indeed a connection with psychological disposition, which has been summarised through part of the eight karmic components (*mula karma prakriti*), as discussed in my 1990 book.

In terms of modern science, in my 1990 book I have remarked that “whether such particles exist [in a scientific sense] or not may be debatable, but it is interesting that they fit in well with a self-regulatory universe and the life in it.” The book also includes Feynman diagrams depicting the karmic force at play, similar to the four fundamental forces of nature (gravitational, electromagnetic, weak and strong nuclear force).

As to whether the outcome of karmas may be predictable, it is important to bear in mind that we absorb *karmons* continuously through our actions and shed some after their effect has taken place. In terms of my model, Noble Truth 3 implies the soul has a kind of ‘karmic computer’ attached to it. This personal karmic computer keeps all the records – it also dictates some tasks from previous records (i.e., past lives). The fundamental aim in

life is removing this old karmic matter as well as stopping the inflow of new karmons, as summarised in Noble Truth 4C.

6. Is *Karmawaad* rational in today's scientific world?

Answer: As a scientist, when I am looking for any plausible model of life, then to me, the Jain way is more plausible, and I try to convince myself through the axiomatic system which was the prototype of the Four Noble Truths of Jains. I agree that this is all qualitative and difficult to quantify for scientific analysis, but I always emphasise that to see the truth of these concepts, one has to go through the fourteen steps of purification (*gunasthanas*). It is not an easy proposition – many Jain gurus are very high on this ladder, but common people must make great effort to advance.

7. Who is the doer: *jīva* or soul?

Answer: *Jīva* is the contaminated soul and is the doer. The pure soul (*siddha*) is not engaged in activities, but rather enjoys the liberated state of infinite bliss, energy, knowledge and perception, among other attributes.

8. Why have there been no *Tirthankaras* after Lord Mahavira when Jainism claims that the soul is capable of attaining that supreme enlightened state?

Answer: Chapter 6 of my 1990 book describes the temporal cycles of Jain cosmology. According to Jain thinking, there are 24 *Tirthankaras* in each half time-cycle (both of which may be divided further into 6 time-sections), and Mahavira was the 24th and last *Tirthankara* of the present half time-cycle. Indeed, the soul is capable of attaining *moksha*, and the *Tirthankaras* are those spiritual ford-makers who have shown the path for others to follow across the ocean of samsara to that supreme enlightened state. It is believed that only during certain time-sections it is possible for a perfect being to emerge, and it is said that those souls who would become *Tirthankaras* have a special type of karma, *tīrthāṅkara nama-karma*, that destines them for this role. According to our present time-section within the temporal cycle, it will be a long time before another *Tirthankara* emerges on this earth. Verse 146 of the *Kalpasutra* describes when Mahavira instituted the fifth time-section, which Jacobi has described as a “rather dark passage” in his 1884 translation (p. 269):

“The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vira, Sudharman, Gambusvamin) nobody reached Nirvana; and after the fourth year of Mahavira’s *Kevali*-ship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the *Kevalam* by their austerities and exemplary conduct.”

Liberation is possible only from full awareness of the teachings of the *Tirthankaras*, and by removing the knowledge-obscuring karmas which result in omniscience (*kevala jñāna*). The last omniscient one (*kevalin*), Jambuswami, was a disciple of Sudharman, one of the chief disciples (*ganadharas*) of the last *Tirthankara*, Mahāvīra. Accordingly, he is assumed to be the last person on earth from the present half time-cycle to reach *moksha*. Because the full teachings of the *Tirthankaras* have since been lost, it is also believed that no one

on earth after Jambuswami will have the ability to obtain *moksha*, as we are left with only partial knowledge of the Jain *Dharma* until the time of the next *Tirthankara*.

However, spiritually advanced individuals may be able to contact a *Tirthankara* in other worlds, as it is also said that somewhere in the universe, a *Tirthankara* is present at any instant, and so liberation is always possible *somewhere*.

9. If the soul is consciousness, how can it have karmic bindings?

Answer: This has been addressed in part under Question 3 above, but to elaborate further, the soul, immaterial, nevertheless has binding with karmic matter. Consciousness is the key property of the soul, but the soul has other properties not related to consciousness. And so, while the soul cannot entirely be equated with consciousness, any theory of consciousness in Jain thinking necessarily entails a theory of the soul.

Consciousness *prima facie* is the main attribute of the pure soul. However, because the embodied, unliberated, impure soul always exists in contamination with karmic matter, the attribute of consciousness also gets mixed up. Figure 4 in the main paper gives some illustration of this. For more detail, see Section 3.1 of the paper.

1. Do you have any thoughts on more evolved species than humans, or on liberated but living souls?

Answer: As per Jainism, the differentiation of any soul is based on the *gunasthan* (गुणस्थान) of that soul irrespective of the state (*gati* - गति) of its existence. The humans can be in a *gunasthan* between 1 to 14. The liberated souls are beyond this classification. They are a class apart as they are free from all karmic bondages.

(<https://en.wikipedia.org/wiki/Gunasthana>)

2. What are the specific functions of the mind that make *Sangyi Panchendriya* different from *Asangyi jeeva*?

Answer: The souls equipped with physical and psychic mind is amenable to training and education. The soul devoid of this faculty cannot be trained etc. A soul capable of rational behaviour is *Sangyi Panchendriya* and one who cannot rationalise good from bad is *Asangyi jeeva*.

(चसंग्रह / प्राकृत/1/173 सिक्खाकिरिओवएसा आलावगाही मणोवलंबेण। जो जीवो सो सण्णी तत्त्विवरीओ असण्णी य।173।=जो जीव मन के अवलंबन से शिक्षा, क्रिया, उपदेश और आलाप को ग्रहण करता है उसे संजी कहते हैं, जो इनसे विपरीत है उसको असंजी कहते हैं।)

राजवार्तिक/2/6/5/109/13 हिताहितापरीक्षां प्रत्यसामर्थ्य असंज्ञित्वम् ।=हिताहित परीक्षा के प्रति असामर्थ्य होना सो असंज्ञित्व है।

3. There are 5 Gyanas, but not matching number of Darshanas. Any comment?
4. What is difference between *dhāranā* and *shrutgyāna*?

Answer to Q3 and Q4: *Chakshu darshan* refers to the insight obtained through eye-sight. *Achakshu darshan* refers to the insight collected through other senses and mind. There is no further classification based on these senses as the insight has प्रत्यासत्ति or contiguity capability.

There is nothing like *srutdarshan* analogous to *sruthgyan* as the insight is not dependent on external aids. Similar view holds good for not having a separate *manaparyaya darshan* too. Moreover, the karmas covering these *upayogas* are also different.

(धवला 15/10/2 पंचणं दंसणाणमचखुदंसणमिदि एगणिददेसो किमट्ठं कदो। तेसिं पच्चासत्ती अत्थि ति जाणावणट्ठं कदो। कथं तेसिं पच्चासत्ती। विसईदो पुथभूदस्स अक्कमेण सग-परपच्चक्खस्स चक्खुदंसणविसयस्सेव तेसिं विसयस्स परेसिं जाणावणोवायाभावं पडिसमाणत्तादो।=प्रश्न-(चक्षु इंद्रिय से अतिरिक्त चार इंद्रिय व मन विषयक) पाँच दर्शनों के लिए अचक्षुदर्शन ऐसा एक निर्देश किस लिए किया। (अर्थात् चक्षुदर्शनवत् इनका भी रसना दर्शन आदि रूप से पृथक्-पृथक् व्यपदेश क्यों न किया)? उत्तर-उनकी परस्पर में प्रत्यासत्ति है, इस बात के जतलाने के लिए वैसा निर्देश किया गया है। प्रश्न-उनकी परस्पर में प्रत्यासत्ति कैसे है ? उत्तर-विषयी से पृथग्भूत अतएव युगपत् स्व और पर को

प्रत्यक्ष होने वाले ऐसे चक्षुदर्शन के विषय के समान उन पाँचों दर्शनों के विषय का दूसरों के लिए ज्ञान कराने का कोई उपाय नहीं है। इसकी समानता पाँचों की दर्शनों में है। यही उनमें प्रत्यासत्ति है।)

(श्रुतदर्शन के अभाव में युक्ति)

धवला 1/1,1,133/384/5 श्रुतदर्शनं किमिति नोच्यते इति चेन्न, तस्य मतिपूर्वकस्य दर्शनपूर्वकत्वविरोधात् । यदि बहिरंगार्थसामान्यविषयं दर्शनमभविष्यत्तदा श्रुतज्ञानदर्शनमपि समभविष्यत् ।=प्रश्न-श्रुतदर्शन क्यों नहीं कहा? उत्तर-1. नहीं, क्योंकि, मतिज्ञानपूर्वक होने वाले श्रुतज्ञान को दर्शनपूर्वक मानने में विरोध आता है। (धवला 3/1,2,161/456/10); (धवला 13/5,5,85/356/2)

2. दूसरे यदि बहिरंग पदार्थ को सामान्य रूप से विषय करने वाला दर्शन होता तो श्रुतज्ञान संबंधी दर्शन भी होता। परंतु ऐसा नहीं (अर्थात् श्रुत ज्ञान का व्यापार बाह्य पदार्थ है अंतरंग नहीं, जबकि दर्शन का विषय अंतरंग पदार्थ है) इसलिए श्रुतज्ञान के पहिले दर्शन नहीं होता।

धवला 3/1,2,161/457/1 जदि सरूवसंवेदणं दंसणं तो एदेसि पि दंसणस्स अत्थितं पसज्जदे चेन्न, उत्तरज्ञानोत्पत्तिनिमित्तप्रयत्नविशिष्टस्वसंवेदनस्य दर्शनत्वात् ।

3. प्रश्न-यदिस्वरूपसंवेदन दर्शन है, तो इन दोनों (श्रुत व मनःपर्यय) ज्ञानों के भी दर्शन के अस्तित्व की प्राप्ति होती है? उत्तर-नहीं, क्योंकि, उत्तरज्ञान की उत्पत्ति के निमित्तभूत प्रयत्नविशिष्ट स्वसंवेदन को दर्शन माना गया है। (यहाँ वह कार्य दर्शन की अपेक्षा मतिज्ञान से सिद्ध होता है।)

5. Other than inference and reasoning, what are the other methods through which one can attain the *parinamiki* intellect?

Answer: Minimizing the ill-effects of karma blocking this trait will help. Further, the examples cited below if properly understood would help in honing the skills. These stories are narrated in *Sri Nandi Suttam*.

1. Abhaya Kumar, 2. The merchant, 3. The prince, 4. The ♀ goddess, 5. Uditodaya, 6. The monk and Nandighosh, 57. Dhanadatt, 8. Shravak, 9. The minister, 10. Kshapak, 11. The minister's son, 12. Chanakya, 13. Sthulibhadra, 14. Sundarinand of Nasik, 15. Vajra Swami, 16. Charanahat, 17. Amla, 18. The 5 Bead, 19. The snake, 20. The rhinoceros, and 21. Breaking of the V dome

6. What are the factors affecting our perception?

Answer: Perception is conditioned by the inter-play of the karmas controlling our perceptual knowledge (*mati gyanaaravaNiya*), our energy (*viryantaraya*), the capability of our physical (*nirvrutti*) and psychical (*labdhi*) senses.

7. Why scientists believe that *jeev* i.e., living beings or soul begins from chemical change?

Answer: They look from the angle of the body constituents. Hence this approach.

8. Why scientists cannot know about soul although scientists are also soul?

Answer: Non-exposure to the knowledge of soul is the primary reason. Different philosophical theories do add to confusion. Bonded souls are amenable to experimentation. Various disciplines have emerged in the study of souls such as biological sciences, sociology etc.

Prof. Munishri Mahendra Kumar ji

1. What is common in the learning traditions of Indian and Jewish academicians

Answer: Although I have no knowledge about Jewish academicians, yet I suppose that as we have in India, the scholars study the original scriptures as well as the modern literature, so also it should be there. Unless the comparative and critical studies are undertaken, we cannot make progress.

2. Meditation and contemplation help in positive mind, but why do we see so much violence today?

Answer: Meditation and contemplation and other techniques of spiritual technology help in overcoming the destructive / negative emotions etc. But, unless people learn and practice them, they would not change. Today, only a few persons try to learn spiritual technology and practice it in daily life. Majority of people live materialistic life, and hence, they do not discern between the means used for attainment of pleasure and comforts. Violence, fraud, aggression, etc. are indiscriminately indulged in by them only for their selfish ends. Naturally, violence etc. would increase.

What is needed is a systematic training programme in spiritual technology at global level through formal as well as informal education. Then, only we may hope of curbing violence, etc.

3. How can principles of Spiritual Technology are applied in daily life of commoners.

Answer: Firstly, the commoners are to be imparted systematic and well-organized training in spiritual technology. Then, they will learn how to apply it in daily life. The principles as well as practices – both are to be learnt by commoners. See answer no. 2.

4. Please throw some more light on 'spiritual technology' tools.

Answer: Meditation (*Dhyana*), contemplation (*anupreksha* and *bhavana*), *yoga* – exercises, *asanas*, *pranayamas*, etc., mantra, colour visualization with auto-suggestion, fasting, semi-fasting, discipline in eating and drinking, spiritual studies, and so on, are various tools of spiritual technology. For example, the system of *Preksha Dhyana* (Meditation) includes many of them. Systematic camps are organized on international level. Books – *Preksha* literature are the best means to know about them.

5. There is an arms race amongst the nations of the world. There is even a space command invading the far frontiers of the universe. How can we make nations realise the value of *aparigraha* and their responsibility to the social consciousness to preserve the social health of the souls of the world?

Answer: The people all over the world are in need of peace and happiness. They also know that the arms race, etc. are not going to provide them mental peace and satisfaction. *aparigraha*, *ahimsa*, etc. are the spiritual principles to be practiced in life, along with the practices of spiritual technology which ultimately can bring about the transformation (or rather transmutation) in consciousness, at all the three levels – conscious, sub-conscious and unconscious minds. In other words, the neurological transformations would occur; they would make human being free from the dominance of animal instincts. The scientific

research can actually measure the changes and convince all about the efficacy of spiritual technology which can make person lead a happy, healthy, peaceful and blissful life.

6. Does Jainism also believe in parallel universe and what is the concept of different earths?

Answer: Jainism believes in a single universe (*loka*) consisting of many (innumerable numbers of) independent earths, etc. The souls reside in them separately, but they transmigrate from one earth to other in next life. There is nothing like parallel universe.

7. On one side the world is faced with innumerable challenges of hunger, violence, hunger etc. On the other side the Jain Darshan explains this as a reality and the cause for worldly wandering in the four realms of existence (*gati*). Jain Darshan, while recognizing these worldly realities, emphasises on finding emancipation from this worldly wandering through purification of karmic filth. The Jain Darshan does not show the way to change the world but only change our own thought process. So how can this dichotomy be explained?

Answer: According to Jainism, the practices of spiritual technology which comprises of right knowledge, right faith, right conduct and right austerities (meditation, etc.), not only ends in final emancipation of soul, but also ensures one to lead a happy, healthy, peaceful, congenial and blissful life in this world. It is said in the *Uttaradhyayana Sutra* "The soul is to be put under self-restraint, though it is very difficult to do so; but one who restrains one's own soul becomes happy in their very life, as well as the other lives (after death of this life)". It means, one has to awaken one's wisdom to restrain one's own soul, i.e. the negative / destructive emotions, action, etc. of the self. By doing so, on one hand, he purges his soul of karmic filth, and on the other hand, by practicing non-violence, *aparigraha*, etc., in this life, change his present life to make it "truly humane". Again, the same way may be propagated to others through systematic and scientifically valid methods to convince them of their way's efficacy to make life happy, etc. Actually, the idea behind my thesis is the same. We can bring about change globally.

8. The *Samana* tradition has contributed a lot to the science of peace. Pali and Prakrit remained their original language. A few centuries after Buddha and Mahavira Sanskrit dominated these traditions and they lost their original message. How does language play a role in Sramana and Brahmana tradition?

Answer: Although language has its historical significance, but otherwise any language is as important as other. Of course, Prakrit, Pali, Sanskrit are the languages of the scriptures, and as such, to learn original scriptures, one should be proficient in them, but for spiritual upliftment, if you can understand the main theme through your own language, it would be equally helpful. For this, the scholars are needed to translate the old scriptures in modern languages.

9. Existence of consciousness before this life, during this life, and after this life assumes that there is rebirth i.e., life after death. Do we have any verifiable examples of rebirth?

Answer: Cases of people who remember their own past life are verifiable examples of rebirth. A systematic scientific research (like one done by Dr. Ian Stevenson, Virginia, USA) can be undertaken for this. Also, case study of communication with *devas*, ghosts, etc. may be scientifically undertaken to verify the truths of such incidents.

Theoretically, it is simple to see the continuity of existence of soul through the scientific principles of conservation of matter and energy. Soul, i.e., a spiritual energy, can never be destroyed, just-like physical energy. But one has to become free from biased view about soul.

10. From where did soul come on earth?

Answer: There is actually infinite number of souls in the cosmos, which is very vast – much greater than our tiny earth. The souls transmigrate from one part of the cosmos to another part. Souls who take birth on earth also come from same part of the cosmos. This process is still going on.

11. What is relation between wisdom and brain?

Answer: In neurological science, it is believed that neocortex is the seat of wisdom. In Jainism, it is believed that the soul is the seat of wisdom. The soul is spread all over the body, but the brain is that part of the body, where the soul's faculties of knowledge, wisdom, etc. are processed. *Mana*, as an instrument of soul for carrying on its cognitive processes, is directly connected with brain and other parts of the nervous system. By meditating on the psychic centres, such as *Jnanakendra*, *darshankendra*, etc. one can awaken the *prajna* (wisdom). Also, through getting lessons from a true spiritual guru, one can do so.

12. Why do we forget attained knowledge of one birth in the next life?

Answer: The main cause is *Jnanavaraniya Karma* (i.e., knowledge-obscuring *karma*). But, some soul, by attainment of *Jati-smarana jnana*, can recall the past life. Parapsychological researchers have evidence for this. In scripture, there are so many true incidents given.

13. If *karma* is transferred from one birth to other, how is the chemical composition of one body is transferred from one birth to other body in other birth?

Answer: The soul has three bodies: (i) Gross (physical) body; (ii) Subtle energy-body (iii) Subtle karmic body. *Audarika*, *Tejas* and *Karmana* respectively. The *audarika* body is abandoned by soul at the time of death, but other two bodies accompany the soul in transmigration. Mainly, the *nama-karma* of the karmic body is responsible for bodily properties. *Gotrakarma* is related with heredity. One, according to one's *nama* and *gotra karma*, gets the chemical structures of the physical body.

14. How can consciousness go with the soul? Some misunderstandingguess jainism confuses between *jivatman* and *paramatman*.

Answer: There is no such confusion. Consciousness is the main characteristic of soul, and hence, it never departs from the soul; it is eternally inherent in the soul. *Jivatama* is defiled by *karma*, can cover it partly but it cannot destroy consciousness of soul. *Paramatama* is free from karmic defilements and has its consciousness fully uncovered.

15. Soul is non-material. *Karmic* particles are material. How can material stick to non-material?

Answer: Like iron and magnet. Although the simile is not to be taken wholly, yet it explains connection between two different substances. But, if we describe in precise terms, it is the

previous *karma* that attracts new *karma* and so on. The process of bondage being beginningless, it is an ever-going process.

16. Where does original sin/*karma* come from? How did the soul first get *karma* attached to it?

Answer: Jainism does not believe in beginning of bondage of *karma*. So, there is no question of first bondage. The process of bondage of *karma* with soul is beginningless.

17. What is the view on more developed consciousness in human excellence or in more intelligent Alien life?

Answer: Alien life include devas (celestial beings) as well as human beings in places other than earth. *Mahavideha-Kshetra*, etc. are places where more developed consciousness in humans is possible.

18. Was *siddha kshetra* empty at any point of time?

Answer: Just like loka (cosmos), *siddhakshetra* is also beginningless in time. It was ever there. It was never empty. The infinite number of souls has become *siddha* from beginningless time. The same flow still continues and will continue forever.

19. What are the minimum possessions of soul of one or two sensed *jivas* have, in context of *Adhyavasaya*, *bhava*, *leshya*?

Answer: All living beings including one-sensed, two-sensed beings, etc. have *adhyavasaya*, *bhava* and *leshya*. All these are inherent in soul. Just like instincts in insects or microorganisms, plants, etc. (one-sensed beings), worms (two-sensed beings), etc. have instincts. They are *sanjnas* – *ahara*, etc. *Adhyavasaya*, *bhava*, *leshya* emanate in soul and get expressed through *sanjnas*.

In one-sensed beings, number of *leshyas* are generally 3; only in some cases 4 (when a soul from *devaloka* taken birth). In two, three, four-sensed only 3. *Adhyavasaya* are both – *Shubha* and *Ashubha*. *Bhava* : *uday* and *kshayopashama*.

20. Can a *mithyatvi atma* ever change into a *samyakdrashti atma*?

Answer: *Mithyatvi atma* can change into a *samyakdrishti atma*, and vice versa. *Abhavi* cannot change into *bhavi*.

Prof. Vernon M. Neppe

1. What is multi-dimensional time?

Answer: Vernon Neppe and Edward Close in their Triadic Dimensional Vortical Paradigm (TDVP model) have proven there is a 9-dimensional finite quantized volumetric model. This is based on evidence pertaining to the Cabibbo mixing angle and a whole string of several related measures which specifically demonstrate 9 dimensions. Everything is volumetric. In other words, everything is cubic, is in 3 dimensions at a cross-sectional level, and the 3 dimensions move across, embedding the 9-dimensional components.

We know too there are 3 dimensions of space – length, breadth, and height. These are measurable. Unproven -- but speculative and feasible -- is 3 dimensions of space, time, and consciousness. But it is speculative although mathematically supported, to talk of 3 dimensions of time, and possibly even 3 dimensions of consciousness. This is because they should be volumetric.

We have hypothesized that there are 3 time dimensions because these are mathematically consistent. Mathematically, this also fits, but we cannot prove it.

We know that we talk in physical reality about linear time, and we experience this individually – past, present, future is linear time – however, we experience only one quantum of time, the present, and it moves only forwards.

If one is looking at a broader time model, it may be that one could go backward as well as forward in time. This is speculative, but there is some significant supporting research evidence for this based on psi data that is demonstrable (e.g. Bem and Leibovici.)¹

We cannot directly experience backwards time in our physical 3S-1t. We can only experience one dimension of forwards time, which is measurable. We usually perceive that one dimension as clock time; the way a clock inexorably leads forward and moves forward: Linear dimension #1. However, if we were to portray this graphically, we realize that there are different time experiences in the more than 50 different altered states of consciousness.² The most common altered state is dreams, and we can graphically record our dreams in terms of estimating the time duration, and realize this is not clock time. We cannot fully estimate how long our particular event lasted. Now let's do another graph: your dream, others' dreams – every one of these can be graphed, and this creates a second dimension in terms of our particular kind of experience of reality. This makes dimension #2 of Time.

The third dimension of time is much more difficult, and this is where the speculation comes in. There is evidence statistically, but profound evidence, for precognition, and there is some

¹ Bem D: Feeling the future: experimental evidence for anomalous retroactive influences on cognition and affect. *Journal of Personality and Social Psychology* 100: 3; 1-19, <http://caps.ucsf.edu/wordpress/wp-content/uploads/2011/02/bem2011.pdf>. 2011.

Leibovici — Leibovici L: Effects of remote, retroactive intercessory prayer on outcomes in patients with bloodstream infection: Randomized controlled trial. *British Medical Journal* 323: 1450-1451, 2001.)

² Neppe VM: Consciousness, science and spirituality: The broad conceptualization of Consciousness through the prism of extending to the new physics: Beyond EPIC applying the mnemonics PIERCED MOCKS *Journal of Psychology & Clinical Psychiatry* 11: 1; 18-38, DOI: 10.15406/jpcpy.2020.11.00666 2020.

evidence for retrocognition.³ So we know that one can predict statistically the future. This is a slight component, but when analyzed in detail, it is 6-sigma: In other words, the chances of the data analysis being purely statistically random are more than 1 in a billion. So we know there is precognition. However, precognition most of the time is wrong. One may ask why? One of the reasons might be that precognition changes. At that moment in time when one has that impression, that is how the precognition is. Later on, it will change potentially, because of free-will. This we think is the third time dimension which makes it volumetric.

2. Why is Phosphorus is not a life-element?

Answer: Phosphorus is extremely important in our existence and in our living, but that does not mean it is reactive at the life elemental level. It is so involved in many, many different biochemical and physical reactions. This is particularly so for the phosphates, but other forms of phosphorous as well.

Surely Phosphorus should be a life element? No. Initially, we thought “obviously Phosphorus must be a life element, and it’s even in DNA”. However, it cannot theoretically be a life element, it is too reactive and the chemical reactions it produces change. Elementally, Phosphorus has an extra neutron. It is stable in terms of overall existence, but it is not symmetrically stable like a life element is. It does not exhibit the 108 cubed cubic multiples of the different life elements. The life elements have to be stable, and have to remain so over a prolonged period of time. ⁴ Phosphorus becomes a source of activity, of energy, of interactions. It’s not a catalyst. It’s involved in active reactions – conversion of ATP to ADP, for example. Physically this changes the reactivity from moment to moment.

³ Neppe VM, Close ER: *Reality begins with consciousness: a paradigm shift that works (5th Edition)* Fifth Edition. Seattle: Brainvoyage.com.2014.

⁴ Close ER, Neppe VM: Putting consciousness into the equations of science: the third form of reality (gimmel) and the “TRUE” units (Triadic Rotational Units of Equivalence) of quantum measurement *IQNexus Journal* 7: 4; 7-119, 2015.

Prof. Ashok Bapna

1. How do we integrate Relative Economics to the present materialistic economy which is specially failing during coronavirus?

Answer: We need to curtail luxurious life, do away with exploitation, and observe honesty as well as integrity in our behaviour especially in present time.

2. If economics is consciousness, then is it my or universal consciousness?

Answer: It is universal consciousness. Jain philosophy believes life both in living & non-living beings like water, fire & air etc.

3. Sir, you have talked about our practicing wrong goals and our approach should be inner happiness. My question is how we can apply practical application of inner happiness to economics?

Answer: Self restrictions and honesty put control on material gains. This loss is compensated through consciousness i.e., inner happiness.

Prof. C.S. Barla

1. We understand the profit-oriented objectives of corporates for profit maximisation, but why are governments across the globe not serious about the need for relative economics, unlike climate change, as an issue?

Answer: According to traditional economics, each consumer wants to attain maximum utility while each firm seeks to maximize profit. The third player, i.e., the government, endeavours to collect maximum revenue from corporate bodies and tax payers. Obviously, governments across the globe operate in connivance with corporate bodies, obviating the major issues like climate change, environmental degradation, equity in distribution of income and wealth.

Prof. N.L. Kachhara

1. From spiritual and psychological point of view, what is consciousness? Also, what is difference in these two points of view?

Answer: Spiritual point of view has reference to soul and psychological point of view has reference to mind. Soul and mind are not same in Jainism. Mind exists only in mundane souls having karmic load, and is due to suppression-cum-shedding of psychical karma. There are two types of mind physical mind (*dravya manah*) and psychical mind (*bhava manah*). The former is subtle and is made up of subtle matter called *manovargana* and the latter is part of soul. Mind thinks, imagines, desires, has emotions and feelings stores memories, is instrumental in cognitions, etc. All these traits are absent in a pure soul which experiences and knows without interacting with outside world.

Consciousness is property of soul and not mind. Consciousness of soul manifests in mind as well as in the gross body due to action of karma. Conscious like behaviour of mind and body is due consciousness of soul, body independent of soul, dead body, has no consciousness. Similarly, the conscious functions of the physical mind are due consciousness of soul.

2. My question is related to omniscience: Is omniscience the real nature of the soul or omniscience emerges a virtue after all the karmas are destroyed?

Answer: Omniscience is the real nature of the soul. Manifestation of omniscience is prevented by karma. It manifests as soon as karmas are destroyed.

3. Does liberated soul feel bliss as they are devoid of any feeling? If *sukha* is there then they will have *dukha*?

Answer: Bliss, like omniscience, is the natural property of the soul. *Sukha* and *dukha* are the feelings produced by karma, the first on rise of *satavedniya*, pleasure producing, karma and the second by rise of *asatavedniya*, pain producing *karma*. In the absence of *karma* there are no feelings, *sukha* and *dukha*, and the liberated soul experiences its natural characteristics bliss. Contrasts to *sukha*, bliss is independent of any external object and is permanent whereas *sukha* has an external object as an auxiliary cause and is temporary.

Mr. Jaipat Singh Jain

1. Can we differentiate scientific knowledge as *paroksa* and religious knowledge is *pratyaksa* or knowledge of soul?

Answer: No. Both *paroksa* and *pratyaksa* are valid forms of knowledge in Jain scriptures. All scriptural knowledge is *paroksa*, for instance, and it is a valid form of knowledge. But because it is indirect knowledge, it is possible for it to be false. The same applies to scientific knowledge. Indeed, scientific knowledge by definition is contingent, liable to be displaced. One can say, however, that the domain of scientific knowledge is a subset of the larger domain of source of knowledge described in Jain scriptures. See *Tattva-artha Sutra*, first chapter.

Prof. Samani Chaitanya Prajna

1. How can truths be many? I understood *Anekant* principle as that there could be many opinions.

Answer: Jainism believes in infinite number of truths/independent realities. All the realities are divided into two categories: Living and Non-living. Each reality is multi-dimensional, has various modes and qualities and therefore, can be perceived from many different angles. Hence, *Anekanta* stands for all the three: infinite number of truths, infinite dimensions of each truth and also many opinions in regard to one and the same truth. So when it is said that there are many truths then one should understand that there are many realities.

2. What is the difference between *anekant* and *samyak anekant*?

Answer: *Anekanta* may be both right (*samyak*) and wrong (*mithya*). Someone can prove many qualities in an object which really exist in that object. This is the right *Anekanta*. But, contrary to it, one can claim for many such qualities in an object, which may not truly exist in that object. To accept such non-existing qualities in an object is wrong *Anekanta*. It happens in the field of science too. Many theories are rejected in the field of science only because they could not be proven after experiment or an objective study. Bhagawan Mahavira talked about the right *Anekanta*. According to him, each truth is having infinite number of qualities. If one makes an objective study and finds them in the truth then there should not be any difficulty in accepting them. No matter who is saying about those real qualities as truth is not confined to particular time, space and tradition.

3. What do *Bhayawaat* and *Dhayawaat* mean?

Answer: This question is not clear what someone wants to know.

4. Where does consciousness exist?

Answer: Consciousness is an inseparable, intrinsic and defining quality of the soul and such quality is always found in its substance. Since consciousness is the quality of the soul so it always exists in the soul and nowhere else.

5. What is the difference between the mind and brain?

Answer: Mind is nothing but a thinking process and that process is done with the support of consciousness. The consciousness engaged in thought process is known, in fact, psychic mind (*Bhaava Manas*). The material stuff, technically known as *Mano-vargana*, which is used in thought process is called physical mind (*Dravya Manas*). In receiving the stuff from the environment, converting them into thought-waves, and releasing the thought-waves one needs physical apparatus called brain. Brain, thus, is a physical apparatus only which helps in receiving, creating, and releasing thought-waves or mental images. Physical brain also needs support of consciousness or soul to work. Without consciousness brain cannot work. In my view brain must be recognised as a bio-potential which is known as *Manah-paryapti* in Jain ontology. It is a material entity, while psychical mind being a thinking ability and process is part of consciousness and therefore, a part of soul. Of course, the stuff (*Mano-vargana*) which is utilised in thinking process is definitely material and therefore, non-living entity.

6. What is *Bhaav Mana*? What is its relation with consciousness and soul?

Answer: *Bhaav Manas* or psychical mind is a thinking ability or process, and therefore it is an activity of our consciousness. Without consciousness there is no thinking and without soul there is no consciousness. They are one as well as three separate phenomena. They are one in the sense that their existence is not separate from each other and they are three since they have different nomenclatures, attributes and functions. Being a thinking ability and process mind is a function, consciousness is a knowing power and soul is a substance having that power.

7. Please expand on the consciousness in the non-living matter.

Answer: If earth, water, fire, air, vegetables or any other such living bodies are matter in your view then they can be living only when they have consciousness and consciousness is not possible without soul, so soul is necessarily there where consciousness is. If the matter is completely devoid of consciousness, then it is purely non-living matter and has no relation with consciousness.

There are some philosophical traditions which think that matter also has consciousness since it is working through some innate laws. In this context, Jain view is this that everything in universe, whether it is living or non-living, is working by its innate or natural laws but it does not mean that all are having consciousness. Consciousness is only the fundamental property of soul and not of any other substance.

8. Are soul and consciousness the same or are they different from each other?

Answer: Soul is an entity and consciousness is its fundamental defining quality. Quality is always found in its substance so existentially they are not two separate phenomena but one and this is the reason why soul is said sometimes consciousness and vice-versa. But at the same time soul is a substance while consciousness is an attribute and therefore, they are two separate phenomena. So they are one as well as two different phenomena.

9. Please expand on *Pashyata* not only cognitive *gyana* but also like "Seeing" as seeing beyond sensory seeing.

Answer: Except *Matigyana* (Perceptual cognition) and *Chakshu Darshan* (Visual sensation) all other ten types of sensory and extra-sensory knowledges and perceptions come under *Pashyata* since they have power to see things of all the three periods: Present, Past and Future. It means *Pashyata* is related to advanced level of knowledge which is found especially in the animals and humans or who has mind.

10. Why is there a need to give '*pashyata*' a special theory of cognition, while general theory of cognition is given in *Agamas*?

Answer: You are true but hope answer given above is enough to remove your doubt.

11. With the idea of immortality, what happens to the "truth" that birth and death is undisputed truth?

Answer: Immortality in the case of liberated soul is to go beyond the truth of birth and death but those who are looking for immortality remaining in human body are trying to go against

the nature which may bring very horrible results in future. Also, such immortality is nothing but prolonging the life in time to certain extent and not forever.

Prof. Narendra Bhandari

1. Why is quantum particle physics akin to subtle when it is experimentally verifiable while others are not subject to *pramana*?

Answer: Quantum particles behave both as particles (like a grain of sand) and waves (as in a pond of water) and change their behaviour from time to time. They can be measured by some appropriate instruments. Their behaviour is probabilistic, not fixed, or predictable. Subtle particles in Jain philosophy are very very small compared to quantum particles, like *paramanus* and their aggregates, which are not amenable to our senses or instruments. They are different kinds of matter. For example, they do not interact with our instruments or our senses. When infinite *paramanus* combine to form aggregates, the aggregates acquire new properties and become quantum particles and can be measured. When quantum particles combine further, they become visible things (like table or stars) and do not remain quantum particles any longer but become classical or deterministic and their behaviour can be predicted. What we can see or sense are all classical, normal matter.

2. When can nose identify smell coming indirectly from the distance of 400-500 *yojans*? Is it related to devata?

Answer: According to Jain philosophy, our senses can sense beyond the immediate neighbourhood, due to power of *Avadhi gyan*, that is knowledge transcending time and space either to a limited extent or to an unlimited extent. This power can be developed by certain practices.

3. What is relation between mind and matter?

Answer: Let us first understand what matter and mind are. Matter is of three types: i) normal luminous matter that we can see, ii) invisible matter (called dark matter) we cannot see but which can be inferred only by its gravitational pull, and iii) Dark Energy (a kind of matter which has repulsive force). Our brain is made of the normal, luminous matter. Mind is the interface between our brain and consciousness. In computer terminology mind is like software and brain, which is made of matter, is like hardware. Mind has memory and many other properties whereas matter has no memory.

Dr. Wolfgang Baer

1. Is your view that soul or consciousness is basic to understanding quantum field and particles and without it we would reduce to classical physics?

Answer: Yes, more that understanding quantum field and particle and classic physics has led us to an understanding of the soul and its consciousness in physical terms. I do think that starting with beliefs about the soul and consciousness it will be very difficult to connect to the tools quantum and classic physics gives us to build things. However, the fact that the soul and consciousness exist and must be included in any complete theory of reality, and furthermore studying the consequences of neglecting the subjective aspect in our life planning is a critical goal. It will put urgency in the development of a logically integrated object subject (religion, science) reality as ICSJP is doing.

Muni Siddha Kumar

1. How matter is related to the consciousness?
2. What is the difference between matter and karmic matter?

Answer to Q1 and Q2: Matter and consciousness have been like relatives since time eternal. One influences the other and vice versa. However much entwined they may be, but are two completely different entities, coexisting, but still poles apart. The consciousness or the pure existence of all living beings is the same, whether of a plant or Bhagawan Mahaveer; of Albert Einstein or a donkey. It's the same in each and every living being. But when talking about the state or the level of conscious awakening it differs greatly in most of the living organisms. Now, what makes an equally potent living organism, possessed of equal consciousness different from the other? It is matter. Matter is a very gross word. Not all types of matter influence our consciousness. To be specific it is fifth type of *vargaṇā* (material cluster) out of the total eight, known as the *kārmaṇa vargaṇā* (karmic) matter. The difference between matter and karmic matter is similar to the difference between drugs and medicines like all medicines are drugs but all drugs are not medicines, likewise karmic matter is a part of the vast material realm. Coming back to the relation between matter and consciousness, in a way it can be grossly said that more the amount of karmic matter more likely the living being to have lesser levels of consciousness. Again, it is a gross statement to summarize a hellishly complicated subject.

3. If *chitta* is same as consciousness, from where does *bhav* come and how is it different from *chetana*?

Answer: *Citta* is the consciousness functioning with the gross body which activates the mind speech and body. Whereas, *bhāva* is transformation or change in the state of consciousness on account of four karmic factors (a) *udaya*—rise of karma (b) *upaśama*—subsidence of karma (c) *kṣaya*—annihilation of karma (d) *kṣayopaśama*—annihilation-cum-subsidence of karma. And the last is *cetanā* or consciousness which is the distinguishing characteristic of the *jīva* (soul).

4. Is there any way through which we can see karmic matter?

Answer: The most important types of physical order of existence (*pudgala*) are those which interact with psychic order of existence (*jīva*) and are, therefore, mostly encountered by us. There are five types of *pudgala* which are associated with *jīva* in the form or 'body'. The word *vargaṇā* means a category and applies to the having the same definable attributes-in-chief.

(i) *Audārika Vargaṇā*

The word *audārika* can etymologically be explained in two ways: (i) *udāraṇa* meaning gross, *audārika* thus means 'constituted by gross matter' and (ii) *udara* meaning womb *audārika* thus means 'what is produced from the womb'. All organic bodies - human, animal and vegetable are *audārika*. All physical compositions, large and small, which are /can be made perceivable by sense-organs, belong to this category. All organic material which makes the cells (blood, bone, skin, etc.) comprising the bodies of all living (including the entire

vegetable kingdom) and dead organisms and inorganic atoms, molecules and compounds, in short, almost all things, encountered by us in everyday life belong to *Audarika Vargaṇā*.

(ii) *Vaikriya Vargaṇā*

The term *vaikriya* means a "protean" body, i.e. 'what is capable of transformation at will. The term *vaikriya* implies transformations (of the body) which are associated with a divine being or *deva* who can transform the body from minute to huge, and vice versa. Celestial bodies of the inhabitants of heaven (*devas*) and hell (*nārakis*) are composed of the material of this group which is very much more subtle than the previous category.

(iii) *Āhāraka Vargaṇā*

The structure of this category is much more subtle than the preceding ones. It is used by ascetics who have acquired special powers to create a unique subtle body (called *āhāraka śarīra*). The learned sage uses this type of body for visiting omniscient persons at far off places, for the purpose of clarifying some doubts about intricate facets of truth. The subtle body stretches out so as to be in communication with the omniscient (*kevali*) from whom the information sought for, is secured. Thus, *aharaka-śarīra* means - communication body.

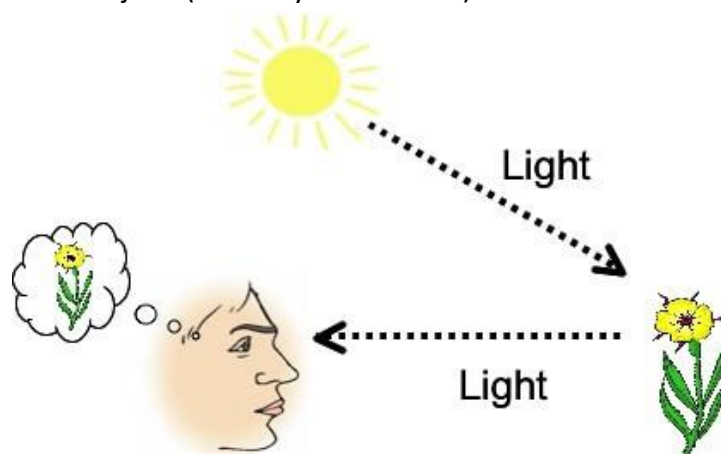
(iv) *Taijas Vargaṇā* : (Luminous Body)

The material belonging to this group is used by the soul to make a subtle body which always accompanies the soul in its mundane existence i.e. until it achieves emancipation. The body forms an essential link between the soul and its *kārmāna śarīra*. Energy required by the vital processes of the living organism such as effulgence and digestion is provided by the *taijas* body.

(v) *Kārmaṇa* or *Karma- Vargaṇā*

Matter of this group also called karmic matter is responsible for contaminating the soul and keeping it in bondage. Minutest activity of a living being-physical, mental or oral-attracts the karmic matter which unites with the soul and is then transformed into *kārmaṇa śarīra* which is the basis of the mundane existence (in bondage) of the soul Every *jīva* roaming through the cycles of births and deaths (*saṁsara*) carries the *karma-śarīra* with itself until it is finally emancipated. Out of the above five bodies, the first alone is perceptible by the sense-organs and the others are subtle and imperceptible bodies. Each succeeding one is minuter than the preceding one in order.

How do we see objects? We can see different objects only in the presence of light. Actually, when a beam of light falls on an object from the source of light then this light gets reflected in all directions after striking that object. The reflected light then reaches our eyes and we become able to see that object. (courtesy-fun science)



Taking into consideration that as *karam* is subtle than light itself, it would not be able to reflect light. And if it cannot reflect light our eyes cannot perceive it.

5. How do we understand consciousness in function?

Answer: The only reason we understand consciousness is because it is in function. A dead man can teach you less things, than one in full function. As our objective study is based on inferences, we can only understand it by studying its collective actions and effects, but unfortunately not consciousness itself as it is only subject to transcendental knowledge.

Prof. Dharmchand Jain

1. Is karmic matter comparable with topics like genetics and epigenetics?

Answer: Genetics is a science related to the study of genes and epigenetics deals with the study of gene regulation which is affected by environmental factors and lifestyle. Genes are received from mother and father, but naam karma is not from them. It is his own.

According to *naam karma* a soul gets those types of genes which may help in developing that particular kind of body. Only genes are not responsible for the specific development, *karma* is also responsible for that particular development of the body. This is the reason that every child of the same parents is different in many aspects.

2. What exactly is naam karma? Does it get incorporated into our genes?

Answer: *Naam karma* is an impression on our soul which decides our particular *gati* (human or other), number of sense organs, body structure etc., so a living being after death goes in particular place to get birth and starts to develop the specific body. It is different from genes, but a soul gets food of genes to shape according to its karma.

3. Does the presence of illness affect the manifestation of consciousness, or does the manifestation of a specific level of consciousness affect the presence of illness?

Answer: Somewhere illness affects the manifestation of consciousness and somewhere consciousness can affect the illness. A spiritual human can be unaffected from illness.

Mr. Anand Bhansali

1. Can we say that consciousness is the link between soul and matter?

Answer: Consciousness is an important attribute of soul. Where there is life, there is soul. Where there is soul, consciousness is inevitably present as an essential attribute of soul. Soul makes the matter (physical body) come alive and is fully intertwined with the entire body while it occupies it. Soul permeates throughout the entire physical body and so does consciousness as an integral attribute of soul. Soul is already linked to the physical body (matter) as soon as it occupies it and does not need any additional linking element. At times, there may be temporary loss of consciousness, but the life is still there and Soul is still linked to the physical body (matter) during that interval.

Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb

1. Is there any relation between *Ojj ahaaar* and *ayushya karma*?

Answer: *Ojj aahar* supports your *ayushya karma*, the life determining *Karma*. As long as you are alive, *ojj aahar* supports your life span and the moment your life comes to an end, the remaining *ojj aahar* is expelled out from the body in the form of vomit, motions etc. On the other end, when the *ojj aahar* gets exhausted, then life too comes to an end.

2. While the fetus is developing is it considered as *aparyapt*?

Answer: As per Jainism, when a soul enters the matter which is a combination of sperm and blood, then from that time onwards till about 48 minutes maximum, this time period is referred to as *aparyapt*. Maximum after 48 minutes, the foetus is referred to as *paryapt* till the rest of his life. So it is only for initial maximum 48 minutes that the foetus is considered *aparyapt*.

3. Is the transfer of foetus of Lord Mahavira from one womb to another womb acceptable?

Answer: Yes, just like today's concept of test tube babies, Lord Mahavir's foetus transfer from one womb to another is very much acceptable.

4. Is sperm conscious or when it fertilises eggs, then becomes consciousness?

Answer: When the sperm comes in contact with the female blood that is when a soul can enter that matter and make it conscious. Neither the sperm nor the egg alone can be conscious, only a combination of both can become conscious.

Prof. Gary Francione

1. Is taking antibiotics *himsa* against microorganisms?

Answer: Anything that adversely affects a being with *cetana* is *himsa*. But, in the case of taking antibiotics, the *himsa* is incidental to an activity that is necessary to sustain life. It is similar to the eating of plants, which are one-sensed beings, or *ekendriya*. There is *himsa* involved but it is *himsa* necessary to sustain life.

In both cases, the *himsic* activity should be minimized as much as possible. We should take as few antibiotics as possible; we should eat as few plants as possible. We should never eat animal products, including dairy. All animal products involve harming *trasa* that are *panchendriya*.

Prof. Jeffery Long

1. What binds *jiva* and *ajiva* to lead to the experience of life?

Answer: According to Jain teaching, *jiva* and *ajiva* (specifically, a type of *ajiva* called *karma*) become bound by the *kashayas*. The *kashayas* are states of being experienced by the individual *jiva* as cravings, usually of a very negative nature, such as hatred, anger, greed, and so on, as well as any kind of attachment. These states are abnormalities, in the sense that the pure, original nature of the *jiva* is free from them. When these states are experienced, the distortion that they cause in the *jiva* produces what could almost be likened to a magnetic or gravitational pull upon *karma* particles. The type of *karma* particles that get drawn into and bound to the *jiva* will depend upon the particular *kashayas* that the *jiva* is experiencing. The *karma* particles can be likened to seeds, which will eventually lead to particular experiences (the “experience of life” referred to in the question). To become free from the influx of *karma* particles, one needs to overcome the *kashayas* by cultivating a state of equanimity, or *samayika*.

2. Is there any neuron in one sensed organisms?

Answer: I do not think so. Neurons are cells, which are themselves made up of still more basic organisms. So the consciousness in a one sensed organism is much more rudimentary than that of an organism with a more complex physical system.

3. Does Jainism accept the idea of non-duality between soul and matter from the perspective of epistemology?

Answer: My understanding is that it does not: that soul (*jiva*), matter (*pudgala*), and the other basic *dravyas* or *astikāyas* are irreducibly plural. That, of course, is the perspective of ontology. From the perspective of Jain epistemology, it is important to learn to differentiate the *jiva* from matter, in order to free it, ultimately, from material bondage. The *Tattvārtha Sūtra* describes Jain epistemology in terms of the gradual uncovering of the soul from material obscuration. As this obscuration is removed, the inherently omniscient nature of the soul becomes evident, and one’s consciousness expands. Traditions such as Buddhism and *Advaita Vedānta* would say that matter is itself ultimately unreal: a result of primordial ignorance. From a Jain perspective, the reverse is the case: it is matter that produces ignorance by obscuring the pure, non-material nature of the soul.

4. Consciousness and matter are different *dravyas*. How do they connect with each other? What is the purpose of their relation?

Answer: The connection of consciousness and matter is seen in Jainism as a type of bondage. It does not really have a purpose, but is, rather, something to be overcome, through the purification of soul of particles of *karmic* matter. This connection has obtained throughout beginningless time. Jainism does not teach that the cosmos is the result of the plan of a creator deity. So it is not that soul and matter were connected to one another for some purpose, to achieve some goal. That is simply the way it is: the situation we are in from which the Jain path is intended to free us.

Dr. Surendra Singh Pokharna

1. It is clear that human population is disproportionately increasing. What is the solution for stable ecosystem?

Answer: Reduce the population by reducing the births and also reduce the consumption of resources per individual. Hence *aparigraha* must be implemented in daily practice in all possible ways. Start celebrating festivals in which ecosphere is worshipped.

Dr. Muni Abhijit Kumar

1. Please share your views on cloned life and things like AI leading to conscious machine.

Answer: Cloning from Jain Perspective: What is life? It is essentially a set/group of characteristics manifested in a being like breathing, reproduction, intelligence that define it as a living being. Jain philosophy defines life as the presence of soul and its essential attribute, consciousness.

A question arises: Can one create life or consciousness? Jain literature reflects that a soul can neither be created nor be destroyed, but it can transmigrate from one realm to another based on its karmic bondage. The number of souls remains the same in the cosmos at all times.

In cloning, the reproduction system is slightly different; instead of male–female cell interaction, a single donor cell is placed in a denucleated cell of the host. After this DNA transfer or nucleus transfer, the cloned embryo replicates the given cell by cell division meiosis system. Just as identical twins share the same DNA, the cloned cell also has the same DNA of the donor. Just like in the case of twins, the donor and the cloned being do not always behave in the same manner because their exposure and experiences may differ. Here, in the case of cloned life, the clone is also younger than the donor so essentially their environment, exposure, experiences differ leading to differences even in their thought processes and emotional state.

In Jainism, we find the concept of *yonis*. *Yoni* is a set of suitable conditions on the physical level for a soul to take birth as/in. This concept is elaborately laid down with its various categories. 84 lakh *jiva-Yoni* for living beings have been mentioned in the scriptures. A deeper study of this concept tells us that a soul is not created in these processes, rather, physical compositions like DNA structures, etc. are created in accumulated material clusters (*audarik vargana* or *vaikriya vargana*) and this is a suitable physical structure or substrate for a soul to enter.

An ancient treatise '*Yonipahud*' (dating back to approx. 2300 years ago) was replete with mantras and techniques through which *yonis* could be created resulting into a new life.

AI leading to conscious machine: Machine may be sensitive to the environment and hence, may be called conscious, but it lacks actual consciousness as there is no subjective experience, curiosity, intuition, and essentially a soul. In the future, scientists may be able to demonstrate consciousness by creating a *yonis* where a soul may be able to enter/take birth.

2. What are the possible threats defined while there is development in the areas of artificial intelligence where we can have machines that are more explainable and can reason more closely like that of humans and can assist in the various sectors in the future? How can we design systems that are more ethical? How will spiritual technology be helpful?

Answer: AI has vast potential. It can serve humanity in many ways. Every technology has pros and cons. If not designed and managed properly, AI can be dangerous. If it considers a human to be a hindrance in achieving its goals, it may choose to eliminate that threat. AI, being mechanical, has an objective sense of right and wrong, not a subjective sense. Its decisions are based on previous programming and cannot factor in the qualities of intuition and ethics. Terrorists may take advantage of autonomous defence technology and cause many innocent casualties. Human bias and other negative qualities may also creep into AI,

since ultimately AI is a creation of human. These threats depend upon both the user as well as developer of the technology.

What is required is training in values and ethics to develop a social, compassionate and considerate attitude so that the chances of misuse of AI can be significantly reduced. This is possible through spiritual technology (ST). AI developers and scientists trained in ST will also be more efficient, focused, balanced with spiritually high level of consciousness, and farsighted. Due to this, they may be able to write such algorithms which can be based on a spiritualistic attitude instead of materialistic one. They can balance the pace of development of AI while maintaining non-violence, truth, non-stealing, non-possessiveness that are core principles of Jainism. Even in AI there needs to be focus on including values and ethics and ability to handle dilemmas while programming. Essentially, humans should be able to handle AI and check its direction and even stop it when needed, and the key to this is spiritual technology.

3. One question on importance of heart for emotion regulation and intuition development:

Research is being done to study the brain to understand the neural underpinnings of curiosity/intuition. But research in an institute suggests that heart plays an important role for development of curiosity as more pathways are there from heart to brain than from the brain to the heart.

Is there any possibility of research to understand the mechanism and representation of curiosity, and is it possible for us to develop models for AI research?

Answer: Consciousness prevails throughout the body and is not limited just to brain or heart or any given area as per Jain texts.

Dr. Candace Pert, American pharmacologist and researcher discovered that neuropeptides are the key to understanding emotions and are situated in various parts of body including brain, heart and even guts (giving a fresh meaning to the term “gut feeling”).

In ancient Indian philosophies, we find a concept of psychic centres (*chaitanya kendras/chakras*) which are seen as the gateways of consciousness, each responsible for a special faculty of consciousness. Parallely, the neuro-endocrine system gives an important insight into the phenomena of intuition, emotions etc. Acharya Mahapragya, an erudite scholar and legendary Acharya of the *Terapanth* Jain tradition, amalgamated modern science with ancient wisdom and presented the *Preksha* Meditation System wherein he correlated the activity of the endocrine glands with the psychic centres. For example, the Centre of Intuition (*Darshan Kendra*) which is located at the pineal gland and the Centre of Enlightenment (*Jyoti Kendra*) which is located at the pituitary gland are connected to intuition and emotional balance respectively. Similarly, the Centre of Bliss (*Anand Kendra*) which is located at thymus gland, near the heart, is connected to the feeling of bliss.

In the *Preksha* Meditation System, Acharya Mahapragya assimilated the core principles of spiritual technology found throughout ancient literature and particularly in Jain literature. Literature related to *Preksha* Meditation can be very useful in understanding the mechanism and representation of curiosity. Based on this enriched understanding one can even develop models for AI. Importantly, one must be aware that curiosity is a function or nature of consciousness while AI lacks consciousness. So, algorithms of AI need to be developed in a manner to support acquisition of information from deeper aspects and not only superficial information.

4. What is the mechanism for memory consolidation during sleep and how can it help to mitigate the problem of catastrophic forgetting? I would like to know and read about related research.

Answer: Just before and after sleep, our subconscious mind is said to be in a receptive mode. Whatever we read, learn or see during that time span, gets registered deeply in our long-term memory.

As per Jain epistemology there are 4 steps of learning:

1. *Avagraha* – Connection between senses and object
2. *Iha* – Speculation – intermediate state
3. *Avaay* – Determinate – perceptual judgement
4. *Dharana* - Retention

Dharana is responsible for memory retention. Stronger the Dharana, more powerful the memory retention. Some important things that need to be pondered over in this context are as follows:

- a. Being engrossed in the subject – Instead of rapidly switching to different topics, one must remain engrossed in it, to have better retention. For example, if we learn something just before sleeping, it is possible for that to be retained better since the mind does not involve itself in other subjects and during sleep, the content gets into deeper retention mode.
- b. Jainism sees an important connection in learning (knowledge) and emotions. Once the *mohaniya karma* (deluding karma related to destructive emotions) has been shed completely, one attains omniscience (ultimate knowledge) within 48 minutes (*antarmuhuratta*). Even in science, we see that the amygdala (brain component related to emotion) grows with fear, anger and the like. Due to the increased size of the amygdala, the power of the neo-cortex (brain component related to memory and knowledge related functions) decreases. Thus, working of the neo-cortex is inversely proportional to the size of the amygdala. Hence, freeing the self from destructive emotions is the key for memory consolidation and the solution to problems like catastrophic forgetting.

Muni Jagrit Kumar

1. What is the scientific mechanism by which water is affected by sound waves? Is it affected by emotions also?

Answer: Yes, water is affected by sound waves as well as emotions.

Water in Jainism- *Apkāya* (water bodied) – living body that is in the form of water that is raw water, sea, river, lake, pond, well etc. They are animate and belong to the psychical order of existence (i.e., possessed of soul). Even a small drop of water contains innumerable living beings (Jiva). Until processed, raw water is endowed with consciousness. Processing may include boiling, chlorination, adding raw earth / other materials in raw water. This process may harm or kill this living body. Varieties in these beings are caused by differences in colour, smell, taste, touch, figure and place. This can be understood by the concept of Permutation and Combination. Science has proved that water has polarity, cohesion, surface tension and other properties. But the idea of water consciousness is totally a nascent study.

Research – For centuries, farmers and urban planner in Europe & North America had a supernatural technique called dousing (also called divining) to locate freshwater below the earth's surface. It was perceived that hidden water sources were giving off specific energies and frequencies which could be picked up by a trained practitioner and a special tool. Water memory is a term coined in the late 1980s by a journalist Jaques Benveniste. It claimed that the configuration of molecules of water was biologically active and could also be digitized and reproduced in another water sample anywhere on earth. His findings also stated that water could still contain DNA of an added substance even after diluting to the point that it couldn't possibly still contain even traces of the original substance. His work was even published in the prestigious Journal Nature. Water consciousness gained international attention by groundbreaking experiments of Japanese researcher Masaru Emoto. His theory concluded that water can understand and retain the energy of human intention. In 1990, he performed a series of experiments in which water was kept in a variety of bottles, each carrying a label with a different message, ranging from positive and caring (Thank you, love) to negative (I hate you; I want to kill you). Later on, drops of water from these bottles were placed on slides and deep frozen to form snowflakes like crystals. His findings were astounding — the crystals formed by water with positive messages were more geometric and aesthetically pleasing while that of negative messages were chaotic and non-uniform in shape. Further experiments carried out are: 1) Playing Mozart and heavy metal music to samples of water and capturing images of the differences between the two crystals. 2) Crystallized sample of river water before and after receiving a Buddhist prayer He named his findings 'hado' — the life force energy — consciousness of varying frequencies infused in all matter. His work has been explained lucidly in series of book 'Messages from water' (parts I, II & III) and featured in the high-profile documentary-style film 'What the Bleep Do We Know?' From the work of Masaru Emoto, forward-thinking entrepreneurs worldwide brought ways to bring energized water to the mainstream. For instance St. Leonard 's Quellen, a natural mineral water brand from the Alpine region of Bavaria in Southern Germany has developed a series of specially bottled water (i.e.

bottled during the full moon to capture its optimal energy, while another one contains the energy of the sun and yet another, the full rainbow spectrum).

2. How many earlier lives can one travel back on this method of Past Life Regression?

Answer: According to *Acharanga vritti*, one can know countable past life of sentient beings endowed with mind (i.e., *Manusya* and *Tiryancha Panchendriya*). Even Catherine who was patient of Dr Brian Weiss as described in his book (*Many Life Many Master*) was able to reveal 86 past lives.

3. Is the exercise of Past Life Meditation helpful in Schizophrenia?

Answer: Schizophrenia is a mental health condition that usually appears in late adolescence or early childhood. It has a great impact on speech, thoughts, emotions, social interactions and everyday activities. A person may have:

- **Delusion** - a belief that something is true when there is no strong evidence for it, e.g., someone is pursuing them/someone is attempting to control them / they have extraordinary powers / remote abilities.
- **Hallucination** - unfounded or misleading impressions which affect all senses (like hearing voices). A person may also feel, taste, see or smell things that are not really there.
- **Confused Thoughts & Speech** - A person's thought, speech may jump from one subject to another for no logical reason. There may be a memory problem or difficulty in understanding and processing information.
- **Causes** -
 - a) **Chemical Imbalance in the brain** - It develops when there is imbalance of neurotransmitters called dopamine / serotonin in the brain.
 - b) **Genetic Inheritance** - A person's parents have been diagnosed of the same.
 - c) **Environmental factors** - such as trauma during birth / viral infections. For understanding the brain, we primarily need to understand the brain waves. The human brain is made up of brain cells called neurons which communicate with each other through electrical brain waves. Depending on one's level of consciousness and cognitive processing, the pattern of brain waves changes (i.e., slower brain waves are more dominant when one feels fatigued or dreamy). So, brain waves are patterns of electrical activity occurring in the brain which play a crucial role in thoughts, emotions and behaviour. If brain waves are imbalanced, one may experience -both, emotional and neuro physical health concerns, obsessive compulsions, develop epilepsy or have panic attacks. Neuroscientist even discovered that Gamma waves that has the highest frequency (number of times a wave repeat itself within a second) causes hyperactivity in areas of the brain that may lead to schizophrenia / multi-split personality disorder. Even poor sleep triggers the same. Past life regression is one of the means that can be helpful in curing schizophrenia. More case studies are needed to be done. There is a possibility that our past life memories or incidents or traumas or interactions just pop up in our conscious mind interfering in our day-to-day life. Going in a trance and experiencing past life deliberately is not a

matter of worry. But when it just triggers in our conscious mind without any attempt to access, then it can create a hurdle. Once a person goes in past life and knows those events, incidents, conversations, traumas which have had a great impact on his present, healing is rapid and complete and the belief that it may be a paranormal activity is shattered. For instance, if one is a gangster in his past life, he may consciously behave as a gangster. Also, while in trance, by relaxing and healing the brain, alpha brain waves are generated and cure is possible.

Cure may lie in the simple act of

- remembering and re-experiencing initial trauma
- (knowledge) that the soul never dies, only the body does.
- Understanding the factors that precipitated the illness in the first place.

4. Can Past Life Regression be proved scientifically?

Answer: Yes, Past Life Regression can be Proven scientifically, though many skeptics initially believed that past life memories were the result of *cryptomnesia* i.e., a mere narration of imagination created by subconscious mind or suggestions from the therapist or forgotten memory, after a thorough investigation and the research carried out by *Dr Ian Stevenson* where he studied 3000 cases of possible reincarnation, it has gained great popularity. Dr Stevenson faced years of ridicule from colleagues, scientists and researchers who had an inappropriate reluctance towards the incontrovertible data of past life research. Even *Dr Sigmund Freud* wrote of psychoanalysis "I had to pay heavily for the bit of good luck. People did not want to believe my facts and thought my theories unsavory. Resistance was unrelenting." Science develops theories for everything and it is difficult to force a scientist to take an unbiased look at new data that may challenge existing theory. It is not about replacing genetic or environmental influences but to fill the gaps through past life consideration. Also due to the legitimate credentials possessed by *Dr Brian Weiss* in this field it is used as therapy in the fields of medical for the betterment of our present life. Even Harvard had confirmed and expanded work on Past Life Regression Therapy.

Past Life Concept in Christianity:

So why has it taken time to accept the concept of past life regression. Even Christianity had references to reincarnation which were deleted from the new Testament in the fourth century by Emperor Constantine when Christianity became the official religion of the Roman Empire. Apparently, the Emperor felt that the concept of reincarnation was threatening to the stability of the Empire. Citizens who believed that they would be having another chance to live were less obedient and law-abiding than those who believed in a Single Judgement Day for all. In the Sixth century, the second council of Constantinople underscored Constantine's act by officially declaring reincarnation as heresy. Even the church followed the same path as Constantine as the idea of prior lives would weaken and undermine its growing power by affording followers too much time to seek salvation. So, the whip of Judgement Day was a must to ensure the proper attitude and behaviour of its followers. The repression of past life teaching has been political rather than spiritual. For creating order against chaos, the truth was sacrificed.

Prof. Paras Mal Agrawal

1. *Atma* is *karta* and *bhokta* according to the *Shwetamber* tradition, but Samaysar says *atma* is *akarta* - not the doer. Can you enlighten on this point?

Answer: In my lecture, I cited *Samayasāra*. In view of such citation, the question raised by the questioner is valuable. The question has two parts. I would be able to respond to only the part related to *Samayasāra*. The other part can be commented and responded only by that expert who has read all scriptures of *Shwetambar* philosophy.

Regarding doership, *Samayasāra* reveals an *Anekānta* view. In simple words this view can be expressed as follows: When a goldsmith converts a gold biscuit into bangles as per our requirements then we are supposed to pay his wages and thanks. We need to recognize his work. Therefore, in day-to-day dealings we need to accept that the goldsmith is the maker or doer of the bangles. Ācārya Kundakunda in *Samayasāra* also recognizes this point of view in stanza 98 and at many other places. But he does not stop here. He also reveals in stanza 104 that nobody can make even a single particle of gold, and nobody can change the basic attribute of any particle; therefore, on the basis of these two aspects, one cannot be considered as a 'doer'.

In technical language:- From the relative point of view, the goldsmith or his soul can be considered as the doer or maker of the gold-bangle, but from the real point of view the goldsmith or his soul cannot do or make even one particle of gold. One can see that both points of view are valid in the context in which 'doer (*karta*)' word is used.

Above description may be sufficient for a large number of common people. However, here a nuclear scientist may say that one can change some attributes of gold by the nuclear fission process. For such advanced minds, some technical words are needed to explain stanza 104 of *Samayasāra*. In technical words, the message of stanza 104 is as follows: Nobody can create or destroy any *Pudgala Paramāṇu*, and nobody can insert or take out any attribute of any *Pudgala Paramāṇu*. [Note: One *Pudgala Paramāṇu* is very small as compared to electron, photon, or any small particle detected so far; and as per Jainology, every *Pudgala Paramāṇu* is eternal. The number of souls and the number of *Pudgala Paramāṇu* in the cosmos always remain the same.] There are dozens of stanzas on doership and *Bhokta* aspects in *Samayasāra* that covers the *Anekānta* view of emotions also. We refer our readers/audience to books on *Samayasāra*. For English version, the following books may be consulted:

(a). **Jethalal Zaveri and Muni Mahendra Kumar**, *Ācārya Kundakunda's Samayasāra* (Jain Vishva Bharati, Ladnun 2009) [English].

(b). **Paras Mal Agrawal**, *Soul Science: Samayasāra* by Jain Ācārya Kundakunda (Part-1, 2, and 3), (Kundakunda Jnanapitha, Indore, 2014, 2018, 2020). [English] (Also available on the website www.spiritualsciencesg.com)

Dr. Ratnakumar Shah

1. When you say 8400000 types of species are there, are different types of trees considered as one specie?

Answer: Plant-bodied individual soul (pratyeka sharira vanaspati) has 10000000 species. [Common plant-bodied - sadharanasharira) are mainly included in nigodas]. Different types of trees are counted as different species.

2. In which scripture is the figure 7 lakh *nitya nigod* mentioned?

Answer: The source for breakdown of 8400000 species (including 700000 of *nityanigoda* (forever nigoda) and 700000 of *itara-nigoda* (other nigodas) is Jainendra Siddhanta Kosha, vol.3, p.402, an encyclopaedic work, which gives 6 original sources. I have mentioned this in my paper. I have now verified these and 3 relevant are i) Mulachara, gatha 226, Tiloya Pannatti, chapter 5, gatha 296-297, and Gommatasara, Jivakanda, gatha 89. These are very celebrated works and published by different publishers. Jainendra Siddhanta Kosha in 4 volumes is published by Bharatiya Jnanapitha, New Delhi.

3. How is the specific number of *jivas* exist given in Agamas and how can science count the number of *jivas*?

Answer: The total number of individual *jivas* (souls) is stated to be *anantananta* [probably in the 3rd category of cardinal infinity of Cantor]. These are classified under 8400000 species. Modern science has arrived at the number of species by experimentation.

Dr. Shugan C. Jain

1. We understand that matter and soul can never interchange their positions. Can they still interact?

Answer: Jain doctrine of substance and its further classification as *jiva* and *ajiva* is very firm that a *jiva* cannot become *ajiva* and vice versa; else the whole definition of substance and their classification will be destroyed. A *jiva* continues to be *ajiva* always while matter also stays as matter always. However, *jiva* being an amalgam of pure soul defiled by matter karmas and other types of bodies does appear to be like matter. Soul's association with matter does attract matter particles towards it and the soul's states get converted as psychic and physical states. This process is explained by Jain theory of causation as follows

Jain theory of causation is with efficient cause (*nimitta*) and material cause (*upādāna*) to explain the relation between soul and matter (non-soul substances). They refute both interactionism and parallelism to establish the relation between these, though some scholars explain this using their theory of Causation. There is no mutual transformation of the two substances or their attributes but the one by accepting the virtual action (*upakāra*) of another undergoes transformation in its own constitution (supported by consciousness being present throughout the body (*svadeha parimāṇa*) and two types of sense organ, namely psychic and matter.

Thus, neither *jīva* creates attributes of karma nor karma creates the attributes of *jīva*.

Dr. Mehool Sanghrajka

1. Is there an independent and indestructible unit of consciousness? Can these units (as manifested in each living being) merge into each other and lose their individual identities?

Answer: In Jain thought, consciousness (*caitanya*) is a quality of the soul (*ātmā*). Jains believe that souls are individual and permanent, transmigrating from body to body due to their actions. Each living being has an individual soul that cannot be merged with any other, and must suffer/enjoy the consequences of its previous actions. It can achieve final liberation (*moḁsa*) through the practice of vows and penance, after which it exists in an unbound state.

Prof. Shyam Lal Godawat

1. How many *atma pradesha* are there in the sprout of *butt beej* and how many *atma pradeshas* are there after it grows and becomes a big tree?

Answer: Whenever any seed comes in stage of sprouting it means the sprout seedling is in living condition and possesses a soul in it. Every soul has property of ***asankhyat atma pradesha* (innumerable *pradesha*)**, no matter whether seedling or a well-developed big tree. So, *butt beej* (seed of banyan tree), when it germinates and comes in the seedling stage has *asankhyat atma pradesha* (innumerable *pradesha*). In the soul of the sprout and in a developed huge big tree, number of *atma pradesha* remains same i.e., *asankhyat atma pradesha*.

2. How do *atma pradesha* occupy small and big bodies?

Answer: *Atma pradesha* has unique property of **contraction and expansion**. When the soul is in seedling stage i.e., in sprout, the *atma pradesha* is in contraction stage, and gradual expansion of *atma pradesha* takes place as growth and development is observed. *Atma Pradesha* always occupies space according to size of body. As the body size increases, the size of the *atma pradesha* also increases. But number remains same. Same is the case with every living being. All living beings have *asankhyat atma pradesha* (innumerable *pradesha*) no matter ant or elephant.

Dr. Pragati Jain

1. How can one reach the stage of *samyakdarshan* in the present age?

Answer: In Jainism, there are theoretical aspects to understanding the stage of *Samyak Darshan* and how to achieve it. Essentially, *Samyak Darshan* is complete comprehension and firm, unwavering belief in the true God, Guru, and Religious Scriptures. *Samyak Darshan* can be attained by understanding- Who am I?, What is the purpose of life?, and What is right (*Samyak Drishti*) or wrong (*Mitthiya Drishti*)?

In today's world, someone who is constantly and minutely aware of his every action will reach the stage of *Samyak Darshan*. Initially, a person will be able to maintain a connection with his consciousness for a few hours, but with practicing, it will become easier to maintain self-connection. This will result in certainty.

Consider the case where you have a driver's license. You're in a car, and you need to figure out where you're going. You are either driving your own car or relying on the driver. You can get lost if you depend on the driver. If you're driving your own car (remember, it's your soul, not your body), you'll need a thorough understanding of the components and how they function. You will easily continue to your destination if you have thoroughly examined all of the vehicle's components. Meanwhile, you may encounter a variety of roadblocks along the way, including speed bumps and sudden movement from the front of an object, animal, human, or other vehicle but nothing can stop you from reaching your destination: stage of *Samyak Darshan* if you have complete control over your vehicle (full control over your emotions/mind/thoughts/actions).