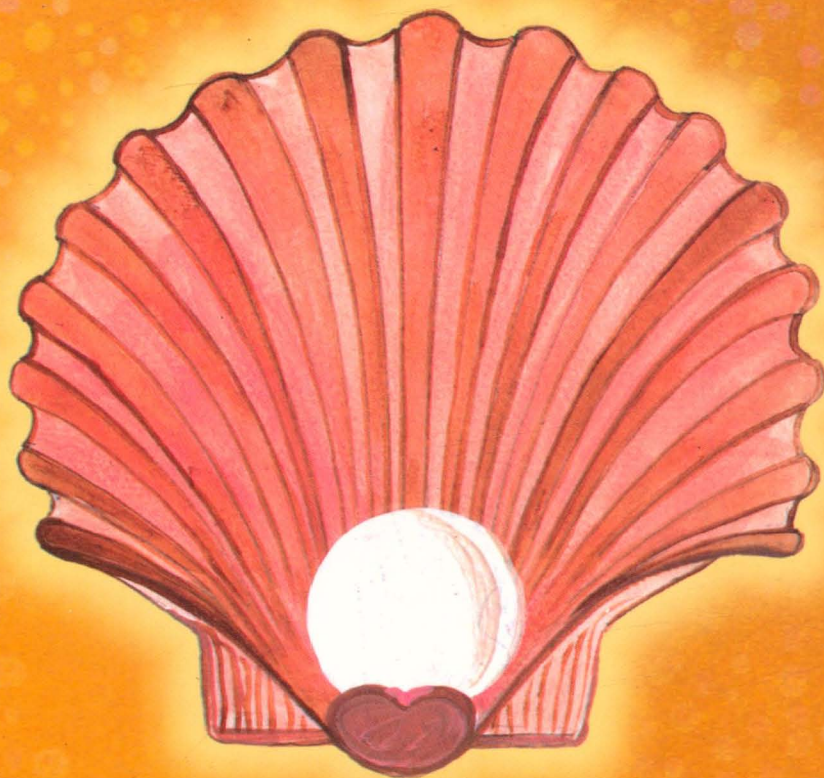


ARHAM PREGNANCY

Spiritual Revolution in the Womb



Upadhyaya Praveen Rishi

Before deciding on child-bearing, if a husband and wife can understand their responsibility and purpose, they can surely achieve that joy which Siddhartha and Trishla (the parents of Mahavira), and Nand and Yashoda (the parents of Krishna), had experienced.

Both the mother and father have a special place in Arham Pregnancy. This is a complete programme of sadhana for those who aspire for excellence as parents. Both of them have to undertake the responsibility, both of them have to accomplish the sadhana, and both of them have to be together in this dream.

ARHAM PREGNANCY

Spiritual Revolution in the Womb

(A translation of the Hindi book 'Arham Garbhasadhana')

Upadhyaya Praveen Rishi
Translated by Pratibha Jain

First print: August 2014

All rights reserved. No part of this book may be reproduced in any form or by electronic or mechanical means including information storage and retrieval systems without the written permission of the copyright holders.

Disclaimer: The thoughts and views expressed in this book belong to the author and do not necessarily match any other individual's thoughts. They are not endorsed by any religion, individual, monk or nun, writer, translator or publisher nor are they to be viewed as a recommendation of any sort.

Copyright © 2014 Anand Tirth Kendriya Foundation

ISBN: ISBN 978-93-5104-351-5

Publisher: Anand Tirth Kendriya Foundation 632 Anna Salai, Chennai-600006

Phone 044-24320334 **Fax** 044-28293279

Website www.anandtirth.com

Email arham@anandtirth.com, arhampregnancy@gmail.com

Author Upadhyaya Praveen Rishi

Translator Dr Pratibha Jain, Chennai

Design B. Anitha, Delhi & Kavitha Shivan, London

Illustrations Elise Collet Soravito, Paris

Meditation card images Anand Tirth

Gurudev's photographs Srivatsa Shandilya, Bangalore

Printer: Chhajlani Print 'N' Pack Solutions 31/1, Ganesh Colony, Rambagh, Indore - 452007

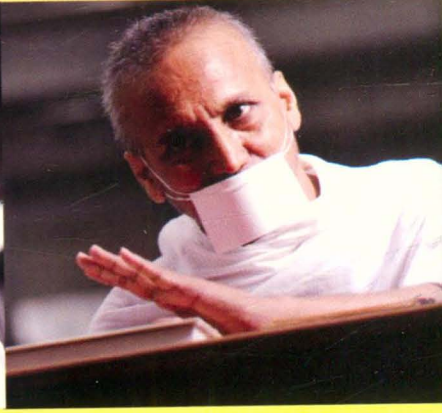
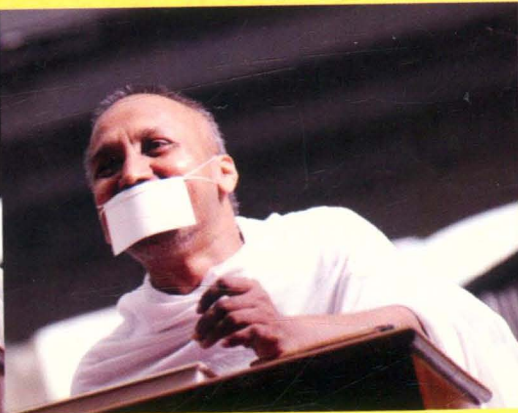
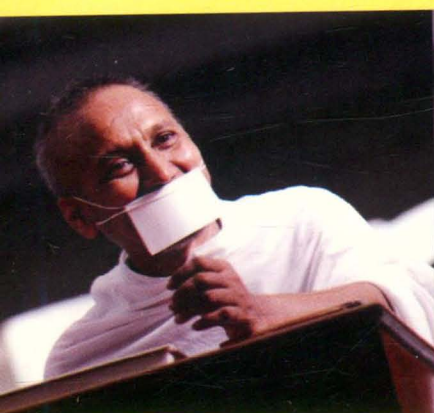
Phone 0731-2422878, 2422846 **Cell** +91-88276-91992

Email abhishek.chhajlani@gmail.com

*An empty shell awaits
the arrival of a dew drop in its core
So it may deliver it as a pearl on time's shores
And find its own liberation there on!*

*The dew drop waits
For the lash of torrential storm
On the winds of which it will find transport
Into the thirsting shell forlorn!*

*The storm, it waits to play its part in this divine game
Until the rise of a white star in the cosmic frame
Whose aura must touch the little pearl frail
To transform it into a priceless gem!*



From the Publisher's Desk

The magic of Arham Pregnancy is brought to us by Upadhyaya Praveen Rishiji - a Jain monk with a path breaking vision. Those of us who have had the joyous experience of listening to his powerful discourses indeed feel blessed. He has enriched our souls by teaching us spiritual practices for the myriad aspects of our lives. One of these is Arham Pregnancy, a sadhana to transform parenthood into a divine experience.

The process of this experiment has been going on for fifteen years now. Its results have now reached a zenith. In the future, it will reach greater heights of success, that is indubitable. This book has been created to make this sadhana available for one and all.

The Jaina religion which has been propounded by the twenty-four Tirthankaras is being nurtured and spread by our Gurus with great faith and devotion. This book is an important step in that direction. From the discourses given by Gurudev Praveen Rishiji in various camps, many rare gems have been strung together to create this book. We are indeed indebted to him.

We also appreciate the manner in which Dr Pratibha Jain has undertaken the task of writing the original Hindi book "Arham Garbhasadhana" and now its English translation with dedication and enthusiasm along with her team.

The Hindi and the English books have been published under the auspices of Anand Tirth Foundation. We are hopeful that this book helps all readers far and wide. With the blessings of Gurudev, may the seekers progress in their sadhana! With these good wishes,

Ashok Galada – Trustee, Anand Tirth Foundation, Chennai

Prologue

With Gurudev - A Journey of Words by Pratibha Jain	9
A Note of Thanks	12
Welcoming the Epoch-Hero by Praveen Rishi	15
An Aspiration for Divine Parenthood	18
Dreams – A Blessing	20

Main Chapters

1 The Decision of Birth	24
2 The Family Triangle	32
3 Preparing Oneself	38
4 Leshya	44
5 The Power of Dreams	54
6 The Science of Colours	62
7 The Breath Connection	70
8 The Arrival of the Being	76
9 The Sadhana for Extraordinariness	86
10 Interconnected Form of Sadhana	98
11 Between Births	104
12 Holistic Lifestyle	114
13 Postnatal Care	130

Epilogue

14 Increasing the Joy of the Mother-to-be	140
15 The Total Experience of Sadhana	142

Some Important Meditations and Concepts:

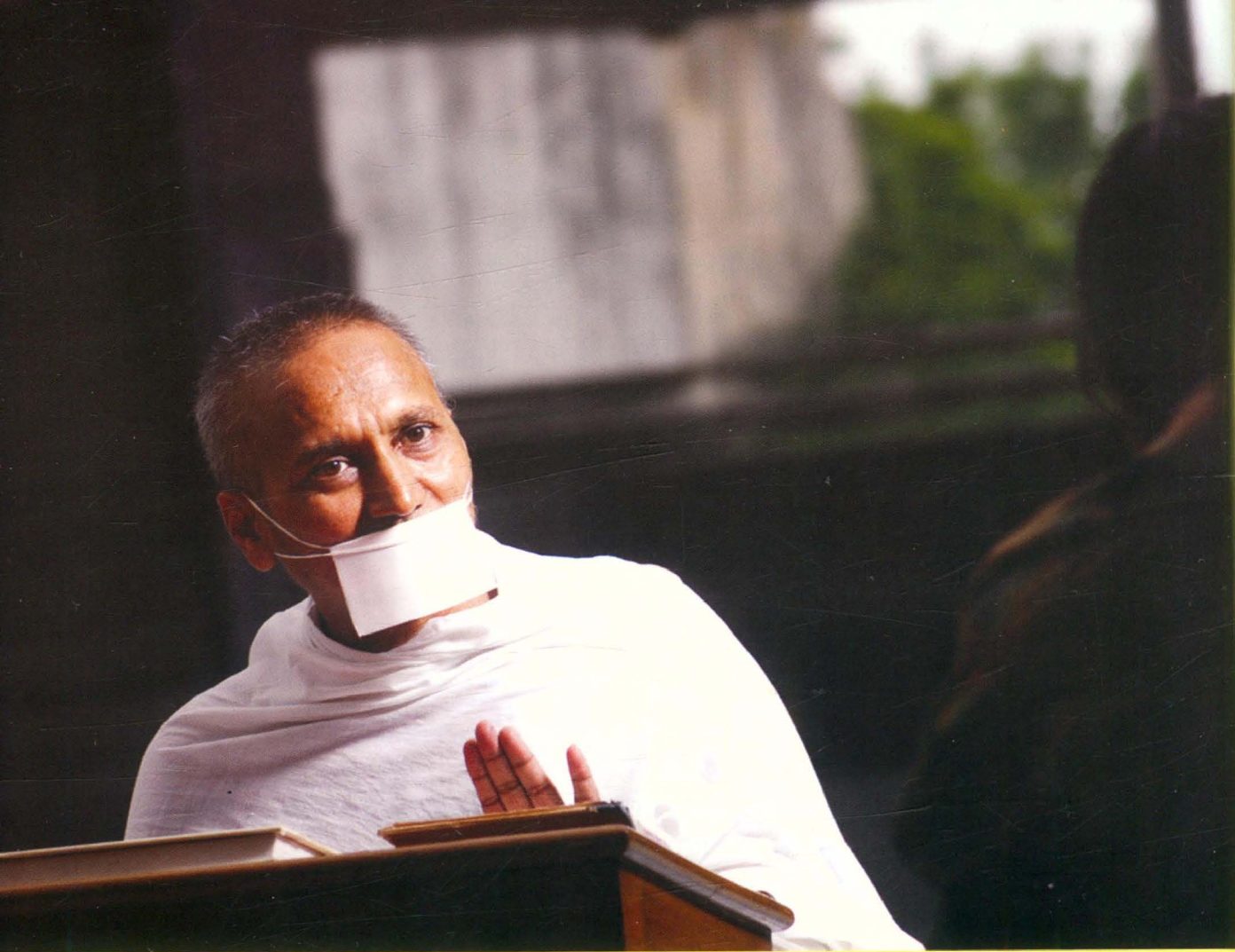
Meditation for the Couple (Sampusht Sadhana)	39
The Dream Meditation (Swapna Sadhana)	56
Colour Therapy (Rang Sadhana)	63
Recognizing the Breath	71
Conception and Breathing Process	72
The Sadhana for Conception (Garbhadharan Sadhana)	80
Invoking Extraordinariness (Namothunam Sadhana)	91
Continuity in Meditation	93
Sadhana of Swastik-Srivatsa	99
Changing the Aura of Food (Aahar Sadhana)	101
No Tears	117
The Supreme Energies (Pancha Parameshthi Mudra)	123
Sadhana while Feeding	134

Mantras to Memorize

The Namaskara Mantra	41
Words of Felicitation	83
The Mantra of Namothunam	95
Mantra While Feeding Milk	137

Contact Details.....145

Other Publications146



Between loss and resurrection, between death and birth, I find myself. A warrior, ready to struggle. Dhamma Jaagariya, he says. His gaze melts the war within me. I surrender my weapons. The passage eases between the two shores. A new song is born, another era begins.

With Gurudev - A Journey of Words

by Pratibha Jain

His gaze was fixed on the peak of the Himalayas. That was the place that beckoned him, with its snowy valleys where many seekers had experienced ultimate truth. He had bid farewell to his loved ones and was all set to leave for his walk away from worldly existence when all of a sudden, he heard his Guru's directive in the inner recesses of his mind. This changed the course of his life forever. Such was his dedication for his Guru that it filled his entire being. There was no space either to question or to find another option. He simply followed the command and with the image of his Guru etched in his heart, he walked back into the ocean of humanity to spread the message of compassion in the world, thereby augmenting a spiritual revolution.

Upadhyaya Shri Praveen Rishiji; the disciple of Acharya Shri Anand Rishiji; a Jaina monk, a strategic thinker, a profound speaker, a seeker of truth, an intuitive meditator, and a nature lover. Born in Maharashtra in 1957, he embraced monkhood in 1974. Hidden behind the pranks of childhood and the rebellion of youth was a brilliant mind which the Guru recognized in the very first instant. The journey that unfolded was one of knowledge and sadhana, the description of which is enthralling in itself. Extreme spiritual practices, many successful camps on various topics in the course of many chaturmaas, lone meditation atop a hill near Indore for thirteen months, discourses on the Agamas and many activities to bring together the Jaina congregation – there is so much to mention, that one wonders where to begin and how to encapsulate such magnitude in a nutshell!

So, instead of traversing a lengthy path, let us move into that small bylane where he is with us, in our joys and sorrows, in our wavering thoughts, in our scattering

emotions, and in our ethical dilemmas. In all of these, he is no less than a capable psychologist. Those hidden corners of our minds which we have not yet recognized, betray us and emerge before him with absolute transparency!

He most certainly has a deep connection with the teachings of the Agamas. The joy with which he offers an analysis and understanding of the aphorisms from these texts, the manner in which he organizes their causal relationships, the methodology of research with which he places powerful sadhanas for humanity to follow are no less convincing than the work of a scientist.

Such is Gurudev; a thinker, scientist, psychologist, philosopher and religious teacher; yet, if there is one word that can describe him the best, it is that he is a hermeneutician – one who offers a re-interpretation of religion.

The first time I realized this was when he stated in a discourse, “If you have to ever choose between religion, karmas and relationships, choose your relationships.” It was strange statement, coming from a monk. I was bewildered. But as time went by and I heard more of what he had to say, a deep sense of awe filled my being. It became more and more apparent that he was right. The sadhana that has to be undertaken in choosing relationships will automatically incorporate religion and karmas within its purview.

It is this revolutionary dimension and scientific religiosity within him, coupled with decades of his own sadhana, that finds its culmination in Arham Pregnancy. Today thousands have joined him on this path and many successful experiments have taken place. The topic is so vast and his knowledge about it so intense that these pages have to be considered a mere introduction. This book is just a song of welcome to every couple, and every family that is desirous of spiritual enhancement for their future generations.

The time has come for us to accept some new concepts with conviction so that religion and worldly life can walk hand in hand. In every stage of life, from birth to death, we have to weave the tenets of religion into ourselves. And this is possible only when our religious teachers will aspire to become our life teachers. These are evolved souls who invest every moment in the worship of knowledge. They unite with the supreme force in a divine togetherness and spend every moment in nurturing that relationship. Who is better than them to teach us to nurture our relationships? Who is superior to them to steer our children on the path of true learning? A relationship is a relationship, whether it is of this world or divine. If we form true relationships in this world, then we will form them effortlessly in the celestial world as well. If we do not do so, then our familial, social and religious platforms will become even more shallow, and the situation even more grave.

This is why I am joyous about this expedition of Gurudev – Arham Pregnancy. Who can know the process of birth more than he who has sacrificed his all to understand the mystery of birth and death? His thoughts and discoveries on this topic are priceless. That I have received the opportunity to transform them into the written word is an extraordinary page of my life, a divine station, an unparalleled experience. Gurudev calls this the journey of words, but for me this is an internal journey, as if one life within another. My eternal gratitude.

A Note of Thanks

by Pratibha Jain

To Gurudev Upadhyaya Shri Praveen Rishi, a beacon of light, for propounding this awe-inspiring sadhana for expectant parents, and for patiently having answered my unquenchable queries with affection, inspiration and intuition.

The members of Anand Tirth, with a special mention of Mr. Ashok Galada, Mrs. Sunita Chhajlani, Mrs. Kanta Chordia, Shilpa Katrela and Manisha Chordia for their enthusiasm and encouragement.

Elise Collet Soravito (Paris) for the illustrations, B. Anitha (Delhi) and Kavitha Shivan (London) for the book design, and Prabodh Jain for putting together the complete vision of the book. It is Gurudev's farsightedness and vision of taking religion on a universal platform that led these creative minds from across different cultures and geography to lend support to this divine vision.

Prasiddha Ramarao and Jigyasa Giri for their diligent and inspired editing; Nisha Nahar for reading through the manuscript with her eye for detail. Premalatha for taking care of all the co-ordination and nitty-gritty. Mahendar and Aditi for their unconditional support.

The perfection and potential that is needed to capture Gurudev's endless knowledge, rare intuition and extraordinary analytical capacity and transport it from the spoken to the written word need extreme eloquence, and thus I humbly accept my limitations for any discrepancies or inconsistencies that may find their way in these pages. But he is the one who reiterates again and again, "Make a start from wherever you are," hence this attempt is an obeisance at his lotus feet.

*As described in
the famous epic of Ramayana,
when Ravana abducts Sita and tries to
lure her, she does not succumb to him. For
she loved Rama, her husband, with all her heart.
Knowing Ravana's skill for disguise, his ministers
came up with a clever suggestion. They advised him to
appear before Sita in the form of Rama so that she would
be attracted to him. But Ravana realized that though the
ministers possessed external knowledge of arts and skills,
they were not aware of Rama's strength. He stated that to
take on the form of another person, one has to first medi-
tate upon that person. But as soon as he would begin
to meditate upon Rama, his mind would become like
Rama's. And when the mind became like Rama's,
then it could not entertain sinful thoughts of
abducting another woman or looking upon
her as an object of lust. Such is the
nature of the mind.*



Welcoming the Epoch-Hero

By Praveen Rishi

It was the year 1977. I was at the feet of my Master, Acharya Shri Anand Rishiji. He was rendering pages from the Agamas. In the Bhagavati Sutra, we reached the conversation where Indrabhuti Gautam asks Lord Mahavira, "Lord! If a being completes his life span while he is still in the mother's womb, then in which life-form is he born next?" Mahavira replied, "O beloved of the Gods! One who completes his life span while in the womb takes birth in either of the four life-forms – hellish, tiryanch (animal and plant species), human or celestial."

Gautam's question is significant. One who is born has to die. Based on one's actions in the present life, the next life-form is decided. Once the soul has completed this life, it enters the abode of death which leads into the next life-form. However when life is halted in the womb, then the being has not yet performed any voluntary actions! In that case, on what basis is his next life-form chosen or decided?

On the basis of this reasoning, Gautam persisted with his curiosity. He asked, "Lord! If the next birth takes place without previous actions, then the principle of cause and effect will be nullified. In such an instance, what is the basis for the next birth?" He received a reply from the Wise One, the essence of which is that when a being expires in the womb, his next life and life-span is decided on the basis of his mother's emotions, aura, and mental state at that time.

This opened a new line of thought that the mother is instrumental in the cosmic process of allotment to the next life-form and lifespan of the being in the womb. It posed a great challenge to traditional beliefs and religious views. It was a challenge to the dictum of 'appa katta vikatta' which means the soul is the doer and enjoyer of

its own actions. The task of science is to find the cause and effect of inexplicable and unnatural events and re-establish the truth. This is the procedure of science – whether they are material, spiritual or metaphysical.

My mind found its direction from here. All the proofs from the Agamas, the principle of leshya, and that of co-existence, form one conclusion – that the mother has the capacity and potential to give birth to an epoch-hero.

“(The principle of co-existence is found in the mantra of ‘parasparogriho jeevanam’ which means that souls render service to one another. It is also translated as: All life is bound together by mutual support and interdependence.)”

“Soul-power (atma shakti) is inexplicable, and so is material-power (pudgala shakti). When these two are conjoined, it gives rise to a life bound by karmas. One who can use these powers with intelligence and wisdom is a true human being.”

In 1996, the first camp of this sadhana was held in Indore. A new topic, a new curiosity, some doubts, but the results held promise. After a long journey, a complete sadhana has been brought before all of you which will unravel the potential of the soul and its self-actualization. This sadhana is Arham Pregnancy. Many scenes and memories come to the mind at this juncture. There is no way that tradition can accept that a Jain monk can dwell on this topic, reflect on it, inspire and train. Yet believers have accepted this program easily and naturally, without any judgments – for this, I remain grateful.

I am grateful to those mothers and sisters who had faith in this program and offered their unconditional support. Today this program is implemented by trainers and teachers in a systematic way in the four regions of Madhya Pradesh, Maharashtra, Karnataka and Tamilnadu. Hundreds of mothers and fathers have experienced the

divinity of parenthood. Their words and their expression are my strength and keep me going.

What I now aspire for is the test of these experiments and sadhanas by scientific procedure. Only then will the principles of the Jinas find faith, devotion and universal acceptance.

My mind reverberates with the mantra of Anekanta. This is the primary support for my sadhana. There is no space for the term 'impossible' in Anekanta. The melting away of boundaries is Anekanta. The liberation of a bondage is Anekanta. Open - mindedness is Anekanta. Giving up aggression for compassion is Anekanta.

'No end' inspires one to find that which has been never before. The door of infinite possibilities is flung open to give birth to inspiration for new experiments and exceptional actions. Every being which is born in this universe may find parents who are endowed with divine power; this is the aim.

I hope for each one of you that you become the parents of epoch-heroes. This dream should dance in your mind, this aim should become the pinnacle of your life. If you gave birth to an epoch-hero, then you would have done enough meritorious deeds to carry you for centuries.

This dream will become a reality when such an epoch-hero will be born in every era. With the pristine faith that this dream will be actualized, I present this sadhana before the world. May every era be enlightened by epoch-heroes! As my being reverberates with this prayer, I place this experiment of religious science, the rarest of legacy from the rule of the Jinas, at the lotus-hands of eternal motherhood! Joy consumes me. This is the beginning, not the end. The journey has commenced, not concluded.

Prologue

An Aspiration for Divine Parenthood

Celebrating the miracle of human birth and establishing a joyous parent-child relationship is the goal of Arham Pregnancy. It starts with creating a vision of divine parenthood even before conception. The inspiration for Arham Pregnancy is derived from the Jaina Agamas where we learn about women who gave birth to extraordinary children. One such extraordinary mother was Queen Trishla. The Kalpa Sutra contains detailed descriptions of her life style and thoughts when she conceived as well as during pregnancy. She is an ideal role model for mothers-to-be. Her son, Vardhamana, later known as Mahavira, became the twenty-fourth Tirthankara of Jains. The Tirthankaras, or the ford-makers, are the ones who establish the religious system and order in society. At this present time, the Jains follow the system established by Lord Mahavira in the sixth century BC.

As the Agamas state, the soul has immense possibilities when it takes birth in the human form. It is the human being who can work towards excellence. He can observe austerities and embrace renunciation. He can make a conscious effort to overcome passions and sufferings. Thus human birth is seen as a pathway to free the soul from cycles of birth and death. It is the medium by which a soul can achieve the status of a perfect being. Therefore, among all forms of life, it is human life which is considered a precious gem. This has been reiterated time and again by the Jaina agamas and other religious scriptures of this world.

If we accept this tenet as fact, the ones who give birth deserve a special status. No wonder then, the being that takes birth in human form is indebted to it's parents for life! Imagine if a couple could find the tools to create a strong, healthy and auspicious

future for their child through the journey from conception to birth. If they could illuminate the aura and inner mind of their unborn foetus, how brilliant the future of such a child would be!

Does such a possibility exist wherein an impregnated woman can actually transform the aura of the being in her womb? Can she dissolve the negative effects of her child's previous lifetimes and bring about a positive impact? Can such miracles happen during pregnancy? The Agamas state that such a possibility exists. One does not need a miracle or a boon to make this happen. One simply needs to understand the Agamic principles and apply them in life. This is the method of Arham Pregnancy. It is a step-by-step guide for a joyous and successful pregnancy. This ancient wisdom has now been revived, formalized, and successfully implemented by thousands of women since 1997. The underlying concept of Arham Pregnancy is that a mother is as much a benefactor, as she is a creator. Apart from her capacity to give birth, she also has the power to bestow the art of living upon her unborn child.

This book is an attempt to transform the process of birth into a fortunate and divine experience. It is an aspiration for divine offspring. It is a belief in god-like parents. Every facet of this sadhana is based on the Agamas. Every word mentioned in it is an inspiration for a holistic life. Every step in this is a contemplation of universal well-being.

The aim of Arham Pregnancy is to reach beyond the boundaries of caste, creed, race and geography, and invite all of humanity to partake in these sadhanas and make a divine dream come true.

Dreams – A Blessing

A mother and child first connect by means of vibrations. As soon as a soul enters a womb, it's vibrations reach the mother in the form of dreams. Through her dreams, she is introduced to the new life force inside her womb, and gains intuitive insight into its character, as well as it's past and future purpose.

The Bhagavati Sutra states that when an extraordinary being enters the womb, the mother experiences certain unique dreams. There is a clear mention of how many dreams she sees and also a description of the kind of dreams she might experience. In fact, there are 72 types of dreams mentioned, 42 of which translate into ordinary results while the remaining 30 great dreams (mahaswapna) bestow extraordinary results. It is stated that the mother sees fourteen great dreams when an Arihanta or Chakravarti enters her womb, seven for a Vasudeva, four for a Baldeva, and one for a Mandalik Raja. Among these, the Arihantas are omniscients, the Chakravartis rule over six zones, the Vasudevas over three zones, the Baldevas are brothers of Vasudevas, and the Mandalik Raja rules over a limited zone.

When Lord Mahavira, the twenty-fourth Tirthankara, entered Mother Trishla's womb, she saw the fourteen great dreams. The Agamas contain enchanting descriptions of these dreams. Auspicious and propitious, these dreams are a prediction of a God-like child.

As we will see in this book later on, meditating on these fourteen dreams bestows the power to touch the Arham, or one's inner capacity, to maximize that capacity, and reach the zenith of self-actualization. By this sadhana, the woman prepares herself to become a mother from whose womb an epoch-hero can be born. Thus by empowering her own motherhood, she also transforms her child's life into one of wonder and serendipity.

*Each
of these great
dreams is an experience
of divinity and a pilgrimage
in itself. The collective sadhana
of these fourteen dreams bestows the
vibrations of the Tirthankaras upon
the aspirant! By embracing this Arham
Pregnancy, thousands of women are
experiencing the blessing of a divine
conception, healthy pregnancy and
normal delivery. The goal is to facili-
tate a process of birth which is free
of disease and tears, and blessed
with heights of ethical and
moral prosperity.*



*O Mother! With pure thoughts, pure
action and pure energy of the universal
elephant, I am entering your womb to
bestow the blessing of forbearance upon
this universe.*

**White Celestial Elephant
The First Great Dream**

1

The Decision of Birth

There are many questions that surround the miracle of birth. Who decides the relationship between one who is born and one who gives birth? Why is a certain soul born to specific parents? Is this the continuity of a relationship from a previous life? Is conception an accident or does it have some purpose? Is it a decision made in wisdom or in ignorance? Let us reflect on the mystery of birth and rebirth.

This Rare Birth


Most religious schools accept that while the body perishes, the soul is eternal. When the body dies, the soul moves into another body. The movement as well as the next life-form is known as *gati*. According to Jainism, a human being is not necessarily born a human being in the next life. Based on actions performed in the current life, the next place and life-form is decided. There are 84 lakh species of life which are grouped under four *gatis* or life-forms as follows:

- Celestial beings in heavenly realms
- Human beings in the earthly realm
- One-sensed to five-sensed creatures, such as plants and animals, known as *tiryanch*, which also reside in the earthly realm
- Infernal beings in hellish realms

Let us now try to understand what leads a soul to different destinies.

Celestial life (*Dev gati*): When a soul performs meritorious deeds, it begets a heavenly birth. Endowed with excellence in body and mind, it is now blessed with divine powers and enjoys the pleasures of heaven. It is important to understand that celestial life is temporary, just like the human life. It is different from the abode of liberation or *moksha* where the soul finds eternal bliss.

Human life (*Manushya gati*): When one has faith in right knowledge and adopts the right conduct, then he is likely to be born as a human being. He is now blessed with the ability to discriminate right from wrong, and noble from evil. He can exercise his will power to perform merits and austerities. Human life is conducive for spiritual practices and is the only form from which liberation can be attained.

Animal and plant life (*Tiryanch gati*):  When one wishes happiness for oneself

but sorrows for others, he is likely to take birth as plant or animal life. This includes all forms of vegetation and organisms from the one-sensed worm to five-sensed animals. In this life, there is a great degree of passive suffering and dependency, and hence it is not conducive for spiritual activities.

Infernal life (*Narak gati*): When one resorts to excessive violence and destruction, he is likely to be born in hell as an infernal being. Here he continues to suffer the harsh conditions of hell because of his previous misdeeds.


On the face of it, it would seem that among the life-forms mentioned above, life in heaven would be the most coveted one. But according to the seers, it is human life which is most precious. For it is the human being who is bestowed with free-will, choice and spiritual practices which is the path to liberation. The celestial being can enjoy the pleasures of heaven, but cannot perform fresh actions to generate merit. For that, one has to be born as a human being. Hence even the celestial beings aspire for human birth. No wonder then, human life is considered as a rare gem and even more precious than celestial life.

According to Jainism, in heaven and

in hell, one only reaps the fruits of the deeds of previous lives. One cannot undertake any religious activities in heaven or in hell. Vows and austerities are blessings of human life alone. The question arises - on what basis do the inhabitants of heaven and hell get their next life? What causes karmic bondages for them? The Jaina seers state that attachment and aversion lead to karmic bondage. While an individual is experiencing joy and sorrow, his positive and negative reactions cause attachment and aversion. With right vision, one maintains equanimity in all situations without being bound. He stays detached and takes a more evolved birth in his next life.

The Facets of Decision

Why is a specific being drawn to a specific womb? He may be drawn to a specific family to continue a previous loving relationship or even to give himself the opportunity to work out hurt and animosity that existed in the past. A being may also choose specific parents to achieve a specific goal, which may only be possible through the opportunities that particular family can provide.

The human life-form has the potential to elevate motherhood and fatherhood into an unparalleled blessing. Conception,  strength, potential, purpose and

pregnancy and birth are opportunities when parents can decide to grab the opportunity and follow certain guidelines to transform the child's destiny into one of fortuity.

Relationships

It seems we have placed the onus of our lives on karmas, while forgetting that the entire world is operating on the basis of relationships. Our life is influenced by the relationships we form, many of which have the power to transform life.

A relationship with a pious person can liberate us from past sins. There are ample instances in history to show us this. When Mahavira came before Chandakaushik, the deadly cobra, the latter's fiery anger got diffused and was replaced with serenity. So also Arjunmali's relationship with Sudarshan became instrumental in connecting him with Mahavira, after which he attained liberation.

The contrary to this is also seen when one person's piety is influenced by the sin of another. Sage Vishwamitra's long penance was destroyed before the lustfulness of Menaka, the celestial dancer. The question arises – when two persons come in contact, who wields the greater influence?




Ever so often, we come across parents who fail to raise their children with good values. So also, there are children who do not fulfill their responsibilities towards their elderly parents. The formula to erase such unhappy experiences and to usher in happy relationships is found in Arham Pregnancy.



circumstances of both. All of these factors influence the direction and outcome of the relationship.

Both Indrabhuti Gautam and Goshalak shared a relationship with Lord Mahavira. They were relationships that traversed many births. Indrabhuti's relationship with Mahavira always remained one of devotion and love. Goshalak initially connected because of devotion, but later committed treachery. He continued to do so, up to Mahavira's ultimate life. Although Mahavira remained untouched by his negativity, even though Goshalak had been disloyal to Mahavira over several lifetimes, their relationship was not unimportant – every lifetime provided an opportunity for growth and change for both participants through their contact with each other.

Relationships may arise from connections made in our previous births; we can also form new relationships based on our understanding and aspirations.  Whichever the case, relationships are

neither sudden nor without reason. They offer us the opportunity to know our true selves, to learn, and to grow.

Relationships have the quality of receiving as well as rejecting. We can only receive from people with whom we share a relationship. We cannot receive from people with whom we have no connection. On entering a new womb, the soul's first relationship – whether positive or negative - is with the mother and next one with the father. All other relationships arise subsequently.

As we know through our own experiences and the examples given above, it can be difficult to improve relationships in everyday life. It is easier if we start to set them right in the womb. Therefore, it is imperative for parents to understand the character of a being as soon as it enters the womb.

Some clues about the character of the being and its relationship to the parents can be obtained by watching for any changes in the mother - in her dreams, her food

habits, or her behaviour towards any specific person. More on this will be seen in Chapter 11.

These can then form the stepping stones for the parents to develop a positive and loving relationship with their baby and set in motion a lifetime where each will benefit positively from the connection with the other.

Goal – Child and Parents

At any given moment, countless souls are in the stage of completing their lifespan and reaching out to a new womb. Just as a soul searches for a suitable womb, the womb is also in search of a suitable soul. The souls who are in higher stages of evolution are drawn to spiritual spaces. For instance, one such space would be where the *sadhana* of the fourteen great dreams is taking place! When a noble being is drawn to such a womb, it is not because of a previous

relationship, but because of his life goal. This is how new relationships are formed.

Whether a soul has come with positive energy or negativity can be known by the mother. Only when she is mentally endowed with such vigilance, she must plan for parenthood along with her husband. Parenthood is the highest responsibility of this universe, all others are subordinate to it. Aspiring for parenthood is very different from capability for the same. Being a couple is very different from becoming parents. Once a woman aspires to become a mother, and a man a father, they must necessarily change their lifestyle. If they are not ready to do so, they must think again. They must not plan for parenthood because of societal pressures or a forced sense of duty. It is necessary to define one's goal at the very beginning.



“The session of Arham Pregnancy was a positive experience for us. We came to understand the larger issues of life and death. Before this, we were confused about our own future. We had negative thoughts about parenthood. Now we are ready to welcome our baby with a powerful and positive attitude. We have begun the sadhana so that we may find joy. Already, our relationships with those around us are becoming better and happier.” – Vikram Rupal Kankaria, Chennai.

When a child is conceived with planning and purpose, he becomes endowed with positive karmas. Along with the mother, when the father also treats this role with reverence, they can transform the previous inauspicious karmas of the child. When both of them undertake this sadhana with dedication and depth, the effect is that much more powerful.



*With a radiant shining form,
I arrive into your womb,
O Mother, to bestow joy and
auspiciousness upon the universe!*

**White Magnificent Ox
The Second Great Dream**

The Family Triangle

The triangle of child-mother-father is a defining feature of human life and human culture. The facet of relationships in this triangle is not static, but is affected by changing times. As changes seep into society and culture, they are reflected in the family. In this triangle, each individual plays a more important role than society. The interactions between individual thoughts and values control the triangle.

It has been seen that the arrival of a child brings a shower of happiness in one family but the onset of misfortune in another. Within families also, there may be partialities - some children love their mother wholeheartedly but ignore their father. Others look upon their father as divine but are indifferent to their mother. Similarly, parents may favour one child over another. However, relationships are not static. They are constantly changing. Hence

there is a possibility that they can be altered and strengthened. This changing aspect of relationships is the focal point of this chapter.

The Dependence of the Child

To understand the possibility of change in a relationship, we have to understand the notion of surrender. Change and surrender are connected in a strange relationship with each other. The sculptor can make a statue out of stone because stone has the quality of surrender. Bringing about change in someone is not possible unless that person surrenders. Complete surrender is a prerequisite for change.

The being that enters the womb surrenders to the mother completely. His life in the womb is one of dependence. As a soul, he is always independent, but everything else about him, including the way his personality will develop, is dependent on the mother for the next nine months. At this time, he only knows to receive; he receives everything from food to thoughts, and the womb becomes his universe and school where the teacher is his mother. He hears what his mother hears, sees what she sees, tastes what she tastes, and experiences his mother's touch. He is also influenced by her thoughts and emotions.



The Potential of the Mother

Before entrusting someone with a task, we need to check whether he is adept at it and if he requires any training or mentoring to complete the task satisfactorily. Similarly, spiritual practice is essential for successful motherhood. The mother has a two-fold responsibility before her – creating and nurturing her child.

Roles performed by humans can be understood by using two terms – duty and responsibility. A duty is something we perform because we owe it to someone, while responsibility is something we own up to. We may do our duty without any self-interest, but responsibility is an act of will. When we perform our duty with commitment and care, then we are taking on the responsibility of doing it. A tree offers shade without any thought or volition. But to build a roof as a shelter for people is an act of responsibility. It indicates an inner sensitivity. Motherhood and fatherhood are states which are considered higher than duty and responsibility. They are guided by divinity. The parents who have the potential to create an epoch-hero in nine months are an epitome of this *mantra* – ‘*Matru devo bhava, Pitru devo bhava*’ – which means that the mother and father can become god-like. This ideal

must be awakened in every mother and father, such is the aim of Arham Pregnancy.

Pregnancy is the only stage in human life when one's destiny is not in one's own hand, but in the hand of the mother. It is true that the soul is the doer of its own karmas. But due to certain divine intervention, during the nine months of pregnancy, the mother is given that right. It is a unique arrangement by which her life is now connected with two lives – her own and that of the child in her womb. Whatever she does renders a greater impact on the child in the womb than on her own self. We will encounter this truth time and again in this journey of Arham Pregnancy.

The mother does not create merely the body of her child, she also creates his life. She can bring about reform as well as destruction. Only when one has the potential to become a sculptor, one must take the stone and the chisel in one's hands. The same is true with motherhood which is a state of creating and nurturing the child.

The Magnificence of the Father

The relationship of a father and child has been measured with the sky. Just as the roots of a tree are embedded deep within



the earth while the leaves dance in the sky, so also is the parent-child relationship. The Mahabharata says that the glory of a mother is greater than the earth and the stature of a father is higher than the sky. Along with needing the protection of a womb, every being also needs aspirations that touch the sky. No wonder then, while most people are busy racing ahead of others, the father finds joy in seeing his child overtake him.

Hence no one has the right to deny or question the importance of the relationship between a father and child. The relationship between a husband and wife can be temporary, but that of a father and child is a connection of the life-cycle. Those who do not understand the importance of this relationship, and remain bitter or uncaring of either one's parent or offspring, must think again. A relationship that is rooted in birth cannot become a matter of choice! It is not possible that one can stay detached or angry in such a relationship and yet feel peaceful. Nurturing this relationship is human religion, emotional maturity and the glory of life.

On the basis of the *Agamas*, it is now proven that a father can remove the negative aura of his child by his own positive touch. To do so, he must go near his baby's forehead and gently feel it. While doing

so, he can remove the negative aura from his child, and impart his own positive vibrations. Such power resides in fatherhood.

Hence the father plays an important role in Arham Pregnancy. In the pages that follow, we will see how the father can reach an auspicious aura to the mother by

the means of *sadhana*. In doing so, he also establishes a joyous bond with the child. While the mother is the primary caregiver for the unborn child, both parents can positively influence the child by sharing a loving bond with each other. Thus a strong family triangle is created.



“Arham Pregnancy is the aim of my life, and is now the movement of my life. To help expectant mothers to do the sadhana and find healthy solutions during pregnancy is my first priority. To prepare them in body, mind and emotion for natural childbirth and a baby who is endowed with good qualities – is my aim. Thousands of families have experienced successful pregnancies with the Arham method since 1996. Young women are now much more aware about healthy conception and pregnancy.” - Sunita Chhajlani, Teacher, Arham Garbhasadhana, Indore

“I was facing a lot of difficulties while conceiving. Then I learnt the method of Arham Pregnancy from Sunitaji, one of the prime disciples of Praveen Rishi. Soon after, I experienced the joy of motherhood.” - Barkha Jain, Indore



Leaping from east to west and north to south like the lion, symbol of universal valour, I enter your womb, O Mother, thus bestowing energy upon this universe!

**Noble-faced Powerful Lion
The Third Great Dream**

3

Preparing Oneself

As expectant parents, you often wonder about your baby. Whom will he or she look like? Which characteristics of yours is he or she going to inherit? You start preparing yourself to accept this being, a stranger until now, but an integral part of your life henceforth. The question is – do you believe that you simply have to accept whatever comes your way or can you actively participate in this process? The choice is yours. You can be a passive recipient or you can be proactive about welcoming the unknown, nameless being from the first moment of conception!

By making the right choice, you have started on the path of Arham Pregnancy. The first conditions on this path are – harmony, respect, and mutual fulfillment in your marital relationship. It is not by logic or intelligence that the expectant couple

can achieve such a relationship, but by surrendering on the path of *sadhana*. Let us look at the meditation designed for this very purpose - *Sampusht Sadhana*.

Before deciding on child-bearing, if a husband and wife can understand their responsibility and purpose, they can surely achieve that joy which Siddhartha and Trishla (the parents of Mahavira), and Nand and Yashoda (the parents of Krishna), had experienced.

Both the mother and father have a special place in Arham Pregnancy. This is a complete programme of *sadhana* for those who aspire for excellence as parents. Both of them have to undertake the responsibility, both of them have to accomplish the *sadhana*, and both of them have to be together in this dream.

The Seed

The construction of a life needs the same preparation as that of a building. Purification of the ground with a pooja and auspicious thoughts are the first steps. The quality of the *sadhana* practised by the parents and the quality of their thoughts decide how joyous the experience of parenthood is going to be for them. All parents aspire for an offspring who will further enhance their family

reputation and whose entry will fill their home with peace and prosperity. The *sadhana* that can fulfill such aspirations needs preparation even before conception.

The right *sadhana* has the power to change the character of the seed at the time of sowing itself. Once the seed has germinated, no initial changes are possible. Once the building is constructed, you can transform its external appearance, but foundational changes are not possible. So also, when a soul enters the womb at the time of conception, it is the most crucial moment. If the spiritual procedure is carefully practised at this time, then the *sadhana* of the remaining nine months will bear excellent fruit.

Meditation for the Couple (Sampusht Sadhana)

The first sutra for the procedure of any *sadhana* is – '*Ichakarenam sandisaha bhagavam*' – which can be translated as, "O Venerable One! We aspire to undertake this task. Kindly bestow your command, guidance and blessings to accomplish it." Inspired with such auspicious thoughts, one must move ahead.

To bring joy into their relationship, the husband and wife undertake the *Sampusht*





Sadhana. This can be started anytime after the wedding. When the child's life begins on the foundation of such a strong relationship, then they will surely be blessed with good fortune.

Just as the mouths of two cups can be joined to look like a container, so also both the palms are joined on at the outer edges, and a hollow is maintained in the centre. It now forms the shape of a *sampusht*, which means a complete vessel. By doing so, the person's aura gets concentrated in that space.

To begin with, the wife first brings the *sampusht* formed by her palms

before her eyes. Through the tiny gap between the thumbs, she focuses her gaze upon her husband's throat and utters the *Namaskara Mantra* seven times in her mind. She then closes her eyes and remains silent. A flame like form appears before her eyes. As the flame fades away, she opens her eyes.

Next, the husband observes the same procedure on the wife's throat. As one becomes engrossed in the *sadhana*, the flame appears more sharply.

The Greatness of Namaskara Mantra

In the journey from the soul to the supreme soul, the being passes through many stations, and embraces many qualities. The ones who are ahead on this journey, and those who have accomplished their goal, are all worthy of veneration. The *Namaskara Mantra* is a prayer which substantiates this feeling and this experience. It is also known as the *Pancha Parameshti Mantra*, or the prayer of the five supreme beings. In this prayer, no specific individual, god, goddess, religion or community is venerated. With this prayer, the seeker purifies himself by absorbing the divine vibrations transmitted by powerful souls.



The Namaskara Mantra

namo arihantanam, namo siddhanam, namo ayariyanam, namo uvajjhayanam, namo loe savvasahunam, eso panca-namokkaro, savva-pava-panasano. mangalanam ca savvesim, padhamam havai mangalam

I bow down to the *arihantas*; I bow down to the *siddhas*; I bow down to the *acharyas*; I bow down to the *upadhyayas*; I bow down to all the *sadhus* in this universe. This five-fold obeisance annihilates all sins, and is supreme among all that is auspicious.

It is a prayer not directed towards specific person or god or goddess; nor towards any specific caste or religion. It is a prayer directed towards divine souls who have attained liberation from all worldly things. It is a prayer to make oneself pure and achieve positive aura from these divine souls.



Heralding the blessing of the prosperous self and thereby erasing poverty from the soul, I enter your womb, O Mother, adorning the spirit of Goddess Lakshmi!

**Lakshmi, Bestower of Prosperity
The Fourth Great Dream**

Leshya

To purify the inner world, we have to enter the world of feelings. When two people meet each other, what are the feelings which emerge in their hearts? Which aspect of their relationship triggers joyous or sorrowful feelings amidst them? What causes affection or animosity between parents and children? All of this depends on their verbal interaction and on their mutual behaviour. To a great extent, this is true because words and behaviour are a medium of our expression. But there is a truth beyond these, an invisible power which gives rise to attraction or repulsion, duty or disinterest in relationships. This factor is known as *leshya*, as described in Jaina thought. It is defined as the colouring of the soul due to its association with karmic matter. This subtle world which is defined by the mental and emotional state of a person forms the *leshya* of a person.

The Nature of Leshya

Just as waves rise and recede in an ocean, so also there is rise and fall in our thoughts and feelings. *Leshya* means the vibrations in our thoughts, attitudes and passions. As a person's mental state goes on changing, his *leshya* also changes.

We can stop using our speech, we can put our palms over our ears to avoid listening to the harsh words uttered by others, we can tie a cloth over our eyes, but unlike our sense organs, we cannot stop our *leshya*. Its waves are flowing every second. It is in a constant state of vibration, receiving input from others around us while impacting them in turn. This *leshya* is the silent interaction between us and others, the invisible communication.

Many seers have attempted an in-depth study and understanding of *leshya* and established some primary principles and rules. The Jaina scriptures explain the nature of *leshya* through a simple story. Six friends entered a garden to eat berries. Each one thought of a different method to get the berries off the tree. One wanted to cut down the entire tree, the second decided it would be better to chop off all the large branches, and the third, the smaller branches. The fourth friend wanted to

shake the tree and eat the fallen fruits, while the fifth said he would climb the tree and pick the ripe berries. The sixth friend said he would be content eating the berries that had naturally fallen on the ground. Thus, the six different *leshyas* of the six friends led them to choose different ways to reach the same goal.

There are six types of *leshyas* – black, blue, grey, red, yellow and white. The first friend's *leshya* is said to be black, the second one blue, the third grey, the fourth red, fifth yellow and sixth white. From the example, it is clear that the mental states of these six friends range from inauspicious to auspicious, from sorrowful to joyous, and from negative to positive. Among these, the brightest and most auspicious is the white one, known as *shukla leshya*, while the most negative and inauspicious is black or *krishna leshya*.

Just like our gross body, our subtle body also contains the properties of colour, smell, taste and touch. The uniqueness of these properties is that they are not perceived by the sense organs. The sense of sight cannot perceive the colour of our *leshya*, so also the nose cannot know its smell, the tongue cannot experience its taste, and the skin cannot know its touch; yet its impact is very powerful.



LESHYA	PROPERTIES	NATURE	BEHAVIOUR
<i>Krishna Leshya</i> (Black)	Low and extremely inauspicious thoughts	Harmful, thoughtless and destructive	Harms others along with oneself. It is self-destructive and does infinite damage for minor gains.
<i>Neel Leshya</i> (Blue)	Lowly and very inauspicious thoughts	Greedy and cunning	Tendency to cause much harm for one's own selfish benefit.
<i>Kapot leshya</i> (Grey)	Sinful and inauspicious thoughts	Rude in speech and has a crooked nature	Tendency to cause much harm for small benefits.
The above three <i>leshyas</i> bring in inauspicious thoughts and lead to the wrong path.			
<i>Tejo Leshya</i> (Red)	Healthy and auspicious thoughts	Reduction in selfishness, increase in interest towards religion.	Tendency to cause instant but minimal damage for fulfilling one's needs.
<i>Padma Leshya</i> (Yellow)	Increase in noble and auspicious thoughts	forgiving, vigilant and believer in religion	Tendency to take as much as one needs. Efforts are made to fulfill one's needs without causing harm.
<i>Shukla Leshya</i> (White)	Lofty and most auspicious thoughts	Engrossed in self, practices vigilance and self-restraint	Efforts do not cause any harm, effortless reach towards one's goals.
The above three <i>leshyas</i> bring in auspicious thoughts and lead a person on the right path.			

This can be understood by the analogy of ultraviolet rays which cannot be seen with the eyes, yet we know that they exist. So also, we cannot see the form of *leshya* with our eyes, yet it is said to have form. We cannot experience its smell with our nose, yet the impact of its smell exists.

The context of this topic is completely material, yet it does not belong to the gross world; it is paramaterial. That which belongs to the gross material world, that which is perceivable, which can be heard with the ears, seen with the eyes, felt with the organ of touch, does not constitute the inner world. What then constitutes the inner world? That which is invisible. The impact of the invisible form is said to be greater than the impact of the visible form. That non-material smell which cannot be perceived by the nasal organ has a greater impact than the smell which can be perceived by the senses.

The Transition of Leshya

The nature of *leshya* is such that it does not stay constant; it is ever-changing. For instance, a person's *leshya* can change in as little as ten minutes. Its minimum to maximum duration is one *antarmuhurta* (1 minute to 48 minutes). At a given time, a person's

leshya can be auspicious or inauspicious. It exerts an influence on others as well as is influenced by external factors. This property of *leshya* makes it very important in the field of spiritual practices. The *Leshya Sadhana* plays an important role in Arham Pregnancy.

When there is a change in the *leshya*, there is a change in thought and nature. If thoughts and nature change, then destiny changes. Thought and *leshya* exert a mutual influence. But this is not true of the child in the womb. He is neither independent nor does he commit any actions (karma). He cannot change his thoughts, nor can he change his nature, or destiny. But the mother can create a transformation within him. With the power of her thought and her *leshya*, she can transform his *leshya* from inauspicious to auspicious, and from auspicious to most auspicious.

Accepting the Auspicious, Removing the Inauspicious

By the power of *sadhana*, a being can transform his *leshya* from inauspicious to auspicious, and from auspicious to most auspicious. As one becomes more alert and judicious, he moves towards *shukla leshya*.

All he has to do is decide upon the direction he wants to move in,



and allow his *leshya* to flow towards the auspicious.

What brings about change, correction and refinement in the personality and *leshya* of the being in the womb? To understand this, we must look at two principles given in the Pragyapana Sutra – transformation and impact. When a teaspoon of yogurt is added to a pot of lukewarm milk and set aside, the entire milk sets into yogurt in a certain time-span. This is an example of transformation. The form of milk is transformed into yogurt. Whatever the starter culture is, the *leshya* is transformed into that. When the atomic particles (*pudgala*) of one *leshya* comes in contact with another *leshya*, then the *leshya* undergoes a change. In this manner, *krishna leshya* can be transformed into *shukla leshya* and vice-versa. Whatever it comes in contact with, it transforms into that. Among the two, the one which is more powerful will transform the other. This is the process of the transformation of *leshya*.

To understand the principle of impact,

the example of a crystal bead is given. The colour of a crystal bead does not change, but if it is kept in the proximity of another colour, then it seems to take on the appearance of that colour. For instance, if the crystal is placed near a red object, then it appears red in colour. There is no transformation in the colour of the crystal, yet the red object has an impact on its appearance.

Thus there are two types of transition with regard to *leshya* – one which transforms like milk, and another which is impacted upon like the crystal. Even if an individual's *leshya* is not transformed at the moment, it can be impacted upon. However, those whose *leshya* can be transformed are indeed fortunate. It is said in the Jaina Agamas that if a being with *krishna leshya* is adorned with the *pudgala* of *shukla leshya*, then his *leshya* transforms into *shukla leshya*. He is then included in the list of extremely fortunate persons. The history of Jaina religion has many instances of those whose *leshya* was



A change in the unborn child's leshya, leads to a subsequent change in his thoughts and feelings. These can then bring about a change in his future actions, eventually impacting his destiny.





The being in the womb imbibes the sadhana of his parents. His body is in the process of being created. Whatever he is absorbing, he will not absorb its opposite, but only its complement. This is the principle of receptivity. One who is receptive to Mahavira cannot be receptive to Goshalak. Those who are receptive to devotion cannot remain receptive to scepticism.



transformed when they came in contact with Mahavira, such as Chandakaushik, Arjunmali, Indrabhuti Gautam, Sudharma Swami and Raja Shrenik.

The immense positive impact the *leshya* of a *Tirthankara* can have on another being, attracts even the *Devas* of the heavens, down to the earth. Although their divine vision and knowledge enable them to see the *Tirthankara* from heaven, they are drawn towards the magnetic physical presence.

Leshya and Pregnancy

There are many instances in the pages of the *Agamas* when some powerful mothers have adopted the path of *sadhana* during their pregnancy. By establishing themselves in auspicious thoughts, they bring about a positive transformation in the *leshya* of the being in the womb. This is the inspiration for Arham Pregnancy.

The first station of the being is



the mother's womb where he entrusts the strings of his life for the next nine months in the hands of his mother. He begins his life with such surrender. Even though his existence is independent of his mother, his personality is not. His personality is being formed in the womb. At this time, the mother is the sculptor of his life. Hence she must work on evolving her own nature and character in this period .

When Chelana, the Queen of Magadha, became pregnant, a perverse desire to eat her husband's heart arose within her. Such a thought was contrary to her nature and way of life. It obviously came from the being in the womb who shared a previous revengeful relationship with his father. With the advice of wise men, her husband, King Kaunik, quelled her desire in a dramatic way so that no one was harmed. Thereafter, she enjoyed a happy pregnancy.

The story of Queen Chelana is a

caution to every mother to take special care of her thoughts during pregnancy. It is quite unsettling to see how she was willing to destroy her own husband to fulfill her own unimaginable desire.

In a similar vein, we read about the story of Queen Vimala. As soon as she became pregnant, she noticed changes in her behavior and mind which became filled with perverse thoughts. She then asked an *Acharya*, "It seems as if a hellish being has come into my womb. How do I change the course of his actions?" Under his

guidance, she began to pay attention to her food and religious activities. In this manner, she made an attempt to change the inauspicious thoughts of the being in her womb who was born as Prince Vimal. A few births later, this very soul was born as Lord Mahavira.

Thus, we see that the mother is blessed with the power of transforming and refining the *leshya* of the being in her womb by becoming aware of the child's inner world and working on her own character and nature during pregnancy.



When a woman becomes pregnant, the child in her womb becomes an integral part of her body, her life, her thoughts and her feelings. Because of this oneness, both of them are influenced by each other's feelings.



*The
son of an affluent
couple displayed tendencies of
kleptomania (habit of stealing) from
a young age. The family tried many ways
to help him get rid of the habit. They cajoled
him, warned him, reprimanded him, tempted
him, but they did not meet any success. Finally,
the parents approached me. I asked the mother if
she had any peculiar habits when the child was in
her womb. After much questioning, she confessed
that she used to eat her food in hiding. Did
the mother ever think that eating in such a
manner could sow the seeds of theft in the
child's life?*

(Couple Camp 2001)



*To usher in the splendour of divine
fragrance upon life, I enter your womb,
O Mother, promising to end sorrows and
pain in this universe!*

**Celestial Garland
The Fifth Great Dream**

5

The Power of Dreams

Although we are able to understand our conscious thoughts and feelings, we often struggle to understand our dreams. They have an elusive quality. However, as manifestations of our inner world, their symbolic nature – reflecting our past and present, and giving us indications of our future – make us eager to learn more about them. How then, do we start to understand the symbolic nature of our dreams?

Recognizing the Power of Dreams

The *Kalpa Sutra* contains an exclusive and detailed description of dreams which sheds light on the science of dreams. All living beings share the same language of dreams. This is the language of the universal mind. All other languages last for the duration of

one life, but the language of dreams is a part of us from time immemorial. This language can be known by an inner intuition.

The dream analysts who have made an effort to reach into the depths of dreams have recognized that dreams are a source of strength. Those who can recognize and awaken the power of their dreams, transform them into reality. Those who do not awaken this power remain mere dreamers. Their dreams are of no consequence.

Based on the *Agamas*, this dream power can be awakened as described below in section titled 'The Dream Meditation'. This is especially relevant in the context of those women who wish to conceive. However, any aspirant can use this power to make their dreams come true.

There is a mention in the *Agamas* that when Mahavira entered his mother's womb, she began to see auspicious dreams. As soon as she saw the dreams, she woke up. Taking a seat, she began to reflect upon the dreams. She once again saw the dreams in her waking state. By the process of analysis (*iha*) and decision (*avaya*), she recognized the specific form of these dreams and meditated upon them. The *Agama* states – *sumina jagariyam jagaranti* – which



means consciously awakening what was seen in sleep when awake. This is the simple process of initiating one's dream power.

Divine Dreams

The qualities of *Tirthankaras* have to be etched in the mind of every man and woman. This will inspire them to give birth to the epoch-hero who is awaited in every era. This is the ideal of Arham Pregnancy and the inspiration of this *sadhana*. Hence it is important to know the various facets of the fourteen dreams, which were seen by the mothers of the *Tirthankaras*, in great detail.

Our first introduction to the multifaceted personality of a *Tirthankara* is found in the fourteen dreams of Mother Trishala as described in the *Kalpa Sutra*: 1) white heavenly elephant 2) magnificent bull 3) powerful lion 4) goddess laxmi 5) celestial garland of flowers 6) radiant full moon 7) rising sun 8) stately five coloured flag 9) silver urn filled with crystal clear water 10) lotus-lake 11) milky-sea 12) celestial chariot 13) heap of gems 14) smokeless fire.

This is the sequence in which these fourteen dreams are seen by the mothers of the *Tirthankaras*, with the exception

of Mahavira's mother who first saw the lion and Rishabhadeva's mother who first saw the bull.

These dreams represent the arrival of a being whose past and future is filled with opulence. The *sadhana* of these fourteen dreams bless the mother-to-be with the vibrations of the *Tirthankaras* and those great women who gave birth to these gems of humanity.

The Dream Meditation (Swapna Sadhana)

The first stage of Arham Pregnancy is the dream meditation. As soon as a couple decides that they are ready for child-bearing, this *sadhana* is undertaken by the mother-to-be. A small *mantra* is recited at the beginning of any *sadhana* – ‘*namutthute tithayar mauyae*’ - which means, ‘Obeisance to the mother of the *Tirthankara*’. With such a prayer in one's heart, she absorbs the energy of the *Tirthankaras* and their mothers.

This *sadhana* is undertaken twice everyday – once in the morning and once at night before going to bed. The mother-to-be sits in a comfortable posture and places the dream cards one by one before her eyes in sequence. She focuses her eyes on the meditating point of each dream image for a few seconds and then closes her eyes. With her inner eyes, she sees whatever image appears before her closed eyes. When the image disappears, she opens her eyes. The procedure is the same for all the dream images.

The meditating points of the fourteen dreams are: 1) eye of the elephant 2) eye of the bull 3) eye of the lion 4) throat of Goddess Lakshmi 5) empty space in the centre of the garland 6) circumference of the moon 7) centre of the top rays of the sun 8) eye of the lion in the flag 9) centre of the neck of the pot 10) central white space of lotus-lake 11) inner tiny space of the milky-sea 12) top of the flag in the celestial air-plane



The arrival of the being in the womb is accompanied with this dream process. Whether the being arrives during day or night, whether the mother is awake or asleep, she experiences and knows about his aura, his desires and feelings through the medium of dreams.





The sky contains immense power to bestow energy. By meditating upon the starless blue sky, a person can activate his dream power. On seeing inauspicious, scary or sorrowful dreams, a person must meditate upon a rosary of the thirteenth Tirthankara (Vimalanathaya Namah) and quietly fall asleep.



- 13) any one gem from the heap of gems, and
- 14) centre of the flame in the fire.

These dreams behold the vibrations and merits of the divine mothers of the *Tirthankaras*. It is what bestows uniqueness upon her. While undertaking this meditation, the mother-to-be must imbibe the sensitivity of the divine mother and identify with her.

By seeing these dreams, the aspirant who desires to become a mother, connects with the fourteen kinds of energies. She is now drawn to them in complete devotion. Each dream image, be it of the lion, elephant or bull, represents a certain quality. For instance, lion is the symbol of valour, elephant of thoughtfulness and bull of forbearance. By undertaking this *sadhana*, the mother-to-be naturally imbibes these qualities. And once these extraordinary qualities become a part of her being, they continue to stay with her.

As she reflects and meditates on the



dream cards, her inner mind starts becoming pure. As her *sadhana* takes on greater intensity, her mind becomes more and more refined. With such vibrations and evolved thoughts, she prepares herself for motherhood.

Dreams – An Indication of Arrival

The specialists of parapsychology have studied dreams in great detail and have shed light on the fact that dreams have a deep connection with our subconscious and unconscious minds. Centuries ago, this concept was highlighted in the *Agamas*. There are pages in the *Agamas* which tell us that when a being enters a womb, the mother begins to see some dreams. These dreams are indicators which may be good or bad, auspicious or inauspicious.

Since the mother's dreams are an indication of the past and future of the being, she must remain vigilant

after physical union with her spouse. Conception is possible within 72 hours. The dream experience begins as soon as conception takes place, hence she must be ready for it. Whenever this experience takes place, she must live that moment with a serene mind and healthy attitude, and experience it fully.

The Altering of Destiny

As soon as the mother-to-be sees the dreams, she must begin to reflect upon them. The *sadhana* that she has undertaken until now empowers her to recognize the auspicious or inauspicious nature of her dreams.

The experience of such dreams happens during conception as well as later in the form of pregnancy cravings. The mother must discriminate between the cravings that must be fulfilled and the ones that need to be altered. In the same manner, she must welcome those dreams which contain the

promise of a flourishing life, and negate those which are meaningless. Negating meaningless dreams can be done using breathing exercises (*Swar Sadhana*) which are explained in Chapter 7 titled “The breath connection”.

Only the mother has the power to alter the negativity of the unborn baby into positivity in the womb. No one else – the father, the Guru, not even God himself - can accomplish this task. What is significant is that when the mother undertakes a *sadhana*, it becomes a boon for the child in the womb. It can negate the inauspicious and usher in the auspicious.

If Queen Chelana had been vigilant with her *sadhana* when the desire to eat her husband’s heart arose within her, then history would have taken another turn. We need to stay away from such negative actions. The glory of human life lies in creating a blissful future through positive actions.



This sadhana is performed with meditation cards which contain images of the fourteen dreams which were seen by the mothers of the Tirthankaras. These cards are available at Anand Tirth centres listed at the end of the book. The illustrations in this book are an artist’s imagination and a rare rendering of the fourteen dreams, and are not to meditated upon.

A special adjective is applied to the Tirthankara – 'atijaat', which means 'superior than'. Here it means more superior than one's parents. The parents of a Tirthankara are not Tirthankaras. The mother of a Chakravarti also sees special dreams, but the parents are not Chakravartis. The mother of a Vasudeva sees seven special dreams, but the parents are not Vasudevas. Hence one of the messages of these dreams is that the offspring will be greater and superior to the parents.



*To bring serenity upon the universal
mind with the nectar of compassion, I
enter your womb as the pristine moon,
O Mother, so that I may put out the fire
of dark passions which plague the world!*

**Radiant Full Moon
The Sixth Great Dream**

6

The Science of Colours

The magic of colours weaves a significant role in human life and culture. From the pages of history, we see how specific colours have an influence on specific places, times, and groups. For instance, the communist parties of Russia accepted red as the symbol of revolution, while India and China use red as the symbol of celebration. The Vedic seers symbolized their goddess of knowledge, Saraswati, as dressed in pristine white, while Lakshmi is depicted in red colour.

In the Jaina tradition, we employ five colours for spiritual practice or *sadhana*. The five colours represent the five supreme beings, also known as *Panch Parameshthi*. Meditating on these five colours will nullify the effects of sinful deeds and bestow auspiciousness. At the core of this belief lies the science of colours, and how they can have a positive or negative impact on our life.

Colours of the Supreme Beings

By meditating on the five colours described above, the aspirant can overcome the five basic problems of human existence – ignorance, doubt, inaction, negative relationships and lack of planning. With the help of positive qualities and thoughts, he can solve the negative impact of these problems. To receive these positive qualities within us, we incorporate the five colours of the five supreme beings into our *sadhana*.

These five colours are white, red, yellow, green and black (or blue) which represent the five supreme beings - *Arihantas*, *Siddhas*, *Acharyas*, *Upadhyayas* and *Sadhus* - respectively. By meditating on these five colours and absorbing them in one's being, the aspirant can transform his negative thoughts into positive ones. He can make the shift from problems to solutions. When he treads the path of *sadhana* with such faith, he can bring about an evolution in his own life. The colours we see during *sadhana*, as well as whether they appear as bright or dull, are directly connected to the outcome of the *sadhana*.

Colour Therapy (Rang Sadhana)

The meditation described here is unique in that it requires neither auto



suggestion nor prior practice. There is no pre-condition for doing this *sadhana*. It just requires a person sitting down with certain meditation cards and looking at the form and colour with open eyes and then with closed eyes. The process of this *sadhana* will bring about positive change in the aspirant by facilitating inner purification. All that one must remember is not to treat the process with any negativity or skepticism.

This *sadhana* is begun by meditating with five cards, each of which contains an image. (List is given in index.) Each image has form and colour, as well as a background. The aspirant looks at the image for some time and then closes his eyes. Whatever colours and form he sees with his closed eyes provides a glimpse into his inner mind. The colour of the image indicates the inner personality under his outer personality. The clarity of the image indicates the clarity of the goal.

As he continues his *sadhana* day after day, the form and colours that he sees brings about a purification in his internal and external world. This is a simple and effective *sadhana* which can be practised at any time and place.

The notion of a colourless life is an impossibility. A monochromatic life



The relationship between the five colours and their qualities are as follows: white is for knowledge (memory and concentration), red for emotion (joy and devotion), yellow for action (capability and steadiness), green for relationship (trust and gentleness), and blue is for planning (for the future).



will have a singular flavour. Meditation on all the colours brings a gentle balance in the inner and outer personality. When a mother undertakes this *sadhana*, she imparts a rainbow-like personality to the child in her womb by illuminating his internal and external life with these colours. When this *sadhana* is done with devotion and faith in the divine and powerful beings (along with the *mantra* of *namothunam*), it has the power to impart the vibrations of these divine beings to the child in the womb. Arham Pregnancy lays great significance on the science of colours. Many aspirants have received auspicious results by simply doing this *sadhana* without depending on any suggestion or information.

Colour Analysis

The examples given below are a general indication of a person's nature based on what he sees with his inner vision. For a deeper understanding and analysis, please



consult an experienced teacher who may be found at Anand Tirth centers listed at the back of the book.

RED: If a person sees white after seeing red colour, then he/she is a realist rather than emotional. Such a person thinks before connecting with others. He is not given to being impulsive.

If he sees dark red colour, then he will return ten-fold to those from whom he receives. If he sees light red colour, then he is always dissatisfied with how much love he receives. He will constantly feel that he has given much more than what he has received.

If he sees yellow after seeing red, then he will constantly seek assurance in any relationship. He will not feel comfortable with unstable and changing relationships.

If he sees green after seeing red, he will manage his relationships with lots of affection.

If he sees blue after seeing red, he will expect unending affection from others.

YELLOW: If a person sees white after seeing yellow, then he is aware of his plan of action, but does not put it into practice.

If he sees red after seeing yellow, he is inspired by his emotions to accomplish any task.

If he sees green after seeing yellow, then he finds inspiration to perform a task on the basis of his relationships.

If he sees blue after seeing yellow, he will work for future goals rather than for the present.

GREEN: If a person sees white after seeing green, he is practical in matters of relationships.

If he sees red after seeing green, he is emotional in matters of relationships.

If he sees yellow after seeing green, he maintains stable relationships.

If he sees blue after seeing green, one cannot say which way his relationships will turn.

BLUE: If a person sees white after seeing blue, then his mind is very clear in making plans.

If he sees red after seeing blue, then he



is emotional rather than practical about his plans.

If he sees yellow after seeing blue, then his mind is extremely steady while planning. Once he has taken a decision, he will not want to make any changes.

If he sees green after seeing blue, then he will plan according to his relationships. If he meets good people, he will plan well. But if he encounters unpleasant people, then he will plan badly. His action is guided by his relationships.

WHITE: If a person sees red after seeing white, then he tends to react to any information emotionally rather than logically.

If he sees yellow after seeing white, then it indicates that he is stubborn and not open to receiving any new knowledge.

If he sees green after seeing white, then he tends to receive any knowledge based on his relationship with the other person. If the relationship is positive, then he responds positively and vice versa.

If he sees blue after seeing white, he will respond to any knowledge or information based on whether it will benefit him in the future or not.

When the same colour is seen

externally and internally, it is a clear indication that the quality associated with that colour is present within him in a healthy manner.

When a person sees white after seeing white, it means that his intelligence as well as his capacity to receive knowledge is healthy.

When he sees red after seeing red, he can process any information in an emotional manner, even if it is factual data.

If he sees yellow after seeing yellow, it indicates that he is determined in his action and is not swayed by anything. He may remain fixed on his views.

When a person sees green after seeing green, he has the capacity to connect concepts. He can expand any idea even if his knowledge about it is limited.

When a person sees blue after seeing blue, he can process information and knowledge in a seamless manner.

Whoever sees black has a tendency to first look at the negative side of things.

With the exception of white, the other four colours could indicate negative as well as positive results. White colour is such that its results are never negative. When all the five colours are incorporated in the *sadhana*, then the results will be positive.

In some situations, the teachers of this *sadhana* suggest the use of the multi-coloured card. For instance, sometimes when results are needed in a hurry, meditation is done using the multi-coloured card.



"After two miscarriages, I had the good fortune of meeting Gurudev Praveen Rishiji. I started following the guidelines of Arham Pregnancy and gave birth to a healthy and handsome son. Nirbhay is now two years old and I am very happy to state that I have not yet had the need to take him to any doctor." - Suman Mahendra, Chennai

"My husband and I began with Arham Pregnancy even before I conceived. I continued with the sadhana and enjoyed a pregnancy without any problems. I gave birth to a son. Everyone says that he is a very peaceful and content child, and never throws any tantrums." - Shweta Makwana, Indore

*Jaina
literature mentions
Shripal and Mainasundari
who healed patients suffering from
leprosy. They did a powerful sadhana
and when the water purified by this sad-
hana was sprinkled on the leprosy patients,
they became free of disease. This is not a mira-
cle, this is the process of sadhana by which a
person can put his positive energy into the kar-
mic body of the other person. The karmic body
of the child develops in the womb. At that
time, if his physical body created from the
seven elements is not as well developed
and therefore does not hinder him,
then his karmic body will take
action quickly.*



*Embracing the brilliance of the sun,
I enter your womb, O Mother, to spread
the light of knowledge and to dispel
darkness from all corners of this world!*

**The Rising Sun
The Seventh Great Dream**

7

The Breath Connection

The mother and child first connect through breath. As soon as conception takes place, the mother infuses life into her baby through her breath. From this moment, she breathes not just for herself but also for her baby. Her breathing pattern undergoes a change as soon as the baby enters her womb. If she is vigilant, she will experience the difference immediately.

It is important for the mother-to-be to practice *Swar Sadhana*, which can be translated as 'watching the breath'. With practice, she can control the manner in which she breathes. As we will read further, she may need to alter her breath if she feels uneasy, or she may need to continue breathing in a meditative manner. With her breathing practices, she can make the womb a favourable environment for her baby. Here-in lies the first experience of love and

protection for the baby. Hence *swar sadhana* plays a key role in Arham Pregnancy. Understanding this, the mother-to-be must prepare herself for an auspicious entry of the new life into this world.

Solar Breath and Lunar Breath

If you have watched the pattern of your breath, you would have noticed that most times, breathing happens only through one nostril. This is also known as ‘*swar*’ or ‘*nadee*’. It is rare for a person to breathe through both the nostrils at the same time.

The left nostril is connected with the cooling energy of the moon and the right with the heating energy of the sun. When we breathe through the left nostril, it is known as lunar breath or *Ida*. Breathing through the right nostril is the solar breath or *Pingala*. When breathing involves both nostrils, it is known as *Sushumna*.

When you observe your breathing pattern, you will realize that you continue to breathe through one nostril for a while before shifting over to the other nostril. Sometimes while this shift is taking place, you are likely to breathe using both the nostrils. Otherwise, at any given length of time, one’s breathing is either in *Ida* or

Pingala mode. Both of these have their own unique properties and thereby, different results. The property of right breath or solar breath is that of heat. It generates more of *Pitta*. The property of left breath or lunar breath is that of cooling and displays a predominance of *Kapha*. Breathing also affects the body temperature; it is higher when the solar breath is active, and lower when the lunar breath is active. Alongside, there are associated changes in the activity of the brain. Each breath is related to the opposite side of the brain. When the solar breath is at play, the left brain is activated and vice versa. The left brain is primarily ruled by rationality and the right brain by emotion. Whichever breath is active, the frequency and vibrations of that breath affect the mental state and the bodily activities. This is the reason why people are often described as ‘brilliant like the sun’ or ‘cooling as the moon’.

Recognizing the Breath

If you are preparing for motherhood, start paying attention to your breath. Observe whether you are breathing in the solar breath or the lunar breath. To begin this practice, shut your left nostril by pressing your finger against it and



breathe in through the right nostril. After 4 or 5 cycles, shut the right nostril and breathe in through the left. During this process, try to recognize which side your breathing feels more natural to you and which side, a little forced. (The side that is easier is the one that is active at the time. With a few days of practice, you will become adept at recognizing your breath.)

Conception and Breathing Process

When a soul enters the womb, an immediate change or excitement is experienced by the mother's body. This is bound to alter her breathing. For instance, if she was breathing in the lunar breath, then the solar breath will become active the moment the soul arrives in her womb. Now it is crucial that she continues breathing in the solar breath. This will allow the entrant soul to accept its new environment with ease and comfort.

This first alteration in her breath is necessary and needs to be continued for a while because the baby has started its breath in this voice. Another change of breath at this stage can cause changes in the mother's temperature and other bodily

processes. If she now shifts to the lunar breath, then the baby simultaneously experiences a movement from *pitta* to *kapha*. This can unsettle the baby. It sometimes experiences extreme pain and misery because of sudden shift in the mother's breath. Hence it is important for the mother to watch her breath and continue breathing in the voice in which the baby came into the womb. She can close the other breath by pressing upon the nostril with her finger tip or by placing cotton wool inside the nostril.

The question arises - If the mother is breathing in both the voices at the moment of conception, then what should she do? In such a situation, she must identify which side the breathing is more natural and less forced. To do so, she can chant the *mantra* - '*siddha siddhi mama disantu.*' After chanting for two minutes, she must examine her breath. While chanting, the breathing will either shift into the solar breath or lunar breath. Whichever voice becomes active, she must continue with it. Sometimes, the shift may take a while. It is important to observe the shift in breath and allow it to continue.



The mother can recognize those emotions and thoughts which the being has brought along with him in the womb. If he has brought fear, then the mother can make him fearless within the womb itself by the method of sadhana. It is this unique, rare and unlimited capacity of the mother which makes her the bestower of auspiciousness.



"I am a doctor and do not believe in any method other than the scientific one. Yet, because of my wife's insistence, I joined her in Arham Pregnancy in the last few months of her pregnancy. We could see the positive results. I now wish we had begun the sadhana much earlier so that my wife could have enjoyed a normal delivery. I still remember how our baby did not drink milk for two days. As soon as we chanted the mantras according to this sadhana, we saw incredible results." - Dr. Rakesh Kothari, Chennai



*Forever dutiful, may the flag of my life
sway gracefully, dispelling the clouds of
darkness. O Mother! I enter your womb
to illumine the skies like the banner of
fame.*

**Sky-High Flag
The Eighth Great Dream**

The Arrival of the Being

Arham Pregnancy lays great emphasis on recognizing the first instant of the baby's arrival in the womb. It is what qualifies Mother Trishla, the mother of Mahavira, as worthy of veneration for us. Her recognition of that moment is a manual for us. It seats her on the position of a goddess, higher than that of a queen! We now think of her as a Divine Mother. The subtle experience of her child's arrival is something every woman can experience. It requires three simple things - recognition of one's emotions, attention to one's breath, and reflection on one's dreams. One needs to inculcate vigilance and sensitivity to make this happen.

The Importance of Welcome

The term 'welcome' is translated as '*swaagat*' in Hindi which means an auspicious arrival. It is represented by many

happy images, such as a door decorated with flowers, a bride entering the home, peacocks welcoming the rain with their dance, songs sung at the arrival of guests, and so on. The term includes feelings of joy and cheer, expressions of hope and faith, and demonstrations of respect and acceptance.

When a guest is welcomed with love and respect, how much joy he experiences! On the other hand, if the host ignores him or insults him, then how would he feel? In the same way, we can say that if the mother welcomes her baby in the very first moment of its arrival, the baby will experience love and joy in the womb. But if there is the absence of a welcome, then the baby will feel uncared for and mistreated. Imagine his reaction towards such behaviour. Also imagine the impact of such a reaction on the mother. This cycle of reactions will continue in the relationship. If the mother had welcomed him, then his joyous response will in turn create happiness and balance in the mind of the mother. On the other hand, if he experiences being ignored by his mother, then his sorrowful reactions will bring about feelings of negativity and imbalance in the mind of the mother.

The being who has arrived in the womb is a guest. He is a new partner who must

be welcomed just as one welcomes a new season in nature and a new creation in this universe.

Hence it is disconcerting when the mother does not realize that this new guest has arrived a while ago. Many mothers do not realize for days and weeks, and some even for months. Now just imagine the state of a being who has borne such indifference and coldness for days and weeks. How can the foundation of his life be healthy and strong? Even if he receives unconditional love and eagerness moving forward, it cannot erase the memory of the initial indifference which he has experienced.

Experiencing the Power Centre

When the soul enters its mother's womb, it brings its subtle body and not its gross physical body. At this time, it does not have the body of the seven elements, or the body of bones and muscles. It enters the womb with its *karman* body, *tejas* body and consciousness. *Karman* body refers to the fact that he carries his previous karmas with him. *Tejas* bodies refers to his auric body and his *leshya*. He begins his new life with the same *leshya* with which he ended his previous life.



During pregnancy, many women complain of morning sickness and experience physical discomfort. This indicates that there is something which has not been accepted by the body and mind. Where feelings of love and welcome exist, why would there be any negative reaction? Sadhana creates harmony between the inner world and external world. It erases any feelings of indifference. Those who manage their pregnancy by being engrossed in this sadhana do not experience these problems.



It is the force of this *leshya* which has brought him here. The *karman* and *tejas* bodies are so powerful that they can move the soul from one place to another in an instant. It takes less than one second for this transition, lesser than the time it takes to blink one's eyes. Whether he has come from the celestial world or the animal world, or from any of the 84 lakh species, he has traversed the journey with his goal in view. The goal is the mother's womb. Now imagine the speed and force with which he must have travelled this distance! Why has he come here? Why has he come to his mother? Because of the relationship! He has made his mother's body as his house and has come to live in the most sensitive part of her body. At this time, it is unfortunate if the mother is not sensitive towards him! How is it possible

that a soul has established itself in the womb with his *karman* and *tejas* bodies, and yet the mother has not felt its presence?

Until the being does not have this gross physical body, his *karman* and *tejas* bodies remain uncovered. This makes them even more powerful and potent. Now we must remember that the *leshya* of the being is different from the *leshya* of the mother. When the *karman* and *tejas* bodies of the being enter the mother's womb, and the *leshyas* of the child and mother come in contact, there is bound to be some friction. To experience this impact, the mother must remain vigilant. She must prepare herself to be alert for this very instant.



The Waiting Period

The expectant mother must remain

vigilant for 72 hours after the physical union with her spouse. During this period, she must remain alert about when the being might enter her womb. When this curiosity becomes the subject of her thoughts, her planning, and her reflection, she will surely experience the arrival of the being! This has been felt by many mothers until now.

According to medical science too, conception can take place within 72 hours of physical union between the parents. During this interval, the expectant mother must prepare herself to welcome the being. She should prepare herself physically and mentally and remain completely vigilant. She should keep her body, mind and soul in a pure state, and stay away from passions and perversions. She must resolve to be in a state of readiness to welcome the divine being in the very instant of his arrival. Just as a devotee waits for his god, a disciple for his guru, and the dry earth for rains, she must remain in a state of waiting for 72 hours. She must prepare herself in a way that she remains vigilant even while sleeping. She must remain in a meditative state and not indulge in any diversion due to which she may miss the instant of arrival. What can be achieved in this instant cannot be

captured again. It is a fortune that needs to be tapped into right away. It is not just an instant; it is a rare opportunity - as priceless as a gem.

There is a mention in the *Kalpa Sutra* that when the soul of Mahavira entered his mother's womb, Mother Trishla woke up and visited the chamber of King Siddhartha to wake him up. Both of them had separate sleeping chambers. This is a clear indication that a husband and wife must stay away from each other after physical union. In this duration, they must practice celibacy. During the arrival of the being, there must not be any excitement or restlessness in the mind and body of the mother. Now onwards, she must think not like a wife, but like a mother. She must lead her life in a state of vigilance and wakefulness.

When a being enters the womb, the feelings and vibrations that arise within it are identical to what is experienced by the mother in that first instant. Whether the seeds of acacia are sown or the seeds of mango, both will grow, but the fruits that they will bear will be different. Knowing this, the mother must beautify the path of her life with the seeds of punya.





The duration between death and birth is less than one second. It is as short as the blinking of an eyelid. Only the mother can know the exact time when the child has arrived in the womb. The first indication of its arrival is received by the mother. The first impact of its arrival affects the mother.



The Indicators of Arrival

When a being enters the womb, certain changes will take place in the mind and body of the mother. The extent to which she can recognize these changes will depend on her vigilance and sensitivity. Emotions, breath and dreams – these are the three ways by which a being gives an indication of its arrival and its nature.

Many women who have adopted the path of Arham Pregnancy have revealed that they felt a sudden change in their emotions and experienced a wave of pleasure. They experienced a feeling of wellbeing unexpectedly. Most of them also reported that they noticed a change in their breath.

Just as a seed is not sown in plain ground, so also conception cannot take place in normal temperature. Only when the earth is a bit damp and fully ready, the seed is sown. Just before conception, there is a change in the mother's bodily temperature. As soon as conception takes place, the

temperature reduces. Hence she must pay attention to her temperature and breath.

The Sadhana for Conception (Garbhadharan Sadhana)

As soon as the mother realizes that the being has entered the womb, she must pay attention to her breath. She must continue breathing in the same voice in which the being has entered the womb. This must be continued for a minimum of 48 minutes (the period of one *samayika*). It is ideal to close the other nostril either by pressing upon it with a fingertip or by placing some cotton wool inside her nostril. If she can maintain her breathing for three hours, it is considered as excellent. The breath, vibration and frequency in which the being enters the womb are part of his natural processes. If there is a change in the mother's breath or temperature, then it can cause distress and restlessness for the being. It is imperative to give him time to adapt



to his new environment. If there is a change in the environment, then he will not have a favourable experience. If he gets a favourable environment, then any possibility of abortion is ruled out. This is the importance of this process.

Along with a change in breath, dreams begin to appear in the mother's mind. If she is vigilant, then she will become sensitive to both of these experiences. Otherwise, she will remain unaware of both. Such a lack of awareness is a state of being unconscious, it is akin to remaining asleep amidst a storm.

Because of the impact with which a being enters the womb, it influences the mother as soon as it arrives. This impact is felt by the mother through her dreams. The *Kalpa Sutra* (verse 49) states that Mother Trishla woke up on seeing the fourteen great dreams. Even if the mother is awake, she will see the dreams and experience changes in her emotions. What is important is that she must try to recall which dreams she saw and how many of them she saw. Like Mother Trishla, she must pay attention to her dreams and try to recall them.

The Welcome Song

At this time, the mother has only one



responsibility – to accept the new arrival in her inner mind, in her veins, and in her very being. She must establish a relationship of affection with her baby. She must experience the relationship between them as divine; as a relationship between a divine being and a divine mother. Such is the blessing of this relationship. Whatever message she gives to the new arrival through her subconscious and her inner mind is received by him/her completely and influences how he becomes.

This moment of welcome is an important step in Arham Pregnancy. As soon as the mother experiences the arrival of the being, she must speak words of welcome and joy. In her own words, she must now convey her feelings to the new arrival, “O being! You are a god-like guest in my abode! You have arrived. You are most welcome. I have been waiting for your arrival. You have bestowed upon me the good fortune of taking care of you and nurturing you. I am fully prepared to undertake your responsibility. There is no need for you to experience any fear or tension. You will not have any trouble on my account. Kindly remain confident and fearless. Your arrival fills me with peace and joy.”

The foundation of this relationship is established in these first moments. If

one is vigilant during these first moments, then the later tasks will become very easy. A strong foundation is necessary for a strong building. If a mistake occurs in the very beginning, then the future is likely to be full of errors.

The Role of the Father

The being's arrival in the womb is important not just for the mother, but also for the father. As soon as the mother experiences the arrival of the being in her womb, she must convey the good news to her spouse. Even if he is busy or in deep sleep, she should make sure that there is no delay in sharing the news with him.

The *Kalpa Sutra* (verse 49) contains an enchanting description of the time when Mother Trishla saw the 14 dreams. Thinking about the dreams, she gets up from the bed. In a slow unhurried pace, she visits the chamber where King Siddhartha

is resting. She wakes him up and tells him about her dreams. The description of Mother Trishla in this verse inspires a feeling of reverence. By comparing her walk with that of a swan, the writer of the *Agama* offers a powerful analogy to those women who are pregnant.

At this time, the father of the child in the womb must felicitate his wife with these words – “Heartiest Congratulations! You will give birth to a child who will be the sun of our lineage, the flag of our family and who will touch the zenith of our lineage! Its arrival will bring you health and happiness.” What we need to remember is that these joyous words are not heard by the mother alone! They also reach the soul who has just arrived as their child. When such warm wishes and overwhelming happiness reach the being in the womb, then life begins with joyous auspiciousness.



Words of Felicitation



Kalpa Sutra, verse 53, contains those powerful and divine words which were voiced by King Siddhartha when Queen Trishla told him about her fourteen divine dreams:



O beloved of the gods! You have seen some fruitful dreams. You have seen auspicious dreams! O beloved of the gods! You have seen dreams which are of divine form, auspicious form, beautiful, indicators of good health, bearers of contentment, facilitators of long life, and propitious. O beloved of the gods! You will reap material benefits! You will be blessed with enjoyment! You will be blessed with a son. O beloved of the gods! You will be blessed with happiness. You will be blessed with a kingdom.



*To bestow the blessing of fearlessness
upon the mind and to spread prosperity,
I enter your womb, O Mother! May I
remove all inauspiciousness from this
universe.*

**Auspicious Golden Urn
The Ninth Great Dream**

9

The Sadhana for Extraordinariness

How many women are aware that they have within themselves the power to instill extraordinary qualities in their baby? What kind of a divine and courageous being can a woman conceive in her womb? An expectant mother has the capacity to absorb such qualities by her spiritual practice or *sadhana*.

The main *sadhana* of Arham Pregnancy is done with the *mantra* of *Namothunam* and is known as *Namothunam Sadhana*. This is a combination of three *sadhanas* – *Ashtamangal*, *Purushakar* and *Srivatsa*. Those women who have done this *Namothunam Sadhana* with complete dedication during their pregnancy, have not required any other *sadhana* or remedy later on. Internal imbalances start getting erased

with the practice of this *sadhana*, thus taking care of other problems or negativities.

The Power of Namothunam

The *Namothunam Sadhana* is powerful for reforming one's thoughts in an auspicious and propitious way. It is like finding a strong support on a difficult journey. Just as one teaspoon of curd which when added to milk transforms the entire milk into curd, so also when we receive an image, object or thought, our inner mind moulds itself into the same. What we receive is what we become. By this logic, if the expecting mother lays her focus on an extraordinary personality, she will transfer those excellent qualities to her child. Whatever you want for your child is what you must focus upon. In the *mantra* of *namothunam*, every facet of extraordinariness is found. It is for this reason that it is considered as an ideal *mantra* for an expectant mother.

This *mantra* is in praise of the *Tirthankaras* (divine souls) because they have attained the highest peak of extraordinariness. What is special about it is that it is an obeisance to divine energies rather than to any one human being. The verses of *namothunam* describe a complete person.

It is an eternal prayer of superlative qualities. Therefore the being who is blessed with this *mantra* will imbibe those qualities.

By the *Namothunam Sadhana*, the seeker receives the aura of the *Tirthankaras*. When the pregnant mother receives this aura, the child in her her womb receives the same. His aura becomes enriched with the power of the *Tirthankaras*. At this time, his receiving energy is quite immense. Hence once he has received this aura, it stays on with him even if the mother lags behind in her own *sadhana* at some point.

Ashtamangal and Srivatsa

The *Ashtamangal* is made up of eight symbols which awaken the inner powers of the aspirant. By awakening these powers, sorrows and sins start dissipating. Hence these symbols are considered auspicious.

By the power of these eight symbols, our inner imbalances start getting erased and other facets of life begin to disentangle and get sorted.

Among these eight symbols, the *Srivatsa* is embedded on the chest of the *Tirthankaras*. This is the symbol of the *Tirthankaras*. Hence the image of *Srivatsa* is embedded on the outside of the





Namothunam Meditation Card



Among these eight auspicious symbols of Ashtamangal, Swastik brings balance, Srivatsa converts negativity to positivity, Matsya Yugal or twin fish solves complex problems, Sampusht or closed vessel brings strength to relationships, Kalash or pot provides protection, Nandavrit multiplies joy, Simhasana or throne brings steadiness to one's seat and Darpan or mirror increases knowledge.



meditation cards and the images of *Ashtamangal* are drawn inside the *Srivatsa*.

By the *sadhana* of *Srivatsa*, the image appears exactly in the centre. As you move forward on the path of meditation, you will become aware of any discrepancy that may occur. Sometimes this can be observed when the image is not seen in its totality or is bent on one side.

The Image of Purushakar

The primary tenet of meditation is that whatever the aspirant meditates upon, his mind moulds itself into the same. If he meditates upon a particular form, his mind is moulded into that form. He now starts absorbing the qualities and characteristics of that form. In the *Namothunam Sadhana*, the image of *Purushakar* is in the centre of the meditation card. *Purushakar* means



the human form. It is not an image of any god or idol. It is the form of the soul when it pervades the human form.

Within this image of *Purushakar*, 24 smaller images are etched as focal points. These images are the centres of our vital body. It is not the gross physical body but this vital body which is the focus of this *sadhana*. The aim of this *sadhana* is to awaken the complete power of the soul.

During pregnancy, the mother easily feels the movement of her child. Hence she must keep her mind focussed on her child. The simple formula of this *sadhana* is that whatever image or form is used for meditation, the same will appear before her inner vision when she closes her eyes. Hence while seeing these images, if the mother is concentrating upon her child, then it means that these images have been superimposed upon the child.

A Glimpse into Namothunam

The *Namothunam* is an eternal obeisance to the *Tirthanakaras*. All those who attain liberation attain the state of a *Siddha*. Among the *Siddhas*, some choose to establish the ford of religion. Such *Siddhas* are the *Tirthankaras*, also known as the ford-makers. It is to these *Tirthankara-Siddhas* that the *namothunam* is addressed. The complete personality of the *Tirthanakara-Siddhas* must awaken in the being who is in the womb - this is the auspicious thought with which this *mantra* is incorporated in this *sadhana*. The mother must pray with this thought in her mind that the being in her womb may become the invincible *Arihanta* - one who can conquer his enemies with devotion. He must be surrounded by prosperity. She prays that he may become a '*Sayanā Sambuddhanam*' - an epitome of self awareness which leads to awakening. That he may become supreme and powerful like a lion among men. That he may begin his journey with the temperance of Gandhahasti, the great elephant.

She further prays for her child's extraordinariness. That he may become like the lotus which retains its pristine purity amidst the slush of negative energy and negative actions of this world! That he

may become a protector and fulfill the purpose of benefitting humanity. That he may become like a lamp which will illuminate this world. That he may become a bestower of fearlessness and a pillar of support to the helpless. That he may bestow the gift of knowledge and inner vision upon humanity. That he may establish religion which awakens the inner mind. That he may become an inspiring leader. That he may become the one who bestows life and consciousness. That he may become a charioteer of religion who will free the souls from the cycle of transmigration, who will end sinful actions, and the passions of anger, pride, deception and greed. That he may become the king of religious order.

That he may become like an island which is unaffected by storms. That he become a protector of all beings forever. That he may become a movement which cannot be stopped. That he may endeavour to find the best rather than what is easily available. That his knowledge be complete and one that cannot be divided. That his devotion remain unaffected by any negativities and may he become the remover of all inner veils.

That he may become a winner and teach others to become winners. That he may free himself of all bondages and free





The verse of Namothunam says that we must worship one who has conquered his enemies. But Jainism is a worshipper of non-violence. It is not concerned with any enemy. Here the term enemy does not refer to an army or an external attack, or a warrior. In a battle, when one soldier is attacked, ten more step forth. But one who wins over the inner enemies, puts an end to attachment and aversion. He becomes a Mahavira and is known as the Arihanta. He is the one who is worshipped in Namothunam.



others of their bondages. That he may end his own sorrows and end the sorrows of others as well.

That he may start a journey which will make him omniscient. That he may become the epitome of auspiciousness. That he may be invulnerable and faultless. That he may become eternal and full of boundless energy. That he may move on the right path and conquer all his fears. That he may affirm those who conquer their own fears.

Invoking Extraordinariness (Namothunam Sadhana)

In Arham Pregnancy, the *Namothunam Sadhana* plays the most important role. This *sadhana* is simple, natural and easy and can be done anytime and anywhere. The



basis of the *sadhana* is that whatever is seen by the pregnant mother's inner mind will be received by her child's inner mind. We have to keep in mind that everyone's mind has flaws and blemishes, including the mother's. No one is without flaws. Even the mind of the being in the womb contains blemishes which are carried over from his previous lives. Therefore, if this treasure of extraordinariness reaches the being just as it begins its new life in the womb, then the foundation of his life will become very strong.

In the first trimester of pregnancy, the mother begins her *sadhana* with this powerful *mantra*, 'Ichcha karenam sandisaha bhagavan.' The meaning of these words is, "O Lord! With your consent, I now proceed

to do as per my will!" Her will is to empower the being that is going to arrive with the power of divine beings. She seeks the permission, blessing and guidance of those divine beings to do so.

To begin the *sadhana*, the white card is used. White is the symbol of knowledge. The pregnant mother must look at the small image on the throat of the *Purushakar* image and utter the *mantra* of *Namothunam* (given at end of this chapter) silently in her mind. When she reaches the word '*divo tanam*', she must close her eyes and complete the remaining *mantra*. This *mantra* is in praise of the complete personality, the enlightened personality and the fully developed character. The mother performs this *sadhana* with the thought that the child in her womb must be endowed with power and attain a divine personality. With the same devotion, the images of the other colours must be used and meditated upon under the guidance of a teacher.

In the second trimester, the *Namothunam Sadhana* is continued by increasing its frequency and intensity. The pregnant mother must now focus on the six images that are etched on the *Purushakar* image from forehead to the foot. She must

look at the first image until she reaches the word '*chakkvattinam*'. Now she must look at the tip of her nose when she utters '*divo tanam saranam gai paitthanam*'. She can complete the rest of the *mantra* with closed eyes. She must do the same for each of the six images and the same for the remaining cards as well. This is the procedure for the *sadhana* of the second trimester.

The mother will see the difference in her *sadhana* during these three months. The difference is not much but it is important. With time, the image begins to appear smaller but nearer and brighter.

In the third trimester, the pregnant mother must meditate upon all the 24 images etched on the *Purushakar*. She must look at the first image until she reaches the word '*chakkvattinam*'. Now she must look at her navel when she utters '*divo tanam saranam gai paitthanam appadihaya-vara-nanam-dansana-dharanam*'. She must complete the rest of the *mantra* with closed eyes. She must do the same for each of the 24 images and the same for the remaining cards as well. This is the procedure for the *sadhana* of the third trimester.

There are some points to be remembered. If you cannot do the entire *sadhana* at one sitting, there are other



options. All you have to remember is that at any time, all the five colours must be done. For instance, if you are going to do the *sadhana* by meditating on the *mantra* of *Namothunam* 30 times, then you must divide it by 5 colours. This means that you must do 6 *Namothunam* on each card, thus adding up to a total of 30 for 5 cards. You are not advised to do one or two colours in the morning and the remaining in the evening. You can complete the entire *sadhana* of one day in as many sittings as you prefer. Just ensure that in any one sitting, your time is divided equally between all the five colours.

Continuity in Meditation

The question can arise that if a woman wants to begin this *sadhana* in the middle of her pregnancy, is it advisable? For some reason, if she has not done this *sadhana* from the time of conception, can she start doing it later on? To this question, the reply is: Yes, she can. Ideally, the best results can be gained by doing the *sadhana* from the beginning. However, one cannot discount the power of this *sadhana* whenever one starts doing it. It is like the old adage which says that whenever you awaken, you will find your dawn. So also whenever, you do this *sadhana*, you will find positive results. All it needs is

purity of thought and intention.

It is difficult to determine the extent to which one can gain success in this *sadhana*. This is not a scientific experiment where the ingredients or elements can be quantified and measured. There are many facets and variables that give rise to success of this *sadhana* – devotion, trust, aura of the seeker, the authenticity of the process and capacity to absorb divine grace. It is possible that what takes one person two days to achieve may take another two months. Hence one needs to proceed on this path with devotion and faith.

The one important thing is that every step is essential in this *sadhana*. For instance, if the welcome of the first moment is lost, it can't be gained later. So also if the *sadhana* of the first month is lost, it will affect the results. The physical, mental and emotional development of the child which can happen at a certain stage can't be gained later. So one will gain depending on where one starts from. Just make sure that you keep the continuity.

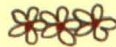
There are 3 stages in the process of Arham Pregnancy corresponding to the first, second and third trimester.

Hence those who begin this *sadhana* after conception must first calculate the



remaining duration of pregnancy. This is divided into three stages and the *sadhana* is done accordingly. For instance, if three months are remaining, then each month will represent one of the three stages. If

two months are remaining which equals sixty days, then each stage is calculated for twenty days. The sequence is to be the same for the three periods. The mother-to-be must always start from the beginning.



“I was suffering from Asthma for many years. Three years ago, when I conceived for the second time, it was an ectopic pregnancy. The tube burst and the doctors stated that they could do nothing more for me. By a miracle, I was saved but the doctors told me that I will never become pregnant again. At that time, I heard of Arham Pregnancy and started following the path. After solving innumerable health problems with this sadhana, I gave birth to my second daughter. The joy that I received is incomparable. Today my life has found new meaning as a teacher of Arham Pregnancy.” - Shilpa Katrela, Chennai

The Mantra of Namothunam

namotthunam arihantanam bhagavantanam aigaranan titthayaranam sayamsambuddhanam purisuttamanam, purisa-sihanam, purisavara-pundariyanam purisavara-gandhahatthinam, loguttamanam loganahanam logahiyanam logapaivanam logapajjoyaganam abhayadayanam chakkhudayanam maggadayanam saranadayanam jivadayanam bohidayanam dhammadayanam dhammadesiyanam dhammanayaganam dhammasarahinam dhammavaracauranta chakkavattinam, divo-tana-saranam-gai-paitthanam, appadihaya-vara-nanam-dansana dharanam, viattachaumanam, jinanam javayanam, tinnanam tarayanam, buddhanam bohayanam, muttanam moyaganam, savvannunam savvadarisinam, siva-mayalamarua-mananta-makkhaya-mavvabaha, mapunaravitti siddhigai-namadheyam thanam sampattanam namo jinanam jiyabhayanam

Obeisance to the *arihantas* who destroy the inner enemies. The venerable ones who are the founders of religion, who have established the four-fold order, and who have attained the right knowledge on their own. Who are supreme amongst men, the lions amongst men, the lotuses amongst men, and the elephants of the *gandhana* species amongst men. Who are supreme in the universe, masters of the universe, benefactors of the universe, beacons of the universe, and who illuminate the universe. Who are bestowers of fearlessness, bestowers of vision, givers of the divine path, givers of refuge, givers of life and givers of divine vision. Who are benefactors of religion, preceptors of religion, leaders of religion, charioteers of religion, superior in religion and who help to conquer the journey of the four-fold existence. Who uproot wrong belief, who are givers of knowledge, and who are devoid of deceit. Who are conquerors of attachment and aversion, who make others win over, who have crossed the ocean of life and help others to go across, who are self-enlightened and bring enlightenment to others, who attained liberation and help others attain that liberation. Who are all-knowing and all-seeing, who are without disturbance, who are stable, free of disease, without end, without decay, without obstacle, free from transmigration, and who have attained the perfect state. Salutations to those who have conquered fear and who are venerable omniscient beings.



*Like a lake of blooming lotuses, may
my life be untainted with passions. O
Mother! I am entering your womb to
bloom like a flower with every action
and thought of mine.*

**Lotus Lake
The Tenth Great Dream**



10

Interconnected Form of Sadhana

That which benefits oneself as well as another is '*kalyanak*' or full of auspiciousness. In the Jaina tradition, when a woman becomes pregnant with a soul who will become a Tirthanakara, it is termed as '*janm kalyanak*' which means auspiciousness of birth. To consider the conception of a particular being as auspicious, points to three things at least – greatness of motherhood, greatness of fatherhood and a great life of the entrant being – both of his past life and that of the future.

When one's child is said to be beneficial for his own evolution as well as that of humanity, then it has great bearing on his parents. The goal of their life as parents has been met. Their *sadhana* as parents is considered as fruitful. When parents surrender their life with devotion and

austerity, then the possibility of giving birth to an exceptional child becomes stronger. Thus the three points mentioned above are interconnected. Based on deep contemplation on such dictums and contexts which are mentioned in the scriptures, the methodology of Arham Pregnancy has been prepared.

Sadhana of Fatherhood

During pregnancy, the mother is committed to her child even more than to her own self. Hence it becomes the duty of her spouse to care for her and undertake the *sadhana* for her wellbeing. This is the *sadhana* of *swastik-srivatsa*.

The *swastik* and *srivatsa* which are two of the symbols of the *Ashtamangal* are joined to make the image of this *sadhana*. *Swastik* means that which is auspicious. When this image reaches one's consciousness, it protects one from inauspicious thoughts. Thus it brings balance and alignment in one's mental aura.

The *srivatsa* is considered as the symbol of the *Tirthanakaras* as it is engraved on their chest. By meditating on the *srivatsa*, one can see qualitative transformation. The inner violence and negative thoughts are

converted into profound and positive thoughts. It moves one from a state of desperation to one of hope, and from inauspicious to auspicious. It is as though the inner negativities are transformed into positive qualities.

Sadhana of Swastik-Srivatsa

This *sadhana* is done by the husband for his wife. He undertakes this *sadhana* for the duration of pregnancy to support his wife. When the wife has surrendered all her energy and aura towards her child, the husband can take care of her mental equilibrium by doing this *sadhana*.

For doing the *sadhana*, the couple should sit in a comfortable posture in front of each other. The images of *swastik-srivatsa* are used in this *sadhana* along with the *Namaskara Mantra*.

The husband should first place the white card in front of him. Among the four dots of *swastik*, he must meditate on the centre of any one point. This focal point must be as tiny as possible. Keeping his sight fixed on that focal point, he must utter the *Namaskara Mantra* five times silently in his mind. Next he must rest his gaze upon the centre of the wife's forehead and



meditate on the *mantra* once. Then he must close his eyes and repeat the *mantra* five times in his mind. Thus a cycle of eleven is completed. This process has to be repeated with the images of the other four colours.

By this meditation known as the 'bhaav swastik' where-in the purpose is to purify the thoughts or 'bhaav', the father renders his aura to the mother by the medium of vision. The *swastik* balances the mind and *srivatsa* brings about qualitative transformation. When this *sadhana* is done, there is balance and auspicious transformation in the mother's aura and chakras.

In this *sadhana*, one can find solutions to problems right at the very beginning of pregnancy. Whatever problems exist, are due to imbalance of the five elements – earth, water, fire, air and ether. The five colours used in the images can help to regain the balance. When the father does the *sadhana* for the mother, he is projecting the five elements on his wife by using the images of *swastik* and *srivatsa*. He must do this *sadhana* twice everyday – once in the morning and the second time in the evening. Thus the aura of *swastik* and *srivatsa* will reach the pregnant mother as well as the child in the womb. Furthermore, if there is any negative relationship between the

father and child from a previous lifetime, that will also be transformed. As the seeker practices this *sadhana* with his closed eyes, his inner mind becomes capable of absorbing the form. The changes will also be reflected in his temperament and his nature. If he was distracted earlier, then his concentration will start improving. His inner conflicts and tensions will start dissipating. The differences will start merging. As one sees a brighter, more illuminated and more intensified form with the inner vision, the *sadhana* will become more and more mature.

Meditation across Distance

The husband must continue with the *sadhana* even when he is away from the wife. There must not be any break in the *sadhana*. They must continue even if they are in different places. All they have to do is decide upon the time of the *sadhana*. They should prepare themselves and sit down for the *sadhana*. The husband must continue doing the *sadhana* and the wife must continue receiving the aura. It is not really possible to determine the impact and influence of doing this *sadhana* across a distance. That depends on the capacity of





each person as to how far they can extend their aura and from what distance one can receive the aura. This process is dependent on the relationship between the two. As far as possible, this meditation should be done in each other's presence. But it should not be stopped because of the distance. It can also be done by placing each other's image in the heart.

Changing the Aura of Food (Aahar Sadhana)

While eating, the mother must purify the aura of the food. She can do this by sitting and placing her plate with food served in it in front of her, and then



doing the *sadhana* as follows.

Before she starts eating, she must thank the universe for the food and utter a prayer – “O Lord ! I am partaking of my meal as *prasad*. I am grateful to the five great elements from which this food was created. May it fulfill my hunger, may it allow me to proceed with vigilance and restraint. May it bestow health and happiness, may it inspire me to proceed in my spiritual path.”

To purify the aura of the food, the pregnant mother must place the white image of the *swastik-srivatsa* in front of herself. Among the four dots of the *swastik*, she must concentrate on the center of any one point. This central point must be as tiny as possible. Now she must focus her eyes on the food for a few seconds and then consume the food.

At the end of the meal she must say these words from the *logassa mantra* – ‘*aaruga bohi laabham samahivara muttamam dintu*’, which means asking the omniscient beings to bestow an inner state of wellbeing, divine knowledge and the highest state of meditation. After a few days of practice, she will be able to see the image of the *swastik* on the food. The same *sadhana* can be done while drinking water.



*Carrying within me an ocean of devotion
and surrender, O Mother, I am entering
your womb with pristine purity to calm
the waves of doubt and disbelief!*

**The Vast Milky Sea
The Eleventh Great Dream**

Between Births

There is often a curiosity about where we have come from and where we will go next? Which life-form have we come from and into which life-form will we go next? According to Jainism, the soul takes birth in any of these four life-forms as it wanders in this universe - celestial, human, animal-plant (*tiryanch*) and infernal (hell). Enslaved by its karmas, it has been wandering in these four life-forms from time immemorial. Based on the thoughts and karmas of the past life, it begets the present life-form.

Where Have We Come From?

Wherever the soul has come from, it brings along with it the influence of that place. If it has come from the celestial life-form, then it brings the heavenly influence. When it comes from the infernal world, it

brings the negative influence of that space. It is not easy to know where it has come from! It is not something that can be known by science either. But if there is someone who can know about this, it is the mother! She is the one who experiences the influences brought by the entrant soul. Once it comes into her womb, she can identify where it has come from by watching her thoughts and dreams.

You may wonder – what is the point of knowing about the soul's past life? After all, Jainism lays emphasis on human endeavour rather than in destiny. An individual is a powerful medium of transformation and not merely a puppet of past influence. But when the child is in a dependent state in the womb, it is the mother who becomes the fountain of strength. If she can recognize the nature and attributes of the conceived being, she can bring about a powerful transformation, reformation and refinement in its life.

What We Carry With Us

According to Jaina tradition, when a soul becomes embodied, it has three kinds of bodies. The body is not just that which we see from outside. That is the physical or gross body, also known as *audaarik*. It is

made up of seven tissues or vital elements, as well as muscles, bones and nerves. It appears in the form of healthy or unhealthy, fair or dark, and so on and so forth. Apart from this physical body, there are two subtle bodies – the *karman* or the karmic body, and the *tejas* or the fire body. Our entire life is governed by these three bodies.

Let us examine the *karman* body. What are karmas? Entangled in the web of attraction and aversion, the individual performs activities of mind, body and speech. These create a karmic energy in life and are therefore known as karmas. Jainism believes that karmic particles are atomic or sub-atomic; they are so small that in one space-point (the smallest point possible in space), there are an infinite number of karmic particles. They disperse in all regions and pervade the entire universe. Whenever the individual performs any action, these karmic particles attach themselves to the soul. Thus we become bound by the karmas and our karmic body starts getting formed.

Take the example of two persons who are afflicted by the same disease. Both are given the same medicine, but only one of them responds well to the medicine. The other continues being unwell. Another example is that of people attending a discourse.



All of them are listening to the same words, but each one offers a different meaning and interpretation. The more number of listeners, the more interpretations can be found! The incident is the same, but the reactions and consequences are different. The reason for this difference is the karmic body.

When we speak of karmic particles that attach themselves to the soul, we think of it as something material. This is known as *dravya karma*, or the material form of karmas. These give rise to emotions of pleasure, pain, like, dislike, and so on which gives rise to psychic karmas, also known as *bhaav karmas*. The relationship between *dravya karma* and *bhaav karma* is causal. The *bhaav karmas* or emotional disturbances give rise to *dravya karmas* which get mixed with the soul. This in turn results in an influx of psychic karma. Thus each one is both a cause and an effect of the other. The psychic disturbances or mental waves are what we have defined previously as *leshya*. This is what connects the karmas and the soul. This *leshya* is present in every being, irrespective of his life-form and his condition. Our passions and the psychic waves of our *leshya* create our fire body. The fire body has the power to

activate the karmic body.

Wealth or Adversity

Every soul comes with its own karmas, its own relationships and its goal. Along with these, every being also comes with its own nature and set of habits. Have you ever wondered how long these habits have been with the soul? Have they been with it for a few years, or from childhood, or since birth? Or are they from a previous life? The soul carries pleasant and unpleasant experiences from one life to the next. It brings both auspicious and inauspicious influences of the previous life. No soul brings only merit or demerit; it brings both along with it.

The soul has travelled across the gateway of death, hence it carries the pain experienced at the time of death. It brings along the thoughts it experienced just before death. It brings along the *leshya* of that final moment. In fact, it begins its new life in the same *leshya* in which the previous life had ended. What we must keep in mind is that a soul that has experienced sorrow brings the aura of that sorrow. If it has come from hell, it brings the aggression and fear which pervades in hell. If it has experienced joy and cheer, then the aura will reflect these positive emotions. The *Bhagavati Sutra*





One of the most enlightened examples of auspicious influence was seen when Vardhaman Mahavira came into the womb of Mother Trishla. He was to attain the glorious title of a Tirthankara in that birth. Imagine how pure and powerful the mother must be in whose womb a soul arrives with such a lofty goal! The moment of his arrival in the womb is a time of celebration for the entire universe. As soon as the soul of Varadhman entered the womb of his mother, she experienced ecstasy in her body and mind. She began to see divine dreams, auspicious indications appeared before her, and every pore of her being was filled with joy.



states that when a celestial being takes birth, his aura is very bright. And if his past life had ended by observing the vow of sallekhana, a state where one prepares oneself for the last stage of life, then his aura will be that much more sublime. Perhaps he may meet the moment of death effortlessly without experiencing the pain of death.

Accept or Bestow

We receive the aura of the space which we inhabit. If we are in a happy environment, then we absorb its positivity. When we move into an unhappy space, then we receive its negativity. There are seers who can instantly recognize the kind of environment and situation from where an individual has

come as soon as they meet him. Whatever he has absorbed, he takes it along to the next station. He then exerts an influence on the people over there. This clearly means that the soul influences and is influenced by others.

The relationship between the pregnant mother and the child forms in a similar way. The child brings his past influences along with him. In turn, he exerts an influence on the mother whose womb he has inhabited. Even though he is in a dependent state, he is not inactive. His past influences have an impact on the mother even when he is in the womb. If he has come from hell, one can see symptoms of fear, doubt and pessimism reflected in the mother. If the soul has



come from the celestial abode, then one can see a positive brilliance in the mother's face.

The *Agamas* contain vivid descriptions of twenty-seven births of Lord Mahavira. His soul traversed different life-forms – as a celestial being in heaven, as an infernal being in hell, as a lion once and even as a prince in a palace. In his final birth - the twenty-seventh one - his soul entered the womb of Mother Trishla to be born as Prince Vardhaman. At the precise moment when he entered the womb, Mother Trishla received joyous indications. On the contrary, when his soul entered the womb of Queen Vimala during his twenty-second life, she started receiving inauspicious indications. That was his birth as Prince Vimal. His previous life was spent in hell where he had experienced extreme pain. He carried these sorrowful influences with him when he entered Mother Vimala's womb which gave rise to negative thoughts within her.

An even more poignant description is found during the birth of King Kaunik of Magadha. When Kaunik arrived in the womb of Queen Chelana, a strange desire arose in her mind. She became obsessed with the idea of eating the heart of her husband, King Shrenik. The previous relationship between the father and son

had been one of enmity. Kaunik had come into this womb to take revenge on his father. The feeling of revenge was very powerful and the queen was unable to control her desire.

Many couples have reported their relationship was adversely affected when the woman became pregnant. Sometimes the situation has gone beyond repair and ended in divorce. Sometimes the woman has felt compelled to go in for abortion because of severe misunderstandings. Many kinds of changes are seen post conception. For instance, it is possible that while she has generally enjoyed eating along with others, she now prefers to eat in isolation. The opposite is also likely to occur where she may become much more caring and nurturing of everyone after conception.

All these changes are an indication of the arriving being's previous life. If the soul has experienced the *tiryanch* life-form, which could be that of an animal, then he has had to fend for himself. Human beings like to eat in the company of others. If the mother does not like to eat in the company of her family, it is possible that the being in her womb has come from the *tiryanch* life-form. Hence she becomes concerned with taking care only of herself. It does not in any way indicate that she has a feeling of enmity towards





When the being arrives in the womb, three kinds of changes are likely to take place in the mother's behaviour – in her relationships, her food habits, and in her temperament.



anyone. It is just a behavioural pattern. By knowing these factors, the mother can improve her own intuition and take care of her own nature and character.

It is essential to see the mother's reaction towards others once the child enters her womb. For instance, she may express happiness in the company of certain people while becoming upset in the company of some others. Her state of happiness reflects that those relationships are positive while her being upset could indicate that those relationships are negative. On this basis, she can take extra care of her relationships.

When religion walks hand in hand with the quality of discrimination, then even adverse circumstances can be overcome. There is no difficulty that cannot be overcome by correct thinking and simple faith. It is the aim of *sadhana* to establish a path that will move us from irreligion to religion, carelessness to vigilance, inauspicious to auspicious, and

auspicious to supremely auspicious. Thus even an attacker can be made into a friend.

Easing the Path by Surrender

It is easier to give up a habit at an early stage, but when the habit becomes an addiction, it becomes very difficult to give it up. One has to then make extra efforts. If one has received and accepted goodness, it is a matter of peace. But when one adopts wrong actions, how to get rid of them? For instance, it is easy to give up alcohol at an early stage. But when it becomes an addiction, it is difficult to give it up. This is the reason why people go on repeating their mistakes even though they may actually want to be free of those addictions.

In this context, we can understand the role of the pregnant mother. She is the one who holds the life of the child in her hands when it arrives in her womb. If she undertakes meditation and *sadhana* and purifies her own aura in those first moments, it will lead to transformation



of her child's aura. One may wonder how this is possible! Just as the crystal absorbs the colour of the object in its vicinity, so is the influence of *leshya*. As soon as the soul comes in contact with the mother's positive aura, it is influenced by the same.

If the mother's aura is pure and prosperous, it will have a positive influence on the child in the womb. This is the beginning of the *sadhana*. The child's *leshya* will undergo changes according to the mother's *leshya*. As the child's aura starts getting transformed, his life will also undergo transformation. This is not merely a Jaina dictum, it is stated in different words by most of the religious traditions of the world. The basic formula is that when a person's thoughts change, then his life starts transforming. And the method of transforming one's thoughts is to create a change in one's own aura.

If the entrant soul's aura is not pure, then the mother has only one goal in front of her - transforming the aura of the child. But the mother can do this task only when her own aura is pure. She can purify her aura by treading upon the path of *sadhana*. It is also possible that by practising *sadhana*, she can

purify her aura for a short while and bestow it upon the child in her womb. Even if her own aura does not stay pure for long, it will remain permanently with the child. Such is the receiving power of the soul when it is in the womb.

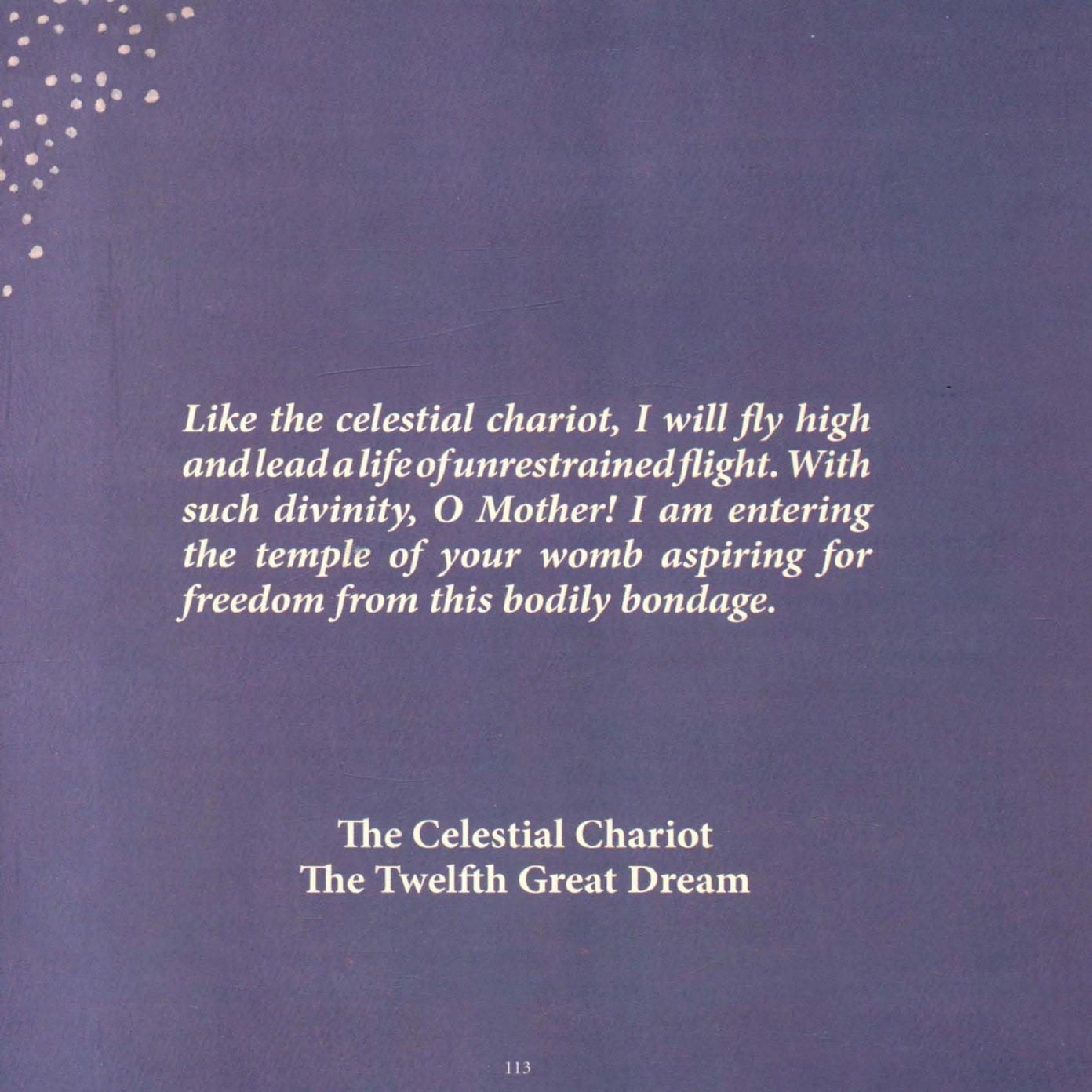
As we saw earlier, when Queen Vimala noticed the negative changes in her thoughts when the baby arrived in the womb, she attempted to change her child's negative energy by the practice of *sadhana*. On the contrary, Queen Chelana was prepared to fulfill the negative desires of the child in her womb. Both of them had a similar experience, but it led to differences in their thoughts and behaviour.

Based on the characteristics of the entrant being, one must undertake *sadhana*. The *Ashtamangal* is a path-breaking *sadhana* which has the power to transform negative into positive, and inauspicious into auspicious. This *sadhana* incorporates many others as well. For instance, the *Srivatsa Sadhana* when one is in a sorrowful state; *Nandavartt Sadhana* when one wants to increase one's happiness; *Kalash Sadhana* when one wants to collect pure energy.

*Sometimes
the child in the womb
expresses his expectations through
his mother. A couple had come for
sadhana. The pregnant wife was unable
to stop her tears. She said that whenever her
husband steps outside, he neither returns early
nor even calls to find out how she is. She also
said that she did not have such an expectation
of him before she was pregnant. From where
was this thought born within her? How did
such an expectation arise within her? This is
the expectation of the being in her womb.
The child is expressing his need for his
father's love through his mother.*

*(Arham Pregnancy Camp,
Nov 2010)*





*Like the celestial chariot, I will fly high
and lead a life of unrestrained flight. With
such divinity, O Mother! I am entering
the temple of your womb aspiring for
freedom from this bodily bondage.*

**The Celestial Chariot
The Twelfth Great Dream**

Holistic Lifestyle

There is heart rendering description in the *Kalpa Sutra* of the time when the soul of Titahankara Mahavir arrived in the womb of mother Trishla. It describes how she spent her time – how she sat, how she stood, how she ate, how she slept, as well as her inner thoughts. There was only one goal within her, there was only one awareness - “The lord is residing within me”. All her activities were inspired by this experience – she ate accordingly, she stood up with vigilance, she walked and slept in this awareness. The correct lifestyle with which she lived in this duration should be the inspiring force of every pregnant mother. Every mother must imbibe this divine experience of Mother Trishla within her that the child in her womb is indeed a divine being. When this experience reaches the mother’s heart, it will also reach the child in her womb. By this

experience, her body will not merely remain an ordinary body, it will become a temple of a divine soul.

Happy Togetherness

Those who aspire to become parents and want to include one more relationship in their lives must make themselves capable of responsibility. If there is any tension, anger or unrest between them, they must attempt to resolve it. It is necessary to prepare oneself to become a parent. The fragrance and sweetness of flowers and fruit in the tree is because of the tree. These qualities are born from tree itself. So also the tree of a couple's relationship will give birth to fruits which will carry the same nature.

Hence both parents should resolve that until they hear the child's first chuckle, they will not exchange any harsh words whatever the provocation may be. *Kalpa Sutra*, (verse 49) states, "Uttering words that are pleasing to the heart and decorate the heart." They must converse lovingly with each other, and make their relationship a positive and divine one. At this time, they must go beyond their human frailties. One can take on the responsibility of creation, protection and abundance only by touching the divine within oneself. To give birth to a divine



child, they must become divine parents. They can do this by recognizing the masculine and feminine divinity in each other.

To receive the blessing of such a divine vision, balance and vigilance of the body and mind is essential. Hence the strictest rule of this *sadhana* is that the couple must abstain from physical intimacy for this duration. Both of them must embrace the vow of celibacy for this period. This is to avoid any physical strain or harm to the child. The *Agamas* state that actions such as theft and murder can be committed in a cold-blooded manner, but physical union cannot be achieved in a passion-less state. By this action, the mother's body temperature increases which can cause harm to the child in the womb. Just as the mother took care of the baby's temperature and balanced breath in the first moment of conception, she must continue to do the same for the duration of pregnancy. The main responsibility in this duration for both the parents is to live as parents; their role as husband and wife must now take a back seat.

Pleasant Countenance

The environment around the mother should be cheerful; this is

essential for her health as well as her baby's. If the mother's life perception is a joyous one, there can be no greater boon for the child. Such a mother's aura is so bright that when it is imbibed by the child, it will lead only to joyous auspiciousness henceforth.

The pregnant mother must make a promise to herself: Never to be sad or shed any tears. This rule cannot be broken under any circumstances. She is not an ordinary woman for these nine months. It is not an exaggeration to say that she is Brahma personified; she has the power to create within herself. In this duration, she is not living for herself. She is living for her child. Hence it is important that she rises above sorrow and tension. She must stay away from unpleasant circumstances for these nine months and focus on bringing joy into the relationships around her. It is quite possible that not all quarrels can be resolved, but she must make sure that she does not deal with them during pregnancy. As far as possible, she must learn to postpone stressful situations. If a child is born in an atmosphere of difficult relationships, how can he have a temperament of amicability and trust?

During pregnancy, the mother must remind herself constantly that she is not just creating the body and mind of the



child in her womb, but also his nature and thoughts. She is the creator of his character. Hence she does not have the right to feel helpless or pessimistic. Why would she want to impart such a negative character to her own child! When Mahavira was born and the news reached his father, King Siddhartha, the king was amazed since he had been waiting to hear the first cry of the baby announcing its arrival. It is true that Mahavira did not cry at the time of his own birth. He had not received this quality while he was in the womb. Mother Trishla took care to remain cheerful and serene during her pregnancy and these were the qualities that she had given to her baby. Without any disease, without any tears- this is how he was born! Any woman desirous of a baby can undertake the *sadhana* to give birth to her child in such an era of creation should be experienced without feeling helpless or pessimistic. As the pregnant woman begins to experience this power, she will recreate her own life. This is why it is said that the mother takes a second birth when her baby is born.

Emotional Balance

When someone troubles or upsets us in some manner, we may not remember

it forever. As human beings, we experience joys and sorrows, but the feelings are transient. But what stays with us all the time is our nature! Hence, even though the feelings of joy and sorrow come and go, the manner in which these affect our nature has a lasting effect. It becomes a habit. Being joyous or being sorrowful becomes our very nature. In the womb, the child is a recipient. He receives the positive and negative vibrations from the mother. Hence the pregnant mother must take care of her emotional balance so that she does not impart negative emotional energy to her child. If she cultivates a habit of crying, the habit will weave itself into her child's nature and may become part of his life. When the mother is bearing a child, she is never alone! She must always think twice; once for herself and once for her child.

What led to the battle of Mahabharata was the jealousy in Duryodhana which he had received in his mother's womb. It led to the downfall of his life and kingdom. When the mother sows the seeds of such negative feelings in her child, it is bound to have damaging effects.

By maintaining emotional balance, a person can touch the pinnacle of success. It is necessary to maintain



balance in relationships along with one's own internal balance. Hence it is important to have a pleasant and compatible nature as well as the capacity to solve conflicts.

In the context of Arham Pregnancy, the mother's emotional balance is very important because she has to take care of herself along with her child. It is also necessary she maintains happy relationships in the family. This depends on her emotional maturity. In this context, the co-operation of others in the family is also essential. Every member has his own role to play at this point. The family which has the values of affection, discipline and discrimination, will bring happiness and peace to the family members.

No Tears

One of the important aspects of Arham Pregnancy is that whenever the mother feels tearful, she must alter her breath (as described in 'Recognizing the breath', page 71). This process can be followed by anyone. The duration of this practice depends on each individual and on the situation – it may take five minutes or an hour. Sometimes it may not be so easy to alter the breath. At this time, it is important to have patience. If breathing is altered at the beginning

of the problem, it is ideal. Whether one is experiencing a headache, stomach ache or an emotional void, altering the breath at the very beginning always has quick effects.

This solution seems very simple, yet its results are very effective. Before bringing any transformation in the body, one must bring transformation in one's mind. By doing this, the negative energy in the mind and body can be converted into positive energy.

A Holistic Lifestyle

Kalpa Sutra (verse 92) gives a description about what kind of life style was adopted by mother Trishla once Mahavira came into her womb. It is stated that she used to stand and sit comfortably by taking support. She did the same while turning over in a sleeping position. She took great care during all her activities and spent the duration of her pregnancy in a comfortable manner. By doing this, she has become an inspiration for all of us. The pages of *Agama* which contain a description of her conduct and behavior during that period is an important manual for us.

The first point which a pregnant woman must constantly remember is that during these nine months of pregnancy, every

activity and every behaviour of hers is creating the statue of the child in her womb. All her activities such as eating, drinking, sleeping, sitting and standing affect and influence her child. It is possible that they have greater influence on her child than on her own self.

The five senses of the child are connected with the sense of the pregnant mother. The mother's sense organs are fully developed but the child's are not developed. Through the mother's sense organs, the child is connected with the entire world. His eyes are connected with her eyes and his ears with her ears.

Her speech is well developed where as his speech is not. So also, her eyes are developed but his eyes are not. Perhaps her sense organs are so well developed that they can handle the stress and challenges of life, but the child's sense organs cannot do the same. In cases of extreme stress, the child's sense organs may become mutilated.

Whatever the mother receives through her sense organs affects the child. Hence, the mother must avoid doing tasks that may cause stress to the child or affect the healthy development of any of his sense organs.

She must stay away from listening to loud music or watching programmes



that are a strain to the eyes. Television is to be completely banned; it causes stress to the eyes and greater stress on the mind. This is a strict rule. She must stay away from activities which will harm her child. Listening to classical music and learning an instrument while pregnant are greatly beneficial to the unborn child.

Since the nature and character of parents have a strong influence on the children, they have to be extremely careful. Just as the sculptor can damage the statue by being careless even for an instant, the mother must remain watchful.

From the health point of view, the mother must stay in a favourable environment, preferably in sync with nature, and away from artificiality. For instance, the mother may feel temporarily comfortable in an air-conditioned room, but it is not a healthy option for herself or the child in her womb. So also she may enjoy spicy foods, but it is not something the child in her womb can easily digest. She must take care that her negative habits do not impact the child. For nine months, she must live not by her own wishes and comforts, but by thinking of her child. She must think of his health even before her own. All these rules and discipline are being stated for that very



reason.

The list of don'ts is shorter compared to all that she can do. Eating food which is not cooked at home is not permitted. Watching television is not permitted either. The 'to do' things include reading good literature and listening to classical music. The couple must not indulge in physical intimacy but they must spend quality time together.

The mother must have a healthy exercise routine; *Pranayama* is much recommended. Another important thing is to perform charity during this period. Giving roti and jaggery to a cow everyday is a habit that our culture has always believed in.

As stated in *Kalpa Sutra* (verse 92), the routine followed by Mother Trishla presents before us an ideal of a holistic lifestyle, "To nurture the child in her womb, she ate the correct quantity of healthy food which was seasonally and regionally compatible; rested on a soft mattress, and stayed in a silent atmosphere which brought serenity to her mind."

If a woman experiences negative thoughts during pregnancy, then here are some ways of altering them. If she is disturbed about the past, then she must look at the setting sun in the evening, close her eyes

and chant 'namo loe savva sahunam'. If she is scared about her present, then she must sit down ten minutes after sunset, look at the horizon and chant 'vadhmanaya namah'. If she becomes anxious about her future, then she must sit down facing the east corner before sunrise and chant 'namo jinaanam jeeyabhayaanam'. If she experiences pain in her legs, then she must apply mustard oil in the toe nail with some cotton wool, and chant a rosary of 'arishtanemi namah'.

Thus a pregnant woman must live with healthy thoughts like Mother Trishla, "She now freed herself from disease, sorrow, attachment, fear and anxiety."

Body and Five Elements

Our body is constructed with the five elements which are worshipped in the *Namaskara Mantra*. Earth, water, fire, air and ether – these five combine and create the body, mind, feelings and one's nature. All the five combine in different proportions and have a corresponding influence on the individual's physical and emotional aspects. This leads to balance or imbalance in the body, known as *dosha*. A predominance of air and ether gives rise to *vata dosha*, that of fire and water to *pitta dosha*, and that of earth

and water to *kapha dosha*. All these three *doshas* reside in different proportions in our body. By the right foods and life-style, the predominant *dosha* can be balanced.

The *kapha dosha* gets aggravated in the mornings, the *pitta dosha* in the afternoon, and the *vata dosha* in the evenings. To balance these, one can eat light foods to calm the morning *kapha*, cooling foods to calm the afternoon *pitta*, and unctuous foods to calm the evening *vata*.

Those pregnant women who are unhealthy or afflicted with some disease can contact the teachers mentioned at the back of the book. For those with normal health, a *tridoshic* meal is recommended. This is a meal which balances all the three *doshas*. The pregnant mother must pay attention to the healthy aspects of food and whether she is eating adequately.

The food which is rich in all the five essences (*rasa*) – sweet, sour, pungent, bitter and astringent - is beneficial for us. Every essence has its own unique quality. These essences give rise to twenty qualities in foods – for instance, heavy or light, unctuous or dry, heating or cooling. These qualities exert an influence on the *doshas* and emotions of the individual. In brief, sweet and sour



essences calm *vata*; sweet, bitter and astringent essences calm *pitta*; and pungent, bitter and astringent essences calm *kapha*.

As soon as we eat, the essences in food exert their first impact upon us. Foods are also endowed with a *vipaka*, which means the post-digestive effect. This can sometimes alter the qualities of the food itself. For instance, honey has a sweet essence, but a pungent post-digestive effect. Hence even though it is sweet and heavy, it calms *kapha*.

Hence the pregnant mother must eat food which is rich in all the essences. By doing so, she will automatically get enough proteins and vitamins in the right quantity. Alongside, her emotional balance will also be maintained.

She must always remember a simple formula from the ancient science of food – a meal must consist of half portion of solids, one-fourth portion of liquids and the remaining one-fourth portion must be left for air. This means that she must not eat until full. This will allow her to remain active and energetic. A full stomach leads to feeling lazy and dull.

Some home remedies for mitigating the *doshas* :

➤ To mitigate *pitta*, one can take a



mixture of ghee and jaggery first thing in the morning, and take cardamom and cloves in the evening .

➤ When one is troubled by the rising of *kapha* and not feeling hungry, then a mixture of dried ginger and jaggery can be consumed in the morning.

➤ To mitigate *vata*, one must eat a teaspoon of washed rice on an empty stomach, drink a glass of water and meditate on the yellow card of *swastik-srivatsa*.

Diet During Pregnancy

It is important for the pregnant mother to eat in a timely manner. Eating when one gets very hungry or eating when one is not yet hungry must be avoided. *Kalpa Sutra*, (verse 92) states that food eaten during pregnancy must be neither very cold nor very hot; and neither very unctuous nor very dry. She must eat foods which fill her with contentment without leaving her overstuffed or hungry. She must feel light and healthy.

She must eat fresh, nutritious, vegetarian food. Heavy, difficult to digest, oily and impure foods are best avoided. So is non-vegetarian food. It is not easily digestible. It also carries the thoughts and energy which the animal experienced in its final hour. These are likely to have a

negative impact on the aura of the mother and child.

Season and place have a strong connection with healthy food. *Kalpa Sutra* (verse 92) states that one must eat meals that have seasonal compatibility. It is best to eat vegetables and fruits that are easily available in that season. Whatever grows in a specific region benefits the inhabitants of that region. Such foods contain the qualities of that soil.

She must be cheerful while eating and chew the food well, eating neither too fast nor too slow. She must pay special attention to her digestive capacity. She must not eat the second meal before the first one has been digested. The atmosphere in the kitchen and dining area must be clean, cheerful and pure.

If all these rules can be incorporated under one rule, then it is being sensitive to the body. Our body has the capacity to give us the clear indication and guidance for its well-being.

During pregnancy, some food items are beneficial both for the mother and child: Milk products such as cow's milk, ghee, butter, buttermilk, and paneer. Spices such as carom seeds (*ajwain*), dried ginger (*saunth*), cumin (*jeera*), pepper and



pipramool can be included in the diet. Cereals such as rice, wheat, barley; and pulses such as red gram (*tur*), green gram, bengal gram, dried peas and soya beans. Fruits such as bananas, oranges, sweet lime, apples, chiccoo, guava, grapes, gooseberries and pomegranate. Vegetables, especially the leafy ones, in sumptuous quantity. Nuts such as walnuts, dates and raisins. Chewing on coconut and rock sugar lends beauty to the eyes of the baby. Herbs such as *brahmi* and *shatavari* improve the child's mental faculties. Also recommended are groundnuts, soaked almonds and coconut water.

During pregnancy, the mother must stay away from fast foods, carbonated drinks, packed foods and instant foods. The newspapers are full of the harmful effects of all of these. Before consuming anything from outside, try to know what it contains. Avoid refrigerated foods. If she has to consume refrigerated foods, then it must be allowed to thaw first. Since we are speaking about sattvik foods, vegetarian food becomes compulsory as well.

She must eat at the right time and not undertake fasting during this period. The *Agamas* have stated this quite clearly. A woman who is pregnant has two souls

within her being, hence she is not permitted to undertake any kind of fasting.

While eating as well as while cooking, it is necessary to have auspicious and positive thoughts. It is good to know from where food ingredients are procured and how they are stored. It is best to eat home cooked meals in this duration.

By following these rules, the pregnant mother can enjoy her pregnancy. As stated in Ayurvedic texts, food eaten with discrimination is the nectar of life; and the same when consumed without discrimination is like poison.

Healthy Food Habits

The pregnant mother must follow a food routine which will keep her aura positive and auspicious. She must take care that her aura has pure energy because the womb is in the centre of her body. She must undertake *sadhana* to purify her food and water. As your food, so your thoughts become; hence it is important to perform *sadhana* before eating.

She must consume food which has been purified by *swastik* and *srivatsa* (refer page 101). Once the energy of *swastik* and *srivatsa* reaches the baby, the *shukla*

leshya will reach the tissues. This will facilitate a superior and powerful construction of the body. The formation of bodily parts such as muscle, bones and nerves are influenced by the aura that is being formed now. If the atoms of *shukla leshya* reach the body, then imagine how strong the construction of the vital tissues will be!

The Supreme Energies (Pancha Parameshthi Mudra)

Jainism speaks of five supreme energies which correlate with 'Pancha Parameshthi', or the five supreme beings – *Arihantas*, *Siddhas*, *Acharyas*, *Upadhyayas* and *Sadhus*. Our five fingertips represent each of the five elements. This is the reason for the flow of energy in our hands. The thumb is fire, the forefinger is air, the middle finger is ether, the ring finger is earth, and the little finger is water. By joining these fingertips, *mudras* are formed and energy starts flowing. These tips are energy centres; they receive as well as disperse energy.

When a seeker receives a certain aura, his inner mind is impressed by the same. To receive the aura of the five supreme beings, the mother can practice the following *mudra*. By meditating and



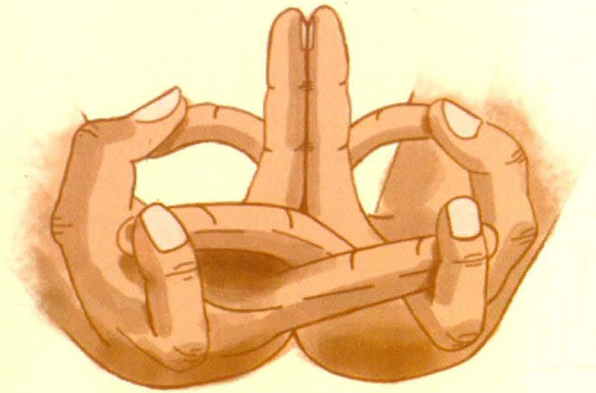
remembering the Pancha Parameshthi, the mind begins to stabilize and stops wandering. Let us look at the process of welcoming the divine energy.

To begin with, join the fingers of both the hands by joining the back of the palms. Join the fingers fully until the nails. Let both the thumbs point outwards.

Keep both the ring fingers joined together. Now spread out the other fingers and place both the little fingers on the opposite palms.

Now fold the left thumb and touch its tip to the tip of the little finger of the right palm. Now touch the little finger of the left palm with the right thumb. Bring both the middle fingers on the opposite palms. Now fold the left forefinger and join its tip to the tip of the middle finger of the right palm. Next, touch the tip of the middle finger of the left palm with the right forefinger.

While making the *mudra*, allow the hands to remain flexible and natural. There must be no effort and no suggestion. A beautiful lotus flower will get formed by this *mudra*. Both the little fingers will look like a closed lotus petal in the centre. The other fingers will look like petals in four directions. The mother must bring this *mudra* before her



eyes and begin worshipping the five supreme beings.

By looking at the ring fingers which are like the bud in the centre, she must chant '*Namo Arihantanam*'. Seeing the tip of the left forefinger, she must chant '*Namo Siddhanam*'. Seeing the tip of the right forefinger, she must chant '*Namo Ayariyanam*'. Seeing the tip of the left thumb, she must chant '*Namo Uvajjhayanam*'. Seeing the tips of the left thumb, she must chant '*Namo Loe Savva Sahunam*'. Now she must close her eyes and chant the remaining four lines of the *Namaskara Mantra* in her mind.

This *mudra* must be made everyday

“In the beginning, I found it difficult to make this mudra. Both the ring fingers would not remain straight. Then one day Gurudev asked – ‘If you cannot even maintain a beautiful mudra by joining your fingers, then how will you maintain your relationships?’ His words had a powerful impact upon me. Now I am able to see the positive and powerful effect of this mudra in my relationships and in my life.” - Participant, Samyak Drishti Sadhana Camp, 2012



for at least twelve minutes. If it is done for forty-eight minutes, the results will be exemplary. The doors of auspiciousness will open and the doors of inauspiciousness will close.

Inculcating Cultural Values

It is ideal for a pregnant woman to be interested in listening to and learning classical music. Learning a musical instrument at this time will help to develop the left brain of the baby which is connected to intuition and the arts. It enhances creativity. The mother should develop her literary and cultural interests. These changes will have a positive impact on her baby. Even though watching television should be avoided, listening to melodious and inspiring music is much recommended

The Process of Birth

The goal of Arham Garbhasadhana is one of ‘*aaroggam aaroyam prasooti*’, which means a process of birth which is free of disease and tears, and blessed with purpose and abundance.

When a soul enters a womb, it embarks on a new journey. Henceforth, every moment of its life is one of growth and evolution. The duration of a normal pregnancy lasts for 9 months and 9 days, after which the being attains an independent existence and personality. Once this period is over, the being comes out of the mother’s womb into another space.

When the physical body of the being in the womb has developed fully, then a joint and co-operative effort on part of the mother and the child begins a new

process. The mother's body becomes ready to expel the child from the womb. Childbirth is a process of ecstasy, nothing less than a magical experience. What is important is for the mother to realize the power of her own body. A sensitive and healthy pregnancy coupled with emotional equanimity can make the process of birth one of supreme alignment and joy. Any disturbance in her emotions, such as feelings of fear and doubt will have a negative impact on the process of birth. She must give strong and positive messages to the child in her womb and convey a sense of welcome. Such a welcome will ease the child's passage of birth as well as remove undue stress from

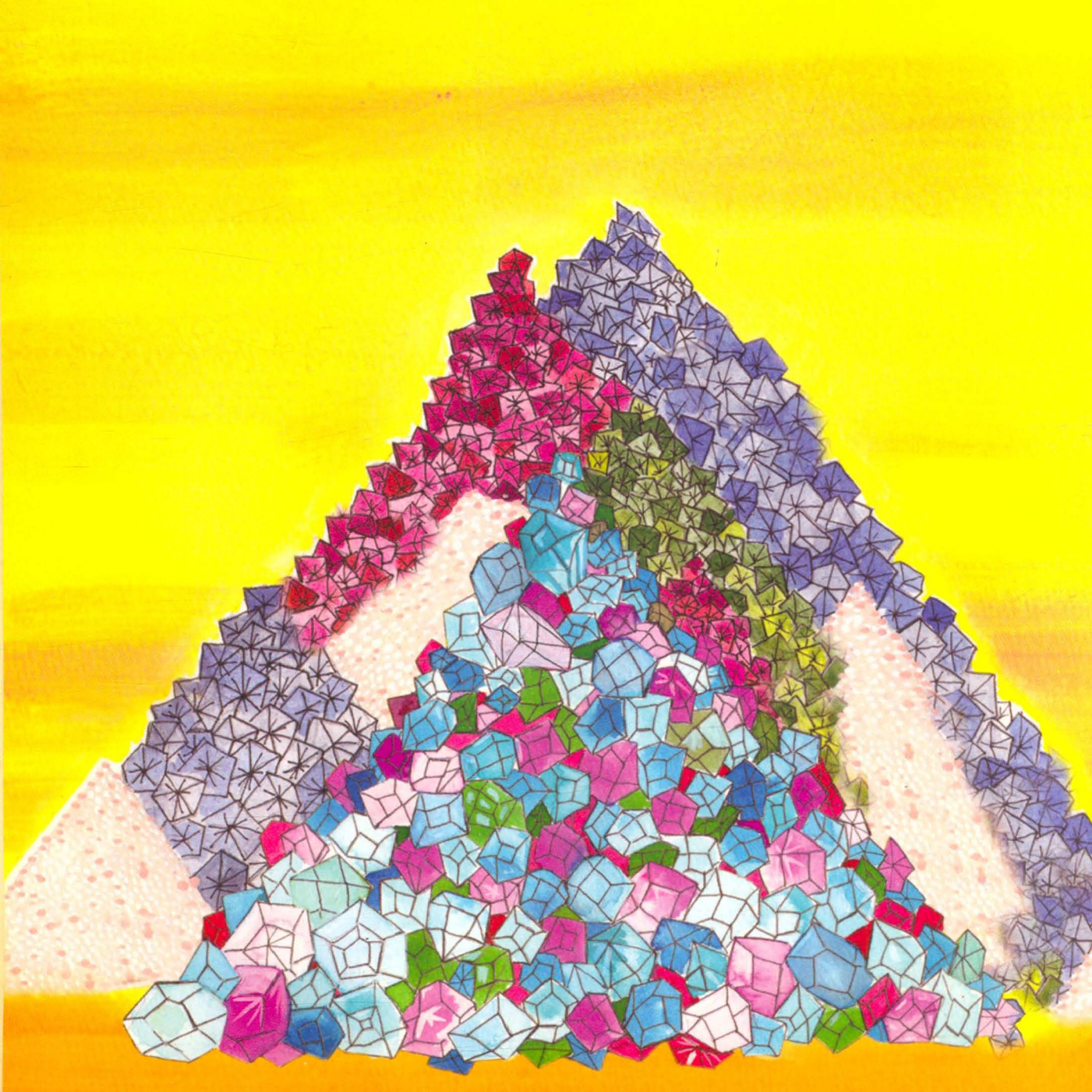
the mother's mind.

Nature has created the mother's body such that the birthing hormones can facilitate and accelerate the process of birth in a natural way. A safe and secure environment which allows her ample privacy is suited to this process. It allows her the serene determination needed for the task ahead of her. She will intuitively move into birthing with the right movements and positions with least discomfort to her baby. A supportive doctor or midwife can do wonders in facilitating natural birth. Meditation on the cards containing the image of twin fish can ease the passage of birth.



“Nowadays it is common for children to be born with hepatitis. Many women take it for granted that the child will be afflicted with jaundice on delivery. Hence it gives me great joy to state that those women whom we have taught the techniques of Arham Pregnancy, gave birth to healthy babies. What is important is to follow the rules and guidelines of food and meditation. No catering from hotels and no fast foods.” - Kanta Chordia, Teacher, Arham Pregnancy, Chennai

*Here is
the prayer that
must continuously echo
in the womb-temple: I must
do whatever I do in the temple, I
must listen to whatever I hear in the
temple, I must live the way I would live
in a temple." The mother must consume
her food with the same emotion and
devotion with which she makes an
offering at the temple. If the mother
constructs the temple of her womb
with the same thoughts, then
surely an epoch-hero will
take birth from her
womb.*



*To nurture those qualities of the soul
which are the precious gems of life, I am
entering your womb, O Mother! May I
attain self-realization and help others
do the same.*

**Mountain of Gems
The Thirteenth Great Dream**

Postnatal Care

Imagine a person who has dreams of a beautiful house to live in. He has believed in this dream for many years. One day his wish is fulfilled and he is the owner of a lavish house. A strong foundation, solid construction; everything is how he wished it to be. But he is not able to maintain it well. There can be any number of reasons – carelessness, laziness, corrupt staff and dusty atmosphere! Imagine the state of the house. Within a few days, it will seem like a headache rather than a boon.

However unique the creation may be, if not maintained well, the creation has no value. This is the importance of postnatal care. The care with which the mother has lived during the pregnancy, should

continue in the days to come. Her daily routine, her food intake, her thoughts – every aspect of her life must be one of vigilance.

Affectionate Gaze

The first rule is to always look at the baby with an affectionate gaze. She must make a promise to herself that under any situation, she will not look at her child with frustration or anger. There will be enough provocation – the baby will keep awake at night and sleep in the day, he may disturb her with his crying when she is taking some rest. Many babies are such that every action of theirs fills the parents with joy while there are others who appear to be the devil incarnate. Some mothers experience heavenly bliss while feeding their babies while others experience pain when the baby bites them. Now where did the baby get this nature from? He has not yet started learning from this life. All of this has come along with him from his previous life. He has brought along the joys and sorrows from his past life and is dispersing it over here. But whatever his actions may be, the parents must always remember that they are his creators and remain a fountain of affection. They must simply love the baby, and never be upset or angry with him.

Body Clock

The second rule is to allow the baby's body clock to continue. When someone travels by flight from India to the United States of America, then the sleep gets disturbed. Both the places have different time zones, hence it takes a few days to overcome the jet lag and to adjust to the sleep pattern of the new location. So also, the child can take time to adjust to the new time frame. Perhaps for some weeks, he may keep awake at night. Allow it to be. Slowly his body will attune itself to the new life and new environment. Do not force him to sleep, nor look upon it as a problem, or medicate him for this problem. By doing so, you may unnecessarily disturb his inner processes. This change must happen effortlessly and naturally.

Once there is a disturbance in this inner process, the impact may last a lifetime. Hence one must not interfere with his natural sleep pattern. The mistakes that have been made until now, let us not continue them with the next generation. Its effects are visible to us. How many people suffer from sleep disorders! They are not able to sleep in a timely manner. Many keep awake for hours after they go to bed. Some people have very disturbed sleep. It is as though their



inner process itself is disturbed.

Name: A life-giving Mantra

How should the child be named? What is the importance of one's name? A name is not just an identity for people to recognize you; it is a *mantra* which has life-giving qualities. For when it is uttered before the child again and again by his parents and close relatives, it imparts a certain energy to the child.

The child should be named according to the experiences of the parents during pregnancy and soon after birth, taking into account the personality of the child. There are many examples in the *Agamas* where we can see that this has been the tradition for naming one's child.

Mahavira's daughter was named Priyadarshana. On what basis was she named? Her mother Yashoda wished to see her husband Prince Vardhamana (the first name of Mahavira). But Vardhamana was detached. He was preoccupied with many matters which took him away from home to which Yashoda never raised any objection. But when Priyadarshana came into the womb, a desire arose in her mother to see the husband. She did not say any-

thing, but her longing did not escape Mother Trishla. She called her son and explained the situation to him. He obeyed her and started spending time at home. Thus Yashoda's desire was fulfilled and so the daughter was named Priyadarshana which means 'seeing one's beloved'.

If you will see the history of Vardhaman's name, the same truth will emerge. When he was born, there was an increase in prosperity in all the fields of the state. Hence his parents named him Vardhamana which means 'abundance'.

This is the correct and pure basis for naming one's child. *Kalpa Sutra* (verse 86) says a name should reflect the correct qualities. While naming, nothing else was taken into account – no astrology nor the planetary positions. All of these are a shot in the dark.

No Negative Reactions

Another rule is not to express any negative reactions towards the child. If his routine upsets the daily routine of the parents, they must not feel any frustration. The child may not understand the words and emotions of his parents, but he understands the language of energy. If they are



angry, he absorbs their negative vibrations. This can upset his own energy.

Natural Progress

The parents must not impose their own desires and ambitions on the baby. If he has come with the potential to become a lotus, they must not force him to become a rose. This will cause a great deal of misalignment. If they repeatedly suggest to him that they aspire to make him a rose, what will happen? He will neither become a rose nor a lotus.

It is essential that parents do not place the burden of their dreams and aspirations on the child. Whatever potential he has, they must allow it to emerge naturally. They must allow the decision of his life to arise in his own inner mind. Perhaps they want to make him a doctor, lawyer or software engineer. But should he move ahead according to his own potential or according to the wishes of his parents? Which path will give him success and contentment according to his natural potential? Can anyone state with certainty that twenty years later, the profession of a software engineer will be in demand? Here is a child; a living, pulsating, experiential being who can think and decide! He is not a part of his parents'

laboratory. If they impose restrictions and decisions upon him, they will suppress his power of thought. Just as a bud needs water and the open sky to become a flower, so also a person needs freedom of thought for his own evolution. If they make him a slave of their expectations, then he will never be able to think for himself. He will not be able to decide nor understand his responsibility.

The Message of Excellence

The parents must not give any suggestion to the child, they must give him only auspicious energy. The question is - if they cannot give him any suggestions for his life, what can they really do for him? The answer is – they can give him a divine message, a formula which will make his life worthwhile. They can bestow upon him such a divine energy so that wherever he goes, he will do wonders. They do not have to decide his field of work. All they have to decide is that he must always tread the right path. They must aspire that his faith, his knowledge and his character is exemplary. For this, they need only meditation and the *Namothunam Mantra*. It is a *mantra* of a complete and excellent personality. Its message is, "You have to become excellent. You have to become brave. Wherever you



go, may you find great success and achievement.” They must bless him with such positive faith. To impart this message, the sutras from the *Agamas* can be chanted with complete devotion. “You are excellent now and you will remain excellent always,” this is the message they have to give to their child.

The Lap of Affection

From birth to nine months, the mother’s milk is considered as the supreme diet for the child’s holistic development. From the point of view of health and emotions, there is a world of difference between the mother’s milk and milk from a bottle.

When the mother feeds her baby, then the child absorbs her body temperature along with the nutrients in the milk. He has been familiar with this temperature for the past nine months, hence he gets natural energy from that temperature. For nine months, his heartbeat was in sync with the mother’s heartbeat. Hence he finds peace in the mother’s lap. But when the milk flows from a bottle, then the temperature alters which reduces the immunity of the child. Such children are easily afflicted with cold, cough, fever and other health problems.

Sadhana while Feeding

While feeding the baby, a simple *sadhana* can be done with the images of *namothunam*. The process of *sadhana* is the same, except that instead of closing the eyes, the mother must look at the child. As she begins to chant the *namothunam*, she has to look at the card until ‘*chakkavatinam*’ and then look at the baby. She must look at his head, at his heart, at his throat, and at his feet. Earlier he was receiving the energy from the mother’s inner mind, now he will receive divine energy from her eyes.

Home Food

There should be no compromise on the food given to a growing child. Healthy and nutritious food is the need of the hour. Home cooked food wins hands down when compared to baby foods available in the market. Home food has the combination of mother’s love, affection and wisdom of elders. No container food can stand in comparison. Do not succumb to the marketing strategies employed by the companies that make baby foods.

Healthy Aura

By transmitting the energy of



namothonam on the child, problems such as cold, cough and other health problems will automatically reduce and disappear without any antibiotics. There can be no greater medicine for physical stamina and mental strength than *namothonam*. This *sadhana* will bring a positive improvement in the child's health. Those mothers who have practised this *sadhana* have reported that their children hardly ever needed any medicine nor did they ever throw up. We have already discussed how throwing up is a reaction to the unwanted. If everything is wanted and welcome, there will be no question of vomiting.

Along with food, the child's health should be energized by other means. There is so much pollution in the environment that vaccines have become necessary.

But only those vaccines should be given to the child which are absolutely necessary and which have been researched thoroughly. Avoid those which are still in the process of experimentation. Consult the family physician and take wise decisions. Do not be impressed by new experimentation.

First Teacher

Nowadays parents give modern



equipment to their children instead of their time. But is this the right thing to do? Can any machine replace learning to walk by holding the palms of your elders? Can a lifeless walker convey the assurance that can be gained from a father's touch? Moreover, children are left alone in the walker and expected to walk by themselves. But a child who does not learn to fall and walk, how will he ever learn that it is natural to fall? That falling is as much a part of life as walking is! If the child never learns to fall, how will he learn to rise? This is an important lesson in one's childhood. If he is deprived of this, he will miss an important milestone in life.

Cleanliness of the Body

If we speak of current trends, one of the most problematic issues is that of diapers. Imagine that a mother stays unworried while her child urinates and passes his bowels in the diaper! It is so unfortunate. When will he learn the lessons of personal hygiene? Earlier the mother took care of the baby, now she is carefree. Can this be termed as progress? If yes, then when years later, the child does the same with the parents, why do they feel sad? When he leaves them alone in old age or sickness, or in the care of a nurse, why do they shed tears? Why do they long

for his care and attention? After all, they had sown the seeds of such behaviour. Use cloth nappies and ensure that the baby is checked and changed frequently. The earlier the child learns that care must be taken to stay clean and healthy, the better.

The Lesson of Sensitivity

It is time to look at the type of educational decisions taken these days. Many parents have started enrolling their children in school when they are not even a year old. Many teachers also assure the parents that

they will teach the child to speak by the age of three. They may manage to do so, but when will he learn the language of sensitivity? Science says that brain development continues through life, but the emotional side of the brain develops during childhood. An individual can learn and absorb news and information at any age, but emotions are received best during young years. At this time, his parents are his teachers and mentors. Bookish knowledge can be received later on.

Mantra While Feeding Milk

arham jeevosi purushosi shabdosi rooposi rasosi gandhosi sparshosi sadaharosi krutaharosi abhyastaharosikavalikaharosiromaharosi, audarikshareerosi, anenahaarena, tavaangadhartam, balavadhartam, tejovadhartam, paatavadhartam, saushathavadhartam, purnaayurbhav arham o mom amrite amritodbhave, amritavarshini amritam sraavaya sraavaya svaaha

*May the nectar
derived from the power
of Arham bestow proactive
action, and the blessings of sound,
sight, taste, smell and touch upon my
child. May the food which he has consumed -
which he is habituated to, which he has
absorbed through his palms, through every
pore of his being – enhance his body, strength,
brilliance, skill, beauty and longevity. Om!
May the power of Arham infuse my milk
with nectar, may it flow like a fountain of
nectar. With this I surrender, O Lord,
for this is not my own doing,
it is all yours.*



Where there is smoke, there is fire – to nullify this popular belief, I am entering your womb, O Mother! May I adorn the form of the illuminated self which needs neither oil nor the wick or any other support to burn bright like a flame!

**Smokeless Fire
The Fourteenth Great Dream**

Increasing the Joy of the Mother-to-be

By following the path of Arham Pregnancy, the mother-to-be can enjoy a healthy pregnancy. If there is a pregnant woman anywhere in your vicinity, then you need to understand what is it that you can do for her? You have a responsibility towards her, whether she is a Jain or a non-Jain, relative or friend, or even if she is a stranger. Let us reflect on how you can attend to this responsibility in an amicable manner!

At many levels, you can make a pregnant woman feel good. Depending on your relationship with her, you can attend to her. You must take care of her food and health. You can read stories about the birth of great heroes and their childhood along with her. You can also read out loud to her. Coax her

to imagine a beautiful and cheerful child. Play melodious and classical music when she is around. Discuss the positive results of Arham Pregnancy along with her.

If any pregnancy cravings arise within her in this period, then attend to them. If they are healthy, then try and fulfill them. If they are unhealthy, then try and diffuse them. In the *Kalpa Sutra* (verse 92), there is a description of how Mother Trishla's cravings were fulfilled – “By the womb's power, auspicious cravings arose within her. These cravings were respected and fulfilled. They were not neglected. Since these cravings were fulfilled, new cravings did not arise within her.”

Do not cause her any discomfort or difficulty. You can bring much relief to her in

small ways. The writers of *Agamas* state that even a saint must take care while taking alms from the hands of a pregnant woman. If she is seated, accept the alms in that position. If she is standing, accept the alms as it is. Pay attention to her comfort.

The best thing that you can do is inspire her towards divinity. Awaken the dream of a divine baby in her mind. Inspire her to believe in the power of motherhood. Even you are aware that parents are willing to do many things during pregnancy nowadays. Young couples are very receptive towards this *sadhana*. The educated youth of today are willing to try out anything to ensure a bright future for their child. Awareness is increasing. They do not want the child to suffer because of their carelessness.



The main tenets of this process are – meditation, healthy food, mature behaviour and divine relationship. The process is easy and natural, and the results are holistic and supremely beneficial. Arham Pregnancy has the potential to infuse effectiveness in body, mind and speech. It also brings balance in the environment.

The Total Experience of Sadhana

The *sadhana* which has been presented in these pages is based on the Jaina *Agamas*. It has been adopted by many women for the past fifteen years. Many teachers of this *sadhana* from various cities of India are connected with faith and devotion. Thousands of parents have found joy by following this path.

In the course of the *sadhana*, it has been seen that along with the promise of happy pregnancy and normal delivery, many physical and mental problems are also solved. There is a healthy solution for many common problems of pregnancy such as weight gain, blood pressure, thyroid, diabetes, and lowering of water content in the womb.

Peaceful solutions to problems of mental stress and relationships are also found. Many couples shared with us that this *sadhana* showed an improvement in their mutual relationship as well as increase in affection with other family members. Such is the form of *sadhana* – one who receives it with grace and belief experiences positive results internally and externally.

One of the first questions that emerges when someone hears about this *sadhana* is – Is there such complete power in this *sadhana* that it can take care of all the stages of pregnancy? The reply to this is that just as we accept the power of telepathy in relationships, the power of aura in the formation of one's personality, so also the power of *sadhana* and a spiritual viewpoint is essential for a healthy and divine birth. A soul is connected with its past life as well. It has crossed the threshold of that life and death to reach this new life. Biology can understand the physical, mental and emotional aspects of life, but it cannot know the spiritual aspect. And if the spiritual aspect is not known or understood, then it cannot be utilized for one's evolution.

In this *sadhana*, the seeker receives the aura of the five supreme beings by the colours, forms and *mantra* of the images.

Sometimes, the *navkar kalash* is also used. The *sadhana* of the *kalash* helps to erase any inauspiciousness. If the haemoglobin count or water level or body weight reduces, then it solves the problems and brings about positive results. The power of the *kalash* is one to reckon with. Those who use it consider it equal to oxygen.

Many women reported that when they conceived after doing the *sadhana*, they experienced the first moment of the being's arrival in the womb. Alongside, they continued the future *sadhanas*. The duration of pregnancy continued with comfort and ease. They did not experience any discomfort or physical ailment. Neither was there need for any medicine or even calcium. Things continued in a smooth manner.

Very often, parents have informed us that the children who took birth by the method of Arham Pregnancy continued to remain healthy and peaceful. It is surprising that they do not cry even during painful procedures such as tooth extractions. The mothers also shared with us that their children did not suffer from common ailments such as cold, cough or fever, nor did they feel the need to visit their doctor.

The *namothunam* is a complete prayer. It contains the power and capacity for a

healthy, happy and divine life. It also encompasses the meditation of *ashtamangal*, *purushakar* and other religious verses. When a pregnancy is endowed with such holistic *sadhana*, then the child will naturally receive the formula of being happy and healthy in body, mind and spirit.

The goal stands before us with clarity. It is the principles of the *Agamas* as taught by Mahavira which form the backbone of this *sadhana*. This is the authenticity of this *sadhana* and its eternal inspiration. This book lays the path to a worthwhile birth and life.



The other day, a mother came along with her little girl because she was refusing to drink milk. The mother had observed the complete meditation technique during pregnancy; hence she was perplexed by the child's behaviour. I just asked one question – Is this child wanted or unwanted? I then came to know that the mother had dreamed of a son for nine months and not of a daughter. Now tell me, how can a being who has experienced rejection for nine months, have a sense of well-being? When I explained this point, the mother began to repent. In such a situation, there is just one solution – to perform pratikramana, the prayer of repentance, and to seek forgiveness by saying 'michaami dukkadam.' - Happy Home Camp, November 2012

Contact

Teachers of Arham Pregnancy

Chennai - Manisha Chordia +91 95000 29541

Indore - Sunita Chhajlani +91 93025 22846

Bangalore - Seema Nahar +91 94498 15964

Pune - Madhubala Katariya +91 94033 77541

Ahmednagar - Neeta Pitale +91 92253 24565

Aurangabad - Seema Jambad +91 94225 23675

Vadganv Sheri - Chayya Nahar +91 96577 22869

Maleganv - Suchita Bora +91 99232 80218

Other Publications

Arham Garbhasadhana

This is the original Hindi book about spiritual rituals of pregnancy. Based on the insights and teachings of Upadhyaya Praveen Rishiji, it has been compiled and edited by Chennai-based writer and translator Dr. Pratibha Jain. A book that must be read by every young couple who aspire to experience the divinity of parenthood.

CD of Arham Garbhasadhana

This contains some important verses to be heard during pregnancy – Namothunam, some verses from Bhaktamar, Virathui and Uttaradhyayana Sutra.

Images of Arham Meditation

This is the seed-mantra of the supreme being which has the potential to illuminate every moment of life.

Mahavira Gatha

This book consists detailed and lucid description of the last 27 births of Lord Mahavira. It is based on the discourses of Upadhyaya Praveen Rishiji and has been compiled by Mrs. Mohini Chordia.

Images of Arham Garbhasadhana:

The mother can meditate on these images to visualize that the child in her womb is an extraordinary personality with divine perfection. Thus she enjoys the experience of being a divine mother.

CD of Swapna Sadhana (dreams)

This contains the 14 images upon which a woman must meditate before she conceives. They are based upon descriptions in the Kalpa Sutra.

Samayika Sadhana ke Rahasya

This thought-provoking book on the fundamental sadhana of Jainism - the 48 minute prayer known as Samayika – is a perfect guide to awaken one's soul-power and transform the outer personality.

Images of Purushakar Meditation:

By meditating on these images, the aspirant can connect with the perfect form of one's own divine self.

Other DVDs containing Upadhyaya Praveen Rishiji's discourses are also available.

CD of Uttaradhyayana Sutra

This contains discourses by Upadhyaya Praveen Rishiji about the last sermon of Lord Mahavira. It is a powerful attempt to spread the divine message of Jain culture.

Images of Ashtamangal Meditation

By meditating on these images, the aspirant can erase any inauspicious elements in his life and usher in auspiciousness, thus moving towards success and joy.

Navakar Kalash

This is a pot which contains the vibrations of the Pancha Paramesthi, or the five divine beings. By praying to this, the aspirant receives vibrations which motivate him towards positive thoughts.

Compiler and Translator

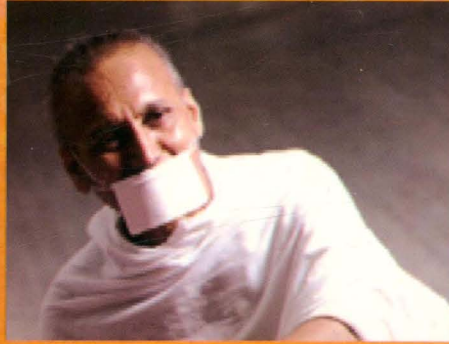
Dr. Pratibha Jain is an author and translator in the English-Hindi pair. She holds a Doctorate in Philosophy of Language from the University of Madras. She has been a Recipient of the Junior Research Fellowship awarded by the Indian Council of Philosophical Research, New-Delhi.

She has translated several books on scriptural discourses and is also a co-author of two cookbooks which have won international awards. She has made presentations on Indian culinary traditions at many international forums in London, Paris and Italy. She lives in Chennai with her husband, M. Mahendar, and they have a daughter, Manasvi.

NOTES

In this book

The mystery of birth and rebirth
> Invoking divine offsprings with dream meditation > Sadhana for perfect motherhood and fatherhood > Evolution and well-being of the baby in the womb by the mother > Welcoming the baby in the womb > Sadhana for a happy pregnancy > Divinity in every moment > Inspiration for holistic lifestyle > A peep into the experiences of teachers as well as seekers who are connected with Arham Pregnancy



Upadhyaya Shri Praveen Rishi has been reflecting on the Jaina Agamas for the past three decades. His discourses are inspirational and guide the aspirant to become a true seeker. He has created many programmes based on religious concepts and principles for enriching our lives. One of these is Arham Pregnancy. It incorporates myriad aspects of life such as relationships, life goals, rebirth, leshya, meditation and a holistic lifestyle. He is an esteemed Jaina monk and walks barefoot across the length and breadth of the nation spreading the message of religion.