

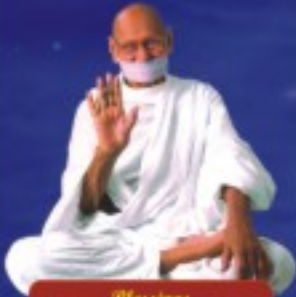


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YUVA HORIZON

A process of making the two ends meet.



Blessings
Acharya Mahaprajna



Inspiration
Acharya Mahashraman

A SOCIO-RELIGIOUS JAIN JOURNAL BY
AKHIL BHARATIYA TERAPANTH YUVAK PARISHAD

अहम



अहम

उस व्यक्ति का जीवन सफल है,
जिस ने जीवन को समझने
का प्रयत्न किया है।

आनंदराजी महाप्रश

With profound devotion
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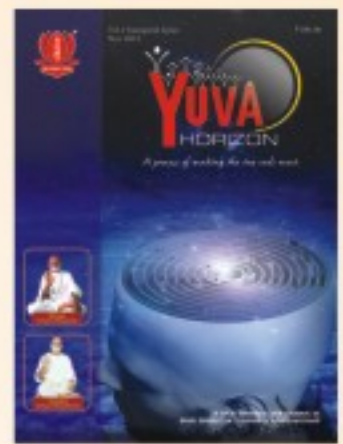
Adhyatma Anshumaan Amrut Purush Acharya Mahashraman

With Deep Devotion

Hiralal - Shayar, Hemant - Suman Maloo family

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Editorial

Philosophy and Society are two inter-linked ends of human civilization. Both are dependent on each other and at the same time perfect complimenting factors of each other. Society requires a greater exposure to philosophy and philosophy needs a deep penetration in the society. Jain philosophy having all scientific, logical and spiritual factors is well capable of leading the young generation in achieving highest moral and spiritual heights.

In our endeavour to facilitate philosophy reach deeper into every segment of society, we took a step forward and hence present perhaps the first Socio-religious Jain Journal in English, "**Yuva Horizon**". Your suggestion and comments will always form an integral part of the continuous exploration of literary possibilities. Please do send in your articles and other related materials to strengthen us to make this venture more worthy to the society.

With all the blessings and well wishes, we take the lead.

Sanjay Khater



Gratitude

Today, I feel highly obliged to and blessed by **Acharya Shree Mahaprajnaji**, who entrusted this challenging task to me. Surprisingly before I could understand the quantum of responsibility to the core, a voice came from within, "**it will be done**".

His blessings and **Acharya Shree Mahashramanji's** wise inspiration induced immense strength in me and the result, the very dream project is in your hands.

It is worth mention here that I owe a lot to the active guidance provided by **Munishree Dinesh Kumarji** and **Munishree Yogesh Kumarji**. Sans their presence it could have been much an impossible task. I thank **Akhil Bharatiya Terapanth Yuvak Parishad** for their uninterrupted support and sincere assistance by endorsing the publication. Thanks to each and every one associated directly and indirectly in upbringing of this project.

With high respect and great regards I remain..

Gratefully yours,

Sushil Choraria

B l e s s i n g s



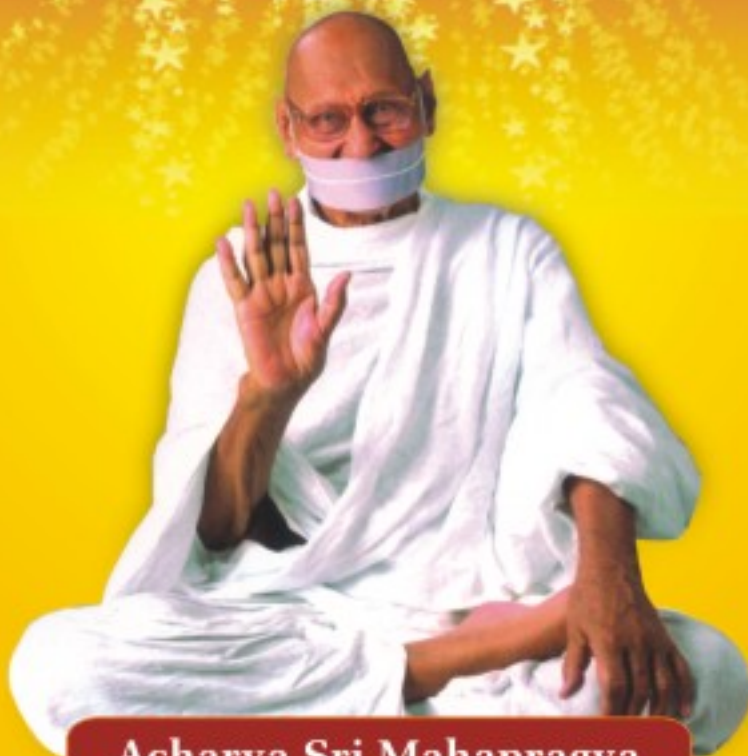
हमारे जीवन का एक महत्वपूर्ण पक्ष है—ज्ञान। ज्ञान का विकास जीवन की एक उपलब्धि होती है। अज्ञान अंधकार के समान होता है। अज्ञानी करणीय और अकरणीय का विवेक नहीं कर सकता। स्वाध्याय के द्वारा ज्ञान रूपी प्रकाश को प्राप्त किया जा सकता है।

ज्ञात हुआ अखिल भारतीय तेरापंथ युवक परिषद् 'Yuva Horizon' नामक द्विमासिक पत्रिका का प्रारंभ करने जा रही है। प्रस्तुत पत्रिका के स्वाध्याय से अंग्रेजी विज्ञ पाठकों को ज्ञान का आलोक और आध्यात्मिक पोषण प्राप्त हो। शुभाशंसा।

जसोल (राजस्थान)

18 अक्टूबर—2012

आचार्य महाश्रमण



Acharya Sri Mahapragya

// Ma

“

Man does not like to stagnate, he always likes to develop into something better. There are some ways to achieve this metamorphosis in one's personality.

If one were to understand these basic rules, one can develop him into anything he aspires for. ”

hapragya //

The first step to this is planning. Make a clear plan of what you want to be and how you want to go about achieving it. A plan should be clear, focused and practical. Then put your plan into imagination.

Here you would find it strange why you first plan and they're after image. You might have noticed that people sometimes come with solutions to grave problems in deep sleep. It so happens that they have gone through the same situation over and over again in their imagination, to reach the stage when the subconscious mind itself comes up with the solutions. To bring any planning into reality it has to be propelled by the energy of imagination.



Sound planning and imagination coupled with determination and perseverance can turn any dream into reality.

There are some people who get an intimation of their diseases or even death much in advance. The reason is that whatever is to take place in the material plane first manifests itself in the immaterial plane and whatever we see and feel by our five senses is incomparably small to what we can see or feel by our inner conscience. Today, modern science has created devices by which we can get to know of diseases much before they manifest themselves in the human body.

Live and livelihood is two sides of the same coin. Today's education has become completely job-oriented and hence man advances in his field of work, but it is at the cost of his mental peace. This leads to a divided personality.

How could a man look if his one arm was longer than the other was? Intellectual and science of living (Jeevan Vigyan) should go hand in hand or else an imbalanced personality would

Healthy body - Healthy mind - Healthy

result..

There are five steps to fuller life and complete personality.

1. **Healthy body**
2. **Healthy mind**
3. **Healthy thoughts**
4. **Will power**
5. **Work efficiency**

Whilst, the first three are vital to a good life, the last two are vital to earning a good living. It is true that the external appearances of a person can make its personality. However the proper functioning of the nervous and the glands are even more important in the development of a complete personality. Enough the proper functioning of the

thyroid glands are very important to personality development. A person whose thyroid glands produce less than sufficient thyroxin will become easily irritable his capacity to memorize decreases and so does his capacity to make decisions. If on the other hand thyroxin is produced in greater quantity then anxiety and anger will become more prominent.

Henceforth any of these above mentioned problems can be a sign that the thyroid glands are not absolutely and habits is usually the effect of the nervous systems. If a person or a child becomes violent for trivial matters then it could be suspected that the sympathetic nervous system is not functioning well.

Praksha Dhyana is a method to balance the thyroid glands and the nervous systems. Tejas Kendra (naval region) is the place where prana energy is generated .

thoughts - Will power - Work efficiency

If one is made to mediate upon this region then fear can be get rid of .

1. Dirgha-Svasa Prakash techniques- Perception of slow and deep breathing
2. Samvarti Svasa Prakash i.e. perception of breathing method in which breath is to be inhaled with the left nostril and then exhaled with the right nostril and then again inhaled with the left. The process is then continued for 5-10 minutes.
3. By creating awareness for our Svasa (Breath) we can balance our nervous system. Perfection in thoughts is an absolute foolproof method to personality development.

Determination and willpower alone can make an ordinary person a giant personality. Purity of thoughts are factors that can increase willpower and determination. If the will power has to be increased, then it is essential to be away from feelings such as jealousy, false allegations, small talks etc .

Today a misconception has come up in today's world that intellectual and mental development are considered one and the same. Both these are separate facts as intelligence and mind are not one and the same thing. Thinking is not in itself a very big art, instead this is a natural activity of the brain . The main source of energy is the development of willpower .

An important milestone of personality development is purification of emotions.

For purification of emotion Darshan Kendra (the region between the brows) and Jyoti Kendra (centre of the forehead) should be mediated upon.

It cannot be said that practicing meditations will bring immediate results or miraculous changes in one personality. Curing even a common physical ailment can take a long time and we are aiming to cure a mental disease. From time to time one should perform self-assessment and see how much progress been made in personality development.

If a man changes his profession too often, it is because he lacks concentration . The true reason for the economic success of Japan is its concept of concentration. They first study their subject in mind thoroughly then they acquire a complete training in the same; only then do they go into production, wherein they improve constantly upon methods leading to a greater yield of production. Indeed they have used the secret of mediation in the field of their work. Their quest is how to increase their efficient and yield greater output. The answer to this they found is concentrated thing i.e. meditations.

Focusing coupled with determination is the prime requisite to turn our planning into reality. The personality that will be akin to a gold crown studded with jewels.

From the works of Acharaya Mahapragya



Art of Living

Life begins with birth and ends with death. Both the body and the soul form life. Where there is only body, there is no life, and where there is only a form of consciousness, life cannot exist, either. But just living is not enough for the human being. What humans should aspire for is to lead and **“artistic”** life.



What is Artistic Living?

An "artistic" life is inspired by religions and dexterity. Humans strive for expertise in multiple spheres and may attain perfection in some, but that does not imply he has learned the art of living.

A king, annoyed by some incident, ordered his chief minister to be hanged to death. The execution was set for 6 p.m. A few hours before this time, the minister was observed sitting relaxed and engrossed in his work. The king, who had been informed about the minister's demeanor, was surprised to hear that, despite his doomed fate, the minister was calm, and at peace. He called him and asked, "How could you be so serene when death is looming before you?" The minister replied, "Your majesty! Death will come in a couple of hours. Why should I die before that? I must enjoy every remaining moment of my life."

Impressed by the minister's attitude, the king said, "I can't hang a person who can truly live in any circumstances."

The purpose of an artistic life is to remain in a state of happiness, peace, and equanimity till the end. To attain such a life, one needs to change the outlook and learn to introspect. In the Jain scripture, Dasavaikalika, it is said: "In the silence of midnight, let a man look within himself and contemplate" What I did, what remains to be done, and what I can do that I am not yet doing." Such contemplation is self-observation or introspection, the process of seeing yourself through you.

Procedure for Introspection

The natural tendency of humans is to see others'

vices & weaknesses, simply because they are easy to spot, and to overlook their own flaws even when they may be apparent. When they do recognize their own faults, they try to ignore, even hide them. It is important to change this habit and to pledge, "I must refine and cleanse my own thinking. I should be aware of my mistakes and faults. Regardless of whether or not I am being watched, I should be cognizant of my conduct. If I know I have done wrong, I should not repeat it." Awareness is an integral part of introspection and with these practices every single page in the book of a person's life can be rewritten.

When to Introspect

Introspection is essential for self-development. It is necessary not just on a given day or on a particular occasion, but is needed every day and on every occasion, from the moment we wake up to the instant we go to sleep.



Before sleeping, one should think:

"Did I do any good today? This life is transitory and its span progressively decreasing. With each sunset, a part of life ends." Only when there is true purpose in life, will good deeds tend to accrue and real success be achieved.

Through contemplation one's preoccupation with the vices of others can be eliminated. With self-awareness one acquires a positive attitude and steers this attitude in the right direction.

- Acharya Mahashraman

Birth of the new man



- Acharya Mahapragya

Development is a new process, so is discipline. Man has in all ages conceived development and has also made efforts to bring it about. If we travel back in time, we find that Krishna, Mahavira, Buddha and countless wise and erudite thinkers tried to make their times better. Everyone wants to see that man improves progressively. In recent years also books like Daffler's 'Third Wave' and Kapra's 'Tao Of Physics' represent the same urge. They indicate the need for something new.

The Concept Of Subject-Oriented Man

Until now, man has been object-oriented.

Even Einstein conceived man as object-oriented. When asked what he would like to be next, Einstein replied, 'I have worked more on the object in this life, now I wish in the next life I should do more work on the subject and try to know him who knows. So far I have worked on that which is known, now I want to work on that who knows.'

The time has come that man should try to become subject-oriented.

The Dream Of A New Man

In fact, there is a universal desire for development and novelty.

Mahatma Gandhi presented a model of a better man. Maharishi Arvind (Sri Aurobindo) also

conceived superman as development beyond man as he is. Anuvrat has likewise conceived a new man.

It is a fascinating idea. The birth of a new man means structuring a new brain.

Why Does It Happen?

Brain specialist post three layers of the brain :

- **The limbic system**
- **Reptilian system**
- **Neocortex system**

Which of these layers affects modern society? Sometimes we are assailed by perplexing questions: even though educated, why has this man accepted bribes? Known to be very wise why has this man committed suicide? Even though prudent, why has this man indulged in bank dacoity?

The questions were answered in old times in particular way. Using the language of Karmavad the Jain Acharyas have the following answer: 'These things happen because of Moha Karma - the fourth deluding Karmas at whose appearance a soul is subject to attachment, hatred, passion, sexual enjoyment and falsehood.'



Similarly, in Bhagwat Geeta, when asked why man unwittingly falls a victim to sinful deeds, Lord Krishna replied, 'All the criminal aberrations are the direct result of Kaam (desires/passion) and Krodh (anger).'

Today's scientist does not concern himself with Moha, Kaam and Krodh. He explains the phenomenon differently: Man practices injustice and oppression, transgresses and spreads terror whenever he is under the dominant influence of the reptilian brain.

The View Of The Brain Sciences

The Brain Sciences maintain that the above layer is millions of year old and came into being in the reptilian creatures. It persist to this day in the human brain. The reptilian brain has an extreme short memory of about 20 seconds and has to decide again and again about all our survival functions.

Modern scientists do not subscribe to the view that it is the mullahs and Pandits who cause communal frenzy. They are only instrument in bringing it about. The real cause of the communal strives lies in the reptilian layer of the brain.

Undoubtedly, religious leaders activate it and bring people under its dominating influence. Nothing of the kind would happen if the reptilian layer were not there.

When Will The New Man Be Born?

The concept of new man implies restructuring the human brain so that the dominant role is played by another part of the brain. The influence of the animal brain is to be curbed and that of the last layer, Neocortex is to be made prominent.

It would change our life's direction and a new man would be born, who would be immune to communal frenzy and would not indulge in inessential violence.

Three Principles

Anuvrat has put forward three principles:

- **Do not indulge in inessential violence.**
- **Do not spread communal frenzy and do not practice untouchability.**
- **Do not be wedded to sectarianism and do not shed blood in the name of religion.**

Observance of these principles can lead to the birth of new man. He will be worthy of living on this earth and he will make the earth a worthy place to live on.

Today man is dreaming of building cities in space. Some are heard saying that cities would be built under the ground too. But the same man will people these cities who lives on the earth now.

How can then one expect that peace would prevail in the new cities? They would be as disturbed as this world.

Therefore, the first thing for man to do is to be worthy of living on this earth. And this will be possible only when he gets rid of self-conceit or personal vanity.

Self-Conceit For What?

There is a story mentioned in one of the Puranas. Once a husband and a wife felt a strong inner urge to spiritual practice. Both set out on the quest together but in different directions. Their spiritual practice lasted several years during which period they acquired certain metaphysical powers also. Having accomplished the goal they started their journey back.

They met half way and greeted each other. The husband felt conceited about his metaphysical power and refused to talk there. He asked his wife to go walking on the water and talk there. The wife could see through his vanity and in order to beat him on his own ground suggested that they should talk while flying in the sky.

The lesson was driven home, since he did not have the metaphysical power of flying. Then the wife said, 'Why should any thing make one

conceited? Even a small fish can float on water and a trivial bee can fly in the sky. Why should we not train all our practice at enabling us to walk the earth worthily and to make the earth a worthy place to live on?'

State Of The Law Of The Jungle

One has the feeling that the earth is not a place worth living on; only that one cannot help living on it. It is full of too many problems to let people live in peace. Look at the mega cities accommodating millions of people and breeding all kinds of evils like blackmailing, terrorising, thieving, raping, and kidnaping. Law and order seem to have broken down completely, leading a jungle-like state. Attention will have to be paid to the brain for making a new man.

Innumerable people are busy trying to bring about a change in the social system. Similarly, a large number of people are making efforts to change the economic system. The twentieth century has seen efforts at changing both the social and economic systems, and even now, they are continuing. Has any success been achieved?

In spite of them neither the social nor the economic system has changed. Plans to end hunger, poverty and price escalation remain confined within election manifests. What has really happened is that rich have grown richer and the poor have become poorer.



Philosophical Milestone

Excerpts from the acclaimed publication
Science towards Spirituality

CHAPTER - I



Science towards Spirituality

The Summit on Science and Spirituality

On the 4th November 1999, the great nuclear scientist Shri Abdul Kalam, met the revered Acharya for the first time in Delhi.

Dr. Y.S Rajan, Dr. Selvamurthy, Shri M. P. Lele and others accompanied Dr. Abdul Kalam.

Dr. Kalam spoke at length with Acharyaji on diverse issues. The discussion went on for an hour from 7.30 p.m. to 8.30 p.m. at the Spiritual Study Centre.

It is during this conversation that Acharya Mahapragyaji motivated Dr. Kalam to create a 'Peace Missile'.



Acharya Mahapragya



Avul Pakir Jainulabdeen
Abdul Kalam

The Need for the Creation of a Peace Missile

Dr. Abdul Kalam: Acharyaji! Thank you for giving me the opportunity to meet you. It is my privilege.

Acharya Sri Mahapragya: I also wanted to meet you.

Dr. K: How long will you be staying here?

A: I shall be leaving this place in the 1st week of November. I have to go to Rajasthan after visiting various cities of Haryana on foot.

Dr. K: (in surprise) You mean to say you actually walk.

A: Yes; Walking is a way of life for me.

Dr. K: I heard that you have already walked a distance of 70 to 80 thousand kms.



A: Yes. I think I have probably covered that distance.

Dr. K: Where do you live?

A: Well, I neither have a home of my own nor a monastery. Wherever I go and stay, that place becomes my dwelling place. Wherever I go, I accept whatever pure

vegetarian meals are offered to me with devotion.

Dr. K: Your life is unique and miraculous. You have neither food nor shelter yet you are so content.

Dr. Selvamurthy: Please do share the secret of this contentment with cancer patients. Cancer has destroyed the happiness of mankind. No doubt, cancer is a dreaded disease but the fear of cancer is more dreadful

A: I agree.

Dr. S: This disease is generated in the physical body but it goes on to affect the mental health of the patient.

Dr. K: When a person gets depressed, he loses the will to fight illness and becomes sad.

Dr. S: Cancer creates a fear in the mind on the outcome. This anxiety weakens the mind.

Dr. K: Naturally, it raises a question on the success of any treatment in this condition.

Dr. S: Radio Therapy and Chemotherapy can destroy the cancer cells and help one recover one's health but lack of will power will not yield the expected results.

destroy the cancer cells and help one recover one's health but lack of will power will not yield the expected results.

Dr. K: Acharyaji, is there any means to strengthen one's will power?

A: Preksha Meditation is the application of increasing one's will power. I have personally

experienced and tested this. A reputed doctor of a well known hospital once told me that they received very complicated cases such as patients with third degree burns and those suffering from dreaded diseases such as cancer. He said, "We try to treat and cure them. There is some degree of progress but unfortunately their state of mind is such that they have lost the will to live. We then helped them practice Preksha meditation along with the continuing treatment. The results of this experiment were very encouraging. The patients showed greater strength of mind with an increased will to live. They also recovered quickly."

Thus, there have been worthwhile results achieved because of the combination of science and spirituality in the field of clinical therapy.

Dr. S: We have had the opportunity of observing cancer patients at close quarters. Radio therapy and Chemo therapy definitely benefit these patients but this therapy concerns only the physical angle. But, there is an emotional angle also.

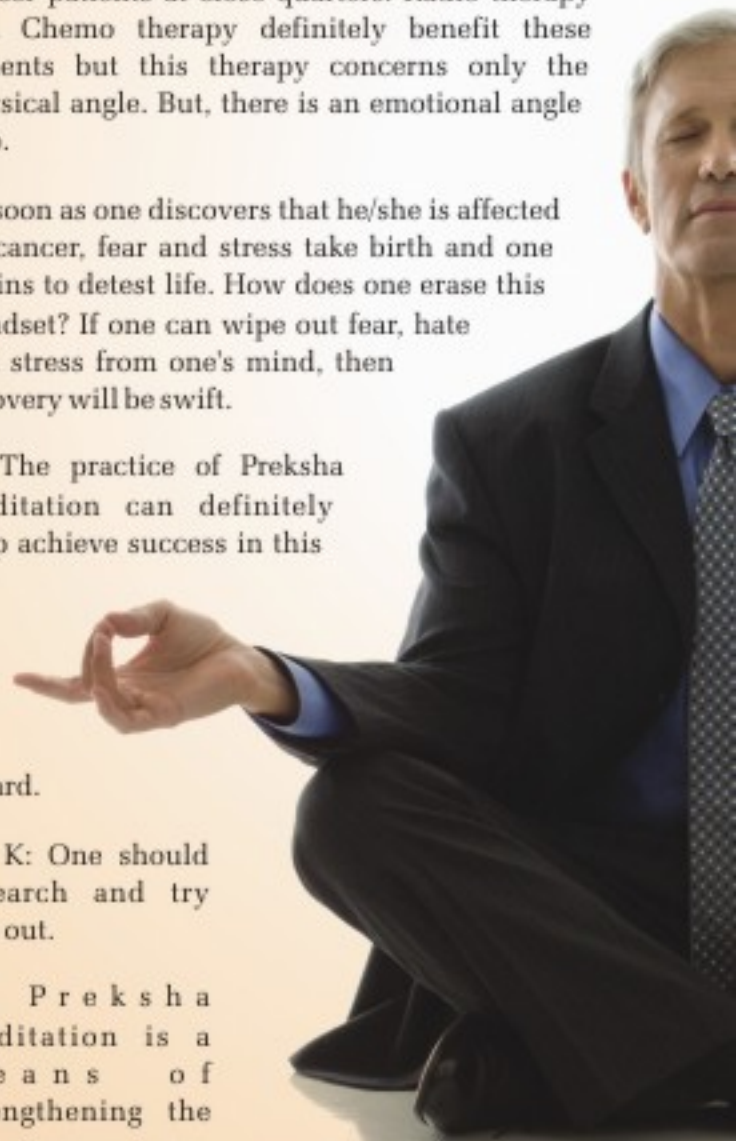
As soon as one discovers that he/she is affected by cancer, fear and stress take birth and one begins to detest life. How does one erase this mindset? If one can wipe out fear, hate and stress from one's mind, then recovery will be swift.

A: The practice of Preksha meditation can definitely help achieve success in this

regard.

Dr. K: One should research and try this out.

A : P r e k s h a
M e d i t a t i o n i s a
m e a n s o f
s t r e n g t h e n i n g t h e



immune system and keeping disease away from you. Auto-suggestion is used in Preksha meditation and due to this negative thoughts like fear, hate and others are converted to positive energy.

Dr. K: This is very significant.

A: The limbic system is part of the brain. A part of the brain is the hypothalamus, which grasps our thoughts. These thoughts impact our brain and accordingly one sees behavioural changes.

Dr. K: Does that mean that stem is strengthened by auto-suggestion?
the immune system is strengthened by auto-suggestion?

A: Yes, it does.

Dr. K: (with a new query) Acharayaji, your book speaks about purification of the soul. Is it possible to purify one's soul? How does one purify one's soul?

A: Primarily, one must be able to control one's emotions. Mental problems are not the actual issues. The real issues are negative feelings and emotions. Anger is a negative emotion.

Similarly, pride, fear, greed, hate are all negative feelings. Meditation shows the means of cleansing our mind of these negative emotions. There is a separate module to solve each problem. With regular practice, even the most ill

tempered individuals have become calm and tolerant. They have been able to manage their anger.

Dr. K: So, it is essential

that one controls one's emotions to purify the soul.

A: Yes, The main goals of meditation are: Attitudinal Change, Cleansing of Thoughts and Feelings and a Change of Heart. 'Change of Heart' does not imply the physical heart that purifies our blood. In terms of meditation, it means the attitudinal change that results from the changes in the thought processes and emotions that are generated from the hypothalamus.



Dr. K Has this been scientifically proved?

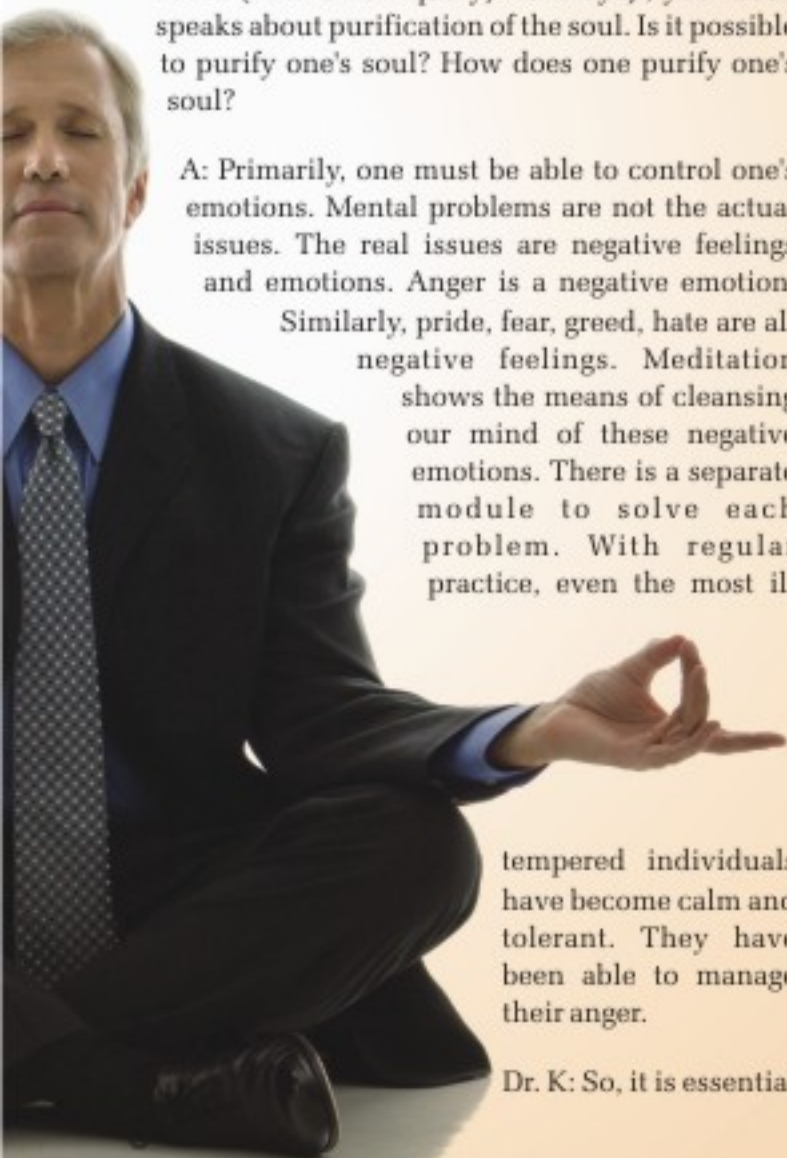
A: The practice of meditation combines both science and spirituality.

Dr. K: I agree with you.

A: These days, there is an atmosphere of fear. Nuclear weapons have become a source of dilemma for Man. Many countries are constantly in search of new applications of nuclear energy. Is there any such power that can stop the use of nuclear energy?
dilemma for Man. Many countries are constantly in search of new applications of nuclear energy. Is there any such power that can stop the use of nuclear energy?

Dr. K: Well, there is no such power to stop the use of nuclear energy and nuclear weapons are definitely being used on this earth. One can destroy them only by using certain opposing elements.

A: Let me narrate an incident from Mahavir's life. Vaishyayan was an immature ascetic. He had the gift of using fire power. He indiscriminately tried to use this power to kill the Goshalaka. When Mahavir saw that fire power was being employed to immolate the Goshalaka, he immediately used a counter spell that extinguished the fire entirely. Science has created the deadly atom bomb, which



can destroy the world. What we now need is another type of atom bomb. Can Science create a cool bomb that can defuse/deactivate the deadly atom bomb?

Dr. K: (in surprise) Acharyaji, what are you saying?

A: Many countries have created the destructive atom bomb. India should create a peaceful missile an atomic missile of peace. Can you do this?

Dr. K: (in a respectful voice) This is a unique concept. Only India can do this work. If this land of Buddha, Mahavir and Gandhi becomes spiritually strong, then we can commence this mission.

A: Yes, such power should be created that it spreads the radiance of peace all over. This will help us in finding the means to diminish the destructive power of the nuclear bomb.

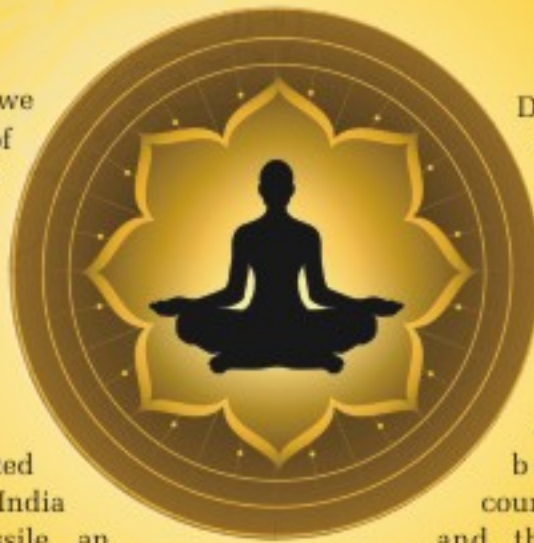
Dr. K: Right.

A: The theory of non-absolutism (Anekant) states that everything is relative. There is no material that does not have its counterpart. Every matter comprises an in-built co-existence of opposites. This earth is composed of a pair of opposing elements. In 1979, Dr. Raja Ramanna came. He pleaded with Acharya Tulsiji "For a number of years I have had a great desire to know more about non-absolutism and Syadvad. I have never had the opportunity; hence I have come to you."

Acharya Tulsiji directed me to elaborate on non-absolutism. At the beginning of our conversation, when he heard about the co-existence of opposites, Dr. Raja Ramanna exclaimed, "This is very scientific."

Dr. K: Acharyaji, I am now occupying his post.

A: After gaining knowledge about Non-Absolutism, Dr. Raja Ramanna said, "I am very happy today. Now, whenever and wherever you call me, I shall be there."



Dr. K: Does Non-Absolutism accept the co-existence of opposites?

A: Yes.

Dr. Rajan: Just as the opposite of Heat is Cold.

A: Yes. Similarly the atomic bomb has its opposing counterpart. We have to discover it and this discovery will be very important.

Dr. K: I once told a senior political leader from the U.S, "Both the U.S. and Russia are competing. China and Pakistan are also creating nuclear weapons, that is why we are also forced to do the same."

I asked him, "If we were to destroy all the nuclear missiles in this land of Mahavir and Gandhi, would you also do the same?" His answer was in the negative.

Acharyaji, Can we enhance the power of spirituality? Is there such a power that can stop the usage of nuclear weapons?

A: Yes, this is possible. In the science of incantations and mystic sounds (mantras), some progress has been made in the field of 'Stupefication'. When someone attacks, if this stupefying mantra is used, then the attacker is immobilized. There are several anecdotes about the use of these mantras on thieves and dacoits. The use of this immobilizing spell can render any weapon ineffective. It is essential to know such sciences.

Dr. K: How and when did you realize that you wanted to be an ascetic?

A: It just happened. I do not know? Einstein was once asked, "How did you discover 'The Theory of Relativity'?" He answered, "I do not know how it happened but it did." Similarly, I must have been inspired by someone and I became an ascetic. I became a monk at the age of ten. I have never been to a formal school.

Dr. K: Have you done a study of 'mantras'? Do you use them?

A: A mantra is a kind of power, which has to be used with discretion. Knowledge and practice of these mantras are both in vogue. Mantras are useful both in self-defence and development. But, one must have the requisite wisdom to use it in the right manner and not use it for the wrong purposes such as destruction.

Dr. K: Can a mantra have the power to repel harmful energy?

A: Yes, it is possible to do so with an energetic reverberating sound. A person can be stopped with the power of an incantation (mantra). One can prevent the effect of destructive forces with a powerful mantra. One such mantra is "Om Aa Si Uu Sa Stambhaya Satmbhhay Tha Tha Swaha.." This particular mantra is used to immobilize.

Dr. K: How does a mantra work?

A: A mantra/incantation gives rise to self-confidence. Self confidence can make the impossible possible. Increase in self-confidence is possible due to these mantras. If one can trace some of these powerful mantras, one can do a lot of useful work.

Dr. Rajan: Are there any practitioners of these mantras?

A: There are very few who have the knowledge and who practice it.

Dr. Rajan: Their numbers should increase.

Dr. K: Wouldn't one definitely need dedication and commitment to perfect these skills?

A: Sure.

Dr. Selvamurthy: One normally chants the Surya mantra at dawn in obeisance to the Sun God. Cosmic energy is generated at this time along with Alpha waves. Even the 'Om' mantra is very beneficial.

A: The incantation/mantra is beneficial for all three strength, good health and commitment. One of our ascetic sisters was greatly troubled by a liver ailment. Treatment seemed to offer no relief. She was asked to concentrate on her liver and chant the 'Hu' mantra. She did this and was cured.

Dr. K: Can these mantras/incantations solve problems related to sorcery/black magic.

A: Oh yes! I have personally experienced the power of such mantras. A year ago we were in the city of Sardarshahr. We were relaxing in our rooms. The Sadhvis and Samanis were sitting near. It was noontime. Suddenly a terrible ball of fire appeared. This was patently the use of some black magic. One of the Samanis was enveloped in the flames and it appeared as though she was completely on fire. She seemed totally helpless and distraught. At that moment,

a mantra was recited for half an hour. The flames receded and the fire was doused. If the mantra had not been used then, a tragedy might have occurred. Fortunately, the tragedy was averted with the power of incantations.

Dr. K: Is there a mantra to reduce anger?

A: 'Chandesu Nimmalayara' if this mantra is recited by concentrating on the centre of the forehead, then one can reduce anger considerably. The practice of Preksha meditation also helps in this regard.

Dr. K: What do you mean by Preksha?





A: Looking deep within oneself - Freeing one's mind of all attachments and hatred.

Dr.K: What kind of Preksha meditation is used to reduce anger?

A: By concentrating white colour on the 'Jyothi Kendra. Commencing with the centre of the forehead, we must be able to spread the incandescence of white light throughout the mind so that all anger is cooled.

Dr. K: Right!

A: In Preksha meditation, physical or mental illness is not significant, because the root of all illness is one's emotions.

Dr. K: Yes, uncontrolled emotions are the root of all problems.

A: The following four words express the cause-effect relationship of health according to Preksha meditation.

Suffering: Physical Illness
Depression: Mental Illness
Tension: Emotional Illness

A state of Emancipation is beyond all these and free of suffering, depression and tension. Emancipation is a state of well being. Preksha meditation helps one to reach the state of emancipation/self actualization.

The first obstacle on the path to emancipation is anxiety and tension. Emancipation is possible only when one is free of all psychological and emotional problems. Where there is no tension, there is no mental illness or the agony associated with it. And, where there is no tension or depression there is no opportunity for any physical illness to crop up. That is why Preksha

meditation lays emphasis on attacking the root of the problem, which is the basis for the mental and emotional well-being of the individual.

If one is emotionally and mentally stable, then automatically he will be physically healthy. Spirituality therefore addresses not only physical and mental purification but also emotional health and equilibrium.

Dr. K: Nowadays, both society and the state are focusing more on material progress and not on spiritual advancement. Lack of spiritual enlightenment will hinder both material and scientific progress. The universal truth, 'Material Progress is not everything' has not been really understood.

A: The present generation is concentrating more on material progress and production of armaments. No one seems to be concerned about evolving a human being. There should be a concerted effort towards the evolution of a human being who is spiritually enlightened. This will send out a clear message that India is not just working on creating destructive missiles but also non-violence and peace. This will also demonstrate to the world that we have a tradition of spirituality. Production of armaments and Deployment of nuclear energy are something that we are helpless about. What we can do however, is contribute the missile of peace and non-violence to the world. This is your task.

Dr. K: Acharyaji, we will do this.

Dr. R: We are the inheritors of the legacy of spirituality left behind by Mahavir, Buddha and Gandhi. It is our duty to spread the message of non-violence and peace.

A: Violence is something we can do nothing about. Non violence is our contribution. Let us employ all our energies in spreading the message of peace and non violence. Let us popularize the training in non-violence. This can only enhance your scientific spirit.

Dr. K: (paying respectful homage) Your divine blessings and message have been inscribed on my heart.

Literary Section

Principles of

Jainism & Practical Vedanta

By Swami Brahmeshananda



Jainism is one of the major ancient religions of the world. Scholars believe that it originated as a reaction to the cumbersome ritualism (karma kanda) and as revolt against animal sacrifices in the name of religion, which were prevalent in Hinduism. We get evidence of this protest against killing animals in sacrifices (yajnas) in the mythological stories of Jainism. Other Jainologists, however, consider Jainism as old as Hinduism, if not older. It was prevalent then as one of the popular religions. These scholars believe that in India, from times immemorial, there were two parallel streams of culture: the Vedic or brahman culture, and the shramana or Magadhana culture. The former originated

and flourished in the Indus valley or Sarasvati Valley according to modern scholars, and the latter had its birth and growth in Magadha, the present state of Bihar, India. There are certain fundamental differences between these two cultures, which have persisted in some form or other till to day.

Some Basic Differences

The Vedic culture emphasizes the concept of a Brahmana or brahmanahood, whereas the Shramana culture has its basis in the concept of an all-renouncing Monk, a bhikkhu or shramana. The Vedic culture sets before us the concept of a Jivanmukta, a person liberated in life. A jivanmukta can even be a householder. He is also called a Rishi (mantra-drasta), a person who has realized the scriptural truths. There are many references to such householder rishis in the Hindu scriptures. King Janaka and the sages Yajnavalkya, Vasistha, Atri and many other rishis were all householders.

Shramana culture, on the other hand, considers formal sannyasa or total renunciation of all possessions desires and even activities essential for attaining liberation. The word Arhat refers to a person who has gained perfect control over all his activities. An arhat, without any activity, is projected as the ideal. Of the four purusarthas, or goals of life, the brahmana culture stresses dharma or righteous conduct, whereas the shramana culture emphasizes moksha or freedom more than dharma. One must keep in mind these few basic facts while trying to undertake a comparative study of Vedanta and Jainism. It must also be borne in mind that Brahmanism or Hinduism is not the same as Vedanta. Likewise Shramanism and Jainism are not identical. Besides, both Vedanta and Jainism have various aspects: philosophical, ethical, social and practical. There are some similarities between the two as well as some dissimilarities. One must be careful not to draw simplistic conclusions.

Etymologically, Vedanta means the end or the conclusion of the Vedas. Thus the last portions of the Vedas-the Upanishads and the principles or philosophy propounded in them-are called Vedanta. In fact, Vedanta is a system of philosophy, which forms the basis of Hinduism. There are different interpretations of the Upanishads based on which

there are various schools of Vedanta like Dvaita, Visistadvaita and Advaita. Generally, the Advaita philosophy as propounded by Sankaracarya is equated with Vedanta.

Principles of Jainism and Vedanta

Now, if we believe that only the ritualistic aspect of Hinduism and Brahmanism is repugnant to Jainism, there should not be any antagonism between Jainism and the spiritual aspect of the Upanishads. Even the Upanishads have decried Vedic ritualism characterized by excessive activity and sacrificial paraphernalia, and have preached the conscious principle the Atman the realization of which they advocated as the ultimate goal of life. There cannot be any contradiction between Jainism and Vedanta on this score.

Both Jainism and Vedanta accept the Atman as the real nature of all living beings-a reality that is different from the body, the pranas, the mind and the intellect which are inert (jada). Jainism calls them pudgala.

Vedanta propounds that the individual soul forgets its real nature and identifies with the unreal (body and mind) due to pudgala. It however, postulates a few more causes of bondage: the absence of dispassion for sense enjoyment (avirati) carelessness (pramada), attachment (kasaya) and the activities of body mind and speech (yoga).

ignorance (avidya). Jainism also considers mithyatva or wrong knowledge-ignorance-as the chief cause of bondage between the conscious principle, Atman and the insentient pudgala. It however, postulates a few more causes of bondage: the absence of dispassion for sense enjoyment (avirati) carelessness (pramada), attachment (kasaya) and the activities of body mind and speech (yoga).



Both Vedanta and Jainism believe in the theory of karma and transmigration. In Jainism the philosophy of karma is discussed in great detail. To get rid of the bondage caused by past karma Jainism recommends two means: samvara and nirjara. Samvara means prevention of new karmic bondages-prevention of the influx of fresh karma. Nirjara deals with the methods by which the already formed bondages could be severed-the purgation of karma. This is done by Right Faith, Right Knowledge and Right Conduct. These three together are called tri-ratna ('triples jewels') and are very basis of Jainism. Besides these tapas (austerity) is so greatly stressed in Jainism that it may be considered the fourth jewel.



When we try to study these basic principles in the light of Swami Vivekananda's Practical Vedanta we find certain similarities. Swamiji too greatly emphasized faith as one of the most important virtues. While in Jainism Right Faith means having faith in the true and pure guru (suddha guru), pure deity or prophet (suddha deva) and true and pure religion (suddha dharma) Swamiji stressed faith in oneself. He went to the extent of proclaiming: The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself.

True and pure religion (suddha dharma)

Swamiji stressed faith in oneself. He went to the extent of proclaiming: The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself.

It is not that Jainism does not preach faith in oneself. In

fact Jainism does not believe in a God who creates sustains and destroys the universe. Likewise it does not advocate the concept of grace of a superhuman divine being. Although Jainism adores tirthankaras or prophets it also believes that anyone can attain to that exalted state by one's own self-effort. Adoration of the tirthankaras is more a reminder of the state of perfection than worship. This does not contradict Swamiji's Practical Vedanta which preaches the potential divinity in every human being. Swamiji repeatedly exhorted his disciples to become Rishis-even greater than himself.

Jainism lays the greatest stress on the necessity of character and purity of conduct (samyak caritra). So does Swamiji:

'Money does not pay nor name; fame does not pay nor learning. It is love that pays; it is character that cleaves through the adamant walls of difficulties'. (4.367)

'In fact character building was the very basis of all his practical plans of action. He defined education as the man-making, character-making assimilation of ideas.' (3.302)

Observance of the five Yamas - truth, non-violence, non-stealing, chastity and non-possessiveness-wholly or partially as vows is the basis of Right Conduct. According to the great sage Patanjali the author of the Yoga Sutras these five values must be practiced by everyone everywhere and at all times without exception. Sri Ramakrishna was fully established in these virtues. Swami Vivekananda too advocated them.

Hence there can be no dispute in this matter. The only difference is that whereas in Jainism the greatest stress is laid on Ahimsa or non-injury, Swamiji has emphasized truth and chastity.

Right Knowledge is greatly emphasized in Vedanta because ignorance can be destroyed only by knowledge. The chief means of acquiring this knowledge is called jnana yoga, which aims at attaining the highest spiritual knowledge. However there is an important difference between Vedanta and Jainism. According to Advaita Vedanta the individual soul and the Cosmic Soul or Brahman are essentially one and non-different. But Jainism believes that individual souls are innumerable and separate, and

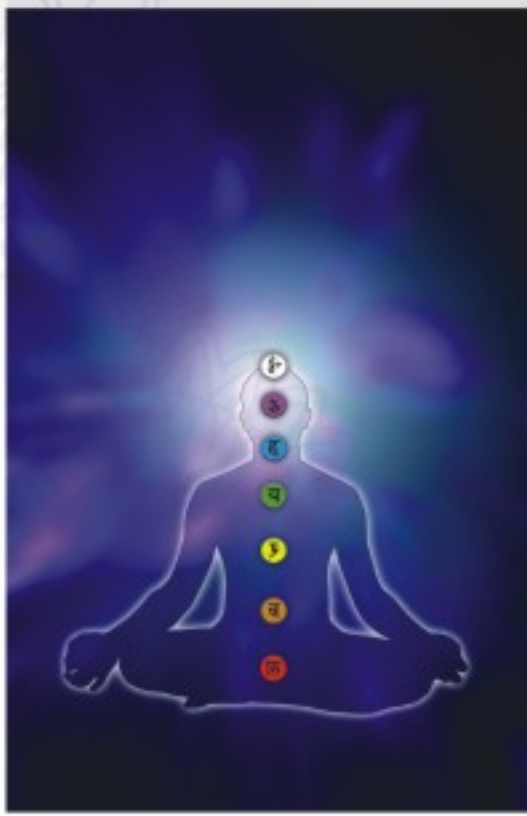
that this differentiation remains even after emancipation. But one thing is certain: both Jainism and Vedanta believe that the soul in its real nature is pure free blissful and of the nature of consciousness.

Jainism is basically a religion that strongly emphasizes renunciation and meditation and the giving up of all activity. It is a renunciation-dominant religion (nivrattipradhana dharma). In Jain temples we often find images of Jain prophets and saints sitting-or even standing-in meditation. Swami Vivekananda too assigned the prime place for concentration of mind and meditation in his scheme of Practical Vedanta. He was himself an adept in meditation and considered concentration of mind to be the secret of success in all spheres of life. In Jainism several meditation techniques are described, starting from such simple and preliminary techniques of collecting the dispersed mind as Ananupurvi to the most advanced sukladhyana.

Anekantavada and syadvada are two inter-related theories, which demonstrate the catholicity of Jainism. An object or phenomenon can be viewed from various viewpoints and these various views can all be true though only partially. To explain this Jains give the famous example of several blind men feeling various parts of an elephant and deriving their own conclusions about it, which are all only partially true. This principle resembles Sri Ramakrishna's saying: 'As many faiths so many paths.' God can have various forms according to the conceptions of different devotees, and at the same time can be formless too. And there could be various paths to reach Him, all of which can be equally valid viewpoints and these various views can all be true though only partially.

Practical Vedanta in Light of Jainism

We have thus far seen some basic tenets of Jainism in the light of Practical Vedanta. Let us now try to evaluate some of the principles of Practical Vedanta as preached by Swami Vivekananda in the light of Jainism. Let us to begin with, take up Swami Vivekananda's definition of religion:



Each soul is potentially divine.

The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship or psychic control or philosophy-by one, or more or all of these-and be free. This is whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details. (1.124).

Does Jainism accept this definition? Let us see. We have already seen that Jainism believes the soul to be a conscious entity and considers its freedom from karmic bondage the goal of life. We have also seen that in Jainism greater stress is laid on rajayog.

However devotion worship or bhakti is not neglected. Worship of images in temples and chanting of hymns and praises form an integral part of Jain religious practice. Jain devotees derive immense spiritual benefit from such observances. Nor are philosophical studies neglected. There is enough scope for scholarship and the exercise of reason in Jainism and there is a vast mass of Jain philosophical texts. However the path of action or karma yoga has not been extolled in Jainism as it has been done in the Bhagavad gita. Service to man is service to God is the very basis of Swami Vivekananda's Practical Vedanta. In Jainism service is considered one of the six kinds of internal tapas or austerity. But here too service only means service of saints and monastics. Although charity is considered meritorious for householders according to Jainism all activities ultimately lead to greater bondage. Hence karma is not considered a means of purification. Instead tapas is advocated as a means of cleansing oneself of karmic impurity.

Swami Vivekananda considers external details like rituals forms and temples of secondary importance. Jainism also emphasizes mental attitude more than the external act. This subject is discussed in Jainism under the subject of naya meaning outlook. If a meritorious act is performed with an evil intention it cannot be considered meritorious. This is akin to the karma yoga of Vedanta according to which the fruits of an action performed without attachment cannot affect the doer. There are two types of violence according to Jainism:

actual violence and mental or intentional violence-dravya himsa and bhava himsa. Of the two, intentional violence is considered worse than actual violence.

Self-enquiry is greatly emphasized in Vedanta where it is called tvam-pada-sodhana. When one asks the questions, Who am I? What is my real nature? And seeks answers to such questions one ultimately realizes one's real pure conscious nature-the Atman free from adjuncts like body mind ego and intellect. There is no difference between Vedanta and Jainism as far as the process of inquiry is concerned.

Swami Vivekananda based his scheme of Practical Vedanta on the foundation of Advaita Vedanta. We must serve others because in serving them we really serve ourselves; because there are no two beings there is only one Cosmic Soul. Your soul and others soul are the same. To harm others is only to harm one self. The Jain prophet Mahavira speaks in almost the same vein: Whom you want to kill is none but you; whom you want to bind is none other than you. To kill anyone is to kill oneself; compassion towards creatures is compassion towards oneself. In this teaching of Lord Mahavira we find an echo of Advaita Vedanta.



Conclusion

Vedanta is as old as the Vedas and is the basis of the various Indian philosophical systems. Although Vedanta had always been a practical scheme of life as well for modern times Swami Vivekananda has given it a new interpretation called Practical Vedanta. From the above analysis it will also be evident that although Jainism may differ philosophically and empirically from traditional Hinduism there are more similarities than differences between Jainism and Vedanta especially Swamiji's Practical Vedanta. Besides, Swamiji's definition of Vedanta is very wide all comprehensive and all-inclusive. According to it Religion is Vedanta, which includes all the different religions like Jainism Buddhism and Hinduism Even if one may not accept this definition of Vedanta one

would find a lot of similarities between Jainism and Vedanta. Not only this, the two systems can help and enrich each other-as it should be. Vedanta can gain something from Jainism and Jainism too can benefit from Vedanta without in any way compromising their special features or originality.

For example the practice of serving man as God (sivajnane jiva seva) can easily become a part of the Jain way of life, since it accepts every soul as a pure free conscious entity. It is gratifying to note that a number of Jain organizations have nowadays undertaken philanthropic activities. On the other hand the followers of Practical Vedanta can gain much by learning to lay greater stress on tapas as done in Jainism. Vedantins can also make use of the universal "Navakara Mantra" of Jainism and its practice of forgiveness. Navakara Mantra is an extremely liberal

and effective mantra where in salutations are offered to the acaryas, teachers, perfected souls, saints and prophets of all religions. None can begrudge the acceptance of such a liberal non-sectarian mantras as a part of their religions practice.

Jains seek forgiveness from all creatures of the world chanting the following verse: I forgive

all creatures may all creatures forgive me. I have friendship with everyone and enmity towards none.

No true religion preaches hatred separation or conflict. It bring people together and spreads goodwill. This has been the aim of both Jainism and Vedanta, which is why both Jainism and Vedanta have flourished in India. There has always been a cordial relationship between the Jains and the Vedantins and it continues to grow stronger every day.

Reference

1. The Complete Works of Swami Vivekananda 9 vols (Calcutta: Advaita Ashrama, 1-8, 1989; 9, 1997), vol.2, p.301.

Courtesy: Prabuddha Bharata



Life is very simple

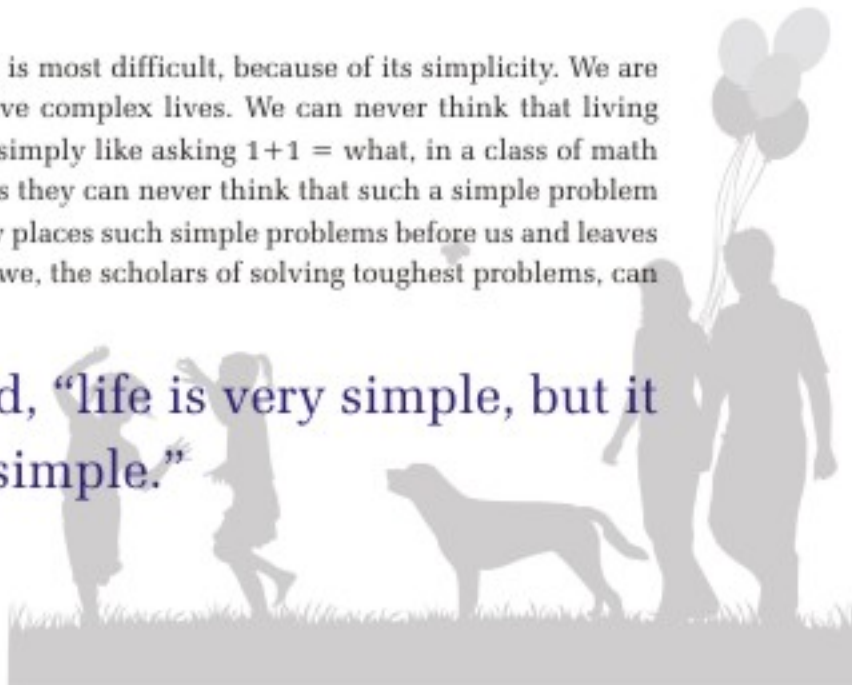
Hansraj Choraria “Vageesh”

The world is beautiful with all its content. Good, bad, ugly and all. One cannot exist without the other. Expecting the world to exist with only good, is nothing but pure illusion. Seeing world to exist with only bad is again nightmare. There can never be a time when either of these can happen. This is true to the core, because there is no such thing as good or bad. What we think is good is our perception. What we relate as bad is again our conception. Today's good may be tomorrow's bad and tomorrow's bad can be good, the day after. It is all how we look at the things.

I am good for you. I may be bad for others. This depends purely on individual perception. Our life revolves around our perceptions and hardly comes out of it. Perceptions as defined, some depends on our past, some depends on our present and some depends on our future ambitions. We look at things, the way it suits us. We make an illusionary picture of something, somewhere or someone before we really see or meet it. Some time we make this picture after seeing or meeting that something, somewhere or someone derived by our own interpretation based on our own understandings. In fact we never see that something, somewhere or someone purely as it happens to be. We lack that unique quality of “Samayaktav”. Samyaktav is an executive basic of Jainism. Looking things in their first place. No addition, no subtraction, no division and no multiplication. No calculations, at all.

This appears to be very simple, but it is most difficult, because of its simplicity. We are well trained to do complex things, live complex lives. We can never think that living complex-free life is very simple. It is simply like asking $1+1 = \text{what}$, in a class of math scholars. They can never answer 2. As they can never think that such a simple problem can be placed before them. Life mostly places such simple problems before us and leaves the solution in the problem itself but we, the scholars of solving toughest problems, can never solve them simply.

Some one rightly said, “life is very simple, but it is very difficult to be simple.”



Pearls of Jain Wisdom

(Active Jainism series)

Philosophy & Science



of Spirituality in Jainism

Samani Dr. Chaitanya Prajna

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**Your journey starts
with yourself.**

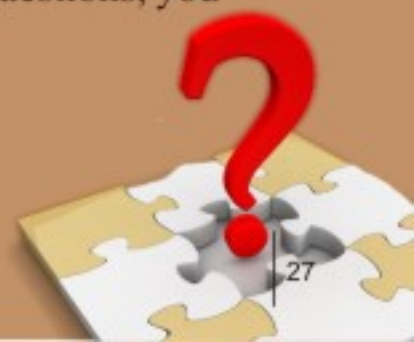
Who am I, where am I?

This exploration leads to investigation
of forms of life and cosmology.

This heads to the next level of search-
what is spiritual about this science?

As you look into that, there arises a
further question: why diversity?

If you explore all these questions, you
know Jainism!!!



The present article is meant to explore philosophy and science behind the idea of spirituality in Jainism. Philosophy refers to intuitive and logical knowledge obtained through spiritual awakening and reasoning. Science refers to a system of acquiring knowledge. This system uses observation and experimentation to describe and explain natural phenomena. The idea of spirituality presented in the article is based on intuitive knowledge yet, the facts, on the basis of which the idea of spirituality is developed, relate to the empirical world, the world of common man's experience. This is the reason why the idea of spirituality in Jainism is having scientific temperament. One thing would be better to clear at the outset of the article that the article is meant to give a blue print of, rather than provide a detailed study, of the Jain idea of spirituality.

The idea of spirituality in Jainism is based on its idea of soul. Spiritual awakening, higher plane of consciousness, enlightenment, perfection and divinity are the core concerns of spiritualism. Spiritual awakening is possible through spiritual-awareness and the spiritual-awareness is possible through knowledge of the true self. Thus, inquiry into the nature of our true self is the foundation of spiritual excellence or divine consciousness in Jainism. The philosophy and science working behind the idea of spirituality in Jainism starts with the inquiry of the true self and ends with the realization of the true self.

The inquiry of the true self starts with the queries, 'who am I?', 'Where I am coming from?', 'Where I am going after death?' and so on. In the view of Bhagawan Mahavir, the answers to these queries can be obtained clearly and distinctly if one is able to look into his/her past lives. The experience of the past lives opens many secrets of our existence in the world. The secrets can be seen as four watches. The four watches have taken the place of fundamental doctrines of Jain philosophy and science working behind the idea of spirituality. The four doctrines are:

- **Ātmavād** : The Doctrine of Soul
- **Lokavād** : The Doctrine of Cosmos
- **Karmavād** : The Doctrine of Karma
- **Kriyāvād** : The Doctrine of Action

Doctrine of Soul

In the first watch one gets insight into all of his previous lives and experiences. With the experience of the past lives one encountered his own transmigration. The experience of the past lives unfolds the secret that it is me who is transmigrating from one birth to another. It is me who is taking various forms of life. It is me who is suffering. The experience gets expression in the words—“**my soul, being subject to birth, transmigrates in these cardinal directions or intermediate directions, that (soul) is 'I' myself**” (Ācārāṅga1.4). Thus, the first watch opens the secret that I am an eternal and

independent soul. I am not body, speech and mind. I am something different and beyond of all these material stuff. With the realization of this truth starts the intense search of the true self. In the long journey of the true self one has to pass through many other experiences.

Doctrine of Cosmos

In the second watch, one witnesses the rebirths of all other beings. One realizes that like me there are other beings in the world. The word 'Loka' i.e. cosmos, stands for the existence of other living beings and non-living things of the world. One also watches that like me all other living beings are also taking birth in various forms of life. In his further search of various forms of life one perceives four realms of existence or four types of birth occurring in the world. They are: Hellish, Heavenly, Human and Non-Human.

Hellish and heavenly forms of life are beyond of sense-experience and therefore, not easy to verify but the last two forms of life are visible and also verifiable. One cannot deny the existence of human and non-human forms of life which are in front of him.



The existence of human form of life is clear and distinct to everybody but the non-human form of life is not very much clear to the world even today in the age of science and technology. Some of the scientific studies show life in plants, stone and water but still they lack in clarity. Jain religion has been very clear about the existence of all forms of life from its inception. It is because the foundation of spirituality is laid on the knowledge of the living and non-living world. Equality of all souls, equanimity and non-violence towards all forms of life subtle and gross, have been the core concerns of spirituality in Jainism.

Doctrine of Karma

In the third watch one discerns the indelible law of karma as the principle that determines the quality of rebirths. The exploration of the various forms of life of the self and others raises a question as to why this diversity. The exploration of the answer opens up a new domain of reality of our existence, which is karma. The difference or diversity is caused by the karmic particles. The karmic particles are the subtle psycho-physical energy which affects one's spiritual and physical growth and causes birth and death, pain and pleasure etc. in one's life.

The karmic energy is identified in eight forms affecting different spiritual qualities and physical growth of the living beings. The eight forms of the karmic energy are:

- **Jñānāvaraṇīya Karma**
i.e. Knowledge-covering energy
- **Darśanāvaraṇīya Karma**
i.e. Intuition-covering energy
- **Mohanīya Karma**
i.e. Attitude and conduct deluding energy
- **Antarāya Karma**
i.e. Obstacle-creating energy
- **Vedanīya Karma**
i.e. Pain and pleasure producing energy
- **Āyusya Karma**
i.e. Life-span determining energy
- **Nāma Karma**
i.e. Body-shaping energy
- **Gotra Karma**
i.e. Status-determining energy

The first four karmic energies cover, pollute and block qualities of the true self. The true self is endowed with four qualities: infinite knowledge, infinite intuition, infinite bliss and divine power. If the self had not been covered by the karmic veil, it would have direct access to know and perceive the truth of life and the world without any external means: sense, mind and instrument. Similarly, the self is blissful and divine. The qualities are affected in different proportion in different living beings. The difference of the karmic effect leads to the difference of the physical, mental, emotional and spiritual development of an individual in particular and among all living beings in general.

Doctrine of Action

During the fourth watch one realizes another enduring

principle—that of Āśrava, the mental, verbal and physical action causing inflow of the karmic energy. The difference of the nature and effect of karmic energy are caused by the nature of the action performed by living beings. No living being is free from action. Where there is life there is action. Where there is no action, one can safely surmise that there is no life. It is important to note that action in itself is not good or bad. It becomes good or bad by positive or negative emotions, intentions and means used to perform the act. If both the intention and means of the act are righteous, the result of the act will always be good. If either of the two — the intention and means of the act — are non-righteous, the result of the act will always be bad. This subtlety is important to note — if the intention is right but the means are wrong or vice-versa, the result would be bad. It is only in the condition when both intention and means are right; the act will yield good results.

The criterion of righteousness or non-righteousness of intention and means of the action depends on the purpose of life. There are two types of purpose of life: Spiritual and Social. In the spiritual domain, the purpose of life is spiritual excellence. So the intention is right if it leads to spiritual purification. The means used to serve the purpose are also right if they are devoid of eighteen types of sinful act, such as violence, untruthfulness, stealing etc. In the social domain, the purpose of life is materialistic development and social well-being. The means used for the development are right if they are moral and legal. Immoral and illegal act cannot help to foster sustainable development and healthy society.

In the concluding remarks, I would like to say that the idea of soul, cosmos, karma and action are main pillars on which the magnificent edifice of spirituality in Jainism is constructed. Self-inquiry leads to the acceptance of other or diversity and the acceptance of other leads to the law of karma, the cause of diversity and the law of karma leads to the principle of action, the cause of karma. Ultimately the journey ends up with the conclusion that one's own action or behavior is a big obstacle in realizing the true self. This is the reason why the first step towards spirituality in Jainism starts with the control of mind, body and speech. The article, as said in the very beginning, has presented only the blue print of the philosophy and science working behind the idea of spirituality in Jainism.



Quotes

UnQuotes

"A society without religion is like a vessel without compass."

Napoleon Bonaparte

"I say with conviction that the doctrine for which the name of Lord Mahavir is glorified nowadays is the doctrine of Ahimsa. If anyone has practiced to the fullest extent and has propagated most the doctrine of Ahimsa, it was Lord Mahavira."

Mahatma Gandhi

"Mahavira proclaimed in India that religion is a reality and not a mere social convention. It is really true that salvation can not be had by merely observing external ceremonies. Religion cannot make any difference between man and man."

Dr. Rabindranath Tagore

"We learn from scriptures (Sashtras) and commentaries that Jainism is existing from beginningless time. This fact is indisputable and free from difference of opinion. There is much historical evidence on this point."

Lokamanya Bala Gangadhar Tilak

"There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were composed."

Dr. S. Radhakrishnan,
Second President, India

"Truly speaking, Jainism is an independent and original religion, for it is neither Hinduism nor Vedic religion, but ofcourse it is an aspect of Indian life, culture, and philosophy."

Shri Jawaharlal Nehru,
First Prime Minister, India

Health & Nature

Can we really afford to be Overweight?

INTRODUCTION

The problem of overweight constitutes the single most prevalent disorder in countries of cultures where food supply is abundant. In medical terms this problem is known as Obesity. This occurs in people whose food intake exceeds the energy requirements of the body for physical activity and growth. As a result, there is accumulation of fat, which is stored in adipose tissue (fat cells). This storage of fat may be all over the body or it may be localised in certain parts of the body. The factors controlling the location of adipose tissue are still obscure, but it is proved that hormones from pituitary, thyroid and adrenal glands along with insulin and sex hormones have an important role in regulating the fat metabolism.

In the adults, an increase in body weight may reflect (i) an increase in fat in adipose tissue, (ii) an accumulation of fluid or (iii) both. Weight gains excess of 1 Kg. Per day almost invariably implies excess fluid retention. Every one should appreciate that any programme which results in weight loss more than 0.3kg per day undoubtedly represents large amounts of fluid loss rather than fat.

For the most part, obesity is preventable. Unfortunately, although the prescription for its cure is uniquely simple, the successful application of the treatment for prolonged periods or for a lifetime is more difficult. Hence, relapse with return to obese status is the rule rather than the exception.

By Dr. B. BAPUJI,
B.Sc., M.B., B.S., N.D.



CAUSES

1. LACK OF CONSCIOUSNESS

One does not become as heavy as a quintal overnight. It is the ignorance of people that is responsible for high incidence of this problem. Excepting for a young unmarried lady for cosmetic reason, no one else realises that obesity is a disease until one develops painful knees, sugar problem or high blood pressure. Should one wait until the family doctor or Cardiologist points out to shed off some weight to solve the backache or to lower the high blood pressure to normal?

2. SEDENTARY LIFE

Has anyone ever thought how much physical activity one puts in, within 24 hours of daily routine? Just attending to house hold work or going to the office and attending to few phone calls and looking into few files, makes people think that they have had enough of physical activity. For this type of exertion, just a breakfast in divided quantities for the whole day should be sufficient to meet one's physical activities of 24 hours. Lack of exercise is one of the important factors contributing to the problem of obesity. "We do not have time for exercise", is the common complaint. But when one has the first attack of chest pain around the age of 35, it is seen that the importance of exercise is realized. I find many middle-aged men trying to walk briskly in their new shorts and tennis shoes early in the morning. 80% of these people either have Diabetes M. or Hypertension or Ischaemic Heart Disease. Could they have not avoided the chest pain had they thought of the exercise a few years earlier? Can one afford to be labeled as a heart patient?

3. RICH FOOD



Many people think food and nutrition are synonymous. One is not nourished by the quantity and quality of food one eats, but in proportion to the amount one is able to digest and assimilate. If the food assimilated is not oxidised with sufficient physical activity, i.e., burnt to give energy, it accumulates as fat in adipose tissue. Chocolates, softies, ice-creams, oily spicy foods, food

concentrates, tinned and stored foods have become the order of the day in all urban affluent families.

Daily calorie requirements of an urban dweller - Man-2400, Woman - 2000.

4. ALCOHOL

Alcoholic beverages are becoming more and more popular even among youngsters. The executives and businessmen have to host or to attend to parties almost every alternate day. Alcohol itself gives calories and its intoxicating effect causes loss of control over the quantity of food taken. If one does not eat well particularly high protein diet while having alcohol, one is heading for liver damage. And if one eats well, one is heading for over weight, high cholesterol, Diabetes M., Hypertension and Ischaemic Heart Disease. Between the deep sea and the devil, the choice becomes difficult!

5. HORMONAL MEDICINES FOR GYNAEC. PROBLEMS, POSTPONEMENT OF MENSES, CONTRACEPTION AND FOR MENOPAUSAL SYNDROME

Use of Estrogen and progesterone preparations for regulating menses. For postponement of periods and for some of the gynaec disturbances Irregular periods, prolonged cycles and Menopausal disturbances is causing hormonal imbalance in the body resulting in obesity. These medications not only cause over-weight but also precipitate Migraine and Hypertension over a period of time but can also cause strokes and heart attacks due to thrombo-embolism. If there is family history of Breast or Uterine Cancer then the lady has a very high risk of Cancer if hormones are given.

6. MR & ABORTIONS

For spacing children in family planning, barrier methods like use of condom with safe period method and IUD are best, till the couple has two children. Only In suitable cases Copper-T can be used for spacing children. Later, a permanent sterilisation by way of tubectomy or Vasectomy is the best. Due to failure of contraception ladies are going frequently for a procedure known as menstrual regulation (M. R.) i.e., D&C (Dilatation & Curettage) immediately after 40 days from last menstrual period. If the lady has conceived and goes through D&C, it amounts to abortion. Even if one is 6 weeks pregnant and goes through M.R. requires the same care as a post-delivery patient which most of the Women are not aware. During consultations, I find that most women who have borne children, mention about 2 or 3 medically induced abortions (MTPs) or 3 medically induced abortions (MTPs).

7. CERTAIN DISEASES

Diseases like Hypothyroidism, Cushing's syndrome, Sheehan's, Syndrome etc., are again related to hormonal disturbance and are only important from clinical (Doctor's) point of view. In these cases the Obesity is secondary to the disease proper.

8. PSYCHOLOGICAL FACTORS

Mind has an important bearing on food intake. Many people do not know what is a real appetite. One eats because it is breakfast time, lunch time or dinnertime even though there is no real hunger. Urban dwellers are almost eating 4 times a day apart from sips of coffee, tea, soft drinks and biscuits in between. One does not allow one self to feel hungry at any stage. Some people, when they are tense or upset, eat more. Housewives do not allow the food to go waste. They simply consume the left over food because if it is given to the servant maid she would get used to or the food is such that it cannot be preserved in the fridge. These are psychological factors in our day-to day life.

9. HEREDITARY CONSTITUTIONAL TENDENCY

We have deliberately put this at the end of the list of cause because there is a tendency on the part of the obese patient to compromise by saying "Oh I can't help it, it is my constitution that has caused overweight in me. Everybody in my family is fat. My parents are fat. My grandparents were fat etc."

It is said that the number of fat cells in every individual is predetermined. The average non-obese individual has approximately (3×10^7) to the power of 10 adipose (fat) cells in the body. It is believed that in people who become obese through their formative years, there is an increase in the number of fat cells,



and people who become obese after 25-30 years of age, there is more accumulation of fat in the cells, i.e., fat cells do not increase by multiplication. Whatever may be the reason, since one cannot choose one's own parents, it is left for one to see that the fat does not accumulate in the same number of cells or in more number of cells. Therefore, one need not compromise by saying that the fat cells in the body are predetermined.

TREATMENT

The universally accepted fact for weight reduction is either one has to exert more for what one is eating or to eat less for what one is exerting. There is no medicine whatsoever for reducing weight and there is no surgical procedure to solve this problem without serious complications.



These days certain clubs have advertised reduction regimens. They have caught hold of the weakness of the customer and repeatedly advertise saying, "No Dieting, No exercise and No gadgets", etc. having paid a huge sum in advance, the person invariably follows what the club says and they are put on restricted diet and given, so-called Diet supplement. Most of the centers are using electrical gadgets which stimulate from the skin and make muscles contract directly at certain frequency. It is claimed that it is an "exercise without doing exercise" to the muscles and it burns calories. These gadgets can be worn while in the office or at home is what the TV advertisements claim. This is like giving a DC shock to Chest in a Cardiac arrest to restart the Heart. What happens to natural impulses from the Nerves which control our muscles? What is the solution after a person loses substantial weight is still uncertain! Can a person who has Lost weight, go back to his normal diet? The so-called diet supplement, which curbs the appetite, is it safe? These are some of the questions that are not at all answered satisfactorily. It is said that it contains potentially harmful ingredients that can damage autonomic nervous system.

Some practitioners are prescribing diuretics, appetite killers, sedatives and certain drugs to increase metabolism like Eltroxin, in modern medicine without ruling out Hypothyroidism. These drugs are highly dangerous with undesirable serious side effects. Patients should understand that diet and exercise are the only methods to attain and later maintain the ideal weight.

During the course of weight reduction some of the fat, beneath the skin is lost and it results in dark patches around the eye lids, wrinkling of the face, loose and flabby folds of skin on the lower back and abdomen etc., Hence to restore normal skin turgidity, treatments

like steam-bath, massage, sun-bath, etc., are the adjuvants in the treatment regimen of obesity. These treatments never help in weight reduction unlike general belief. Many patients are misled by health clubs on this issue. People are under the illusion that due to steam, the body fat melts and comes out in the form of sweat. This is totally wrong and patients fall prey to such advice by the commercialised clubs because they are impressed upon that they can do away with dieting. Moreover, steam-baths and massages above certain frequency are hazardous to health. They have to be prescribed and taken under medical supervision only.

Depending on the severity of obesity the diet, exercise and treatment regimen can be planned. People, who have to lose only 10 to 15 Kgs., can manage at home with a little effort. In severe obesity cases, it is advisable to get admitted in a nature cure institution where under the guidance of experts they can undergo dieting and lose substantial weight in 4 to 8 weeks time, so that remaining unwanted weight can be shed off at home.

People should understand thoroughly when they undertake a reduction diet and exercise, in all probability, some degree of dietary restriction or discretion with regular exercise will be necessary permanently after ideal weight is attained.

DIET

Since the diet is the most important factor in the management of Obesity, preventive education about diet should be started during the formative years, at the time when eating habits are being established. Excessive consumption of chocolates, icecreams, potatoes, oily foods, etc. is to be discouraged by parents. Children should be habituated to take good



amounts of vegetables, fruits and salads in their food. Eating at irregular timings, eating more than 3 times a day in children is not a healthy habit.

A person who has 15 Kgs. of extra fat in the body, he/she has a store of 1,41,000 cal and can go on for many days without solid food, is a medical fact.

Adults, who have to lose weight, have to go on restricted diet and if necessary, periodical short fasts. When a person is on restricted diet particularly on fast, the body fats are broken down and ketone bodies are formed. These are acidic in nature and when they are excess in blood, they cause a condition known as keto-acidosis which results in nausea, vomiting, headache, fowl breath, abdominal discomfort, loose motions, etc. This can be prevented by a simple principle of excessive water intake (i.e., two and half liters per day intermittently) apart from other dietary liquids. Ketone bodies are water-soluble and are readily excreted in the urine. Acetone is also excreted through breath. Plain Luke warm water enema on the day of fasting also prevents headache and restlessness.

WEIGHT LOSS AT HOME

People who have to lose only 10 to 15 Kgs. can go on moderate diet restriction with only one cooked meal a day i.e., lunch plus the second meal being raw salads and seasonal and regional fruits (no salt in salads & fruits, it can cause water retention and no weight loss at all). The cooked meal should not contain sweets, desserts, excess fats, highly spicy dishes and also avoid pickles, chutneys, papad etc also can reduce the salt quantities.

Apart from the above "two" meals permitted, the person can take two to three cups tea/coffee with sugar for non Diabetics i.e., one early in the morning second at 9 am or at 11 am and the other in the evening between 3 pm - 5 pm. In addition to this one can remain two days on liquids alone (8 times in the day including three cups of tea/coffee plus 2 liters of water intermittently-Mondays & Thursdays preferable). Only on a working day one can fast as one will not think of solid food when busy in work). On holidays fasting is impossible. Diabetics, Hyperthyroid, Anaemia, Hypoglycemia cases, and patients' on anti tuberculous treatment should never undertake fasting. Thy can consult their Physician or contact us.



With the help of a specialist's advice various diets suitable for one's customs and habits can be undertaken and can lose 10 kgs. in about 2 and ½ months period. Weight should be checked not frequently than once a week. With this regimen one can lose 1 kg per week in the first two months and the rest of 6 to 7 kgs can be lost in three months period. There can be no faster reduction than this possible and if there any is not advisable from medical point of view

EXERCISE

Body building workouts, aerobics and other heavy exercises; mostly taken up by young people these days increase appetite enormously. The young man starts eating more and more and builds up a good shapely muscular body. After a few months when he discontinues these exercises due to time constraint or



other reasons, he continues to the same quantity of food, which he got used to while he was doing heavy exercises. Consequently, he puts on weight, develops high cholesterol and subsequent complications by the time he reaches the age of 40.

Regular exercise is a must for everybody for reducing weight and also for maintenance of weight after achieving the Ideal weight. While on restricted diet, carry on "25minute yoga for you", you will reduce. Continue these exercises after attaining target weight and switch over to normal cooked food but only twice a day, you will not regain weight. This is the only method to maintain weight.

A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha).

~ Bhagwan Mahavir

STEAM-BATH AND MASSAGE

Physical treatments like oil massages, steam-baths, sauna bath etc., should be undertaken only certain times in a week. These treatments have to be given only under expert advice because they have adverse effects in people having associated problems like Hypertension, Ischaemic heart disease, etc.

CONCLUSION

Every person planning to reduce, should undergo a thorough clinical examination and necessary laboratory investigation to diagnose the cause of obesity and associated complications, if there are any and then only should undertake a regimen of diet, exercise and treatment under expert guidance.



When you insert a coin to check your weight on a weighing scale at an airport, at a railway station or at a restaurant and when you read eagerly about your future given on the other side of the weight card, should you also not check whether "Can you afford to be over-weight?!"



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Dr. Balijepalli Bapuji, was born in a family of Doctors and Naturopaths. He is the first graduate of Modern Medicine to have taken up Naturopathy as his career, in India. He has given a scientific approach to the system of Naturopathy, specifying its Scope and Limitation. His approach of practice is an integrated one in the best interest of people in restoration of Health.

VEERASANA

Vira means brave. The way a brave man takes position while attacking his enemy, the similar position is formed in this asana, hence it is called as Virasana.

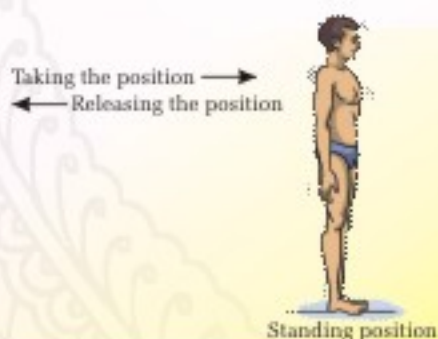


YOGA

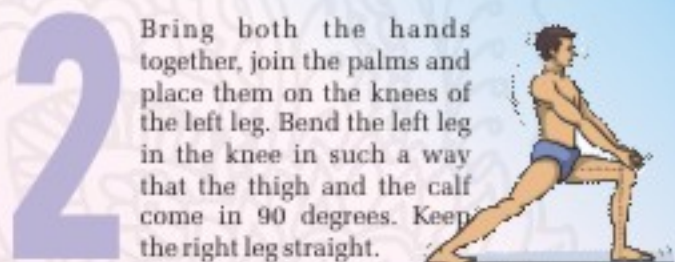
ASANA MEDITATION HARMONY ENERGY BREATHING LIFE

Internal Effects

In this asana the joints of the legs, the waist, the spinal column and the neck get curved in opposite direction. As a result of this, the blood circulation to these joints is regulated. The spinal column becomes elastic and its functioning improves. There is pressure on the digestive organs and the belly gets stretched, which promotes their functioning.



1 Take the left foot forward and place the left foot on the floor at the maximum distance from the initial position.



2 Bring both the hands together, join the palms and place them on the knees of the left leg. Bend the left leg in the knee in such a way that the thigh and the calf come in 90 degrees. Keep the right leg straight.



3 Raise the joined hands up and take them back above the head and then without bending the hands in the elbows, bend the head backward and keep the sight backward down.

Asana position

Position

The front leg should be bent in 90 degrees angle and the back leg should be straight. Keep the toes front ward. The back leg, the back, the neck and both the hands form a very good arch in this position and this forming of arch is desirable, too. The body should be weighed backward and keeping the arms near the ears, the neck should also be bent downwards.

Releasing

1. Start bringing the body forward and place the hands on the knee. Keep sight to the front.
2. Straighten the knee and restore the hands to their original place.
3. Restore the left leg to its place and take up standing position.

Duration: It should be maintained for at least one minute, to have the desired strain and benefits; with practice, duration can be increased to three minutes.

Precaution

The process of the backward bending should be slow and controlled, else it becomes difficult to maintain the balance. The loss of balance may prove injurious to certain parts of the body. Slow and controlled movements help in having halt at the needed point and avoiding the unwanted strain.

Note: This asana is to be repeated for the right leg also.



The Problem of Stress

Today's Executive Life

*Short notes on the lecture
at Intellectuals' Workshop,*

-Vinod Kothari

Why is stress such a big problem today?

- Data confirms that nearly 2/3ds of all chronic medical ailments in the USA may be classed as either mental or physcho-somatic
- While thousands of years ago, Ayurveda made a distinction between adhi, vyadhi and upadhi, but it does not seem if the psycho-somatic problems that we talk about today existed at that time.
- Jain canonical literature also does not mention psychological diseases: Sthanang talks of 9 reasons for disease, none of them include mental problems.

Quick reason is that the race today is far more intense than it ever was, anytime in the past.

- Why is today's race so fierce?
- Today, the periphery of competition has expanded tremendously. Thousand years ago, businessmen or students, or just about anyone, had to compete inside a small geographical territory, perhaps a village.
- Today, geography is irrelevant when it comes to competition.
- We compete on a global scale.

- If the race is so powerful, obviously, the mind has far more reasons to be perturbed today, than ever in the past.

Mind is like a monkey:

- Markatasya surapanam, tatra vrischik danshanam.
- Tratropi bhootsancharo, yaddha taddha bhavishyati
- The mind is like a monkey – too agile. On top of that, if the monkey has drunk wine, and has been bitten by a scorpion, and also has a ghost residing it in, one may imagine how unstable the mind will be.
- Today, mind has drunk the wine of winning the race, has been stung by the scorpion of urge to win, and has also been taken over by the ghost of attachments.

Do busy people get stressed?

- Umpteen examples exist of people who are very busy, and yet not stressed.

What causes stress?

- Imagine a string, not tied to anything, lying free. Will it have a stress? Surely not.

- Imagine the same string tied to two opposite poles comfortably. There is some stress, but not intolerable.
- Now, we pull one of the poles – that causes stress.
- Imagine the two poles holding the string pulled in two opposite directions - there is more stress now, perhaps the string may break.
- If one pole is pulled in one direction, and the other pole is pushed also in the same direction, there is no stress again.

So;

- In a static state, stress cannot arise automatically.
- It arises when there are two opposite ends pulling in two different directions.
- If one end cooperates with the other, there is no stress again.

Mutually opposite ends are a part of our life.

The mutually opposite ends that cause stress may be:

- Ability and ambition
- Income and expenditure

- Capital and business
- Availability and desire
- Strength and anger, and so on

How do we deal with the stress:

- Jainology provides us technique of kayotsarg - we need a similar mano-utsarg - a complete emptying of mind.

Mostly, stress is not caused by incidents - it is caused by either thinking about something that has not happened, or brooding over something that has already happened.

- Divergent thinking:

We need to apply our mind on something that is completely different from what we do in regular routine

- Balance of physical and mental work
- Samayik - at least 48 minutes of time when we are completely with ourselves

Complete solitude.

Completely free from the “network” that follows us at all times.

- No phone, no blackberry, no nothing
- Absolutely to ourselves



Vinod Kothari

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Vinod Kothari is internationally recognised as an author, trainer and expert on specialised areas in finance, including securitisation, asset-based finance, credit derivatives, accounting for derivatives and financial instruments, microfinance, etc.

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- Executive Director of the Asian Securitisation Forum
- Independent director in several listed public companies.

Eye Opener

Female Infanticide

AN IRREVERSIBLE MOVE TOWARDS NO WOMAN'S LAND

Nidhi Bothra & Sikha Bansal



Phenomenon of female infanticide is as old as many cultures. Gender selective deaths have been common throughout history and we have been lugging the burden of this inhumane manifestation of brutal bias towards woman even in 21st century. Sex selected abortion, sex determination tests, female foeticide and infanticide are rampant in pockets in India.

The patriarchal set-up of the society subscribed and also encouraged by the women themselves who fall prey to such social ordeal. The dogmatic view held by some of our so called historical "Pundits" and "Dharmatmas" that "Naari narak ka dwaar hoti hai" has come a long way in substantiating every problem in a girl's life. The social taboos have not disintegrated with changing times but have tarnished the conscience of people over the ages. People still maintain stereotyped views- a son is the real asset for a family since he will be the earner, the one who will support the parents during their old age, and will continue the ancestral line, the one who brings female addition to the family, the one who will help attain ultimate salvation by performing the funeral of the deceased parents. So economically, socially or culturally, it's a win-win situation to have a son.

Girls on the other hand do not bring wealth, rather they are liabilities, one has to spend life's earnings to get them married, and the religious beliefs have been dogmatic, making no provisions for a girl child to

gift salvation to their parents. The irony of fate is the fact that in spite of being the clear victims of this crime, women seem to condone and provoke girl infanticide themselves.

In one of the districts of Tamil Nadu, the new born girl child's mouth is fed with coarse paddy so that the baby breathes the grain into the windpipe and chokes to death or is made to swallow poisonous powdered fertilizer. In other cases newborns are smothered with wet towel, strangled or starved to death. If murder, in India





d e m a n d s c a p i t a l punishment by law, should not these families be hanged for being insensitive to their own blood?

Sometimes families are not financially equipped to support girl child, sometimes the social taboos force the mothers to kill daughters, so that they do not go through similar

ordeals that they have and more often than not, a girl child loses her right to survive, because she would not carry the name of the family which a boy child would. Reasons may be varied, but the question remains are girls given birth to die?

According to UNICEF, "A report from Bombay in 1984 on abortions after prenatal sex determination stated that 7,999 out of 8,000 of the aborted fetuses were females. Statistics cry aloud that while in 1960 there were 976 girls born for every 1000 boys, in 2001, there are only 927 girls for every 1000 boys and even less than 800 girls in some parts of the country. Of the 12 million girls born in India, 1 million do not see their first birthday.

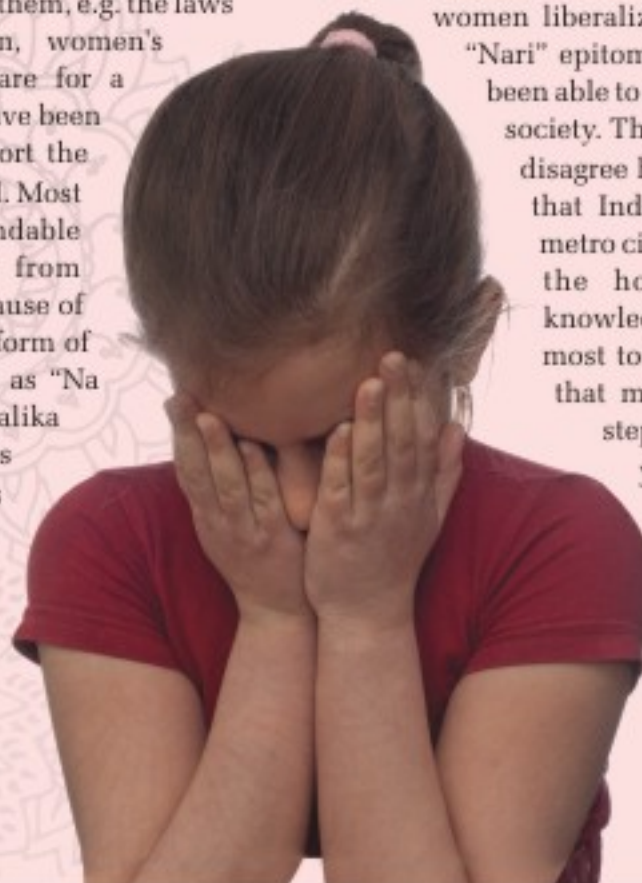
Government has been better at formulating laws rather than implementing them, e.g. the laws favouring girl education, women's right, equal property share for a daughter, etc. Attempts have been made to financially support the families having a girl child. Most aggressive and commendable initiatives have come from Media - it has taken the cause of female infanticide in the form of television programs such as "Na Aana Is Desh Laado", "Balika Vadhu", etc. These series have generated awareness about such brutal acts among the people and also touched a chord with the people. A movie that deserves a special mention in this context is "Matrubhoomi:

A Nation without Women" released in the year 2003. The film vividly examines the impact of female infanticide and foeticide on the gender balance in the society. Its storyline bears some resemblance to real-life instances of gender imbalance and economics resulting in polyandry and bride buying in some parts of India. It depicts an awkward situation in an Indian village populated exclusively by males due to female infanticide over the years. Many Non-Government Organizations have also stepped forward to do their bit.

Rationality demands that these practices be aborted if not by sense then forcefully. Increasing female infanticide in India can lead to demographic crisis where fewer women in society will result in deteriorating social value system and can even cause crisis situation destabilizing the society. Female-to-male ratio in India is much lower as compared to other progressive countries of the world.



With progressive times; where we are talking of women liberalization and equality, where "Nari" epitomizes "Shakti" we have not been able to shrug such dirt off from our society. The modern India would may disagree here, but facts clearly state, that India is more than what the metro cities witness and the need of the hour is to rise and let knowledge percolate where needed most to drive away such practices that make us feel we are taking steps back in civilization. The youth carries the responsibility of a better tomorrow, the construction of which starts today, one cannot imagine a tomorrow in a no woman's land, so we rather act today!



Legendary Personality

Virchand Raghavji Gandhi

(1864–1901)

“I represent Jainism, a faith older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by a million and a half of India's most peaceful and law abiding citizens”.



Virchand Raghavji Gandhi from Mahuva (Gujarat) was the first Jain to travel outside India to participate in the first Parliament of World Religions held in Chicago in 1893 on recommendation of Acharya Vijayanandsuri.

Virchand Gandhi was a young barrister, great exponent of Indian culture-religions, a multilingual person having learnt 14 languages, secretary of Jain Association of India, Mumbai. He was well-versed in Jainism, Buddhism, Hinduism, Christianity, Western philosophies, Yoga, etc.

VRG and Swami Vivekananda sailed at the same time to participate at the Parliament with same goals; both personalities wearing traditional turbans, made tremendous appearance and had claimed equal attention at the Congress for awakening the western world of the spiritual heritage and rich past history of India.

1893, World Religions parliament was held at the Columbus Hall of Art Institute of Chicago with more than 3000 delegates of different nations and religions.

Virchand Raghavji Gandhi won a silver medal and his statue still stands at the Jain temple in Chicago.

In 1885 at the age of 21, Gandhi became the first honorary secretary of the Jain Association of India. During this time the ruler of Gujarat levied a tax on pilgrims visiting Mt. Shatrunjay, Palitana. With great courage and risking his life, Shri Gandhi fought against this tax that he considered to be a horrible injustice. In his fight against the tax Gandhi met Lord Reay, the British colonial governor of Bombay, and Colonel John Watson of the Kathiawar Agency. With the help of these two individuals, Gandhi ultimately negotiated an annual fixed payment of Rs. 15000, rather than an individual tax on each pilgrim. Because of this fixed payment, Jains could visit their holy shrines freely.

In 1891 Mr. Boddam, an English man, started a factory for slaughtering animals near Mount Sametshikhar, a holy place of Jain pilgrimage. Virchand Gandhi stayed in Calcutta for six months learning Bengali while preparing his case against the factory and was eventually successful in getting the factory closed.

Gandhi was a contemporary to Swami Vivekanand. Swami Vivekanand used to deeply adore Virchand Gandhi. Swami Vivekanand wrote in 1894 while he was in U.S.A. "This man defends his countrymen and religion. People of this country like him very much. But what are they doing who sent him over? They are trying to outcast him."

Herbert Warren studied Jainism under him and adopted the Jain religion. Warren published a book on Virchand Gandhi's lectures titled "Herbert Warren's Jainism".

One American newspaper wrote regarding V. R. Gandhi, "of all Eastern scholars, it was this youth whose lectures on Jain Faith and Conduct was listened to with the greatest interest and attention". In Kasadova, he delivered a lecture on 'Some Mistakes Corrected' on 8 August 1894, which prompted the citizens of the city to award him a gold medal. The newspaper, 'Buffalo Courier', recorded the immense success of that lecture.

At Parliament Gandhi said:

You know, my brothers and sisters, that we are not an independent nation, we are subjects of Her Gracious Majesty Queen Victoria, 'defender of the faith'. But if we are a nation in all that name implies, with our own government and our own rulers, with our laws and institutions controlled by us, free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all the nations of the world." "It is an astonishing fact that foreigners have been constantly attacking India and in the face of all this aggression the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at



From left to right:
Virchand Gandhi, Hewivitarne Dharmapala, Swami Vivekananda,
and (possibly) G. Bonet Maury



From Left to Right - Narasima Charya, Lakshmi Narain,
Swami Vivekananda, Hewivitarne Dharmapala,
Virachand Raghav Gandhi

India with a steady gaze." He added "Cultural distinctions, agriculture, art, artistic skill, literature, good conduct, means of knowledge, science, hospitality, feminism, love, and respect - all these are found in India in quite a different form. If that culture was purchasable, England would have purchased it, adopted it. But it has not happened, it cannot happen.

Virachand Raghav Gandhi corrected the false, twisted and perverse impression of India being the land of maharajahs, tigers, cobras, magicians, and heathens without any culture or civilization. He spoke as a Jain, but as an Indian first. His approach was the most nonsectarian. He had studied Buddhism, Vedanta Philosophy, Christianity, and Western Philosophy, all of

which enabled him to talk on various subjects and present his views with confidence. Gandhi had a clear vision, an unbiased approach, and clarity in his explanation. V. R. Gandhi defended Indian culture, Hindu religion under unjust criticism in the Parliament and elsewhere by elaborating its principles. He praised Mogul emperor Akbar for his being equal to all religions.

Gandhi propagated the relevance of Jain tenets and spread Bhagwan Mahavira's message of non-violence. In total, Gandhi delivered about 535 speeches on Jainism, other religions, and social and cultural lives in India, which all received wide publication. Wherever he went, many literary and spiritual institutions, churches and societies not only accorded him warm welcome but also honored him. He was presented with medals and was requested to prolong his stay. People in U.S.A., and the West in general, liked him so much that they invited him back two more times, in 1897 and 1899 respectively. Every time when he returned from the West, he was felicitated at big welcome functions presided over by dignitaries like Premchad Raychand and the Chief Justice of Bombay, Mahadeo Govind Ranade in 1896 and 1899 respectively.

VRG translated & published *The Unknown Life of Jesus Christ* in English from French in 1894 from an ancient manuscript found in Tibet.



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Eternal Places

Pilgrimage

Sammed Shikharji Tirth



Sammed and Sammet is used interchangeably by various Jain communities. The difference is primarily due to the form of Prakrit language used by Shwetambar and Digambar Jains. In the Shwetambar tradition Ardha Magadhi Prakrit is used, whereas in Digambar tradition Saurseni Prakrit is used. In Saurseni dialect, 't' becomes 'd' in use. That is why its pronounced 'Sammet' in Shwetambar tradition and as 'Sammed' in Digambar tradition.

Shikharji, also known as the Parasnath Hill, located in Giridih district in Jharkhand, India, is a major Jain pilgrimage destination and is the most sacred place for Jains in the world. According to Jain belief, twenty of the twenty-four Jain Tirthankaras attained Moksha (Nirvana) from this place. Parasnath Hill with a height of 1,350 metres (4,430 ft)) make up the highest mountain in the state of Jharkhand.

Sammed Shikharji is surrounded by a deep forest called Madhuban, and it was hundreds of miles from populated areas until a few centuries ago. Now it is accessible from nearby towns and cities through arterial roads. Motor cars or passenger buses travel along the route from Dumri to Giridih and stop at Madhuban village. The nearest railway station is at Parasnath Station on the Grand Chord. The Jains have provided rest houses and temples at the foot of the hill at Madhuban.

The village Post Office is called Parasnath. On the walls of the Jain Temple at the village of Madhuban, there is a mural painting depicting all the temples on Parasnath Hill. The actual ascent starts from Madhuban. 2½ miles from Madhuban, there are two streams, Gandharva Nala and Shital Nala. The Jains hold the portion from Gandharva Nala up to the summit as very sacred. It is easier to reach the hill from its northern side.

Starting from the base of the hills, the trek to Shikharji and back, including all peaks is approximately 27km.

Teerthraj Shikharji has 30 Tonks, in addition to the Jal Mandir.

4 Shashvat Tirthankars

24 Tirthankars of current Avasparni kaal

2 Ganadhar

Following are temples at Shikharji. The actual temples are not numbered; hence there may be minor differences in the numbering of temples in various guidebooks and literature. The following numbering is based on the guidance provided by the local Shikharji resident supervisor.

1. Shri Gautam Swami (Ghandhar)
2. Shri Kunthunath Prabhu (17th Tirthankar)*
3. Shashvat Jin Shri Rishbhnanan Prabhu
4. Shashvat Jin Chandranan Prabhu
5. Shri Naminath Prabhu (21st Tirthankar)*
6. Shri Aranath Prahbu (18th Tirthankar)*
7. Shri Mallinath Prabhu (19th Tirthankar)*
8. Shri Shreyansnath Prabhu (11th Tirthankar)*
9. Shri Suvidhinath Prabhu (9th Tirthankar)*
10. Shri Padam Prabhu (6th Tirthankar)*
11. Shri Munisuvrat Prabhu (20th Tirthankar)*
12. Shri Chandra Prabhu (8th Tirthankar)*
13. Shri Adinath Prabhu (1st Tirthankar)
14. Shri Anantnath Prabhu (14th Tirthankar)*
15. Shri Sheetalnath Prabhu (10th Tirthankar)*
16. Shri Sambhavnath Prabhu (3rd Tirthankar)*
17. Shri Vasupujya Prabhu (12th Tirthankar)
18. Shri Abhinandan Prabhu (4th Tirthankar)*
19. Shri Shubh Swami Ghandhar
20. Jal Mandir
21. Shri Dharamnath Prabhu (15th Tirthankar)*
22. ShashvatJin Shri Vardhman Prabhu
23. ShashvatJin Shri Varishen Prabhu
24. Shri Sumatinath Prabhu (5th Tirthankar)*
25. Shri Shantinath Prabhu (16th Tirthankar)*
26. Shri Mahavir Prabhu (24th Tirthankar)
27. Shri Suparshavnath Prabhu (7th Tirthankar)*
28. Shri Vimalnath Prabhu (13th Tirthankar)*
29. Shri Ajitnath Prabhu (2nd Tirthankar)*
30. Shri Neminath Prabhu (22nd Tirthankar)
31. Shri Parshavnath Prabhu (23rd Tirthankar)*

* These Tirthankars attained nirvana at sikharji.



There are several places of attraction as:

SHWETAMBAR KOTHI and TEMPLE: There is an attractive temple of Shree Bhomiaji Maharaj, inside the Kothi. There is also a huge Jina temple in the form of a cluster of eleven temples.

DIGAMBAR JAIN TERAH PANTH KOTHI : There is a majestic temple of Lord Shree Chandraprabha in the middle of the Kothi. Samvasaran temple has been built on the left side of the third door of this temple.

KACHCHHI BHAWAN : Fifty-two Jinalayas have been built here. This temple houses the idols of many Jain Tirthankaras.

JAIN MUSEUM : On the first floor of the museum many articles related janism have been collected. In front of the sprawling hall the most majestic 6 feet high idol of Lord Parshvanath in the meditation posture is seated. The museum also contains a collection of all the postage stamps issued on Jainism. On the first floor there is a collection of ancient art-pieces made of ivory and sandal-wood. On the second floor of the museum, 50 scenes depicting special sequence of events of Jainism have been shown.

Shri Digambar Jain Madhyalok Research Centre : This Research Centre, which has been recently built depicts the 'Madhyalok' as described in the Jain scriptures. The main building houses a massive statue of Bhagwan Shri Parshwa Nath in a huge hall. A library is being developed along-with research facilities for Jain scholars.



Cultural Heritage

Rajasthani Culture

Rajasthani culture is enriched in heritage and ethnicity, encompassing the whole of Indian cultural scenario. The royal dynasties, which had ruled over the region, patronized varied art forms. To add to these, the folk communities contributed to the Rajasthani culture with its treasure of equally rich folk cultural exuberance. Music depicts the simple and mundane chores of the Rajasthanis, coupled by high standardization of Indian classics. Panihari is a unique singing style promulgated by Rajasthani females, fetching water from the wells. Women sung song while fetching water from wells. Dance too is a medley of both traditional and 'desi' gharanas. Rajasthan is a land of colorful festivals. Cuisine nicely incorporates the tradition of Rajasthanis, making less use of water and consume both vegetables and non-vegetarian meals. The land of Thar Desert provides unique charm to the people and the lifestyle of Rajasthanis justifies the simplicity and elegance of the region.



Festivals

Festivals embellish the richness of Rajasthani culture, making the lives of Rajasthanis so full of color and festivity. The pious Rajasthanis celebrate in great enthusiasm all the main festivals of India like Diwali, Holi, and Janmashami. Desert festivals are exclusive to Rajasthani culture and the people fete in gusto. Every year it is observed during the chilly seasons of winter. The fair too is organized with its own fun and frolic. Snake charmers, puppeteers, acrobats and artists enthrall the tourists and the Rajasthani folks, glorifying the awe and beauty of the desert region. Camels are also a special attraction of the festival. In fact the festival plate certain wonderful game tricks perform by the camels that are part and parcel of Rajasthanis. Unique hard work is done in attiring the animal and prepares them to participate in the extravagant competition for judging the camel apparels. Other interesting competitions are the

moustache and turban tying competitions and the people wholeheartedly enjoy these festivities. The Rajasthani damsels fete Gangaur, the eighteen-day long festival, in honor of Goddess Parvati, to seek husbands of their choice. In the month of August, a majestic fair is held at Gogamedi, in Rajasthan in August in memory of a folk god Gogaji.

Music and Dance

Any study of Indian culture will be incomplete without taking some glimpse of its music and dance. Rajasthani culture, too, is quite opulent in this matter. Musical melodies of the folk culture



are perfectly reflected by its tradition of dance and songs. Folk songs are usually ballads, which relate grand deeds of

heroes and love tales. Religious and spiritual songs, namely, bhajans, and banis are also prevalent. They are usually performed in various joyful occasions in accompaniment of instruments like sarangi, dholak, sitar, etc. The Bhopa communities of Rajasthan sung narrative songs and strike the strings of `Ravan -hatta` music instrument. Rajasthani culture has accumulated the prestige of worldly fame for its unique dance forms, namely, Kalbeliya dance of Jaisalmer and Ghoomar dance from Udaipur. Ghoomar is a customary female Rajasthani folk dance, participated by women dancers in whirling drapes, and accompanied by male and females singers.

Cuisine

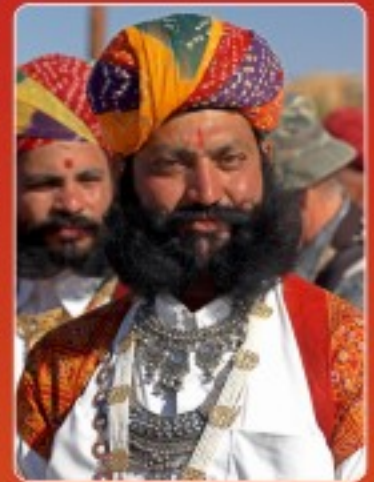
Rajasthan is a land of warriors and desert dwellers and this has largely been resembled in Rajasthani culture. Cuisine, too, is oriented to this trend. Dal, bati and churma are the staple food. . Lachhedar paratha and besan ki missi puri are kinds of bread specialties of Rajasthan. Spices like coriander,



mint are used rampantly in cooking. Chutneys also add more flavors to the sumptuous Rajasthani meals.

Lifestyle

The desert region of Rajasthan has its unique aura to cast spell not only to the localities as well as to the whole world. Lifestyle, naturally, is curbed out under this influence and thus creates a huge impact on the whole of Rajasthani culture. Apart from the serenity of Thar, exotic range of Aravallis and the historical legacy of Rajputs and Mughal kings as found in the remnants of their monuments, palaces and forts drew attention of lots of tourists, even from abroad. The majestic palaces have turned into Heritage Hotels with provision of providing comforts and luxury. Rajasthan is a treasure house of mines and textiles with high population of local tribes like Jats, Bhils, and Gujars. Their beautiful handicrafts and artworks are acclaimed highly by the nation.



Rajasthani culture remains stand apart in uniqueness in its cultural exuberance. Music, festivals, cuisine and lifestyle are the gems that the whole nation feels proud of.



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