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SPIRITUAL LOUNGE

E-MAGAZINE

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Leading with Spirituality

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Angel Guidance and Angel Healing

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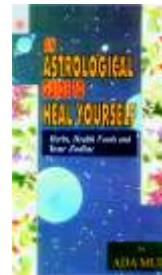
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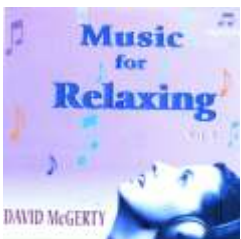
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Dear Readers,

Welcome to our third issue of the Spiritual Lounge E-Magazine!

Spiritualism is about awareness of the self and has nothing to do with any religion, faith or any supreme being. It is about who am i? And knowing about our own self and the connection of our soul with the Universe and its existence.

The e-magazine is a platform to know more about spiritualism and to share our knowledge with one and all. We all need to grow spiritually together in a self-less act. It is not about minting money or how popular one can get. It is about learning and sharing and helping one another through wisdom bestowed on us.

No one has time while running the rat race, but is this, our real purpose? Is pushing through each day the only thing constantly running through our minds? Is being ahead and winning all we really care? Maybe, maybe not! Can we give our own-self some time to be who we really are, to connect and communicate with our own inner self? If our soul has to survive the long tiresome, torturous journey, then we need a break and de-stress our souls too. A vacation is in order, what say?

Come forward, share news, views, information, wisdom and so on with the world. Help us and support us through content, distribution, marketing and advertising (to pay for the cost of publishing the e-mag freely).

Come be part of this wonderful initiative called Spiritual Lounge E-Magazine
Connect with us anytime at spirituallounge@live.com or +91- 9619629092

Thank you all once again



Dhara Kothari

Event: Spiritual Lounge event on September 25th 4-6 pm at: TOI building, opposite CST station, Mumbai-1.

What is an Aura? Part - II

In the first article we saw the Indian and ancient beliefs on Aura. Now let us see how the western and modern sciences look at it.

It is not only in India or the East that knew about Aura from long; even the west was well informed from a long time about Aura. Lately all the research about Aura has been derived from the west.

'Raiment' and 'Countenance of light' are the words used in the Bible for Aura.

There is a place called West Kimberley's in Australia where one can find thousands of years old cave paintings showing people with golden Aura.

There are many books written on Aura by western psychics and clairvoyants.

Many western arts and traditions like Theosophy, Anthroposophy, Archeosophy etc., have done a precise research on Aura, its size and colours indicating different emotional, mental and physical state.

Psychics and clairvoyants like Edgar Cayce have done a lot to throw enough light on this mystic subject. Edgar Cayce also claimed that the ability of seeing Aura with naked eyes is weakened with age; I have not received any kind of such complaints from Indian seekers. In-fact a Sadhu (Indian Saint) called Ramaanand who taught me to see Aura with naked eyes was much older, so I believe we will keep this claim of Edgar Cayce on hold till we get an old clairvoyant with this complaint; or I myself wait for my turn to be old and experience it.

Charles Leadbeater a western theosophist of 19th century has given detailed analysis of Aura and its colour. An Italian theosophist called Palamidessi took further work on Aura by Charles Leadbeater.

Another westerner W.E. Butler has mentioned two layers of Aura first is clairvoyance or spiritual or mental and second is ether or spiritual.

Robert Bruce another westerner went a step ahead of W.E. Butler and mentioned three layers of Aura first ether, second main and third spiritual. He also came out with revolutionary researches against some orthodox beliefs, such as Aura cannot be seen in complete darkness, as it was perceived by many.

Secondly Aura cannot be seen unless some portion of the person or object emitting the Aura is not seen. This is partly correct, by experience I will like to add that a person's Aura can be seen and also cleansed in his photograph or in the unwashed clothes that the person has used.

Inventions of latest gadgets like the Kirlian camera and different computer hardware's and software's for Aura reading is the latest contribution to this mystic art by the west.

The Basic principals of Aura

The most beautiful thing we can experience is the mystical. It is the source of all true art and science.
By Albert Einstein

The Aura which is our mind is seen in everyone and everything, it is said in the scriptures that everything is in motion. Hence, everything is alive and has a mind and feelings. But everything is vibrating at a different frequency hence; they have different sizes or Kala of the Aura.

Living and nonliving

- I. It has also been observed that this halo of light called Aura is present in living as well as non living.
- ii. Now the question arises that how can a nonliving object have a mind?
- iii. The modern science now believes what the Indian scriptures have said before ages that nothing is static, everything, every atom is in constant motion.
- iv. Motion means life and static means death or nonliving, so by this we come to an understanding that every thing is living in this universe whether or not that 'Being' is aware of its own existence depends on the level at which its mind has been developed, or we can say that it depends on how big is its Aura.
- v. Although this might sound absurd, but let me remind you that in the past, science believed that plants were nonliving objects, and at that time quoting from the ancient Hindu scriptures that plants are living and they have emotions like us, such as, pain, sorrow, happiness, fear etc., or they can communicate with us would have sound absurd but today even criminal cases are solved with the help of plants displaying their emotions.
- vi. We all have experienced that entering a certain place or wearing a certain thing or specific colored fabric can change our mood pattern. This explains that every thing has an Aura and a mind of its own. The Aura of the place or the thing gets affected by the Aura of the beings around it or using it (we will elaborate more on this in the coming topics) and in return they affect every thing which comes within their radiance or Aura.
- vii. This is based on the principle of relativity that every thing is affected and is affecting everything else.

By this we can still adhere to our point that everything has an Aura, and a mind.

Attributes

You think you are the body with mind within you, living in this universe? NO! I say the universe is made up of your mind and it is there within you.

'Hittesh Morjaria'

I. There are twenty three attributes or forms of energy of which this whole universe is made up of [see the below list]. These twenty three attributes are also present in our body and our Aura.

ii. We are ruled or governed by our mind, our Aura, which is subtle, more of energy, non-matter and that in return is governed by something which is even more subtle, the attributes by which it is made.

iii. Our Aura 'governs' and also 'reflects' our health, mental activity and emotional state. It also shows coming off illnesses even before the symptoms arise.

v. The changes in the Aura are effects of changes in the attributes and so a proper knowledge of attributes is necessary to read and cleanse our Aura.

List of 23 attributes:

I. There are three types of Guna (Qualities). Their effects are explained in detail below.

1. Satwa
2. Rajas and
3. Tamas

ii. There are five Tatwa (Elements in their subtle form). Their effects are explained in detail below.

4. Aakaash (Ether)
5. Vaayu (Air)
6. Tej (Fire or light)
7. Aap (Water or vapor) and
8. Prithvi (Earth or solid)

iii. There are three types of Dosha (Impurities in their subtle form)

9. Vat which means Gas, when Vat dominates the person, he/she has problems with gas and stomach, and the effect of Vat on Aura is that of Vaayu, or Air element.

10. Pith which means Acidity, when Pith dominates the person, he/she has problems with Acidity and anger, and the effect of Pith on Aura is that of Tej, or Fire element.

11. Kaph which means cough, when cough dominates the person, he/she has problems with cough and cold, and the effect of cough on Aura is that of Aap, or Water element and all beings are affected by these

three.

iv. There are the seven Dhatu (Substances or metals in their subtle form)

12. Blood: the word blood over here stands for subtle form of energy responsible for formation of blood. The substitute of blood is seen everywhere in nature, it is also seen as balsam, resin, gum, milk, bdellium, benzoin, chicle, in the trees and plants.

13. Marrow: the word Marrow over here stands for subtle form of energy responsible for formation of marrow. Like blood, the form of marrow is also seen in all forms of nature.

14. Skin: the word Skin over here stands for subtle form of energy responsible for formation of outer protective layer in all forms of nature.

15. Flesh: the word Flesh over here stands for subtle form of energy responsible for formation of inner starchy or paddy layer in all forms of nature.

16. Sperms and Eggs: the word Sperms or eggs over here stands for subtle form of energy responsible for procreation in all forms of nature.

17. Bones: the word Bones over here stands for subtle form of energy responsible for formation of inner structure in all forms of nature.

18. Virya: there is no appropriate word in English for Virya, it sounds somewhere near to the Sukra that is the Sperms and eggs but the meaning is very different and

difficult to be explained. And then there are:

19. Mind or Aura in its subtle form.
20. Memory
21. Awareness
22. Ego
23. Self or Soul.

This Universe and our Aura or mind is made up of these twenty three attributes and so we are affected by them. Let us see the effect of these on our body mind system.

In the next issue we will learn more about these attributes.

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Angel Guidance and Angel Healing

What is Angel Therapy?

There is a lot of interest at present to know more about our little known divine friends known as Angels. My Archangel Raziel guides me to write and let me share with you my knowledge about them and the very unique yet enriching way in which they help us heal ourselves and know more about our future and the guidance that give us to cope with our problems

Who are the Angels?

Firstly, Angels are devoid of religion, they are pure divine radiant creatures who are entrusted with the task of helping mankind. The word angel is derived from the Greek word Angelos, which means Messengers. So you may be a Muslim, Christian, Jew or a Hindu, know that you are being protected and watched over by your Angels. It is up to you as to how you utilize their help in achieving what you need the most or during times of crisis. As soon as you are born God assigns two Angels to you. These are known as Guardian Angels. Golden Rule in the Angelic realm is that they will help you only when you ask them for intervention. I do believe that the Hindu tradition is not new towards Angels. We had in our pantheon mythical creatures like Garudas, Devdoots and Apsaras etc., which too have similar functions like that of an Angel.

How is it different from other forms of Divination?

The only difference in Angel divination is that it gives you a direct contact with your Angels to help you answer questions about the future, unlike other divination forms where the medium could be it Tarot, Runes, Tea leaves or Coffee Leaves forms as the basis of divination.

There are thousands of angels but the four mentioned here are the most important of all.

Archangel Michael – Call him for protection

Archangel Raphael – Call him for healing

Archangel Gabriel – Call him for any creative work and inspiration

Archangel Uriel – Call him to help in case of any natural calamity and helping in building trust.

Calling here would simply imply invoking their names depending on the purpose.

The Angelic world welcomes you with open arms now more than any time else, with the increase in human conscious levels the angelic realms are now within human reach and understanding. You can ask your angels to help you hear them better, or to understand the meaning of their more cryptic messages.

Here are some other ways to increase the clarity of divine communication with your angels.

Breathe. When we're stressed, we often hold our breath. This blocks us from hearing the messages

that could relieve our stress. So, remember to breathe deeply when you're conversing with your angels.

Relax. Trying too hard prevents clear divine communication. You needn't strain to hear your angels, as they are more curious to communicate with us. Instead, relax your body with your breath.

Follow their guidance. Your angels are your best teachers in guiding you on how to better hear their voice. Ask for their guidance, and then follow whatever guidance you receive.

Ask for signs. If you're unsure whether you're accurately healing your angels, ask them to give you a sign. Allow the angels' infinite creativity to devise a wonderful sign that you'll easily recognize. You'll delight in the loving sense of humor that angels display in their use of signs. (Example; Angel gifts coming to you; objects coming to you or you finding them in places where there would be no chance of it coming; hearing or seeing the word Angel or getting the sight of an angelic figure with wings). Here too, your heart will guide you.

The angels speak to us in varied and creative ways, so if you feel that you're receiving an angel message, then you probably are. Ask your angels to help you recognize their signs and messages, and you'll begin to notice them all around you. The more you take note of and follow these signs with success, the more confidence you'll have in the angels and yourself.



Angel Intervention

Angels have helped me and others along with many others spread all over the world. Be it as simple as finding something or as complex as saving lives or giving warnings. Some angelic experiences of people are listed below for you.

Mrs. Mohini Chhaya: One of the most intuitive students that I have guided had a unique experience. Once while doing an Angel card reading session, her husband happened to chide her saying, 'to ask her angels with whom he had gone for his evening walk.' My student replied instantly (post looking at the Angel cards). "You were with a Doctor." He was startled.

Mr. Harish Gupta: A very happy go lucky student of mine was contemplating of joining the Angel class as he was of the opinion that these were of fairy folklore. But while, contemplating on the day he was supposed to join about two hours before the class was to begin, he got a white feather flying down towards his lap and finally resting there. He was convinced that the Angels wanted him to join and learn Angel Guidance and Healing.

These are a few instances of Angel Divine Intervention and Guidance. Angel guidance is given through Angel Cards and Angel Guidance Board. The Angelic healing is done with the use of various colours and calling upon the respective Angels.

May the Angelic light be upon you!

Color Therapy And Clothes

Ever wonder why you just can't part with some old piece of clothing you've had far too long? It's probably because it evokes in you some emotion that's comforting and that you feel nurtured by!

Nature has provided us with a spectrum of beautiful colors to nurture both body and spirit. In the physical body, color has an effect on all body systems, affecting everything from blood pressure and body temperature to muscular activity and the immune system. The colors we choose supply a vital energy to our body and spirit, boosting our health, self-esteem and energy.

More noticeable to most people would be the effect of color on our emotions and moods. It's often not a conscious choice we make when we choose our clothing for the day; it's the 'I feel like this today' part of ourselves that we often let make this decision for us. This unconscious decision-maker is choosing as much for the colors we need that day as for the style. And because we choose colors that are attuned to our own energy state, this may indicate behavioural tendencies. By being aware of color choices, they may be used to remedy an imbalance we are experiencing. Color and healing is not new to the 20th century; this art was used in ancient times in the healing temples of Egypt, India, Greece and China. To the ancient peoples, light and color had a spiritual quality that was a source of inspiration as well as healing. Many color therapists believe the colors of light influence the personality, nature and growth of the soul, and contribute to the energy field that surrounds each body. Each major color has particular qualities that feed both the body and spirit, and each color is related to energy centres, or chakras, of the body.

When you are viewing your garments and the fabric color choices, refer back to this page for information on the benefits of the colors you have chosen. And we hope that one of our garments will be in your wardrobe for a long time to provide comfort and nurturing!

Red has a stimulating action on the heart and circulatory system. It helps you feel strong and energetic and is associated with vitality and ambition

Pink is a mixture of red and white, and has a gentler action than red. It is emotionally soothing and calming. It lessens feelings of irritation and aggression. It lessens feelings of loneliness and discouragement and helps us feel less burdened and more nurturing

Orange strengthens digestion and the immune system. It is a happy color, easing emotions and boosting self-esteem. It creates enthusiasm for life. Orange mixed with white creates tones of apricot and peach which are good for emotional exhaustion.

Yellow strengthens the nervous system. It makes you more clear-headed and alert. It is a happy and uplifting color, allowing clear-thinking for decision making. Yellow will help with an optimistic attitude!

Green helps to regulate circulation. It is the color of the heart, both physically and emotionally. It helps open the heart so we may be more empathetic to those around us. It is often a color we are drawn to when we are under emotional stress, because it promotes relaxation and calmness and soothes the emotions.

Blue light has been shown to lower blood pressure, is anti-inflammatory, and has pain-relieving properties. Blue is very calming and cooling and is associated with a higher part of the brain. It promotes mental control, clear thinking and inspires creative thinking. Very dark blues help us connect to our intuitive and feminine side. Purples and violets have a purifying, antiseptic effect, and are physically cooling.

Purples and **violets** are also associated with a higher part of the brain, encouraging intuition and feelings of being more connected psychically. It is often worn for psychic protection. Purples and violets are connected with many of your higher senses i.e., sensitivity, spirituality, compassion and higher ideals. Like blue, these colors stimulate creativity and inspiration.

White is the color of pureness, protection and peace. It has a cleansing effect on the emotions and the spirit. It can create space to think, but too much white is too cooling and isolating.

Black is associated with the feminine nature of things, both comforting and protecting. It gives an air of mystery to the wearer. Over wearing of black can be too reserved and inhibiting. Mix with other colors! Gold, like yellow, is energizing, mentally stimulating and is associated with power and abundance. It is associated with higher principles, wisdom and understanding.

Brown is a stabilizing color, helping you feel connected to the earth. It helps with being more nurturing and supportive. Too much brown though can decrease your feelings of self-worth. Mix with other colors!

This is only a very brief description of how the major colors affect you physically, emotionally and spiritually.

Nirjara Doshi

Going beyond the senses to attain the self

In our journey through life, one question that keeps tormenting us frequently, especially as we grow old is, "Who am I? Why am I here on this earth? What is my purpose here? And what will happen to me after death? Who is running this Universe?" These questions have been asked for centuries now and all religions have tried to answer these basic questions in different ways.

In the Kena Upanishad, the pupil asks of the master "Sent forth by whom, impelled by whom, does the mind proceed on its errands? At whose command does the first breath go forth? At whose wish do we utter this speech? What power directs the eye, or the ear?"

To this, the master replies "It is the ear of the ear, the mind of the mind, the speech of speech, the breath of the breath, and the eye of the eye. Detached from the senses, the wise, on departing from this world, become immortal." The teacher continues "We do not know it, we do not understand it; and then how can we teach it? It is other than the known, and is above the unknown."

Our world, our reality, exists for us, through our senses. Our eyes, our nose, our tongue, our ears, our skin, these are the five senses through which we perceive the world. And controlling these senses is our mind, which in turn, is controlled by our intellect. Our entire life is guided, assessed, assimilated and lived out, with these help of these. The body is our vehicle in this world. It is born; it grows with age, becomes old, and dies. But that part of us who was there before we were born, and which will continue to exist after we are dead, is what we are all searching. It is this 'self' or 'atman' or the supreme self or 'Brahman' as the scriptures call it, that we want to see, know, identify and understand, and become one with. But how does one go about it?

The teacher, according to the Kena Upanishad, continues to shed light on this matter. He says, "That which is not expressed by speech, but that by which speech is expressed, that which does not think by mind, but that by which the mind thinks, that which does not see by the eye, but that by which the eye sees, that which does not hear by the ear, but by that which the ear hears and that which

does not breathe by life, but that by which life breathes, that alone is Brahman, the Supreme Self."

In the common man's Earthly language, what all this means is that there is something in us which is not our body, our mind or our intellect, but something that is a master of these, and which lives through these. This something, the innermost self, or atman, or soul, is indestructible, is immortal and is eternal. It exists before our birth and after our death. It is a part of the whole, a part of existence itself. It is this soul who witnesses both the objects that we see, hear and touch, and also witnesses the subject who sees. This soul is only a witness, and comprises of pure awareness or consciousness. This is the essence of all the spiritual gurus and books. If this truth is grasped and realized, then all our fears, worries, anxieties, our questions, our doubts, all these will automatically disappear. Leaving us serene, happy, peaceful and walking with joy towards moksha or nirvana. But all this is only achievable to one who has gone beyond the senses and the mind, beyond the intellect to the point where there is only nothingness, or pure existence.

*Dr. P.V.Vaidyanathan
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Quote

I am the best and i love being the best, because being the best gets ou to the best. - Jiten Soni

No matter whatever you are facing in life, face it with guts. I am sure you will never feel low."

- Jiten Soni

Land of the Free

The history of Thailand as a nation dates back almost 800 years, from the foundation of the Sukhothai kingdom in the 13th century (1238 AD). It was then that the Thais were first united as a nation and which marked the Thai as a distinct people. But in fact, the history of the land currently defined by the borders of Thailand stretches back much further to the pre-historic era. Many discoveries unearthed and excavated in several parts of Thailand give strong evidence that a highly civilized people once inhabited the region.

Several Stone Age settlements have been excavated, notable among them are Ban Kao in Kanchanaburi province and Non Nok in Khon Kaen province. The most important archaeological site of early Thai civilization is at Ban Chiang village, in Udon Thani province in the north-eastern part of Thailand. Excavations have uncovered painted pottery, jewellery, bronze and iron tools dating from about 3600 BC. The settlement seems to have lasted until around 250 BC, after which the people mysteriously faded from history. The people at Ban Chiang comprised only one of the cradles of Asian civilization and an area that was inhabited for thousands of years before the emergence of the first Thai state.



After the disappearance of the Ban Chiang civilization, the area was influenced by various cultures from India in the 3rd century, the Mons between the 6th and 10th centuries, and the Khmers who built the wondrous Angkor Wat and left their legacy in the form of numerous stone sanctuaries scattered across the Thai Kingdom. But it was not until the Sukhothai Kingdom was established that the Thai people were unified. Thailand is the only country in Southeast Asia never colonized by an outside power.

Thailand is amazingly rich in cultural heritage. The most important element that has been, and will continue to be, the major driving force of cultural

development in Thailand is the belief in Theravada Buddhism.

Thailand is about 1,000 km (620 miles) to the south of the Tropic Cancer, within the tropical monsoon zone of Southeast Asia. Thailand's climate is consequently warm and mild throughout the year, though there are slight differences in each particular region. The best time to travel to Thailand is when the weather is cooler during mid-October to early March. Thai is the national language in Thailand. English is widely understood, particularly in Bangkok, where it is almost the dominant commercial language. The Thai national and royal symbol is the Garuda, a half-bird, half-human figure that in Hindu mythology is the steed of the god Vishnu.

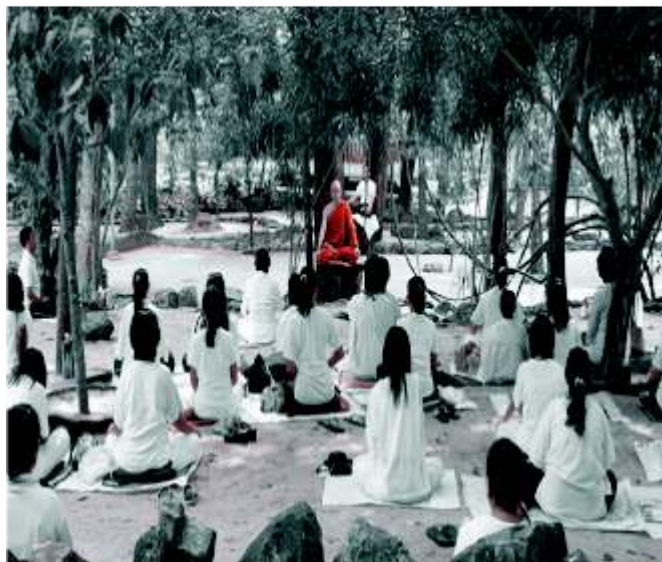
Spiritualism in Thailand

As a Buddhist nation, Thailand is full of spectacular temples. The purpose of which is for Thais to devout themselves to the principals passed down by the Buddha, nee Siddhartha Gautama. Thailand is such a welcoming country and Buddhism is a non-restrictive religion, it is easy for visitors to study Buddhism and learn meditation at a number of temples and meditation retreats around the

country

As for those simply curious about Buddhism can attend monk chats at Wat Chedi Luang or Wat Suan Dok in Chiang Mai, these and other temples allow visitors to check themselves in for a week or longer of intensive meditation study. While certainly intriguing, these meditation retreats are not for those unprepared for serious self-reflection. The purpose of meditation is to clear the mind and achieve clarity and inner peace; consequently, most meditation programs do not allow students to talk during their stay, with the exception of meditative chanting and discussions

with senior monks to help their meditation techniques. Furthermore, by its very nature, meditation can be somewhat mundane and so visitors are expected to follow the routines and procedures quite thoroughly if they wish to genuinely learn to meditate properly and achieve the most from their experience



For those unable to commit to a remote meditation retreat from which they cannot easily leave, Wat Mahatat, near Bangkok's Grand Palace, allows visitors to study meditation no less strictly, but with more flexible time requirements. Thais also welcome foreigners to come and practice the meditation. The extremely supportive environment of a good Thai wat or meditation centre provides inspiration and opportunity for spiritual development that's rare in the world today.

Thais believe the Buddha's teachings to be priceless; hence, no money is asked or expected in return for meditation instruction. In nearly all cases, such things as accommodations and food are free too. Generosity of the laypeople enables the wats and meditation centres to function in this remarkable manner. Some meditation centres do charge a fee for room and board, but this is miniscule compared to charges at retreats in western countries. For stays of a few months or more, one can have the benefit of practice in Thailand for less cost than a retreat in one's home country, even after paying airfare. All foreigners are welcome; usually some English is spoken or a translator can be found. Many more excellent teachers and places to practice exist too.

Choosing a Wat or a meditation centre

The different Thai wats and meditation centres offer many practices and environments; one may wish to carefully consider which place would be more suitable. At most wats, monks devote the majority of their time to ceremonies and to study the Buddhist scriptures. Sounds and lack of a suitable teacher can make meditation practice difficult at these places. A small percentage of wats, however, does offer very supportive conditions for meditation.

These wats typically have a peaceful environment,



teachers help with difficulties and freedom to choose the meditation technique that works best. Some of Thailand's forest wats follow a 'Way of Life' in which the monastic discipline and daily routine receive equal emphasis with formal meditation techniques. Meditation centres specialize in practice either a particular meditation system or one of the meditator's choosing, depends on the centre. These centres have minimal or no chanting and ceremony so that maximum time can be devoted to formal practice.

If you're new to Buddhist meditation, consider the 10-day retreats offered at Suan Mokkh and Wat Kow Tham in southern Thailand. Western teachers conduct the retreats, so you don't have to worry about language or cultural misunderstandings. Frequent talks and interviews allow one to get a good basic understanding of practice and to clear up any doubts about the meditation techniques.

Because Thais traditionally do temporary ordinations during the three months Rains Retreat, from mid- or late July to October, expect more

crowded conditions at some places. This can be an especially good time to stay, however, as many wats stress, extra emphasis on practice. Monks take up residence in their chosen monastery, so there's much less movement. Meditators would be wise to check in by early June to make arrangements to stay for the Rains Retreat.

Whether one is new to meditation or has done many years of practice, a teacher or a good friend can be of great help. The teacher also sets an example for the wat or centre and determines the discipline. Monks traditionally devote five years to their first teacher.

Some wats and centres expect laypeople to participate in group activities. Other places allow them to make and follow their own schedule. A few meditation centres offer only intensive individual practice sitting, walking, meals and other activities take place in or near one's room in solitude. Residents of most wats begin the day early, typically 3-4 a.m. in forest monasteries and 5 a.m. in towns, with meditation and chanting.

Meditation centres expect early rising too, with sleep limited to 4 to 6 hours. Most wats has another period of meditation and chanting in late afternoon or evening. The rest of the day is used for meditation, work projects and personal needs. At some intensive meditation centres you will be encouraged to practice 20 hours a day.

A typical daily routine has been listed for many places; expect changes at many wats. However, on wan phra, the Buddhist holy day that falls on the full, new and half- moon (every 7 or 8 days). Many laypeople come to make special offerings, hear sermons, chant the refuges and precepts and



practice meditation. Some visitors may stay at the wat all day and night, sleeping as little as possible.



By following Thai customs, foreigners can show appreciation to the Thai people and ensure a welcome reception for future visitors. Gestures of respect also help to develop kindness and sensitivity to others. The Anjali (wai or pranom) of raising hands to the chest with palms together is used for (1) Greeting other people; (2) When speaking with a monk; (3) After offering something to an ordained person; and (4) Before receiving something from an ordained person. (Laypeople return the Anjali but ordained people are not supposed to return one from a layperson). Thais address senior monks as Ajahn, other monks as Tahn, novices as Nayn. The title can be used by itself or preceding the Pali name; it's impolite to use the Pali name without a title.

Thais place great importance on body posture when around monks, especially if the monks are teaching Dhamma. Laypeople stoop slightly when walking past a seated monk. If walking with a monk, they try to walk a little behind. Laypeople never talk or listen to monks from a higher position; they sit or at least squat down before addressing a seated monk. When listening to a sermon or talking with a monk, women usually sit in a mermaid posture; men more often sit with one leg crossed in front and the other tucked behind; the kneeling position is polite for both sexes. Cross-legged positions are less polite and they're normally just used in meditation.

Avoid sitting with arms clasped around the raised knees (impolite). In a chair, sit erect and attentive. Laypeople never sit on the asana (raised seat for monks and novices). Thais have many variations on

the kraap (bowing). Follow the example of Thai laypeople around you as to when to bow. Usually one bows before being seated in a hall with a Buddha image or when meeting with a monk and again before getting up and leaving. Bow slowly and mindfully, bringing the forehead all the way to the floor, keep buttocks on the heels, elbows near the knees, and thumbs near the eyebrows. Offering the monks' requisites develops respect and generosity.

Thais traditionally bring flowers, candles and incense when they visit a wat, though any small gift is appreciated by the monastic community. Come up with head bowed in a kneeling or squatting position to within

arms' reach of the monk, then use both hands to place an offering into the monk's hands. Women must place items on a cloth laid in front by the monk or have a layman pass them; similarly, men should respect women with shaved heads who may not want to receive or hand anything directly. Both men and women place food directly into

the monk's bowl during pindabat. After presenting an offering, make the Anjali. Offerings of money should be placed in a donation book or given to a designated layperson.

Below is a list of monasteries that offer meditation courses for non-Thai speakers.

Temples that offer multi-day meditation courses

Wat Chom Tong, Tambon Ban Luang, Amphoe Chom Tong (about 60 km south-west of the Chiang Mai)

Wat Phrathat Doi Suthep, Chiang Mai

Wat Ram Poeng, Tambon Suthep, Amphoe Muang (4 miles south-west of the Chiang Mai)

Wat Pah Nanachat (WPN) The International Forest Monastery, Ban Bung Wai, Amper Warin (12 kms from Ubon Ratchathani).

Suan Mokkh, Ampoe Chaiya, Surat Thani Province

(50 km north of Surat Thani)

Temples that offer non-residential meditation courses

Wat Umong, Tambon Suthep, Amphoe Muang (3.5 miles from Chiang Mai)

Wat Suan Dok, Th Suthep, Chiang Mai (1/2 a mile west of the Old City Moat)

The International Buddhist Meditation Centre, Bangkok

The World Fellowship of Buddhists, Bangkok.

Dharma Centers with instruction, residential and multi-day courses

Karuna Meditation Center, Phuket.

Meditation centres in Bangkok include Wat Mahathat (facing Sanam Luang) , Wat Paknam, Wat Chonprathan Rangsarit and Wat Bowon Niwet (in Banglamphu), in which instruction is given in English. The Northern insight Meditation Centre is one of the most well-known meditation centers among tourists that have English speaking instructors and volunteers.



The center offers a 26-day course in Vipassana (insight) meditation. If visitors cannot stay for the duration, a few days'

study can be arranged, but beginners are advised to allow themselves five days to adjust to the practice. Instruction begins with an opening ceremony, in which visitors pledge to follow the Eight Buddhist Precepts, which includes two meals a day. They are then given instructions and required to go to daily report session and personal meetings with a teacher to discuss their progress and receive further instruction.

Foreign nationals are required to complete an application form and present a valid passport and visa for admission. All visitors must wear white. Proper clothing can be purchased at temple's store. Meals and accommodation are provided at no charge. Donations are accepted but not required.

- Dhara Kothari (with inputs from Tourism Authority of Thailand)

The Spirit of Spiritualism

“From one viewpoint, religion can be seen as sort of a luxury. If you have religion, that's good, but even without it you can manage and survive - but we can't survive without human affection. While anger and hatred, like compassion and love, are part of our mind, I still believe the dominant forces are compassion and affection. Therefore, usually I refer to these human qualities as spirituality.” His holiness Dalai Lama

I think I understand faith, why does a string tied on your wrist protect you against all evils? It does because you think so. No it is an understatement, 'you firmly believe so'. The effectiveness of the string is proportional to the faith. I have a string tied to my car steering too and believe that my car is protected.

I was told this story of faith by Mr. Ramni, a long time back, it goes like this:

After two years of drought, the villagers (in a certain village) decided to have the great rain god, ritual and worship. It was believed that just as the rites of the worship would end, it shall rain heavily. A huge crowd had gathered as it always happens on such important occasions. However on this particular day it did not rain after the rites were over. Why?

The wise man said “It did not rain because none of the villagers in the crowd, save a little child carried any umbrella.” Only a child's faith isn't good enough to end this drought he added.

A long time back, when I was a medical representative, my job was to discuss common products, as innovative products to doctors. I often showed doctors results of double blind clinical trials (none done in India though) where the composition was found to be more effective than other drugs and placebo. In most of these trials Placebo had an efficacy of 30% and sometimes 40%. I found this amazing! How would sugar pills or other such material used as placebo work? I am sure if you took sugar pills to cure your headache it will not be cured 40% of the time.

A word about double blind trials: These are conducted on volunteer patients in very well equipped hospitals. The drugs are coded and kept a secret till the end or revealed only in case the condition of a patient deteriorates. The key to the test is that the patients have faith that they are in good hands and all shall become well. Hence, if faith can make a non-drug, give drug-like result,

isn't faith the all important thought process for mankind?

How does one have faith?

By falling in love of course, with a person, a craft just about anything. Meerabai thought the poison was prasadam from Lord Krishna and so it became one. To me faith is the most important step towards spiritualism. The spirit of spiritualism is faith.

Devotion is a relationship of faith and love to a very personal level. Is faith a sort of hypnotic state? It sure is! When Dronacharya (from Mahabharat) asked Arjun what he saw of the bird? (That was kept for arrow shooting practice) Arjun had to be hypnotized to be able to see just the black of the eye; and in the process miss the smell of sweets being cooked nearby. Bhim did not miss the whiff of sweets; he missed the bird's eye though.

All of us, (I certainly do), have a problem of integration to belong to a purpose. Our life is what our soul decides. The soul is huge because it can think while the body is only so much. The computer could be a great analogy the soft ware being its soul. The soul can make or unmake a person, it give us wisdom to decide the means to the ends of this life.

It is said that when wisdom comes ignorance goes. When ignorance goes faith dawns and what of Science? Is science wisdom or just knowledge? Where does faith fit in it?

Science and the arts, (humanities is a better expression as it already tells you that it's humanly) are the means and the ends. Humanities being the end! The means are often exciting, attractive and make us overlook the ends of life. The ideas of right and wrong do not belong to Science or the means of life it must belong to humanities around which our happiness ultimately depends.

The odd thing about faith is one cannot not have faith, just like one cannot have vacuum in the open. Something goes and occupies that space. Hence, if you must have faith then let it be in something good and substantial. Otherwise your faith would be in things that could be detrimental to you and the society. Now, here in comes the role of parenting...

By Dipak Kumar Singh

Leading with Spirituality

Maxwell says, "A leader is one who knows the way, goes the way and shows the way." A leader first develops his own maturity and people skills, and then he starts his journey of self-development and finally becoming competent to guide others with compassion and genuine concern.

Let us take a look at some of the leadership traits and how spirituality helps in developing them.

1. Handling jealousy- Leadership is associated with power which generates jealousy. Instead of stooping to the level of such people; a leader always remembers, "People are not jealous of your success but are frustrated because of their own failures."

2. Forgiveness- A leader takes all the blame on himself and passes the credit to his team members. He forgives team members for unintentional mistakes and remembers, "We judge ourselves by our intentions and others by their actions."

3. Understanding the root cause- Spirituality gives us the wisdom not to jump to conclusions too fast. Once we develop a habit of not getting judgmental and rather try to understand the root causes of events and behavior of people, we are able to take more wise decisions.

4. Trusting people- A leader must trust his subordinates and if one fundamentally believes in the goodness of humanity it is easier to repose trust which makes it easier to delegate. The leader can then focus his time and energy on important tasks.

5. Developing people- The more secure a person feels in his position, the easier he finds it to develop his team members while an insecure leader is contented and secure with incapable people around. A leader must be a good teacher and he would be respected by his staff for doing that.

6. Openness to constructive criticism- Our critics are; our best friends because they urge us to work upon our weaknesses and force us to look inside. The more secure a leader feels the more open he is to constructive criticism and dissent.

7. Positive attitude and enthusiasm- Spirituality makes a person positive in nature and positivity makes a person enthusiastic. Enthusiasm is infectious and is one of the most important qualities of a good leader

8. Humility and subdued ego- Spirituality teaches a person that one is a very small part of the universe and hence ego should be subdued. "Nothing damages iron more than its own rust. Nothing damages a person more than his own ego."

9. The Secret of vibrations- Spirituality makes us understand the secret of vibrations. By sending negative vibrations, we attract negative people and negative behaviour from the environment while by sending positive vibes we get positivity back.

10. Handling risk- Spirituality helps us in developing a sense of fearlessness and removes our doubts with increased trust in Self.

Experience has been that spirituality gives you peace of mind and a peaceful mind is able to think better. Better thinking leads to better actions and decisions, which results in better leadership.

Dr Amit Nagpal, PhD

Life has a Fulfillment

Life has a fulfillment to one's self defense against others
Life is an invert reality to face one future glory.
It's an art which speaks for our grants and our wishes
For a destination to see and the reality to crave it's live for it

But to an astonishment one sees life, he just faces each
and Watch every moment of juncture of us to lye in our heads.

It's an outfit to what we wear than we see,
It's an area to look inside, which we never see.
It's color that tastes our preference,
But it's an unpredictable journey to what see our future to be.

Every area we focus, every area we look,
It's just what we see as we and not by you.
Its fulfillment to the dream we see and we just crib for it,
But a hard work takes our virtue go high the skies.

That's the fulfillment to ones own query to life,
That's the fulfillment to ones own answer to believe,
That's our outwardness to what we see and believe,
That's what starts our mission to go ahead with life
As to our fulfillment is where we take us to be

- JITEN SONI

What is Prayer?

It is a Pukaar or inner voice that comes out from the heart from the anahat.

Prayer is a direct communication of your deepest thoughts and of your most vulnerable feelings with the One whom you believe exists and who is there for you, who understands you as you are and who feels for you and has the capability and desire to help you in all spheres of life. He helps you so that nothing can stand between you and Him and so that you can be one with him.

Prayer is the best detoxifying activity, a highly rejuvenating activity, a highly vitalizing activity and the most energizing activity. Prayer should never be a monologue, but rather prayer should always be a dialogue between you and the one. Prayer never takes on the form of begging. One begs only of someone who is far removed from you. Prayer on a sustained basis results in massive empowerment of the body, mind and soul. No one till date has ever sat for prayer and got up unbenefitted.

One doesn't require us to succeed; one only requires that you try. Most humans consider the course of events as natural and inevitable. They little know what radical changes are possible through prayer. If we recite shlokas from the scriptures we also should take pains to see what they mean, take the effort to know what we are telling. Is it not logical that we understand what we are communicating through our thoughts and lips before we expect the higher soul to know what is being told? We should always put good intentions in prayers. Every time you elevate others you automatically elevate yourself. Every time you help others you qualify yourself for divine help.

A story comes to my mind. A traveller is passing through the kingdom of hell where he sees innumerable tables on which are placed huge dishes of exotic food. However the people there are miserable, frustrated and are dying of malnutrition. All the persons there had long spoons tied to their hands and it was a compulsion that each person could eat all that he desired only with the spoons which were tied to their hands. However, the spoons were so long that even though they tried every angle of the hand, the spoon end would be far away from the mouth. Hence even though there was everlasting food in front of their eyes, all were miserable and starving and cursing their fate. The traveller left hell and was now passing through heaven. He saw the same sights, the same huge tables the same food. The long spoons tied to the hands of the people but there was one major

difference. All the people were happy, in good health and enjoying the food. Here in heaven, instead of each person trying to secure food and feed himself without any thought for his neighbor, here each one was feeding the person across the table with the long attached spoons. Here we see that when we took to care for others, we are in turn taken care of by the Universe.

We must move from asking others to take care of the things that are breaking our hearts, praying about the things that are breaking the heart. In prayer we always relate to the things that trouble us or talk about those events and people who have troubled us. How can we overlook those actions performed by us which have been troublesome to others and subsequently a source of disappointment?

The only difference between man and animal is that a man can pray and animals are not gifted this divine tool. So if a man does not pray then how is he different from the level of animals who cannot anyway pray? No difference. The basic purpose of the human birth is to pray and rise. Man is born mainly for prayer and to rise from humanity to divinity. Reasoning opens you up merely to more information and to further reasoning.

However prayer opens you up to the infinite!

If one says that one does not have time for prayer then he is busier than what he should be. Let us give prayer it due importance. It is not okay to pray just any time of the day and in any way and in any place and at any time and any manner. Let us see why. Suppose we are going to sit for a meal at home. We will take care to see that we have the required cutlery. Food served will be hot and will be served in a proper sequence. We shall start with soup at the beginning and end with a sweet or ice cream. Prayers are also food not only for the body but also for the soul. So there has to be a proper sequence. There has to be a proper place, there has to be a proper time and there has to be a proper manner for praying.

Everything in the universe is in precise order. The sun and the moon rise methodically, the planets move in their pre-determined orbits. Everything is in perfect order, everywhere except those things which come under the domain of a man. So prayers must also preferably have a particular method a particular time, a particular place, a particular way to perform or pray. We must have our principal meals in proper manner but we may snack anytime or anywhere. Hence, our prayers must be principally performed in a set routine in the proper way but like snacking, we may, apart from our main praying schedule, pray anytime,

anywhere, anyhow as we like as extra or a bonus. If we need to meet someone above our level, we have to meet him at his time and on his terms at his convenience and not at any time we want.

Every employer has to give his employees their basic stipulated salaries at the proper time. That is mandatory and has to be done. Anything extra he may give of his own will anytime. Thus, one can pray anytime provided you also have a fixed time for prayer which is mandatory. If you put 99 paise in the telephone box, you cannot connect, you cannot make the call. You need to put in the full 100 paise to call. I cannot say that I am 99% faithful to my wife. 99% faithfulness is no faithfulness. Either it is 100% or it is not there.

When at night you cannot sleep, talk to the shepherd and stop counting the sheep. He will only come to you if he is sure that you will not hurt him, if he is sure that you will not time and again displace him for anyone or anything else. Every act is actually a prayer. Even an atheist prays unknowingly. Every time he has a proper meal and is satisfied, the act of being satisfied has the simultaneous outcome of a silent prayer. Parents and relatives often impose very flimsy and superstitious concepts of God in fertile and logical minds which revolt to these concepts. Hence they discard the concept of prayers. Develop Bhava and become a child. Pray as a child would. Only a child can really pray. Three great things to be desired to develop the soul: First, human birth; second, thirst for the highest; third, to find one who has reached the highest, a Mahâtma or a yogi who is himself established in Truth.

When one prays it is not necessary to look at the sky. There is nothing in the sky. Look besides you, who is holding you up? Who is sitting next to you? Who is taking care of you?

How to Pray: How to stay fixed on the path and how to increase the spiritual level:

Keep a fixed place- Sthana

Keep a fixed direction- (either facing north or east)
Disha

Keep a fixed time

Keep a fixed posture or asana whichever is comfortable to you.

Use a blanket or some insulation on which you sit. Preferably keep the same blanket for that purpose only.

Be fresh in Body- Shuddhi

Become a witness to your thoughts but do not put any force to them.

Become a witness to your breathing but do not put any force in it.

Sit for a minimum 30 minutes every time. Why is the minimum time essential? As in the case of physical exercises a warm up of 10 to 15 minutes is essential to make the body ready for exercise and if continued beyond that time, then the body gets the benefit of the exercise. It also takes the mind around 10 minutes to settle down to some extent for prayer. Hence, there is no use if we get up when the mind is just getting down settling itself. If one does this for around six months to a year, you will intuitively cognize where you spiritually stand. You will be far ahead of what you ever were in so many years.

What happens when we pray sincerely and regularly?

1. We come face to face with our situations and also come face to face many a times with our inability to tackle them. Thus, our false ego is put in its proper place.
2. We connect to a higher force to which we address the situation. This connection itself purifies us whether our prayers are answered or not. This is the greatest benefit of prayer.
3. Often our prayers are answered and this removes our obstacles and so we have more time and an undisturbed frame of mind to apply to higher pursuits of life.
4. We learn to express sincere gratitude which further diminishes our false ego and helps in creating Bhava in us.
5. Our conscious and sub conscious belief in ourself intensifies.

We are born to grow spiritually. Let me illustrate with an example. Do you know the simplest means employed in Africa to capture monkeys? There is a slim tube and at the end of that tube connected to it is a glass bowl containing peanuts. The diameter of the tube is such that the slim hand of the monkey can go through it, but after it has grabbed the peanuts, then the closed fist is not able to pull itself out of the thin tube. The monkey is trapped and the only way it can free itself is to let go the peanuts and pull out its hand the same way it had inserted it in the tube. But the monkey does not let go of the peanuts. It struggles and sees the hunter approaching and can free itself if it lets go of the peanuts. But it yet does not leave the peanuts and gets captured and loses its freedom. We all are in some way like the monkey who gives up our freedom of divine realization just for peanuts of ego, anger, pride and for temporal worldly possessions. Just for a few peanuts we lose our inherent freedom.

Pray for all, pray for those who do not pray.

You cannot drive a car precisely and with ease the first time you sit in it. It is the same with prayer. You have to learn to pray and practice it to attain ease in the act. Often we devote too much time to the urgent things and very little to the important ones. Like, earning money is urgent, prayers may not be urgent but they are important. Spending time with parents may not be urgent but it is important. We have to give more attention to important things and give subsequent priority to urgent things. In life there are four stages of competency.

The first stage is; unconsciously incompetent: Let us take the example of flying a plane. In the first stage I am not aware of any concept of a plane nor do I even have an idea of flying one. Both the concepts are absent. I am in the first stage of being unconsciously incompetent.

Consciously incompetent: In this stage, I am aware of the existence of the plane and am also aware of my incapability to fly it. This is the second stage and here I am consciously incompetent.

Consciously Competent: Here in this stage, I am learning to fly the plane and it is with a continuous conscious effort that I am able to fly it. I cannot think of other things at that time and as long as I make a conscious competent effort, I can fly the plane. This is the stage where I am consciously competent.

Unconsciously Competent: Here I have mastered the art of flying and can do so without any conscious effort. The act has become second nature or a habit with me. This is the stage of being unconsciously competent. This state is achieved by repeated practices over periods of time.

We have to bring our state of prayer from the first stage to the fourth stage where prayer goes on unconsciously all the time, wherein we are fully conscious of ourselves and our prayer goes on in the background all the time. Work is not worship. Work is work and worship is worship. When work ceases to be felt as work, then it transmutes itself into nishkama karma. If you are so busy all the time working that you do not have time to pray, then you are unbalanced in some sphere of life. Yoga is not for one who works too much or too little as he will never be able to settle or calm down his mental frequencies. We can perceive this fact by means of the refinement we obtain by doing regular prayer.

Too much information or excessive reading is not beneficial but actually detrimental. It somehow somewhere gives a boost to the false ego. It finally

scatters the focus of the mind and dilutes the consciousness. The scriptures and the knowledge given therein are basically for practice. You have to read them and practice them or else they are of no use.

It is not important to do the things right. It is more important to do the right things. What is the use gathering mere intellectual knowledge? It will be burned with your body. Prayer is the right thing to do and we must do it every day. The first step to get anything is to ask for it. A mother will not feed the child when he is quiet or will not give much attention when he is engrossed. Only when he cries out the mother feeds the child. Same is with prayers.

Suppose you had only four months to live. Would you not pray fervently and regularly? Would not all the things we otherwise considered change in their priority. You would leave all the urgent things and do all the important things. All animosity would disappear.

Why are prayers not answered?

Sometimes what we ask may not be ultimately good for us. Whatever we ask for does not come without its own responsibility, something we may not be in a position to handle things with our present maturity. Examples, asking for wealth that cannot contain or be utilized judiciously and may create problems. Sometimes our Prababdha is very strong and the situation is such that it has to be worked out in the present set of circumstances. Spiritual level of the aspirant is not high enough to warrant the change. It is better to work out Karmas at low levels than to face innumerable obstacles on the spiritual path when you are rising.

One important clarification:

We always feel that the success of the prayer lies in the fulfillment of the objective desired. That is not the case. The success of the prayer lays only it being heard by the source. Example, the success of a transmission system is not in what is transmitted whether it is pleasing or not but merely on the fact that it is transmitted with clarity.

Doing self-improvement by mere self-effort without divine help is like climbing the stairs. Take the elevator.

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International Seminar on The Yogashastra of Acharya Hemachandra &
Homage to Late Jambuvijayaji
Organized by - Bhogilal Leherchand Institute of Indology
on Sat. 18th Dec. & Sun.19th Dec. 2010
at India International Centre Annexe, New Delhi

Scholars of Indology may be aware that Late Rev. Muni Jambuvijayaji the one of greatest Jain Saint-Scholars recently met with a road accident while he was moving from Balotra to Badmer in Rajasthan and left for his heavenly abode creating a vacuum in the Jain scholastic world which cannot be filled. It was only Muni Jambuvijayaji to whom the scholars of the world came for seeking clarifications for their philosophical and literary quests from the Jain texts.

Muni Jambuvijayaji's Magnum Opus work the critical edition on Yogashastra of Acharya Hemachandra, was recently published in three volumes through Motilal Banarsidass Publishers, apart from his other work: Dignaga's Nyayapraveshak Shastram during his last Chaturmas (rainy seasons) at NAKODA TIRTH of Rajasthan.

In order to pay our true homage to Muni Jambuvijayaji, we have decided to hold an International Seminar on Yogashastra of Acharya Hemachandra on Saturday 18th & Sunday 19th December, 2010.

Needless to state about versatile spectrum of Acharya Hemachandra, which can be easily seen in his epoch-making work: Yogashastra and this work can enhance Gyan Darshan and Charitra of a devotee and lead him to (right Knowledge, right Faith and right Conduct), Ahimsa (non-violence), Satya (Truth) and Atmajnan (Knowledge of Self and Cosmos). The work narrates about various spiritual dimensions including Mantrik way of life and in-depth knowledge for meditation of the Self. The author, Hemchandracharya has consulted and referred to the works like Veetaragastotra, Stuti Dwatrinshika Scriptures and Upanishadas, Patanjali Yogasutra, Manusmriti, Arthashastra of Kautilya, Shabarbhashya, Pramanasamucchaya Pramanavartika etc. which makes the work sound.

The great scholar of Indian philosophy and Jain Agamas, Late Muniraj Jambuvijayaji spent several years in consulting paper and palm leaf manuscripts of this work and critically edited the same in three volumes just before his demise. It is the last published work of his life and hence we feel pride in conducting this seminar in his honour which he agreed when he was alive. We feel sorry that we could

not hold this Seminar during his life time and hence, it should be treated as HOMAGE to the great saint-scholar and Guru.

The focus of the seminar remains centred on the Yogashastra of Hemachandracharya and its comparative study with other Yogic traditions along with their exposition based on the original sources preserved in Sanskrit, Pali, Prakrit, Apabhramsha and other regional dialects.

Proceedings of the Seminar:

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During the Inaugural Function three papers will be presented on Rev. Late Jambuvijayaji by the scholars who have been actively associated with him. In the latter half of the first and the whole second day approximately ten papers will be presented on various important aspects of YOGA SHASTRA of Hemchandracharya. Eventually, a volume of the proceedings will be published in due course.

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International scholars' Prof. Christopher Chapple, Dr. Fujinaga Sin, Dr. Fynes, Dr. Piotr Balcerowicz, Dr. Nalini Balbir, Prof. K. V. Mardia, Prof. Matfuoka Hiroko and Dr. Olle Qvarnstrom, Prof. Sagarmal Jain, Prof. Dharmachand Jain etc have agreed to read their papers on this occasion. Well known Jainologist Dr. J. B. Shah will convene this Seminar. Interested scholars can communicate to join as discussant to director@blinstitute.org

An astrological guide to heal yourself

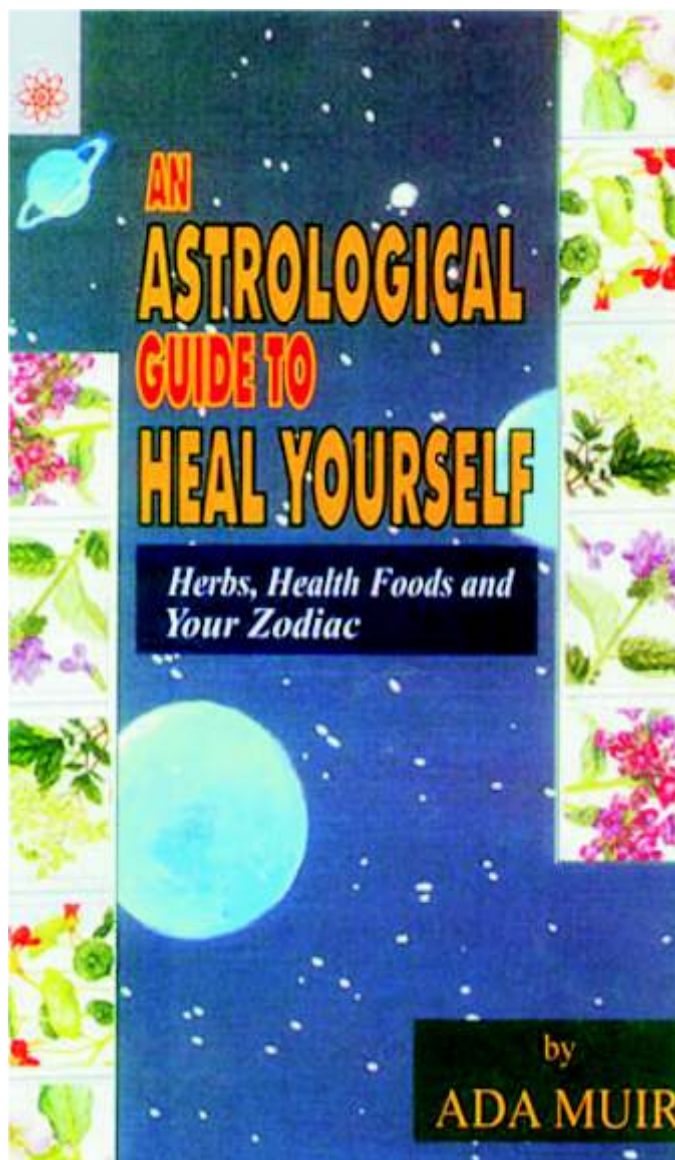
By **Ada Muir** *New Age Books* Price : ` 125/-

Medical astrology has its followers and, irrespective of your degree of faith in it, there is no denying of the fact that it is a fascinating niche. Also, in case of any illness, herbs have always been the basic source of medicine for the humans. At one time, herbalist-physicians were well versed in astrology. The practitioners, by the analysis of the birth chart of an individual, would know his predisposition towards certain illnesses and knew which group of plants would restore the sick back to health.

Ada Muir, a Canadian astrologer, who pioneered natural healing methods and the relationship between health and the sun signs, describes in the book *An Astrological Guide to Heal Yourself*, how the first and the sixth houses indicate the greatest possibility of health strain. The first is the most intensely personal house and the sixth is the weakest from the physical standpoint. So, for instance, under the common signs Gemini, Virgo, Sagittarius and Pisces are the diseases of respiratory organs, which lead to liver and intestinal inactivity as also nervous disorders. Taurus rules the lower brain and throat, Leo, the heart and Scorpio, the generative organs. Knees and ankles come under Aquarius and so on.

In his introduction Master Herbalist Jude C Williams explains how learning to use herbs in a responsible way is fairly simple and once you know the doctrine signatures of the herbs, understanding their use becomes much easier.

Moreover, by becoming aware of the disease each astrological sign has a tendency to develop, one could go a step ahead in practicing a healthy lifestyle. Certain cell salts obtained from the herbs and vegetables aid your body in preventing illness, treating it if it does occur and healing as early as possible. Muir lists out the specific cell salt of each



sign of the zodiac, what its mission seems to be, the kinds of foods that contain those and also specific herbs that work best with each sign. So, for instance, the herbs containing a Scorpio's cell salt Sulphate of Lime would be nettles, butterbur and wormwood and the foods that contain Sulphate of Lime in large quantities would be asparagus, garlic, turnips, figs, radishes and prunes. Those born under Pisces would be better off if they included foods rich in their cell salt Phosphate of iron, like lentils, spinach, barley, pumpkins, strawberries, lima beans and cucumbers.

If you are interested in a natural approach to healing, you could check out this book that has been around for a while. Considering the risks that we put ourselves through due to our indifference or then erratic approach towards health, it also makes a useful guide complete with pointers on the best ways of harvesting and using different herbs, making teas, tinctures, cough drops and salves. Muir's work unites two of the earth's oldest traditions: herb lore and astrology in the modern incarnation.

The Buddhist Dead: Practices, Discourses, Representations

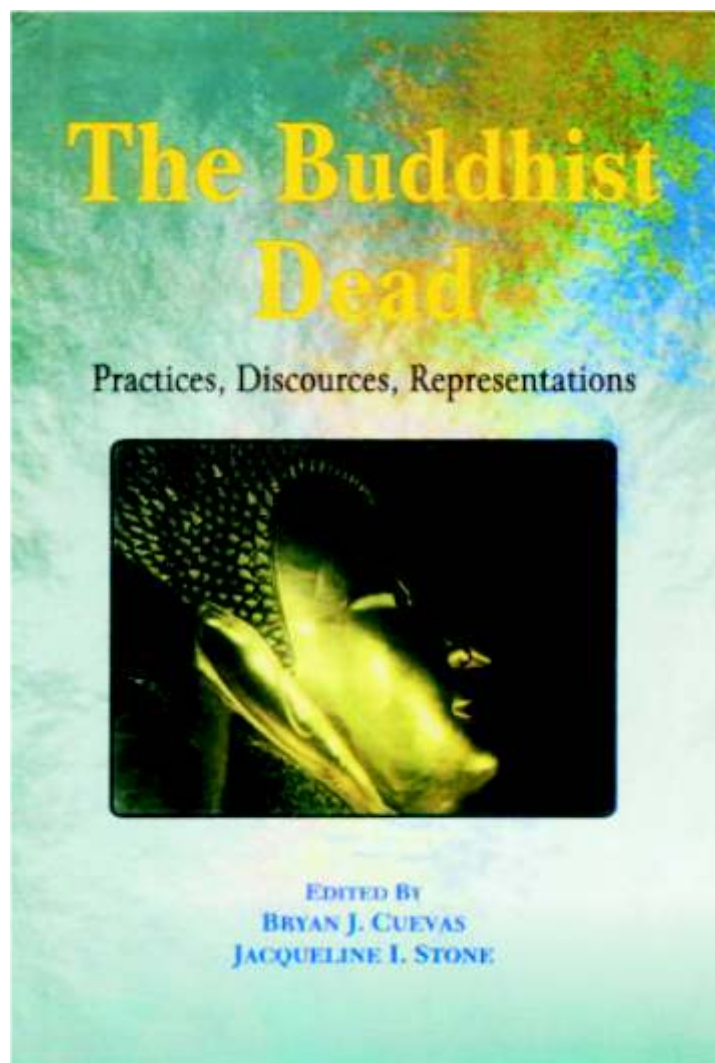
Edited by J Cuevas & Jacqueline Stone *New Age Books* *Price : ` 795/-*

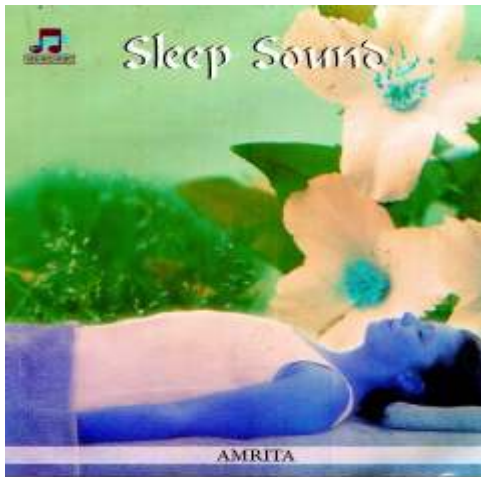
Buddhism regards contemplation on death and impermanence as very important because it is only when we realise how short and precious this life is that we are likely to make it meaningful. Meditation on the concept of death also lets us understand the process of it and allow us to be familiar with the concept so as to take away the fear of the unknown. Knowledge of it enables the advanced practitioners to engage in a series of practices modelled on death, intermediate state and rebirth until they gain such control over them. It is essential for the Buddhist practitioner, therefore, to know the stages of death and the mind-body relationship behind them. The Buddhist view is that each living being has a continuity or consciousness that moves from one life to the next. The state of mind at the time of death is regarded as extremely important, because this is said to play a vital part in the situation one is reborn into. This and many such concerns appear in *The Buddhist Dead: Practices, Discourses, Representations*, edited by Bryan J Cuevas and Jacqueline I Stone. The book offers the first comparative investigation of this topic across the major Buddhist cultures of India, Sri Lanka, China, Japan, Tibet and Burma. It is a collection of essays each one of which representing a range of methods that shed light on the traditional Buddhist practices, the ritual, devotional and material culture with reference to the dead and the dying.

The book is far from being morbid. It is scholarly, rich in insights and covers both the celebrated masters as also ordinary practitioners. The essay by Raoul Birnbaum, which discusses a photograph of Chinese-Buddhist Master Hongyi on his deathbed, is especially interesting. Birnbaum uses the photograph to explain how death can be calm and conscious, the death understood as the result of genuine achievement in one's life, for bodily dignity and control at the moment of death are the natural accomplishments of a person who has attained an unusual degree of interior dignity and mental control.

There are papers which discuss topics that range from the moment of death, deathbed protocol and esoteric deathbed practices, the rituals at cremation/burial, visions of the afterlife, the concept of hell as the intermediate stage where karmic sins need to be worked out, to the relic cults in the world and the religious emotion with respect to the final journey against the backdrop of the socio-political situation in certain countries.

Written and edited by experts, the book ensures that its foundational insights are both culturally and historically grounded. The language and the style, however, differ. This is not surprising since it is a compilation of the works of different people but at times, you veer naturally to those chapters that are more reader-friendly in tone wishing faintly that all of them were like that.





Sleep Sound

There are essentially two tracks; one focused on sleep and the other on dreams. Both the tracks start with the sounds of rippling water, proceeding to slow and peaceful sound. Birds chirping, bamboo sounds is a perfect accompaniment in this very relaxing and perfect music for sleep and happy dreams. This is one album worth the purchase.

By Amrita

Duration: 61:38 minutes

New Age Music. Price: ` 325/-



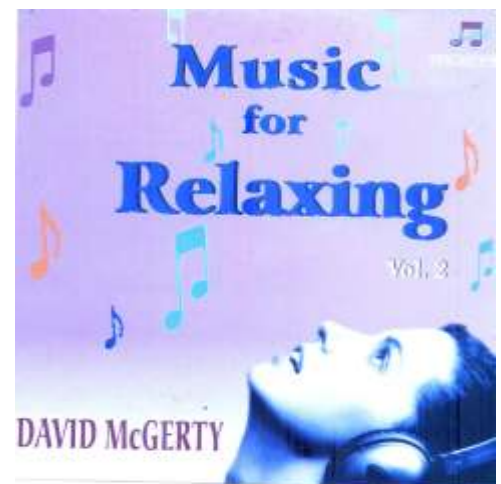
Music for relaxation vol: 2

This is a relaxation CD that is best played as backdrop music in quiet stores, restaurants, beach houses and so on. It is also ideal to play while traveling, since it would sooth the nerves and relax the mind though the journey.

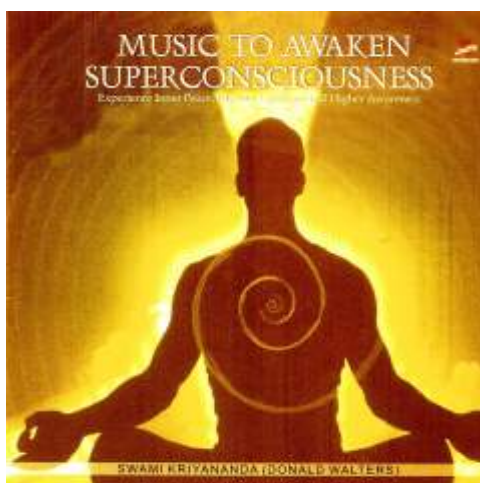
By David McGerty

Duration 1 hour

New Age Music. Price: ` . 325/-



Music to awaken super consciousness



Donald Walters is a meditator, spiritual teacher and founder of Ananda. He has composed over 300 pieces of music. This CD has 23 tracks with every alternate track called land of mystery. This track acts as an interlude in bits and pieces to other songs in the album. Most of the other songs are compilation from other albums of the same composer. But selected specifically for this theme. A range of musical instruments, such as, piano, cello, violin, tamboura, etc., can be heard in a wonderful compilation. Songs like, life is an adventure; Aum; gayatri mantra; I'm thy joy; make me one with thee; home's where the heart is, etc. It is refreshing to hear Aum and Gayatri Mantra composed differently with non-Indian music as inspiration.

By Swami Kriyananda (Donald Walters)

Duration: 65:13 minutes

New Age Music. Price: ` . 299/-



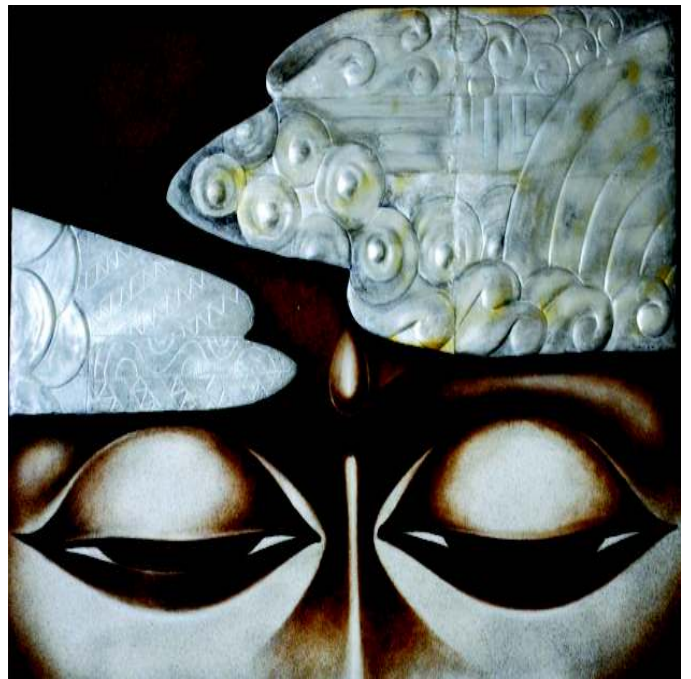


Ananya Banerjee recently exhibited 25 of her recent creations at the Museum Art Gallery. The end is essentially not the end, it's just the beginning...

The theme of the paintings on canvas was leisurely displayed in the vast gallery. She has used various mediums, including oil, metal, wood, silver and gold gilding. Most of her paintings either had human face, the Buddha or nature that included leaves, foliage, flowers or plants. Couple of paintings involved metal castings on wood and superimposed with silver and gold gilding on canvas.

"Despite all the progress mankind has made through science and technology, none of us can unveil the true essence of nature beyond its superficiality," said Banerjee. Adding, "Searching for beauty in mundane objects is one of my obsessions. Peeling old walls with its cracks and ruins, an old piece of wood, stone surfaces covered with algae, falling leaves or leafy branch of a tree, triggers off the creator in me. Apart from the nature's abundance of beauty and colors, the concept of rebirth has always fascinated me. As wreckage is a sign of past existence, presence of life nascent in debris gives me hope. Thus, the end is essentially not the end, it's the beginning. Life goes on with its metamorphosis. The old gives place to the new and the fresh replaces the antiquated and the erstwhile. Through these paintings I am rejoicing the impermanence of time and the solitary thing that is constant in the world; the change."





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