

JAIN AVENUE

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Pratikramana: A Powerful Practice | Dr. Sejal Shah (Ph.D.)

In life, we often overlook the significance of important processes rooted in our religious and cultural heritage. Today, there is a concerning trend of abandoning the practice of Jainism under the guise of deeming religion as unnecessary or lacking in meaning. It is crucial that we take the time to truly understand and appreciate the depth and significance of our traditions, rather than dismissing them out of convenience.

Let us make a concerted effort to delve into the rich history and values of Jainism, and uncover the profound wisdom and meaning that lies within.

Understanding Pratikramana :

Pratikramana is a pivotal concept in Jainism, offering a transformative journey towards self-improvement and enlightenment. It allows individuals to reflect on their past mistakes, seek forgiveness, and strive for a future filled with virtue and righteousness.

By following the six essential actions prescribed in Jainism, including Pratikramana, individuals can work towards both worldly success and spiritual growth.

The Practice of Pratikramana:

Pratikramana is revered and followed by Jain sadhus, sadhvis, sravakas, and sravikas as a guiding principle for spiritual growth. It is observed at specific times such as Rai Pratikramana in the morning and Devasi Pratikramana in the evening, with special days like Chaudas and Chaturmas holding significant Pratikramas. The most important

is the Samvatsari Pratikraman on the final day of Paryushan.

The Scientific Perspective:

Pratikramana isn't just a spiritual practice; it also holds a scientific merit that has been overlooked in many religions. This practice is not merely a legend; it is a transformative reality that can profoundly impact our lives. Scientifically, Pratikramana has been shown to reduce feelings of anger, pride, attachment, and greed. It goes beyond mere apology; it fosters genuine remorse and cultivates compassion. In this process, there's an acknowledgment that at a soul level, we are all interconnected. Pratikramana enables us to release grudges and move towards forgiveness, promoting mental and emotional well-being.

Philosophical Insights and Embracing Spiritual Growth:

From a philosophical standpoint, Pratikramana addresses Kashayos (passions) such as Raga (attachment) and Dwesha (aversion), which are fundamental to human emotions. By practicing Pratikramana, individuals can achieve self-realization, break the cycle of sin influenced by Karma, and lead a more harmonious life. Jainism underscores the importance of Pratikramana alongside Samayak (right conduct) for achieving self-improvement and spiritual growth. These practices form a holistic approach to personal development, encouraging individuals to become better versions of themselves each day.

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Jainism and Environment | Kishor B. Shah



It is universally accepted that we are facing an environmental and ecological crisis. The Earth we inhabit is in grave danger, afflicted by rapidly increasing global ecological threats such as the depletion of the ozone layer, global warming, massive deforestation, the extinction of many species and loss of biodiversity, poisonous toxic chemicals and nuclear wastes and exponential population growth. This are all because of mankind's greed, ignorance, violent and unrestrained exploitation, and use of the Earth's natural resources. Centuries of rapacious exploitation of the environment has finally caught with us

and radically changed attitude towards nature is now not a question of spiritual merit or condescension, but of sheer survival. Scientists predict that the changing global climate could lead to the mass extinction of several species in the near future. Melting ice caps, rising sea levels, drought and global warming will have a direct impact on the natural habitat of wild animals ranging from polar bears in the Arctic to orangutans in Indonesia! Scientists further warn that a 2C rise in the temperature would wipe out 40% of all life on Earth and turn 200 million people into refugees.

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Kishor B. Shah

Kishor is resident in UK and a Banker. He has served the Oshwal Association of UK as Trustee, Area Secretary, Editor of Oshwal News and Web Chairperson developing and successfully launching a new website.

He is very passionate about Jainism and has produced Jain Exhibitions, Jain Calendars in English, Insights Magazines and written various articles on Jainism, for the Jain Community.

Kishor was part of the team that worked for nearly two years on Jainpedia V2.0, which was officially launched in April 2022 and is involved in the continuing development of the site.

He is the Regional Editor of UK for Jain Avenue Magazine (jainavenue.org).

Maths Magic in Jainism | Bhavin Mehta



Jainism has some powerful Mantras like 'Navkar Mantra', which is the most powerful than the others. But today we'll talk about the Mantra composed by the great Acharya Pujya Bhadrabahu Swami, who lived in around 2nd to 4th century AD, 'Uvasaggaharam Stotra'.

It is believed to eliminate obstacles, hardships, and miseries, if chanted with complete faith. This Sutra is associated with its 'Yantra', known as 'Uvasaggaharam Yantra'. At the centre of this Yantra there is a Magical 5×5 Magic Square with many peculiarities and specialities.

Note: A magic square is a ' $n \times n$ ' square grid (where ' n ' is the number of cells on each side) filled with distinct positive integers in the range $1, 2, \dots, n^2$ such that each cell contains a different integer and the sum of the integers in each row, column and diagonal is equal.

The sum is called the 'Magic Constant' or 'Magic Sum' of the magic square.

1. Numbers used in the Magic Square
2. Number of ways we get the 'Magic Constant'

3. The Yantra Itself

Let's discuss them all.

Numbers used in the Magic Square

Per definition, a normal magic square of ' $n \times n$ ' will have numbers with the below specifications: –

1. Numbers are in sequence
2. Numbers starting from 1
3. Up to n^2

Figure (A) shows the 'Uvasaggaharam Magic Square' known as non-normal magic square.

On initial look it seems it has some random numbers.

1. Numbers are out of sequence

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Harmony in Diversity: Anekantvada's Path to Social Justice

| Prof (Dr.) Veenus Jain and Pallavi Mohanan



In our modern era of polarized opinions and deep-rooted social challenges, the ancient Jain philosophy of Anekantvada shines as a beacon of wisdom and guidance toward achieving social justice. Embedded within its core are profound teachings on embracing diverse perspectives, cultivating empathy, and striving for holistic understanding.

As we navigate complex societal issues and endeavor to build a more equitable world, the principles of Anekantvada offer invaluable insights and potential for transformative change.

At the heart of Anekantvada lies a profound recognition: the acknowledgment that truth is multifaceted and subjective. Rather than viewing differing viewpoints as obstacles or

adversaries, Anekantvada encourages us to see them as invaluable facets of a richer tapestry of understanding. This approach is particularly relevant and crucial in the context of social justice, where acknowledging and respecting diverse experiences and perspectives are fundamental to progress.

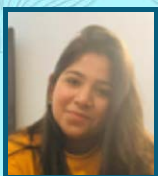
A cornerstone principle of Anekantvada is Syadvada, which emphasizes the relativity of truth. Syadvada teaches us to qualify our assertions by recognizing that they are true only from a specific viewpoint, under certain conditions, and for a limited duration. This nuanced approach fosters humility, open-mindedness, and a willingness to engage in dialogue with respect and understanding. In the pursuit of social justice, Anekantvada calls upon us to recognize and address the intricate layers of privilege, power dynamics, and systemic inequalities that underlie many social injustices. It urges us to listen attentively to marginalized voices, amplify their narratives, and actively work towards dismantling barriers to equity and inclusion.

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Prof (Dr.) Veenus Jain

Dr. Veenus Jain is a historian and joined Amity University as Jr Vice-President and is currently serving as Professor at Amity Institute of Liberal Arts, Amity University, Mumbai.



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Pallavi Mohanan is a dedicated research scholar pursuing her PhD in History at the Amity Institute of Social Sciences, Noida, Uttar Pradesh.

A Change in Diet Frees A Patient with Chronic Acid Reflux

| Dr. Pritesh Mutha



Forty-nine-year-old Brian Blackburne of Houston suffered from chronic digestive problems for so long that antacid medicine became a staple of his diet.

“All my life I’ve never had a great stomach. I’ve had acid reflux from the time I was a teenager,” Blackburne said. “To treat the heartburn, I kept antacids in the bathroom, in the glove box, at work. I always had it.”

Blackburne lived this way until Oct. 3, 2022.

That was the day he met Pritesh Mutha, MD, gastroenterologist with UT Physicians and associate professor of gastroenterology, hepatology, and nutrition with McGovern Medical School at UTHealth Houston.

“It was kind of a fluke,” said the retired technical communication professor. “It was time to get another scope (endoscopy), so I scheduled an appointment. The doctor I

requested wasn’t available, but Dr. Mutha was. After I read his profile online, which described his lifestyle approach to medicine, I decided to see what he was all about.”

The first visit:

At the initial visit, Mutha, board-certified in lifestyle medicine, first conversed with his patient to learn more about him.

“The first thing I did was jump on the exam table, but he invited me to sit with him and talk,” Blackburne said. “He wants to know about your situation before he examines you.”

During their chat, Mutha gave Blackburne recommendations and asked about his diet.

“Dr. Mutha talked about properly chewing food so my stomach could efficiently process it and how to “belly breathe” to reduce stress on my stomach and make it easier to contain the acid,” Blackburne said. “We also talked about my general eating and drinking habits, from what I ate for breakfast to how much caffeine I drank throughout the day.”

Mutha suspected the problem was with Blackburne’s “fuel,” not his “tank.”

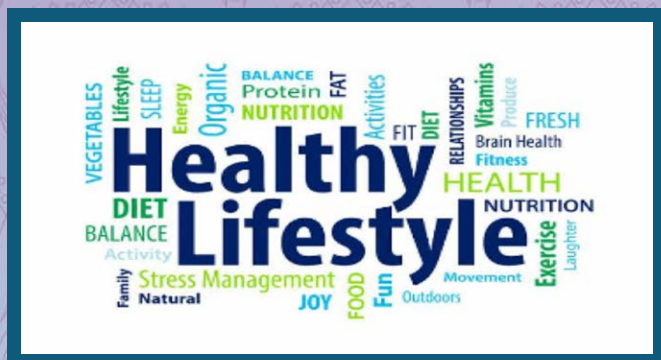
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Dr. Pritesh Mutha

Dr. Pritesh Mutha is an accomplished physician and educator specializing in interventional gastroenterology. As the Director of the Third Space Endoscopy program for the Center for Interventional Gastroenterology (iGUT) at UTHealth Houston, he offers advanced endoscopic treatment for gastrointestinal disorders. He is also an associate professor at UTHealth Houston, dedicated to educating future doctors. Dr. Mutha's active involvement in medical research has resulted in several publications in top medical journals. His passion for lifestyle medicine has helped many patients become medicine and disease-free. He co-founded the non-profit organization “Stress Academy” to help people achieve a stress-free and healthy life. Dr. Mutha is also a Jain philosophy practitioner and teacher with over a decade of experience in sharing his knowledge and insights.

Jainism: A Sustainable and Healthy Lifestyle | Kartik Maniar



Jainism is an ancient religious and philosophical tradition that originated in India. It is known for its strong emphasis on non-violence (ahimsa), truth (satya), non-possessiveness (aparigraha), and other principles that promote ethical and sustainable living. Here's how Jainism relates to sustainability:

- 1. Ahimsa (Non-violence):** Ahimsa is the cornerstone of Jainism and involves refraining from causing harm to any living being, whether it's humans, animals, or even plants. Jains follow a strict vegetarian diet and avoid any actions that harm living creatures. This commitment to non-violence aligns with modern sustainability goals, as it promotes the preservation of biodiversity and the reduction of harm to the environment.
- 2. Vegetarianism:** Jains are typically vegetarians, and some are even vegans. By abstaining from meat and animal products,

Jains reduce their environmental footprint. Animal agriculture is a major contributor to greenhouse gas emissions, deforestation, and water pollution, so adopting a vegetarian or vegan diet can significantly reduce one's ecological impact.

- 3. Minimalism and Aparigraha:** Jainism teaches the principle of aparigraha, which involves limiting one's possessions and material desires. By practicing minimalism and avoiding excessive consumption, Jains reduce their impact on the environment. Consumerism often leads to overuse of resources and the generation of more waste.
- 4. Conservation of Resources:** Jains are taught to use resources judiciously and avoid wastefulness. This attitude toward resource conservation is closely related to modern sustainability practices, which aim to reduce resource consumption, promote recycling, and minimize waste.

- 5. Sustainable Agriculture:** Jains historically practiced sustainable agricultural methods. They used organic farming techniques and were careful not to harm even small insects in the process. These practices align with contemporary sustainable agriculture principles that prioritize soil health, biodiversity, and reduced chemical use.

Acknowledgement: <https://www.linkedin.com/pulse/jainism-sustainable-healthy-lifestyle-kartik-maniar>

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Kartik Maniar

Kartik Maniar is Reduction Engineer - Process Lyondell Basell. He is experienced process engineer with fifteen plus years of process and process safety design in chemical, oil and gas industry. Staying in Houston, Texas, United States.

Divine Convergence Jain Philosophy and ESG Principles

| Ankur Chaturvedi



The ancient Indian civilization has been a cradle for various philosophies and disciplines that profoundly shape humanity's value systems. Among them, Jainism, an ancient Indian religion founded by Lord Mahavira around the 6th century BCE, holds a significant place. At the core of Jainism lies the principle of ahimsa, or non-violence, which advocates for compassion towards all living beings and fosters harmony and ethical living for spiritual enlightenment.

This philosophy extends to practices such as vegetarianism, ecological conservation, and minimizing harm to all forms of life. With millions of followers worldwide, Jainism emphasizes spiritual liberation through non-violence, non-attachment, and compassion, as evidenced by diverse practices like monasticism and lay vows. Jainism offers a timeless ethical framework with striking parallels to modern concepts such as Environmental, Social, and Governance (ESG), highlighting the significance of sustainability, respect, and responsible action. In this article, I have endeavoured to explore the similarities in the teachings of Lord Mahavira and the modern concept of ESG.

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Acknowledgement: <https://www.linkedin.com/pulse/divine-convergence-jain-philosophy-esg-principles-ankur-chaturvedi-c5guf>

Ankur Chaturvedi



Associate VP- HSE, Excellence & Quality @ Emami Ltd | Driving ESG and Operational Excellence.

With over 25 years of leadership experience in operations management and supply chain management, I am the AVP of HSE, Excellence, and Quality at Emami Ltd, a global consumer goods company. I have an MBA from ICFAI, an MDP from IIM Ahmedabad, and multiple certifications on ESG and sustainability. I am also a trained assessor for TBEM and IMEA, the prestigious business excellence models in India.

He is from Kolkata, West Bengal, India.

Bottle Gourd and Pumpkin Halwa

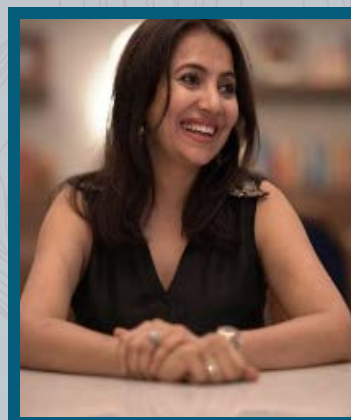


Recipe of the Month

by

Nidhi Nahata

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JAINISM SIMPLIFIED

A Video Series by

Rahul Kapoor Jain

Mindset Coach and
Motivational Speaker

वित्तं पसवो य णाइओ, तं बाले सरणं ति मण्णइ।
एण मम तेसिं वा अहं, णो ताणं सरणं ण विज्जई।।

Samaṇasuttaṃ 509

Originally Collected from Sūtrakṛtāṅga – 1/2/3/16

The unwise/ignorant being (*ajñānī jīva*) considers cattle, wealth, and fellow beings (*jñātivarga* / caste fellows) as his protector or shelter/refuge. He deems that 'they are mine and I am theirs', but they all are neither protectors nor shelter. This statement reflects the perspective of an ignorant or spiritually undeveloped person who mistakenly attributes permanence or ultimate security to material possessions, cattle, or social status. They believe these things can protect them or provide refuge. However, the deeper truth is that none of these external entities can offer true protection or refuge because they are transient and impermanent.

Compiled and deliberated by
Dr. Arihant Kumar Jain

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