MOST IMMEDIATE Confidential 95-11-23018884

To: Sh Sheridan / Sh R.K Prasad

As discussed with RPji &
as mentioned to you
~~to~~ This is the outline
of the book (draft) merging
the ideas of RPji & AMPji
I request RPji to OK with
or without modification. Then
it can be send to AMPji to
get his concurrence & modification
Then freeze
Then divide tasks
Then start. Target June 2005
↓
Complete Manuscript
finally ready

1+6 pages

7/9/04

Beautiful Homes and Noble Nations

6/9/04
7

(Draft outline of the book)

1. Experiences of Building Indian Culture

This chapter will very briefly trace the rich and hoary traditions of Indian civilisation, its focus on universality, unity of beings, even inanimate matter. In the process it will also explore the origins of Science & Spirituality; and Economics & Spirituality in the Indian traditions. The emphasis will be on the multireligious and multiethnic society; inclusivity; tolerance and acceptance of ideas and customs of others. This chapter will also touch upon

The rich and diverse cultures of the living tribal societies in India. It will also describe the emerging trends into 21st century

2. Evolution Process and Pain

Even while India has by and large a vibrant multicultural society and a non-violent approach to life, the evolution has not been without problems. There has been periods of oppression; spurts of violence; the non-violent society had often had to face external invaders. Internally too there have been problems of castes, poverty, diseases etc. In particular the Chapter will ~~tou~~ deal with Problems of Individual, Problems of Society, and Economic Roots of Human Problems

3. Surat Spiritual Declaration

The origins of SSD, its objectives and activities, future actions in the global, universal context will be unfolded.

4. Creation of Healthy Individuals

The basic unit of the society is the individual. Only when every individual (existing & and to be born) are healthy in body and spirit, he/she can be at peace with himself/herself and contribute to the peace of the society and the world. How to approach the issue and go about to create conditions

for generating healthy individuals, not merely for India, but the whole world will be the focus of this chapter. ~~Ano~~ Among other things the ~~E~~ issues of Economics & Spirituality and Science & Spirituality will be revisited in the modern global context, especially for enabling healthy individual.

5. Birth of Beautiful Home

Healthy individuals would create beautiful homes. However this would depend on the societal forces especially the economic forces. Therefore issues of ~~E~~ ~~real~~ relating to progress towards Health Economics will be discussed. Also the vision of

Society will be explored and expanded upon in the context of 21st century and centuries ahead.

6. Birth of Noble Nations

Healthy individuals and beautiful homes lead to creative and peaceful societies. These in turn can lead to Noble Nations. Four important issues that will be addressed in detail are Science & Spirituality & Economics & Spirituality in relation to how nations govern themselves and interact with others. As a result this chapter will elaborate on two other elements:

Towards Healthy Global Economics and Towards Global Social and Individual Values.

On the whole, the book is an attempt to create positive, joint actions globally to remove the pains of individuals and to make the humanity enjoy the multicultural, multicivilation heritage and the diverse biosphere. Science, Economics and Spirituality will have to blend to make this happen. The authors will unfold how this vision can be achieved.

YSR / 7/9/04

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Birth of Noble Nations

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To: Shri. H. Sheridon / R.K.Prasad (PS to Rashtrapati Ji)

From : Y.S.Rajan

Sub : RPji – AMPji Book Project.

Titile: Beautiful Homes and Noble Nations

Chapter 1: Experience of Building Indian Culture
Lead Person: AMPji
First Draft: December 1st week 2004

Chapter 2: Evolution Process and Pain
Lead Person: RPji
First Draft: December 1st week 2004

Chapter 3: Surat Spiritual Declaration
Lead Person : RPji
First Draft: January 1st week 2005

Chapter 4: Creation of Health Individuals
Lead Person: AMPji
First Draft: Jan 1st week 2005

Chapter 5: Birth of Beautiful Homes
Lead Person: AMPji
First Draft: February 1st week 2005

Chapter 6: Birth of Noble Nations
Lead Person : RPji
First Draft : February 1st week 2005

Draft Outline is available with RPJi and AMPji

Note : -

1. Lead person for a chapter may complete the draft by the period indicates and to send to the other person. Person who receives the first draft may correct/ add/ suggest deletions etc to draft with in 2 weeks after receiving and send back to the lead person for that chapter,

2. The lead person may then make a second draft within 2 weeks and send to the other persons, who may return it with suggestions if any in 2 weeks. Lead person may then finalize final draft of the chapter.

3. Since Feb 1st week is the last chapter for each lead person, this cycle including postal transit timings translation etc will be about end March 2005.

4. That is the first draft of all six chapters together will be available by end of March 2005 / early April 2005.

5. Both the authors may read the full text of the book with all six chapters for the whole of April 2005 taking notes for changes/ connecting links/ special quotations/ suggestions for photos/ pictures etc. Thus both authors to send their final suggestions for the whole book by 1st week of May 2005.

6. Then real serious editing of the book with reference, correcting typos, merging different suggestion by both authors begins. Somewhere during end May 2005 both authors could meet and finalize.

7. 15 June 2005 final book manuscript is available to send for the Publishers.

8. Final book to be ready by September 2005 / October 2005.

Regards,

(Y.S.Rajan)

CC: Prof. Sudhamahi Regunathan
VC, JVBI to kindly bring it to the attention of H.H.AMPji

M.L.Sethia

From: Terapanth Media Informatin Center <media@jainterapanth.com>
To: <mlsethia@elinindia.com>
Sent: Tuesday, November 02, 2004 10:10 PM
Attach: chap.pdf
Subject: Fw: Book Project from Siriyari

-------Original Message-------

From: Terapanth Media Informatin Center
Date: 11/03/04 12:25:10
To: mlsethia@elinindia.com
Subject: Book Project from Siriyari

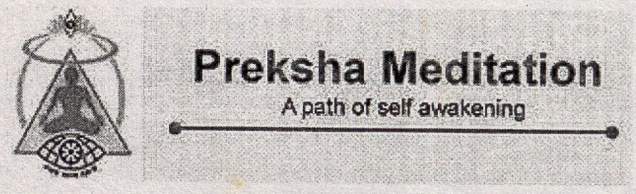
Respected Mr. M. L. Sethia,

Here above we attached some files. please find it.

Note. :- There is PDF file , please read & print it in Adobe Acrobat Reader.

Thanking You

Vande Arham



Beautiful Homes

&

Noble Nations

Acharya Mahaprajna & Dr. A.P.J. Abdul Kalam

Draft of chapter-1 from AMJ

Contents

CHAPTER 1

Experience of Building Indian Culture

here are innumerable books. We do not want to increase the number by writing a new book. We want that whatever is beyond the books may also be comprehended.

There are infinite problems. We do not want to create a new one in the form of giving a solution.

We do not want the reader to get lost in the jungle of confused thoughts. On the contrary, we would like him to reach the state of thoughtlessness.

We can not hope to solve those problems by confining ourselves in the boundary of ideas, which are created by the ideas.

We do not want to bind ourselves to the philosophical and ideological definitions, but we want to apply them to the practical life.

Let us ponder over the word 'Bhaarata' before we discuss about the Indian (Bharatiya) culture. The word 'Bharatiya' is derived from the word 'Bharat'. According to the Bhagwat Purana, the kingdom which was inherited by the eldest prince Bharata from his father, Arhat Rishabha, was named 'Bharatvarsha' after his name (Bharat).• Etymologically, that which belongs to Bharata is Bharata.

This fact is corroborated by the evidence found in the Vishnu Purana.•

In the Linga Purana, we get a reference to the boundaries of Bharatvarsha.• There it is mentioned that the kingdom of the country in the south of the Himalayas was given to 'Bharata'; there fore, that country was called 'Bharatvarsha.'•

There are similar references in both the Jain Scriptures and the Vedic Puranas regarding the Bharatkshetra. We cannot altogether neglect the references found in the Puranas. The literary evidence has the same importance as the archeological one for

the history, if there is no discrepancy between them belonging to the diverse traditions. Bharatvarsha is identified as a country which is sorrounded by oceans on the three sides and the Himalayas on the north. This is corroborated by both the Shraman and the Vedic tradition, unequivocally.

While considering the Indian (Bharatiya) culture, the whole country (i.e., Bharata), the boundaries of which are decided by the three oceans and the Himalayas, should be focused on. There are three vital points to be kept in view:

1. The historians have not paid that much attention on the sources of South India as those of her nouthern counterpart. Therefore, we do not have an integrated picture of the Indian culture before us.
2. The sources of the Sraman tradition have not been utilized as abundantly as those of the Vedic tradition in writing the history of India.
3. The history of India would have been more exact and precise, if the sources of Prakrit and Pali literature would have been utilized. Similarly, the literary sources of Tamil, Telugu, Kannada and Malayalam (which are the major languages of the South India) should have been taken account of.

This history of Indian culture would have been perfect, if the facts available in all the ancient Indian languages of both North and South would have been duly compiled and considered with the spirit of reconciliation.

Two Traditions : Shraman and Brahaman

The Brahaman tradition is based on the Vedas and the Vedic Scriptures, while the Shraman tradition on the 'Aaptapurusha' (the Omniscient Person).

The pioneer of the Shraman tradition is Arhat Rishabha who is alluded to in the Rigveda. Nevertheless, there is some difference of opinion about it. However, he has been mentioned as the Eighth Incarnation of Bhagawan Vishnu.•

This is unanimously accepted. The pre-historic period of Rishabha is mentioned as the age of 'Akarmabhumi' (when there was no need for undertaking any action or profession to earn livelihood). The humans were then called "Yaugalika". During that age, there was nothing like agriculture, commerce, etc. It was Bhagwan Rishabha who, for the first time, introduced the techniques of agriculture, commerce and defence mechanism, for which he imparted training to them.

It was an end of the age of Akarmabhumi and the new age of Karmabhumi began.

Agriculture and commerce were the two novel avenues to the development of Indian culture.

The student of cultural development can not neglect the basic instincts of human beings. (He has to study how they have influended the culture). The flora and other natural products of the forests were the sources of the fulfillment of the basic needs of life. Till then, the spirit of 'possessiveness' had not cropped up. As there was deterioration in the natural resources and it became difficult for the Yaugalikas to fulfill their basic needs, the instinct of possessiveness and the spirit of acquisitiveness aroused among them. At that time, two new words 'my possession' and 'my ownership' were coined and added to the dictionary.

We get a wide variety or classification of basic instincts in Psychology. Sigmund Freud, in his concluding remarks on the basic human instincts, observes: – "There is only one basic instinct and that is possessiveness." In the Indian school of thought, it has been identified as that of 'possession' and 'accumulation'.

The instinct of 'accumulation' gave birth to the conflict among men. To resolve the conflicts, a new authority in the form of Kulakar (the head of the human community) was

institutionalised among Yaugalikas. The Kulakar realized that conflicts can not be resolved in absence of penalization. With that idea, the Kulakar formulated the penal policy in the form of 'Haakar neeti' which literally means rebuking with "Haa"— shame. In the primitive time, the human nature was not so complicated as now, and hence, 'Shame on you! What have you done?'– such verbal rebuke weaponary punishment worked more effectively than other.

As the time rolled on, the instinct of possessiveness became more powerful, and consequently, conflicts were on the increase. The then Kulakar formulated a bit severe penal policy called the 'maakar neeti', i.e., censuring such as "Maa"–"No, no." Don't do (such evil act)"– such a verdict was enough to resolve the conflict.

With the passage of time, there occured more deterioration in human nature with the result that the problem of conflict got intensified. The later Kulakar had to evolve still severer penalization, called 'dhikkaar neeti', literally implying – strict condemnation such as "Damn you! What a heinous act you have done!" Such punishment acted like the capital punishment for the people of that age.

By and by, as the people were attracted towards habitation in villages and towns from their original forest habitats, new social, economic and governmental systems got evolved on the basis of the changes in their habitation-style, and ultimately all these changes resulted in sowing the seeds of what we call today the human culture.

To study the human culture, it is required to consider the main constituents of culture, which are sixteen in number in our view –

1. Social Order and Milieu
2. Philosophy of Economics

3. Polity (System of Governence)
4. Politics
5. Foreign Policy
6. Trade Policy
7. Secular Ideas and Secular learning
8. Philosophy of Religion
9. Schools of Philosophical Thought
10. Education
11. Language and Literature
12. Arts (including Fine Arts).
13. Sciences
14. Systems of Mass Communication
15. Human Emotions and Impulses
16. Geographical Conditions

We can not divide the human culture, when we ponder over its development and impact on the human society.

Nevertheless, when we speak of Indian Culture, there are certain factors which make it distinct from others. When we look at it through the philosophical perspective, we find that the concept of soul or that of Bramha is the core of Indian Culture, but looking at it through the social perspective, we get the man as its centre. Hence while studying the Indian Culture, we can not neglect the soul and the man.

One Social Order : Two Cultural Trends

Both the Shraman and the Brahman traditions have remained existing in India since quite ancient times. Their existence is definitely pre-historical.

We do not come across the nomenclature of these cultures as Shraman and Brahman during the period of Arhat Rishabh.

The time of their nomenclature however remains unknown.

As the Vedas are the authentic scriptures of the Brahman culture, it is also known as the Vedic Culture. In opinion of some scholars, the Vedic Culture is much more ancient than the Jain Culture, which dates back to the times of Bhagawan Mahavira or at the most to that of Bhagawan Parshvanath. According to some scholars, Jainism came into existence only in the opposition of the Vedic rites and rituals. Such conjecture however has developed due to the lack of the integrated study of Indian History. If the literature of the Shramans were studied as intensely as that of the Vedic tradition, this myth would not have born. However, there is no dearth of evidence to show that the origin of Jainism is not only pre-historic but also quite independent of the Vedic Culture.

There existed at least thirty sects• in the Shraman tradition in the time of Bhagawan Mahavira (and Buddha), both being contemporary.

But with the flow of time, the majority of them disappeared. At present, however, these are only a couple of them extant, viz., the Jain and the Buddhist.

Dr. Charles Charpentier observers: "We ought also to remember both that Jain religion is certainly older than Mahavira, his reputed predecessor Parshva having almost certainly existed as a real person, and that, consequently, the main points of original doctrine may have been codified long before Mahavira."

Showing the antiquity of Bhagawan Parshva to Vardhmana Mahavira and Gautama Buddha, the well-known historian Harmsworth says, "They, the Jains, believe in a great number of prophets of their faith, anterior to Nataputta (Mahavira Vardhmana) and pay special reverence to the last of these, Parshva or Parshvanath. Herein, they are correct, in so far as the latter personality is more than mythical. He was indeed the royal

founder of Jainism (776 B.C.), while his successor Mahavira was younger by many generations, and can be considered only as a reformer. As early as the time of Gautama (Buddha), the religious confraternity founded by Parshva and known as Nirgranth, was a formally established sect and according to the Buddhist chronicles, threw numerous difficulties in the way of the rising Buddhism."•

When Bhagawan Parshva was proved to be a historical personality, a question was raised whether Parshva was not himself the Founder of Jainism. In reply to this query, Dr. Hermann Jacobi has observed: "But there is nothing to prove that Parshva was the Founder of Jainism. The Jain tradition is unanimous in making Rishabha, the first tirthankara, as its Founder. There may be something historical in the tradition which makes him the first tirthankara."•

Dr. S. Radhakrishna, endorsing the above view, writes:•

According to literature in Tamil language, the antiquity of Jainism in Tamilnadu goes back to 1500-2000 B.C.•

We find that the Vedic and the Shraman traditions in India run parallel to each other. It is neither possible to establish that the Vedic tradition originated from the Shraman tradition nor vice-versa. On the basis of available evidence, it can only be said that both the traditions are concurrent and it is also possible to prove that both the traditions have their influence on each other.

Some scholars have identified Rishabha with Shiva. According to them, both are not separate persons but are, in fact, two forms of the same person. If such findings are accepted, then