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जबतक हम पर मोह और अज्ञान हावी होगा तबतक हम अपने जीवन का वास्तविक तत्व का परिचय नहीं पा सकेगें, उनको हटाने का प्रयास कीजिये, हमारी सोच बदलेगी तो हमारा जीवन अपने आप बदल जायेगा, हमारे अंदर वो सब घटित होगा, जो अबतक घटित नहीं हो सका है.

.....मुनिश्री 108 प्रमाणसागर जी महाराज

PARYUSHAN PARVA

The Festival of Self-Uplift by the Holy Observation of Ten Universal Virtues - The Jain community like other communities throughout the world celebrates many social and religious functions annually. The superb Jain festival popularly known as 'Paryushan Parva' organized every year in the auspicious month 'Bhadrapad' of the Hindu calendar extends from the fifth day to fourteenth day of the bright fortnight. The festival ordains the Jains to observe the ten universal supreme virtues in daily practical life. Besides assuring a blissful existence in this world and the other world for every living being, it aims at the attainment of salvation - the supreme ideal for mundane soul.

The non-Jains also express high reverence for this Jain festival. All members of Jain community- high and low, young and old, and males and females, participate with full vigor and zeal in the various religious rituals and cultural programs. They listen with rapt attention to the holy sermons of the saints and learned Jain scholars arranged during the ten-day festival. In these celebrations lie dormant the seeds of the well being, peace and happiness of the common man. On the eve of this festival all activities, which add to social discord or bitterness are declared taboo from the temple pulpits. These celebrations harbinger social harmony and amity and preach the lofty Jain motto 'Live and Let live'.

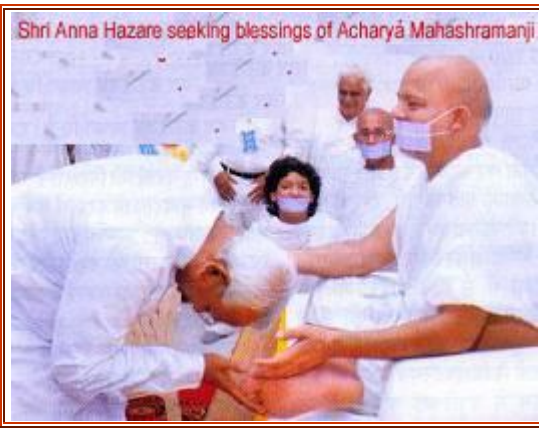
The 'Paryushan Parva' celebrated annually for self-purification and uplift is meant to adhere to the ten universal virtues in practical life; and leads us on the right path, far from the mad strife for material prosperity, which ultimately leads us to our true destination i.e., salvation. Two popular titles of this festival, viz. (i) Paryushan Parva and (ii) Dash Lakshan Parva are in vogue; but the mode of performance and aim of the festival is same. The celebration through which the karmic matter attached to the soul is totally burnt or vanquished (both internally and externally) is known Paryushan i.e., self-purification. Paryushan Parva gives expression to the perfectly purified trait of the soul, through which one gets rid of worldly discords and allurements and one gets fully absorbed in the eternal truth on experiencing and realizing the true nature of soul. In other words we can say that the natural realization of the trio 'the True, the Good and the Beautiful' is fully possible only through Paryushan. In fact the other name of the Jainism, which is universal religion, is Paryushan. This festival puts an end to all evils in man; gives him realization of the eternal bliss, and spiritualism becomes alive by the celebration of this festival.

This festival has its own age-old history, but nothing definite can be said about its origin and since when it is being celebrated. In fact, the celebration of this festival is beyond the scope of known history. The truth is that spiritual matters like self-purification and renunciation cannot be measured by Time scale. When the auspicious month of Bhadrapad comes every year, the whole Jain community celebrates this festival unitedly without any difference of high and low, rich and poor. The Digambaras and the Swaitambras, both sects of Jain community celebrate the self-uplifting festival with great enthusiasm. The fifth day of the bright fortnight of the holy month of 'Bhadrapad' is auspicious for both. The Digambaras celebrate this festival annually for ten days, from the fifth day to the fourteenth day of the bright half of the month. Whereas the Swetambaras celebrate it only for eight days, and the eighth day is the main day of their celebrations held under the title 'Samvatsari Parva'.

Similar to the modern age, the Dash Lakshan Parva was celebrated with great zeal and joy thousands of years ago as well; austerities viz. self-meditation, doing penance, fasting and study of holy scriptures were performed during that period. The householders purged their soul by keeping fast on the last day of the ceremonies and celebrated the closing ceremony with great pomp and show. When the ten day celebration are over, this festival leaves behind deep impress on the mind and heart of every Jain - young and old. All Jains - Digambers and Swaitambers, will celebrate this sacred festival forever throughout India and abroad. The former appear to have the best pretensions to antiquity and cultural heritage and to have been most widely diffused; the later have only as yet been traced as far back as 5th century AD. The former are almost certainly the same as Nirgrantha, who are referred to in numerous passages of Buddhist Pal Pitakas and must therefore be as old as 6th century B.C. rather earlier. The Swaitambers' idea of exclusiveness appears to be one of recent growth. In fact, Jainism is a prehistoric religion propounded by the first Tirthankara Lord Aadi Nath. Upon all these grounds we think that the celebration of Paryushan Parva is a holy tradition coming down from the ancient past to the present times. To sum up, Paryushan Parva is a grand Jain festival of self-introspection, self-enlightenment and self-achievement, which ultimately leads to the one and only one final goal, i.e., liberation or salvation.

SAINTS

ANNA HAZERA SEEKS BLESSINGS FROM ACHARYA MAHASHRAMAN BEFORE UNDERTAKING HISTORICAL FAST



केलवा, 31 जुलाई, 2011। अणुव्रत एक ऐसा आंदोलन जो संयम की चेतना के जगाने का प्रयास करने वाला है। यह उदबोधन अणुव्रत अनुशास्ता आचार्यश्री महाश्रमण ने 62वें अणुव्रत अधिवेशन के दौरान दिया। उन्होंने फरमाया कि आदमी का काम तो पुरुषार्थ करना है। कर्म करने में आदमी का अधिकार होता है। व्यक्ति में आत्मबल होना चाहिए। निर्भीकता व संकल्प के साथ जीवन का त्याग कर देना एक विशिष्ट बात है। गांधीवादी विचारक व सामाजिक कार्यकर्ता अन्ना हजारे ने कहा कि जब तक आदमी नहीं बदलेगा तब तक गांव नहीं बदलेगा। जब तक गांव नहीं बदलेगा, तो देश नहीं बदलेगा और जब तक देश नहीं बदलेगा तब तक दुनिया में शान्ति नहीं आएगी। और आदमी को बदलने के लिए अणुव्रत बहुत महत्वपूर्ण है।

जिसका प्रवर्तन आचार्यश्री तुलसी ने किया था। उन्होंने अणुव्रत की शक्ति के बारे में बताते हुए कहा कि अणुव्रत एक महाशक्ति है जिसका मैंने अनुभव किया है और इसी जीया है। आज उसी कारण मैं भ्रष्टाचार के विरुद्ध लड़ रहा है। यह अणुव्रत की ही शक्ति है कि छः भ्रष्टाचार कैबिनेट मंत्री और 400 भ्रष्टाचारी अफसर अपने घर चले गए। अन्ना हजारे ने कहा कि जिस तरह से भुट्टे की फसल को तैयार करने के लिए एक दाने का बलिदान देना होता है उसी प्रकार भ्रष्टाचार को मिटाने के लिए एक व्यक्ति की जरूरत है। और वह व्यक्ति मैंने अपने आपको बनाना स्वीकार किया है। अणुव्रत की ताकत के बारे में कह कि मेरे गांव में शराब की 40 भट्टियां चलती थी। पर आज वहां कोई बीड़ी- सिगरेट तक भी नहीं पीता। जहां लोग भूखे मरते थे आज वहां से विदेशों तक तरकार जाती है। पूरे गांव में जैन नहीं हैं परन्तु पूरा गांव शाकाहारी है। यह सब अणुव्रत की ताकत से ही मुमकिन हो सका है।

ACHARYA LOKESH MUNI RECEIVES NATIONAL COMMUNAL HARMONY AWARD 2010



New Delhi, July 29, Vice President Hamid Ansari conferred the National Communal Harmony Award on Acharya Lokesh Muni at the Centre for Human Rights and Social Harmony for promoting the cause of national integration and amity among communities. The awards were presented in the presence of Prime Minister Manmohan Singh and Home Minister P Chidambaram. Acharya Muni is the Founder President of Ahimsa Vishwa Bharati, a Delhi based voluntary organisation, which aims at promoting non-violence, peace, communal harmony, working against female foeticide and drug addiction and providing help during natural calamities. He was given the award for 2010. He had worked to de-escalate Hindu Muslim strife after the Jama Masjid explosion in 2006 and tension between Dera Sacha Sauda and the Sikh community in 2007.

The Centre for Human Rights and Social Welfare, which was conferred the award for 2009, is a Jaipur based social organisation which has been working for human rights, communal harmony and national integration apart from working for the homeless persons, welfare of women, footpath dwellers, rehabilitation of the needy and deprived persons. It is also active in holding blood donation camps, solving drinking water problems, providing shelter for destitute women from different communities and promoting fraternity and social harmony.

रक्षाबंधन, बेटियां अभिशाप नहीं, आर्शीवाद है - दिनेश मुनि



होठों पर हंसीए आंखों में खुशी के आंसु और चेहरे पर मुस्कानए ये अदभुत दृश्य शनिवार को सूरत शहर के भटार रोड़ स्थित महावीर भवन के 'गुरु पुष्कर देवेन्द्र दरबार' में अपने भाईयों को राखी बांधने के लिए पहुँची बहनों को देख कुछ यही लगा। इन मिले जुले हाव - भावों के साथ सैकड़ों बहनों ने एक साथ भाईयों को राखी बांध उनकी लम्बी उम्र की कामना की। अवसर था सामूहिक रूप से आयोजित रक्षाबंधन पर्व का। जिसका उद्देश्य था कि एक साथ सैकड़ों की तदाद में भाईयों को बहिनें रक्षा सूत्र बांधें। श्रमण संघीय सलाहकार दिनेश मुनि के पावन सान्निध्य में आयोजित इस महापर्व के बारे में उपस्थित भाईयों और बहिनों को संबोधित करते हुए कहा कि रक्षाबंधन एक पवित्र भावनाओं का पर्व है। भाई के बिना बहन अधूरी है तो बहन के बिना भाई। भाई - बहिन के लिए रक्षा कवच है, बहिन बिना संसार सूना है। बेटियां अभिशाप नहीं वे तो प्रभु का आशीर्वाद है। कन्याओं की दिन प्रतिदिन कमी पर बोलते हुए कहा कि हत्या पाप है तो कन्या भ्रूण हत्या महापाप है। कन्या भ्रूण हत्याएं अगर बन्द नहीं हुई तो आने वाले समय में संघर्ष बढ़ेगा और महिलाओं पर अत्याचार अधिक होंगे। बेटा एक घर का दीपक होता है तो बेटियां दो घर की दीपक होती है। रक्षा के साथ इस पर्व का संदेश है कि हमें आपसी संबंधों को मधुर बनाए रखना है। रक्षा पर्व की सार्थकता पर प्रकाश डालते हुए डॉ. द्वीपेन्द्र मुनि ने कहा कि बहनों के जीवन की सुरक्षा का वर्तमान में काफी भय है और ऐसे समय में भाईयों को कर्तव्य निभाना होगा।

JAIN TEMPLE NEWS

भगवान पार्श्वनाथ की खंडित प्रतिमा अचानक जुड़ी हुई देखी गई

ब्यावर, राजस्थान में रविवार, 7 अगस्त को ईश्वरीय चमत्कार का एक उदाहरण तब देखने को मिला जब भगवान पार्श्वनाथ की खंडित प्रतिमा अचानक जुड़ी हुई देखी गई। बताया जाता है कि ब्यावरा के दिगम्बर जैन मंदिर पर भगवान पार्श्वनाथ की 400 वर्ष पुरानी प्रतिमा 23 दिन पूर्व खंडित हो गई थी। वही प्रतिमा रविवार को अचानक सेवकों के सामने अपने पूर्व स्वरूप में दिखाई दी। इस चमत्कार से जैन धर्मावलंबियों की आस्था का ठिकाना नहीं रहा। कैसे हुआ चमत्कार : स्थानीय जैन मंदिर में रखी भगवान पार्श्वनाथ की 400 वर्ष पुरानी प्रतिमा 23 दिन पूर्व अचानक अपने स्वरूप को खोते हुए खंडित हो गई जिसमें मूर्ति का सिर अलग व धड़ अलग होकर पांच हिस्सों में बिखर गई थी। भगवान की खंडित प्रतिमा से आहत समाज बंधुओं ने क्षमा-याचना की। इन्हीं क्षणों में दो दिन पश्चात समाज की ही एक महिला श्वेता जैन को एक स्वप्न आया जिसमें भगवान ने स्वयं कहा कि मेरी प्रतिमा को किसी बंद अंधेरे कमरे में 21 दिनों तक रख दें। महिला के इस स्वप्न पर जैन समाज के बंधुओं ने प्रतिमा को समीप के कक्ष में अंधेरा कर रख दिया। 21 दिन तक विभिन्न धार्मिक कार्यक्रम व प्रार्थना चलती रही। एक दिन पूर्व ही निर्वाण लाडू अनुष्ठान भी किया गया। तभी मूर्ति खंडित होने के 23 दिन बाद सुबह पांच बजे समाज के कुछ सदस्यों ने खंडित मूर्ति वाले अंधेरे कक्ष को खोला तो सबकी आंखें चौंधिया गई। खंडित मूर्ति पूरी तरह अपने पूर्व स्वरूप में दिखाई दी। वहां उपस्थित सभी लोगों ने भगवान पार्श्वनाथ की मूर्ति को हिलाकर देखा जो पूरी तरह से जुड़ी हुई दिखाई दी। इस चमत्कार के बाद जैन समाज बंधुओं के आनंद और उत्साह बढ़ गया। इस घटना को समाज बंधु अतिशय होना बता रहे हैं। पार्श्वनाथ की मूर्ति के दर्शन के भक्तों का तांता लगा हुआ है।

SHRI DHARAM NATH JAIN TEMPLE INSTALLATION AT NEW DELHI



A new temple devoted to Jain Tirthankar Shri Dharam Nath Ji was installed at New Delhi in the spacious premises of Shri Jin Kushal Suri Jain Khatargachh Jain Choti Dadawadi in South Extension, Part II on the 23rd may, 2011. The temple has been built on the lines of architecture used at Delwara Jain temples at Mt. Abu using white marble. The programme was held in the holy presence of Shri Maniratna Sagar Ji Maharaj and other saints.

FOUNDATION LAID FOR BHAGWAN ADINATH TEMPLE AT BRAMPTON IN CANADA



Hundreds of devotees lined up on the 4th June, 2011 with their own bricks to lay the foundation of Bhagwan 1008 Aadinatha Jain Temple being built on Mayfield Road (Mayfield and Gore Road) in Brampton, on land donated by the Gyan Jain family. His Holiness Bhattarka Charukirtiji and Pandit Dharm Chand Sastri conducted the special religious pooja to purify the land and lay the foundation stones. This will be the first Jain temple of its kind to be installed in Canada, with the idol of Bhagwan Adinath, the first tirthankar of this era. An elders' home and a hospital are to form part of the complex. Courtesy: Digamber Jain Mahasabha.

SEMINAR & CONVENTION NEWS

LAUNCH OF JAIN STUDIES PROGRAM AT CLAYTON LINCOLN UNIVERSITY



The Claremont Lincoln University in Claremont, CA (suburb of LA) is new but the several affiliated Claremont Colleges on which it builds upon are very old and well known. The launch of Claremont Lincoln on 6th September is a historic occasion, but equally historic is the addition of Jain Studies as a foundational feature in the new university. This is the result of understanding between the International School for Jain Studies and Claremont Lincoln—a partnership to be known as "ISJS at Claremont Lincoln". This will be a historic event for Jain academic studies and for the Jain community.

The convocation event will be televised by national media such as by PBS and the LA Times. Mrs. Pramodaben Chitrabhanu will do the Manglacharan. In addition, several Jain community leaders, Jain scholars and senior university officials will also speak and welcome the Jain partnership with Claremont Lincoln University. For further information, please contact: Dr. Sulekh C. Jain, Past President JAINA 832 594 8005, E-Mail : scjain@earthlink.net, Dilip V. Shah, Past President JAINA, 215 868 0381, E-Mail : dilipvshah@gmail.com, 1325 North College Avenue, Claremont, CA 91711 (909) 962-6800, www.claremontlincoln.org.

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श्रीमद् राजचंद्र मिशन, द केन्द्र, दिल्ली

द्वारा



अग्रिम सूचना व विनम्र आमंत्रण

चरम तीर्थंकर भगवान महावीर की जिन परंपरा व धर्म-आराधना का दिव्य-संदेश लेकर श्रीमद् राजचंद्र इसी धरा पर सन् 1867 में अवतरित हुए। मोक्षमार्ग में जड़-क्रिया और शुष्क-ज्ञान की उलझी हुई दशा को देखकर श्रीमद् ने पुनः एक बार जिज्ञासु-वर्ग को जागृत किया। 'मोक्ष कहथो निज शुद्धता' - इस वचन के आधार पर संपूर्ण अंतर-मार्ग का उद्घाटन किया।

'श्रीमद् राजचंद्र' के योगबल और अक्षरदेह के आधार-आश्रित भारत में अनेक साधना-स्थल हैं। अगास, धरमपुर, सायला, खपीली, कुकुमा, बांधणी, ववाणिया, हम्मी आदि क्षेत्र मुमुक्षुवर्ग के अंतर विकास के अभिन्न निमित्त बन चुके हैं।

ऐसा ही एक साधना-स्थल अब भारत की राजधानी दिल्ली में निर्माणाधीन है। दिल्ली में NH-1 पर 7.5 एकड़ क्षेत्र के विस्तार में "SHRIMAD RAJCHANDRA SPIRITUAL RETREAT CENTRE" का भूमि-पूजन 'श्री आत्मसिद्धि शास्त्र' के रचना दिवस आसो वद एकम के दिन निर्धारित किया है। इस भव्य प्रसंग पर मुंबई स्थित व धरमपुर आश्रम के अग्रिम दिव्य द्रष्टा पूज्य श्री राकेश भाई झवेरी अपनी दिव्य उपस्थिति से क्षेत्र को मंगल-आशीष प्रदान करेंगे व दिव्य-सत्संग से मुमुक्षु को मोक्षमार्ग का संदेश देंगे।

इस भव्य आयोजन में आप सभी सपरिवार पधारें- यही नम्र निवेदन।





कार्यक्रम

ता० 12.10.2011, बुधवार, शरद पूर्णिमा भक्ति-रास, सत्संग व Moonlight Meditation
ता० 13.10.2011, गुरुवार, आसो वद एकम् भूमि-पूजन व सत्संग

नोटः - * कार्य संचालन सुचारू रूप से हो सके, उसके लिए निःशुल्क प्रवेश पत्र शीघ्र ही ले लें।
* कार्यक्रम की विस्तृत जानकारी प्रवेश पत्र में संलग्न होगी।


आमंत्रक



Shrimad Rajchandra Mission
...The Kendra
Delhi

संपर्कः श्रीमद् राजचंद्र मिशनार्पित

गौतम कामदार प्रभु - 09582220555
निलेष डोसानी प्रभु - 09582220551
प्रकाश महेता प्रभु - 09582220552



पथ-प्रदर्शक
श्रीमद् राजचंद्र मिशनार्पित रत्ना प्रभु

HONOUR & AWARDS

GULAB KOTHARI HONOURED WITH TARUN SAGAR SAHITYA PURASKAR



The Chief Editor, eminent writer and thinker of Patrika group of newspapers has been awarded the first Tarun Sagar Sahitya Puraskar on the 10th August, 2011 at a function organized after the discourse of Muni Shri Tarun Sagar Ji Maharaj at Udaipur. The award consists of a cash amount of Rs. 51,000/-, along with a letter of eulogy. This award was also given away to Mrs. Manneka Gandhi, the chief of 'People for Animals' in the category of vegetarianism and compassion and to Dr. Virendra Hegde for his social services and acting as a Jain role model.

FIRST WOMAN ARMY OFFICER FROM JAIN COMMUNITY

Many Jains have served the armed forces from ancient time. History also confirms that even Jain women have worked as soldiers and Generals. The one of the greatest women warriors of India was Queen Abbakka, who was a Jain. In this new era, this tradition of joining police and armed forces for Jain women is still alive. There is a small village called Dudhgaon, Near Sangli in Maharashtra. This village is situated on the bank of river Varana. The village is known as a Jain village, as majority of the people here are Jains. 100% literacy and a great tradition of joining Maharashtra Police and Indian Armed Forces are seen here. Amruta Kole, a Jain girl from this village joined Indian Army as 2nd Lieutenant, and now she is a Captain. She is daughter of Mr. Balasaheb Kole, a Bank Officer. Amruta joined Indian Army through Service Selection Board. Now she is working in Army Air Defense Section. This section works for stopping enemy's attack from Air. She was declared MT Tejswini in 2008 by Maharashtra Times, a leading Newspaper of Maharashtra. She wants to encourage women from rural area to Join Armed Forces. Amruta's story is inspiring for all Jains and all women. This prestigious award is offered to the women who are working in other than traditional way of career.

DHARAM VEER JAIN CROWNED "TAP SHIROMANI SHARVAK RATAN" TITLE FOR UNDERTAKING 51 DAYS FAST



Dharma veer Jain has successfully completed 47 days of his 51 days fast & going strong. He is consuming only water. Last year also he had undertaken 41 days fast with the blessing from Ramesh Muni & Dr. Rajendra Muni of Jain Sthankwasi Sect. Resident of Derawal Nagar of Delhi, he 65 years of age and a successful businessman. Upadhyaya Ramesh Muni & Upravartak Dr. Rajendra Muni crowned him with the title "TAP SHIROMANI SHARVAK RATAN" for his devotion to religious virtues. Navkar Teerth executive body members, Prashant Jain, Anil Jain CA, S. L. Betala, Mahendra Doshi and Rishabh Vihar Jain Samaj executives Ashok Jain Chanda, Sanjay Jain, Rakesh Jain, Devendra Jain honored with Memento's & Garlands, Shawl etc. Upadhyaya Ramesh Muni & Upravartak Dr. Rajendra Muni, Sahitya Manishi Surendra Muni & Deepesh Muni are conducting chaturmas at

Rishabh Vihar, Jain Sthanak, Delhi.

MISCELLANEOUS NEWS CLIPPINGS

BHAGWAN MAHAVIR NAMED AS SECOND OUT OF FOUR MOST EMINENT PERSONS DURING LAST TEN THOUSAND YEARS.

It is heartening for the entire Jain Community to learn that the Oxford university has announced the name of Bhagwan Mahavir as second amongst four most important persons during the last ten thousand years. Further, Bhagwan Mahavir has been given the title of "Making of universe". Courtesy: Digambar Jain Mahasabha.

SCHOLARSHIP FOR STUDYING POST GRADUATE DEGREE IN JAINOLOGY



This Scheme of Scholarship has been established to encourage and inspire the students to seek admission in M.A. degree course in Jainology. Preference will be given to the students with high academic records with first class in B.A. from recognized university. Duration : One academic year. After successfully passing in the first year degree course, the scholarship may be continued for the final year. Amount : 1000/- p.m. General Rules : (1) The student will submit his attendance certificate from his University/Department. (2) Participation in academic activities viz., lectures, seminars, workshops etc. will be submitted to the Gyanodaya Nidhi in monthly reports.

(3) The Recipient of scholarships will be submitted the xerox copy of his marksheet/degree to the Gyanoday Nidhi after passing the M. A. Courtsey : Jitendra B. Shah ,Trustee, Gyanoday Nidhi ,L D Institute of Indology, Ahmedabad , www.ldindology.org

LIST OF JAIN STUDENT HOSTEL IN MUMBAI - Please Click on the link given below.

www.jainsite.com/read-all-news/369-jain-hosteljain-vidhyalaya.html Source: Jainsite Parivar, Mumbai, E-MAIL - info@jainsite.com

DEVOTIONAL MUSIC ON INTERNET

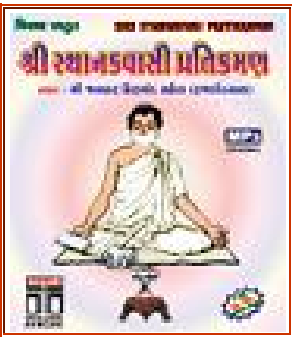
Nipun Jain - डाउनलोड करे विशेष दस लक्षण पर्व, पर्युषण पर्व पूजा, रविन्द्र जैन रचित भजन, आरती, प्रवचन उत्तम क्षमा, मार्दव, आर्जव - जाने दस लक्षण पर्व क्यों, कब, कैसे, ये दस लक्षण धर्म है क्या? ये सब जाने!! तीर्थकर स्तुति, णमोकार मंत्र, भक्तामर स्तोत्र, छह ढाला, जिनेन्द्र देव पूजा , स्तवन, देव शास्त्र गुरु अध्यात्मिक भजन भक्ति, आरती, रविन्द्र जैन रचित अध्यात्मिक भजन संग्रह, चालीसा, दुर्लभ भक्तिमय भजन ,दुर्लभ विडियो, ऑडियो, प्रवचन, mp3 इत्यादि...Download Devotional Psalm n Songs ,e-Storehouse Jainism Devotional Music Resource www.wuistudio.com

Vaibhav Jain - I have created an Android application "ain Bhaktamar Stotra (Hindi)". All persons who have android based phones & interest in religious reading can download & install this application on your phone free from Android Market. This can really be useful, if your are busy in daily life & could not get time for this; Mobile app will make it easy to read daily from your phone, whenever, where-ever you are.Just search for "Bhaktamar" in android Market. Jain Bhaktamar Stotra (Hindi) - Android Marketmarket.android.com -Bhaktamara Stotra is the most famous of the Jain prayers. It was composed by Acharya Manatunga. Bha.

ENGLISH PRATIKRAMAN BOOK (PDF FILE)

You can download the entire English Pratikraman book (pdf file) and use it during Paryushan / Das-laxana celebration. The following link has the complete pdf file of the English Pratikraman. www.jainlibrary.org

AUDIO FILES OF SAMVATSARIC PRATRIKRAMAN AVAILABLE



Jain e-Library consist the following Pratikramans in audio files (MP3 format). Hence now any person can perform the rites of Samvatsari Pratikraman anywhere in the world and forgive every soul and request forgiveness from every soul of the universe on Samvatsari day. Please go to the following website and follow the process. You need to register your e-mail id first before you can download any files from website. On the home page please click "New Registration" link. Website - www.jainelibrary.org. After the completion of e-mail registration process, you need to login your e-mail address and then click the link located in left column - Jain Audio Stavan / Vidhi / Sutra. This will take you to all mp3 files which you can download on your local computer. The following is the list of all Pratikraman files (Text and MP3) that exist in the Jain e-Library website.

Title	File Size
Samvatsari Pratikraman Vidhi Book by Yashovijayji	22 MB
English Pratikraman explanation and Vidhi Book	1 MB
Samvatsari Pratikraman MP3 Audio file - Track 1 of 3	57 MB
Samvatsari Pratikraman MP3 Audio file - Track 2 of 3	57 MB
Samvatsari Pratikraman MP3 Audio file - Track 3 of 3	61 MB
Sthanakvasi Pratikraman MP3 Audio file	41 MB
English Pratikraman explanation MP3 Audio file	30 MB
English Pratikraman Vidhi MP3 Audio file	60 MB
Devasi Pratikraman Mp3 Audio file - Track 1 of 2	41 MB
Devasi Pratikraman Mp3 Audio file - Track 2 of 2	43 MB
Rai Pratikraman Mp3 Audio file Track 1 of 2	41 MB
Rai Pratikraman Mp3 Audio file Track 2 of 2	41 MB

AHIMSA, VEGETARIANISM AND ANIMAL PROTECTION

THE GAZETTE OF INDIA SAYS THAT BULLS CAN NO LONGER BE USED AS "PERFORMING" ANIMALS

It is a moment of celebration for PETA India and everyone who has been a part of our campaign to bring an end to jallikattu. A new Ministry of Environment and Forests notification in, "The Gazette of India" says that bulls can no longer be used as "performing" animals. The decision comes shortly after PETA supporter Hema Malini sent a letter to Jairam Ramesh, the former Minister of Environment and Forests, in support of PETA's campaign to end jallikattu. This decision means an end to the cruel "sport" of jallikattu, in which terrified bulls are kicked, punched, jumped on, dragged to the ground and otherwise tormented. It also means an end to bull races. In such races, bulls are commonly beaten with sticks, which often have nails protruding from them. Source: R. K. Jain, Roorkee, E-Mail: jainmilanroorkee@gmail.com

MASSACRE OF FOUR LAKH COWS STOPPED BY MANEKA GANDHI



A project to manufacture high quality lace-less sport shoes for defence personnel at a cost of about Rs. 1000 crores had been planned by the Ministry of Defence, with initial order for eight lakh shoes. In order to carry out this order, four lakh cows were required to be killed. In order to get the project stalled and abandoned, Mrs. Maneka Gandhi came forward and her interference has been able to save four lakh cows from being ruthlessly massacred. Defence Minister Mr. A. K. Antony has informed Mrs. Gandhi that the contract for entire project has been cancelled. Congratulations Mrs. Maneka Gandhi for your dedicated efforts. Thank you on behalf of Ahimsa Foundation & enter Jain Samaj.

JAIN COMMUNITY DEMANDS FOR FORBID ANGLING



A group of Jain community has strictly objected the proposed plan of Angling Sport area to be developed at Bagdara Nature Park. They have termed that it as a violent way of entertainment. Members of Akhil Bhartiya Jain Yuva Federation met Rahul Bhatnagar, Chief Wildlife Conservator discussed the matter regarding development of tourism and necessity of such project. They handed over a memorandum signed by all senior members of the group to the wildlife officer. The group has requested to immediately withdraw the 'fishing project' else the community will do mass fasting all over the state. Fishing is a popular tourist sport in several Indian states including Jammu & Kashmir, Karnataka and other coastal states. Angling means catching fish by using fish hook or metal rod. This activity is specially undertaken in a specific area made for fishing. The group gave several reasons to stop the 'violent activity'. They also expressed the value of their religious sentiments which strictly forbid killing or consuming fish or any other animal.

DALAI LAMA SHOWS COMPASSION TOWARDS ANIMALS



Men Tsee Khang, the Tibetan Medical Centre headquartered in Dharamshala, the location of the Tibetan Government-in-exile, celebrated its 50th anniversary on March 23rd. The medicines are made of herbs and a few minerals. The herbs are sourced in the upper reaches of the Himalayas and are very rare and highly endangered. Tibet, the original source, is not accessible. No animal products are used. Compassion, the Dalai Lama's message, is gaining ground. Last year, His Holiness ordered the closing of all piggeries and chicken farms run by Tibetans. "The poor hens are shut in a cage all their lives," he told me. He even closed down the egg-laying farms. "After two or three years, the hens are sold for slaughter. This is not good. Raising animals for commercial purposes is not good." In Ladakh, he has started shelters for sheep and goats taken to slaughter. He buys them and lets them live till they die a natural death. He has ordered that only vegetarian food should be served in all official Tibetan functions, an important step forward. The pre-function dinner and post-function lunch hosted by the Tibetan Medical Centre were both vegetarian. Wonderful! "Animals are not vegetables. They are intelligent. They feel pain and suffering like human beings," said the Dalai Lama. "Freedom is liberation from suffering. All creation must have freedom from suffering. Compassion is my message." What is ahimsa? Is it merely non-ahimsa or non-killing. "Ahimsa is the practice of compassion. It is a dynamic force. Compassion and wisdom are the two sides of ahimsa," said Geshe Lhador. Nor is the cow sacred to the Buddhists. "Ahimsa is the active practice of compassion." Why are we targeting the Dalai Lama alone? Why don't European animal welfare organizations target the Pope? Or the Archbishop of Canterbury? If vegetarianism is not a Christian tradition, it is not a Buddhist tradition either.

Monks are bhikshus (literally, beggars) and must eat whatever is given to them by a lay person. That is what the Buddha taught. They cannot say we won't eat this, or that they want only vegetables, not meat. Even in the Buddha's time they ate whatever was placed in their bowl, according to Buddhist tradition. This is a fact. A Buddhist bhikshu or Hindu sanyasi can eat only the food that is placed in his bowl. The difference is in the followers. Buddhists have no hesitation in placing mutton curry in the monk's bowl. Hindus would never dream of putting any non-vegetarian food in a sanyasi's bowl. It is the ultimate insult. The blame lives with the Buddha who permitted his monks to eat whatever was given to them, not the Dalai Lama. I do not hear any European animal welfare group targeting these powerful religious leaders.

NEW SLAUGHTER HOUSES COMING UP IN U. P.



Businessmen are trying to build several new automated slaughter house for Cows in Uttar Pradesh. If this is not stopped then killing process will further increase by many folds. People all around the country are opposing this. The government has promised if 1 Cr people support the movement , it will withdraw the permit for the automated slaughter houses. Since we all worship cows, we cant let this happeneveryone must extend his support to stop the government in issuing permissions. To support this movement, you can give a missed Call on 011-91-5223095743, the call will automatically be disconnected after a single ring. Show your support, as we did for Lokpal bill to make Anna Hazarre's movement successful.

This would cost nothing but thousands of cows would be saved every day. Remember only one call per sim Card is registered. Information from Mr.

Ashok Sancheti and forwarded by Dr Balaji Ganorkar" E-Mail : balajiganorkar@yahoo.co.in Vishal Gandhi -I" U P Government has sanctioned 8 more slaughter houses----- Disappointment, sad & hurt to know same, how bad is prevailing that much fast in Bharat Mata, how money is overruling emotions, why we with that much means & weightage every where r that much helpless, take the union & help of any one u can, let call all Jains & other Sakahar etc groups & organization to fight for our cause, cause of speechless who can't defend themselves, let unit all Sadhus like Shri Shri Ravishankar, Ramdevji , Tarunsagargietc....etc for same purpose..let talk & convince, influence, encourage, pressurize all Jain & other vegetarian member of parliament, politicians, social peoples, celebrities etc ...etc, let go to media , let campaign, let advertise..... "

NEW BOOKS ON JAINISM

Jainism - An Eternal Pilgrimage (Revised Second Edition), Author: Bal Patil, Edited by Manish Modi, 21 x 16 cm, 82 pages, Rs. 300 - Jainism: An Eternal Pilgrimage is a lucidly written introduction to Jainism, which covers all aspects of Jainism, right from its ancient origins to its Universal History, from its 24 Tirthankaras to its preceptor lineage, from its mendicants to its laity, giving direct insights into the overall teleology of the Jain Dharma. The book has several Sanskrit quotations from primary sources, printed in Devanagari and explained in English. The author, Mr Bal Patil is a Jain thinker, journalist and minority rights activist from Mumbai. The septuagenarian has been instrumental in several important states of India recognising the Jain faith as a minority religious community. He is a polymath as well as a polyglot. He has translated important indological works from French and German into English. The book has been digitally printed on acid free paper. Courtesy: Yashodhar Modi, Hindi Granth Karyalaya, 9, Hirabaug, C. P. Tank, Mumbai- 400004.

AN OUT-LINE OF PRAKRIT LITERATURE : - By Dr. Nalin Joshi - This Outline of Prakrit Literature by Dr. Nalini Joshi (Pune University) is an English version of her earlier published book Prākṛta-Sāhityācā-Sakīpta-Itihāsa (Marathi). It provides a brief but authoritative introduction to the canonical, secular and technical literature available in Prakrit languages and it also refers to Apabhramśa literature. The translation was made by Prasad P. Joshi (Fergusson College, Pune). Salient Features of Prakrit include Vocabulary of the Prakrit languages, Similarities between the Vedic and Prakrit languages, Prakrit Languages and their Peculiarities, such as Māgadhī, Ardhamāgadhī, Śaurasenī, Jain Śaurasenī, Jain Mahārāṣṭrī and Apabhramśa. Canonical Literature of Jainas. The main features discussed in the book are Narrative Literature in Prakrit, Carita-Kāvya, Poetry Literature, Dramatic Prakrits and Saṭṭakas; Treatises on the Prakrit Vyākaraṇa, Chandas, Kośas and Poetics, Śāstra-Literature and Epigraphy and Aprabhramśa Literature.

SHRI CHANDRASHEKHAR VIJAYJI MAHARAJ SAHEB IS NO MORE



August 9, 2011 at 4:54am, He was 79. Shri Chandrashekhar Vijayji Maharaj was in poor health since long time. After hospitalization in Ahmedabad's Sterling hospital he was taken to Ahmedabad's Nehrunagar area based Vasupujya upashraya for last some time. Born in Mumbai in rich family of Ray bahadur Jivatlal Pratapsinh Radhanpurvala Shri Chandrashekhar Vijayji Maharaj's real name was Indravadan. His mother's name was Subhadraben and father's name was Kantilal. At the age of 18 in Samvat 2008 he took Diksha in Mumbai's Bhaykhalla and became a Jain monk. Maharaj Saheb's sister is also Jain monk. Her name is Mahanandashriji. Shri Chandrashekhar Maharaj's Guru was Shri Premsure Maharaj saheb. Shri Chandrashekhar Vijayji gave diksha to 87 disciples. He had authored 275 books. He was strong believer in Indian culture and sanskar. He not just only criticized lord macaulay's education system but was instrumental in creation of Tapovan vidyapeeths that offer alternative education. Thousands of children of Jains and non-Jains have received an education in Indian style in Tapovan vidyapeeths that are located in Navsari and in Amiyapur near Gandhinagar. Restless Maharaj Saheb once walked upto Vidarbh to save a Jain derasar there which was locked by the government due to dispute. Maharaj saheb stayed there in difficult circumstances but didn't accept defeat. During eight days of Paryushan – a festival of Jains, all slaughter houses in Gujarat are closed. Shri Chandrashekhar Vijayji maharaj saheb was instrumental in convincing the government to do so. Late Chief Minister Chimanbhai Patel had once said that by banning cow slaughter in Gujarat he was risking his huge vote bank, but he was ready to do so only because of Shri Chandrashekhar Vijayji Maharaj. Chandrashekhar Maharaj had successfully motivated the movement to stall expansion of Mumbai's Devnar slaughter house. Shri Chandrashekhar Vijayji strongly believed and also asked his followers to tell the government during census that Jains are Hindus. He said even if the minority status could bring in incentives from the government, it is not right for Jains to say that Jains are not Hindus. He preached that as Vishnavs are Vaishnavs because they follow Vishnu, the Jains are called Jains because they follow Jineshwar. But live Vaishnvars, Jains too are Hindus. Shri Chandrashekhar Vijayji maharaj saheb's main contribution was to attach the Jain youths with Jain faith. He organized numerous youth camps and created channels through which youths came closer to their faith. He was instrumental in creation of Vir Sainik dal, Sanskruti rakshan dal and other small organizations working in this direction. Antim Darshan of Shri Chandrashekharji Maharaj www.youtube.com

Jain saint from Murti-Pujak sect, Shri Vinod Vijay Ji Maharaj - left for his heavenly abode on Sunday, the 17th July, 2011 at Sirohi in Rajasthan. He had been ill for a long time and had been under treatment at Sirohi. Devotees arrived from different near-by towns to have his 'darshan' and participated in the funeral procession, with his body placed a 'baikunthi'.

SAD DEMISE

Shri Himmat Singh Mehta, Trustee, Ahimsa Foundation left for heavenly abode after brief illness on 17th August 2011 at Jaipur at the age of 93. As per his expressed desire and directions, his body and eyes were donated to Jaipur Medical College for the purpose of medical research. He also left directions to his sons Vijay & Niranjana that they should not organize any ritualistic activities after his departure. We express deep condolences and pray to God for his soul to rest in peace.



Life Sketch - Shri Himmat Singh, S/o. Shri Prem Singh Mehta was born at Bari Sadari (Mewar) in February 1921. The ancestors of Shri Mehta came from Halwad in Gujarat and assisted Jhala's in the battles as well as in administration. Mehtas loyalty continued with Jhala's since arrival from Gujarat. Shri H.S. Mehtas grandfather Mehta Rati Chand Ji was Jhalas prime minister of Bari Sadari in nineties. Shri Mehta completed his intermediate education at Maharana Bhopal College, Udaipur. In 1942, he was college union president and took part in Quit India movement as student leader on the initiative by the then Mewar Praja Mandal. For further studies Shri Mehta went to Allahabad & obtained post graduation degree from Allahbad University. While at Allahabad he got opportunity to see Indian leaders, Shri Jawaher Lal Nehru, Shri Sardar Vallabh Bhai Patel, Shri Acharya Kreplani, Smt. Sarojani Naidue, Shri Govind Vallabh Pant etc. He got opportunity to see Nehruji several time with the help of Shri Sadik Ali Sahib who was then

All India Congress Committee general secretary.

In 1949-50 he joined irrigation department of Rajasthan at Jaipur as hydrologist. He retired in 1976 & before retirement his only daughter Champion Dr. Chandra Mehta expired. Dr. Chandra Mehta won more than three hundred table tennis tournaments and remained champion continuously for nine years in Rajasthan and five years of All India Inter Medical Table Tennis Tournament. In her memory Shri Mehta established "Dr. Chandra Mehta Public Charitable Trust ". A Homeopathic Dispensary was also established where now more than one lac people are getting treatment every year and have become popular. Shri Mehta has now completed eight decades of his life. He devotes most of his time in social welfare and religious activities for the benefit and betterment of society.

Archit Verdia- Udaipur born, 23 year old Lt., of 175 Med Regiment – Indian Army was posted in Siachen Glacier few months back. He lost his life due to a deadly fire caused by blast in army camp at Siachen on 20th July 2011. Archit died saving his seniors and other soldiers who were trapped in a bunker engulfed by a fire. Verdia showed the highest degree of courage and jumped inside the bunker to save his officers. In a bid to save others' life, he died on the spot due to suffocation and burn injuries. 'May his soul rest in peace'. [Courtesy: M. Sanglikar].

NEW ARTICLE ON WWW.JAINSAMAJ.ORG

THE MEANING OF POLITICS IN A SPIRITUAL PERSPECTIVE

Political institutions are a shadow of our souls. Put otherwise, political institutions express and embody the wisdom of the people of the time. If there is no such wisdom among the people, these institutions express their unwisdom. The state of our wisdom and the state of our soul are closely related.

Our institutions do not work because our souls do not work. Our spiritual blight affects our individual lives and our institutions alike. Let us state it clearly. We cannot have good political institutions if our visions are crippling narrow and our wisdom lamentably limited. Thus, the road to good political and social institutions is by deepening our wisdom and by broadening our visions: which is to say by enlarging our souls. This is the only way. And there is no other way.

Our technology is stupendous. Our technical instruments often dazzle in their capacity to perform. However, our political institutions cannot be conceived of as merely technical instruments. Perfect technical instruments are often perfectly insensitive to the human needs and desiderata. Wise politics needs much more than good technical tools. It needs empathy and deep understanding of our inner longings. What is then the right recipe for building a political system or for reconstructing a political system? Do not concentrate on merely reforming the institutions, especially by trying to make them into "perfect" technical instruments. Acquire wisdom. Mend and enlarge your visions. Go deeper into yourself. Then your institutions will work. And only then. Yet, here is the rub. It is one of the most difficult things for any people, to admit that their institutions do not work because of the smallness of their souls. For the institutions are most of the time conceived as being "out there ", as instruments regardless of who we are. Yet, we must remember: these institutions are a shadow of who we are.

We blame our institutions for our plight, for our dissatisfaction, for our unhappiness. Why? Because it is very hard for us to admit that we have the institutions we deserve, that we are responsible for these institutions, that they reflect our inner selves, that is to say, our inner worth. I am aware that the kind of statements I make are not welcome. Often they are ignored as annoying. Why? Because they pose too much challenge to ourselves. Yet, if these statements reveal the truth, then the conclusion is: don't blame institutions for what they are. Blame yourself for what you are. And don't hide. Hiding accomplishes nothing. Are you prepared to change yourself? No. So, don't expect the institutions to change. The institutions only reflect who you are, including your indolence, your lack of responsibility, your "mañana" attitude, your waiting for "Godot ". Don't expect politicians and even political scientists to help you, for they are completely conditioned by the past and possessed by the collective unwisdom of our time. They cultivate your smallness. They think that by putting you into the cast of your smallness, you are comfortable there. Deep down you are not. Let us call the poet Goethe as our witness. He said:

To treat man as he is is to debase him.

To treat man as he ought to be is to embrace him.

Politicians and social scientists want to treat us as we are, constantly reducing us in our stature and possibilities. We know that we are pretty low in our lowest aspects. But this is not the ground for celebrating our humanity. We celebrate our humanity by aspiring to what is best in us, by attempting to become what we can potentially become, what we ought to be in the best sense of the term.

Only then we enshrine our deepest humanity, give a testimony to who we truly are. Social scientists are obsessed nowadays with measuring. But what do they measure? To measure empirically our unwisdom, as expressed through our consumptive attitudes, is not a scientific confirmation of who we are. It is rather a sad capitulation of the scientific mind to the lower realm of human possibilities.

When they work to our advantage, political institutions must lead the people, must be like great religious symbols to which we aspire. And while aspiring to them, we change ourselves in the process. It is thus clear that political institutions must not follow the people, especially, if by following the people, we mean reducing the people to their lower selves. For it does not help much if we create political institutions in the image of reduced people.

To break this vicious cycle we need to ascend to a higher perspective, to a spiritual perspective from which we can see things more clearly and with a greater depth and understanding. Thus, we need to see that satisfaction and happiness also mean the inner peace and the nourishment of the soul. Some are allergic to the term "soul". Let us not be led astray by words. We are simply saying that there is inside of us this human core which is trans-physical and trans-biological. It has its needs and demands, the satisfaction of it is as indispensable to the meaning of our life as the oxygen is to our lungs. We know this truth well.

Now, this human core, which has traditionally been called soul, is something without which our uniquely human life withers. Social and political institutions must safeguard all aspects of our being. If social and political institutions neglect our inner lives, or are in collision with our inner selves, then we wither. Such institutions are not worthy of our support and allegiance.

I need not belabour the fact of the plight of present political and social institutions (particularly in the developed world) in providing the shelter for our spiritual life. To respond that these institutions are secular in character and that we live in a secular society is to obviate my argument and not to meet it. It is so, for two reasons. One is that our spiritual or inner life must not be confined to the religious life and religious institutions. The separation of the state from the church, of our civic institutions from our religious institutions does not mean neglecting and eliminating our inner lives, our spiritual quests, our inner core. Spirituality and religion must not be confused with each other or conflated with one another. To gaze at the stars and to see in them an immense temple does not require priests, church, or religion.

The second reason is even more important. The so-called secular society, delivered on the wheels of material progress, may not be much of a society, if by "society" we mean such an arrangement of human life through which this life is enhanced and not dwarfed. If by the secular society we mean one in which "homo homini lupus est" (man is wolf to a man); in which we witness the growing violence on the streets, and in the family, in which we witness the growing injustice as the poor become poorer and more dispossessed, then we might want to take a deep breath, pause for a while and ask: might it all not be a manifestation of the sickness of our soul? If our reason continuously deceives us and leads us astray, then we need to go deeper-to the structure of our wisdom and the state of our soul. For not infrequently our deeper maladies have their source there.

We are so used to the idea that politics is the arena for the selfish, greedy, and rapacious, that we tend to forget and disregard the examples that prove just the opposite. These examples which show that politics is for the noble, selfless, high minded, and idealistic are numerous. There is much we can learn from these examples, if we choose to. More important still, they show that the politics as the exercise of the power of the soul is possible and that when it is practised thus, it brings about remarkable and positive results.

In ancient times in China there lived a sage Kung-Fu-Tse, whose name has been simplified in the West as Confucius (551-479 B.C.). He was renowned for his sagacity, wisdom, impartiality, justice, and the capacity to see through the distant consequences of human actions. In due time he was invited by the king of Lu province to govern the kingdom. And he ruled for twelve years with the blessing of the king and the growing happiness of the people, showing what wisdom can do when consistently applied in social-political affairs. Confucius' rule was so successful, while the prosperity and peace of the people in the kingdom was growing, that the neighbouring kingdoms were astounded and became envious. This was a clear demonstration that politics could be a noble and beautiful art benefiting all. Then one of the neighbouring kings somehow bribed the king of Lu, whom Confucius worked for, and suggested that Confucius should be sent for a holiday for one year. So he went for a holiday. He was not assassinated nor did he die in ignominy. But he never returned to rule again, though he wanted to.

For Confucius the ideal consists of the harmony between the superior individual and a well ordered society, which is based on the mutual moral obligations of the five basic human relationships between: ruler and minister, father and son, elder brother and younger brother, husband and wife and one friend to another. Government is to be conducted through the ruler's moral example. The difference between the mature man, whom Confucius calls a superior man and an immature man, whom he calls an inferior man, is that for the former the rule is moral principle. One of the conclusions is that we need to mature spiritually to produce such people as Confucius and then we need to allow them to show us what the art of government is about. For what is going on with present governments is not so much that they are led by unwise and often selfish people (which is undoubtedly true) but that the people who elected them are unwise not to know and not to demand any better. Confucius' teaching has survived over two millennia and is still inspiring people. It does not really matter that Confucius was Chinese and his teaching may be more resonant with the Chinese psyche than the Western one. What matters is that he is a shining example of a philosopher who built his philosophy on spiritual principles and yet was capable of applying this philosophy to practical and political affairs with such a success that he can truly be called a philosopher king.

We should not conclude too rashly that the political influence of Confucius ceased with his death. It still continues. Nowadays some Asian nations, after tiring of American domination and western decadence, which is imposed on them as modernity, return to the Confucian teaching in order to combat what they consider as an ideological imperialism. In places like Singapore, but not only, the respect for the traditional Confucian values is said to be the backbone of the social cohesion as contrasted with western alienation and disintegration. Thus, the political legacy of Confucius lives on and is seen as remarkably sustainable. Why? Because it is based on something deeper than the expedient values of political manipulation.

Ashoka was an Indian king who ruled in the third century B.C. (269-232). He was a man endowed with an extraordinary strength and physical and spiritual powers. Through his military genius and extraordinary physical prowess, he conquered all the neighbouring kingdoms and truly unified India at the time. And then one day, after a huge battle, seeing the rivers of blood running in front of him he woke and decided that this was not the way. He became a follower of the Buddhist creed of compassion and non-violence. He did not relinquish his kingdom. He did not run to a cave in the mountains to repent. Instead he ruled as a spiritual monarch. And remarkable indeed was his rule and his achievement.

First he built 84000 stupas (Buddhist monument/chapels) in all the villages and towns of India. Each of them was a visible commandment that compassion, social justice, and non-violence were to be the foundation of society. Then he carved in rock his famous edicts proclaiming that social and political life was to be based on the spiritual foundations of justice and compassion. Only in the nineteenth century did we start to rediscover the famous Ashoka edicts. So far, we have found over forty of them. How many are still buried in the jungles or under the mounds of earth we do not know. But what we did discover is impressive enough! The rocks carved by Ashoka's 5 messengers are as far apart as Pakistan and Burma, some two and one half thousand kilometres. Communication and transport were not easy at the time; they are still not easy on the Indian subcontinent. Yet, with remarkable will and persistence, Ashoka wielded his vast empire into a political organism based on Buddhist philosophy. He did not create a religious state run by the monks, although he sometimes considered himself a Buddhist monk. He was a truly enlightened monarch. He ruled single handedly through his various emissaries who ran from one end of his empire to another carrying his messages and overseeing that justice and non-violence were observed. Though Buddhist to the core, the language of his messages, and of his edicts, were often not explicitly Buddhist. The country was still dominated by the Hindu Brahmins-particularly in remote villages and these were not to be antagonized. Yet, Ashoka did more in spreading Buddhism throughout the Indian sub-continent than all the Buddhist monks taken together.

The remarkable thing is that Ashoka's purpose was not to be a religious missionary. His purpose was to establish good government based on the principles of justice and non-violence. As it happened, he succeeded in both: in establishing good government and in spreading a deep spiritual awareness among his people, an awareness which was based on Buddhist principles. Ashoka's case (and also the one of Confucius) is more telling and more paradigmatic than we are usually aware. It is simply not the case that these were two wise men who stumbled on good principles which helped them to rule. The spiritual principles and good government are part and parcel of each other. As the spiritual awareness spread and became accepted by the populace, good government became possible and indeed inevitable. Here is an important conclusion: the art of government for the people and with the people is possible when people become aware of deeper spiritual principles underlying all life and the forms of sustaining government. From : Moderators, The World United - E-Mail: theworldunitedgroup@gmail.com

FESTIVALS, SEPTEMBER 2011 - DR. RAJENDRA MUNI, NEW DELHI



S. No.	Date	Parv	Hindi Dates
1	01.09.2011	Samvatsari Mahaparva	Bhadrapad sudi-04
2	02.09.2011	Acharya Dr. Shiv muni ji Jaynti	Bhadrapad sudi - 05
3	06.09.2011	Suvidhinath Moksh Kalyanak	Bhadrapad sudi - 09
4	11.09.2011	Anant Chturdashi	
5	11.09.2011	Pakshik Parva	Bhadrapad sudi - 14
6	19.09.2011	Amrit Sidhi Yoga	
7	23.09.2011	Amrit Sidhi Yoga	
8	26.09.2011	Pakshik Parva	
9	27.09.2011	Arist Nath Kewal Kalyanak	Bhadrapad sudi - 30

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