

SAINTS



15.07.2013, Chaturmas Entry of Terapanth Sadhvi Vidhyavati (Second) at Gandhi Nagar, Delhi

साधना का सर्वोपरि अवसर है चातुर्मास - मुनि सुखलाल

भगवान महावीर ने 'विहार चरिया इसिणां पसत्था' कहकर जैन मुनियों के लिए विहारचर्या को प्रशस्त बताया है। भगवान बुद्ध ने भी 'चरथ भिक्खवे चारिकां बहुजन हिताय, बहुजन सुखाय' कहकर बौद्ध भिक्षुओं के लिए 'चरैवेत्ति-चरैवेत्ति' का संदेश दिया है। जैन मुनि के लिए शास्त्रों में नवकोटि विहार का संकेत है। उसके अनुसार जैन मुनि चातुर्मास में तो चार महीने एक स्थान में रहते हैं पर शेष आठ महीने एक-एक महीने कर कम से कम आठ स्थानों में प्रवास कर सकते हैं। वैसे इग्रविहारी होने के कारण वे एक वर्ष में सैकड़ों हजारों किलोमीटर की भी यात्रा कर सकते हैं। पर चातुर्मास काल में उन्हें एक ही स्थान पर प्रवास करना होता है।



कल्पसूत्र आदि अनेक सूत्रों में जैन-मुनियों की विहारचर्या की विशद चर्चा की गई है पर चातुर्मास काल में 'वासासु परिसंवुडा' के अनुसार वर्षाकाल में अपने आप को परिसंवृत होकर रहना पड़ता है। अर्थात् इस काल में वे ज्यादा घूमना-फिरना नहीं कर सकते। इसका प्रमुख कारण यह है कि जैन मुनि अहिंसा का सर्वोत्कृष्ट पुजारी होता है। वह स्थूल जीवों का वध तो कर ही नहीं सकता पर सूक्ष्म जीवों को हिंसा से बचाने का भी हर संभव प्रयत्न करता है। जैन धर्म में सूक्ष्म जीवों के अंतर्गत पृथ्वी, पानी अग्नि, हवा तथा वनस्पति काय को गिनाया गया है। एक जमाना था जब बहुत सारे लोग सूक्ष्म जीवों के अस्तित्व को स्वीकार ही नहीं करते थे। पर अब तो वैज्ञानिकों ने भी यह सिद्ध कर दिया है कि वनस्पति काय में भी जीवन होता है। वह भी पैदा होती है, बढ़ती है और नष्ट हो जाती है। स्थूल जीव भी पैदा होते हैं, बढ़ते हैं और अंत में नष्ट हो जाते हैं। उन्हें जिस प्रकार से सुख-दुःख की अनुभूति होती है उसी प्रकार सूक्ष्म जीवों को भी सुख-दुःख की अनुभूति होती है। इसीलिए जैन मुनि पृथ्वी, पानी, अग्नि,

हवा तथा वनस्पति काय के जीवों की हिंसा से विरत रहता है।

यों तो वर्ष भर सूक्ष्म जीवों का अस्तित्व रहता है पर वर्षाकाल में वर्षा होने के कारण न केवल पानी के जीवों की ही बहुलता हो जाती है, अपितु सारी पृथ्वी वनस्पति काय के जीवों से संकीर्ण हो जाती है। वनस्पति काय की वृद्धि के साथ-साथ अनेक स्थूल जीवों का भी विकास हो जाता है। उनकी हिंसा से बचने के लिए मुनि प्रवृत्ति पर अंकुश लगाकर निवृत्ति पर विशेष लक्ष्य रखते हैं। इसीलिए चातुर्मास में उनका चार महीनों तक स्थिर रहना आवश्यक हो जाता है। हर बदलते मौसम के साथ प्रकृति भी अपना रूप बदलती रहती है। वर्षा ऋतु में पानी बरसने से नदी-नाले उफान पर आ जाते हैं। पदयात्री होने के कारण वर्षा में जैन मुनि की पदयात्रा रुक जाती है। इससे पानी के जीवों की रक्षा तो होती ही है पर मुनि की अपनी आत्मरक्षा भी होती है। नदी-नालों में विहार करने से हर मनुष्य को अपने जीवन के लिए खतरा बन जाता है। जैन मुनि के लिए भी यह खतरा कम नहीं है। इसीलिए आत्मरक्षा के लिए चातुर्मास में उनके विहार पर प्रतिबंध लगाया गया है। जैन मुनि वर्षा में भिक्षा के लिए भी अपने स्थान से बाहर नहीं निकलते। वर्षावास में कभी-कभी ऐसा होता है कि कई दिनों तक वर्षा नहीं रुकती। ऐसी स्थिति में मुनि भिक्षा के लिए बाहर नहीं जा सकता। उस समय उसे अपने स्थान में ही तपस्या करनी पड़ती है। वैसे चातुर्मास का कारण तपस्या के लिए काफी अनुकूल रहता है। गर्मी में प्यासा रहना बड़ा कठिन है। सर्दी में भूखा रहना बड़ा कठिन है। वर्षा ऋतु में भूख-प्यास पर सहज विजय पायी जा सकती है। इसलिए जैन परम्परा में चातुर्मास काल में हजारों-हजारों लोग आठ दिनों की तथा महीने-महीने भर की तपस्या करते रहते हैं। जैन परम्परा में तपस्या में कुछ लोग तो जल का भी उपयोग नहीं करते पर आहार का तो एक दाना भी मुंह में नहीं रख सकते। उस समय वे दूध, फल, मेवे आदि का भी उपयोग नहीं करते। उनकी तपस्या नितांत निराहार रहती है। जैनधर्म में आत्मशुद्धि के लिए तपस्या पर विशेष बल दिया जाता है। हजारों लोग तो वर्ष भर में एक दिन भोजन करते हैं और दूसरे दिन उपवास करते हैं। इस तपस्या को एकांतर तपस्या कहा जाता है। इस एकांतर वार्षिक तपस्या का पारणा अक्षय तृतीया को होता है। पर जो लोग वर्ष भर एकांतर तप नहीं कर सकते वे लोग सावण और भाद्रव में विशेष रूप से एकांतर तपस्या करते हैं। वर्षावास जैन परम्परा में साधना का विशेष अवसर माना जाता है। इसलिए इस काल में वे आत्मा से परमात्मा की ओर, वासना से उपासना की ओर, अहं से अहंम् की ओर, आसक्ति से अनासक्ति की ओर, भोग से योग की ओर, हिंसा से अहिंसा की ओर, बाहर से भीतर की ओर आने का प्रयास करते हैं।

वर्षावास में एक स्थान पर रहने के कारण जैन मुनियों को ध्यान-स्वाध्याय का भी अच्छा अवसर मिल जाता है। इस अवसर पर वे लंबी ध्यान-साधना तथा बड़े-बड़े आगम ग्रंथों का स्वाध्याय करने में लीन हो जाते हैं। जैन परम्परा में वर्षावास आषाढ पूर्णिमा या श्रावण प्रतिपदा से शुरू हो जाता है। आषाढ पूर्णिमा को पूरे भारत में गुरु पूर्णिमा के रूप में मनाया जाता है। जैन धर्म

में वर्षावास स्थापना की एक विशेष विधि होती है। उसमें सामायिक संवर के साथ-साथ मंत्रोच्चार का भी विशेष अभिक्रम चलता है। चातुर्मास अपने आप में तो एक पर्व है ही पर इस कारण के अंतर्गत पर्युषण-दशलक्षण धर्म की भी आराधना की जाती है। भाद्रव महीने के श्वेताम्बर परम्परा द्वारा पर्युषण संवत्सरी एवं दिगम्बर परम्परा द्वारा दसलक्षण-क्षमावाणी का जैनधर्म का सर्वोत्कृष्ट पर्व होता है। इस अवसर पर पूरा जैन समाज उपवास-पौषध कर अपना आत्मालोचन करता है। अपनी भूलों के लिए दूसरों से क्षमा मांगता है तथा दूसरों की भूलों के लिए स्वयं क्षमा प्रदान करता है। क्षमा का यह महोत्सव अपने आप में एक अद्भुत महोत्सव है।

कार्तिकी अमावस्या के दिन भगवान महावीर का परिनिर्वाण हुआ था। अतः उस दिन को दीपावली के साथ-साथ निर्वाणोत्सव के रूप में त्याग-तपस्या के द्वारा अत्यंत भव्य रूप में मनाया जाता है। इस प्रकार जैन परम्परा में साधु-साध्वियों तथा श्रावक-श्राविकाओं के लिए आत्मसाधना के लिए वर्षावास को एक अनुपम अवसर माना गया है। प्रस्तुति: ललित गर्ग, ई-253, सरस्वती कंज अपार्टमेंट, 25 आई. पी. एक्सटेंशन, पटपड़गंज, दिल्ली-92, मो: 9811051133.

परस्पर सहयोग से ही जीवन स्वर्ग बनता है - उपाध्याय मणिप्रभसागर



जैन श्वेताम्बर खरतरगच्छ श्री संघ के उपाध्याय प्रवर श्री मणिप्रभसागरजी म.सा. ने विशाल धर्म सभा को संबोधित करते हुए कहा- समाज एक परिवार है। परिवार में जैसे हम सभी आत्मीयता के साथ जीते हैं। एक दूसरे के प्रति पूरा उत्तरदायित्व निभाते हैं, ऐसे ही हमें समाज में जीना होता है। जिस समाज में एक दूसरे के सुख में सुखी और दुख में दुखी हुआ जाता है, वही समाज प्रगति करता है। आज हमारे समाज की क्या दशा है, यह प्रश्न बहुत महत्वपूर्ण है। समाज को उँचा उठाने के लिये हर व्यक्ति को पुरुषार्थ करना होगा। एक दूसरे के प्रति सहयोग का भाव रखना होगा। मैं तो मैं हूँ ही, वह भी मैं हूँ, यह सूत्र हमारे मन मानस मस्तिष्क में प्रतिष्ठित होना चाहिये। तो दूसरा हमें दूसरा

नहीं लगेगा। उसका काम मेरा काम महसूस होगा, तो परनिंदा नहीं होगी, क्रोध नहीं होगा, ईर्ष्या और द्वेष भी नहीं होगा।

कुबेर अपना समस्त वैभव लुटा देता है समवशरण में - एलाचार्य अतिवीर मुनि



त्रिलोक तीर्थ प्रणेता परम पूज्य आचार्य श्री 108 विद्याभूषण सन्मति सागर जी महाराज के शिष्य परम पूज्य एलाचार्य श्री 108 अतिवीर जी मुनिराज के परम पावन सान्निध्य में राजधानी दिल्ली की धर्मनगरी अशोक विहार स्थित श्री 1008 महावीर दिगम्बर जैन मन्दिर जी, फेज़-1 में अष्टाह्निका महापर्व के पुनीत प्रसंग पर पूज्य एलाचार्य श्री ने श्री 1008 कल्पद्रुम महामंडल विधान का महात्म्य समझाया तथा बताया कि किस प्रकार कुबेर अपने समस्त सम्पदा का वैभव तीर्थकर भगवन्तों के समवशरण में लगा देता है। अमूल्य रत्नों से निर्मित किया जाता है समवशरण का चबूतरा जिसके आगे दुनिया का समस्त

वैभव फीका लगने लगता है। एलाचार्य श्री ने आगे बताया कि केवल भव्य जीव ही भगवन के समवशरण में प्रवेश पाते हैं। इस विधान के माध्यम से हमें अपने कर्मों की निर्जरा का पुरुषार्थ कर परम पद की प्राप्ति हेतु प्रयास करना चाहिए। Source: Sameer Jain, E-Mail : ativeermuni@gmail.com, Website : www.shriativeer.blogspot.com

यदि कोई पिल्ला भी कार के पहिये के नीचे आ जाए तो मुझे दुख होगा - नरेन्द्र मोदी

बंधुओं, गुजरात के मुख्यमंत्री जी द्वारा 12 जुलाई 2013 को टिप्पणी की गयी कि, "यदि कोई पिल्ला भी कार के पहिये के नीचे आ जाए तो उन्हें दुख होगा।" मुख्यमंत्री जी द्वारा की गयी टिप्पणी या उनके विचार अच्छे हैं क्यूकी किसी छोटे से जानवर के भी कार के नीचे आकर मरने से उन्हें दुःख होगा लेकिन गुजरात में जैन धर्म के संतों पर जान-लेवा हमलें या उनकी दुर्घटनाओं में मौत पर उनके द्वारा क्यों दुःख प्रकट नहीं किया जाता?, क्यों? क्या संत केवल धार्मिक आधार पर पहचाने जाते हैं? गुजरात में निम्न तारीखों में जैन संतों को सड़को पर कुचल कर मारा गया।



1. गिरनार पर्वत पर वर्ष 2013 के पहले ही दिन दिगम्बर जैन संत को दिन में सरे - आम चाकू मारकर देर तक बैठाये रखा गया। गुजरात सरकार का कौन सा मंत्री घटना वाले दिन या अगले दिनों में मुनि श्री को देखने अस्पताल गया? सारे भारत के जैन समाज द्वारा 2 से 15 जनवरी 2013 तक धरना, प्रदर्शन किये गए। गुजरात के मुख्यमंत्री कार्यालय द्वारा 15 दिन बाद 16 जनवरी को केवल इ-मेल द्वारा जबाब दिया गया क्यों?

2. दो श्वेताम्बर जैन संतों को वर्ष 2013 के पहले ही दिन भरूच के पास असुरिया गाँव में सड़क दुर्घटना में असमय मौत।

3. एक जैन साध्वी को 11 जुलाई 2013 को कलोल - गोधरा हाईवे पर सड़क दुर्घटना में असमय मौत।

4. एक जैन साध्वी को 2 जनवरी 2013 को बडोदा के पास सड़क दुर्घटना में असमय मौत।

5. एक जैन साध्वी को दिनांक 27 मई 2012 को अहमदाबाद के पास सड़क दुर्घटना में असमय मौत।

6. जैन साध्वियों को 10 फरवरी 2010 को राजकोट-अहमदाबाद हाईवे पर लिम्बडी के पास सड़क दुर्घटना में असमय मौत।

7. चार जैन साध्वियों को 9 नवम्बर 2009 को सोनेरिपुरा पटिया (महसाना के नजदीक) और दो जैन संतों को 13 नवम्बर 2009 को उंझा के पास सड़क दुर्घटना में असमय मौत।

8. नवम्बर 2009 में पालिताना में आचार्य श्री अभयसूरीश्वरा म. सा. और श्री मोक्षरत्न विजय जी म.सा. को जान से मारने के धमकी भरे दो पत्र एक सफताह में किसी संगठन द्वारा भेजे गए, क्यूकी जैन समाज द्वारा जैन संतों की सड़क दुर्घटनाओं में मारे जाने पर न्यायिक जाँच की मांग कर रहे थे। सरकार ने आज तक क्या कार्यवाही की?

उपरोक्त विषय को लिखने का उद्देश्य केवल अपने दुःख को प्रकट करना है जो सकल जैन समाज द्वारा उनके चलते-फिरते तीर्थ समान संतों को गुजरात की सड़कों पर असमय मौत देता है। ऊपर लिखे किसी भी शब्द से किसी को भी आपत्ति हो या दुःख हो तो क्षमाप्रार्थी हूँ। संजय जैन - विश्व जैन संगठन।

JAIN SADHVI KILLED IN ROAD ACCIDENT

Jul 11, 2013, Vadodara: A Jain sadhvi died on the spot after being run over by a speeding vehicle near Delol village in Kalol taluka of Panchmahal district. The sadhvi Purvisha Mahasatiji had left Kalol for Godhra along with two other sadhvis on foot as per tradition. She was the last amongst the queue of the three sadhvis and was hit by a vehicle around 6.30 am, suspected to be a four-wheeler. She died on the spot due to injuries. The sadhvi had started her journey on foot from Vadodara. She then took a halt at Kalol. The 55-year-old victim had become a sadhvi by taking deeksha 33 years ago. She was to reach Godhra on foot and fast and pray there during the 'chaturmas'. Kalol police station has registered an offence regarding the incident and is conducting further investigations.

DIAGAMBER AND SWETAMBER SAINTS AT JAIPUR SET NEW EXAMPLE FOR REST OF THE DIASPORA

Jaipur: For the first time in the history of Jain religion, Swetamber (Muni Lalitprabh Sagar Ji & Muni Chandraprabh Sagar Ji) and Digamber saints (Muni Shri Tarun Sagar Ji) will come together and participate Chaturmas programmes from a single venue. The credit goes to community members of both the sects and also to the local sectarian community leadership. The saint community should also be appreciated and commended for their progressive views and understanding. Saints from both communities will address their discourse for continuously 43 days from SMS Investment Ground at Rambagh, Jaipur. The Jaipur initiative is expected to have far reaching impact in times to come. May be next year we will have many such unions in and outside country.



**राजस्थान की राजधानी जयपुर में
इतिहास का नया अध्याय**

सारे देश के लिए धार्मिक समन्वय का आदर्श उदाहरण

**राष्ट्र-संतों का संयुक्त नगर प्रवेश एवं
सत्संग का महाकुम्भ**



राष्ट्र-संत महोपाध्याय
श्री ललितप्रभ सागर जी



कांतिकारी राष्ट्र-संत
मुनि श्री तरुण सागर जी



महान दार्शनिक, राष्ट्र-संत
श्री चन्द्रप्रभ सागर जी

नगर-प्रवेश

14 जुलाई 2013, रविवार, सायं 4 बजे

रामनिवास बाग से शोभायात्रा प्रारंभ एवं न्यू गेट, चौड़ा रास्ता,
त्रिपोलिया बाजार होते हुए बड़ी चौपड़ पर राष्ट्र-संतों का विशेष उद्बोधन
एवं प्रसिद्ध गायक श्री रवीन्द्र जैन द्वारा भजन-प्रस्तुति

दिव्य सत्संग एवं कड़वे प्रवचन

21 जुलाई से 1 सितम्बर 2013,

प्रतिदिन प्रातः 8.45 से 10.15 बजे

स्थान : एस.एम. एस. ग्राउंड, रामबाग सर्कल, जयपुर

सभी धर्मप्रेमी इस दिव्य महोत्सव में सादर आमंत्रित हैं।

निवेदक : सकल जैन समाज, जयपुर

मं. 99833-14422, 98875-14131

TEMPLE

SHOCKING - RARE JAIN IDOLS STOLEN FROM MOODABIDRI JAIN TEMPLE

Moodabidri (Dakshina Kannada District, Karnataka), July 6, 2013: Rare, precious Jain idols have been stolen from the 'Siddantha Darshan Temple' at Moodabidri, the Jain Kashi. The theft came to light next morning. Temple authorities said that, the theft has happened on the night of July 5, 2013. They further added that they are yet to confirm the actual no. of idols stolen and their exact worth. However, the total worth of all the Jain idols are said to be several crores as there were several precious idols. The thieves are said to have done this in a very planned way by cutting the security system using gas cylinders. Interestingly it is yet to be confirmed that, if any siren alerts had also gone.



The CCTV footage in the temple shows that the theft was conducted by a single person wearing a mask. The Siddantha Darshan Temple was temporarily locked after the initial inspection by the police. On the date of theft His Holiness Swasti Sri Charukeerthi Bhattarakha Pandithacharya Swamiji, the pontiff of Moodabidri Jain Mutt was in United States of America (USA) to attend the biennial conference of Jains Association in North America (JAINA). What is Siddantha Darshan? Siddantha Darshan is an arrangement of Jain idolands made of precious stones that include Sapphire, Manikya, Pachhe, Neela and many other precious stones. The darshan of these idols is restricted only to the Jains owing security reasons. Dr. D. Veerendra Heggade Dharmadhikari of Sri Kshetra Dharmasthala visited Moodabidiri after the incident and has expressed shock over the incident and urged the Government of Karnataka to punish the culprits. The community members from different parts of the country have expressed their concerns on this unfortunate incidence and hope that the administration will take suitable steps to trace the stolen treasure of the community. Nitin H.P. the executive director of www.jainheritagecentres.com

has expressed shock over the incident and has condemned the incident. Moodabidri's Charukeerthi Bhattarakha Swamiji's is cutting short his US visit. In a email to Nitin H.P. he has expressed shock on this news.

The temple committee, which met after the theft to review the security, found that the surveillance cameras had not been monitored. According to investigators, the burglar would have made several recces before executing the operation. Though there were 64 statuettes, only 12 of them were extremely precious. Another source told dna that the though there was an alarm system installed in the shrine, it remained switched off or had been never been used or tested for accuracy. The idols—which are said to be worth nearly Rs45 crores—were donated to the Jain math by devotees as a part of a unique tradition and religious practice called Udyapana at the end of 'Nompi'—a Jain religious practice.

The devotees offer statuettes to the Basadi (temples) after observing Nompi periods, varying from seven days to 21 years. These statuettes were kept in the temples and each of them had the names of devotees who donated them to the temple. President of the Jain Religious Establishment Committee Vidyadhar Shetty said the statuettes had been donated by merchants and businessmen of Jain community. "They had trade relations with Africa and China which can be traced to the 11th century. Merchants from Moodbidri had brought precious stones from Africa and used them to decorate the statuettes they had donated to the temples," Dr Shetty told. The Siddantha Shrine was built by Jain leader Sahu Shreyansh Prasad Jain (Times of India Group) of Mumbai in 1977.

TWO HELD IN KARNATAKA JAIN TEMPLE THEFT CASE

July 16, 2013, Bhubaneswar: Karnataka Police have arrested two persons from here in connection with the theft of antiques from a Jain Temple near Mangalore and seized about 1 kg gold from their possession. The arrested persons were identified as Diptimayee Mohanty, wife of Santosh Das, the prime accused in the theft case and Digambar Mohanty, his father-in-law. Santosh is still at large. Police has not confirmed the details of seizure. At least 15 Jain idols made of gold, pearls, precious stones and diamond, were stolen on July 5 night from Siddantha Mandir of Guru Basadi in Moodbidri, locally known as 'Jain Kashi'. The shrine had total 64 idols of religious importance to Jains. Late News in the block herein below, Courtesy: Sahu R. P. Jain, New Delhi.

चोरी की मूर्तियां खरीदने वाले ने किया सरेंडर

जैन मंदिर से चोरी की गई मूर्तियां
राजा जैन ने खरीदी थीं

श्रीलार्ड. जशपुरनगर

raipur@patrika.com

कर्नाटक के मंगलूरु के प्राचीन जैन मंदिर से चोरी हुई बहुमूल्य मूर्तियां खरीदने के आरोपी राजा जैन ने शनिवार शाम को दुर्ग पुलिस के सामने सरेंडर कर दिया। कर्नाटक पुलिस ने उसे गिरफ्तार कर लिया है। दूसरे आरोपी का अभी पता नहीं चल पाया है। मंदिर से 15 मूर्तियां भुवनेश्वर (ओडिशा) के घनश्याम दास ने चुराई थीं। चोर ने इनमें से आधी मूर्तियों को दुर्ग के राजा जैन व रायपुर के एक सराफा व्यापारी के पास बेचने की जानकारी कर्नाटक पुलिस को दी थी। इसके बाद से पुलिस

दोनों की तलाश में छत्तीसगढ़ में डेरा डाले हुए है। सूत्रों के मुताबिक सरेंडर करने के बाद कर्नाटक पुलिस पर उच्चस्तर पर दबाव डाला जा रहा है। इसके अलावा स्थानीय पुलिस पर भी दबाव बनाने की कोशिश की जा रही है। राजा को गिरफ्तार करके कोतवाली में रखा गया है।

आरोपियों को राजनीतिक संरक्षण

उधर, जशपुरनगर में अखिल भारतीय दिगम्बर जैन समाज ने आरोप लगाया है कि कर्नाटक से चोरी हुई बहुमूल्य मूर्तियां खरीदने वाले छत्तीसगढ़ के बड़े सराफा कारोबारी को राजनीतिक संरक्षण प्राप्त है। उसके आला नेताओं के साथ मधुर सम्बंध है, जिसके कारण राज्य पुलिस कर्नाटक पुलिस को सहयोग नहीं कर रही है।

SCANT SECURITY AT PATNA MAHAVIR MANDIR WORRIES TEMPLE MANAGEMENT

Patna: A day after the state government initiated security measures at the Mahavirsthan near Patna Junction in view of the serial blasts in and around the Mahabodhi Temple in Bodh Gaya, the Mahavir Sansthan Nyas Samiti has expressed dissatisfaction over the "inadequate security" at the city temple. A door-frame metal detector was put up at the entrance of the temple and three constables, including a woman, were deployed along with one temple representative in each shift to frisk the devotees visiting the temple. They are also checking the hand baggage of the devotees. However, Samiti secretary Acharya Kishore Kunal felt three cops were inadequate to man a crowd of at least a thousand devotees every shift. The people in the temple parking area and at the shoe stand are not being frisked. Security has also been beefed up in the famous Jain Temple of Pawapuri, Shanti Stupa at Rajgir, Nalanda ruins and Bramha Kund.

BANGADY JAIN BASADI THEFT CASE SOLVED, 7 NABBED, IDOLS SEIZED

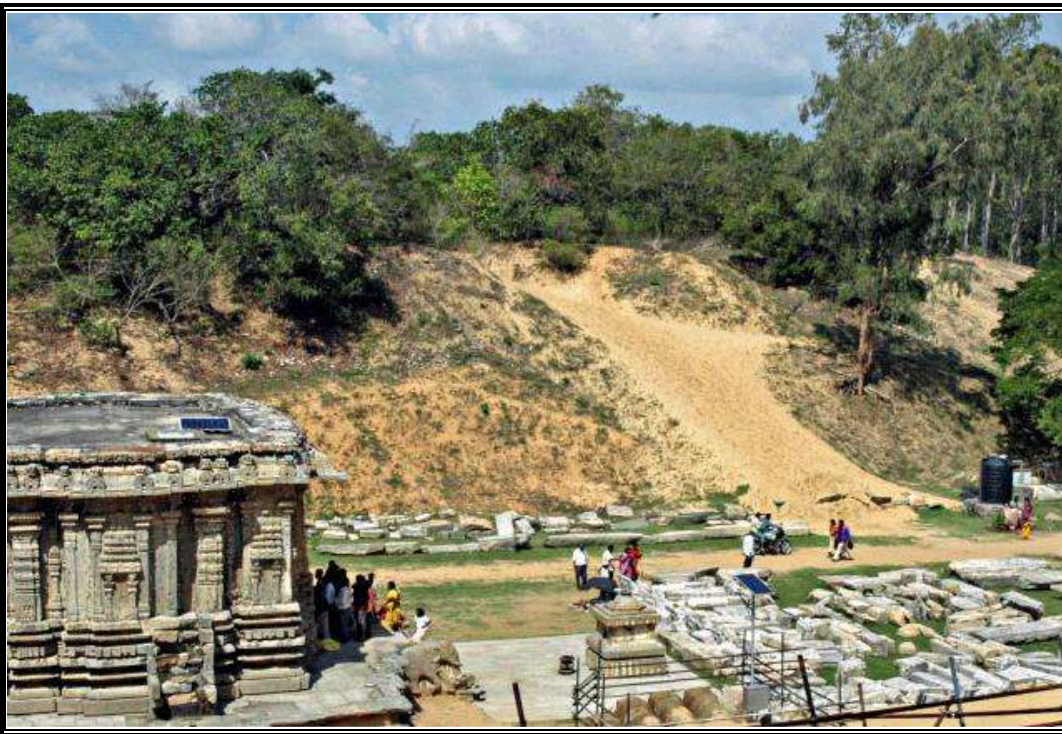
Jul 19, 2013, Mangalore: Dakshina Kannada district police has solved a Jain basadi theft case of Belthangadi taluk by arresting seven and seizing ancient Theerthankara idols. With the arrest of the seven, the police also could solve four more cases of temple thefts carried out in DK and Udupi by the gang. Police have recovered six Jain idols stolen from a basadi in Belthangady taluk, 20kg of silver, 18.3 grams of gold and also seized three vehicles and lethal weapons used for the theft from the accused. The arrested are Thimmaiah alias Thimma (55), son of late Range Gowda of Eradakere village of Kadur in Chikmagalur, Somanatha alias Somesha alias Kulla (45), son of late Papaiah Vasala of Harnalli, Arasikere

in Hassan district, Jayaraj (45), son of Eera Shetty, Kuvempu Nagar, Hassan, Ganga alias Gangaraj (40), son of Krishne Gowda of Kallahalli in Hassan, Nethra alias Nethravathi alias Nethramma (38), wife of Ananda of Mathoor village in Shimoga, Babu alias Rudra (55) from Uppinangady and Rajendra (65) from Shimoga.

The gang had stolen six panchaloha Jain antique idols of Theerthankara by barging into Bangady Basadi in Belthangady taluk on June 18. Though the total value of the seized items is estimated at Rs 17 lakh, the actual can be ascertained only by Archaeological Survey of India (ASI) as the panchaloha idols stolen from basadi are ancient. "While 8.5kg of silver ornaments and vessels were found in its original shape, remaining items were converted into ingots. We have decided to send the ancient idols of Theerthankara to the ASI for evaluation of its origin and value," he added and said that Rajendra, Thimmaiah are Somanatha involved in various theft and other cases at many places in the state.

JAIN BASADI AT TALAKAD TO BE EXCAVATED

MYSORE, July 23, 2013, The ancient site of Talakad continues to beckon archaeologists and explorers hoping to uncover the world buried in the sands of time. And now, the Department of Archaeology, Museums and Heritage will excavate a Jain basadi reckoned to have been built in the 8th century. R. Gopal, Director (Archaeology), told The Hindu that excavations conducted in the past had revealed a portion of the Jain basadi, but its importance and significance remained unclear. "It is only after it is completely excavated that we can ascertain its importance," he said.



Though a State-protected site, the department has to secure permission from the Archaeological Survey of India (ASI). Dr. Gopal has applied for the permission. He said that in all probability, the excavation would commence in October and be completed by March. While the architectural merits of the structure will be an area of separate study, what is of critical importance is the data that the excavation may throw up that can help weave a new strand of historical narration to Talakad by future generation of scholars and historians.

"The importance of the excavation, which may cost around Rs. 3 lakh, lies in the reconstruction of the

history of the region that spans more than 1,500 years," said Dr. Gopal. Talakad is one of the oldest historical sites in the State and was the capital of the Gangas in the 6th century. Located on the banks of the Cauvery, it was under the Cholas for many years and was called Rajarajapura after king Raja Raja Chola. The Chola kings constructed many temples there. Subsequently, it was captured by Hoysala ruler Vishnuvardhana by subjugating the Cholas. The Keerthi Narayana temple, which is now in ruins, and is being restored by the Archaeology Department slab by slab, was constructed to mark the Hoysala king's victory over the Cholas in 1,116 CE. The construction of a dam by Madhavamantri across the Cauvery in the 16th century is reckoned to have led to accumulation of large mounds of sands in the vicinity of Talakad, which over the centuries, got buried under it. This will be the third major excavation to be taken up at the site since the 1990s when systematic efforts were made to rediscover the buried town. Excavations unearthed portions of temples, including the Keerthinarayana temple, Pataleshwara, Maruleshwara and Vaidyeshwara. In recent years, the department has taken recourse to remote sensing and satellite imagery to explain the sand dunes. It has been attributed to the shifting course of the Cauvery in the last 500 years.

AHIMSA, COMPASSION

INDIAN CONSTITUTION AND SUPREME COURT CONFIRM THE CONCEPT OF COMPASSION IN ARTICLE 51A (g) READ WITH ARTICLE 21



Indian Parliament in the year 1976 incorporated article 51A (g) in the constitution with a view to direct our citizens to perform a fundamental duty of not only protecting and improving the natural environment but also to have compassion for living creatures and also article 51A (i) to abjure violence. Honourable justice Ravi S Dhavan and V. P. Goel expressed in writ petition no. 38469 Dated:- 1/8/1997 that constitution does not permit any citizen to claim that it is his/her fundamental right to take life and kill animals. Otherwise it will be a negation of tenet of Indian constitution. Treating animals as commodities and not as living creatures with compassionate approach is gross violation of article 51A(g) by slaughter houses. Following the aforesaid constitution provision, it becomes the fundamental duty of state to come forward and start the process of closing slaughter houses which carry on the cruel

business of animal slaughtering. Such an observation of excellence by Supreme Court should not be ignored by a rational administration. As otherwise the Nation would be misguided towards unhealthy and miserable life of people at large. Article '14 also speaks that the right of animals like human rights should enjoy the protection of law. In furtherance of above it is worthwhile and significant to observe the attitude of nation towards animals. In one of the cases by the Kerala High Court (Times of India, dated 7/6/2000) observed, "animals have inherent rights of dignified existence akin to the fundamental rights of citizens". In a landmark judgement Allahabad High Court significantly observed that Article 21 will prevail towards Right to business as mentioned in Article 19(1)(g), slaughter houses cannot be allowed to run anywhere and everywhere. {Manzoor Ahmed's case).

Supreme court has rightly kept national interest in view when it said that, welfare of animals is of paramount consideration (AIR 2001 SC 2377). Keeping in view the above observations, it would be appropriate for us to express our written and vehement protest "against the Himsak proposal of setting up' abattoirs and establishing Indian Meat Board in order to promote the massive killing of animals by way of erecting huge plants of slaughtering innocent animals.

Shakahaar Parishad Bhopal has invited you to sign a petition

"Your voice will make a difference. Sign the petition."

Stop Cow slaughtering in India

to save holy cow

SIGN THE PETITION

Warning
May contain
graphic content

A PERSPECTIVE ON PANJRAPOLES (ANIMAL SHELTERS) OF INDIA BY BRETT EVANS

During my undergraduate education, I researched Jainism as part of the Elon College Fellows and Lumen Scholars programs at Elon University in North Carolina www.elon.edu. As a vegan, I became interested in Jainism primarily due to its impressive and longstanding commitments to nonviolence, vegetarianism, and panjrapoles (animal homes). In the context of this project, I visited 27 Jain panjrapoles in India and a number of goshalas (cow homes). I had the opportunity to tour these institutions and interview their managers, trustees, and donors. In total, I discussed panjrapoles with more than 100 Jains who were closely connected to these organizations. In between my two trips to India, a number of respected Jains living in the US raised concerns to me about the conditions present in panjrapoles today. Many of them noted that while they donate to panjrapoles in India, they are uncertain if these charitable organizations are well-run or truly worthy of their support. These individuals had heard many negative reports about panjrapoles, and they hoped that I might be able to shed some light on the situation.



Although assessing the value of these institutions was not the aim of my research project, I agreed to give my honest perspective on panjrapoles when I returned. I agreed because, like you, I am passionate about animal welfare and helping to create a less violent world. In this spirit, and based upon the experiences of my research field work, I offer you my perspective here. It is my hope that this essay may start a conversation about panjrapoles and how our personal choices may lead to animals being abandoned and slaughtered. If my perspective is incomplete or causes unintentional harm, micchami dukkadam.

This longevity exhibits the relevance and importance of these institutions in a time of unprecedented slaughter and mistreatment of animals. Such a rich tradition, then, has much to teach those around the world who are involved with contemporary animal rights and welfare movements. Over its long history, many Jains have devoted their human lives to saving and improving animal lives, and even today I did not meet a single panjrapole trustee who was not undoubtedly committed to the cause of protecting life. Indeed, many spent significant amounts of time away from their families and businesses to ensure their charitable work was done.

During my time in India, I was continually impressed and humbled by these individuals. These supporters are faced with a very challenging situation, however, and many, including me, would argue that panjrapoles need improvement and cannot be the only solution to animal suffering. I would like to pose a broad but crucial question: what is the purpose of a panjrapole? While this query may seem elementary, I believe it is essential that we take a step back in order to chart a way forward. The most common answer I heard to this question is that a panjrapole's purpose is to protect animals who would otherwise be abandoned or slaughtered. However, if this is the purpose of the panjrapole, we must ask why animals are being abandoned and slaughtered in the first place. There is a clear answer to this question, and it is readily apparent upon visiting most panjrapoles.



Overwhelmingly, animals living in these institutions are older female cows who are no longer able to produce milk and male calves (who obviously do not have the capacity to produce milk). These animals have been deemed "useless" because they are not profitable to the dairy industry. Neither the dairy industry nor the independent farmer can afford to maintain these unprofitable animals and, as a result, they are abandoned or shipped illegally for slaughter in Maharashtra.

Given this situation, the panjrapole serves as one important solution. However, it is only a temporary, stop-gap solution. If we regard panjrapoles as a permanent solution, then they (and we) are simply enabling a system that produces the injustice of abandoned and slaughtered animals, and the milk producers continue to profit at the expense of the panjrapoles, who bear the burden of taking in the old females and young males. This "solution," which effectively redistributes rather than reduces dairy's violent outcomes to panjrapoles, is neither sustainable nor equitable. Moreover,

it is widely acknowledged by panjrapole supporters that these institutions are only able to take in a tiny percentage of the animals in need. This lack of housing capacity is obvious when you consider the amount of milk products consumed in India. It would be impossible for panjrapoles to house the hundreds of millions of cattle and buffaloes who produce milk across the country.

We must remember that half of this number, the male population, is cast aside immediately and that young, lactating females naturally would be outnumbered by their older, "unproductive" counterparts. And, these figures do not even include goats, sheep, birds, dogs, cats, and the rest of animals in need who are not used for mainstream dairy but are currently minority residents of panjrapoles. As it is, most of the panjrapoles I visited were incredibly overcrowded. Many of these panjrapoles were originally built on grazing grounds outside of cities, but, as these metropolises developed, the animal homes were eventually swallowed by them. Urban expansion means that panjrapoles are now located in confined, polluted environments that are not well-suited to animals.

While many managers and trustees admit this is a problem, most stated it is not financially feasible to relocate. Few panjrapoles can afford to provide any space for animals to roam or graze, which means that the animals in these shelters typically have an unnatural and poor quality of life—one which is better than starvation or slaughter but not one which we would find an acceptable, systemic outcome for countless individuals. It is with the circumstances that I have outlined above in mind that I advocate for a permanent solution that strikes at the root of the problem panjrapoles are intended to address. This solution is surely familiar to many of you: It is to adopt a Vegan (strict or pure vegetarian) Lifestyle. By choosing to be strict vegetarian and not consume dairy products, you are ensuring that the demand for milk falls and thus less milk will be produced. When industry produces less milk, fewer young male and older female cows will be bred, and subsequently abandoned or sent for slaughter, and fewer animals will need to be housed in panjrapoles.

This nonviolent action moves us toward a sustainable and equitable solution that will one day allow panjrapoles to dedicate their resources towards truly needy and injured animals. As long as we consume non-human dairy, something will need to be done with the young males and older females who are deemed "useless" because they have no role in the production process. Panjrapoles alone cannot be the answer. There are too many animals in need, and too few panjrapoles. Please consider veganism. This practice avoids the violence inherent in dairy and is very closely aligned with the core Jain tenets of ahimsa, jiv-daya (compassion for life), and parasparopagraho jivanam (all life is bound together by mutual support and interdependence). Author: Brett Evans, E-Mail : bevans8@elon.edu, Elon Community Garden and Loy Farm Manager, Office of the University Registrar, Research Assistant, Elon University, North Carolina, USA. Courtesy: Dr. Sulekh Jain.

A GIANT LEAP FOR AHIMSA



July 13, 2013, Getting rid of animal testing has long been on the agenda for several rights groups which draw attention to what a lab animal goes through, especially when there are compassionate alternatives available.

. "Mice, guinea pigs and rabbits are made to endure painful tests such as skin and eye irritation, in which chemicals are rubbed onto the shaved skin or dripped into the eyes," say Alokparna Sengupta and Nuggehalli Jayasimha of Humane Society International (HSI), India, one of the key organisations that helped bring about the ban. They reveal that rabbits are chosen because they cannot cry, and hence have no natural way of weeping the harmful chemical away. "Other tests include repeated force-feeding studies lasting weeks or months to look for signs of general illness; and even widely condemned "lethal dose" tests, in which animals are forced to swallow massive amounts of a test chemical to determine the dose that causes death. At the end of a test, the animals are killed, normally by asphyxiation, neck-breaking or decapitation."

The good news is that the Bureau of Indian Standards has declared this abuse illegal. The even better news is that companies that have always been cruelty-free will have the well-deserved advantage

of being ahead of the curve. Natasha Shah, founder of the successful Mumbai-based cosmetics company The Nature's Co, welcomes this milestone. She states that her organisation finds animal testing morally wrong. "We use in-vitro methods i.e. clinically using the products on human skin, on people who voluntarily participate in the same," she says, adding that an animal test is meaningless as their biology differs so widely from that of humans. She points out that the cruelty-free label has a significant following in our country. "We have loyal customers from The Vegan Society that recommends our products in their social groups and networks. A lot of customers appreciate the fact that no honey, eggs, milk, beeswax, lanolin or musk is used in any of our formulations", says Shah.

What does being a cruelty-free company mean?

1. Doesn't test ingredients or the finished product on animals
2. Doesn't hire a third party to conduct these tests on their behalf, or purchase from suppliers who test on animals
3. Doesn't sell in regions like China where animal testing is mandatory.

EVENTS, SEMINARS, CONFERENCES

DIVIDING SOCIETY ON RELIGIOUS BASIS IS WRONG - PRIME MINISTER

New Delhi, July 24, 2013: Prime Minister Dr. Manmohan Singh said that dividing society on the basis of religion for small political benefits is betraying both religion and civilization.



Such actions should be condemned and criticized. Dr. Singh was addressing the delegation of Ahimsa Vishwa Bharti and Jain Community under the leadership of Acharya Dr. Lokesh Muni. Prime Minister religious fanaticism and blind faith is creating difference in our mixed culture. In such circumstances efforts of Ahimsa Vishwa Bharti under the leadership of Acharya Lokesh Muni through national campaign to spread communal harmony is very relevant and appreciable. Dr. Singh said promoting religion intolerance for political benefits is more harmful than religion intolerance. Any political Party which provokes people on religious grounds betrays both religion and society.

Dr. Singh said all religions are given equal respect in our constitution. When we say our constitution is secular it means religion is separate from politics and governance. He said that thought of equality is important. When we talk about multifold society this numerical thought is based on political and social principles. He said all religions are similar as all human beings are similar. So we treat all religions equal and make efforts for mutual amiability. Dr. Singh said that Bhagwan Mahavir message of religious harmony is relevant presently and will be relevant in future also. Appreciating the contribution of Jain Community in national development and social welfare he assured that Jain Community will be soon given the Minority status at National level. He agreed with Acharya Lokesh Muni that the greatness in Indian Culture is the presence of different religions in India which have inter-religion harmony. Source: Kenu Agarwal, Media Convener, Ahimsa Vishwa Bharti, Acharya Lokesh Ashram, New Delhi - 110060, E-Mail: acharya@ahimsavishwabharti.org, www.ahimsavishwabharti.org

JITO TO HOLD MATRIMONIAL MEET AT JAIPUR

Jain International Trade Organisation popularly known as JITO is holding its first matrimonial meet at Jaipur on 29th September at Anuvibha Kendra, Gaurav Tower, JLN Marg, Jaipur. The interested parents and candidates may check JITO website for details and registration.

NATIONAL JAIN MINORITY CONFERENCE IN PUNE (MUST COME)

A national Conference for demanding National Minority Status for Jain Community is being held at Pune on 28th July 2013. (9 to 5). The venue of the conference will be Shri Vardhman Swetambar Stanakwasi Jain Shrivak Sangh, Bibwewadi, Pune. For further information contact Dakshin Bharat Jain Sabha, 37, Mahaveernagar, SANGLI (Mh) 416416, Ph.0233-2623603.

JAINA TO CREATE A MILLION-DOLLAR EDUCATION FUND



16-Jul-2013, Detroit: An umbrella organization of 72 Jain associations in the US and Canada plans to create a one million dollar educational fund to support needy Jain families. The decision was announced at the 17th biennial convention of the Federation of Jain Associations in North America (JAINA) with the theme 'Jainism: The Global Impact' held July 4-7 in Detroit. Sam Pitroda, chairman of the National Innovation Council was the keynote speaker at the convention attended by over 3,500 delegates, including a couple of hundred from outside North America. The vast majority of some 150,000 Jains in North America emigrated in the 1960s and 1970s, and was predominantly entrepreneurs and professionals.

The programming focused on multiple ways that Jainism has impacted the world on July 9 and will continue to do so in the future, according to a media release. Speakers addressed current global issues with inter-faith panel discussions with representatives from all major religions. Gurudev Chitrabhanuji, Muni Roop Chandraji, Acharya Chandnaji and Guruvanand Guruji were among Jain monks and scholars from around the world attending the convention.

Outgoing President Sushil Jain recognized the efforts of JAINA committees, projects, volunteers and personnel and emphasized JAINA's three major objectives: to increase the presence of youth and women in JAINA; to create a JAINA general fund for JAINA projects, committees and initiatives; and to make JAINA a sustainable organization for future generations of North American Jains. The incoming President Mr. Prem Jain unfolded his JAINA vision saying, "I would like to make JAINA a global organization by ensuring that it is financially strong. By working together, we can make JAINA the #1 service organization for the Jain community in North America..." The new team of Prem Jain includes, Ashok Domadia, Gunvant Shah, Yogendra Jain, Dr. Sushil Jain, Dr. Jayesh Shah, Haresh Shah, Hemant T. Shah, Rajeev Pandya, Rajendra Mehta, Piyush Mehta, Raj Patil.

YOU TUBE LINKS TO VIDEOS

YOUTUBE LINKS TO JAIN PRAYERS, STAVANS, BHAJANS, BHAKTI SONGS, STUTI AND STOTRAS

Click the song title to go to youtube, listen and view the songs. Courtesy: Mr. Dinesh Vora

#	Jain Stavan and Bhakti Songs	#	Jain Stavan and Bhakti Songs
1	Aa To Mara Prabhuji Na Rath No Rankaar	86	Maha mantra che moto jag ma 1
2	Aaha Kevu Bhagya Jagyu	87	Maha Mantra Chhe Moto Jag Ma 2
3	Aaj Mara Derasar Ma Moti Dehme Varsyaa Re	88	Mahaveer Aevu Naam Che Sundar Ana Akshar Char
4	Aaj Sona No Suraj Ugiyo	89	Mahaveer Tumhare Dware Par
5	Aankh Mari Ugade To Sankheshwar Dekhu	90	Mahavir Bharoso Taro
6	Aankhdi Mari Prabhu Harkhaay Che	91	Mahavir Swamino Helo

7	Aash Bharine Aayo Swami	92	Maitri Bhaav Nu Pavitra Zaranu
8	Aavo Aavo Dev Mara Suna Suna Dhar	93	Mangal Deevo
9	Aek Janmyo Raj Dularo Duniya No Taranharo	94	Mangalam Bhagwan Veero
10	Ami Bhareli Najaro Rakho Mahaveer Shri Bhagwaan Re	95	Mantra Ki Mahima Navkar Re
11	Ankhadi Mari Prabhu Harkhaay Che	96	Mara Gadh Ma Birajata
12	Antar Yami Sun Albeshwar	97	Mara Nathani Vathai Vage
13	Arihant Na Dhyane Arihant Bani Jasho	98	Mara Navkar Ma Nav Phool Mantro Ma Shobhe
14	Arji Suno Prabhuji Aavi Mane Ugaro	99	Mare Haide Betho Re Morlo Bolyo
15	Atlu To Aapje Bhagwaan Mane Chheli Gadi	100	Mare Shetrunjay Jatra A Javu Che
16	Avo Re Avo Mahavir Naam Laiye	101	Mari Aankhon Ma Parshwa Prabhu Aavjo Re
17	Avyo Prabhu Tare Dhar Mare Javu Same Paar	102	Maro Dhanya Banyo Avtar Malya
18	Aye nahi Vidhya Sagar Maharaj (Hindi)	103	Maru Aaykhu khute je Ghadie
19	Bhakti Karta Chhute Mara Pran, Prabhu Avu Mangu	104	Mata Marudevi Na Nand Dekhi Tahari Murati
20	Bhulo Bhale Biju Badhu	105	Mere Done Haatho Mein Lakir
21	Chalo Re Chalo Sahu Tirath Karva	106	Meri Kutiya mai Aaye Ho
22	Chandra Prabhu Chalisa	107	Mukti Male Ke Na Male
23	Chandra Prabhuki Jyoti Se Jagmag Sona	108	Naam Hai Tera Taran hara
24	Chapti Bhari Chokha Ne Ghee No Che Divdo	109	O Karuna Na Karnara, Tari Karuna No Koi Par Nathi
25	Char Divas na	110	O Mahavira Pyare, Mahavir Bhagwan
26	Chetra Sud Teras Dine	111	O Prabhu Tara Charankamal Ma Aa Jivan Kurban Che
27	Chintamani Mari Chinta Chur	112	Om Mangalam Omkara
28	Chintamani Parshva Kahiye	113	Pahela Re Rooshabhdev Bolo
29	Chote Baba Re Vidyasagar Maharaj (Hindi)	114	Panch Parmesthi Stuti
30	Dada Aadishwarji	115	Pankhida Ne Aa Pinjaru - Mukesh
31	Dada Adesvarji Doorthi Aavo Dada Darishan Do	116	Pankhida Tu Udi Jaje Pavapuri Re
32	Dada Tara Mandir Aavayo Chu Tari Re Murat Mara Man	117	Param Krupalu Jinvar Tara Darshan Karava Aavyo Re
33	Darshan Dejo Parasnath	118	Parloke Sukh Pamva Kar Saro Sanket
34	Darshanam Deva Devasya-Stuti	119	Parshwa Prabhuji Mane Charane Swikaro
35	Deevdo Dharyo Re Prabhu	120	Parshwa Tara Naam Che Hazaar
36	Dhyan Diwakar Trishala - Duhas	121	Phool Nahin To Pankhdi
37	Din Dukhiya No Tu Chhe Beli	122	Prabhu Mangu Tari Paas
38	Din Dukiya	123	Prabhu Tara Vina Muj Nayano Bhina
39	Dur Dur Thi Tara Darbaare Aavya)	124	Prabhu Taru Geet Mare Gavu Che
40	Ek baar Mukhadu Batao Dinanathji	125	Prabhuji Aacchhi Lagi (1)
41	Ek Pankhi Aavine Udi Gayu	126	Prabhuji Ajavaal Dekhado
42	Ghantakara Mahaveer Stuti	127	Prabhuji Jau Palitana-Duha
43	Hai ye Pavan Bhumi	128	Prabhuji Tara Gunla Gavu Ne Tirath Dhaame Javu
44	Hanu Chalisa	129	Prem Bharelu Haiyun Laine Tare Dhware Aavyo
45	He karuna na karnara	130	Raata Jeva Phulda Ne
46	He Maare Ajni Ghadi Te Raniyamani	131	Rang Lagya Rang Lagyo Re Mahavir Tari Vani Karo
47	He Vir Mahavir	132	Rangai Jane Rang Ma-1
48	Hey Mara Prabhuji Murti Nu Mukhdu Re	133	Rangai Jane Rang Ma-2
49	Hey Parshwa Tumhare Dhware	134	Saathiya Puravo Dhware (1)
50	Hey Trishala Na Jaya Mangu Tari Maya	135	Saghalu Tane Sopi Didhu Aadishwar Bhagwan Re
51	Hey Yeh Paawan Bhumi	136	Samaro Mantra Bhalo Navkaar

52	Hu toh nahi jaanu taari bhakti	137	Saunu Karo Kalyaan Dayaalu Prabhu
53	Hum Kare Teri Vandana Manse Tuje Dekhenge Hum	138	Shankheshvar Na Vasi Mara Haiye Karjo Vaas
54	Hun To Vinanti Kari Thaki Prabhuji Tara Man Ma Nathi	139	Shankheshwar Albelo Re
55	Ih Vidhi Mangal Aarti	140	Shankheshwar Prabhu Ni Aarti
56	Itni shakti hame dena data-Ankush	141	Shiv Mastu Sarva Jagata
57	Jab Koi Nahin Aata Mere Dada Aate Hai	142	Siddhagiri Na Shikharo Bole
58	Jagmagta tarla nu	143	Sidhdhachal na vasi
59	Jai Paras Deva	144	Sona Ma Sugandh Bhale
60	Jain bhajan padmavati strotra	145	Sona Vatakdi Re Kesar
61	Jain Dharam No Tirth Motako	146	Story todarmal ji
62	Jain Songs	147	Suno Chandaji Simandhar
63	Jain Stuti 1	148	Swami Mahaveer Tari Pooja Karu
64	Jain Stuti 2	149	Swikar Karo Prabhu Uphaar Mera
65	Jainism prayer	150	Taaro Re Bharoso Prabhuji)
66	Jaino Re Tirtho Ni Yatra Karta Aatam Paavan Thaay	151	Tame Aavajo Re Pavapuri Mukame
67	Janam Thi Hu Jain Chu	152	Tame Man Mooki Ne Varasya
68	Jape Je Mantra Navkaar Ano Thashe Bedo Paar	153	Tame Manav Sacha Banjo
69	Jay Jay Aarti Aadi Jinanda 1	154	Tan Man Dhan Prabhu Na Charno Ma
70	Jay Jay Aarti Aadi Jinanda 2	155	Tane Raat Divas Hu Yaad karu
71	Jay Jay Hai Trishla Nandan	156	Tara Sharane Aavyo Chhu Swikari Le
72	Je Drashthi Prabhu Darshan Kare-Stuti (1)	157	Tara Vina Nath Mane Aekaladu Lage
73	Jena Smaran Thi-Shankheshwar Prabhu Stuti	158	Tere Dar Pe (Hindi)
74	Jin Ni Bhakati Karaoke (AD)	159	Tere Panch Hua Kalyan Prabhu
75	Jino Jino Ude Re Gulaal 2	160	Trishla Nandan Swami Tari
76	Jino Jino Ude Re Gulal-Nakodaji	161	Tu Mane Bhagwan Ek Vardan
77	Jode Jashun Ho Raj Palitana Ni Jatra Karva	162	Tu prabhu maro
78	Kabhi Pyase Ko Pani Pilaya Nahin	163	Tu pyar ka sagar hai
79	Karti Hu Tumhari Puja (Hindi)	164	Tu mane bhagvan ek varadan aapi de
80	Kasumbi No Rang	165	Tumse Lagi lagan
81	Khamemi Savve Jive	166	Tune Shodhi Shodhi Thaki Parasnath
82	Kinchan Kandan Dehana - Duhas	167	Ucha Ucha Re Dada Tara Dungara
83	Koyaldi Bole Kuh Kuh	168	Uncha Ambar Thi Aavo ne Prabhuji
84	Lado Rove Matna Anjali Jain Haryanvi Uttar Pardes	169	Uncha Uncha Shetrunjaya na Shikharo
85	Maa Baap Ne Bhulso Nahin Part 1	170	Unchi Unchi Topo Wala

AWARD AND HONOURS

CHITRABHANUS TO RECEIVE CLAREMONT'S AHIMSA AWARD



Claremont Lincoln University, United States has announced that its first annual Ahimsa Award will be presented to Gurudev Shri Chitrabhanu and Pramodaben Chitrabhanu who will receive the award at a gala celebration on Oct. 2, International Ahimsa Day. In 2007, the United Nations established Oct. 2 as an International Day of Non-Violence in honor of the birthday of Mahatma Gandhi. To honor this important celebration, Claremont Lincoln University has instituted an annual Ahimsa Award, given to the person whom their selection committee feels most embodies the principle of Ahimsa, according to a press release. Because of the Chitrabhanus' synergistic, outstanding, and long collaboration in

furthering Ahimsa, which is a cornerstone of Jain beliefs, the committee decided to award them as a couple, the release added. Gurudev Shri Chitrabhanu is a Jain pioneer, global leader, and author of more than 26 books, which reflect his philosophy of world peace and nonviolence, emphasizing the need to appreciate the sanctity of all life and to build solidarity in the larger family of humankind, it said.



According to Forbes magazine, "Shri Chitrabhanuji represents a ... brilliant message of non-violence, tolerance, compassion, and the embrace of ... the ecological interdependency of all living beings. After millennia, this potent ethical ideal has become key to the biological sciences, as well as inspiring such people as ... Gandhi and Martin Luther King, Jr." Formerly a Jain monk, Chitrabhanu's western Ahimsa Pilgrimage began with an invitation to speak at Harvard Divinity School in 1971. He gave up his vow of monkhood because of the call to bring Ahimsa principles to the West. He married Pramodaben and together they embarked on a mission to bring the message and teaching of Bhagwan Mahaveer, Ahimsa, to the west. Pramodaben Chitrabhanu, the spiritual companion of Gurudev Chitrabhanu, is director of the Jain Meditation International Center in New York, director of PETA India, and advisor to the Jivadaya (Reverence for Life) Committee of JAINA. A global leader, Pramoda's mission takes her to many parts of the world. She connects particularly well with the youth because her approach is genuinely secular and multi-cultural, said the release. She also works for the Vegetarian Society of Mumbai by promoting vegetarianism and veganism and is the author of numerous books including a vegetarian cookbook.

NEW BOOKS

HISTORY OF JAINISM By Dr Kailash Chand Jain, Set of 3 books,

This is a researched history of Jainism useful for the scholar as well as the general reader. It has been divided into three parts:

Book 1 Jainism Before and in the Age of Mahavira

Book 2 Historical Survey and Spread of Jainism

Book 3 Medieval Jainism

To purchase the book contact: Yashodhar Modi, E-Mail: Jainbooks@aol.com

JAIN FESTIVALS

FESTIVALS - WHY IS GURU PURNIMA CELEBRATED

The Sanskrit root "Gu" means darkness or ignorance. "Ru" denotes the remover of that darkness. Therefore one who removes darkness of our ignorance is a Guru. Only he who removes our ultimate darkness, known as Maya, and who inspires and guides us on to the path of God-realization is the true Guru. Students also refer to their school teacher or college lecturer as guru. The connotation of the word guru in this case is one who imparts temporal knowledge (Apara Vidya) and is thus accordingly offered respect. Guru Purnima is a festival traditionally celebrated on the full moon day in the Hindu month of Asada (July/August). Also known as Vyas Purnima, the day is celebrated in remembrance and veneration to sage Ved Vyas. He is the Adi (original/first) Guru of the Hindu Dharma who edited the four Vedas, wrote the 18 Puranas, the Mahabharata and the Srimad Bhagavata. Vyas even taught Dattatreya, who is regarded as the Guru of Gurus. On this day, the Guru is offered Puja (worship) by the disciples.

All Hindu spiritual aspirants and devotees worship Vyas in honor of his divine personage and all disciples perform a 'puja' of their respective spiritual preceptor or 'Gurudev's'. It is a good time to begin our spiritual lessons. Traditionally, spiritual seekers commence to intensify their spiritual 'sadhana' from this day. The period 'Chaturmas' begins from this day. Chaturmas is a holy period of four months (July-October) beginning from Devashayani Ekadasi in Asar to Prabodhini Ekadasi in Kartik. The period corresponds with the rainy season. In the past, wandering spiritual masters and their

disciples used to settle down at a place to study and discourse on the Brahma Sutras composed by Vyas, and engage themselves in Vedantic discussions. Sanyasis are supposed to halt during this period at one selected place (Rains Retreat), and give discourses to the public.

According to Jain traditions, it was on this day, Mahavir, the 24th Tirthankara, after attaining Kaivalya (solitariness or detachment), made Indrabhuti Gautam, later known as Gautam Swami, a Ganadhara (troupe leader-a primary disciple- of Tirthankara in Jainism), his first disciple, thus becoming a Guru himself. Therefore, the day is observed as Guru Purnima and marks special veneration to one's Gurus and teachers. The relationship between the Guru and the Disciple is considered very sacred. This relationship is purely spiritual in nature and is independent of age of the two. It is based on maturity of Gyan (Spiritual Knowledge) and Shraddha (Spiritual Practice). The only awareness that a Disciple should foster is, 'I should be uplifted spiritually'. The Guru too harbours only one thought, 'May this Disciple be uplifted'.

Traditionally the festival is celebrated by Buddhists in the honor of lord Buddha who gave His first sermon on this day at Sarnath. Buddha went from Bodhgaya to Sarnath about 5 weeks after his enlightenment. He had left his five friends before attaining enlightenment. Using his spiritual powers, he had seen that his five former companions would be able to understand Dharma (his preaching) quickly. When Gautam Buddha found his five former companions, he taught them. They understood and as a result they also became enlightened. At that time the Sangha, the community of the enlightened ones, was founded. The sermon Buddha gave to the five monks was his first sermon, called the Dhammacakkappavattana Sutta (Dharma Chakra Pravartan Sutra). It was given on the full-moon day of Asar. Buddha subsequently also spent his first rainy season i.e. Varsha (vassa) at Sarnath at the Mulagandhakuti. The Sangha had grown to 60 in number (after Yasa and his friends had become monks). Buddha, then, sent them out in all directions to travel alone and teach the Dharma. All 60 monks were Arihants. Buddhists observe on this day uposatha (the cleansing of the defiled mind). Vipassana meditators practice meditation on this day under the guidance of their teachers. Rainy season i.e. varsha (vassa) also starts with this day. During this time Buddhist monks remain in a single place, generally in their temples. In some monasteries, monks dedicate the Vassa to intensive meditation. During Vassa, many Buddhist lay people reinvigorate their spiritual training and adopt more ascetic practices, such as giving up meat, alcohol, or smoking.

DEVLOK GAMAN

कुण्डलपुर में मुनि सौम्य सागर जी को श्रद्धांजलि दी गई।



कुण्डलपुर, दमोह (म.प्र.) संसार के सभी प्राणियों ने जन्म के साथ मृत्यु को प्राप्त किया है, इस तथ्य व सत्य को जो स्वीकार कर लेता है, वही व्यक्ति मृत्यु की तैयारी कर देता है। जन्म के साथ जितनी-जितनी सांसे बीतती जा रही है, उतना-उतना मृत्यु के निकट पहुंच रहे है। जन्म के साथ मृत्यु का विधान शाश्वत है। उक्त उद्गार परम पूज्य आचार्य वर्धमान सागर जी महाराज ने कुण्डलपुर मुनि श्री सौम्य सागर जी महाराज के समाधि मरण पर आयोजित श्रद्धांजलि सभा में व्यक्त किये आचार्य श्री ने आगे कहा कि संसार के प्राणी मृत्यु से भयभीत है, जो अवश्य आने वाली है। मुनि सौम्य सागर जी ने अनेक बार यह प्रश्न किया था, और वीरता के साथ उत्तर दिया - गुरुदेव मृत्यु से मुझे डर नहीं लगता, समाधि शब्द कर्ण में आता तो बड़ा अच्छा लगता है, जब अपना नम्बर आयेगा उस समय हमारे भाव क्या होंगे, जीवन भर

उसकी तैयारी करनी चाहिये। जो तैयारी करते है, वे ही जीवन रूपी मंदिर पर सल्लेखना का कलषारोहण करते है, उन्ही का जीवन सार्थक होता है। सल्लेखना भेद विज्ञान की प्रयोगशाला है उस प्रेक्टिकल को मुनि सौम्यसागर ने कर दिखाया है।

सल्लेखना में 66 दिन बीत गये। ऐसा लगता जैसे 66 घंटे बीते हो। हे भगवन, ये जन्म तुम्हारे चरणों में समर्पित है ऐसी भावना उन्होंने समर्पित की पूरे संघ ने उनकी सेवा की है। पूरा संघ उन्हें प्रतिक्रमण करा रहा था। शरीर के प्रति जो निर्मम बन जाते वे ही सल्लेखना धारण कर पाते। उनकी महान साधना और पुरषार्थ धर्म प्रभावना आत्म प्रभावना का कारण बना। कुण्डलपुर के पूज्य बड़ेबाबा का चित्र सामने आते ही उनकी प्रसन्नता बड़ जाती थी। इस समाधि से बड़े बाबा का एक और अतिषय जुड़ गया। इस अवसर पर मुनि श्री अपूर्व सागर जी, मुनि श्री अर्पित सागर जी, मुनि श्री हितेन्द्र सागर जी, मुनि श्री निष्पूह सागर जी, मुनि श्री क्षेम सागर जी, मुनि श्री प्रसम सागर जी महाराज, श्री मति तारारानी सेठी, भागचंद सेठी, कोलकाता पं. कुमुद सोनी, अजमेर जयप्रकाश जी, अमृतलाल शास्त्री, संतोष सिंघई, जयकुमार जलज, नेमीचंद जी, सुलोचना देवी, राजेश पंचोलिया, ने विनयांजलि प्रस्तुत की। इस अवसर पर बाहर से पधारे एवं स्थानीय श्रद्धालुओं की बड़ी संख्या मे उपस्थिति रही है।

Acarya Ratnashekhara Suri left for heavenly abode after the cardiac failure. He had scheduled the current Chaturmas in Pune. His body was carried in a palkhi. for cremation. It will start from the Shri Godiji Parshvanatha Jain Mandir in Pune. May his soul attain liberation News courtesy: CA Yashesh Jakhelia

MINORITY STATUS TO JAIN COMMUNITY

JAINS NOTIFIED MINORITY IN ASSAM

With efforts of Coordination Committee and Assam Jain Samaj, Assam Government has notified Jains as minority community in the state of Assam. Assam is 14th state wherein Jains are Minority.

GOVT. OF ASSAM
WELFARE OF MINORITIES AND DEVELOPMENT DEPARTMENT
::DISPUR::

Dated Dispur, the 24th July, 2013

NOTIFICATION

No.WMD.29/2007/Pt/65- In exercise of the powers conferred by Clause (d) of Section 2 of the Assam State Commission for Minorities Act, 2003 (Assam Act No. XX of 2003), the Governor of Assam is hereby pleased to declare the Jain community residing in Assam, as the minority in the State of Assam for the purpose of the said Act.

Sd/-
Commissioner & Secretary,
Welfare of Minorities & Dev. Department, Dispur

Memo No.WMD.29/2007/Pt/65-A Dated Dispur, the 24th July, 2013

Copy to:

1. P.S. to Principal Secretary to Chief Minister, Assam.
2. P.S. to Minister, Welfare of Minorities & Dev. Department, Assam.
3. P.S. to all Ministers for appraisal of the Hon'ble Ministers.
4. P.S. to Chief Secretary, Assam.
5. All Administrative Departments of Govt. of Assam.
6. All Deputy Commissioner.
7. The Secretary-cum-Administrative Officer, Assam State Commission for Minorities, Christianbasti, Guwahati-5.
8. The Director, Information & Public Relations, Assam, Last Gate, Guwahati for necessary action.
9. The Director, Assam Govt. Press, Bamunimaldam, Guwahati-21. He is requested to publish the above notification in the next issue of Assam Gazette & supply 200 copies to this Department.
10. Office Copy

By order etc.

Joint Secretary,
Welfare of Minorities & Dev. Department, Dispur

MISCELLANEOUS

PUNJAB HIGH COURT SCRUTINIZES APPOINTMENT OF JOGINDER PAL JAIN



Chandigarh: The Punjab High Court directed the Punjab government to produce the file pertaining to appointment of Joginder Pal Jain as chairman of Punjab State Warehousing Corporation. In its order, dictated in the open court, a division bench of the high court, headed by Chief Justice Sanjay Kishan Kaul, observed that it wanted to go through the file to ascertain whether the chief minister had considered the factum of conviction of Jain by a Delhi court.

The bench directed Jain to produce the judgment of the Delhi court, through which he was convicted under sections 419/471 of IPC. When the case came up for hearing, counsel for Jain argued that the conviction, which took place over five years ago, does not amount to disqualification for appointment as director of PSWHC.

ARTICLE

HOW TO DEAL WITH ANGER

By Mr. Anop R.Vora

In day-to-day life, we are bound to come across situations that make us angry: a disagreement with our spouse, frustration at work, disappointment with our children, harassment at a social event, jealousy at a classmate's success, and our own unmet expectations. These and other experiences act as catalysts that trigger anger within us. Some of these situations are within our control; others are not. Is there anything we can do to manage these situations instead of getting upset? Is there a better way to handle conflicts and problems? To answer these questions, let us try to understand the fundamental process of anger. For most people, anger has two major components: origination and expression. Anger originates when we allow ourselves to be provoked. When an event occurs that instigates anger, our ego takes over, and we react. The intensity of our expression of anger then depends upon our psychological make-up. Some of us express anger instantly, while others express it over a long period of time -- sometimes over decades.

The initial feeling of anger invokes other destructive emotions, such as hate, revenge, resentment, and the desire to inflict violence. Anger also blocks our ability to reason and makes us momentarily insane. As a result, people lash out physically or verbally, or, on the other end of the spectrum, they become passive-aggressive. Jain philosophy describes four major negative emotions: krodh, maan, maya, and lobh, which are anger, arrogance, deceit, and greed. Jainism further describes the consequences of these emotions as depicted in the book Saman Suttam, "Anger destroys love, pride destroys modesty, deceit destroys friendship, and greed destroys everything." A major step is often missing between the origination of anger and its expression: awareness of our anger. If we recognize the negative emotion of anger as it arises, we can dilute and even dissipate the emotion. How can we identify and control anger? This requires us to pause, assess, and reflect. If we walk away from the situation and take a few minutes, or even a few days, to think through the problem constructively, the rage most certainly loses its intensity.

In Jainism anger is also linked to karmic bondage. The higher the intensity of anger, the stronger the bondage and the more serious the impact on one's destiny. When a person walks away from an anger-provoking experience, he should think about how that anger can harm his future. In addition, whether Jain or non-Jain, a person should use the time to consider the following:

- Listen to the other person.
- Allow for the possibility that we may be wrong.
- Look at the situation from other person's point of view.
- See if it is a fair criticism. Perhaps you can learn from the feedback.
- Be gentle to others. We ourselves are far from being perfect.

- Laugh it off!
- Ask: Why am I wasting precious time brooding over what can't be changed? It is better to look ahead and prepare than to look back and regret.
- Focus on worthwhile long-term goals, and ignore the minor irritations of life.
- Remember it is a lot easier to change ourselves than others.
- Think: "This shall pass, too." Remember everything in life is transient.

Introspection on the above points can calm us down and make us think from a different perspective. Some people may ask: What do we do about "righteous anger," or feelings that arise from compassion and justice? In my opinion, anger based upon noble intentions, compassion, and justice is really not anger, as there is no ego or feeling of revenge involved. People usually express this emotion to improve the behavior of the offending person or situation. A good example is a mother getting angry with a child, or a teacher getting angry with a student, for misbehaving. Clearly both cases involve a harmless emotional response based upon a pure motive. Some anger management consultants suggest we must express our anger and not keep it bottled up. I do not agree with this, because immediately expressing anger does not provide any permanent solutions to the issue at hand and frequently exacerbates the situation. In contrast, becoming aware of the anger attempts to stop the emotion immediately. The goal is controlling and preventing anger rather than expressing it in destructive ways. In addition to becoming aware of our anger, we can also utilize a huge reservoir of positive emotions, such as compassion, humility, tolerance, love, and forgiveness. These feelings help us alleviate anger if it occurs. In the Jain faith, we follow the example of Lord Mahavir, who was tortured, beaten, and abused several times but never became angry. One day, Lord Mahavir was meditating in woods. A shepherd approached him and asked him to look after his cows while he went for an errand, not realizing that the man was deep in meditation. When the shepherd returned, he found that the cows had wandered away because Lord Mahavir had not taken care of them as he had requested. The shepherd got angry and started beating him. Lord Mahavir stayed calm. When the shepherd realized his mistake and apologized, Lord Mahavir forgave him. Lord Mahavir's deep awareness of his emotions prevented anger from originating and thus from ever being expressed. Stressful situations will come, but it is our choice whether to allow ourselves to get angry or not. The key is being aware of our emotions as they arise. Author: Anop Vora is a former president of JAINA and the Jain Society of Rochester and is the founding president of International Alumni Association Mahavir Jain Vidyalyal (IAAMJV). He recently hosted a series of shows on toxic emotions such as anger for the Jain TV program Mangalam. He has written articles on anger, arrogance, forgiveness, the theory of karma, meditation, and samyag darshan (right faith). He has attended camps on Vipassana meditation in Springfield, MA, and Preksha meditation in Ladnu, India. He has also participated in interfaith programs in Barcelona, Spain, and Monterrey, Mexico.

JAIN CALENDAR FOR THE MONTH OF AUGUST 2013

VIR SAMVAT 2539 JAIN CALENDAR VIKRAM SAMVAT 2069

ASHADH CHAUDAS PANCHAM BIJ AGIYARAS							Jain Festival	Auspicious Day
ASHADH - AUGUST 2013 - SHRAVAN								
Mon	Tue	Wed	Thu	Fri	Sat	Sun	AVOID GREEN & ROOT VEGETABLES Date : 2 5 8 12 14 17 20 22 25 28 AVOID ROOT VEGETABLES Date: 21 27 JAIN FESTIVAL Date: 21 - Poonam (Bhav Siddhachal Yatra) Date: 21 - Raksha Bandhan AUSPICIOUS DAY Date : 08 - Sumatinath Chavan kalyanak Date : 12 - Neminath Janma Kalyanaks Date : 12 - Neminath Diksha Kalyanaks (Chhath)	
ASHADH: 1 TO 6 AUGUST SHRAVAN: 7 TO 31 AUGUST			1 Vad Dasam	2 Vad Agiyaras	3 Vad Baras	4 Vad Teras		
5 Vad Chaudas	6 Vad Amas	7 Sud Ekam	8 Sud Bij	9 Sud Trij	10 Sud Trij	11 Sud Choth		
12 Sud Pancham Chhath	13 Sud Satam	14 Sud Aatham	15 Sud Nom	16 Sud Dasam	17 Sud Agiyaras	18 Sud Baras		
19 Sud Teras	20 Sud	21 Sud	22 Vad Bij	23 Vad Trij	24 Vad	25 Vad		

	Chaudas	Poonam			Choth	Pancham	Date : 14 - Parshavanath Nirvan Kalyanak
26 Vad Chhath	27 Vad Satam	28 Vad Aatham	29 Vad Nom	30 Vad Nom	31 Vad Dasam		Date : 21 - Munisuvrata Chavan Kalyanak
							Date : 27 - Shantinath Chavan Kalyanak
							Date : 27 - Chandraprabhu Nirvan Kalyanak
							Date : 28 - Suparshvanath Chavan Kalyanak

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**WE HEARTILY WELCOME FOLLOWING NEW MEMBERS WHO HAVE JOINED
WWW.JAINSAMAJ.ORG DURING THE MONTH OF AUGUST 2013**

1. Pravin Munot, Swetambar, Ahmednagar, Maharashtra, Socialwork
2. Shanti Lal Choudhary, Swetambar, Tiruapti, Andhra Pradesh, Business
3. Sunny Jain, Swetambar, Pali, Rajasthan, Business
4. Moti Lal Jain, Digambar, Aurangabad, Maharashtra, Socialwork
5. Krishna Singh Jain, Digambar, Ghaziabad, Uttar Pradesh, Retired
6. Tavanappa Algur, Digambar, Jamkhandi, Karnataka, Politics
7. Rohini Kumar Bhadani, Swetambar, Kalu, Rajasthan, Media
8. Saurabh Chordiya, Swetambar, Jalgaon, Maharashtra, Student
9. Vikas Bothra, Swetambar, Delhi, Consultancy
10. Pradeep Nandgaonkar, Digambar, Solapur, Maharashtra, Medical
11. Satish Jain, Swetambar, Rohtak, Haryana, Service
12. Ashok Kumar Jain, Swetambar, Faridabad, Haryana, Business
13. Hasmukh Shah, Swetambar, Bhayander West, Maharashtra, Service
14. Jayanti Lal Jain, Swetambar, Barwani, Madhya Pradesh, Finance
15. Ajay Kumar Jain, Digambar, Mayur Vihar Phase-I, Delhi, Business
16. Ashish Jain, Digambar, Kalkaji, Delhi, Business
17. Nitesh Kumar Jain, Digambar, Banswara, Rajasthan, Business
18. Ca Sandeep Dhing, Swetambar, Nashik, Maharashtra, Service
19. Ajay Kumar Jain, Digambar, Mayur Vihar Phase-I, Delhi, Business
20. Vinod Chopra, Swetambar, Jodhpur, Rajasthan, Business
21. Ganpat Kumbhat, Swetambar, Sharjah, Uae, Business
22. Sundar Lal Chhajjer, Swetambar, Bikaner, Rajasthan, Law
23. Ashok Jain, Swetambar, Shastri Nagar, Delhi, Business
24. Rakesh Kumar Jain, Digambar, Agra, Uttar Pradesh, Service
25. Amit Ranka, Swetambar, Beawar, Rajasthan, Student
26. Sanjay Shah, Swetambar, Mumbai, Maharashtra, Business
27. Shikhar Chand Bafna, Swetambar, Rajgarh Colony, Delhi, Service
28. Namit Jain, Swetambar, Pitampura, Delhi, Business
29. Kamlesh Jain, Swetambar, Jodhpur, Rajasthan, Student
30. Rajendra Kumar Jain, Digambar, Jaipur, Rajasthan, Business
31. Sunil Sheth, Swetambar, Ahmedabad, Gujarat, Industrialist
32. Sunil Kumar Narule, Digambar, Pune, Maharashtra, Arts
33. Ramdhan Jain, Swetambar, Jind, Haryana, Government
34. Devendra Rathod, Swetambar, Surat, Gujarat, Arts

35. Mrigendra Jain, Digambar, Mumbai, Maharashtra, Business
36. Ashok Kumar Jatale, Digambar, Chhanera, Madhya Pradesh, Business
37. Rohit Kapasi, Swetambar, Ahmedabad, Gujarat,

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BRIDES

1. Ekta Jain, 28, Digambar, Greater Kailash-1, Delhi, Service
2. Payal Jain, 27, Swetambar, Ahmadnagar, Maharashtra, Others
3. Megha Jain, 25, Digambar, Ashok Nagar, Madhya Pradesh, Others
4. Deepika Jain, 26, Digambar, Hisar, Haryana, Others
5. Kriti Jain, 28, Digambar, Faridabad, Haryana, Medicine
6. Garviata Jain, 26, Digambar, Mayur Vihar Phase-I, Delhi, Service
7. Manisha Goel, 27, Digambar, Badarpur, Delhi, Computer
8. Shwetal Tippannawar, 24, Digambar, Pune, Maharashtra, Computer
9. Shruthi Bohra, 26, Swetambar, Chennai, Tamilnadu, Medicine
10. Beena Ajmera, 23, Swetambar, Ontario, California, Engineering
11. Ashna Jain, 25, Digambar, Meerut, Uttar Pradesh, Business
12. Aarushi Jain, 24, Digambar, Delhi,



GROOMS

1. Chirag Indubhai Doshi, 29, Swetambar, Rajkot, Gujarat, Business
2. Nitin Jain, 30, Digambar, Old Gupta Colony, Delhi, Service
3. Lokesh Surana, 33, Swetambar, Nasik, Maharashtra, Others
4. Navin Shah, 29, Swetambar, Ahmedabad, Gujarat, Computer
5. Surajmal Bokadiya, 29, Swetambar, Chennai, Tamil Nadu, Business
6. Amit Jain, 27, Digambar, Shahadra, Delhi, Service
7. Chandan Raka, 24, Swetambar, Lonar, Maharashtra, Business
8. Siddharth Kumar Jain, 24, Swetambar, Durg, Chhattisgarh, Engineering
9. Jayesh Kothari, 31, Swetambar, Udaipur, Rajasthan, Engineering
10. Anit Bhandari, 22, Swetambar, Jodhpur, Rajasthan, Engineering
11. Bhavesh Parekh, 28, Swetambar, Vadodara, Gujarat, Computer
12. Kamlesh Bora, 34, Swetambar, Jalgaon, Maharashtra, Others
13. Ronak Jain, 26, Swetambar, Mumbai, Maharashtra, Engineering
14. Ankur Gupta, 29, Swetambar, Kamla Nagar, Delhi, Service
15. Amit Jain, 36, Swetambar, Rohini, Delhi, Others
16. Lovnish Jain, 32, Swetambar, Uttam Nagar Hastal Road, Delhi, Business

17. Hardik Kothari,27,Swetamber,Mumbai,Maharashtra,Engineering
18. Deepak Jain,30,Swetamber,Ludhiana,Punjab,Service
19. Prashant Kumbhat,32,Swetamber,Jaipur,Rajasthan,Computer
20. Sudhir Jain,35,Digamber,Gwalior,Madhya Pradesh,Engineering
21. Sandeep Jain,34,Digamber,Patna,Bihar,Business
22. Sumit Kumar Khimani,31,Swetamber,Rajkot,Gujarat,Divorcee
23. Ritika Jain,28,Swetamber,Nohar,Rajasthan,Others
24. Paras Matalia,31,Swetamber,Kailash Hills,Delhi,Service
25. Safal Jain,26,Digamber,Bahubali Enclave,Delhi,Engineering
26. Ashish Panchamiya,26,Swetamber,Hyderabad,Andhra Pradesh,Business
27. Devendra Rathod,34,Swetamber,Surat,Gujarat,Business
28. Animesh Bothra,27,Swetamber,Jaipur,Rajasthan,Others
29. Niket Bakhai,24,Swetamber,Rajkot,Gujarat,Business
30. Mukul Jain,25,Digamber,Chhanera,Madhya Pradesh,Computer
31. Aashish Shah,37,Ahmedabad,Gujarat,Service
32. Dipen Kapasi,32,Swetamber,Ahmedabad,Gujarat,Service

ENTRY FORM

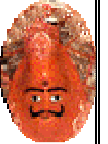
JAIN BUSINESS DIRECTORY -WELCOME TO NEW MEMBERS - AUGUST, 2013

1. Mogu Engineers,Laxmi Nagar,Delhi,Electricals/Electronics
2. Guru Kripa Printing,Ludhiana,Punjab,Textiles
3. Pahadias Jaipur,Rajasthan,Consultants
4. Moan Opticals,Bhopal,Madhya Pradesh,Miscellaneous
5. Advocate Sagwara,Rajasthan,Consultants
6. Kes,Mumbai,Maharashtra,Education
7. Yash Enterprises,Pune,Maharashtra,Trading
8. Niveshwel,Raipur,Chhattisgarh,Real Estate
9. Kothari Sales Corpor.,Ahmedabad,Gujarat,Trading
10. Youngster Academy,Chennai,Tamilnadu,Services
11. Ankur Garments,Chennai,Tamilnadu,Textiles
12. Digvijaya Consultant,Surat,Gujarat,Services
13. Mahindra Impex,Rajkor,Gujarat,Food



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