



JAIN AHIMSA TIMES

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TEMPLES

PARASNATH HILLS FACE THREAT DUE TO MINING



Giridih, Mining, legal or otherwise, is no longer just a geological problem at the Parasnath hills. Frequent tree-felling and soil erosion have given the issue a religious angle. Geologists and environmentalists warn that if no concrete steps are taken to stop misuse of the mountain within 50 years, there would be a significant threat to the 4,431 ft Parasnath hill. Parasnath hills hold special significance for Jains as most of the Jain Tirthankars including Parsva or Parsvanath, attained nirvana on the hill. Environmentalist U. C. Mehta said the life of the mountain is decreasing fast thanks to the way trees are being cut down frequently. One of the problems is the construction of the Grand Trunk Road, which passes beside the hill.

The road has been under construction for four years, and stones and soil from the hill are being used for the construction. President of Jain Swetamber Society, Kamal Singh Rampuria says he will ask the government for a survey to get exact data of the hill's height and also to take necessary steps to maintain the condition of the hill. According to Mr. Deepak Kumar, a geologist at Vinobha Bhawe University, any form of mining is dangerous for the hill. The hill has also been a research centre for specialists making life-saving drugs. Several medicinal plants grow on the hill.

PRATISHTHA CEREMONY OF SHWETAMBAR JAIN TEMPLES IN AMERICA

Within next twelve months, the following eight Jain centers of America will celebrate the Pratishthā ceremony (installation of Tirthankar idol) in their new or renovated/expanded Jain temples.

1. Jain Center of Greater Atlanta
2. Jain Center of Charlotte (North Carolina)
3. Jain Center of Tampa (Florida)
4. Jain Center of Phoenix (Arizona)
5. Jain Center of Southern California (Los Angeles)
6. Jain Center of Southern Florida (Miami)
7. Jain Center of Cleveland (Ohio)
8. Jain Center of Chicago

There are two types of Pratishthā ceremonies performed to install a Tirthankar idol of the Shvetāmbar tradition in a temple. *Prāna-Pratishthā which includes an Anjan-Shalākā ceremony* Simple Pratishthā which does not include an Anjan-Shalākā ceremony Both the ceremonial processes as performed by Shvetāmbar Murtipujak Jain communities. It also explains the benefits and additional responsibility the members of the society have to fulfill if their centers decide to install the idols with Anjan-Shalākā/ Prāna-Pratishthā ritual. Some of the new temples in America have decided to install (Pratishthā) a Tirthankar idol with simple Pratishthā (without an Anjan-Shalākā on an Idol) ceremony while others are not sure whether to install the idols with Anjan-Shalākā ritual or not. This article may provide some help in your decision.

Basically during Prāna-Pratishthā or simple Pratishthā ceremony, the same rituals are performed except during Prāna-Pratishthā ceremony an additional ritual known as Pancha-Kalyānak (celebrating five great events of the life of Tirthankar) is performed on an idol. An Anjan-Shalākā ritual is a part of the Pancha Kalyanak ritual. The list of rituals which are performed during Pratishthā ceremony is defined at the end of this article in Appendix 1A and 1B. In Prāna-Pratishthā ceremony, during Pancha-Kalyānak ritual, certain rituals such as Anjan-Shalākā and Adhi-Vāsanā (Vishistha Vidhāna) are performed only by Pujya Shri Āchārya (head monk of the Jain congregation) Mahārāj and thus these rituals are being performed in India on the idols of the Tirthankars and then the idols are transported to America for the final installation in the temple. This is because Jain Āchāryas, who strictly follow five great vows, cannot travel to America from India on bare-feet. All other rituals of Pratishthā ceremony are performed by a pundit who is known as Vidhikār.

On any Tirthankar idol, Prāna-Pratishthā (Pancha-Kalyānak ritual) ceremony occurs only once but the simple Pratishthā (installation of an idol) ceremony may occur several times if the idol is moved from one temple to another temple or from one place to another within a temple. Hence the ceremony we perform in America is generally a simple Pratishthā ceremony of either an Anjan-Shalākā idol or non-Anjan-Shalākā idol. Generally we define our ceremony as a Prāna-Pratishthā ceremony if we install an idol which had Anjan-Shalākā done in India. This is not a correct terminology because we do not perform Anjan-Shalākā ritual here in America. We only do simple Pratishthā meaning installing an idol at its place in a temple. Courtesy: Pravin Shah, E-Mail: education@jaina.org

SAINTS

INAUGURATION OF ACHARYA MAHAPRAGYA'S BOOK "VICHAR AUR NIRVICHAR"



"First alphabet of religion is morality. There are three bases of practicing the religion – morality, rituals and spirituality based practice. Today morality based practice has vanished and only rituals become the primary religious practice. All these problems are because of dual personality of religious practices." These thoughts were expressed by Acharya Mahapragya on the occasion of the inauguration ceremony of his book "Vichar - Nirvichar" (Thought and Beyond No Thought) at Anuvibha, Jaipur on July 6, 2008.

In context to his book "Vichar aur Nirvichar", Acharya Mahapragya said that if this book inspires and motivates to move from thought to beyond thoughts level, it will be its best utility. The release of Acharya Mahapragya's "Vichar aur Nirvichar" was done by Ex-Vice president of India Mr. Bhairon Singh Shekhawat, editor of book & senior journalist, Shri Subhu Patwa and publisher. Shri Deepchand Sankhla presented the book to Shri Shekhawat for release. After the function, Shri Shekhawat presented a copy of the book to Prabhas Joshi, Acharya Mahapragya, Yuvacharya Mahashraman and Sadhvi Pramukha Kanakprabha Ji. Shri Mr. Bhairon Singh Shekhawat in his speech said that though book seems to be small in first sight but it is a great creation from the view of its sincere application in life. Today service to poor, development of backward areas, etc are not being taken place truly because education of treating religion as a work is not imparted.

Fact is that this can't be done properly until administrative system gets purified. Famous journalist Shri Prabhas Joshi expressed his views. He said tolerance and non-absolutism are two things through which we can move from thoughts to beyond thoughts stage. Putting reflection on the subject matter of book, Shri Shubhu Patwa said that as Acharya Mahapragya is kind and generous hence it became easy to edit his articles. But as he is blessed with the super intelligence, editing becomes a tough task. Book "Vichar se Nirvichar" is the compilation of some selected articles of Acharya Mahapragya and the successful editing guidance was received from Muni Dhananjay Kumar and Muni Jayakumar. Anchoring of programme was done by Muni Dhananjay Kumar.

DIGAMBAR ACHARYA VIDYANAND JI TO HOLD CHATURMAS AT RISHABH VIHAR EAST DELHI



Acharya Sri Vidyandandaji shall stay at Digambara Jain Mandir, Rishabh Vihar, East Delhi 100 092 for the duration of the Chaturmas. Acharya Vidyandandaji is the senior most Digambara Jain monk in India. He is a polymath, vastly learned in various subjects. He is a traditionally trained Indologist and historian as well as a scholar of Jain philosophy, epistemology, ontology and Sanskrit, Pali, Prakrit, Apabhramsha, Hindi, Kannada and Marathi. For more details please contact: Yashodhar Modi, Shri Digambar Jain Sabha, Rishabh Vihar, Bhagavan Mahavir Marg, Delhi- 110 092 Tel. +91 11 2237-6806, +91 0 98100-15678, 98110-55547.

DR. SHIVMUNI TO CONDUCT CHATURMAS PROGRAMME FROM MALER KOTLA, PUNJAB



Dr. Shivmuni Acharya of Swetambar Sthanakwasi Sect is conducting Chaturmas Programmes from a small town Maler Kotla in Sangrur District of Punjab. Sect members and many others are attending his morning pravachan program in large numbers (Program Time 8.15 A.M. to 9.30 A.M.). Regular Dhyana camps are also being held and attended by hundreds of followers. Address: S.S. Jain Sabha, Moti Bazar, Maler Kotla, District Sangrur, Punjab. Telephone No. 098-763-53133 & 098-158-05555. Courtesy: Shri. Ravindra Jain, Punjab.

CHATURMAS NEWS OF OTHER SAINTS

Chaturmas venue - Dig. Saints Acharya Shri Vidyasagar Ji at Ram Tek (NAGPUR) Acharya Shri Vardhman Sagar Ji at Sammet Shikhar Ji (Madhuban) Acharya Shri Devnandi Ji at Chennai Contact: Shri Vimal Kumar Sethi Mob. 092822 45767 Acharya Shri Sukumalnandi Ji at Naroda, Ahmedabad Acharya Shri Vishad sagar Ji at Ajmer Acharya Shri Kunthu sagar Ji at Kunthugiri (Maharashtra) Acharya Shri Vipul Sagar Ji maharah at Mandi Ki Nal, Shri Parshwa nath temple, Udaipur Acharya Shri Bharat Sagar Ji maharaj at Rishabhdev, Udaipur. Acharya Shri Abhinandan Sagar Ji at Mahavir Nagar, Dungarpur, Rajasthan Muni Shri Vinishchay sagar Ji at Kishangarh, Rajasthan. Muni Shri Punya Sagar Ji and Muni Shri Ksheer Sagar Ji at Panipat Contact Mob : 09936522437 Muni Shri Prasann Sagar Ji at Hyderabad. Muni Shri Tarun Sagar Ji maharaj at Aurangabad. Muni Shri Nirbhay Sagar Ji Maharaj at Jodhpur Aryika Shri 105 Vishudh Mata Ji at Kota (Talwandi temple). Acharya Pushpdant Sagar Ji & Muni Saurabh Sagar Ji - Bahubali Enclave, Delhi, Acharya Anand Sagar Ji Maunpriy - Dhyana tirth, Vasant Kunj, Delhi, Ailacharya Shrutisagar Ji - Shalimar Bagh, Delhi, Muni Ativeer Ji - Bank Enclave, Laxmi Nagar, Delhi, Muni Saral Sagar Ji - Krishan Kunj, Jawahar Park, Laxmi Nagar, Delhi, Aryika Chandramati & Dakshmati Mata Ji - R. K.Puram, Delhi, Aryika Syadwad Mati Mata Ji - Ansari Road, Daryaganj, Delhi, Aryika Muktilakshmi & Nirvanmati Mata Ji - Bhogal, Jangpura, Delhi, Aryika Dristi Bhushan Mata Ji - Navin Shahdra, Delhi, Aryika Jindevi Mata Ji - Jain Mandir, Old Gurgaon, Gurgaon, Aryika Saraswati Mata Ji - Ghaziabad, Ganini Aryika Gyanmata Mata Ji sasangh - Jambudweep, Hastinapur, Meerut, Acharya Bahubali Sagar Ji Sasangh - Siddhanth Tirth, Shikohpur, Gurgaon, Muni Vishok Sagar Ji - Hansi, Haryana, Balacharya Yogendra Sagar Ji - Meerut, Muni Prabhavna Bhushan & Sankalp Bhushan - Baraut, Muni Punya Sagar Ji - Panipat. Courtesy : Mr. Gaurav Jain 'Lakshaya' M: (+91)- 981 198 1233.

Chaturmas venue - Swetambar, Sthanakwasi Saints Acharya Shri Hira Chand Ji Maharaj and others at Borivali (East), Mumbai. Contact phone: 022-32170117 Upadhyay Shri Man Chandra Ji Maharaj at Siwana Dist. Barmer, Rajasthan. Contact phone: 02901 230083, Shri Ratan Muni Ji Maharaj and others at Shanti Nagar, Bangalore, Sadhwi-Pramukha Mahasati Shri Maina Sundari Ji Maharaj at Pavta, Jodhpur. Contact phone: 0291-2545265, 094604- 22134 Muni Shri Bhaskar Swami belonging o Jain Limdi Ajramar sect at Matunga (Mumbai) Contact: Mob : 022-243 16979 Mahasati Shri Santosh Kanwar Ji at Ajmer Contact ph.: 0982 91 82018 Mahasati Shri Tej Kunwar Ji Maharaj at Amravati (Maharashtra) Mahasati Shri Ratan Kunwar J maharaj at Man sarovar, Jaipur. Contact phone: 098293 00138.

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Chaturmas venue - Swetambar, Terapanthi Saints Muni Shri Sumer mal ji and others in Terapanthi sect at Peetampura, New Delhi.

Chaturmas Venue - Swetambar Murti-Pujak Saints Acharya Shri Vijay Prabhakar Surishwar Ji maharaj at Rajaji nagar, Bangalore. Acharya Srimad Vijay Poorn Chand ji Maharaj at Munisuvrat swami Jinalaya, Thana Acharya Srimad Vijay Rajyash Surishwar ji maharaj at Hyderabad. Acharya Shri Vijay Jinottam Surishwarji (Tapogachh) disciple of Acharya Sri Vijay Sushil Surishwarji maharaj at Bangalore.

RAKESHBHAI JHAVERI PROMOTES JAINISM IN AFRICA



To promote Jain Religion, Gurudev Pujoyashri Rakeshbhai Jhaveri (fondly called Bapaji) extensively travelled the African continent for a month-long spiritual excursion, this May-June. His visits to varied cities were thronged by devotees, followers and aspirants of the Jain Community, across sessions of devotional prayers, discourses, puja and meditation. India-based, Pujoyashri's healing force has set up a momentum across Durban, Cape Town, Johannesburg, Nairobi, Kampala, Mombasa, Zanzibar, Dar-es-Salaam with His charisma and ceaseless love. Spiritual centers of SRA (Shrimad Rajchandra Ashram) were inaugurated in few of these cities, during the course of this first visit of Pujoyashri. Devotees experienced the all embracing joy and beauty of Jain wisdom and culture, through the presence and profound teachings of Gurudev in the discourses. The informative, thought-provoking and elevating sessions conducted spread religion as a celebrative way of life and a union of synergy, enthusiasm, peace and prayer.

Gurudev, who is well-known for the youth's magnetism towards him, believes in making religion and the traditional scriptures accessible and relevant to the modern world. His perspective on practice of religion includes ideas on interfaith, philosophy, mindfulness and spiritual awareness. Timeless values of Jainism, including ahimsa, satya, saiyam, kshama, vairagya, aparigraha, and the search for moksha forms the basis for real inner growth. While today's world spends time in the rat race seeking material fortunes, Gurudev lovingly creates a spiritual transformation amongst his seekers, through harmony and faith. Pujoyashri is also taking forward the eternal legacy of the most recent Jam Tirthankar, Shri Mahavira Swami, so well expounded by Shrimad Rajchandraji (1867-1901). Pujoyashri's brilliance has enabled him to effortlessly master subjects like the Six Fundamental Schools of Thought, Shwetambara and Digambara Jain Scriptures, Logic, and Sanskrit to name a few. Academically having passed M.A. (Philosophy) with a gold medal, He wrote an extensive research treatise on Shrimadji's finest literary creation, Shri Atmasiddhi Shastra (a poetic composition On self-realization), for which he was conferred with the degree of Ph. D.

ARYIKA PRASHANTMATI MATA JI CALLS UPON JAIN WOMEN TO FIGHT AGAINST FEMALE INFANTICIDE: SHRAVANABELAGOLA

Aryika 105 Prashanthmathi Mathaji has called upon Jain women to unite and fight against female infanticide. Speaking on the contribution of Aryika Mathajis to the Jain way of life, she said the Jain community had been following the tradition, started by Vrishabnath, of imparting education to daughters since centuries. Recalling the contribution of Vrishabanath's daughters Brahmi and Sundari, who together evolved the Brahmi script, she said imparting modern education along with dharmic values would help women in facing the hard realities of life. Criticising female infanticide, she called upon the Jain women to wage a sustained fight against this "anti-life" practice in society.

Urging scholars to bring out a dictionary of Prakrit language, J. Jwala of Mysore, who spoke on the status of Prakrit language, said it would make the people study and understand the language in a better manner. She commended the efforts of Shravanabelagola Digambar Jain Mutt in conserving the Prakrit language. She also called upon the Government to accord the status of national language on Prakrit. Lauding the translation of Dhavala texts into Kannada by the Jain mutt, she expressed hope that it would bring out more such works in the future.

Speaking on "Jain and social life," Nagaraj Ujire said Jain dharmic values propounded the harmonious relationship among different classes of people. Following a vegetarianism way of life contributed to understanding the requirements of social life. The concept of ahimsa and sacrifice always contributed to social harmony and played a pivotal role in aiding peaceful co-existence in modern society. Delivering a lecture on the "Contribution of Germans to Jain literature," M. A. Subhachandra of Mysore University's Jainology and Prakrit Department stressed the need for establishment of an autonomous Jainology University at Shravanabelagola on the occasion of the first Mahamasthakabhisheka of the new millennium.

Recalling the contribution of German Indologists in protecting and presenting the Jain literature to the world, he said it was the distinct works of Herman Yakobi that helped Jain literature reach people across the globe. Yakobi played an important role in changing the notion that Jainism was an offshoot of Buddhism, and advocating that Jainism as an independent religion, he said. Likening human life to a cricket match, Charukeerthi Bhattaraka Swamiji said real knowledge, real faith and real conduct were like three stumps and the 10 Karmas are like opponents. One has to be alert to save his wicket, and only then can he become a Jina, he said in lighter vein.

TERAPANTH SAMANIJIS' PRESENCE AT MULTIFAITH PRAYER IN U. K.

On 26 June 2008, Samani Prasanna Pragya and Samani Rohit Pragya were invited to attend a multifaith prayer at 'St Ethelburga's Centre for Reconciliation and Peace'. In that spiritual programme, Dr. Atul Shah introduced Samaniji to many representatives of various religions. Samaniji met with Dr. Waquer Azmi (Waterhouse consulting) - Keynote speaker of the event, Tim Parsons (City of London Police), Mark Palmer-Edgecumbe (Barclays) - Sponsor of the event, Sarah Clive (Storyteller) and informed them about Jain Principles as well as JVB London Centre's aim and activities.

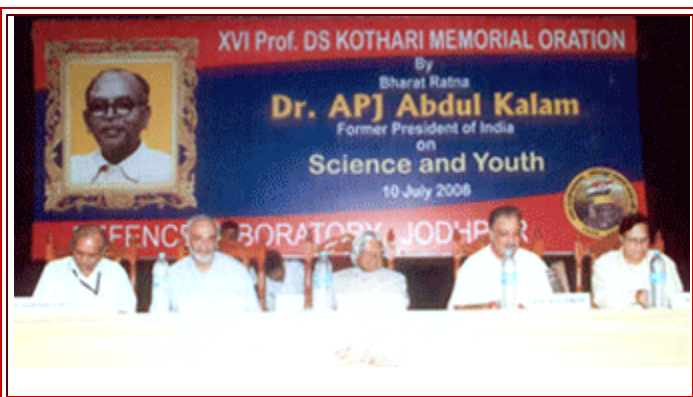
MINORITY STATUS

JAINS IN PUNJAB MOVE HUMAN RIGHTS COMMISSION ON MINORITY ISSUE

Chandigarh: The Jains in Punjab sought minority status on the lines of Maharashtra, Madhya Pradesh, Rajasthan, Uttar Pradesh, Karnataka, Chhattisgarh, Uttarakhand, West Bengal and Delhi under the State Minorities Commission Act. They feel that it is a violation of human rights and fundamental rights. With repeated petitions failing to have an effect on those concerned, Dr Sandeep Kumar Jain and Dev Kumar Jain from Ludhiana have approached the Punjab State Human Rights Commission (PSHRC), seeking the status on the ground that explanation II of Article 25 of the Indian Constitution relating to fundamental right to religious freedom mentions Jainism along with Buddhism and Sikhism. Jain employees in the state government services are not able to observe their festivals like Samvatsari and Paryushan Mahaparvas as there are no restricted holidays for these. No half-day leave is granted to Jains to participate in shobha yatras. Courtesy Dr. Sandeep K. Jain, E-Mail: jeevdaya04@yahoo.co.in

CONFERENCES & CEREMONIES

DR. ABDUL KALAM DELIVERS PROF. D. S. KOTHARI MEMORIAL ORATION AT DEFENCE LABORATORY, JODHPUR



The memorial orations in the fond memory of Prof. D.S. Kothari, a doyen in the fields of research, development and science education are being held at the Defence Laboratory, Jodhpur for the last 16 years, the first one having been held in the year 1993. These orations are delivered by persons of eminence, particularly those involved with R & D in defence areas. Prof. D.S. Kothari was himself the first Scientific Adviser to the Defence Minister. He was instrumental in setting up a series of Research Laboratories in the country under the overall control of Defence Research and Development Organisation (D.R.D.O). Dr. Kothari had also been

the Chairman of University Grants Commission.

This year, Dr. Abdul Kalam, former President of India and former Director General of D.R.D.O. and Scientific Advisor to the Defence Minister was invited to deliver the VI Memorial oration on the 10th July, 2008 at the Jodhpur laboratory. He has the unique honour of receiving honorary doctorates from 34 universities. Dr. Kalam has an old association with this laboratory and he had visited this place earlier several times as the chief executive of Integrated Missile Development program and operationalisation of AGNI and PRITHVI missile systems for building indigenous capability in critical defence technologies. He was closely associated with 'Pokharan -II nuclear tests in close collaboration with Department of Atomic Energy. His technology vision 2020 has provided a road map for transforming India from the present developing status to a developed nation. His distinguished services as the President of India have left everlasting memories in the hearts of people of our country. During his oration, Dr. Kalam spoke vividly about the subject of "Science and Youth" and presented his thoughts on how the present day youth could be attracted in a big way to science.

At the out-set, Dr. Narendra Kumar Jain, Director, Defence Laboratory, Jodhpur welcomed Dr. Abdul Kalam and apprised him of the various on-going research programs at this laboratory. Dr. Kumar has himself been an eminent scientist having worked on the development and application of Organometallic chemistry, Liquid crystals, Electrochromic and Electrode materials at the Defence Laboratory. *Sitting on the dais from left to right: Dr. Narendra Jain, Director, D.L.J., Dr. D. Banerjee, Chief Controller, D.R.D.O., Dr. Abdul Kalam, Shri Gaj Singh, His Highness of Jodhpur and Dr. P.K. Khatri, Group Director, Defence Lab.*



VIJAYAWADA TO HOST NATIONAL SEMINAR ON JAINISM

A two-day national seminar on 'Jainism in Retrospect', organised by Sree Atma Vallabh Jain Museum and Sree Shankeshwar Parshwanath Giriraj Trust, would be conducted at the Jain Museum in Acharya Nagarjuna University campus from July 19. About fifty eminent scholars from various universities across the country would address the seminar and present papers on different themes of Jainism. LD Institute of Indology, Ahmedabad, Director Jitendra Bisha would deliver the keynote address. The objective of the seminar is to highlight the rich research potential in Jainism at a time when scholars were focusing on Buddhism, while not paying much attention to research in Jainism.

JAINISM NEEDS MORE INTENSIVE RESEARCH, SAYS VEERAPPA MOILY



The Chairman of the Second National Administrative Reforms Commissioner, M. Veerappa Moily, paid tribute to Jainism at a national seminar on 'Jainism in South India', held recently in Moodbidri. The spread of Jainism in South India should be extensively researched, said experts participating in this first national seminar on 'Jainism in South India'. The seminar was organised by Kannada University, Hampi, the Abheraj Baldota Jain Samskriti Adhyayana Peetha and the Dravida Samskriti Adhyayana Peetha in association with Alva's Education Foundation and Dhavala College of Moodbidri.

Mr. M. Veerappa Moily, in his inaugural speech said Jainism was one of the oldest religions of the world and was relevant in modern times. It was rational, logical and highly philosophical and had elements of patriotism in its teachings. These qualities of Jainism should be studied and researched. Mr. Moily appreciated the idea of giving Jainism an academic platform, which was a good beginning for research. He called upon universities to enthuse researchers in the subject. Writer Hampa Nagarajaiah, in his keynote address, said South India was a strong base for Jainism, and only when such national-level events were held would the academic value of religions come to the fore. Kannada University Vice-Chancellor B.A. Vivek Rai observed that documentation of such academic exercises would help scholars. About 100 senior scholars, teachers and researchers are taking part in the seminar.

ANCIENT JAIN ART EXHIBITION TO BE HELD IN USA




September 2 through 30, 2008. Venue: James A. Rhodes State Office Tower Art Gallery, 30 East Broad Street, Columbus, Ohio 43215, USA. The Jain art work and its iconography will be on display in original from the centuries old famous Jain temples of Ajanta, Ellora, Ranakpur, and the artistic monuments of Mt. Abu, Palitana and Sravana Belgola and its exquisite pieces of Jaina sculpture, paintings and temples. The exhibition will have about 200 Jain art pictures large and small dating back to 200 BC to modern time. The exhibition will provide a once in a life time opportunity to the general public of Central Ohio to enjoy and appreciate the artistic and architectural creation of the ancient Jain art of India. The

exhibition is sponsored by: Mahavir Vision, Inc., Brähmi Jain Society and Interfaith Association of Central Ohio. For further information, contact Project Coordinator: Dr. T. J. Salgia at 740-965-2627 or E-Mail: jainunity@yahoo.com

INVITATION FROM SHRI NAREN BHIKU RAM JAIN

Director , ART MALL, Gen. Secy, Bhiku Ram Jain Foundation, 5 Najafgarh Rd, Shivaji Marg, Moti Nagar, New Delhi 15, E-Mail: naren@artmall.in



*You are cordially invited for the unveiling and naming ceremony
on the occasion of his 93rd Birth Anniversary*

"Bhiku Ram Jain Marg"

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Special Guests of honour

Sh Kapil Sibal Smt Sheila Dikshit Sh Ashok Gehlot Sh Jai Prakash Aggarwal

Distinguished Guests

Sh Santosh Bagrodia, Minister	Sh Abhishek Manu Singhvi, Spokesman AICC	Sh Ajay Maken, Minister
Sh Sajjan Kumar, MP	Smt Krishna Tirath, MP	Sh Jagdish Tytler, MP
Sh Sandeep Dikshit, MP	Sh Oscar Fernandes, Minister	Sh K S Mehra, Commissioner MCD
Sh Dhiraj Dhar Gupta	Sh Ashok Sarin	Sh Shashi Bhushan
Sh Parshottam Goyal	Sh Ashok Badhwar	Sh Shis Charan Gupta
Sh Ram Niwas Mirdha	Sh Haroon Yusuf	Sh Harcharan Singh Joshi
		Sh Radhey Sham Khanna
		Sh Jagjwan Sharma
		Sh Daljeet Ahluwalia

on Tuesday 5th August 2008, at 11 a.m.
at Kamla Nehru Ridge, 49 Rajpur Road, Civil Lines, Delhi-54

Naren Bhiku Ram Jain 9811027563 info@artmall.in

Bhiku Ram Jain
1915-2006

NEW RELEASES / RECENT PUBLICATIONS

ATTHAPAHUDA - By Acharya Kundakunda, Pandit Nathuram Premi Research Series Volume 6, Hindi translation by Dr Jaykumar Jalaj, Edited by Manish Modi, Mumbai: Hindi Granth Karyalay, 2008, Softcover Rs. 120. Acharya Kundakunda is

probably the most influential Digambara Acharya of the Common Era. His works, "Samayasara", "Pañcastikayasara", "Pravacanasara" and "Niyamasara" along with his " Atthapahuda", "Rayanasara" and "Barasa Anuvekkha" have had a deep and lasting impact on Jainism. Written primarily with the ascetic in mind, Kundakunda's works have served as inspiration and true guidance to anyone who is interested in attaining the heights of spiritual progress. Kundakunda's "Atthapahuda" (Eight Discourses) represents his teachings in a nutshell. In this work, he discusses various aspects related to the Jain Doctrine and to practical life. In brief gathas, the Acharya has managed to convey the entirety of the Jina's teachings. This work is the key to understanding rational perception, attaining rational knowledge and practising rational conduct in life. The eight pahudas are as under:

1. "Dansanapahuda" (Darshana-prabhrtam) – Discourse on Rational Perception
2. "Suttapahuda" (Sutra-prabhrtam) – Discourse on Rational Knowledge
3. "Carittapahuda" (Caritra-prabhrtam) – Discourse on Rational Conduct
4. "Bohipahuda" (Bodha-prabhrtam) – Discourse on Realisation
5. " Bhavapahuda" (Bhava-prabhrtam) – Discourse on Psychic States of the Soul
6. "Mokkhapahuda" (Moksha-prabhrtam) – Discourse on the Realm of Eternal Bliss
7. " Lingapahuda" (Linga-prabhrtam) – Discourse for Various Categories of People
8. "Silapahuda" (Shila-prabhrtam) – Discourse on Pure Conduct.

Complex ideas and metaphysical concepts are explained in exceedingly simple yet attractive language. It is likely that this translation will be seen as a classic translation of Kundakunda into Hindi. The book is very attractively published and printed in a large clear typeface. The book can be obtained from: Hndi Granth Karyalaya, 9 Hirabaug, C P Tank, Mumbai 400004.

AWARDS AND HONOURS

DR. NARENDRA KUMAR JAIN APPOINTED DIRECTOR, DEFENSE LABORATORY, JODHPUR



Dr. Narendra Kumar Jain, Sc. 'G' has taken over as Director, Defence Laboratory, Jodhpur in Jan. 2008. He graduated and did his Ph.D degree in 'Organometallic Chemistry' in 1976 from Delhi University. From 1976 to 1981, he worked as post-doctoral fellow/Scientist 'Pool' and Scientist 'B' at National Physical Laboratory, New Delhi and worked on the development and application of materials including Organometallic, Liquid crystals, Electrochromic and Electrode materials. He served as a post-doctoral research fellow at 'Windsor University, Canada' during the period 1981-83, wherein he worked in 'electrochemical synthesis of metallic and organometallic complexes of transition and actinide elements'.

In 1984, he joined at Defence Laboratory (An unit of Defence Research and Development Organisation), Jodhpur and carried out pioneering work in the development of Conducting Polymers, Liquid Foam, Nano-materials and products based on them for various defence applications. Some of them viz. conducting polymer based antistatic and radio-transparent paint RDM-1 and Cam & IRR paints are already in use on military systems. He has played a lead role in establishing system level signature evaluation and management facilities in multi-spectral wavelength regions, in the laboratory. Dr. Kumar has published more than 80 research papers, including four review articles, in International Journals and has 10 patents to his credit. He also served as a visiting research associate of CSIR during 1992-95 and is a recognized guide of JNV University, Jodhpur for Ph.D. He has delivered invited talks on Conducting Polymers and Nanomaterials in several International and National Conferences/Seminars including one in 1997, as a special invitee, at Tokyo University in Japan and another at Virginia Common Wealth Univ, USA on 7th Dec 2005.

He received the DRDO Technology Cash Award in 1996 and DRDO Scientist of the year award (2004) in May 2005 from Prime Minister of India for his outstanding work on conducting-polymers, and coating products based on conducting Polymers and nano-materials for multi-spectral and multi-farious camouflage applications. Dr. Jain is the member of the prestigious American Chemical Society since 2007. He is listed in the Marquis Who's in Who in Science and Engineering 2007 edition. Apart from his academic pursuits and professional achievements, Dr. Narendra Jain is an ardent follower of Jain religion in Shwetambar sect, practising religious rituals, visiting Jain saints regularly and listening to their discourses and spreading Jain faith and education in Jainism. For contact: Tel.: (91) - 291 2511057 Mobile: 91 94141 25405 E-Mail: nkjainjd@yahoo.com

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FORM

1. **Mumukshu Monika Haran** daughter of Shri Babu lal ji Haran has been accorded bhagwati diksha in the Shwetambar Murti-pujak sect with the blessings of Acharya Shri Hemendra Surishwar ji maharaj and Gurumata Maniprabha ji maharaj at Bhinmal (Jalore Dist.). She has been named as sadhwi Nirdoshyasha ji.

2. Acharya Mahapragya accorded Jain Monk hood initiation to Disa's popular businessman, **Sri Shantilal Boradia** on 12 July 2008 at 9.00 am in Mahapragya hall at Anuvibha in Jaipur. Grandson of Terapanth's prominent follower late Juharmal Boradia, Shantilal Boradia, 72, belongs basically to Devaria town of Rajasthan. He will follow the path of monkhood leaving behind full family and

all the facilities of materialistic world after taking Diksha from Acharya Mahapragya.

MISCELLANEOUS

JITO LAUNCHES FIRST INTERNATIONAL BUSINESS MAGAZINE

Mumbai, The Jain International Trade Organisation has launched its first international business magazine 'JITO World' . On this occasion ,JITO Founder Director-President Hemant M Shah said," the magazine is the initiative of the Jain community, but it is for everyone. The initial print run of 20,000 copies will be reserved for worldwide members of JITO, and will hit news stands by July end. JITO expects circulation to touch 1,00,000 copies by the year-end.

VJS WILL PARTICIPATE IN DELHI BOOK FAIR-2008 TO PROPAGATE JAINISM



Vishwa Jain Sangathan will participate in Delhi Book Fair' 2008 (from 30th Aug to 7th Sep' 2008) at Pragati Maidan, New Delhi. The timings of the fair will be from 10 am to 8 pm. The objective of participation is to promote the Jain literature. researchers, professors, doctors, historians, scholars, students, publishers, writers etc., coming from from India and other countries, who visit this fair in the search of new books, research materials and more information.

The purpose of participating the fair is as follows:- Propagate of Jain religion, 24 Jain Tirthankars & its principles etc, Propagate that Bhagwan Adinath was 1st Jain Tirthankar of this Yuga. He propagated Jainism, Propagate about oldest Jain temples & Tirthkshetras of India & Jain idols (established in temples of India and in museums of India & abroad) through photo albums, Propagate of Jain Laws, Jain Astrology, Jain Music, Jain Maths, Jain Science, handwritten oldest Jain manuscripts, Jain coins, Jain stamps, Jain web sites, Jain colleges etc., Informing to all about occupied Jain tirthkshetras & idols by the some persons of another religions, Living of Jain Saints & Why religious Minority status require to Jains?

VJS will also distribute books & other material related to Jainism. If you want to provide any book or any other article related to propagate Jainism free of cost in the above-noted fair through us then please send a sample of the same. Contact Mr. Sunjay Jain, President, Vishwa Jain Sangathan (Regd.), "Deeksha Kunj", IX/1976, Lane No.4, Kailash Nagar, Delhi - 110031 (India), Mob#: 09312278313, 09213691505, E-Mail: vishwajains@yahoo.com

IDOL THIEF ARRESTED

Chandigarh, Haryana police has unearthed an international racket of stealing the valuable idols from the Digambar Jain Mandir, Jhajjar by recovering the idols of Padam Prabhu, Chanda Prabhu, Mahavir Swami and Chobisi Bhagwan from Sanjay and Sandeep of Bhiwani district. Police said they received a tip off that two boys with a big bag, containing stolen items, were going to Sarafa Bajar. The police arrested them and inquired about the bag's content. On searching valuable idols were recovered. After the preliminary investigation, the suspects were arrested and the idols worth crores were taken into the police custody.

SCHOLARSHIPS REQUIRED

Rahul Jain, an undergraduate had applied to some US universities and has got admission letter from three universities viz. Utah state university, Arkansas state university and Mississippi state university. He has opted for "Robotics and ethical hacking". Now he is in intense need of scholarship of Rupees 2 lacs. He has requested for scholarship for higher studies in USA in view of his difficult family situation. The particulars of his family, as communicated by him are given below: Fathers name: Shri Rajendra Jain, Occupation: Service (M. P. State Roopmati Handloom), Post: Salesman, Mothers name: Smt. Jyotsna Jain, Occupation: House-wife. May please contact Rahul Jain at E-Mail : rahul_jain122@yahoo.com, Bhopal, Madhya Pradesh.

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STUDENT GRANT FOR M.A. IN JAINA STUDIES IN U. K.

Applications are invited by the Centre of Jaina Studies, London for a student grant of £ 5000 for an MA degree at SOAS in the academic year 2008/09 with a major in Jaina Studies: www.soas.ac.uk. Contact Dr Peter Flügel, Chair, Centre of Jaina Studies, Department of the Study of Religions, Faculty of Arts and Humanities, School of Oriental and African Studies, University of London. Thornhaugh Street, Russell Square, London WC1H 0XG UK Tel.: 0044-(0)20-7898 4776 E-Mail: jainstudies@soas.ac.uk

ADMISSIONS OPEN AT MUMBAI BASED NEW JAIN HOSTEL

For Jain students appearing for posgraduate courses like IAS, CA, LLB, CS, etc looking for JAIN hostel accomodation a new JAIN hostel is available at Mumbai with all modern facilities including Library ,campus etc. Hostel & Mess New Charges as applicable. Interested students may contact Shri Chandmalji Siremalji Hingarh (Trustee) Tel: 022-28768211. Shree Parshwanath Jain Vidyalaya Boys Hostel, Plot no.359, Kusum Vihar, 100 feet Chauda Rasta, Opp. Banjara Hotel, Virar (W), Mumbai, Maharashtra 401 303. Information Courtesy : Mr. Pankaz Jain, E-Mail : pajarotouch@yahoo.com

FREEDOM FIGHTER LAL CHAND JAIN CREMATED WITH STATE HONOURS AT JODHPUR



Shri Lal Chand Jain, an eminent freedom fighter during the August Kranti movement in the year 1942 period and a devoted Jain and staunch follower in Shwetambar Sthanakwasi sect belonging to Jodhpur passed away peacefully after a short illness at his home place at the ripe age of 90 years. His cremation was performed with full state honours , attended by the District Collector, Mr. Naresh Pal Gangwar and Superintendent of Police (city), Ms. Malini Agrawal, who laid a wreath on his body covered in tri-colour flag. A guard of honour was given to him as a mark of respect from the State.

Shri Lal Chand Jain was an active worker during the freedom movement, having been involved with the incident of bomb-throwing in a local cinema hall and publishing material to the British Government. Arrest warrant was issued against him and police eventually arrested him. He however fled in disguise from the jail and reached Ranchi in Bihar, a safe hide-out place for the freedom-fighters at that time. He actively continued his activities against the Government. He came in contact with Abdul Kalam Azad, who had also fled from Calcutta and took shelter in Ranchi with the help of local businessmen. After independence of the country, he was offered state pension both by the Bihar Government and Rajasthan Government, but he accepted it only from Rajasthan Government. He has left behind a flourishing family consisting of two sons and four daughters.

DEVLOK GAMAN

Acharya Shri Ajit Chandra Surishwar Ji Maharaj belonging to Shwetambar Murti-pujak sect left for his heavenly abode after

a short period of illness at the age of 75 years at Ahmedbad on the 18th JULY, 2008. Devotees from all round reached the place of death and offered their prayers. Thousands of people joined the procession carrying his body for the funeral.

READER'S VIEWS:

DIGAMBARATVA DESERVES NEITHER BAN NOR BANE

Dr. C. Devakumar, E-Mail: cdevakumar@grouply.com, Shri Mahavir Sanglikar Ji called for a total ban of digambaratva in the name of nakedness. When I first read this message, I knew that he has taken an extreme position. Some of the reactions from some non-Digambar were on expected lines. Any reaction must be guided by unbiased analysis. One's like and dislike should not influence one's reaction. So let us ignore such comments borne out of likes (by Digamber folks) and dislikes (by others). The paradox of the times is that we inadvertently promote monologues and single line of thinking forgetting the natural flow of diversity of views and cultures at all times.

My learned colleague 'jokes' that every one is born as a Digamber Jain. Joke apart, one should know that digamberatva is the ultimate and signifies the total renunciation from within.. As the immortal Tirukkural (no. 345) states, even the body envelope a by-product of birth is redundant for those who are in the path of terminating the cycle of birth and death. External removal of cloth must coincide with this total renunciation. Your ling or insignia must be harmonious both within and without. Yes, there are any number of dravya lingi and pakhandi. Our sacred agam warns of dire consequences to such misguided seers. Nakedness alone is nothing if one has not renounced his illusion, likes and dislikes or if he has no will or determination to stay atop of this supreme journey. Any animal is born naked and survives naked, let us remember. Me-too-likes (pakhandi) are not the bane of only Jainism, it is the dreaded disease of all other religions and in every walk of life. Each of us must be wary of them. Having said, what is our stand?

In any system, the population dynamics is governed by behavioral, temporal and spatial factors. At no times, either excellence or poor quality was uniform. The population is always distributed asymptotically, so called Maxwell distribution with the probability of finding super-excellent samples in any given population is not exceeding 2.5 per cent. Let us look at the population spread of the most venerable samyag drishti Muni totaling 8, 99, 99, 997 in various gunasthan. In 6th Gunasthan, 59398206 (65.998 %), In 7th gunasthan 29699103 (33.999%), 13th gunasthan 898502 (0.998 %) and the remaining Munigan spread in the intermediate gunasthan. You can agree with the Maxwell distribution at work here too. Please note pakhandi, dravya lingi and mithya drishti are not included in this list. Acharya Gunabhadra in his Atmanushashan asserts that there would be most venerable Muni even in these testing times. Thirdly, the sixth gunasthan is very valuable. He can project his taijasa (astral) body and touch the divine body of kewali and clear all his doubts. So let us not write off digambaratva and instead adore such status. Lastly, the venerable Muni after successful conduct reaches loukantika (8th) heaven. This heavenly status is supreme for three reasons. These Muni are worshipped as Devrishi by fellow celestials and lead a life of sadhuhood. They motivate Tirthankar at the time of Their Diksha. Lastly, they are left with maximum two or three births.

What we need to do is to provide ambience and support for the survival and proliferation such excellent population after proper valuation and evaluation. So, total ban is not a solution. As Dr Ameet Prakash Jain Ji has argued, there have been odd cases of outliers in such population. We shravaks are as much responsible for the not-acceptable behavior of certain section of Digamber muni folks. We expect them to attend to our needs. We invite them to our colonies so that the temple may come up in grand style. We expect them to teach the basics of Jain tenets the knowledge of which can be easily acquired through self-study or with the help of learned shrawaks etc.

The sadhus are expected to guide our youth in their career and help us in our business or mundane comforts with mantra, tantra and jyotish etc. The odd muni sangha offers opinion on social and political issues. There is one popular Digamber sadhu who is moving around with body guards and assumes the role of Tirthankar in spreading Jainism forgetting his primary role of 28 mulgun. The Sadhu parameshthi minds only His business. All else don't matter to Him. As I said, notwithstanding all these aberrations, one genuine Muni is enough to wipe off all aberrations and bring peace to the earth. Remember, Tirthankar is only one at any time in any kshetra. So why worry about others who are in different states and shades. – Dev

MAYUR JAIN, E-Mail: mayur_j1980@yahoo.co.in, I would like to point few things out of the discussion. I am not a muni nindak, in fact I am the biggest supporter of "Munis" ... I am not against nakedness, in fact I always wish a day when I'll be a naked Muni no one can attend "nirvana" without going through the munipana I think the whole point has been misinterpreted the thing is I just want to bow my head in front of a real muni. I bow my head in front of kund kund, amrut chandra etc... but in the current time I don't see even a single dravya lingi muni ... all the munis of today have become social worker ... they have no "Tatvgyan" .. I have heard so many lectures of different munis... all they do is they start telling stories and thats it... they have no thought process .. they never talk about "ATMA" ... so its upto you if you want to follow them and just listen to stories .. then that's the way to go for you guys ... may be I want something elseand Ms. Nidhi... for your information ... you cannot twist the path the salvation... it is what it is ... and that what our Munis and Teerthankar have told us ... if you are bending that path then you are starting your own panth within Jainism ... I think the problem now is people have stopped reading Agams and they just want to follow blindly or they want to twist things based on their ease ... I think once people start reading then they will realise what the essence of Jainism is and what are the different aspects of it...I want to say sorry If I have hurt anybodies sentiment . but I wanted to clear myself on this point., Mayur

D.P.JAIN, Ghaziabad, E-Mail: dharamprakashjain@yahoo.com, Mr Sanglikar has hit upon the freedom of following religion. He, himself being follower of Jainism should not get into this. Are we knowledgeable enough to be the judge and that too of Munis who live a very disciplined life? Can they use mobile or phone? Of course they can. Can they possess ? Should not. But ,he will keep books and stationary to write. Ultimately ,it depends on what he has abandoned and what not. Possessiveness will vary from one Muni to the other.The least possessiveness is the best. By using computer, mobile or telephone, he does not lose Munitva.These things may be required in enhancing the knowledge of Jain literature. Possessiveness is also relative.

Rajeev Jain, E-Mail: rjainindia@yahoo.com, Mr. Sanglikar, Everyone has a right to lead his life the way a person wants to...the monks are also human beings...they are no completely free of karma, and desires... But they obviously have renounced more than what we have done...we are more attached to the world than they are...so i think we have little right to blame others....

It would be better if we can set an example....

Nishkam Jain, E-Mail: jainnishkam@yahoo.co.in, Mr sanglikar, your opinion is not right, and does not goes with what agam says. If you find some munis not following 28 moolgun yo u are free not to follow them, but don't try to form a general opinion on all muniraaj by saying this.

Sreepalan VC, E-Mail: sreepal5058@yahoo.com - Dear Shri Mahavir Sanglikar,Shri Mayur Jain and Shri Moulik Shah, Let soul secure Samyakthva., 'Vathu sahaavo dhammo' – Veer Vaani – means nature of substance is Dharma. Ask thou, thou shall be given; knock thou and thou shall be heard. 'Know thyself and be thyself' – Achaarya Shri Kund Kund Dev.

Before the failures /defects in Digambar Saddhus, as noticed by your valued good selves, it is believed that the truth and purpose of the Nirgranthathva may have to understand and understand it properly and fully as enunciated in the passionless Jina Dharma sacred scriptures. Then, perhaps, the thoughts / perceptions that percolate more often and bursts out in the discussion tables, you would not fail to appreciate that it is purposeless.

Essentially, nirgranthathva – nishparigrah – aparigarah - from the vyavahaaric point of view 'granth' means place viz., house, land, building, etc., wealth viz., money, grains, two legged ad four legged animals etc. All these are external ones. From the nischaya point of view, wrong belief – mithyaathva- , hankering for women, men, etc., /thri vedh' and passions etc., are internal granth.

Therefore, Self – Soul – being the pivot of our discussion – and nirgranthathva related to Dhiksha – renunciation - is one of the characteristics of Saddhuthva. It is more a psychic expression – feeling - than physical one. It means that no 'grantha' –

no psychical attachment to anything other than Self - Soul – and attachment is the cause for the unnatural manifestations viz., wrong belief, passions etc., leading to the cycle of birth and death.

Why nirgranthathva? The whole universe and its constituents are only objects of perception to Self – Soul i.e., all of them depict themselves in the knowledge screen of the Self – Soul due to their common quality – prameyathva gunn – exhibiting quality. Delusional Self – Soul – be it shravak or Saddhu.

The internal attachments due to the delusion born out of beginning less ignorance, cause the inflow of karmic dust and consequently the continuation of the cycle of birth and death and therefore nirgranthathva - internal - becomes necessary to limit and end it. As a corollary the external nirgranthathva follow suit.

With this brief details, if acceptable or otherwise, let the statements be analyzed:

Extract from para one: All Jain Teerthankars became naked at a certain point. but no one of them did it knowingly. They did not copy it from previous tradition. They did not arrange any ceremony for removing the cloths. The fact is that they even did not try to remove their cloths, the cloths were removed automatically and they didn't care about it.

Analysis: Theerthankars are only twenty four in one half time cycle and their status is unique and not comparable with that of ordinary Saddhus and Theerthankars were Digambar – clad less – external nirgranthathva - right from the day one the embraced Dhiksha. On Theerthankar, we, in the fifth kaal, are not capable of understanding of their vaibhaava – grandiosity - leave alone speaking of them.

Extract from para two: In ancient times, naked Jain monks lived in caves and jungles. They had nothing to do with worldly things so they avoided visiting towns.

Analysis: Right you are in describing the characteristics of Digambar Jain Saddhus of the fourth kaal. But the Digambar Jain Saddhus whom you are now describing are belonging to fifth kaal and shied down to describe the characteristics of the shravaks of fifth kaal, any problem. That apart, Digambar Saddhus are entirely in Bharat only. Passage of time will answer your question as the physical features and their strength will be gradually reducing and it is said that at the end of this time cycle humans will use ladder to pluck vegetables from small plant, to sight one example.

However, passionless Jina Dharma is very clear about the responsibilities of shravaks and shravikas. Paying obeisance to the monks who are in the form of Arihant Parameshtin i.e., naked and carry 'pinch and kamandal' is permissible but accepting them as Guru is matter of judicious judgment by them. If Saddhus are found not observing the tents of Passionless Jina Dharma, they are punished then itself by themselves for every single corrupt act born out of passions.

Nonetheless, they are not fully passionless as the last sanjavalan quadruplets are lasting till the 10th gunasthaan and more particularly the passion - greed. If they are fully passionless – vitaraagi – then, they would have secured Keval Gyanaan.

The exalted level of their renunciation should restrain them from such base thinking and shravaks and shravikas are well advised to distance from them as per passionless Jina Dharma.

Dear Shri Mahavir Sanglikar, enough it is for you to describe the monks' acts, consequent of your passion to place such information on board the discussion tables. Learned you are, desisting from such attempts would not only save you from blasphemy in the present and avoidable inflow of de-meritorious karmic dust followed by its dire consequences.

Tolerance – kshama – not uthama kshama – is the indelible quality of Self – Soul – but it stand suppressed by such passionate feelings and if the later is suppressed by being tolerant and 'knower and seer' , sure days are not far from securing Samyakthva. Choice is yours and yours alone. Forget and forgive for the brotherly suggestions, if they are unpalatable.

Dear Shri Moulik Jain, please note that no Digambar Saddhu can be with clothes and if they are with clothes, they are monks according to Swethambara. On Guru Dev Shri Kanji Swamy, your information that he is Digambar muni is falling short of reality and he is not even a shrvak – 5th gunasthan (desha vrathi) leave alone being in 6th gunasthan – Pramath. He, it is opined, is at best in 4th gunasthan – avirath Samyakhishti as per Passionless Jain Digambar tenets.

Thank you for providing an opportunity to be in passionless Jina Dharma for a while. And of course, this thought process is shubha bhaava – good thought activity - and does cause inflow of meritorious bhaava karma and bondage. Attempt made to present the best that is known and it is likely that it may be falling short of one's expectation and information. It is earnest and sincere request to bring out the defects and insufficiencies thereby help understanding better. Welcome for any further clarification. Sreepalan

Dr. Balaji Ganorkar, E-Mail: blinst@blinstitute.org, Subject: Congratulations... The Editor, Ahimsa Times I am very glad to see the views of Mr. Mahaveer Sangalika about nakedness which you have included in June 2008 issue. I know that it will be not possible to accept such views by the followers but it's a right time to think about various problems and criticisms of Jain religion in the world and its competition with other religions. As India has always recognized the new views on time demand we should also rethink on this issue. It will be better to continue this discussion. I congratulate both editor and Mr Mahavir Sangalika for doing this endeavor. I hope that we will be able to discuss such real issues in Ahimsa Times. Thanking you once again.

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