



JAIN AHIMSA TIMES

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GOLDEN & SILVER MEDALLIONS ON 2600TH JANM KALYANAK MAHOTSAV OF BH. MAHAVIR



To commemorate the 2600th Janm Kalyanak Mahotsav of Bhagwan Mahavir, PSIEC has brought out pure Gold & pure Silver (Specially imported from Switzerland) Medallions. The design of Medallions has been approved by the Bhagwan Mahavir 2600th Janm Kalyanak Mahotsav Mahasamiti. These limited edition collector's items are accompanied by a Certificate of Purity from MMTC and comes in special tamper proof packaging with details of the Medallions. For further information and booking you may contact at following address: 18, Himalaya Marg, Udyog Bhawan, Sector 17-A Chandigarh, India - 160017, Tel: 702301-05, Fax: 0172-702039, E-Mail: psiec@glide.net.in, Web Site: www.psiec.com

MAHAVIR JAYANTI SAMAPAN SAMAROH AT NEW DELHI

India does not require guidance on secularism from other nations because secularism was message of Bhagwan Mahavir's philosophy of non-violence and tolerance, Prime Minister Shri Atal Bihari Vajpayee said while inaugurating Samapan Samaroh of the 2600th Janam Kalanak Mahotsav of Bhagwan Mahavir at Siri Fort Auditorium, New Delhi on 25th April. The PM felt that the need to remember Mahavir and the basic tenets of Jainism had acquired a new urgency and relevance in the backdrop of the current strife. "Disruptions in Gujarat are temporary, things will be all right again shortly," he said. He said the importance of Bhagwan Mahavir's teachings was borne out by the reassurance they offered at such troubled times.

The PM's comment was a clear response to strictures passed by several countries and the European Union for the government's failure to contain communal violence in Gujarat . While Britain denied that it was working with some Gujaratis in the country for filing genocide cases against Gujarat chief minister Narendra Modi , Canada virtually justified its position on Thursday, saying it was concerned because it was a "strong friend" of India . He also released the commemorative coin of Bhagwan Mahavir on the occasion. The function was also attended by the culture minister Shri Jagmohan, chairman of The Times Group Mrs Indu Jain, finance minister Shri Yashwant Sinha, home minister Shri L. K. Advani and Dr. L. M. Singhvi.



The validity of Mahavir's canon of non-violence in the present context was stressed by Mrs Indu Jain, chairperson of the organising committee. In her welcome speech, she pointed to the "secular elements" in Mahavir's propagation of peace. She observed that the situation in Gujarat was a challenge to the tradition of humanism. Finance Minister Yashwant Sinha said that the Jain community's role in the growth of the country's economy should be acknowledged. Minister for tourism and culture Jagmohan said that his ministry had started 81 projects to preserve and protect the Jain monuments around the country. Noted scholar, Shri L. M. Singhvi said that Mahavir was not just a spiritual leader but the icon of a cultural movement.

SUPREME COURT STARTS HEARING ON JAIN COMMUNITY STATUS

The Supreme Court of India, consisting of an eleven judge bench, headed by Justice B.N. Kripal started hearing over 200 petitions filed by various institutions and organisations from 2nd April, 2002. The Bench will go into all the aspects of the crucial question of Jain religion being a minority religion or not. It will consider various inter-linked issues, such as interpretation of the word, 'religion' in the constitution, which religions can be accorded minority status, meaning of the words, 'minority' and 'minority institutions', whether Jains constitute a minority community from religion point of view, whether the control of Jains over the temples and educational institutions will be limited or total, what perquisites should be enjoyed as a minority community and so on. The Court will give its verdict once for all, deciding the true interpretation of Sec. 29 and 30 of the Constitution.

INDIAN EMBASSY IN USA CELEBRATES MAHAVIR JAYANTI

On Sunday, April 28, 2002 at 9:00 AM EST TV Asia broadcast a program on "Life & Teaching of Lord Mahavir". Also on the same day, at

4:00 PM the Indian Ambassador, Mr. Lalit Mansingh celebrated the 2600th Birth Anniversary of Lord Mahavir in Washington, DC. He invited the Interfaith Leaders and Jain community to celebrate this memorable event.

MAHAVIR JAYANTI CELEBRATIONS IN NEW JERSEY

A milestone event for Jain community residing at New Jersey took place at the Royal Albert's Palace in Fords, New Jersey on April 13th and 14th as a part of the Ahimsa Year Celebration. The Ahimsa Varsh Celebration, commemorating Bhagwan Mahavir's 2600th Birth Anniversary, sponsored by Bhartiya Vidya Bhavan and cosponsored by various organizations like JAINA, YJA, Institute of Jainology, UK, World Jain Confederation, India, Bhagwan Mahavir Foundation, India and numerous Jain Centres and institutions in the U.S. was indeed a great event- an unique one-of-a-kind. A couple of thousand people attended the function. In these times of violence and turmoil, what better way to pay tribute to Ahimsa and peace than to remind people about this supreme message of Bhagwan Mahavir.

NAMOKAR MANTRA RECITATION AND SHOBHA YATRA ON MAHAVIR JAYANTI AT JAIPUR

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On the eve of 2600th birth Kalyanak Year of Bhagwan Mahavir, celebrations were held on a grand scale at Jaipur for a period of 13 days, from 13th to 25th April, 2002. The entire programme was organised under the guidance of Digambar saint, Acharya 108 Shri Shanti Sagar Ji Maharaj, disciple of Acharya 108 Shri Kalyan Sagar Ji Mahatraj. The inauguration ceremony was held on the 13th April, during which, Shri Anshuman Singh, Governor of Rajasthan was present as Chief Guest. The programme was commenced with continuous recitation of Namokar Mantra so as to recite the mantra 26 crore, 26 lakh, 26 thousand and 626 times. A three kilometer long procession, called Shobha Yatra was taken out on the last day through the city. The procession consisted of 2600 Indra-Indrani couples, 26 cars, 26 jeeps, 26 elephants, 26 horses, 26 camels, 26 chariots and 26 bands. The images of Bhagwan Adi Nath, Chanda Prabhu Ji, Mahavir Swami and

others were also taken in palaquins, along-with a large number of tableau, showing scenes from the life of Mahavir Swami and Parshwanath Bhagwan, all forming a part of the huge procession. More than 25,000 enthusiastic followers of Bhagwan Mahavir along-with Shri Shanti Sagar Ji Maharaj himself, moved with the procession. Similarly, Shobha-Yatra processions were taken out in various towns and cities to mark the holy occasion of Birth day of Bhagwan Mahavir.

MAHAVIR JAYANTI CELEBRATIONS AT JODHPUR , RAJASTHAN

The entire Jain community of Jodhpur, as in the past, joined together to celebrate Mahavir Jayanti in a befitting manner. The celebrations were held for a period of five days, starting with flag-hoisting and 'Prabhat-Pheri' in the morning, worship in a temple in the afternoon and programme of devotional songs in the evening of the 24th April. The next day was the main day of Birth of Mahavir swami. The day started with group Samayik programme in the morning, followed by a massive procession or Shobha Yatra, carrying about 100 tableaux depicting different scenes from the life of Mahavir and other Tirthankars, a chariot carrying the image of Bhagwan Mahavir and huge number of gents, ladies and children moving with the procession, as it passed throughout the city. A mass community dinner was arranged in the evening as a mark of rejoicing. On the remaining three days, programmes consisted of joint discourses by Jain saints and sadhwis, seminar on the life and philosophy of Bhagwan Mahavir and devotional music and songs presented by famous musician, Shri Rajendra Jain.

CALL TO RETAIN MAHAVIR JAYANTI AS HOLIDAY , BANGALORE

The Jain community has urged the Karnataka government to reconsider its decision to cancel the holiday for Mahavir Jayanti on April 25. Following the government's announcement that the holiday for Mahavir Jayanti has been cancelled under the Negotiable Instruments Act, the Jain Yuva Sanghathan, on behalf of the Jain community, appealed to the Government to restore holiday of Mahavir Jayanti. Jain Yuva Sanghathan president Jain Premkumar Kothari said the government decision has upset the community, specially because this is the 2,600th year of Bhagwan Mahavir, and it has been declared as the 'Ahimsa year' by the central government. 'The holiday for Mahavir Jayanti is the only holiday declared for the Jain community and if that is cancelled it will hurt the sentiments of Jains,' Kothari said.

MAHAVIR JAYANTI CELEBRATIONS AT HYDERABAD

The 2,601st birth anniversary celebrations of Lord Mahavir was celebrated at Exhibition Grounds on Thursday from 10.30 am. Chief Minister N. Chandrababu Naidu attended the celebrations. He greeted the Jain community of Hyderabad on this occasion. In his message he said that Bhagwan Mahavir preached non-violence, religious tranquillity and tolerance.

NATIONAL SEMINAR ON BHAGWAN MAHAVIR AT INDORE

A two-day national seminar on the life and philosophy of Bhagwan Mahavir was organised at Indore on the 24th and 25th February, 2002. The programme was arranged by the Digambar Jain Women's Organisation, Indore in collaboration with Devi Ahilya Univesity, Indore, Ganini Gyanmati Prakrit Shodh Peeth, Hastinapur and Teerthankar Rishabh Dev Jain Vidwat Mahasangh. The Conference was divided into four sessions and about 40 eminent presented their papers and took part in the deliberations. Many of the delegates attending the seminar came from abroad, such as Sri Paras Mal Agarwal, from Oklahoma, USA, Sri Abhay Jain also from USA and Dr. Dileep Bobra ,President, Jain Academic Foundation in North America (JAFNA).

MAHAVIR BIRTH ANNIVERSARY CELEBRATIONS AT SHRAVANBELGOLA

The 2,600th birth anniversary celebrations of Bhagwan Mahaveer were inaugurated at the temple town of Shravanabelagola in Hassan district on April 19. The 12-day function was organised in the presence of Subala Sagar Muni Maharaj. The rituals include the Kalyana Mahotsava of Neminath Bhagwan, annual car festival, Balaleela Mahotsava and devotional music competition. Shravanabelagola seer Charukeerti Panditacharyavarya Swami presided over the celebrations which were concluded on April 29. The "abhisheka" of Bhagwan Mahaveer took place on April 25. Charukeerthi Bhattaraka Swamiji of Srikshetra Shravanabelagola inaugurated the Bhagwan Mahavir Theertankar procession on the occasion of the 2,600th Mahavir birth celebrations here on Sunday. Thousands of devotees along with tableaux from various districts took part in the procession. Charukerthi swamiji called upon the people to protect the culture. "It's high time culture is included as a subject in basic education. Culture is part of human life and it is the wealth of the nation," he said.

MAHAVIR JAYANTI CELEBRATIONS AT PANJI

The state-level celebration committee celebrated 2601 Bhagwan Mahavir Jayanti under the chairmanship of Chief Minister Manohar Parrikar at the Secretariat, Panaji. A paper on the impact of Jainism in Goa was read and released on the occasion.

MAHAVIR JAYANTI CELEBRATIONS AT BANGALORE

Speaking on the occasion of the 2,601 birthday celebrations of Lord Mahavir, Krishna felt the teachings of Mahavir, Buddha, Jesus Christ and Mahatma Gandhi have been forgotten in the name of religion. "It is tragic that such violence and cruelty has come about in the very place where Gandhi Ji, the man who propounded non-violence to the world and got us freedom, was born." Home Minister Mallikarjuna M. Kharge, who presided over the function, said Jainism is the most scientific religion, which believed in nature and not the existence of God. "In these times when people are beginning to believe that they are born for religion and not that religion has been created to help them, a scientific religion is indeed rare." Mr. Kharge said the BCC will shortly name a street in the city after Mahavir. He also promised to provide a grant of Rs 2.5 lakh for translation of Jain works from Kannada to English. Legislative Council Chairman B.L. Shankar, Kannada and Culture Minister Rani Satish and litterateur Ham.Pa. Nagarajaiah were also present in the function.

SOCIAL SERVICE MARKS MAHAVIR JAYANTI AT HUBLI

The Mahavir Youth Federation in Hubli on Thursday celebrated Bhagwan Mahavir jayanti in Hubli by taking up social service activities. The members of the Federation distributed tricycles to the physically challenged persons on the occasion. Jain Acharya Sarvoday Suriswarji graced the occasion. BJP MP Vijay Sankeshwar distributed the tricycles.

RELEASE OF FIVE RUPEE COIN BEARING MAHAVIR'S IMAGE

To mark the occasion of 2600th Birth Centenary celebrations of Bhagwan Mahavir, a coin of rupees five denomination, bearing the image of Mahavir Swami on one side, was released by the Prime Minister, Shri Atal Bihari Vajpai on the 30th March, 2002 at New Delhi.

JAIN TEMPLE OF 9th CENTURY UNEARTHED AT AWA VILLAGE NEAR KOTA, RAJASTHAN

An ancient Jain temple of Bhagwan Rishabh Dev Ji, said to belong to 9th century was explored at a remote village, 'Awa' in the district of Sangod, 43 km. away from Kota town in Rajasthan. The temple complex, though in a completely dilapidated condition due to lack of care and maintenance is supposed to be of considerable historical and archaeological importance. The local office of the Archaeological department, Government of Rajasthan, keeping in mind the archaeological and architectural value, has taken over the charge of the place and efforts are being made to get it included in the list of 'protected monuments'. As there is no Jain population in the near vicinity of the temple, no worship is carried out and it is lying in a completely forlorn state.

GOVT. TO SPEND RS. 32 CRORES ON JAIN PILGRIMAGE CENTRES

Shri Jag Mohan, Minister of Culture and Tourism, Government of India, announced at a Press Conference in New Delhi recently that on the occasion of 2600th Birth Centenary of Bhagwan Mahavir, the Government of India have decided to a sum of Rupees thirty crores on the development, maintenance, protection and beautification of 54 specified Jain pilgrimage centres in the country. The work is already in progress. The important places to be developed under this scheme include Udaigiri and Khandgiri caves of Orissa, temples of Udaigiri, Bundi and Khargaon in M.P., relics of temples at Kumbhalgarh, Kota and Baran, Banswara in Rajasthan, Bahubali temple in Karnataka and Satdeol in West Bengal. Apart from these, another 27 projects are being taken up for developing basic and infrastructural facilities such as roads, water and power supply, site development and gardening. These will include Dilwara, Kesarian Ji, Amer and Ranakpur in Rajasthan, Bavanganja in M.P., Bateshwar, Dudhai, Lalitpur and Bada gaon in U.P., and will cost Rs. 11 crores.

MIRACULOUS IMAGES OF TIRTHANKARS OBTAINED FROM CAVES IN CHANDKHEDI, M. P.

It was indeed a miracle to see the Jain saint Shri Sudha Sagar Ji Maharaj, disciple of Acharya Shri Vidhya Sagar Ji Maharaj belonging to Digambar Jain sect to come out of the caves at Chandkhedi Atishaya Kshetra in Madhya Pradesh in the afternoon of the 31st March, 2002, carrying three images made of 'sphatik mani' (clear transparent stone) and displaying these before a huge mass of Jain followers to their utter surprise. The images were of a rare nature, simply marvellous, alluring and supernatural, as if heavenly or celestial in appearance. One of these was of Shri Chanda Prabhu Ji, 2.5 feet in height, second of Arihant Bhagwan and the third one of Shri Parshwa Nath Bhagwan. It is probably for the first time, that statues of such a clear crystal, majestic in appearance have been obtained in miraculous circumstances.

The saint had earlier proclaimed that he had been advised in a dream to take these images out from a certain place inside the caves on a particular day and time, from the place, where these were safely stored for thousands of years. According to the saint, Shri Sudha sagar Ji, the history of Chandkhedi village is itself about 1200 years old and so the statues images would be much older than that. These images are presently kept in safe custody of the temple authorities and will be appropriately installed in due course. For the information of pilgrims, Chandkhedi is located at 55 km. from Ataru railway station on Kota-Guna line of the Western Railway.

SIKHISM, BUDDHISM AND JAINISAM NOT SAME AS HINDUISM :CONSTITUTION REVIEW PANEL

In a recognition of their separate identity, the Constitution Review Commission has recommended that Sikhism, Buddhism and Jainism should be treated as religions distinctly different from Hinduism saying that a constitutional provision grouping them together should be omitted. The existing explanation II of Article 25 of the Constitution (Freedom of Conscience and Free Profession, Practice and Propagation of Religion) says reference to Hindus shall be construed as including a reference to persons professing Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly. "Explanation II to Article 25 should be omitted," according to Justice M N Venkatachalian Commission, which submitted its report to the government on Sunday.

The Commission has also suggested rewording of the Sub-clause A which said nothing in Article 25 shall affect the operation of any existing law or prevent the state from making any law ... "Providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus".

The Commission suggested Sub-clause (B) of Clause (2) of Article 25 should be reworded to read ... "Providing for social welfare and reform or the throwing open of Hindu, Sikh, Jaina or Buddhist religious institutions of a public character to all classes and sections of these religions".

MAHENDRA VISARIYA'S JAIN PAINTINGS EXHIBITION – USA

Jalgaon's Solar Colour Lab's director, Mahendra Visariya's paintings exhibition on Jain Temples in India was organised at New Jersey, and Los Angeles, San Francisco USA from 13th to 28th April. This exhibition is being organised on the eve of 2600th Birth year of Lord Mahavira by Bhartiya Vidya Bhavan, USA. Source: Mr. Umesh B. Sethia, Jalgaon, www.ejalgaon.com

JAIN VADHU-VAR SAMMELAN 2002 AT PUNE

Jain Sahyog, a youth organization from Pune is going to hold Jain Vadhu-Var Parichay Sammelan on Sunday, the 9th June 2002. In a similar sammelan organized in February 1999 by Jain Sahyog, tremendous response was received with about 2700 entries in the Vadhu-Var Directory. This time, it is expected by the organizing body that more than 3500 candidates will participate. A directory of participating members shall also be issued on the occasion. Those who want to attend the sammelan may contact Mr. Milind Phade, President, Jain Sahyog, 95 Market Yard, Gultekdi, Pune- 411037. Phones: 020 5433777, 5430677 (O), 020 5670408, 5671444, E-Mail: jainsahyog@hotmail.com

JAIN PERSONALITIES HONOURED AT KOLKATA

On the occasion of 2600th Janma Kalyanak of Bhagwan Mahavir, Kolkata Jain Samaj have honored 26 eminent Jain personalities of India. In a grand function organized at the Science City Auditorium, Kolkata on 15th April 2002, All India Digamber Jain Pratibha Samman Samaroh Samiti had honored following Jain personalities of various fields -

1. Shri Sudhir Jain (Satna) : Philatelist & coins-note Collector
2. Master Nitin Jain (Saharanpur) : Young Scientist
3. Master Ayush Jain (Merut) : Sports/skating
4. Smt. Anjali Jain (New Delhi) : Computer Communication
5. Dr. D.C.Jain (Lucknow) : Medical Science
6. Ku. Pallavi Kasliwal (Nasik) : Magician
7. Ku. Sneha Gandhi (Sholapur) : Tabla Player
8. Shri Parshwanath Upadhyay (Belgaon) : Multifarious Activities
9. Ku. Akriti Shaha (Bilaspur) : Child Pravachankar
10. Dr. Anupam Jain (Indore) : Jain Mathematics
11. Shri Vijay Dada Avati (Jaisinghpur) : Teaching
12. Smt. Surekha C. Shaha (Solapur) :Literature
13. Shri Sultan Singh Jain (Roorkee) : Scientist
14. Dr. Pramod Godre (Sagar) : Eye Surgery
15. Dr. G. Jawaharlal (Hyderabad) : Archaeologist
16. Smt. Archana Patni (Thane) : Classical Dance
17. Ku. Sarika Jain (Tejpur) : Vocal
18. Shri D.N.Ekki (Gulbarga) : Drawing
19. Shri Suresh Jain (New Delhi) : Artist
20. Pro. Chandra Kumar Jain (Bhuvaneshwar) : Linguistics

21. Sushri Indu Jain (Varanasi) : Theatre Artist
22. Pro. Bhagchand Bhagendu (Damoh) : Prakrit Scholar
23. Ku. Asmita Kala (Jaipur) : Folk Dance
24. Dr. Sandip Narad (Indore) : Diabetes Specialist
25. Dr. S.M.Jain (Kota) : Forestry Specialist
26. Shri Mishri Lal Jain (Guna) : Poet

JEEV DAYA MAHAMANDAL, PUNE TO PREVENT ANIMAL CRUELTY, PROMOTE VEGETARIANISM

Shree Jeevdaya Mahamandal was established in 1987 with the intention of preventing cruelty to animals in all walks of life. The establishment is engaged in relieving animals like cows, sheep, goats, etc from the clutches of butchers, slaughter-house and animal ponds. Adequate care of stray dogs and other orphan animals is taken by the society with the help of trained volunteers, providing them with food/fodder, shelter, & medical assistance, till the time they die a natural death. Till date, more than 6666 animals have been saved and as of now more than 425 animals are in the custody. The average daily expenditure on the upkeep of these animals comes to about Rs. 5400.

The organisation also works for the promotion of vegetarianism by donating productive animals (like cows, Ox) to the people who are vegetarian or are willing to become 100% vegetarian. This scheme has yielded a very good response from the local residents and it is reported that approximately 4000 people have been converted to vegetarian diet. The institution is recognized by the Animal Welfare Board, Govt. of India Chennai.

The objectives of Jeev Daya Mahamandal include: (I) developing the branches of "Shri Jivdaya Mandir" (Panjarapol) all over the world as "Gokul" providing 10,000 animals with food/fodder, shelter, & medical assistance, (II) providing environment Protection with the aim to protect water bodies, forest, land from draining out to sea, vegetation, and implement pollution control measures and (III) to implement, canvass and publicize vegetarianism.

NEW DIRECTIVE BY GOVT. TO MARK PACKAGES AS VEGETARIAN

The Government of India has made it mandatory for manufacturers of vegetarian edibles to mark clearly on each package that the article contained within is vegetarian. The new directives will come into force from June 2002. According to the new directives, manufacturers will have put a green marking near the brand name or the main display panel on the package. The marking will be a circle filled with green colour in a square with side of twice the circle's diameter.

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FORM

The Central Health and Family Welfare Ministry, New Delhi had published a notification in this connection in December, 2001 last year in its official gazette. The notification is related with 'Food Adulteration Prevention (ninth amendment) Regulation. The notification also defines 'vegetarian food'. In an earlier notification the government had defined non-vegetarian food clarifying that foods containing as even one constituents 'parts or articles of animal origin of birds, fresh or marine water animals or their eggs, all animals etc. will be deemed as non-vegetarian. Under this milk and products however will not be considered as non-vegetarian. A similar circle in a square with same specifications as for vegetarian products will also be put on non-vegetarian with the circle being filled with brown colour. The consumers will have to look for circle filled with green or brown colour while purchasing packaged foods to know whether they are vegetarian or non-vegetarian. The signs will have to be put on containers, pamphlets, advertisements, or on any type of publicity of the products clearly near the brand name. The specification details of the signs have been sent to the manufacturers.

EDUCATIONAL LOANS

International Alumni Association of Shri Mahavir Jain Vidyalaya, a non-profit organization, is pleased to announce continuation of the educational loan program for Jain students graduating from US high schools. This is the third year of the program. During the first two years of program, They have already committed and awarded loans of \$32,000. The loan of \$4,000 (\$1,000 per year) is awarded for undergraduate college studies to the selected students based on merit, community services and need. The application deadline for 2002 program for graduating high school seniors is June 30, 2002. For more information Please visit www.iaamjv.org.

AHIMSA VARSH CELEBRATION AT ROYAL ALBERT'S PALACE IN NEW JERSEY

The Jains at New Jersey celebrated Ahimsa Varsh commemorating Bhagwan Mahavir's 2600th Birth Anniversary. The event was sponsored by Bhartiya Vidya Bhavan and cosponsored by various organizations like JAINA, YJA, Institute of Jainology, UK, World Jain Confederation, India, Bhagwan Mahaveer Foundation, India and numerous Jain Centers and institutions in the U.S. This celebration was to be inaugurated last year by Prime Minister Vajpayee but was postponed due to September 11th.

STOP SLAUGHTER OF INNOCENT ANIMALS

"Earthquakes, a Plea to stop the massacre of animals, maintaining via science!" It is a new approach of M/S. Bajaj, Ibrahim and Vijayraj Singh; the author of the book which shows a powerful plea to stop the massacre of all the animals, birds and (even) fish in order to avoid the earthquakes.

It is difficult to say what transpired in the authors' minds as serious physicists, having a high level of study - penetrating the geological roughness and upheavals and thus, also, the earthquakes. But here, Science has shown its singularities. After all, the apostle of modern science, Albert Einstein, also applied himself once in the Science of Geology by propagating his theory EPW (Einstein Pain Waves - Einsteinian Waves of Sorrow). The innovation is not the only argument in favour of this book currently based on conference papers presented by the authors. The theory (Bajaj-Ibrahim-Singh) is asserted as being an additional development of the EPW of Einstein. The book claims that it is possible to envisage the earthquakes, caused by the outrageous slaughter of animals. The book is really original and is absolutely, eminently, worth-reading. This book fills certain gaps in the science of seismology which is still incipient. The arguments in the book, though highly technical and full of scientific jargon, are presented clearly and simply in the summary of the book. It is based on reports received from various parts of the world noting that several earthquakes were related to the destruction of million of the animals in or close to high-risk seismic zones. From that, a suspicion was born and the scientists inquired into what the organization of demolition of animals in the slaughter-houses of the world has to do with the earthquakes.

The book asserts the study of the complex role of the noxious waves (waves generated by the immense clamour of the animals) causing cracks in the earth's crust which are aligned by the tension. The origin of the earthquakes due to the interaction of the noxious waves with the waves of gravity is closely examined in the book. The point that the authors tried to show is that the acoustic anisotropy led to a very powerful anisotropic tension on the rocks. The daily demolition of thousands of animals continuously over the years generates an acoustic anisotropy due to waves EPW (Einstein Pain Waves) emitted by the dying animals. The book claims that as the EPW traverse a long distance with time, the slaughter-houses of a country can generate disasters in another country. One of the objectives of the investigations is to explore the possibility of prediction of the earthquakes established on guiding principles, which are well-defined. The mathematicians and the scientists can predict the tides. Then why do they have so much problems to predict the earthquakes?

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IS DRINKING MILK HINSA?

Drinking milk is now being considered un-vegetarian because certain degree of Hinsa is involved in it. As rightly mentioned by Mrs. Menaka Gandhi, The calf, if male is often butchered to save the share of milk taken by it and also to make an earning out of its flesh. The cow itself, once it dries up and stops giving milk is killed. So double hinsa is involved and it is wholly sinful to get involved in this type of hinsa at least by a Jain. In olden days, milk was considered vegetarian because the yield of milk from cows was very large and after satisfying the need of the calf, still, enough quantity of milk was left behind for the consumption of the family. If that milk was not removed, cow would fall ill.

The calves, may they be male or female were not killed in those days nor were the cows, once they got dried up. Hence no hinsa of any kind was involved in those days. Now that the entire picture has changed, we have to seriously think whether we should now consider milk as vegetarian. Of course, with milk, all milk products, like curds, butter, ghee and sweet-meats will also have to be abandoned. How far will it be practicable? Are we all preparing ourselves for the sacrifice in the interest of vegetarianism? Can some dietician or anyone else suggest an alternative menu please? I think, there is no controversy about Kand-mool.

MILK VS KANDMUL- SHANTILAL MOHNOT

Following a tradition such as not eating kandmool is easy since we grew up knowing it and seeing it, and sometimes following it, making a change requires not just convincing argument but a system. Let us simply say traditions and habits die hard. Another factor is influence of our saints. A lot of people will change if seal of approval comes from mainstream Jain monks. We need leaders with money and vegan motive for this movement in India to divert families from animal milk. Still it will take time, perhaps decades to provide alternatives with proper distribution system. Just check the use of varak, that is almost an unnecessary article, and everybody knows, how it is made, but still it is quite widespread among Jain families. However, awareness and change has come in many families in India in just the past few years. The principle that milk consumption means hinsa is still not changed. Can we live with guilt in our minds?

One will find a few Jain Society leaders (specially in USA) who are not convinced that vegetarianism is the only right Jain way of following our first vow of ahimsa. Veganism is coming among Jains. There are several first generation Indian Jains, who are pure vegetarian. For instance, Jain pathshala/educators conference in Los Angeles being arranged next month will have only vegan food. These are good beginnings.

MARKING OF 'VEGETARIAN' MUST ON FOOD ITEMS

The Government has made it mandatory for manufacturers of vegetarian edibles and food items to mark clearly on each package that the article contained within is vegetarian. The new directives will come into force from June 2002. According to the new directives, manufacturers will have put a green marking near the brand name or the main display panel on the package. The marking will be a circle filled with green colour in a square with side of twice the circle's diameter.

The Central Health and Family Welfare Ministry, New Delhi had published a notification in the connection in December, 2001 last year in its official gazette. The notification is related with 'Food Adulteration Prevention (ninth amendment) Regulation. The notification also defines 'vegetarian food'. In an earlier notification the government had defined non-vegetarian food clarifying that foods containing as even one constituents 'parts or articles of animal origin of birds, fresh or marine water animals or their eggs, all animals etc. will be deemed as non-vegetarian. Under this milk and milk products, however, will not be considered as non-vegetarian. A similar circle in a square with same specifications as for vegetarian products will also be put on non-vegetarian with the circle being filled with brown colour. The consumers will have to look for circle filled with green or brown colour while purchasing packaged foods to know whether they are vegetarian or non-vegetarian. The signs will have to be put on containers, pamphlets, advertisements, or on any type of publicity of the products clearly near the brand name. The specification details of the signs have been sent to the manufacturers.

SCIENTIFIC HERITAGE OF JAIN PHILOSOPHY- A NEW APPROACH

Although ancient, Jain scientific thought is not so well known, it is a rich source of Indian scientific heritage. The grand Jain spiritual tradition and its masters broadly influenced Indian thought and rationality in three key areas: Atomism, non-absolutism and mathematical concepts including the theory of numbers. As realists, a satisfactory explanation for the origin of the material world was important to Jain philosophers. Karma, according to the Jains, is paudgalika or of material nature. By its linkages with body and thus with the outer world, the soul is literally penetrated with material particles of a very subtle kind. These come to represent karma and build up a special body, the karmana-sarira, which remains a part of the soul until its final emancipation. Thus the atoms of karma-matter are believed to be invested with a peculiar faculty which manifests into the effects of merits and demerits, finally deciding the way to the soul's emancipation. Jain thinkers further extended this soul-karma manifestation towards explaining the material world. According to them, "matter is an eternal substance, undetermined with regard to quantity and quality - it may increase or diminish in volume without addition or loss of particles, and it may assume any form and develop any kind of quality. Material substances may coalesce into one substance, which may divide into many. The Pancastikayasara, defines and describes the nature of paramanu, while the Bhagavati-sutra fully elaborates this theory. Perhaps no ancient world-view is comparable with that of the ancient Jain thought in proposing the theory of non-absolutism or epistemological relativity. Jain thinkers had fully realised that the world is much more complex and subtle than it looks. The Syadvada or the doctrine of 'may be', and saptabhangi or the seven-fold division, according to which, there are not merely the two possibilities of existence and non-existence, but seven. An object or event can have seven aspects of predication. The Nayavada or the theory of standpoints is also a seven-fold system of predication that delineates ways of approaching an object of observation. The pluralistic realism in Jain thought had a direct bearing on their praxis towards a quantitative understanding of the material world. The range of conceptual ability of Jain masters was truly amazing. From the complexities of paramanu (molecule), to highly intricate interpretations of the cosmic world, they laid the foundation of distinct Jain Schools in mathematics (their main area of excellence), astronomy and geography. Jain monks established a rich tradition in mathematics as part of their spiritual practice. In fact, Sankhyana or mathematics became an important anuyoga to be mastered by every pious Jain.

The well-known Jain texts dealing with scientific topics are: Ganita Sara Sangraha, Tattvasthanadhigama Sutra, Sthananga Sutra, Jambudvipa Prajnapti, Anuyogadvara Sutra, Ksetra Samasa, Triloka Sara and Bhagavati Sutra. One of the greatest Jain mathematicians was the monk Mahaviracharya, who authored the Ganita Sara Sangraha. He was the court mathematician of the benevolent Rastrakuta King, Amoghavarsa Nrupatunga (815-878 AD). Like the emperor Chandragupta Maurya, this king also renounced his kingdom in his last days and became a Jain monk. Like Bhasakra-II, Mahavira has also presented mathematical concepts in the form of beautiful poems. Science historians have pointed out that the Ganita Sara Sangraha, for many centuries was widely used as a textbook in South India. It is clear that for Jain monks, scientific inquiry was not a specialised discipline but a way to achieve the final spiritual state in which the material basis of the world is fully understood and realised. Unfortunately, despite great interest in scientific inquiry by the Jains in ancient times, many ancient Jain scientific texts are on the verge of being lost. As part of the 2600th birth anniversary celebrations of Lord Mahavira, a national effort towards retrieving and preserving ancient Jain scientific works, possibly with the aid of digital technology, would indeed be a befitting tribute to the founder of this great religion. Sri Ashok Raj, the writer, and scientist himself, has carried out thorough studies and is keenly interested in exploring the subject further.

FORTH-COMING CHATURMAS OF SAINTS

The season of announcement for the forth-coming four months varsha Kal has started and our saints and sadhwis are giving indications of the places where they will be staying and holding their chaturmas. Some of the announcements recently made are:

1. Acharya Shri Ram Lal Ji maharaj of Shwetambar Sthanakwasi Jain sect at Bikaner.
2. Pravartak Shri Roop Chand Ji Maharaj, belonging to the shraman Sangh of Shwetambar Sthanakwasi Jain sect at Sojat City, Rajasthan.
3. Up-Pravartak Dr. Rajendra Muni and Sri Ramesh Muni belonging to the shraman Sangh of Shwetambar Sthanakwasi Jain sect at Jullunder, Punjab.
4. Gadi pati Shri Nar singh Ji and Sri Niranjan Muni Swami of Ajaramar Sect at Bidra, Kutch in Gujarat.
5. Shri Ram Chandra Swami of Ajaramar Sect at Valsad, Gujarat.
6. Shri Labh Chand Ji Swami of Ajaramar Sect at Limbdi, Gujarat.
7. Sri Bhav Chand Ji Swami of Ajaramar sampradaya sect at Andheri, Bombay
8. Sri Bhaskar Chand Ji Swami of Ajaramar Sect at Surendra Nagar, Gujarat.

9. Sadhwi Shri Siddh Kunwar Ji disciple of Raj. Pravartini Shri Yash Kunwar Ji at Pali, Rajasthan.
10. Acharya Gun Ratna Surishwar Ji Maharaj of Murti-Pujak Sangh at Girdhar Nagar, Shahi Bag, Ahmedabad.

ACHARYA SHIV MUNI MOVES ON HIS RELIGIOUS MARCH THROUGH U. P. TOWNS

Acharya of the Swetambar Sthanakwasi Jain sect, Dr. Shiv Muni along-with his entourage moved through various towns of West Uttar Pradesh, after their departure from Delhi during the months of February to April, spreading the message of truth and non-violence amongst the masses, and receiving great ovations from thousands of their followers and devotees on the way. The places where had stop-overs included Meerut, Badaut, Hastinapur, Muzaffar Nagar, Roorkee, Hardwar, Rishikesh, and then Dehradun.

EXPORT OF MEAT FROM INDIA DOUBLES IN THE YEAR OF AHIMSA

It is saddening to note that the export of meat from the country got doubled during this year of Ahimsa which had been even officially declared as 'Ahimsa Year' by the Government of India. It is obvious that Government has been giving a blind support to meat export trade with the sole objective of earning foreign exchange for the country. The number of slaughter houses is increasing day after day in the country. Even the illegally-operated slaughter houses are on the increase and it is reported that presently, more than 4000 slaughter houses are being illegally operated all over the country. The Government has shown its utter failure to stop this activity, which is causing massacre of thousands of poor animals every day. For a long time, various institutions, opposed to cruelty to animals have been pressing the Government to put a total ban on the export of meat from the country but all the efforts are proving futile. The statistics, however, show that real earning from the export of meat is hardly 0.71% of the total revenue, which is negligible and it can be made up from other sources.

USE OF COLD DRINKS RENDERS THE BODY COLD AND LEADS TO CANCER

It was recently reported in the press that in a "Cold Drink competition, held in a Delhi College, one boy drank 8 bottles of cold drink and he could win the contest but soon after, he fell unconscious and then died there on the spot. Thereafter, the Principal of the college prohibited the use of all sorts of cold drinks on the college campus. This is neither the first instance of death by excessive use of cold drink nor it is the first institution to have banned the use of cold drinks on the campus. There are many countries now in the world, which have banned the sale of cold drinks owing to their injurious effect on the human health. Many researches have shown that the cold drinks carry a negative effect on various parts of body and even lead to growth of cancer.

Soft drinks sold in the market contain several types of sugar agents, which promote cancer. These constituents may cause sleeplessness, lethargy, burning, headache and even migraine. 12 Ounces of soft drink contained about 9 spoons of sugar, which tends to weaken the defense mechanism of the human body. For proper digestion, the temperature of the food items should be around 37 deg. C. The temperature at which cold drinks are stored is around 0 deg.C and it is consumed also at 3 to 5 deg. This difference of temperature causes strain on the digestive mechanism and consequently acidity. The problem may become chronic if cold drinks are consumed regularly. These products also contain Phosphoric acid which can dissolve the hard protective coating on the teeth and also other tender parts of the body. The presence of sodium is further found to affect the blood pressure of the body and causes damage to kidneys and blood vessels.

The latest researches carried out in USA have shown that cold drinks weaken the bones, which provide protection to the heart. Dr. Eral Maital in his famous book, "Unsafe at any meal, writes that the worst-affected part of the body due to the use of cold drinks is kidney and those beyond 40 years should specially keep away from this item in order to maintain kidneys in good condition. The sugar-less varieties of cold drinks are still more harmful as they contain sodium cyclamate in the place of sugar, which is a strong promoter of Cancer. In fact, US Department of Food and Drug Administration has already put a ban on the use of this sugar-less cold drinks.

BRISTOL CANCER CENTRE RECOMMENDS VEGETARIAN DIET TO PREVENT CANCER

In order to avoid the incidence of Cancer disease, which is already quite high in U.K., the people are becoming increasingly conscious about adopting all possible preventive methods including changing over from non-vegetarian meals to a strictly regulated vegetarian diet. The Bristol Cancer Help Centre, attached to Bristol Cancer Hospital in U.K. has come out with guide-lines for those suffering from this disease and also for others to strengthen the defence mechanism in the body to prevent cancer. The items recommended in the diet are:

1. Increasing the use of whole grains and cereals, brown rice and corn.
2. Use of pulses, beans and soyabean at least thrice a week.
3. Use of sun-flower oil and Olive oil as cooking media.
4. Avoiding use of milk having high cream-content, curd and Paneer.
5. Use of honey in place of refined or crystal sugar.
6. Avoid any pre-cooked food items, tea, coffee, chockletes and cola.
7. Taking wine in very limited quantity, if at all unavoidable.
8. Taking ample quantity of water every day (3 to 4 litres).

YOUNGMINDS AN INTERNET MAGAZINE FOR YOUNG JAINS

YoungMinds is Young Jains of Americas's Bi-Weekly e-zine. It contains the latest on Jain events around the country. It can be viewed at: www.yja.org

SUMMER SCHOOLS

Bhogilal Leherchand Institute of Indology invites applications from eligible candidates for admission to the following summer schools to be held w.e.f. 26th May to 16th June 2002,

1. Prakirit Language & Literature (Elementary)
2. Prakriti Language & Literature (Advanced)
3. Jain Religion & Philosophy;
4. Manuscript logy and Research Methodology.

Contact: Direcotor, Bhogilal Lehrchand Institute of Indology; 21th KM., G.T. Karnal Road, P.O. Alipur, Delhi 110036, E-Mail: upjain@nda.vsnl.net.in

INTERNATIONAL AHIMSA ACADEMY LAUNCHED AT DELHI

On 24th April 2002, International Ahimsa Academy has been launched by Bhagwan Mahavir 2600th Janm Kalyanak Mahotsav Samiti, Delhi Pradesh at Jawaharlal Nehru Auditorium, Teen Murti. In the opening ceremony function Shri Jagmohan, the Minister of Culture said that serving the cause of Ahimsa for the world peace, communal harmony and religious tolerance would be the real tribute to Lord Mahavir. Dr. L. M. Singhvi, eminent Jurist and Member of Rajya Sabha, reiterated that only through Ahimsa we can ensure conservation of rare species, protection of animals, flora and fauna. Dr. Karan Singh, Member Rajya Sabha in an emotional tone said that Gujarat incidents are black spot on spiritual and cultural heritage of our country. Kr. Nirmala Deshpandey, eminent Gandhian spoke that Gandhiji had been biggest experimenter and practitioner of Ahimsa after Lord Mahavir. He had not only practices Ahimsa, but also trained leaders for the cause of Ahimsa. Shri Rikhab C. Jain, President of Bhagwan Mahavir 2600th Janm Kalyanak Mahotsav Samiti Delhi Pradesh welcomed the dignitaries and delegates. Prof. Rattan Jain proposed that teaching and training of Ahimsa should be integral part of our education system. To begin with, Autobiography of Mahatma Gandhi should form text of education from school level to university level.

BOOK REVIEW

THE SCIENTIFIC FOUNDATIONS OF JAINISM - AUTHOR : MR. K. V. MARDIA

In "The Scientific Foundations of Jainism" Prof. Mardia attempts to elucidate the point that Jainism is a science with religion. It brings together his attempts in a unified way. Four axioms are constructed which highlight the foundations of Jainism. For example, axiom 1 states that "The soul exists with karmic matter and it longs to be purified". These four axioms focus on the essence rather than on detail. After a very brief introduction to Jainism, the author introduces he axioms and discusses their theoretical and applied aspects and their plausibility in the modern context. The book presents Jaina logic together with present trends in scientific thinking and indicates how Jainism and modern science are related.

"Written by a modern thinker and a scientist with an international reputation in research and the dissemination of scientific knowledge, the Scientific Foundations of Jainism is valuable guide in understanding Jainism. Mardia refers to the Jain claim that one can see the whole truth of Jain science when one attains kevaljnana or infinite knowledge! His efforts to reveal to us the truth of Jain science in an understandable way provides a testimony to the vast amount of knowledge he must acquired through the diligent study of the literature on Jainism. The book will be of great value to Jains as well as non - Jains in understanding the emergence of a great religion to help us in seeking truth and understanding our existence and the purpose of life."

Book Review by : Prof C. R. Rao, FRS, Pennsylvania State University, USA

BHAGWAN MAHAVIR COIN ISSUED BY NEPAL GOVERNMENT

To commemorate the 2600th Janma Kalyanak of Bhagwan Mahaveer, Nepal Govt. has recently issued special coin. The commemorative coin on Bhagwan Mahaveer was issued on 13th April 2002 at Kathmandu in a grand function. This silver coin is of Rs. 250/- value.

SPECIAL POSTAL CANCELLATION ON MAHAVIR JAYANTI

A special cover and special cancellation has been released by the Indian Postal department at Ajmer (Rajsthan) on 25-4-2002 i.e. Mahaveer Jayanti. This special cover bears photo of famous Golden Jain temple of Ajmer "Soniji Kee Swarna Nasian". Special cancellation bears the design related to dignity of Gurudeo.

AHIMSA TIMES INVITES NEWS CORRESPONDENTS FOR HELPING IN NEWS COLLECTION

We invite Jain volunteers from different geographical area to join the team of Ahimsa Times Correspondents. The interested readers may send their profile and a photograph to The Editor at E-Mail: ahimsa@jainsamaj.org

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