

Vol. No. 157

The Only Jain E-Magazine

Ahimsa Foundation

in  
Community Service for 13th Continuous Years

September, 2013

World Over + 1 Lakh  
Readership

On the Occasion of Paryushan and Das-Lakshana Parva,  
We sincerely request for forgiveness if we may have hurt your  
feelings by thoughts, words or actions, knowingly or unknowingly.

MICHCHHAMI DUKKADDAM

# Paryushana Parva



Paryushan offers the perfect time to reflect on the actions we undertake in our daily lives and to make changes to our dietary habits. So, in addition to the other activities undertaken this Paryushan, **why not also consider giving up dairy?**

Picture Source: Jain Vegans Working Group ([jvwg@jainvegans.org](mailto:jvwg@jainvegans.org)). For further information, please visit [www.jainvegans.org](http://www.jainvegans.org)

## PARYUSHAN: THE FESTIVAL OF SELF-UPLIFT BY THE HOLY OBSERVATION OF TEN UNIVERSAL VIRTUES

The Jain community like other communities throughout the world celebrates many social and religious functions annually. The superb Jain festival popularly known as 'Paryushan Parva' organized every year in the auspicious month 'Bhadrapad' of the Hindu calendar extends from the fifth day to fourteenth day of the bright fortnight. The festival ordains the Jains to observe the ten universal supreme virtues in daily practical life. Besides assuring a blissful existence in this world and the other world for every living being, it aims at the attainment of salvation - the supreme ideal for mundane soul. The non-Jains also express high reverence for this Jain festival. All members of Jain community- high and low, young and old, and males and females, participate with full vigor and zeal in the various religious rituals and cultural programs. They listen with rapt attention to the holy sermons of the saints and learned Jain scholars arranged during the ten-day festival. In these celebrations lie dormant the seeds of the well being, peace and happiness of the common man. On the eve of this festival all activities, which add to social discord or bitterness are declared taboo from the temple pulpits. These celebrations harbinger social harmony and amity and preach the lofty Jain motto 'Live and Let live'.

The 'Paryushan Parva' celebrated annually for self-purification and uplift is meant to adhere to the ten universal virtues in practical life; and leads us on the right path, far from the mad strife for material prosperity, which ultimately leads us to our true destination i.e., salvation. Two popular titles of this festival, viz. (i) Paryushan Parva and (ii) Dash Lakshan Parva are in vogue; but the mode of performance and aim of the festival is same.

The celebration through which the karmic matter attached to the soul is totally burnt or vanquished (both internally and externally) is known Paryushan i.e., self-purification. Paryushan Parva gives expression to the perfectly purified trait of the soul, through which one gets rid of worldly discords and allurements and one gets fully absorbed in the eternal truth on experiencing and realizing the true nature of soul. In other words we can say that the natural realization of the trio 'the True, the Good and the Beautiful' is fully possible only through Paryushan. In fact the other name of the Jainism, which is universal religion, is Paryushan. This festival puts an end to all evils in man; gives him realization of the eternal bliss, and spiritualism becomes alive by the celebration of this festival.

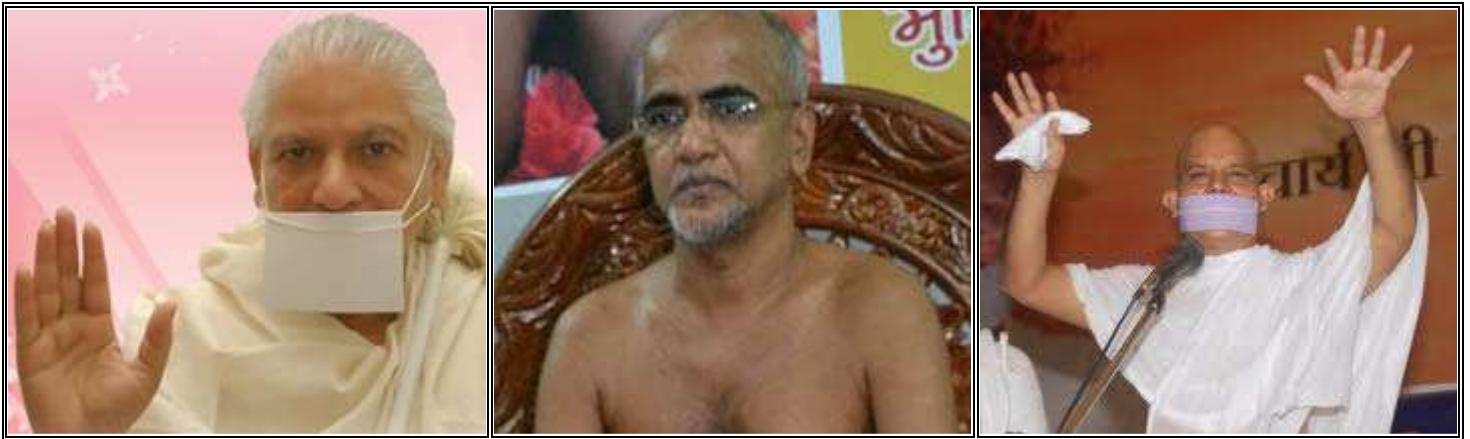
This festival has its own age-old history, but nothing definite can be said about its origin and since when it is being celebrated. In fact, the celebration of this festival is beyond the scope of known history. The truth is that spiritual matters like self-purification and renunciation cannot be measured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

Similar to the modern age, the Dash Lakshan Parva was celebrated with great zeal and joy thousands of years ago as well; austerities viz. self-meditation, doing penance, fasting and study of holy scriptures were performed during that period. The householders purged their soul by keeping fast on the last day of the ceremonies and celebrated the closing ceremony with great pomp and show. When the ten day celebration are over, this festival leaves behind deep impress on the mind and heart of every Jain - young and old.

All Jains - Digambers and Svetambers, will celebrate this sacred festival forever throughout India and abroad. The former appear to have the best pretensions to antiquity and cultural heritage and to have been most widely diffused; the later have only as yet been traced as far back as 5th century AD. The former are almost certainly the same as Nirgrantha, who are referred to in numerous passages of Buddhist Pal Pitakas and must therefore be as old as 6th century B.C. rather earlier. The Svetamberas' idea of exclusiveness appears to be one of recent growth. In fact, Jainism is a prehistoric religion propounded by the first Tirthankara Lord Aadi Nath. Upon all these grounds we think that the celebration of Paryushan Parva is a holy tradition coming down from the ancient past to the present times.

To sum up, Paryushan Parva is a grand Jain festival of self-introspection, self-enlightenment and self-achievement, which ultimately leads to the one and only one final goal, i.e., liberation or salvation.

## Saints



Click on Individual photographs to connect YouTube links

### ACHARYA LOKESH MUNI TAKES COMMUNITY DELEGATION TO PM

New Delhi, August 26, 2013: A few select members from the Jain community accompanied Acharya Lokesh Muni to PMO to confer about the celebrations to be organised in the memory of Shri Vir chand Ragav Ji Gandhi. It is noteworthy that Shri Vir chand Ragav Ji Gandhi addressed the World Religion Parliament, Chicago in 1893 with Swami Vivekanand Ji. Acharya Dr. Lokesh Muni speaking on the occasion said, The Constitution of India is based on the philosophy of 'Anekant'. The Indian culture of unity in diversity where others views and personality are respected, is the foundation for development in India. Shri Vir Chand Ragav Ji Gandhi promoted this principle which forms healthy, happy and prosperous society internationally.



Speaking on the occasion Prime Minister Dr. Manmohan Singh expressed his concern over rising incidents of violence and sectarianism said that the need of adopting Bhagwan Mahavir principles of non-violence, peace and live & let live is more relevant in present times. He said development is possible in the country only when peace and harmony is maintained. On the occasion Prime Minister releasing the book written by Acharya Dr. Lokesh Muni and Shri Pankaj Hingan on Shri Vir Chand Ragav Ji Gandhi said Shri Gandhi has not only played important role in spreading the Jain philosophy but also promoted Indian in different parts of the world. He appealed to all the religious leaders to live in peace and brotherhood and said Secularism is not being Non-religious but being Spiritual. A person who is more religious will be more tolerant. Prime Minister said people with communal and narrow minds

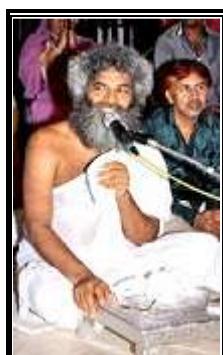
weaken the Democracy and hinders development. To stop this we have to create an atmosphere of Political Stability, Social Unity and Security in the country. He gave assurance of his full support to give minority status to Jain Community at national level and establish Chair for Jain studies in Claremont Lincoln University, Claremont, Los Angeles, California, USA.

Smt. Sonia Gandhi, Chairperson UPA and President AICC also sent her message for the occasion. Smt. Chandresh Kumari, Minister of Culture read the message which said 'I am happy to know that a seminar is being organized to mark the 150th birth anniversary of Virchand Raghavji Gandhi on 26th August 2013 in New Delhi. An outstanding figure of the nineteenth century, Virchand Raghavji Gandhi spread the message of Jainism and brotherhood. He captivated the World's Parliament of Religions at Chicago in 1893, interpreting Indian culture and religion in its true spirit and content. In the galaxy of Indian thinkers his name will continue to be remembered as an exponent of Jainism.' The message further read 'The teachings of Virchand Raghavji Gandhi on non-violence, peace and dedicated service to the community will continue to guide us. I am informed that it is proposed to set up a Chair at Claremont Lincln University, USA for the study of Jain Philosophy. This initiative will undoubtedly inspire fruitful academic pursuit in the area and be a fitting tribute to the memory of this great scholar. I send my good wishes to Dr. Lokesh Muniji and members of the Jain community on this special commemorative occasion'.

Padamshri Dr. Kumarpal Desai- Scholar of international fame and Shri Dilip V. Shah from USA presented their views and outline of celebrations of Shri Virchand Ragahav Ji 150th Birth Anniversary Celebrations. The programme was organized by Ahimsa Vishwa Bharti in the auspicious presence of founder of the organization Acharya Dr. Lokesh Muni. Source: Kenu Agarwal, Acharya Lokesh Ashram, Media Convener, Tele : 9811025332.

### **वीतराग परमात्मा का धर्म चमत्कार में भरोसा नहीं करता - श्री मणिप्रभसागरजी**

ता. 13 अगस्त 2013, पालीताना, जैन श्रे. खरतरगच्छ संघ के उपाध्याय प्रवर पूज्य गुरुदेव मरुधर मणि श्री मणिप्रभसागरजी म.सा. ने चातुर्मास पर्व के अन्तर्गत आज श्री जिन हरि विहार धर्मशाला में आराधकों की विशाल धर्मसभा को संबोधित करते हुए कहा- परमात्मा के पास मैं क्यों जाता हूं, इस प्रश्न का हमें गहरा विचार करना चाहिये।



यदि मैं किसी चमत्कार की भावना से जा रहा हूं तो समझना चाहिये कि अभी तक मैंने धर्म के शुद्ध स्वरूप को समझा ही नहीं है। उन्होंने कहा-वीतराग परमात्मा का धर्म चमत्कार में भरोसा नहीं करता, वह तो सदाचार में भरोसा करता है। हमें परमात्मा के पास भिखारी बन कर नहीं, अपितु भक्त प्रेमी बन कर जाना है। क्योंकि जो 'कुछ' मांगता है, उसे 'कुछ' ही मिलता है और कुछ नहीं मांगता, उसे सब कुछ मिल जाया करता है। उन्होंने कहा- परमात्मा की भक्ति का हमारा आशय शुद्ध होना चाहिये। यदि आशय शुद्ध नहीं है, आशय संसार का है। तो निश्चित रूप से समझना चाहिये कि हमने परमात्मा के स्वरूप को नहीं समझा है। उन्होंने श्रीमद् देवचन्द्रजी महाराज रचित अजितनाथ परमात्मा के स्तवन की व्याख्या करते हुए कहा-परमात्मा के अनन्त ज्ञान, अनन्त दर्शन और अनन्त चारित्र आदि विशिष्ट गुणों को देख कर मैं आपके प्रति आकृष्ट हुआ हूं। मेरे अन्तर में आपके गुणों को देख कर प्रमोद भाव भी जगा है और प्रासि का भाव भी जगा है। हमने संसार के धन को ही संपदा माना है। जबकि असली संपदा तो आत्म गुण है। संसार की संपदा तो कोई भी ले सकता है, छीन सकता है, नष्ट हो सकती है। परन्तु आत्म संपदा ऐसी संपदा है जिसे कोई नष्ट नहीं कर सकता। कोई छीन नहीं सकता। बल्कि ज्यों ज्यों बांटी जाती है, त्यों त्यों बढ़ती ही जाती है। प्रेषक : दिलीप दायमा , Source : Jahaj Mandir, E-Mail : arya.mehul6@gmail.com

### **TWO THOUSAND HYDERABAD CEOS BECOME JAIN MONK FOR A DAY**

HYDERABAD AUG. 18:It was a day out of a different kind for some 2,000 CEOs, businessmen and professionals belonging to the Jain community accepted monkhood for a day.



For the whole day, they gave up their daily comforts and luxuries, even their smart phones and regular office attire. They took on a monk's attire and walked the streets bare-footed, clutching a broom to sweep the streets. For food, they went begging in different directions, eating what they got and spending the rest of the time in prayer.

This was part of their spiritual awakening and global peace programme organised by the Vardhaman Stanakvasi Jain Shravak Sangh. Padam Chand Surana, Vice Chairman of the association, said they did not use any devices or machines during the day to experience the true hardships faced by a monk. The day started with a morning prayer at the Shivkushal garden in the city, followed by a peace rally and 'pratikram.'

## SRI DINESH MUNI JI M.S. HONOURED WITH "SAHITYA SRI" TITLE



Sri Dinesh Muniji M. S. a very senior Saint from Swetamber Sthanakwasi Sect has been honoured with the title of "Sahitya Sri" by Akhil Bhartiya Hindi Sewa Sansthan, Allahabad for the year 2012. Sri Dinesh Muni Studied and practiced under the principal guidance of Upadhayaya Pushkar Muniji M. S. and later under Acharya Devendra Muniji M. S. He happens to be the first Jain Saint to have accorded this celebrity title from such an prestigious institution. According to Dr. Raj Kumar Sharma, the Chairman of Akhil Bhartiya Hindi Sewa Sansthan, the recipients of the award are selected after an in-depth scrutiny of individuals contribution in the field of Hindi Literature by a panel of seasoned experts. The award was conferred at Udaipur by Dr. Mahendra Bhanawat & Dr. Udai Chand Jain experts of Prakrit Language and literature.

## TEMPLES

### जैन मंदिर से मूर्तियां चुराने के बाद नींद नहीं आई चोर को

Aug 3, 2013, कटनी (मध्य प्रदेश)। एक चोर ने दिगंबर जैन मंदिर से भगवान की मूर्तियां और अन्य सामान तो चुरा लिया, लेकिन उसे तीन दिन तक नींद नहीं आई, जिसके तनाव में उसने सभी मूर्तियां और सामान सिद्ध बाबा मंदिर के पास एक पीपल के पेड़ के नीचे छोड़ दिया। पुलिस ने उसे गिरफ्तार कर लिया है। आरोपी गौतम निषाद (30) निवासी नई बस्ती, कटनी ने बीती तीन जुलाई की रात शहर के सावरकर वॉर्ड की बच्चन नायक गली स्थित श्री चंद प्रभु दिगंबर जैन मंदिर से पार्श्वनाथ, महावीर, शांतिनाथ भगवान की मूर्ति व छत्र, घोड़े, चंवर, पंचमेरू, सिंहासन, आभामण्डल चुरा लिए। अपने बयान में गौतम ने बताया कि जैन मंदिर में चोरी के बाद उसे तीन दिनों तक नींद नहीं आई और वह तनाव में रहने लगा। इसके बाद उसने चोरी का सारा सामान सिद्ध बाबा मंदिर के निकट पीपल के पेड़ के नीचे रख दिया, जिसके बाद ही उसे नींद आई।

## चमत्कार : मंदिर में मूरत ले रही है सांस

01/08/2013, जहाजपुर। दिगंबर जैन मंदिर में स्थापित श्रीमुनि सुव्रत की प्रतिमा को लेकर इन दिनों एक अजीबोगरीब और हैरत अंगेज मामला प्रकाश में आया है।



दरअसल, जहाजपुर कस्बे में दिगंबर जैन मंदिर में स्थापित श्री मुनि सुव्रत की प्रतिमा के पेट व नाभि क्षेत्र को देखकर प्रतिमा के द्वारा शास लेने का आभास हो रहा है। प्रतिमा में हो रही इस हलचल को लोग चमत्कार मान रहे हैं और इसे देखने के लिए मंदिर में नगरवासियों की भीड़ उमड़ रही है। उल्लेखनीय है कि कुछ दिन महावीर जयंती के पहले दिन भू-गर्भ से प्रकट हुए भगवान् श्री मुनि सुव्रत की प्रतिमा को राजकीय संरक्षण में दिगंबर जैन मंदिर में समाज के लोगों द्वारा विधि-विधान पूर्वक स्थापित किया गया था।

जैन समाज के अध्यक्ष गुलाब चंद जैन ने जानकारी देते हुए बताया कि गुरु-पूर्णिमा के दिन संध्या की आरती के बाद श्रीमुनि सुव्रत की प्रतिमा में से एक तेज रोशनी प्रकट होने के बाद उनके पेट व नाभि में हलचल होने लगी। बहरहाल, मंदिर की प्रतिमा में हो रही इस हलचल के पीछे क्या कारण है इस बारे में कुछ नहीं कहा जा सकता की ये कोई चमत्कार है या फिर कुछ और।

## **THEFT IN JAIN TEMPLE AT VASAI**

Aug 24, 2013, MUMBAI: Thieves broke into a Jain temple located on the Mumbai-Ahmedabad national highway at Vasai and decamped with gold ornaments. The robbery came to light when the priest came to the Lodha Dham Foundation temple a couple of hours later. The thieves broke open the door and decamped with the loot. A case has been registered with the Valiv police station in Vasai (East).

## **BURGLARY IN DHAR'S JAIN TEMPLE; ORNAMENTS WORTH LAKHS STOLEN**

Aug 15, 2013, Indore: Unidentified miscreants struck a Jain temple in Sardarpur area of Dhar district and decamped with silver ornaments and other valuables worth several lakhs. The burglary which took place at the Shantinath Jain temple in Rajgarh area under Sardarpur police station came to in the morning, when priest Devi Lal Sharma went to offer early morning prayer at the temple. The temple priest found the windows of the temple broken and many valuables, including silver crown, silver throne, silver ornaments and the golden tilak missing. Though the temple priest has not been able to reveal the exact weight and value of the burgled ornaments, other sources at the temple disclosed that the burgled silver and gold ornaments could be weighing around 10kg and valued at several lakh rupees. The police has registered a case of burglary against unidentified persons and investigations are underway.

## **BASADI THEFT CASE: JEWELLER HELD IN CHHATTISGARH, BROUGHT TO MOODBIDRI**

Mangalore, Aug 6: In connection to the theft at Siddantha Darshan Mandir in Guru Basadi, Moodbidri, police have arrested a jeweller from Durg in Chattisgarh.

The arrested is identified as Rajaji Subhash Santati (47). He was arrested by Mangalore police on August 4. The accused has been produced in the court and sent to police custody. He was arrested by the police for purchasing stolen idols from the accused. Prime accused Santhosh Das who was arrested earlier had sold the idols to Subhash. As per the information given by him, Mangalore police team had reached Chattisgarh. It is said that Subhash was absconding and was wandering from place to place fearing arrest. Police who were searching for him for 3 days, finally arrested him at Raipur. He was brought to Mangalore via flight and later taken to Moodbidri and produced in the court. Subhash is said to be politically influential in Chattisgarh. His community has reportedly expressed anger over his act. Santhosh Das and Subhash were in

close contact with each other. Sources said that Subhash used to hide his valuable belongings with support from politicians. It is said that under the name of A P Anoopchand, Rajaji owns two jewellery stores in Chattisgarh and Raipur and also has partnership in two other jewellery stores. There is also a possibility of police arresting accused Rajesh Badalkar and bringing him to Moodbidri. He is facing charges of melting stolen jewellery, it is learnt. Out the stolen idols, 4 were converted into golden biscuits and sold for cash, all of which were seized by the police from Santosh Das's father-in-law's house at Bhubaneswar. Swatishree Pandithacharyavarya Swamiji of Jain Math in Moodbidri has lauded the police officials, the elected representatives and the Jain leaders for lending their support in arresting the thieves. Under the guidance of police commissioner Manish Karbikar, the Mangalore police team led by Moodbidri circle inspector A K Thimayya conducted the investigation. Along with Manish Karbikar, the IGP team has taken charge of the investigation. Source: Mr. R. P. Jain, E-Mail : globaljain@gmail.com

## AWARDS AND HONOURS

### ASTM INT'L HONORS GEORGIA ENGINEER DILIP JAIN WITH MERIT AWARD



Aug 07, 2013, Dilip Jain, vice president of Technology and Asia Sales at Kyanite Mining Corp. recently received the ASTM International Award of Merit for his contributions to the development of standards for Committee C08 on Refractoriness. The Award of Merit and its accompanying title of fellow is ASTM's highest organizational recognition for individual contributions to standards activities. A member of ASTM International since 1990, Dilip Jain served as vice chairman of C08 from 2006 to 2011 and received the Louis J. Trostel Jr. Award from the committee in 2008. In addition to his work on various subcommittees, Jain has helped improve numerous C08 test methods through his active participation in inter laboratory study programs. Dilip Jain earned a master's degree in ceramic engineering from Virginia Polytechnic Institute and also holds a bachelor's degree in ceramic engineering from Banaras Hindu University in Varanasi. The Indian American joined Kyanite Mining in 2004 as director of technical service and Asia operations and was promoted to his current position in 2006. Prior to that he held various roles at C-E Minerals in Andersonville, Ga., during a 28-year tenure, including ceramic process engineer, plant superintendent, director of technical services and vice president of technology and China operations. Outside ASTM International, Jain is a member of the American Ceramic Society, which awarded him the Theodore J. Planje St. Louis Refractories Lifetime Achievement Award in 2003, as well as the Association for Iron and Steel Technology and the Investment Casting Institute.

### NAMES: VIJAY JAIN RECEIVES RANKIN AWARD

August 25, 2013, Vijay Jain, senior advisory engineer for U.S. Department of Energy's liquid waste contractor Savannah River Remediation, is this year's Rankin Award recipient for his dedicated service. The Rankin Award recognizes a member of the American Ceramic Society Nuclear & Environmental Technology Division who has demonstrated exemplary service and leadership to the division. This award was established in memory of Tom Rankin of the Savannah River Site. Rankin, a former employee for the Savannah River National Laboratory, was a longtime member of the NETD who served as chair and trustee for a number of years. Jain serves on the Board of Directors of the ACerS, was elected fellow of the ACerS in 1998, and has served as a chair and trustee of the NETD. Jain has also chaired organizations of major international meetings and symposiums for the ACerS. He will be presented with the award at the NETD Business meeting at the Materials Science and Technology Conference, Montreal, Canada in October 2013.

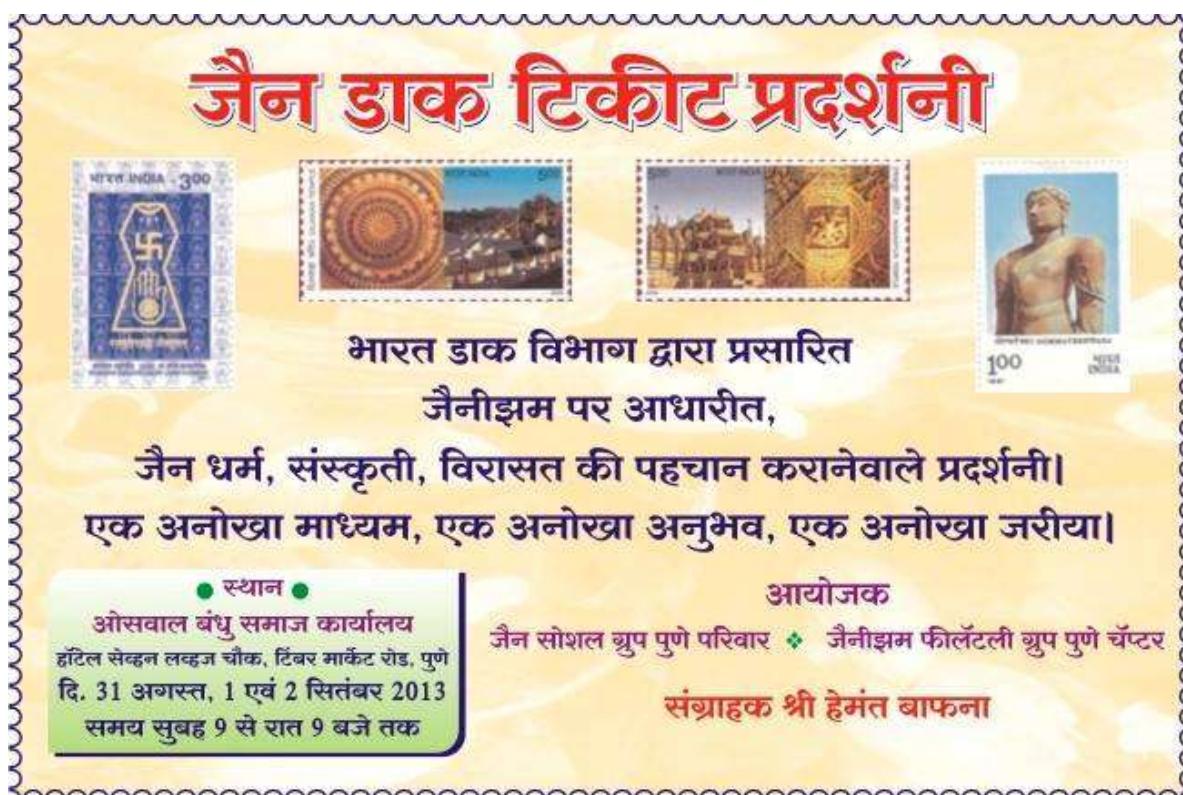
### JAIN COUPLE HONOURED FOR CREATING POWER BRAND IN US



Aug 23, 2013, The recognised brand "Duke" which is owned by Komal Kumar Jain is today one of the leading fashion apparel brands in the country. The brand has been crowned with Indian Power Brand award at a ceremony of Power Brand Glam 2013 at Las Vegas, US. Duke got this award for its innovation, product quality, most preferred apparel brand and inspirational leadership. The award was presented to Komal Kumar Jain, chairman and Kanchan Jain, director, Duke Fashions (India) Limited by Alisia Pulella, national gaming chief, USA, Beatrics Matinez from Steven Horsford (US senator) and Ankita Shorey, former Miss India. Komal Kumar Jain said, "Riding high on the hard earned industrial might, India has

emerged as one of the decisive powers, shaping the contours of the world economy. From being a developing nation, India has finally arrived on the international stage of super power.

## CONFERENCE, SEMINARS AND EVENTS



### JAIN CENTER CONCERT RAISES FUNDS FOR UTTARAKHAND FLOOD VICTIMS

Aug 17, 2013, Jain Center of Southern California organised a very successful charity concert for the victims of Uttarakhand tragedy and collected over USD 90,000. The proceeds from the benefit will be forwarded to a local organization in the devastated Himalayan state with the intent to expedite efforts of rehabilitation. According to the key organizer & President of JCSC Jayesh Shah, "the funds will be allocated for "rebuilding of schools and homes from impacted villages."



The evening began with a quiet ceremony involving the recitation of the 24 tirthankaras prayer in the pristine, white marbled upper temple hall with committee members, devotees and Swift. Swift, who later spoke to the audience, thanked JCSC for the "warm welcome" and noted that although she is not of the same faith and is Christian, "Buena Park is rich with world religions; we can pray for those who have been so desperately treated by mother nature, we can be compassionate." The event kicked off with a vocal "Jai Jinendra" to the estimated 600 guests who packed the lower lecture hall of the center. Guests were guided in a somber Navkar mantra, the most important Jain prayer by JCSC's travelling monk Sadhvi Sanghamitraji, known not only for a melodious voice, but also her early spiritual inclination revealed through her ability to memorize

numerous Jain strotas by the age of six.

The remainder of the evening featured India-based "SaReGaMaPa" singing star Sniti Mishra, Chicago-based vocalist Suraj Patnaik and Southern California's Vivek Arya, who were accompanied by Anis Chandani on flute and keyboards, Harj Bhatt on drums, and Rishi Thakar on tabla. Mishra and Patnaik soloed and dueled in duets with numerous Hindi film songs and upbeat music. The song selections offered up a mood of love, remembrance, separation and patriotism, as reflected in such items as "More Saiyaan," popularized by Nusrat Fateh Ali Khan; "Hume Tumse Pyar Kitna" from the movie "Kudrat"; and "Aye Meire Pyare Watan" from "Kabuli" and "Mitwah" from "Kabhi Alvida Na Kehna."

Arya, an upcoming local Indian American artist, charged the somber mood and left the audience asking for more with songs such as "Ke Pag Ghunghroo Bandh Meera" from "Namak Halaal." Each artist was individually thanked and presented with certificates of appreciation by both Flowers and Shah.

Earlier also, JCSC raised an estimated \$70,000 for the 2010 Haitian earthquake relief, \$110,000 for the 2011 Japan earthquake, and over \$50,000 for the 2012 Hurricane Sandy aid in the United States. JCSC also hosts regular cultural events and on-going activities which are planned and organized by a number of sub-groups including Mahavir Mandal, Jain Center Youth Council, Jain Association of Young Adults, and Jain Seniors Association.

The key organizers of the event were President of JCSC Jayesh Shah, Ramila, Jayna Shah, Vipin Vadecha, Sonal Shah and Premal Doshi.

#### **FIRST PRESBYTERIAN CHURCH IN RUTHERFORD HOSTS JAINISM PROGRAM**

Monday August 19, 2013, In the First Presbyterian Church's continuing interfaith series, Naresh Jain will present an overview of Jainism, one of India's three ancient religions together with Hinduism and Buddhism which was also an influence on the nonviolent political movement of Mahatma Gandhi, Sept. 29 at the First Presbyterian Church in Rutherford. He will describe the roots of nonviolence in Jainism, and its modern-day relevance including the welfare of all beings and the care for the environment. The Jain saint and deciple of Acharya Sushhil Muni, Amrender Muniji will conduct a brief session on Jain meditation and chanting of mantras. Meditation and mantras or sounds are widely used for purification, protection, healing and awakening of divine powers. This program will also include a display of paintings by Jain children sponsored by the International Jain Sangh. His Holiness Amrender Muniji is one of the few Jain monks who travels outside of India and preaches Nonviolence world-wide. He was initiated at the age of 14. He is Masters in Philosophy and Sanskrit, and a scholar of Hindu, Jain and Buddhist scriptures. He undertook intensive study, practice and teaching of hatha yoga. Muniji preaches kundalini yoga, and his dedicated service to mankind has been recognized by several organizations.

Naresh Jain is resident of Rutherford, is trustee emeritus of the Council for Parliament of World Religions. He is an Advisor to the Board of the Monmouth Center for World Religions and Ethical Thought. He is co-founder of International Jain Sangh; and serves on the interfaith committee of the Federation of Jain Associations in North America (JAINA). He has represented the Jain community in different capacities as a consultant, presenter, moderator, and organizer of interfaith events held in many countries. He presently serves as the President of EduCare Foundation in New Jersey that provides assistance to needy children for education. The church is located on Park Avenue and Ridge Road, Rutherford.

#### **ARHAT TOUCH ANNOUNCES ITS PREMIER EXHIBITION ON THE JAIN RELIGION, 'IN COMMUNION WITH JAINISM'**



Shrimad Rajchandra  
**DI INETOUCH**  
A journey of inner awakening.

announces

**an exhibition**  
on the Jain religion

# In Communion with **JAINISM**

in cities  
across the world!

The eight-day spiritual extravaganza of Paryushan presents to seekers the opportunity to delve a deeper into the Teachings of Tirthankar Bhagwan. It is a time to elevate our minds and purify our souls; to forgive and to spread love to the whole world. Every year, the students of Arhat Touch, welcome this monarch of Jain festivals with great fervour. For instance, in year 2011, these young crusaders enthusiastically participated in an awe-inspiring Paryushan Peace March. They touched several homes and hearts with the message of forgiveness. In 2012, these little messengers had chosen to spread awareness about ahimsa by performing street plays in various locations across the globe. The theme of the plays was beauty without cruelty, stressing on the value of compassion towards animals. This year Shrimad Rajchandra Divinetouch is pleased to announce its premier exhibition on the Jain religion, 'In Communion with Jainism,' designed to provide each individual with an enrapturing, mesmerising and inspiring view on the Jain religion. Hundreds of children have been motivated to study Jainism through Arhat Touch, a new age Jain Pathshala, which has grown to 82 centres worldwide. These young minds have come together to form 'In Communion with Jainism,' an exhibition aiming to revive interest and participation in the Jain religious tradition. The children will also showcase their knowledge gained from their time at Arhat Touch. This exhibition will take place in 40 centres across the world, and ensure that children and adults alike can internalise the rich culture of Jainism in a scientific, practical and enjoyable manner. Centres participating in the Exhibition are:

- Mumbai: Ghatkopar, Hughes Road, Kandivali, Matunga, Mulund, Vasai, Vashi, Vile Parle (E), Vile Parle (W).
- India: Chennai, Bengaluru, Dhanbad, Durg, Hyderabad, Jaipur, Kolkata, Mangalore, Nagpur, Nasik, Palghar, Pune, Rajkot, Raipur, Secunderabad, Surat, Vadodara, Ahmedabad.
- Abroad: Antwerp, Austin, Bangkok, Dubai, Hong Kong, Indianapolis, Kuala Lumpur, Leicester, Long Island, London, Manchester, Muscat, Toronto.

Source: Ms. Alpa Gandhi, HOD - Public Relations, Shrimad Rajchandra Educational Trust, Tel :: 9322241513, web: [www.shrimadrajchandramission.org](http://www.shrimadrajchandramission.org)

## MEGA ARTIFICIAL LIMB CAMP ORGANISED BY CHENNAI BASED ADINATH JAIN TRUST

The mega eight-day artificial limb camp was inaugurated by the Tamilnadu Governor, K Rosaiah. The camp is organised by Adinath Jain Trust in association with the Centre for Empowerment and Initiatives, Noida, for physically challenged people from across south India.



The camp, was held from August 11-18 at Marlecha Garden, Choolai, to conduct free distribution of Jaipur artificial limbs, clutches, calipers, polio shoes, wheel chairs, tricycles, and hearing aid to over 3,000 physically challenged people. Distributing artificial limbs, tricycles and walkers to patients, the Governor lauded the efforts of the Jain community, saying the government could not be expected to do everything and that NGOs must also join in and lend a helping hand. The camp was a two crore rupees project and aimed at benefitting around 3,000 patients from across south India, particularly the various districts of Tamil Nadu. Around 30 doctors volunteered their services at the camp. Around 40 ministers and senior government officials participated in the camp. The Adinath Jain Trust was established in 1979 with the objective of helping the poor and needy without any discrimination of caste creed, sex, caste, religion, faith and community.

## JAIN INTERNATIONAL TRADE ORGANIZATION INAUGURATED ITS LUDHIANA CHAPTER



Vaivasvat Venkat, Aug 4, 2013, Ludhiana: Jain International Trade Organization inaugurated its Ludhiana chapter amidst the presence of the members of its apex body who reached the city special for the occasion on their chartered plane. The Ludhiana chapter was inaugurated in the presence of the Founder Chief Patron Jawahar Lal Oswal (Nahar Group), Chairman Komal Kumar Jain (Duke fashions), Sanghrakshak, Hira Lal Jain, Vice Chairman Rajiv Jain and Chief Secretary Bharat Bhushan Jain of JITO and other members of this chapter. Komal Kumar Jain chairman of JITO Ludhiana chapter in his presidential speech expressed that JITO has been working for the last six years for Jain Businessmen, Industrialists, Intellectuals and experienced managers spread all over the world.

Hira Lal Jain Chief advisor all India Jain conference emphasized on Jain unity and expressed that all the Jains of the world should unite to spread the preaching of Jain Gurus may spread around the world.

## JITO TO HOLD MATRIMONIAL MEET AT JAIPUR

JITO Jaipur Chapter will be organising 1st ever Matrimonial meet for Jain candidates on Sunday, 29th Sept, 2013 at Anuvibha Kendra, Near Gaurav Tower, JLN Marg, Jaipur with meticulous planning and perfect execution. This event will provide an opportunity to the participants to meet and find their prospective life partner. There will not be any stage programme. Any Jain candidate can get form by giving Rs. 500 as Registration and form will be submitted at 5th Floor, K-Tower, Mahaveer Marg, C-Scheme, Jaipur till 5th Aug.'13. After Registration a Matrimonial Booklet containing the information of all the registered candidates will be dispatched to all the attendees in advance, so that they can use this as a handy reference book. They have to select ten candidates from the books and inform us. Meeting will be fixed with selected candidates on 29th Sept. There is the arrangement of Breakfast, Lunch, Dinner for every candidate along with the two guardians. Contact for further details: Vimal Ranka, JITO, Mob+-91-9414203340, [www.preciousgifts.in](http://www.preciousgifts.in), [www.swarnbandhan.in](http://www.swarnbandhan.in), [www.24kt.in](http://www.24kt.in)

## JAINS HURT OVER FRIVOLOUS DEPICTION OF LORD BAHUBALI IN KANNADA DRAMA

Mangalore: The distorted depiction of Lord Bahubali in a Kannada drama has annoyed Jains and other patrons of the religion in Karnataka. A recent production staged by Rupantara, drama troupe in Bangalore has hurt the Jains and other patrons of the religion and given way for new set of controversies. The production said to be based on Pampa's Adipurana has envisaged the conflict between violence and non-violence in a pellucid manner.

A perpetual and contemporary effort has been made to establish the humanitarian relationship amongst people and to live in harmony. Though it has tried to put forth images/characters of Bharatha and Bahubali as depicted in renowned classics, it has failed miserably in its attempt. The present production 'Chakratartha' scripted by K Y Narayanaswamy and directed by K. S. D. L. Chandru has given way to many of the ambiguities in the theme.

Though the production of the play draws attention with its professionalism, it has led to many controversial aspects in the script itself. It has distorted established concepts and beliefs about Jain deity Lord Bahubali. Violating literary

norms and ethos - the production has many lacunae and this further leads to ambiguities in depicting the characters particularly that of Lord Bahubali, Nitin HP, executive director, [www.jainheritagecentres.com](http://www.jainheritagecentres.com)stated.

The author has violated literary norms and production ethos in name of creativity. The story of Bharatha and Bahubali is well known to people interested in literature and religion. The sequence of Bahubali relinquishing his victory over his brother Bharatha has been exacerbated by decharacterising the original image of Bahubali. Move to depict the Lord as a cobbler in the name of creativity is objectionable, deplorable and unpardonable.

Observing that there are other distortions observed in the script, Nitin said members of Jain community viewed the productions staged subsequently on June 15 and August 11 by this troupe. All the points mentioned above were discussed at length with the author and the director and were appraised about the distortions in the script. Members and devotees of Jain community felt this distorted image of their most revered deities sends a false message.

## JAIN MINORITY ISSUE

### Government of Karnataka

Post Matric Scholarship 2013-14 (FRESH & RENEWAL) FOR JAIN STUDENTS

For Minority Community - Only for Jain Students, [Click here](#) to read the guidelines & Download the Application Form

### Ministry of Minority Affairs - Government of India

POST MATRIC Scholarship Scheme - Fresh & Renewal for the Academic Year 2013-14

[Click here](#) to know " How to Apply ? " & " Documents to be Enclosed "

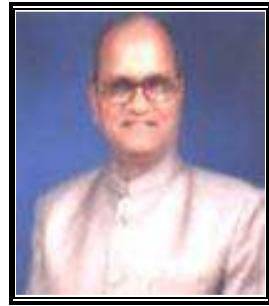
#### LAST DATES For FRESH APPLICATIONS

Last date for submission of online application for Scholarship by student 30th September 2013. Last date for submission of duly signed printed version (hard copy) of online applications by students to the Directorate of Minorities 20th Floor, V.V.Tower, Bangalore-01, is 10th October 2013.

## जैन धर्म को राष्ट्रीय स्तर पर अल्पसंख्यक धर्म की मांग को सही नहीं - श्री रिखब चंद जैन

[Click On This Link To Read The Press Release Text Issued By Shree Rikhab Chand Jain](#)

परम आदरणीय श्री रिखब चंद जैन जी (टी. टी. लिमिटेड) द्वारा जैन धर्म को राष्ट्रीय स्तर पर अल्पसंख्यक धर्म की मांग को सही न ठहराते हुए एक प्रेस विज्ञप्ति समाचार पत्रों को भेजी गयी है।



सर्वप्रथम यहाँ यह बताना उचित होगा कि विश्व जैन संगठन पिछले कई वर्षों से इस विषय में कार्य कर रहा है और पूरे देश के सभी पंथों के जैन संतों और सकल जैन समाज में से किसी के भी द्वारा इस प्रकार विरोध नहीं किया और यदि किसी ने पूरी जानकारी के बिना किया तो हमारे द्वारा प्रमाणों और वर्तमान में इसकी आवश्यता के विषय को समझकर अपनी सहमती दी लेकिन श्री रिखबचंद जी ने बिना कोई जानकारी लिए तुरंत विज्ञप्ति जारी करवा दी, जिसका हमें दुःख है।

श्री रिखब जैन जी द्वारा भेजी गयी पूरी विज्ञप्ति को पढ़कर लगता है कि उन्हें सिर्फ विरोध करना है चाहे कारण कुछ भी लिखे क्युकी शायद वो यह भूल गए कि जैन धर्म जाति प्रधान धर्म नहीं है इसे कोई भी स्वीकार कर सकता है चाहे

वो हमारे तीर्थकर हो या संत लेकिन इसका अर्थ यह नहीं कि जैन धर्म किसी और धर्म की शाखा हो गयी और जिस बहुसंख्यक हिन्दू समाज की जैन साहिब बात करते हैं शायद उन्हें जानकारी होगी कि हिन्दू शब्द को धार्मिक, सामाजिक और राजनेत्रिक रूप से अलग-2 नाम दिया गया, जब राष्ट्रीयता और संस्कृति की बात आती है तो जो भारत में रहे वो हिन्दू और जब धर्म को बात आती है जैन धर्म और हिन्दू धर्म अलग-2 हैं।

श्री जैन साहिब द्वारा लिखा गया कि "कई बार उच्चतम न्यायालय और विभिन्न राज्यों के न्यायालयों ने इस बात को संविधान के विरुद्ध बताने के बाबजूद अभियान जारी है।" शायद जैन साहिब द्वारा इस सम्बन्ध में मुकदमों की जानकारी ली ही नहीं गयी क्युंकि भारत के किसी भी न्यायालय द्वारा इस मांग को संविधान के विरुद्ध नहीं बताया और उच्चतम न्यायालय ने तो दिनांक 29 जुलाई 2004 को बाल पाटिल जी के मुकदमे में यह आर्डर दिए थे कि "जैन समाज की यह 10 वर्ष पुरानी मांग है अतः केंद्र सरकार चार महीनों के अन्दर इस विषय में निर्णय लें" और इसके अतिरिक्त सैकड़ों उच्चतम न्यायालय और विभिन्न उच्च न्यायालयों के निर्णयों के अलावा देश-विदेश के इतिहासकारों, राजनीतिज्ञों और अन्य विभिन्न महत्वपूर्ण लोगों द्वारा जैन धर्म को अविवादित रूप से वैदिक धर्म के समकालीन प्राचीन और स्वतंत्र धर्म माना है और विशेष रूप से भारत के जनगणना विभाग ने वर्ष 1860 से जैन धर्म और हिन्दू धर्म के मानने वालों को अलग-2 गिना है और इस सम्बन्ध में प्रमाण मेरे पास उपलब्ध है।

श्री रिखबचंद जैन जी ने लिखा कि भ्रमित वर्ग से निवेदन है कि "जैन शास्त्रों का एवं हिन्दुओं के मुख्य शास्त्रों का तुलनात्मक अध्ययन करे। भागवत गीता में प्रथम जैन तीर्थकर रिषभदेव को भगवान शिव का अवतार मानते हुए सामाजिक सभ्यता सृजन के लिए सदैव स्तुतीय, वन्दनीय बताया है।" आपने अपने जीवन में जैन दर्शन का कितना अधुरा ज्ञान लिया, यह यही सिद्ध होता है क्युंकि जैन धर्म अवतारवादी धर्म नहीं है। भगवान आदिनाथ जैन धर्म के केवल वर्तमान चौबीसी के पहले प्रवर्तक थे और जैसा आपने लिखा हिन्दुओं के मुख्य शास्त्रों के अध्ययन की, तो आपकी जानकारी हेतु बताना उचित होगा कि श्रीमदभागवत गीता के समान अन्य महत्वपूर्ण ग्रंथों जैसे शाकटायन, ऋग्वेद, अर्थवेद और विभिन्न पुराणों में भगवान आदिनाथ को जैन धर्म का ही तीर्थकर माना न कि कोई अवतार और जैसा आप सोचते हैं कि हिन्दू धर्म जैन दर्शन के किसी भी तत्व को गलत नहीं समझता तो आपको ज्ञात होना चाहिए कि भारतीय संस्कृति का कोई भी धर्म किसी अन्य धर्म दर्शन को गलत नहीं समझता विशेषरूप से वैदिक धर्म के महत्वपूर्वे ग्रंथों में जैन धर्म और भगवान आदिनाथ का वर्णन कई अन्य नामों और यर्जुवेद में जैन तीर्थकर अजितनाथ व सुपार्थनाथ और विष्णु पुराण में सुमतिनाथ का वर्णन है। कृपया हिन्दू शास्त्रों का ध्यानपूर्वक अध्ययन करें, आपको जानकारी मिल जाएगी।

आदरणीय जैन साहिब यह लिखकर कि "इतिहास में कभी जैन और हिन्दुओं में वैमनस्य कभी दिखाई नहीं दिया, न है और न होगा" जैन धर्म को स्वतंत्र मानते हैं और दूसरी तरफ जैन समाज के हित का ध्यान रखते हुए जबरन बहुसंख्यक हिन्दू समाज का एक भाग बताने के लिए मजबूर कर रहे हैं। वैदिक और जैन धर्म के मानने वाले आज से नहीं हजारों सालों से परस्पर प्रेम में रह रहे हैं और हमेशा रहेंगे।

सम्मानीय रिखबचंद जैन जी द्वारा अपने मनगढ़त तथ्यों के आधार पर अल्पसंख्यक शब्द को इतना विस्तृत बना दिया जैसे अल्पसंख्यकता लेने का मतलब अपने सर्वधर्म प्रधान स्वतंत्र भारत में कोई गुनाह कर दिया हो। अब विषय यह आता है कि जैन समाज को अल्पसंख्यकता क्यों चाहिए? भारत की संसद द्वारा वर्ष 1993 में राष्ट्रीय अल्पसंख्यक आयोग अधिनियम, 1992 को बनाया गया था जिसके अंतर्गत भारत के पांच मुख्य धर्मों मुस्लिम, सिख, ईसाई, बोद्ध और पारसी को जनगणना के आधार पर अल्पसंख्यकता दी गयी और जैन धर्म को छोड़ दिया जबकि जैन भी अल्पसंख्यक थे और संविधान के खंड 28 से 30 के अनुसार स्वतंत्र भारत में अल्पसंख्यकों के शिक्षण और धार्मिक संस्थानों के संरक्षण और सञ्चालन हेतु विशेष अधिकार दिए गए हैं और

एक राष्ट्रीय और राज्य स्तर पर अल्पसंख्यक आयोग बनाये गए ताकि जिस देश को आजाद कराने में सभी भारतीय धर्मों के लोगों ने अपना योगदान दिया उनमें से अल्प संख्या वाले धर्म के लोगों को भविष्य में कोई दिक्कत पेश न आये, क्युकी संविधान का खंड 25 भारत में रहने वाले प्रतिएक व्यक्ति को उसका धर्म पालन का पूर्ण अधिकार देता है और आप सारे भारत के जैन समाज को उनका संवैधानिक अधिकार लेने में सहयोग करने की बजाय अन्य धर्म का हिस्सा बनाने हेतु उत्सुक है। श्रीमद भागवत गीता में वर्णन है कि दूसरे धर्म को अपनाने कि बजाय अपने धर्म के लिए मर जाना उचित है।

आपकी जानकारी में लाना उचित होगा कि जिस प्रकार से अन्य अल्पसंख्यक धर्मों के उनके धर्मानुसार अपने रीति-रिवाज, नियम हैं और कानूनी रूप से मान्य हैं, इसी प्रकार जैन धर्म ग्रंथों के अपने नियम हैं लेकिन सरकारी रूप से जैन धर्म को मान्यता न मिलने के कारण दूसरे धर्म के नियम स्वतंत्र भारत में जैन समाज पर लागू हैं। कई प्राचीन जैन तीर्थों और प्रतिमायों पर जबरन अतिक्रमण कर लिया गया है और कई अन्य पर जारी हैं।

आपने लिखा कि राजनेतिक कारणों से राजनेतिक लोग अल्पसंख्यकता की मांग करते हैं, आपका यह अनुमान अनुचित है क्युकी मेरी जानकारी के अनुसार पहली बात तो जैन लोग राजनेतिक फायदा कभी नहीं उठा पाते और इस कार्य में हमारे संगठन के अलावा अन्य जो भी व्यक्ति विशेष या संस्थाएं कार्य कर रही हैं सब का एक उद्देश्य है, जैन धर्म की संवैधानिक रूप से स्वतंत्र पहचान और संविधान के अनुसार प्राचीन जैन तीर्थों का संरक्षण और जैन शिक्षण संस्थानों में स्वायता।

भारत में हमेशा से जैन समाज अल्प होते हुए भी सबसे अधिक पढ़ा-लिखा होते हुए सबसे अधिक टैक्स देता है और यह वेहतर रूप से जानता है कि सरकारी सुविधायों का उपयोग कैसे करना है और यह अल्पसंख्यकता की मांग उसी अधिनियम के अंतर्गत है जिसके अंतर्गत अन्य धर्मों को दी गयी है। यदि केंद्र सरकार इस अधिनियम को निरस्त करती है तो हमें भी नहीं चाहिए अल्पसंख्यकता। Source : संजय जैन, अध्यक्ष, विश्व जैन संगठन, मो. 09312278313, Sunjay Jain, VJS, E-Mail : vishwajains@yahoo.com

**Opinion of Ahimsa Times :** It is really surprising to note the views expressed by Shri Rikhab Chand Ji Jain on the issue of minority status to the Jain community. As we know, for several years Rikhab Chand Ji has always contributed to every possible cause of the community. In fact he is an ambassador of the community in true sense. He has always piloted and shouldered community responsibilities. The individual and isolated views of Rikhab Ji may seriously damage the conscientious efforts of various institutions & individuals working for this cause all over India. It is a common knowledge that members of all the sects through different forums are perusing with Central Government, State Governments and Judiciary for securing minority status for more than four decades now. Although, Sanjay Jain on behalf of Vishwa Jain Sangathan as taken up the issue and replied on this issue, but, to avoid any further damage to this cause some of us may directly speak to Rikhab Chand Ji and request him to fall in line with community expectations.

## AHIMSA AND VEGETARIAN

वन मंत्रालय द्वारा वन्य जीव संरक्षण अधिनियम के संशोधन में मोर पंख को धार्मिक उपयोग हेतु प्रतिबन्ध मुक्त न रखने पर रोष

वन मंत्रालय द्वारा वन्य जीव संरक्षण अधिनियम, 1972 में संशोधन करके राज्य सभा में दिनांक 5 अगस्त 2013 को बिल न. 31 प्रस्तुत किया गया! इस बिल के अनुछेद 51 व 51ए के अंतर्गत वन्य जीव संरक्षण अधिनियम की अनुसूची-I के अंतर्गत मोर संरक्षित होने के कारण मोर पंख के खरीदने, बेचने, हस्तांतरित करने, व्यापार करने और बेचने हेतु प्रदर्शित करना जुर्मा माना गया है और ऐसा करने पर सजा के तौर पर 7 साल तक की कैद और 15 लाख रुपये तक का जुर्माने का प्रावधान किया गया है, परन्तु इस बिल में मोर पंख का धार्मिक उपयोग हेतु छूट का कोई प्रावधान नहीं रखा गया है।



जैसा की सबको विदित है कि मोर पंख का भारत के मुख्य धर्मों में एक विशेष महत्व है और विशेष रूप से जैन धर्म के दिगम्बर संतों द्वारा हजारों वर्षों से मोर द्वारा स्वतः त्यागे गए मोर पंखों से बनी पीछी का उपयोग संयम के उपकरण के रूप में किया जाता है।

वर्ष 2010 में भी वन मंत्रालय द्वारा इसी प्रकार का बिल लाया गया था, तब भी विश्व जैन संगठन द्वारा अपनी याचिका में हजारों सालों से दिगम्बर जैन संतों के मोर पंख से बनी पीछी के उपयोग से सम्बंधित प्रमाणों जिनमें मुख्य रूप से प्राचीन जैन तीर्थों पर उपलब्ध प्राचीन प्रतिमायों में जैन संतों के हाथ में पीछी के फोटो, प्राचीन जैन ग्रंथों में पीछी के महत्व के अतिरिक्त हिन्दू मुस्लिम आदि धर्मों में मोर पंख के महत्व की जानकारी देते हुए मंत्रालय से निवेदन किया गया था कि मोर पंख को केवल धार्मिक उपयोग हेतु प्रतिबन्ध मुक्त रखा जाये। मंत्रालय ने वर्ष 2010 में इस अधिनियम को स्थगित कर दिया था और विश्व जैन संगठन को सूचना के अधिकार के अंतर्गत लिखित रूप में मैं भी दिया था।

संजय जैन, अध्यक्ष - विश्व जैन संगठन ने पुनः श्रीमती जयंती नटराजन, केंद्रीय मंत्री - पर्यावरण व वन मंत्रालय से अनुरोध किया कि भारत के मुख्य धर्मों में मोर पंख के धार्मिक उपयोग हेतु प्रतिबन्ध मुक्त रखे जाने हेतु इस बिल में प्रावधान किया जाये और जैन धर्म व हिन्दू धर्म के सभी श्रधालुओं से भी विनम्र निवेदन किया कि सभी अपने स्तर पर वन मंत्रालय से निवेदन करे कि उनकी धार्मिक भावनायों का ध्यान रखते हुए मोर पंख को केवल धार्मिक उपयोग हेतु प्रतिबन्ध मुक्त रखने का बिल में प्रावधान करें अन्यथा इसका सार्वजनिक रूप से विरोध किया जायेगा।

संपर्क करें:- केंद्रीय मंत्री को इ-मेल करें:- jayanti.n@sansad.nic.in या mosefgoi@nic.in अथवा केंद्रीय मंत्री को फैक्स करें:- 011-24362222, 24362016 अथवा श्री बी.एस.भंडारी, उप-सचिव (जन शिकायत), पर्यावरण और वन मंत्रालय, कमरा सं. 911, 9 वीं मंजिल, बी-1 विंग, पर्यावरण भवन, सीजीओ कॉम्प्लेक्स, लोटी रोड, नई दिल्ली-3 को लिखे या इ-मेल करें:- bs.bhandari@nic.in,  
Source: अमित जैन, सह-मंत्री व प्रवक्ता-विश्व जैन संगठन।

## NEW BOOKS

**KUBERA - God of Many Hues** - By Madhurika Maheshwari, 2013 28 x 21 cm 304 pages printed on art plates, Hardcover Coffee Table Book Rs. 3500. Kubera is best known as 'Yakshendra' or 'Yakshaadhipati' {lord of the Yakshas}. He is also known as 'Dhanapati' {lord of wealth} and 'Guhyapati' {lord of secrets}. He is also known as 'Nidhinaamadhipa' {lord of treasure troves}. The Atharva Veda calls Kubera the lord of fertility. As per the Valmiki Ramayana, Kubera, besides being the Master of Gold, is also the Regent of the North. Kubera is a pre-Aryan deity local to India. He was gradually absorbed into Aryan divinity. Yakshas and Yakshis were widely worshipped in prehistoric India. The worship of yakshas and naagas remains in some form or the other in modern Hinduism as well as in Jainism and Buddhism. This book traces the presence and evolution, history and worship of Kubera, the lord of wealth. The author, Madhurika Maheshwari has meticulously researched all the available texts in order to develop a historical as well as literary understanding of Kubera. In addition, she has embellished the book with 285 photographs and line drawings, some in colour, some in black and white. Book available at Hindi Granth Karyalay, E-Mail : jainbooks@aol.com

**JAIN SAMRAAT CHANDRAGUPTA MAURYA, (Hindi)** - By Muni Pranamya sagara, 2013 22 x 14 cm 158 pages, Hardcover Rs. 160. Here is an historical novel on the life of Emperor Candragupta Maurya. Albeit it is a novel, it is well researched. You may place it alongside Vishvas Patil's 'Panipat' and 'Mahanayak' and Shivaji Savant's 'Mrityunjay', 'Chava' and 'Yugandhar'. The author has gone through a great deal of inscriptive and traditional information available to him and presented history in as realistic a manner as is possible in a novel. The author has also given a detailed bibliography and

primary and secondary sources as well as a glossary of technical terms. Book available at HINDI GRANTH KARYALAY, E-Mail : jainbooks@aol.com

## WORLD'S SHORTEST WOMAN JYOTI AMGE RELEASES BIGGEST BOOK IN JAIPUR



Jaipur, August 18, 2013, World's shortest woman Jyoti Amge released the biggest book of 30x24 feet written by Jain Muni Shri Tarun Sagar at a function here. "A very happy moment that world's shortest woman is releasing the world's biggest book," Amge said on the occasion. "I have become the world's daughter...Jain Muni's book is good and the people of Jaipur are nice," she said. The book weighs 2,000 kg and is 30 feet high and 24 feet wide. About 1,500 kg iron, 100 litres of colour and 400 kg flax were used by ten workers who came from Ahmedabad and Nasik. It took them four days to make the book. A representative of Limca Book of Records presented a certificate of a new record to Jain Muni and Jyoti Amge. This book has beaten Limca Book of Records' earlier citation of 25x17 feet made on July 28 last year in Ahmedabad.

**MADURA VARALARU - SAMANA PERVELIYIN OODEY** (History of Madurai - Voyage into Jaina Antiquity) - The 88-page book written in Tamil dwells in detail about Jain sites in and around Madurai, elaborating their significance in lucid Tamil. The authors have also woven information about Jain culture and tradition and the experiences of Green Walk team during the treks to those sites. Writing on the entry of Jainism into Madurai, in the first chapter of the book, retired archaeological officer C Santhalingam says that a group of Jains led by a monk named Vishakachariar has started from Shravana Belagola in Karnataka in 300 BC and travelled to various parts of Tamil Nadu. Since Madurai had places ideal for living in isolation, they chose to stay in the hillocks here. Sangam period rulers and traders had made arrangements for the monks to live peacefully here. Jain beds could be found in Mangulam, Arittappatti, Thiruvathavur, Keelavalavu, Varichiyur, Karungakaludi, Alagarmalai, Thiruparakunkunram, Kongarpuliangulam, Vickramangalam, Muthalaikulam, Keelakuyilkudi, Muthupati and Mettupatti. Santhalingam says that there is at least one Jain symbol for every 10km in the erstwhile Pandya Kingdom. The book throws light on the aspects of Jain traditions like providing medicines to the needy and offering shelter to people and livestock. The book also carries images of the Tamil Brahmi stone inscriptions found on the Jain sites and their interpretations. Besides highlighting lesser-known facts about the sites, each chapter also provides information on bus services to those sites.

## MISCELLANEOUS

### JOIN HANDS TO PREVENT CREATION OF BRAI

On August 8, over 2,000 people came together at Parliament Street, Delhi demanding that the government withdraw the BRAI (Biotechnology Regulatory Authority of India) bill and India be GMO (Genetically Modified Organism) free [1]. BRAI promotes GMOs and it will allow GM food to reach our plate by permitting multinational seed corporations, like Monsanto, sell GM seeds to our farmers [2]. BRAI will take away our right to eat safe and healthy food. Together we can stop this from happening! A delegation from among the activists met the Minister of State in the Prime Minister's Office, V. Narayanasamy, and gave him an organic, non GM cotton, India flag and memorandum asking the government to withdraw the BRAI bill 2013 [3]. Today you can join this growing movement against the BRAI bill to keep our food safe and our agriculture free from corporate control.

**JOIN HANDS WITH LAKHS OF  
PEOPLE TO PREVENT THE  
CREATION OF BRAI.**

Currently, the BRAI bill is being reviewed by a Standing Committee on Science and Technology, Environment and Forests. [4] Once the Committee submits its report, the government will be eager to present the BRAI bill in Parliament.

The Standing Committee has asked for public feedback on the bill till August 25, 2013. If more people oppose the BRAI bill, there is a good chance that the Committee will recommend its withdrawal. We will deliver your signature and those of lakhs of others, opposing the bill to Dr. T. Subbarami Reddy, Chairman of the Parliamentary Standing Committee on August 23, 2013. Source; Neha Saigal, Greenpeace India. E-Mail: [Greenpeace.india@mailing.greenpeace.org](mailto:Greenpeace.india@mailing.greenpeace.org)

मैं केन्द्रीय मंत्री बाद को पहले जैन समाज का बेटा हूँ - केन्द्रीय ग्राम विकास राज्यमंत्री प्रदीप जैन मैं केन्द्रीय मंत्री बाद को पहले जैन समाज का बेटा हूँ। मेरा द्वंद्व संकल्प है कि अपना कार्यकाल पूरा होने से पहले जैनों का संविधानिक अधिकार-राष्ट्रीय स्तर पर अल्पसंख्यक मान्यता दिलवा कर रहूँगा। “मैं जब सांसद बनकर लोकसभा में पहुँचा, मंत्री बना तो महाराष्ट्र गौरव दादा साहेब पाटिल के पोते अजैन भाई प्रतीक पाटिल, जो केन्द्रीय कोयला राज्यमंत्री हैं, और सांसद (लोक सभा) भाई राजू शेट्ठी ने मुझसे कहा कि जैनों को राष्ट्रीय स्तर पर अल्पसंख्यक मान्यता, जिससे उन्हें अभी तक वंचित रखा गया है, के लिए हमें पूरा प्रयास करना है। यही भावना अन्य जैन सांसदों ने व्यक्त की।



“हमने अपनी आवाज कई अवसरों पर मंत्रीमंडल के सदस्यों भाई सलमान खुर्शीद, कपिल सिंबल आदि एवं माननीय सोनिया जी और प्रधानमंत्री माननीय मनमोहन सिंह तक पहुँचाई। सोनिया जी के मन में जैनों के प्रति ममता है, मनमोहन सिंह जी के मन में स्नेह है। पर सरकार फाइलों की नोटिंग्स पर चलती है। बाल पाटिल के केस में सुप्रीम कोर्ट की त्रिसदस्यीय बैंच के जजमेन्ट के कारण कानूनी बाधाएं आ रही हैं।

तालियों की गडगडाहट के बीच प्रदीप जैन, केन्द्रीय ग्राम विकास राज्यमंत्री ने आवाह किया “कि हम उन अडचनों को दूर करके अपने लक्ष्य तक पहुँच कर रहेंगे।” केन्द्रीय कोयला राज्यमंत्री प्रतीक पाटिल ने कहा कि “अल्पसंख्यक वर्ग का संविधान में उनकी पहचान और संस्कृति की रक्षा करने का प्रावधान किया गया है। अतः जैन समुदाय को उससे वंचित रखना राजधर्म के विपरीत है।”

पुणे में 28 जुलाई को दक्षिण भारत जैन सभा और जैन अल्पसंख्याक संघर्ष समिति द्वारा पूर्व सांसद (लोकसभा) और केबिनिट मन्त्री महाराष्ट्र दादा कल्लाप्पाण्णा आवाडे और दक्षिण भारत जैन सभा अध्यक्ष राव साहेब पाटिल की सरपस्ती में राष्ट्रीय स्तर पर आयोजित जैन अल्पसंख्याक हक्क कांफ्रेस का मंच केन्द्रीय मंत्रियों, सांसदों, विधायकों, राज्य अल्पसंख्यक आयोगों के अध्यक्ष एवं सदस्य, जैन समाज के चारों पंथों की अखिल भारतीय संस्थाओं के अग्रणी नेतृत्व से सुसज्जित था। जैन समुदाय को राष्ट्रीय स्तर पर अल्पसंख्यक दर्जा न देने पर पहली बार इतने व्यापक स्तर पर आक्रोश और एकता का प्रदर्शन हुआ।

पूर्व संध्या में पुणे में ही आयोजित अखिल भारतवर्षीय दिग्म्बर जैन संस्थाओं की समन्वय समिति की बैठक ने राष्ट्रीय एवं राज्य स्तर पर अल्पसंख्यक मान्यता के लिए अपने पूर्व अभियान को, समूचे भारत के जैन समाज को जोड़ते हुए, गति देने के लिए

अखिल भारतवर्षीय जैन समन्वय समिति के प्लेटफार्म से कार्य करने का निर्णय किया। सिख समुदाय की हिन्दू लों से अलग सिख, बौद्ध और जैनों के लिए पृथक कानून बनाने के लिए सुप्रीम कोर्ट में लम्बित याचिका में इन्टरवीन' करने का भी निर्णय हुआ जिससे जैन धर्मावलम्बियों को अलग 'सिविल लॉ' के विधिक अधिकार भी मिल सकें।

कान्फ्रेस में डेलीगेटों का स्वागत करते हुये संघर्ष समिति अध्यक्ष मिलिन्द फड़े ने कहा कि अब आर पार की लडाई करने का वक्त आ गया है। यहाँ से हम अब रणनीति तैयार करके ही उठेंगे। सांसद राजू शेट्ठी ने केन्द्र सरकार को चेताते हुये कहा कि सर्वांगाधारी दल जैनों की कम जनसंख्या होने के कारण उनके मतों की अल्पसंख्या न समझे। हमारा समाज में बहु आयामी योगदान के कारण व्यापक प्रभाव है और हमारे मतों की संख्या हमारी मतदाता सूची से 100 गुने से अधिक बड़ी है।

महाराष्ट्र राज्य अल्पसंख्यक आयोग के अध्यक्ष मुनफ हकीम ने उद्घार व्यक्त किये कि रमज़ान में रोज़े रखते हुये भी मैं इसलिए हाजिर हुआ हूँ कि सरकार को पैगाम पहुँचे कि सबसे बड़ा अल्पसंख्यक समुदाय भी इस लडाई में पारसियों के बाद सबसे छोटे जैन अल्पसंख्यक समुदाय के साथ है। महाराष्ट्र कोस्मोपोलेटिन एजूकेशन सोसाइटी के अध्यक्ष पी. ए. इनामदार के कहा कि वह मुनफ हकीम के सुझाव से इंत्फाक रखते हैं। प्रधानमंत्री और यू. पी. ए. चैयररपर्सन से फौरन फैसला करने के लिये डेलीगेशन में जैनों के साथ अल्पसंख्यक समुदायों का नेतृत्व भी जाये।

तीर्थ क्षेत्र कमेटी के राष्ट्रीय अध्यक्ष आर. के. जैन का मत था कि पहले भी केन्द्रीय मंत्री प्रदीप जैन के नेतृत्व में जैन समाज के चारों घटकों का प्रतिनिधि मण्डल प्रधानमंत्री से मिला था। केबिनेट का अधिकार क्षेत्र बताकर बात टाल दी गई। हाल में अभी एक प्रतिनिधि मण्डल प्रधानमंत्री से मिला है और उनके द्वारा शीघ्र विचार करने के आशासन का समाचार छपा है। कोरे आशासनों से अब जैन समुदाय बहलने वाला नहीं है। बाल पाटिल के केस में सुप्रीम कोर्ट के मुद्दे से हटकर 'ओवज़रवेशनस' सरकार के हाथ बांधते नहीं हैं। जब सरकार का मन होता है तब रास्ता निकाला जाता रहा है। हमारे साथ ही यह अन्याय क्यों? प्रदीप जैन लगे हुये हैं, उम्मीद है कि वह यह कशमकश जल्दी खत्म करा कर ही रहेंगे। समूचा जैन समाज उनके साथ है।

तमिलनाडु राज्य अल्पसंख्यक आयोग के सदस्य सुधीर लोढ़ा ने जैन समुदाय को अल्पसंख्यक का दर्जा क्यों और अल्पसंख्यक दर्जा प्राप्त होने से लाभ पर विस्तृत प्रकाश डाला। इससे हमारे शैक्षिक संस्थानों को अल्पसंख्यक संस्थान का अधिकार मिलेगा। केन्द्रीय अल्पसंख्यक कल्याण योजनाओं का लाभ मिलेगा। हमारे तीर्थ क्षेत्रों-पूजा स्थलों एवं परिमार्थिक संस्थाओं को अल्पसंख्यक संरक्षण मिलेगा।

दादा कल्लाप्पाण्णा आवाडे ने अध्यक्षीय भाषण में बताया कि जब राष्ट्रीय अल्पसंख्यक आयोग एकट् 1992 के तहत 1993 के नोटीफिकेशन में जैन समुदाय को छोड़ते हुये मुस्लिम, सिख, बौद्ध, ईसाई और पारसी समुदाय को राष्ट्रीय स्तर पर अल्पसंख्यक घोषित किया गया था, तब वह सांसद (लोकसभा) थे और जैन समुदाय के सांसदों के साथ तत्कालीन केन्द्रीय कल्याण मंत्री सीताराम केशरी के पास अपना विरोध दर्ज कराने गये थे। उनका तर्क था कि आपके समाज का ही एक तबका इसके खिलाफ है। आपसी अन्तर्विरीधों के कारण हम मौका चूक गये। लेकिन आज मंच और सभाकक्ष में चारों पंथों के नेतृत्व की उपस्थिति स्पष्ट करती है कि पूरा समाज इस मुद्दे पर एक है। देर आयद दुरस्त आयद। अब हमें कन्धे से कन्धा मिलाकर यह जंग लड़नी है। आने वाले लोकसभा के चुनावों से पहले ही फतह हासिल करनी है।

कान्फ्रेस में व्यक्त भावों की समीक्षा करते हुए दक्षिण भारत जैन सभा अध्यक्ष डी. ए. पाटील ने तर्क दिया कि चौदह राज्यों कर्नाटक, मध्यप्रदेश, छत्तीसगढ़, उत्तर प्रदेश, उत्तराखण्ड, राजस्थान, महाराष्ट्र, त्रिपुरा, प. बंगाल, दिल्ली, आन्ध्र प्रदेश, हरियाणा, पंजाब, असम राज्यों में अखिल भारतवर्षीय दिग्म्बर जैन संस्थाओं की समन्वय समिति, अन्य जैन संस्थाओं तथा राज्य के जैन

समाज के प्रयासों से हमें अल्पसंख्यक घोषित कर दिया गया है। इन चौदह राज्यों की कुल जनसंख्या भारत की 2001 की जनगणना आकड़ों से कुल जनसंख्या की लगभग 75 प्रतिशत है। राजस्थान में हमें आईनेन्स से मान्यता दी गई थी। विधानसभा में इसे शीघ्र पारित कराने के प्रयास हैं। क्या विडम्बना है कि एक प्रजातान्त्रिक देश में दो तिहाई बहुमत के बावजूद हमें राष्ट्रीय स्तर पर अल्पसंख्यक घोषित नहीं किया जा रहा है। इस लोकतान्त्रिक बहुमत का सम्मान केन्द्र सरकार जितनी जल्दी करे, उसके हित में भी है। अन्यथा समूचे जैन समाज को एक होकर संयोगाधारी दल को आगामी चुनावों में इसके परिणामों से समय रहते पूर्वभास का आगाज कराना होगा।

संघर्ष समिति मंत्री पोपटलाल ओसवाल ने धन्यवाद प्रस्ताव में स्पष्ट किया कि हम दिग्म्बर-शेताम्बर पीछे हैं, पहले जैन हैं। पूरी फौज सरपरस्त कल्लाप्पाण्णा आवाडे और प्रदीप जैन की अगुवाई में तैयार खड़ी है।

### संकल्प घोषणा

पद्ध सबसे पहले प्रदीप जैन के नेतृत्व में कल्लाप्पाण्णा आवाडे, राजू शेट्ठी और अन्य सांसदों का प्रतिनिधि मण्डल यू. पी. ए. चैयरपर्सन और प्रधानमंत्री से मिलकर जैनों को अविलम्ब राष्ट्रीय स्तर पर अल्पसंख्यक घोषित करने की पुरजोर अपील करेगा।

पपद्ध देश भर का स्थानीय प्रभावी नेतृत्व अपनी कोन्सटिट्यून्सी के सांसद पर दबाव बनाये कि वह संसद में हमारी आवाज़ उठायें और केन्द्र सरकार के समक्ष हमारा पक्ष रखें। जिन राज्यों में अभी तक अल्पसंख्यक मान्यता नहीं मिली है उन राज्यों के विधायकों पर दबाव बनायें कि वह राज्य विधान सभा में हमारा हक माँगे और मुख्यमंत्री के समक्ष हमारी न्यायोचित माँग रखें।

पपद्ध विलम्ब होने पर राष्ट्रीय राजधानी में विशाल रैली और राज्यों की राजधानियों में धरना-प्रदर्शन करके जैन समुदाय को उसके संवैधानिक अधिकार से वंचित करने पर आक्रोश जताकर स्पष्ट चेतावनी दें कि जो जैनों को न्याय देगा वह ही देश पर राज करेगा। प्रेषक : डॉ. बिमल जैन, सह समन्वयक, अखिल भारतवर्षीय जैन समन्वय समिति, 412, मोटी टॉवर, 98 नेहरू प्लेस, नई दिल्ली-110019, E-Mail : jainbimal@gmail.com

### ANTICIPATORY BAIL PLEA OF PANIPAT RURAL MLA OM PRAKASH JAIN REJECTED



Panchkula, Aug 22 2013, Special CBI court denied anticipatory bail to former Transport Minister and Panipat Rural MLA Om Prakash Jain, who has been charged with abetment to suicide of a sarpanch of Kambopura village in Karnal. Sarpanch Karam Singh allegedly committed suicide after the MLA failed to return the money that was taken to provide jobs to Singh's relatives. The court of Najar Singh dismissed the application moved by Jain, in which he had submitted that he should be given anticipatory bail as his custodial interrogation was not required in the case. The MLA had argued before the court through his counsel, Vishal Garg Narwana, that the CBI had completed investigation in the case against him and even filed the charge sheet, invoking his cooperation with the CBI during investigation as a ground for bail. The court did not find merit in these arguments and rejected the application.

### STAMP COLLECTION OF RAJ PAUL JAIN A GATEWAY TO THE WORLD

Aug 5, 2013, LUDHIANA: Raj Paul Oswal, the Managing Director of Oswal Spinning Ltd, is recognised for his philatelic interest the world over. He has over 25,000 stamps in his treasury including some of the rarest and costliest stamps from across the world.

Oswal also possesses a chocolate stamp made of real chocolate released by Switzerland on 100th birthday of chocolate cake. A big follower of Mahatma Gandhi, he has a big collection of stamps on Bapu, released on special occasions not only in India but by several other nations. Britain's royal family too occupies a pretty good space in his stamp cabinet.

Embroidered and the gold stamps form the rarest in his collection. He also possesses gold and silver coins from authors of Indian literature to the Royals of England. His royal collection ranges from British kings of 18th century stamps till present day prince. Besides, his collection also includes stamps on Indian architecture, wars, inventions, animals and religions collected throughout the world. He has collected stamps related to Mahatma Gandhi from all around the world including countries like Zambia, Maldives, Vietnam, Mauritius, France, Switzerland, London, Kyrgyzstan and Somalia. The theme of these stamps starts from the time when Mahatma Gandhi was young and doing his barrister ship, till the time he died. The most important thing about his collection is that he always buys mint stamps, which are released from postal services and directly bought by philatelic throughout the world. Raj Paul Oswal, 76, one of the senior most members of Ludhiana based industrial family, developed a craze for stamps when he was a youth. But business responsibilities came on his shoulders at a young age which is why he could dedicate too much time on his passion.

Oswal won national-level gold medals for his stamp collection on Jainism in 2004 and silver medals for collection of Mahatma Gandhi stamps at "Dak Bharti 2004". A national level contest was organized at Ahmadabad in October 2004 where 87 philatelists from all over the country participated. Stamps dating back to 150 years were put on display at the contest. The stamps on Jainism, which brought him the gold medal, reflected various aspects of Jainism like truth, non-violence, Jain pilgrimage centres, conception, principles, admirers, Jain architecture, Jain jewellery and Jain institution. Similarly the stamps on Mahatma Gandhi included all those that have been released on him all over world and reflected his lifestyle and ideology.

## जैन धर्म भारत के प्राचीन धर्मों में से एक है - राष्ट्रपति प्रणव मुखर्जी



Aug 28, 2013, नई दिल्ली। राष्ट्रपति प्रणव मुखर्जी ने कहा कि जैन धर्म भारत के प्राचीन धर्मों में से एक है, भगवान महावीर ने सभी ज्वलंत समस्याओं का समाधान पूरे विश्व को दिया। मरने और मारने का रास्ता कितना दुखदायी है अहिंसा और प्रेम। राष्ट्रपति भवन में श्री वीर चंद राघव गांधी की 150वीं जयंती पर उक्त विचार व्यक्त किए गए। वीर चंद राघव ने 1893 में शिकागो में प्रथम विश्व धर्म सम्मेलन में जैन धर्म का प्रतिनिधित्व किया था। राष्ट्रपति ने स्वामी विवेकानन्द व वीर चंद राघव जी के योगदान की सराहना करते हुए कहा कि जैन समाज आज भी शिक्षा, सेवा, चिकित्सा व मानवीय मूल्यों की स्थापना में महत्वपूर्ण योगदान दे रहा है। केन्द्रीय

ग्रामीण विकास राज्यमंत्री प्रदीप जैन आदित्य ने भी विचार व्यक्त किए। कार्यक्रम जैन महासभा दिल्ली ने आयोजित किया जिसके महासचिव प्रो. रतन जैन ने विवेकानन्द और वीर चंद राघव को भारतीयता का पहला सांस्कृतिक राजदूत बताते हुए कहा कि गांधी जी ने इन दोनों की सराहना की।

## NEW INTERESTING YOUTUBE LINKS

A collection of lectures on Stotra Arth with Meaning and Karma Granth by Shri Paras bhai Shah on YouTube. I am providing the topic names and link below. If possible embed this link in your web site so that this knowledge spreads all over the world. Stotra Arth by Shri Parasbhai Shah, [www.youtube.com](http://www.youtube.com). Source: Bhavik Mehta, E-Mail: [bbhavik@gmail.com](mailto:bbhavik@gmail.com)

## CONTEMPORARY ARTICLES BY EMINENT AUTHORS

### THE PRINCIPLE OF APARIGRAHA - By Pujya Gurudevshri Rakeshbhai

A great deal has been spoken and written about aparigraha or non-possessiveness; however, we are incognisant of its true depth. No doubt, we talk of non-possessiveness with great respect and even worship the one who is non-possessive; yet, we remain unaware of its essence.

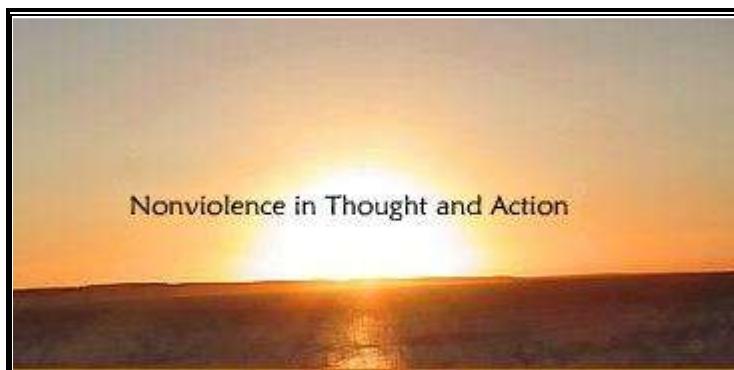


**Understanding Possessiveness** - How can we acquaint ourselves with the true significance of non-possessiveness? To understand what non-possessiveness is, one must first comprehend the meaning of possessiveness. Commonly, possessiveness is understood as the possession of objects. But the Enlightened Ones say that possessiveness is delusion. It does not mean having a collection of things; it is the feeling of being the owner of those things. The 'number of things' therefore does not determine an individual's possessiveness; it is the attitude he harbours towards those things, the way he relates to them that determines his possessiveness. Our sense of ownership is not restricted to things alone, we display feelings of ownership even towards people. A husband tries to own his wife; a father his son; a teacher his student etc.

This possessiveness is just another dimension of violence. Ownership implies possessiveness and where there is possessiveness, the relationship becomes violent. This is true because no one can own another without exercising violence by taking away his independence, by making the other a slave of his desires. To read further click [here](#).

#### THE TRUE MEANING OF AHIMSA - Pujya Gurudevshri Rakeshbhai

Ahimsa is widely understood as 'not harming or hurting others.' But is this its complete meaning? Pujya Gurudevshri Rakeshbhai offers an invaluable insight into the true essence of ahimsa. Bhagwan Mahavira expounded ahimsa as the ultimate dharma. One may question why a negative word ahimsa meaning non-violence was used. Should religion not denote something positive?



**Ahimsa - the State of Love** - In truth, though non-violence sounds negative, it is an extremely positive state. It is the state of absolute and complete love - and what can be more positive than love itself? It is only because we are familiar with the state of violence, that this term has been used. It is to ease our transition from the known state of violence to the unknown state of love that the term non-violence has been used. In order to obliterate darkness; the presence of light is necessary. So also, the darkness of violence is dispelled only in the positive light of love.

Having understood that ahimsa means love, one may further ask why love has not been called the ultimate dharma; why the word ahimsa has been used. Again, the Enlightened Ones explain that there is an important reason behind this. If ahimsa were substituted by love, we would mistake it to be that, which we know as love, leading to the delusion that our interpretation of love is religion. We have a deep rooted, age-old association with the word love and whenever we use the word love, it is full of attachments, passion, conditions and expectations. We have mistakenly taken the relational aspect of love, rather than its pure unconditional state.

This state is so pure, so fulfilling and established in the wellness of one's being, that neither can you think of causing harm to any other being, nor to your own self. You have become love itself! So now, only love can emanate from you. It does not matter if there is another to receive your love, as that no longer is of importance to you. A lamp in the dark will radiate light, even if there is no one to witness it; a flower will emit fragrance everywhere, irrespective of whether anyone imbibes its fragrance or not.

**Proactively Positive** - Ahimsa is a state of active positivism i.e. being proactively positive. Ahimsa means consciously extending love to one and all. The meaning of love is 'I wish others well, I pray for their well-being, I will be instrumental in bringing joy to their lives and will offer flowers on their path.' This is the real meaning of ahimsa. If ahimsa was merely negative, then it would read as 'I will not cause unhappiness to others, nor cause them injury' and this would be its restrictive or myopic meaning, as it would constitute no positive element. To put no thorns on anyone's path - that is not all, but going beyond that to decorating their path with flowers is the essential meaning. To restrict oneself to non-violence alone is not the definition of ahimsa, but to make others truly happy is ahimsa. Suppose a man is walking on a road

and he falls down. If you have limited yourself to the negative understanding, this event will have no effect on you, as you bear no relation to him. You have not caused him to fall down, so you are indifferent to the situation. But if you have comprehended the positive aspect of dharma, then you will rush to help him stand upright again. In this way, dharma expects a positive state of being.

Dissolution of the 'I' - If a person is not full of love and only restricts himself to not harming others; thus believing himself to be an ahimsak person, then one may question why he wants to be non-violent. Let us say that he loves animals, then it is understandable that he does not want to cause them any harm. But if he has no real love for them and still does not want to harm them, then his abstaining from violence is surely due to some other reason. In reality he does not want to step on them as he may harbour this belief, 'If I cause them harm, I will accrue sin, and I will go to hell and be miserable. But I do not want to be unhappy, so I don't want to harm them.' The real intention behind not wanting to harm others actually stems from not wanting to make oneself unhappy. Here, the other is of no importance, as here the 'I' is enlarged. 'If I do not harm others, I am being religious and I will go to heaven' etc., are feelings full of selfishness. How can one be religious with such ulterior motives? Where there is love, selfishness cannot co-exist as the 'I' has become unimportant. Dissolution of the 'I' is true religion and that is only possible with love. This is the true meaning of ahimsa and that is why ahimsa is the ultimate dharma.

When the desire to hurt others ceases effortlessly in thoughts and deeds, it is because the conscious self has acquired a state of love. But where the myopic view is highlighted, only the welfare of one's own self occurs and even religious activities are undertaken with this selfish motive. In contrast to this, where the positive aspect of ahimsa is highlighted, then all activities undertaken even at the individual level, are with the motive of universal welfare. Dharma teaches love and love includes thought for all others. Due to this selfless, pure state of love, liberation occurs. In love, selfishness, ego etc. dissolve. The individual expands from the consciousness of his personality and body and enters the realm of the soul, and gets established totally in his divine essence. When the individual being expands into the state of loving consciousness, all beings become the object of his love. He becomes incapable of harming any one. The Enlightened Ones say that to expand in love is the way to be truly non-violent. When the entire universe becomes the object of your love, then you will no longer try to acquire happiness from them; rather you will make every effort to bring happiness to them. Then you will try and take care to support all forms of life. So ahimsa is the paramount state of unconditional love. Outward observance of rules or vows is only the expression of non-violence. True ahimsa is achieved by acquiring the internal state of absolute unconditional love and it is only through this form of love, that we can dissolve negativity and violence. May all beings be filled with such absolute unconditional love.

#### **HORMONES IN MILK CAN BE DANGEROUS** - By Corydon Ireland (Harvard News Office)

Ganmaa Davaasambuu is a physician (Mongolia), a Ph.D. in environmental health (Japan), a fellow (Radcliffe Institute for Advanced Study), and a working scientist (Harvard School of Public Health). She drew on all those roles during a lunchtime talk to most of her fellow fellows. Ganmaa's topic was lunch-appropriate: the suspected role of cow's milk, cheese, and other dairy products in hormone-dependent cancers. (Those include cancers of the testes, prostate, and breast.)



The link between cancer and dietary hormones - estrogen in particular - has been a source of great concern among scientists, said Ganmaa, but it has not been widely studied or discussed. The potential for risk is large. Natural estrogens are up to 100,000 times more potent than their environmental counterparts, such as the estrogen-like compounds in pesticides. "Among the routes of human exposure to estrogens, we are mostly concerned about cow's milk, which contains considerable amounts of female sex hormones," Ganmaa told her audience. Dairy, she added, accounts for 60 percent to 80 percent of estrogens consumed. Part of the problem seems to be milk from modern dairy farms, where cows are milked about 300 days a year. For much of that time, the cows are pregnant. The later in pregnancy a cow is, the more hormones appear in her milk. Milk from a cow in the late stage of pregnancy contains up to 33 times as much of a signature estrogen compound (estrone sulfate) than milk from a non-pregnant cow. In a study of modern milk in Japan, Ganmaa found that it contained 10 times more progesterone, another hormone, than raw milk from Mongolia.

In traditional herding societies like Mongolia, cows are milked for human consumption only five months a year, said Ganmaa, and, if pregnant, only in the early stages. Consequently, levels of hormones in the milk are much lower. "The milk we drink today is quite unlike the milk our ancestors were drinking" without apparent harm for 2,000 years, she said. "The milk we drink today may not be nature's perfect food."

Earlier studies bear out Ganmaa's hypothesis that eating dairy heightens the risk of some cancers.

One study compared diet and cancer rates in 42 counties. It showed that milk and cheese consumption are strongly correlated to the incidence of testicular cancer among men ages 20 to 39. Rates were highest in places like Switzerland and Denmark, where cheese is a national food, and lowest in Algeria and other countries where dairy is not so widely consumed. Cancer rates linked to dairy can change quickly, said Ganmaa. In the past 50 years in Japan, she said, rising rates of dairy consumption are linked with rising death rates from prostate cancer - from near zero per 100,000 five decades ago to 7 per 100,000 today. Butter, meat, eggs, milk, and cheese are implicated in higher rates of hormone-dependent cancers in general, she said. Breast cancer has been linked particularly to consumption of milk and cheese. In another study, rats fed milk show a higher incidence of cancer and develop a higher number of tumors than those who drank water, said Ganmaa. All this begs the question of the health effects of milk on children. About 75 percent of American children under 12 consume dairy every day, but its health effects on prepubescent bodies is not known - "a good rationale for further study," said Ganmaa, who studies bioactive substances in food and reproductive health disorders. She and her Harvard colleagues have already conducted two pilot studies. One compared levels of hormones and growth factors in American milk (whole, whole organic, skim milk, and UHT - ultra-high temperature - milk) to milk from Mongolia. Levels were very low in both American skim and in Mongolian milk.

Another pilot study looked at third-graders in Mongolia. After a month, the hormone levels jumped among the children fed commercial U.S. milk. Long-term studies are needed to see if any of this is important for children's health. "We don't know what the larger implications are," said Ganmaa. (The National Institutes of Health is now reviewing Ganmaa and her team's application to fund a two-year study.) Meanwhile, Ganmaa is investigating 22 years of data from Harvard's Nurses Health Study, looking for a potential link between dairy and endometrial cancer. But she is cautious about the implications of her studies of cancer rates and dairy consumption. For one, said Ganmaa, "milk is a food of great complexity" and contains high levels of beneficial nutrients, including calcium and vitamin D. (Mongolian children, who drink a third less dairy than their American counterparts, have low levels of vitamin D.) "The hormonal effects of milk are very new," said Ganmaa during questions from her Radcliffe audience. Until more research is done, she said, "I'd like to keep our heads low." But steps can be taken now to reduce the amount of hormones in milk, said Ganmaa. Because hormones reside in milk fat, drinking skim milk is one option. Getting calcium from green leafy vegetables is another. Modes of milk production can also change, said Ganmaa. She suggested milking only nonpregnant cows (the Mongolian model), or not milking cows when they are in the later stages of pregnancy, when hormone levels are particularly high. "The dairy industry in the United States is not going to change in any radical way," said artist Shimon Attie, the Mildred Londa Weisman Fellow at Radcliffe - and a former dairyman. But in the meantime, he had a suggestion for the coffee setting at future Radcliffe Fellows luncheons: a pot of nondairy creamer.

## जीवन का कल्पवृक्षः कल्पसूत्र - डॉ. दिलीप धींग (निदेशक: अंतर्राष्ट्रीय प्राकृत अध्ययन व शोध केन्द्र)

जैन धर्म की साहित्यिक विरासत में एक से बढ़कर एक अनेक ग्रंथ हैं। हर ग्रंथ की विषय वस्तु और महत्व अलग-अलग हैं। कुछ ग्रंथों के प्रति कुछ कारणों से जन जीवन में विषेष स्थान बन गया, उनमें से एक ग्रंथ है - कल्पसूत्र। कल्प का आशय है - नीति, आचार-संहिता, मर्यादा और विधि-विधान। जिस ग्रंथ में इन विषयों का निरूपण हुआ है, वह कल्पसूत्र है। पूर्वजन्म, इतिहास, आचार और संस्कृति विषयक इस ग्रंथ के रचनाकार श्रुतकेवली आचार्य श्री भद्रबाहु स्वामी हैं। ष्वेताम्बर जैन परम्परा के मान्य आगम ग्रंथ दशाश्रुतस्कथ (आचारदशा) का आठवाँ अध्ययन कल्पसूत्र है। इस अध्ययन का इतना महत्व रहा कि आचारदशा से इसे अलग करके 'कल्पसूत्र' नाम से एक स्वतंत्र ग्रंथ के रूप में स्थान व सम्मान मिला। ठीक वैसे ही, जैसे गीता महाभारत का ही एक भाग होने के बावजूद स्वतंत्र ग्रंथ के रूप में समादृत है। कल्पसूत्र की महत्व व लोकप्रियता के अनेक कारण हैं। उनमें पाँच कारण मुख्य हैं।

### JAIN CALENDAR FOR THE MONTH OF SEPTEMBER 2013

VIR SAMVAT 2539 JAIN CALENDAR VIKRAM SAMVAT 2069

		Aatham   Chaudas   Pancham   Bij   Agiyaras			Jain Festival		Auspicious Day
SHRAVAN - SEPTEMBER 2013 - BHADARVO							
Mon	Tue	Wed	Thu	Fri	Sat	Sun	
30 Vad Agiyaras		<b>SHRAVAN :</b> 1 TO 5 SEPT <b>BHADARVO :</b> 6 TO 30 SEPT				1 Vad Agiyarsa	<b>AVOID GREEN &amp; ROOT VEGETABLES</b> Date : 1   2   3   4   5   6   7   8   9   10   13   15   18   21   24   27   30 <b>AVOID ROOT VEGETABLES</b> Date: 14   19 <b>JAIN FESTIVAL</b> Date: 02-09 - Paryushan Maha Parva Date : 05 - Kalpa Sutra Vanchan Date : 06 - Mahavirswami Janma Vanchan & Sapna Darshan Date : 09 - Kshamapana, Baras Sutra Vanchan, Samvantsari Pratikraman Date : 10 - Parna Date : 19 - Poonam (Bhav Siddhachal Yatra) <b>AUSPICIOUS DAY</b> Date : 14 - Suvidhinath Nirvan Kalyanak
2 Vad Baras	3 Vad Teras	4 Vad Chaudas	5 Vad Amas	6 Sud Ekam	7 Sud Bij	8 Sud Trij	
9 Sud Choth	10 Sud Pancham	11 Sud Chhath	12 Sud Satam	13 Sud Aatham	14 Sud Nom	15 Sud Agiyaras	
16 Sud Baras	17 Sud Teras	18 Sud Chaudas	19 Sud Poonam	20 Vad Ekam	21 Vad Bij	22 Vad Trij	
23 Vad Choth	24 Vad Pancham	25 Vad Chhath	26 Vad Satam	27 Vad Aatham	28 Vad Nom	29 Vad Dasam	

**DISCLAIMER** - Although AHIMSA TIMES NEWS uses its best efforts to ensure the accuracy of the content on the site, sometimes, errors, mistakes or inaccuracies may creep in inadvertently. We make no guarantees as to the accuracy, correctness or reliability of the contents. We may also change the content of this site, at any time, without prior notice. In no event shall Ahimsa Times be liable to anyone for any damages of any kind arising out of or in connection with the use of this service. You agree to indemnify and hold Ahimsa Times in harmless from any and all claims, liabilities, damages, costs and expenses including lawyer's fees, arising from any use of any information from this. We also request all our readers to inform us of any inaccuracies, omissions and errors etc. noticed by them so that necessary corrections can be

timely incorporated.

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

1. Arun Kumar Jain,Digambar,Rohini,Delhi,Business
2. Apurrva Sarupria,Swetambar,Mumbai,Maharashtra,Service
3. Amarbir Singh Kothari,Swetambar,Calcutta,West Bengal,Business
4. Rajbir Singh Kothari,Swetambar,Calcutta,West Bengal,Business
5. Abhay Trikamji Dharamsi,Swetambar,Coimbatore,Tamilnadu,Medical
6. Sandeep Dudhoria,Swetambar,Krishna Nagar,Delhi,Business
7. Sanjay Gangwal,Digambar,Mumbai,Maharashtra,Medical
8. Abhay Buchha,Swetambar,Amravati,Maharashtra,Business
9. Kamalesh Khicha Jain,Swetambar,Coimbatore,Tamil Nadu,Business
10. Hasmukh Jain,Digambar,Mumbai,Maharashtra,Student
11. Arpit Modi,Swetambar,Jodhpur,Rajasthan,Business
12. Dr. Dharam Chand Choudhari,Swetambar,Adilabada,Andhra Pradesh,Medical
13. Mahendra Kumar Bhansali,Swetambar,Bangalore,Karnataka,Consultancy
14. Ritik Jain,Digambar,Bhinmal,Rajasthan,Student
15. Lakshmen Singh Pokarna,Swetambar,Ajmer,Rajasthan,Business
16. Ajay Kumar Jain,Digambar,Alwar,Rajasthan,Service
17. Lalit Jain,Digambar,Udaipur,Rajasthan,Business
18. Santosh Kaswa,Swetambar,Pune,Maharashtra,Engineer
19. Mahendra Doshi,Swetambar,Mumbai,Maharashtra,Business
20. Arpana Sanadi,Digambar,Belgaum,Karnataka,Student
21. Vimal Jain,Swetambar,Akola,Maharashtra,Socialwork
22. Dhan Kumar Jain,Digambar,Chhatarpur,Madhya Pradesh,Service
23. Ashwani Jain,Digambar,Sonepat,Haryana,Medical
24. Mahendra Kumar Saklacha,Swetambar,Cheyyar,Tamilnadu,Others
25. Setu Jain,Digambar,Indore,Madhya Pradesh,Business
26. Binod Kumar Saraogi,Digambar,Kolkata,West Bengal,Business
27. Bhumika Kothari,Swetambar,Vidisha,Madhya Pradesh,Government
28. Yateendra Kumar Sawale,Digambar,Dombivli,Maharashtra,Consultancy
29. Pritesh Chordiya,Swetambar,Jalgaon,Maharashtra,Others
30. Rajiv Kumar Jain,Digambar,Bhopal,Madhya Pradesh,Engineer
31. Rakesh Kumar Chhabra,Digambar,Jaipur,Rajasthan,Service
32. Kamlesh Nahata,Swetambar,Neemuch,Madhya Pradesh,Business
33. Narendra Bora,Swetambar,Chennai,Tamilnadu,Business
34. Narendra Gemawat,Swetambar,Mumbai,Maharashtra,Medical
35. Pravin Kumar Gangwa,Digambar,Gwalior,Madhya Pradesh,Business
36. Pankaj Kumar Jain,Digambar,Kolkata,West Bengal,Finance
37. Vivek Kumar Patodi,Digambar,Sikar,Rajasthan,Marketing
38. K. K. Jain,Digambar,Jaipur,Rajasthan,Law
39. Disha Hardik Sanghvi,Swetambar,Ahmedabad,Gujarat,Engineer
40. Vinay Kumar Sethiya,Digambar,Kota,Rajasthan,Engineer
41. Chiranjeevi Golechha,Swetambar,Visakhapatnam,Andhra Pradesh,Business
42. Vineet Kumar Golechha,Swetambar,Visakhapatnam,Andhra Pradesh,Arts
43. Bhikam Chand Golechha,Swetambar,Visakhapatnam,Andhra Pradesh,Business
44. Parivesh Kastiya,Swetambar,Shivpuri,Madhya Pradesh,Business
45. Randhir Singh Bhutoria,Swetambar,Burdwan,West Bengal,Business

Place request to add your free listing in  
World's largest Jain Directory on  
[www.jainsamaj.org](http://www.jainsamaj.org)  
**ENTRY FORM**

### **Matrimonial Candidates**

This Matrimonial Service is **free** for all Jain candidates

**Click Online Individual Profile or Visit [www.jainsamaj.org](http://www.jainsamaj.org) "Matrimonial Section" for details**



#### **BRIDES**

1. Ruchika Jain,26,Swetamber,Model Town-3,Delhi,Business
2. Nidhi Jain,23,Digamber,Bhavnagar,Gujarat,Others
3. Leena Shah,28,Swetamber,Chennai,Tamilnadu,Arts
4. Khushbu Sethia,32,Digamber,Kota,Rajasthan,Service
5. Swati Kothari,29,Swetamber,Hyderabad,Andhra Pradesh,Service
6. Dipika Bhura,27,Swetamber,Kolkata,West Bengal,Service
7. Monika Jain,30,Digamber,Udipur,Rajasthan,Arts
8. Surbhi Bhagat,29,Digamber,Jaipur,Rajasthan,Business
9. Vandana Bafna,23,Swetamber,Hyderabad,Andhra Pradesh,Others
10. Raina Jain,26,Swetamber,Ujjain,Madhya Pradesh,Others
11. Pallavi Jain,27,Digamber,Ahmedabad,Gujarat,Engineering
12. Shikha Shah,23,Swetamber,Ahmedabad,Gujarat,Others



#### **GROOMS**

1. Vimlesh Shah,35,Swetamber,Chennai,Tamil Nadu,Divorcee
2. Animesh Bothra,27,Swetamber,Jaipur,Rajasthan,Others
3. Rohit Jain,29,Digamber,Modi Nagar,Uttar Pradesh,Service
4. Sandeep Sanklecha,27,Swetamber,Nagpur,Maharashtra,Engineering
5. Vishal Kothari,27,Swetamber,Jkhanpur,Uttar Pradesh,Business
6. Amit Jain,27,Digamber,Shahadra,Delhi,Engineering
7. Paras Matalia,31,Swetamber,Morbi,Gujarat,Service
8. Abhishek Jain,28,Digamber,Dehradun,Uttarakhand,Business
9. Rakesh Jain,26,Digamber,Jaipur,Rajasthan,Engineering
10. Sameer Mahajan,28,Digamber,Aurangabad,Maharashtra,Medicine
11. Abhishek Kumar Jain,29,Digamber,Jaipur,Rajasthan,Engineering
12. Jimmy Kumar Doshi,27,Digamber,Himmatnagar,Gujarat,Business
13. Dharmendra Turakhiya,34,Swetamber,Surendranagar,Gujarat,Service
14. Vipul Kothari,26,Swetamber,Hyderabad,Andhra Pradesh,Service
15. Montu Shah,31,Swetamber,Ahmedabad,Gujarat,Others
16. Kushal Shah,24,Swetamber,Ahmedabad,Gujarat,Engineering
17. Rajat Kothari,24,Swetamber,Jodhpur,Rajasthan,Service
18. Saurabh Jain,29,Digamber,Jaipur,Rajasthan,Business
19. Vikash Kumar Jain,38,Digamber,Lilongwe,Uk,Service
20. Balaji Jain,34,Digamber,Mudhalur,Tamilnadu,Others

21. Dhiraj Zambad,30,Swetamber,Vidul,Maharashtra,Medicine
22. Pranab Jain,24,Digamber,Pitampura,Delhi,Medicine
23. Akshat Jain,26,Digamber,Vadodara,Gujarat,Service
24. Dhiren Shah,45,Swetamber,Bhavnagar,Gujarat,Others
25. Sumeru Kochhar,34,Swetamber,Gangawathi,Karnataka,Business

**ENTRY FORM**

**JAIN BUSINESS DIRECTORY -WELCOME TO NEW MEMBERS - SEPTEMBER, 2013**

1. Yash Enterprises,Pune,Maharashtra,Trading
2. Niveshwel,Raipur,Chhattisgarh,Real Estate
3. Kothari Sales Corpor.,Ahmedabad,Gujarat,Trading
4. Youngster Academy,Chennai,Tamilnadu,Services
5. Ankur Garments,Chennai,Tamilnadu,Textiles
6. Digvijaya Consultant,Surat,Gujarat,Services
7. Mahindra Impex,Rajkot,Gujarat,Food
8. Applied Auto Parts,Rajkot,Gujarat,Industry
9. Real Estate Consultants,Jodhpur,Rajasthan,Real Estate
10. 14th September Inc, Jodhpur,Rajasthan,Entertainment
11. Jain Coaching Centre,Ludhiana,Punjab,Computers
12. Hensy Infratech Pvt. Ltd.,Rajkot,Gujarat,Real Estate
13. Bagrecha Auto Financ,Hyderabad,Andhra Pradesh,Finance
14. Vardhaman Industries,Solapur,Maharashtra,Horticulture/Agriculture
15. Shashwat Sarees,Surat,Gujarat,Textiles
16. Parikrama Holidays,Mumbai,Maharashtra,Travel
17. Chemmswing,Kancheepuram,Tamil Nadu,Food
18. Webace9,Surat,Gujarat,Web Solutions
19. PSJ Build Solutions,Jodhpur,Rajasthan,Chemicals

**Advertisement Tariff - " AHIMSA TIMES"**

**MAIL YOUR EMAIL ADDRESS FOR FREE COPY OF "AHIMSA TIMES" AND OTHER JAIN CIRCULARS**



**REQUEST TO READERS**

If you find any inconsistencies or errors in Ahimsa Times, please do inform so that we can affect corrections.

Editor

- Ahimsa Foundation -

Delhi Office : 21, Skipper House , 9, Pusa Road , New Delhi - 5 , India

Phones : +91-11-2875-4012 & 13, 98-100-46108 , E-Mail ahimsa@jainsamaj.org

Jodhpur Office : 44, Sardar Club Scheme, Air Force Area, Jodhpur, Rajasthan, India

Phone : +91-291-267-0382, E-Mail :ahimsatimes@jainsamaj.org