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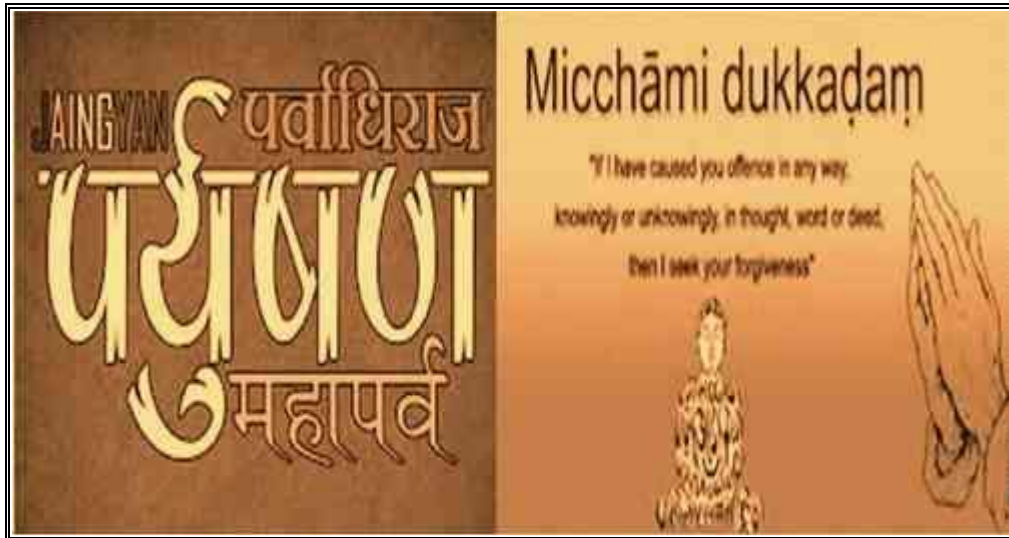
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CURRENT TOPIC....

PARYUSHAN FESTIVITIES



Paryushan Parva is the most important of all festivals and hence is known as Parvadhiraaj. Parvadhiraaj Paryushana, this festival has the highest power of doing auspicious to the worshippers. This festival takes the soul to the upper condition. It lights the lamps of life i.e. pious life. This festival also shows the path of salvation. It is compared with water works through which one can clean one's soul from the dirt of Karmas. This also makes the sinful persons pious and virtues. The souls which are already aware about the merits and sins, can do their duties, but those people who are still passionate towards worldly

pleasures become aware of new motivation. So this festival is celebrated. Paryushan means, literally, "abiding" or "coming together". It is also a time when the laity take on vows of study and fasting with a spiritual intensity similar to temporary monasticism. Paryushan concludes with a time of confession and forgiveness for the transgressions of the previous year.

In Svetamber tradition, this festival lasts for eight days. Jain festivals are not meant for eating, drinking and to make merry. Jain festivals are celebrated by penance, Jap (recitation of Mantra) prayer, worship and friendship. The most

important part of Paryushan is daily meditation and prayer, which provides an opportunity for looking within and towards the teachings of the Tirthankaras for guidance. Beginning on the fourth day of Paryushan, it is customary for all of us to read from the Kalpa Sutra, a scripture which recounts the life of Mahaveera the 14 dreams of his mother before his birth, followed by the story of his birth, life and liberation. It also recounts the lives of other Tirthankaras and the rules of Paryushan. The final day of Paryushan is Samvatsari Pratikraman, the annual confession. The ritual of asking forgiveness from the teacher is widened in scope to include family and friends and, finally, all living beings. The culmination of confession is receiving forgiveness from all living beings and also granting forgiveness to all. This ritual of forgiveness is sometimes called the rite of "universal friendship". The spirit of the day is contained in this verse: "I grant forgiveness to all living beings, May all living beings grant me forgiveness; My friendship is with all living beings, My enmity is totally non-existent. Let there be peace, harmony and prosperity for all".

Digambar Jains celebrate Paryushan for 10 days, and call it Dash Lakshan. During the Parva they read and discuss 10 virtues, which are called the cardinal virtues. These cardinal virtues are the inherent qualities of a human soul. The 10 cardinal virtues are :

1. Forgiveness (Kshama) - Total lack of anger.
2. Humility (Mardava) - Lack of pride.
3. Straight Forwardness (Arjava) - Lack of cunning.
4. Contentment (Sauch)- Lack of greed.
5. Truthfulness (Satya) - Lack of falsehood.
6. Self-Control (Sayama) - Control over physical violence.
7. Austerity (Tappa)- Austerity is repentance of one's sins.
8. Renunciation (Tyaga)- Giving up possessions both internal and external.
9. Detachment (Aparigraha)- Lack of attachment.
10. Celibacy (Brahmacharya).

During Paryushana, there are regular sermons and ceremonies in the temples and chapters from Tattvartha Sulfa, are read out to the audience. On the last day, members of jain samaj greet each other and ask forgiveness (Ksma-yachna) for any pain that might have been caused knowingly or unknowingly by any of their actions during the past year. Those members of the samaj who undertake complete fast during the festival days are taken to the temple in a procession on the last day after which they break the fast.

The festival ordains the Jains to observe the above mentioned 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 word "Paryushan" has several different meanings: Pari + ushan = all kinds + to burn = to burn (shed) our all types of karmas. To shed our karmas, we do twelve different types of austerities including fasting. Another meaning of "ushan" is to stay closer. To stay closer to our own soul from all directions and to stay absorbed in our own-self (soul), we do Svadhyaya⁵ (self-study), meditation, austerities, etc. Pari + upshamana = upshamana means to suppress, to suppress our passions (kashayas - anger, ego, deceit and greed) from all directions. Therefore, the real purpose of the Paryushan is to purify our soul by staying closer to our own soul, to look at our own faults, to ask for forgiveness for the mistakes we have committed, and take vows to minimize our faults. We try to forget about the needs of our body (like food) and our business so that we can concentrate on our-self.

To ask for forgiveness is the toughest thing to do. Therefore, our great Acharyas⁶ have said:

"Kshama Viram Bhushanam, Kshamavani Michchha Mi Dukkadam"

To ask for forgiveness is a great quality of the brave ones and if I have committed any mistake, knowingly or unknowingly, I ask for your forgiveness.

There are several great aphorisms (Sutras) to ask for forgiveness with the unity of the body, speech and mind, and one of them is as follows:

Khamemi Savve Jiva, Savve Jiva Khamantu Mi
Mitti Me Savva bhuesu, Veram Majjham na Kenai.

Meaning: I forgive all the living beings of the universe, and may all the living-beings forgive me for my faults. I do not have any animosity towards anybody, and I have friendship for all living beings.

The process of shedding our karmas really begins by asking for forgiveness with true feelings, and to take some vows not to repeat mistakes. The quality of the forgiveness requires humility (vinay - absence of ego) and suppression of anger.

COURT DECISION ABOUT SANTHARA

Shock waves were felt by the entire Jain community across the globe by the order of 10 August 2015 criminalising Santhara by the Rajasthan High Court. It led to the unprecedented sense of understanding among both the Jain sects and both acted in unison to oppose this 'upsarg' on our traditions and religious freedom. As a matter of fact the Rajasthan High Court judgment was a blessing in disguise for Jain unity. In various centres of country, Jains started agitation and engaged local legal luminaries to prepare appeal for filing in the Supreme Court. Coordination was needed of the hour and All India Digamber Jain Organisations- Samanvay Samiti - a common platform of leading Digamber Jain Organisations - Mahasabha, Dakshin Bharat Jain Sabha, Tirth-kshetra Committee, Parishad and Mahasamiti- took a lead and after preliminary meetings organised an All India Meet of Samanvay Samiti and State based representative Digamber Jain Organisations at New Delhi on 23 August. It was decided therein that legal case be fought with all strength, coordination be done with All India Svetamber Organisations for common cause paving the way for unity of Jain Samaj as well as persuade the Rajasthan Government and Government of India to oppose the impugned judgement in the Apex Court to make our case strong. It was noted that country wide Jain Samaj is keen to observe Bharat Bandh on 24 August in protest thereof and it was decided that though the issue had to be settled legally but in view of sentiments of the community it may be observed peacefully showing full respect to judicial system.



In the afternoon session a joint meeting with leading Svetamber Organisations was held and it was decided to work unitedly and an All India Jain Digamber- Svetamber- Samanvay Samiti was formed under the chairmanship of Mahasabha National President Shri Nirmal Sethi to work for common causes of Jain community. After preparatory meets an All India meeting was held on 30 August at Anuvrat Bhawan, New Delhi attended by leading lights of the community wherein legal preparations for hearing in Supreme Court on 31 August on filed 7 Special leave Petitions were reviewed by the present legal luminaries. Padmashri BR

Mehta, former Chairman- SEBI and Founder Chairman- Jaipur Foot gave sane advice that in stead of sect representation Samanvay Samiti should have representatives of all All India Organisations and deliberate on commonly agreed issues for empowerment of Jain Community and let sects deal with their own affairs. Differences between sects on issues may be dealt with on sidelines of Summit but not on the platform of Samanvay Samiti. Gradually good will would emerge between sects and would resolve mutual differences and strengthen Jain unity. His suggestions were

lauded by the Meet and roots were roped for Jain Unity. The Supreme Court's Bench of Chief Justice took no time in forenoon of 31 August to grant leave to Special Leave Petitions and Interim Stay on Judgment and Order of Rajasthan High Court till disposal of appeal as soon as matter came up for hearing without any major arguments. This sent a wave of relief and immense joy among Jain community globally. Source: Dr. Bimal Jain & Prof. D. A. Patil, E-Mail : jainbimal@gmail.com, dbjainsbha@gmail.com

RAJASTHAN HIGH COURT BANS JAIN RITUAL OF FASTING UNTO DEATH

Aug 10, 2015 : The Rajasthan high court banned Santhara, a Jain ritual of voluntary and systematic fasting to death, making it punishable under section 306 (abetment of suicide) of the Indian Penal Code.



The court, which had last reserved its judgment after the completion of arguments on April 23, declared that "Santhara is illegal in the eyes of law." The ban on the Jain ritual comes after a public interest litigation (PIL) filed by human rights activist and advocate Nikhil Soni a decade ago. The activist claimed the ritual is a social evil and should be considered as suicide.

"The court observed Santhara as suicide and said if anybody goes for Santhara on account of religion, a case should be lodged according to constitution," Nikhil Soni said. Jain saints voiced strong opposition to the stance by the Rajasthan High Court. Pramansagarji Maharaj said,

"I have not read the HC verdict in detail. Therefore, I cannot comment on behalf of Jain community as of now. Santhara is our holy rite and it is a humble way to depart the earthly world. A prohibition on it is subduing our religious freedom." Tarun Sagarji Maharaj echoed the sentiment. "The decision of Rajasthan high court is quite unfortunate on santhara Samadhi and given without understanding the principles of Jain religion. This decision one of the slave decisions of the Free India," he said. Acharya Dr. Lokesh Muni spiritual guru of Jain community said, "Santhara is not a way to commit suicide. One opts for suicide when in tremendous frustration.

The centuries-old practice of Santhara has been in the eye of a storm since 2006 when the case of 93-year-old Keila Devi Hirawat from Jaipur had international media debating whether there was any place for such a ritual in the modern world. Later, human rights activist and lawyer Nikhil Soni and his lawyer Madhav Mishra filed a PIL in the Rajasthan high court. One of the concerns raised in the petition was that it is old people, who usually resort to Santhara, and allowing an elderly person to suffer without medical assistance, food and water is inhuman. However according to Jain view, it is a voluntary act of rational thinking and marks the beginning of a journey of understanding the inherently painful and flawed nature of earthly existence. For millions of Jains in India, the PIL was a direct violation of the Indian Constitution's guarantee of religious freedom. While opponents of Santhara equate the practice with suicide and argue that it's a fundamental breach of Article 21 of the Indian Constitution, which guarantees the right to life, supporters say that the right to life includes a corresponding right not to live.

10,000 JAINS SHAVE HEADS TO PROTEST HC BAN ON SANTHARA



Jhansi: Around 10,000 people of all ages from Jain community shaved their heads in Uttar Pradesh's Lalitpur as a mark of protest against the recent Rajasthan High Court order banning the religious practice of 'Santhara'. Lalitpur has a predominant Jain population. The community members termed tonsuring of heads as a peaceful protest against the high court order. An appeal was also made by the community to the traders to close the market. Reports said several Jain community members of all ages from five to 80 years lined up in front of two main Jain temples, Ata Mandir at

Ghanta Ghar and Chetrapal temple. A group of 25 barbers present at each temple later shaved their heads. This exercise of tonsuring of heads continued till late night and will be further carried on Sunday also, said Ajay Jain, a local resident who also got his head shaved.

अंतिम साँस तक ठाठ से जीने की कला है सल्लेखना



सती प्रथा की आलोचना करते हुए सतना में पिछले दिनों एक स्थानीय नेता ने अपनी प्रेस कान्फ्रेंस में दुर्भावना पूर्वक जैन धर्म के सल्लेखना विधान की निराधार आलोचना कर डाली है। इतना ही नहीं उन्होंने एक महान दिगम्बर आचार्य को चुनौती देकर समस्त जैन समाज को मर्माहत और क्षुब्ध कर दिया है। यह उन महाषय के पूर्वाग्रह का प्रतीक तो है ही, उनकी अपरिपक्वता का भी परिचायक है। इससे भी अधिक दुख की बात है कि कुछ पत्रों ने उनकी दुर्भावनापूर्ण विज्ञापित को प्रकाशित करके स्वयं अपनी प्रतिष्ठा को आघात पहुँचाने

वाला कार्य किया है। किसी की धार्मिक भावनाओं को ठेस पहुंचना असामाजिक तो है ही, एक दण्डनीय अपराध भी है। यह बात और भी गम्भीर हो जाती है। जब ऐसा दुर्व्यवहार किसी 'अल्प-संख्यक' समाज के साथ हुआ हो। जैन समाज एक षानित-प्रिय और सद्‌दय 'अल्प संख्यक' समाज है। वह अपनी असिमता के प्रति सदा जागरूक और अपने ऊपर होने वाले ऐसे क्षुद्र आक्रमणों से अपनी रक्षा करने में समर्थ है। इस गंदी टिप्पणी ने जैनेतर जनों में मन में सल्लेखना के बारे में जो भ्रम उत्पन्न किया है। उसके निराकरण के लिये हम यहाँ 'सल्ले खना व्रत' के बारे में अपनी बात रख कर प्रबुद्ध जनों से अपेक्षा करेंगे कि वे जैनों के इस साधना-विधान के बारे में कोई गलत धारणा अपने मन में न पनपने दें। वास्तव में सल्लेखना मृत्यु को बुलाने का अथवा आत्म-हत्या करने का विधान नहीं है।

सल्लेखना तो अपने जीवन की आखिरी साँस तक, निर्भय और निस्पृह होकर जीने का एक वैज्ञानिक विधान है। आलोचना करने वालों को मुँह खोलने के पहले उस विज्ञान को पढ़ने-समझने का प्रयत्न करना चाहिये। जो एक बार अनाग्रही मन से इतना कर लेगा

वह सल्लेखना के विरोध की बात कभी नहीं सोचेगा। वह स्वयं अंत समय में अपने लिये भी उसकी आकाँक्षा करेगा। हमें कुछ दिनों की या कुछ घण्टों की भी यात्रा पर जाना हो तो उसकी तिथि निश्चित होने की कुछ पहले से उसकी थोड़ी-बहुत तैयारी अवश्य करते हैं। कई बार तैयारी करने के बाद वे यात्राएँ स्थगित हो जाती हैं या निरस्त भी हो जाती हैं। हम सब जानते हैं कि हमें एक दिन एक ऐसी यात्रा भी करनी है जिसकी कोई निश्चित तिथि किसी को भी ज्ञात नहीं है। उस महायात्रा का संगी-साथी कोई नहीं होगा और मंजिल पर पहुँचने पर कौन, किस प्रकार हमारा स्वागत करेगा यह भी हमें मालूम नहीं है। इतना अवश्य हम जानते हैं। कि वह अंतिम यात्रा हम सबको अवश्य करनी ही है। वह न तो स्थगित हो सकती है और न किसी के लिये निरस्त ही हो सकती है। आये हैं सो जायेंगे, राजा, रंक, फकीर, कोई हाथी चढ़ चले, कोई बँधे जायं जंजीर, तब हमें अपने आप से एक प्रश्न करना चाहिए कि उस अनिश्चित, अनजानी किन्तु अटल यात्रा के लिये हमें कोई तैयारी करना भी है या नहीं? इसके लिये हम क्या तैयारी कर रहे हैं? कब प्रारम्भ करना है वह तैयारी? इन तीन प्रश्नों का जो उत्तर होगा, वही जैनों के सल्लेखना-विधान की परिभाषा मानी जा सकती है। सल्लेखना मरण का संकल्प नहीं, वह अंतिम सांस तक ठाठ से जीने की कला है। सल्लेखना को आत्महत्या कहना अपने अज्ञान का परिचय देना ही है। यद्यपि दोनों में जीवन का अंत निश्चित है तथापि दोनों के अभिप्राय में जमीन आसमान जैसा अंतर है।

आत्महत्या हमेशा क्रोध, लुब्धता, ग्लानि, द्वेषभाव, हताशा और पीड़ा आदि किसी न किसी मनो-विकार के आवेष में की जाती है, परन्तु सल्लेखना की साधना निर्विकार और निरुद्विग्न मन से, शरीर का मोह छोड़कर, आकाँक्षा रहित होकर की जाती है। आत्महत्या जल्दबाजी में कार्यरता पूर्वक उठाया गया आकस्मिक कदम है जबकि सल्लेखना सोच विचार कर वीरता और साहस पूर्वक लिया गया निर्णय है, आत्महत्या मनुष्य के क्षणिक आवेष का दुःफल है जबकि सल्लेखना साधक के सुविचारित, अनासक्त और आत्म-निरत, शान्त परिणामों का सुफल है। जैनों के अलावा अन्य भी कई विचारकों ने सल्लेखना को उत्तम और आवश्यक साधना के रूप में स्वीकार किया है। श्री सम्पूर्णानन्दजी दर्शन शास्त्रों के प्रकाण्ड विद्वान थे। अंत समय में अर्द्ध चेतन अवस्था में पड़े रहते थे। जब उनसे मिलने गया तब रूँधे गले से उन्होंने कहा था - 'यदि तुम्हारी सल्लेखना समय पर समझ में आ गई होती तो आज मेरी यह दुर्दशा न होती। मैंने आठ वर्ष की आयु से गायत्री पाठ के बिना कभी जल ग्रहण नहीं किया पर अब सब भक्षण कर रहा हूँ। डाक्टरों ने मूत्राशय में नली डाल दी है, बँदू-बँदू रिसता रहता है इससे मंत्रोच्चारण नहीं कर पाता। गांधीजी ने सल्लेखना की महानता को बार-बार स्वीकार किया है। प्रसिद्ध चिन्तक काका कालेलकर ने इसके बारे में एक पुस्तक भी लिखी थी - 'संसमाधि' पे दवजेनपबपकम. इसका हिन्दी अनुवाद 'परमसखा मृत्यु' नाम से कई बार छप चुका है। धारवाड़ विश्वविद्यालय के प्रोफेसर डा. सेटटर ने सल्लेखना के विज्ञान पर 'इन्वाइटिंग डैथ' और 'परसुइंग डैथ' नामक दो विषाल ग्रन्थों की रचना की है। संत बिनोवा भावे ने तो अपने लिये वैसा ही मरण स्वीकार किया था। क्रमशः भोजन, पेय पदार्थ और औशधियों का त्याग करते हुए वे कुछ समय मात्र जल के आधार पर रहें। इन्दिराजी ने उन्हें समझाने के लिये वैध और डाक्टर भेजे तब बिनोवा ने कहा था - मैं होष में जिया हूँ, होश में ही मरना चाहता हूँ, अब प्रभु का नाम ही मेरी औशधि है। जैन साधना-पद्धति के अनुसार कोई साधक असमय में मृत्यु को निमंत्रण नहीं देता परन्तु जब संयम पूर्वक जीने का अगर कोई उपाय पेश न रहे तब, अपने संयम की रक्षा के लिये शरीर का मोह छोड़कर आत्मलीन हो जाता है यह ऐसा ही है जैसे हम अपनी कोई प्रिय वस्तु फेकना नहीं चाहते परन्तु हमारी नौका भारी होकर डूबने लगे तो बहुमूल्य को बचाने के लिये हम अल्पमूल्य वाली वस्तुओं को तत्काल नदी में फेक देते हैं। सल्लेखना में भी जीवन की नाव डूबते समय साधना और संयम जैसी दुर्लभ और बहुमूल्य निधि को बचाने के लिये, साधक जनम-जनम में मिलने वाले सङ्गले शरीर जैसी तुच्छ वस्तु का मोह त्याग देता है। वह मृत्यु को माता के समान उपकारी मानता है क्योंकि मृत्यु ही जीव को जीर्ण-शीर्ण शरीर से छुड़ाकर नये शरीर में पहुँचाती है। सल्लेखना में निरत साधक न तो शीघ्र मरण की कामना करता है और न अधिक जीने की आकाँक्षा ही करता है। वह अपनी अजर-अमर आत्मा के अनुभव में ऐसा लीन हो जाता है। कि वह जीवन और मरण के विकल्पों से बहुत ऊपर उठ जाता है। उसके लिये इन दोनों में कोई विशेष अंतर नहीं रहता। जैन जीवन-पद्धति में उल्लेखना व्रत यद्यपि जीवन के अंत में धारण किया जाता है, परन्तु उसकी कामना, और उसका संकल्प जन्म के साथ ही प्रारम्भ हो जाता है। जैन श्रावक अपने नवजात शिशु को जब मनिदर में भगवान का दर्शन कराने ले जाते हैं तब वहाँ ग्रहस्थाचार्य उसे यही

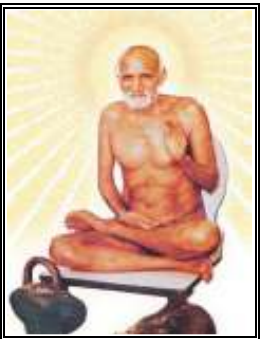
आशीर्वाद देते हैं कि अपमृत्यु से बचा रहे और समाधि पूर्वक मरण प्राप्त करे। समाधि मरण और सल्लेखना पर्यायवाची शब्द हैं। इसी प्रकार विवाह के समय वर और कन्या को हर फेरे के बाद यही आशीर्वाद दिया जाता है कि - 'सुख-सौभाग्यमस्तु, दीर्घायुरस्तु, समाधिरस्तु, अपमृत्यु विनाषणं भव।' इस प्रकार सल्लेखना एक ऐसा महान अनुष्ठान है जिसकी हर जैन श्रावक जीवन की पहली सांस से अंतिम सांस तक आराधना करता है। सल्लेखना की एक विशेषता यह भी है कि वह स्वयं नहीं ली जाती, गुरु से मांगी जाती है। गुरु याचक के आत्म बल और देह बल का आकलन करते हैं, उसकी पात्रता को तौलते हैं। तथा देश-काल की परिस्थितियों पर विचार करते हैं तब सल्लेखना व्रत देते हैं। वह अनुष्ठान गुरु के सामने, उन्हीं के तत्वावधान में सम्पन्न किया जाता है। दो हजार साल पहले शास्त्रों में सल्लेखना की यह परिभाषा लिखी गई कि-'उपद्रव में फँस जाने पर, दुर्भिक्ष के काल में, वृद्धापने में अत्यंत अशक्त हो जाने पर या कोई भयंकर और असाध्य रोग हो जाने पर, जब इन कठिन परिस्थितियों के निवारण का कोई उपाय कारगर न हो तब, अपने संयम और धर्म की रक्षा के लिये देह का उत्सर्ग कर देना सल्लेखना कहलाता है।

उपसर्ग दुर्भिक्षे जरसि रूजायां च निःप्रतीकारे, धर्माय तन विमोचन-माहुर्सल्ले खनामार्या, स्वामी समंतभद्र, रतनकरण्ड श्रावकाचार, प्लोक 51 जीवन को सँवार कर बहुत दिनों तक सुख से जीने के गुरु तो सभी सि खाते हैं। परन्तु मृत्यु का आतंक जीने का सारा मजा किरकिरा कर देता है, मरना तो अनिवार्य है लेकिन मरने के पहले यह जो मौत के आतंक से आदमी का हजार बार भाव-मरण होता रहता है उससे बचने का उपाय कोई नहीं बताता। जैन दर्शन विश्व का अकेला दर्शन है जो मनुष्य को मृत्यु के भय से मुक्त कराकर, मृत्यु को ललकारने का या उसका सहर्ष स्वागत करने का कोशल सि खाता है। शरीर तो अंत में सड़-गल कर साथ छोड़ ही देता है। इसलिए मृत्यु का दूसरा नाम देहान्त या देहावसान है। सल्लेखना का साधक देह - वियोग का यह दुख कभी नहीं भोगता। देह उसे छोड़े, उसका देहावसान हो, इसके पहले वह साधक देह का मोह छोड़ देता है। मृत्यु की अटलता को स्वीकार करके, अपने पूरे होषो- हवास के साथ, वह मृत्यु के स्वागत के लिये अपने आपको तैयार कर लेता है। वह अपनी मृत्यु को बुलाता नहीं, पर उससे भयभीत भी नहीं होता। अंतर इतना ही है कि मौत की आहट सुनकर जब हर कोई उससे बचने के लिये रोता-तड़पता या लुकता-छिपता है तब सल्लेखना का साधक मौत को ललकारता है कि - आओ, हम तो कब से तैयार बैठे हैं, देर तो तुमने की है।' ऐसी परम वीतरागी, उत्कृष्ट और वैज्ञानिक साधना को, उसका मर्म समझे बिना, मात्र हठाग्रह वष या किसी की धार्मिक भावनाओं को ठेस पहुँचाने के गर्हित उददेश्य से, आत्महत्या जैसा निन्दनीय पाप कह देना एक निहायत गैर जिम्मेदाराना हरकत है, समझदारी का काम नहीं है।संकलन -श्रीमती सुशभा जैन, रिसाली:- प्रगति नगर, भिलाई, फ़ोन :- 07587880546

JAIN SAINTS

MISCELLANEOUS

STAMP ON JAIN ACHARYA VIMALSAGAR JI



Central Minister of Communication Shri Ravi Shankar Prasad has approved a stamp on the occasion of Birth Centenary of Digamber Jain Acharya Vimalsagar Ji Maharaj. It will be issued in the year 2015-16.

Details about Acharya Vimalsagar Ji

- Name Before Deeksha: Nemichandra Jain
- Date Of Birth : Ashwin Krishan 7 1915
- Place Of Birth : Kosma Dist.Aita (U. P.)
- Father Name : Shri Biharilal Ji
- Mother Name : Shrimati Katori Devi

- Muni Deeksha : Falgun Shukla 13 1952
- Deeksha Guru : Acharya Mahavirkirtiji Maharaj)

CONFERENCES AND OTHER EVENT

CHAIRS IN JAIN STUDIES, SIKH STUDIES AND MODERN INDIA STUDIES ESTABLISHED AT CALIFORNIA UNIVERSITY - August 12, 2015 was both a unique and a historic day in the establishment of three Academic Chairs. On this day, the Jains, Sikhs and Hindu brothers and sisters in Los Angeles, USA area came together to establish not one but three Chairs at University of California at Irvine.



The three chairs are: Shri Parshvanath Presidential Chair in Jain Studies, Dhankaur Sahota Presidential Chair in Sikh Studies and Swami Vivekananda DCF Presidential Chair in Modern India Studies. Signing ceremonies for all the three chairs took place at the Jain Center of Southern California temple building. With the establishment of these three chairs plus one already done University of California will develop into an eminent Center for Indic Studies. With the establishment of this funded Chair in Jain Studies, the wings of academic studies in Jainism in North America are now

covering several places. To name just a few are at: Florida International University in Miami, Florida. Loyola Marymount University in Los Angeles, California, Claremont School of Theology, Claremont, California, Rutgers University in Brunswick, New Jersey, Emory University in Atlanta, Georgia and several more. These are our new temples of learning. Hopefully, in coming years, we will see many more places offering teaching, study and research in Jainism. Source: Dr. Sulekh C. Jain, Houston, Texas, USA, Home: 281-494-7656, Cell: 832-594-8005

JAIN MATRIMONIAL MEET IN PUNE



To help highly educated members of the Jain community find their marital partners, the Bharatiya Jain Sanghatana is organising a matrimonial meet in Pune in November. The matrimonial get-together for highly educated members of the Jain community, including doctors, engineers, lawyers and chartered accountants, among others has been a long-felt need and the earlier edition was very well received and there was a demand for it being organised again, BJS national president Praful Parakh said in a statement here. The Jain matrimonial meet and get-together is being organised at Vardhaman Prathisthan in Pune on November 21 this year. The prospective brides and bride grooms would have to pay a registration fee to participate. For details and registration check website www.bjsmm.bjsapps.com or call Sailesh Jain 09425089627.

AWARDS AND ACHIEVEMENTS

INDORE'S MAHAK JAIN GETS WILD CARD ENTRY INTO WIMBLEDON 2016 UNDER-18 CATEGORY



Indore's Mahak Jain has got a wild-card entry into the 2016 under-18 category Wimbledon after she won her first ITF junior under-18 grade 4 tennis tournament on Saturday, September 6. Mahak's victory in the final clash at the SATS Tennis Complex LB Stadium, Hyderabad, against Akansha Bhaan in straight sets 6-0, 6-3, earned her 40 ITF points which further improved her world ranking. Mahak had made a brilliant comeback against tournament's top seed Sama

Sathwika in semi-final clash, after trailing 0-1 in the match. This is the second title for Mahak within a span of fortnight. On August 15, she won the HSBC Road to Wimbledon 2015 for girls under-14 after defeating Hampshire's Esther Adeshina 6-4, 6-3.

Source: Maharashtra State Lawn Tennis Association

PRATEEK JAIN WINS ASIAN SUPER MODEL TITLE



Sep 3, 2015: Prateek Jain, Mr India 2014 has won the Asian Super Model contest held in Guilin, China. The handsome lad is ecstatic about his win at the contest where he competed alongside participants from different parts of the world. Prateek is the first Indian to bag this title and has made his country proud by clinching the Asian Super Model title. Prateek said in an interview, "There were a lot of challenges that I had to go through. We were given various challenges for a month. In fact, you would be surprised to know what all I had to do to win this championship."

Prateek further adds, "It was an intense training for Tai Chi martial arts, challenging the Tai Chi masters to win the challenge, rock climbing, diving into the rivers of China, swimming, catching fishes with your bare hands, surviving the wild, cooking in the wild, treasure hunts etc. From shooting in the rivers and on mountain tops, I loved every bit of it."

"We congratulate the Bangalore boy on his well deserving win and hope that he continues to make his country proud."

FORBES RANKS S. P. JAIN B-SCHOOL AS ONE OF TOP TEN



Mumbai, Sept. 10th: The Global MBA program of S. P. Jain School of Global Management has got a global Top Ten ranking by Forbes in its Best International MBAs: One-Year Program rankings (2015-16). S. P. Jain is also the only school of Indian-origin to be ranked in the world's top 10. For four years in a row now, S. P. Jain has featured in Forbes' biennial rankings of the world's top business schools. In 2013-2014, it was ranked #11 in the world. S P Jain's rankings in the regions it operates in are: India #1, Dubai #1, Singapore #2, Australia #1. According to the President Nitish Jain, "In the last five years of our 11-year old history, we have consistently featured in top rankings by Forbes, Financial Times and Nielsen. This is a tribute to the excellent performance of our alumni around the world. We are a young, innovative business school that has reimagined its MBA program to enhance the global employability and mobility of its graduates. Last

year alone, we had over 100 graduates placed in countries like Australia, Singapore, Malaysia and the Middle East. In 2013, Forbes magazine ranked S.P. Jain's Global MBA program #5 in Asia in its Best International Business Schools Rankings. The same program was ranked twice, in 2011 and 2012, by the Financial Times in its Top 100 Global MBA Rankings.

AHIMSA AND VEGETARIANISM

DISPLAY OF MEAT OUTSIDE JAIN TEMPLE ANGERS COMMUNITY

A group of people displayed meat and chicken outside a Jain temple in Thane protesting the meat ban, a move that has hurt the sentiments of the Jain community. While it was reported that MNS workers had held the protest, the party denied it and blamed it on the Shiv Sena. However, the Shiv Sena also refused to take responsibility. Members of the

Jain community, meanwhile, conducted two shanti yagyas on Saturday in the Mira-Bhayander area. About 50 people displayed meat outside the Jain derasar at Thane with slogans against the meat ban. The photos went viral on social media site Twitter and angry reactions from Jain community poured in condemning the act. The meat ban favouring the Jain community has been opposed by all sections of society. Even the high court rapped the state government for the meat ban and the BMC had to reduce the ban from four to two days. “Our people are protesting against the meat ban decision, but we did not protest outside any Jain derasar. They must be from the Shiv Sena or other parties,” an MNS functionary said.

Yuva Sena chief Aditya Thackeray took to Twitter to clarify that the party had nothing to do with the protest. “I saw a couple of pictures on Twitter of protests outside a Jain derasar. The protestors are being mixed with Sena, but they aren’t Shiv Sena. This Shiv Sena will not protest and does not support/ endorse such a protest that destroys the sanctity of a Jain temple. Earlier today, Uddhavji reiterated that the problem isn’t with following of Paryushan, but the unfair imposition of veg code on others. Uddhavji also said that with the rollback of the compulsory veg code, for Shiv Sena this issue is over and don’t wish to stretch it ahead (sic),” Aditya tweeted. Shiv Sena chief Uddhav Thackeray, MNS chief Raj Thackeray, Congress and NCP have vehemently opposed the meat sale ban proposal and had threatened to protest. At the shanti yagya, the sadhus of the community addressed the gathering and expressed their displeasure regarding the political reactions from other parties. “It was a peaceful protest conducted by us. There was nothing

political. Men, women, children had come together on Saturday during the Paryushan period. We had not expected the controversy over the ban on the sale of meat and closure of slaughter houses during the Paryushan Parv,” said BJP corporator Dinesh Jain from Mira-Bhayander Corporation. He had moved the proposal of the eight-day meat ban during the Paryushan period that kick started the uproar.

JAIN LEADERS MEET SENA CHIEF TO CLEAR MISUNDERSTANDINGS



Sep 13, 2015A delegation of Jain leaders called on Shiv Sena Chief Uddhav Thackeray to sort out any “misunderstandings” that may have been caused due to the meat ban controversy. The Sena had aggressively criticised the ban on the sale of meat in the Mira Bhayandar area of Mumbai for the ‘Paryushan’ festival of Jains. In protest, Jain sadhus had gone on a sit-in dharna. The 4-day ban was later rolled back. The Jain leaders discussed the meat ban controversy with the Sena Chief in an attempt to resolve “misunderstandings and miscommunication.” Mr. Thackeray said his opposition was only to the imposition of the ‘veg code’ on other religions. The Jain delegation made it clear that it wasn’t their demand to ban meat for other communities. He was not against

‘Paryushan’, Mr. Thackeray explained to the delegation. “The disturbance and antagonism over the issue was unfortunate as it was made to believe that the veg code would be imposed unilaterally. Both sides agreed that anything more than the two-day shutdown of slaughter houses was overstepping,” Aaditya Thackeray, Yuva Sena Chief, tweeted after the meeting. This comes a day after Mr. Thackeray virtually called an end to his protest and indicated that his party did not wish to raise the heat over the meat ban controversy. “As far as the Shiv Sena is concerned, the meat issue is over,” Mr. Thackeray had said.

FATEHABAD MC BANS SLAUGHTER OF ANIMALS DURING JAIN FESTIVAL

Fatehabad : Joining the list of authorities that have prohibited meat sale in view of religious observances, Fatehabad Municipal Council has banned the slaughter of animals for nine days on account of the Jain 'Paryushan Parv'

festival. The notice issued by FMC to slaughterhouse owners has warned them of legal action in case they violate the order, which came into effect yesterday.

INDORE MC IMPOSES MEAT BAN ON HINDU AND JAIN FESTIVALS



After Mumbai, now the Indore Municipal Corporation (IMC) has imposed a ban on slaughter and sale of meat on Hindu and Jain religious festivals this month. Following the government's directives the Indore Municipal Commissioner has passed an order imposing ban on slaughtering and sale of meat and any kind of

non-vegetarian food on 17th (Ganesh Chaturthi), 18th (Paryushan Parva Samvatsari - festival of forgiveness) and 27th September (Anant Chaturdashi). Apart from the ban on the sale of meat, fish and chicken, the ban will also be effective on hotels and restaurants serving non-vegetarian dishes. This is for the first time the municipal body has issued orders for imposing such a ban on sale of non-vegetarian food items on Ganesh Chaturthi, Paryushan Parva or Anant Chaturdashi. All slaughter houses, mutton and fish markets, hotels and restaurants serving non-vegetarian dishes shall remain closed on these three days, read a civic body communiqué.

J&K LEGAL OFFICER OUSTED OVER BEEF BAN CASE

Srinagar: The controversy over beef ban in J&K has intensified with Mufti Government shunting out Additional Advocate General Vishal Sharma apparently for "failing to defend" its stand before the High Court which had directed strict enforcement of a 1932 law against beef sale.

AFTER MAHARASHTRA RAJASTHAN ALSO BAN ON MEAT

Jaipur: Following Mumbai's ban on meat on Hindu and Jain festive days Rajasthan, too ordered abattoirs, meat and fish shops in the state to remain closed during festivals creating a storm of protest on social media. As per the Rajasthan order, non-vegetarians would be able to eat meat and fish in hotels and restaurants that have deep-freeze storing facilities. The order's purpose is to prevent slaughtering or killing of animals on the festive days. Hotels/restaurants can serve non-vegetarian food from their deep-freezers on these days.

J&K HIGH COURT BANS BEEF, BUT MEAT STILL AVAILABLE IN STATE



Jammu and Kashmir has also joined a long list of states that have outlawed the sale of beef. The ban was imposed by the Jammu and Kashmir High Court in response to a Public Interest Litigation against cow slaughter. The petition had sought a ban on the slaughter and sale of beef in the state. The court reportedly observed that the Divisional Commissioner of Kashmir hadn't filed an appropriate response regarding the smuggling and slaughtering of bovine animals and the sale of the meat. A Catch News report said that the PIL had said that the practice of slaughter of bovine animals was in violation of law but was allowed to continue unabated. It also reportedly alleged the connivance of authorities in this activity. The bench also directed the Director General of Police to ensure directions were issued to all police officials to ensure there was no sale of beef across the state.

CHANDIGARH MEAT SELLERS TO SHUT SHOP FOR THE JAIN FESTIVAL OF PARYUSHAN

Chandigarh: At least two districts in Punjab, Ludhiana and Patiala have quietly asked meat sellers to shut shop for the Jain festival of Paryushan on September 17. Patiala Deputy Commissioner said, "We have advised meat shop owners to stay shut for the Jain festival."



We checked the records and these orders are issued every year. It has been a tradition in Patiala. The request usually comes from the Jain Sabha. "Last year during the same period there was no advice to meat shops. The authorities had ensured strict implementation of the directive and most restaurants in the city had put up boards alerting customers not to expect meat service. Ludhiana Police Commissioner imposed ban on the sale of non-vegetarian food items during Jain festival and the order has been promulgated under section 144 of the Cr. P. C. The orders stated that the ban was imposed as the sale of such items on the occasion may hurt religious sentiments of the people, particularly of the Jain community. The ban would be applicable at various places including hotels.

CHHATTISGARH BANS MEAT SALE DURING JAIN, GANESH FESTIVALS

Raipur: Amid the raging row over meat sale ban in Mumbai and some parts of Maharashtra and Rajasthan during 'Paryushan' festival the Chhattisgarh government has also ordered suspension of sale of meat during the eight-day long fasting period and 'Ganesh Chaturthi' festival. Like every year, the urban administration department has issued directives to civic bodies to keep all the slaughter houses and meat shops closed from September 10 to 17 for the Jain 'Paryushan' Parv and Ganesh Chaturthi. The state government has been imposing ban on sale of meat during 'Paryushan' since 2011.

JEHANGIR BANNED ANIMAL SLAUGHTER DURING PARYUSHAN

At a time when "meat ban" has become an issue for a political slugfest in the country, a 400-year-old scroll from the Mughal era, preserved in the Lalbhai Dalpatbhai Museum in Ahmedabad, reveals how Emperor Jehangir had banned animal slaughter during Paryushan, a Jain festival. The first half of the document, about seven-feet in length, contains a pictorial depiction of deputation of Jains visiting Emperor Jehangir and securing a new imperial command or "farmaan", under which the slaughter of animals was prohibited during the period of Paryushan. The second half contains a text written in Marwari language.



"This valuable document containing the farmaan of Mughal Emperor was painted in the scroll form by Mughal court artist Ustad Salivahana in 1610 AD. The illustrated document was commissioned by the Jain community during that period," says Professor Ratan Parimoo, director of the museum. "It records the entire episode in an interesting manner and is a rare and precious document from the Mughal era," Parimoo added. In the upper part of this colourful scroll, one can see the emperor seated on the balcony, while two Jain sadhus from Agra Vivekaharsha and Udayaharsha are seen carrying an application. The sadhus are being introduced by Raja Ramdas, while Prince Khurram (third son of Jehangir who later came to be known as Shah Jahan) is standing on the left. Below this court scene is depicted the proclamation of the "farmaan" in the bazaar and in the next part of the painted scroll, the two disciples of Vijayasena Suri (a Jain Acharya) presenting the farmaan to their Guru in the presence of other disciples. The document also contains an invitation to Vijayasena Suri, residing in Patan, Gujarat, to come and spend period of Paryushan in Agra. "The scroll also depicts how the Jain community celebrates after hearing about the imperial command being passed. This order was important as it was a continuation of tolerant policy previously adopted during Emperor Akbar's reign," the director of the museum explained. A portion of this scroll was recently restored by the museum. and the contents will now be part of a book which will be released later this month. "This book, titled Jain Vastrapatas, will contain detailed references of this scroll from the Mughal era, along with other ancient Jain paintings on cloth and paper," Parimoo said.

BOOKS AND PUBLICATIONS

FRENCH INSTITUTE DOCUMENTS JAIN SITES IN TAMIL NADU

They include Jain temples, rock bed inscriptions and loose sculptures throughout Tamil Nadu. In a pioneering effort, the French Institute of Pondicherry has completed the photographic documentation of Jain sites spatially distributed throughout Tamil Nadu detailing their cultural and religious heritage.



The exhaustive study documented 459 sites including 86 sub-sites such as Jain temples / cave temples, rock bed inscriptions and loose sculptures throughout Tamil Nadu. The study has also documented 13 rituals and festivals of the community and around 7,873 images of temples / cave temples, rock shelter sites and dilapidated temples. The study is funded by Paris based ARCUS Ile-de-France, Hukami Chand Jain and R. K. Jain, former President of

All India Tirthshetra Committee. Jain temples in Tamil Nadu make up for a rich heritage they are still unrecognised. Many of the historically important temples are in ruins and in a dilapidated condition and it is important to document them. The documentation shows the temples in their artistic and religious dimension, as an architectural heritage and living place and also sheds light on the uniqueness of Jainism in Tamil Nadu. The study has given special emphasis on the iconography of 24 Tirthankaras and other associated Gods, the rituals and festivals of Jain community and their role for the development of Tamil language. Over 500 inscriptions in various Jain sites in Tamil Nadu have also been documented. The sites have been classified into 11 districts and include inscriptions, architecture, monuments, ritual and festivals. IFP has already brought out three CD ROMs on Bhairava, Pondicherry Past and Present and Darasuram Temple complex.

BOOK ON JAIN PAINTINGS ANCIENT RELIGIOUS ART 'JAIN VASTRAPATAS: JAIN PAINTINGS ON CLOTH AND PAPER'

Ahmedabad: The colourful and vividly detailed banners of Jainism date back to 14th and 15th centuries when they were used as visual representation of mysticism, lives of Tirthankara, to provide an idea about the world around (cosmology), describe a place or pilgrimage spot and send invitation (vijnyaptipatra). These scrolls not only have religious significance but also historical importance as it contains invaluable information about an era in which they were prepared. Researchers Dr Shridhar Andhare and late Lakshman Bhojak have compiled over 170 such banners and analyzed it in book 'Jain Vastrapatas: Jain Paintings on Cloth and Paper' published by LD Institute of Indology and two other city-based trusts. "The book covers some of the finest examples from the LD Institute repository such as Nandishwardwipa pata dating back to 1450 and an imagery of Loka Purusha on an 8-foot long scroll," said Andhare. The art of preparing elaborate scrolls, according to the book, flourished around 17th century in Gujarat. The book includes a couple of important Tirtha pata dating back to 1641 prepared in Ahmedabad at the behest of Sheth Shantidas Zaveri. Jitendra Shah, director of LD Institute, said that the scrolls are important historic documents. Many come to the LD museum just to see the 400-year-old farman by Emperor Jahangir known as Salivahan Patta depicting the historic farman (edict) banning animal slaughter during Paryushan, he said. He added that many scrolls depicted local imagery mirroring contemporary society.

MISCELLANEOUS



HYDERABAD JAINS LEAD AN ASCETIC'S LIFE FOR A DAY

Hyderabad: About 1,500 Jain businessmen and professionals renounced their daily comforts for a day on Sunday and lived the day like Jain monks.

The day-long event, held at Jain Sangh Bhavan in Kachiguda here, was organised under the aegis of Sri Vardhman Sthanakvasi Jain Shravak Sangh, Greater Hyderabad and Sri Vardhman Jain Yuva Sanghatan, Kachiguda. They sported the attire of a monk and a mouth band to avert

any accidental harm to airborne germs and insects.

They did not use fan, AC or any other gadget which runs on electricity on the day. Munishris (priests) Vinay Muni alias Verghese, Gautam Muni, Sanja Muni, Sagar Muni delivered sermons. Bare-footed, they went on bare foot from one Jain's house to another.

JAIN PORTAL LAUNCHED FOR COMMUNITY AWARENESS ON SOCIAL ISSUES

Mumbai: A portal is launched to provide Jain community across the country information about various provisions made by the government for their uplift after they were provide minority status last year and also to galvanise and educate them on social and developmental issues.



The portal www.jass.in was inaugurated by Maharashtra's Minority Affairs Minister Eknath Khadse, who praised the efforts of Shri Jain Alpsankhyak Seva Sansthan (JASS), an NGO, which has designed and developed the portal. The portal would facilitate the Jains across the country to get information about various provisions

made by the government for the uplift of the community, especially after it was accorded the minority status last year, said Sanjay Shah, a member of the government-appointed Jain district minority development panel. He is also the vice president of JASS. JASS also aims to open 100 branches across the state and then expand its wings all over the country by tying-up with local Jain community centres. Apart from the state-provided facilities, anyone who becomes our member would be provided sufficient discount on medical treatment, scholarships, free coaching classes, helping in studying abroad etc," he said while claiming that already 60,000 people from the community have become members of the portal.

JAIN POPULATION GROWTH

The 2010 census data on religions in India has finally just been released. As per the data Jains have recorded the lowest growth rate. The growth rate of population in the decade 2001-2011 was 17.7%. The growth rate of of the different religious communities in the same period was: Hindu 16.8% , Muslim 24.6%, Christian 15.5%, Sikh 8.4%, Buddhist 6.1%, Jain 5.4%

IDOLS STOLEN FROM JAIN TEMPLE IN RAIPUR

Raipur : Five antique objects, including three idols and two prayer offering plates, claimed to be 500 years old, were allegedly stolen from Jain Temple, Rajpara, in Kanker District of Chhattisgarh. However, within hours of reporting of

the theft, police recovered four of the stolen objects and a search is on for one missing idol. According to police, the temple's priest, who claimed that he noticed the theft, has lodged a complaint. He described the idols, made of asthduhatu, to be between 6 to 10 inches in height. Police officials said it appeared that the suspect stole the idols while the priest was away as there are no signs of any forced entry into the shrine. The stolen idols were reportedly placed together along with other similar statues. While the exact value of stolen idols is not known, officials said being antiques, they could be worth crores of rupees for collectors. Villagers reportedly restored the recovered idols into the temple after their recovery.

JAIN CALENDAR - SEPTEMBER 2015

VIR SAMVAT 2541 JAIN CALENDAR VIKRAM SAMVAT 2071

Aatham	Chaudas	Pancham	Bij	Agiyaras	JainFestival	Auspicious Day
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HRAVAN - SEPTEMBER 2015 - BHADARVO							AVOID GREEN & ROOT VEGETABLES Date : 3 5 8 10 to 17 18 21 24 27 29
Mon	Tue	Wed	Thu	Fri	Sat	Sun	
	1 Vad Trij	2 Vad Choth	3 Vad Pancham / Chhath	4 Vad Satam	5 Vad Aatham	6 Vad Nom	AVOID ROOT VEGETABLES Date : 4 22 28 JAIN FESTIVAL Date : 10 - 17 - Paryushan Maha Parva
7 Vad Dasam	8 Vad Agiyaras	9 Vad Baras	10 Vad Teras	11 Vad Teras	12 Vad Chaudas	13 Vad Amas	Date : 12 - Pakhi Pratikraman Date : 13 - Kalpa Sutra Vanchan Date : 18 - Parna
14 Sud Ekam	15 Sud Bij	16 Sud Trij	17 Sud Choth	18 Sud Pancham	19 Sud Chhath	20 Sud Satam	Date : 21 - Ghandar Dev Vandana Date : 27 - Pakhi Pratikraman Date : 28 - Poonam (Bhav Siddhachal Yatra)
21 Sud Aatham	22 Sud Nom	23 Sud Dasam	24 Sud Agiyaras	25 Sud Baras	26 Sud Teras	27 Sud Chaudas	AUSPICIOUS DAY Date : 04 - Shantinath Chavan Kalyanak Date : 04 - Chandraprabhu Nirvan Kalyanak Date : 05 - Suparshvanath Chavan Kalyanak Date : 22 - Suvidhinath Nirvan Kalyanak
28 Sud Poonam / Vad Ekam	29 Vad Bij	30 Vad Trij	SHRAVAN: 1 TO 13 SEPTEMBER BHADARVO: 14 TO 30 SEPTEMBER				OTHER Date : 25 - Bakri Eid (Observe Ayambil Tap)

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WE HEARTILY WELCOME FOLLOWING NEW MEMBERS WHO HAVE JOINED
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- | | |
|---|---|
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| 2. Aditya Jain, Digambar, Jaipur, Rajasthan, Finance | 33. Tarun Jain, Digambar, Hyderabad, Telangana, Service |
| 3. Ankit Nahar, Swetambar, Jodhpur, Rajasthan, Service | 34. Sachin Chougule, Digambar, Kolhapur, Maharashtra, Service |
| 4. Manoj Kumar Golchha, Swetambar, Kolkata, West Bengal, Business | 35. Abhishek Jain, Digambar, Karhal, Uttar Pradesh, Arts |
| 5. Shubham Jain, Digambar, Yusuf Sarai, Delhi, Student | 36. Darshan Doshi, Swetambar, Mumbai, Maharashtra, Student |
| 6. Pranay Jain, Digambar, Faridabad, Haryana, Engineer | 37. N. Dass, Digambar, Bangalore, Karnataka, Government |

- | | |
|--|--|
| 7. Jayesh Shah,Swetambar,Ahmedabad,Gujarat,Business | 38. Shweta Surana,Swetambar,Sant Nagar,Delhi,Others |
| 8. Veerendra Jain,Digambar,Nagpur,Maharashtra,Arts | 39. Bharat Mehta,Swetambar,Bangalore,Karnataka,Engineer |
| 9. Varun Jain,Digambar,Jaipur,Rajasthan,Consultancy | 40. O. P. Patodi,Digambar,Madhya Pradesh,Service |
| 10. Nikhil Jain,Swetambar,Lucknow,Uttar Pradesh,Government | 41. Jaldip Modi,Swetambar,Vadnagar,Gujarat,Student |
| 11. Rahul Bhansali,Swetambar,Jodhpur,Rajasthan,Engineer | 42. Viraj Shah,Swetambar,Vadodara,Gujarat,Arts |
| 12. Gaurav Jain,Digambar,Jhansi,Uttar Pradesh,Service | 43. Sanjay Bhandari,Swetambar,Jeyapore,Odissa,Business |
| 13. Gaurav Jain,Digambar,Allahabad,Uttar Pradesh,Service | 44. Pinkesh Shah,Swetambar,Gujarat,Industrialist |
| 14. Subhash Daga,Swetambar,Jaipur,Rajasthan,Business | 45. Maneesh Jain,Digambar,Ajmer,Rajasthan,Business |
| 15. Bhavesh Jain,Swetambar,Bhilwara,Ratasthan,Arts | 46. Pawan Sethia,Swetambar,Gandhi Nagar,Delhi,Business |
| 16. Jay Gulechha,Swetambar,Kharagpur,West Bengal,Business | 47. Sandip Jain,Swetambar,Anglet,France,Others |
| 17. Mangi Anchalia,Swetambar,Jodhpur,Rajasthan,Service | 48. Ronak Shah,Swetambar,Ahmedabad,Gujatar,Others |
| 18. Rajendra Kittur,Digambar,Bangalore,Karnataka,Industrialist | 49. Anil Jain,Digambar,Meerut,Uttar Pradesh,Engineer |
| 19. Shalu Jain,Digambar,Shahdara,Delhi,Government | 50. Nirmal Kothari,Swetambar,Udaipur,Gujarat,Arts |
| 20. Bhavesh Shah,Swetambar,Surat,Gujarat,Business | 51. Vimal Jain,Digambar,Palam Colony,Delhi,Government |
| 21. Gayatri Mehta,Swetambar,Jaipur,Rajasthan,Others | 52. Kamal Bothra,Swetambar,Ram Vihar,Delhi,Others |
| 22. Prakash Khot,Digambar,Belgavi,Karnataka,Service | 53. Kapil Luniya,Swetambar,Barmer,Rajasthan,Business |
| 23. Pawan Jain,Swetambar,Shastri Nagar,Delhi,Finance | 54. Khetmal Jain,Swetambar,Vashi,Maharashtra,Business |
| 24. Rajesh Kothari,Swetambar,Mumbai,Maharashtra,Finance | 55. S. Barlota,Swetambar,Bangalore,Karnataka,Industrialist |
| 25. Nilesh Jain,Swetambar,Hubli,Karnataka,Business | 56. Lalit Jain,Digambar,Jaipur,Rajasthan,Finance |
| 26. Tanuj Jain,Digambar,Jaipur,Rajasthan,Business | 57. Vikas Jain,Swetambar,Ludhiana,Punjab,Arts |
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| 28. Suparshva Navale,Digambar,Nipani,Karnataka,Others | 59. Hemal Mehta,Swetambar,Rajkot,Gujarat,Finance |
| 29. R. Lodha,Swetambar,Dhar,Madhya Pradesh,Service | 60. Nirmal Kothari,Swetambar,Ajmer,Rajasthan,Finance |
| 30. Adesh Jain,Digambar,Shastri Nagar,Delhi,Service | 61. Vinod Kumar Jain,Digambar,Patparganj,Delhi,Retired |
| 31. Mohit Chopra,Swetambar,Barmer,Rajasthan,Business | |

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3. Alisha Mehta,25,Swetamber,Jodhpur,Rajasthan,Service
4. Neeti Jain,26,Swetamber,Kota,Rajasthan,Others
5. Nikhil Doshi,30,Swetamber,Mumbai,Maharashtra,Others
6. Pooja Lodha,32,Swetamber,Shakarpur,Delhi,Service
7. Charu Jain,24,Digamber,Udaipur,Rajasthan,Business
8. Priyanka Mehta,31,Swetamber,Jaipur,Rajasthan,Service



BRIDES

9. Shruti Shah,23,Swetamber,Gujarat,Medicine
10. Rupa Shah,43,Swetamber,Pune,Maharashtra,Others
11. Semeera Marcandre,30,Swetamber,Usa,Others
12. Khushboo Minni,28,Swetamber,Maharashtra,Medicine
13. Purnima Daftari,29,Swetamber,Bikaner,Rajasthan,Law
14. Pankil Jain,24,Swetamber,Sirsa,Haryana,Business
15. Richa Jain,26,Digamber,Meerut,Uttar Pradesh,Service
16. Akanksha Jain,27,Swetamber,Rajasthan,Arts



GROOMS

1. Arbind Sancheti,30,Swetamber,Road,Delhi,Business
2. Vinod Jain,31,Swetamber,Karad,Maharashtra,Business
3. Gaurav Jain,24,Digamber,Agra,Uttar Pradesh,Service
4. 5715 Amit Choraria,23,Swetamber,Purnia,Bihar,Others
5. Z. Mehta,30,Swetamber,Jodhpur,Rajasthan,Engineering
6. D. Mamania,31,Swetamber,Mumbai,Maharashtra,Computer
7. Ankit Jain,27,Swetamber,Raipur,Chhattisgarh,Others
8. Amit Jain,38,Swetamber,Rohini,Delhi,Computer
9. Ankit Jain,27,Swetamber,Durg,Chhattisgarh,Engineering
10. S. Jain,33,Digamber,Rishabh Vihar,Delhi,Engineering
11. Paresh Jain,22,Swetamber,Raipur,Chhattisgarh,Industry
12. Rashi Jain,28,Digamber,Uttar Pradesh,Engineering
13. H. Chougule,29,Digamber,Maharashtra,Computer
14. Adarsh Jain,36,Digamber,Gujarat,Engineering
15. Arihant Jain,25,Swetamber,Rajasthan,Engineering
16. Ankit Jain,30,Swetamber,Jaipur,Rajasthan,Divorcee
17. Samta Sharma,34,Swetamber,Madhya Pradesh,Others



GROOMS

18. Vikas Jain,28,Digamber,Jaipur,Rajasthan,Service
19. S. Chougule,25,Digamber,Kolhapur,Maharashtra,Service
20. Ayush Jain,27,Digamber,Krishna Nagar,Delhi,Business
21. Parag Jain,28,Swetamber,Ahmedabad,Gujarat,Service
22. Amit Singhvi,27,Swetamber,Sojat,Rajasthan,Others
23. Lalith Jain,46,Swetamber,Bangalore,Karnataka,Service
24. Rajat Jain,32,Swetamber,Bikaner,Rajasthan,Business
25. Lalit Jain,28,Digamber,Jaipur,Rajasthan,Others
26. Bikash Baid,34,Swetamber,Cuttuk,Orissa,Business
27. Manish Jain,31,Swetamber,Kalwa,Maharashtra,Business
28. M. Chheda,40,Swetamber,Maharashtra,Divorcee
29. Sanjay Kumar Jain,29,Digamber,Patna,Bihar,Computer
30. Rohit Mehta,42,Swetamber,Gujarat,Business
31. Arpit Parikh,27,Swetamber,Gujarat,Service
32. Soham Rthore,23,Swetamber,Madhya Pradesh,Business
33. Jitendra Bohra,27,Swetamber,Rajasthan,Others
34. Nikhil Jain,27,Digamber,Roorkee,Uttarakhand,Service

JAIN SAMAJ BUSINESS DIRECTORY

Welcome to New Members September 2015

1. Saaol Heart Center,Anand,Gujarat,Hospitals
2. Midaz Technologies,Bangalore,Karnataka,Industry
3. Emergents Consultanc,Pune,Maharashtra,Consultants
4. Labdhi Enterprise,Ahmedabad,Gujarat,Computers
5. Shree Creations,Mumbai,Maharashtra,Chemicals
6. Sancheti Tea Industry,Koshi,Nepal,Food
7. V. J. Consultancy P. Ltd.,Chanderlok,Delhi,Finance
8. Ambia Sound,Alwar,Rajasthan,Services
9. Chhajer Handi Craft,Rajasthan,Household Items
10. Vandana Mineral,Bhuj,Gujarat,Industry
11. Shaabantrading& Eng.,Sudan,Exporters/Importers
12. Soham Automation,Ahmedabad,Gujarat,Industry
13. Deshana Marketing,Indore,Madhya Pradesh,Services
14. Myrah Realtors,Gurgaon,Haryana,Real Estate
15. Mayank Propmart Pvt. Ltd.,Uttar Pradesh,Real Estate
16. Jainbyah.Com,Bangalore,Karnataka,Services
17. Jain Kitchenware,Uttar Pardesh,Household Items

18. Light Zone,Mumbai,Maharashtra,Electricals/Electronics
19. Fortune Consultancy,Mumbai,Maharashtra,Real Estate
20. Bharat Edutech Pvt. Ltd.,Bikaner,Rajasthan,Education
21. Cloudcube Services,Bangalore,Karnataka,Services
22. J. J. Cyber,Indore,Madhya Pradesh,Computers
23. Atishay Designs,East Of Kailash,Delhi,Web Solutions
24. Keon Power,Surat,Gujarat,Electricals/Electronics
25. Neelkanth Mahadev,West Bengal,Exporters/Importers
26. M/S. Steelimpex,Mumbai,Maharashtra,Exporters/Importers
27. Student Shimoga,Karnataka,Electricals/Electronics
28. Playtor Child Spaces,Pune,Maharashtra,Real Estate
29. Home Made,Muscat,Oman,Food
30. Design Aesthetics,Pitampura,Delhi,Consultants
31. Parul Home Designs,Uttar Pardesh,Exporters/Importers
32. Vijai Electricals,Bhav Nagar,Gujarat,Electricals/Electronics
33. Arihant Caterer,Mumbai,Maharashtra,Food
34. Sanskaar Play School,Bikaner,Rajasthan,Education

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