

चातुर्मास के पावन अवसर पर धर्म गुरु दिलाएं ये संकल्प

चातुर्मास के पावन अवसर पर हमारे धर्मगुरु प्रतिदिन होने वाले प्रवचनों में उपस्थित जनसमुदाय को कुछ इस तरह के संकल्प दिलाएं, जिनके अनुकरण से समाज लाभान्वित हो। पुष्करवाणी गुप द्वारा प्रस्तुत किए जा रहे हैं कुछ संकल्प

सामाजिक सौहार्द

भ्रूण हत्या (विशेष तौर पर कन्या भ्रूण हत्या)

भ्रष्टाचार पर रोक

नशामुक्ति

बालिका शिक्षा

युवाओं में धर्म जागरण करना

परिवार एकता

बड़ों का आदर सम्मान

पर्यावरण संरक्षण

जल संरक्षण

चारित्रिक मजबूती

Shri Pushpendra Muni, E-Mail : pushpendramuni@gmail.com

**आत्म एवं चारित्रिक उत्थान का पर्व: पर्युषण -दिलीप गाँधी, चित्तौड़गढ़**



पर्युषण का शाब्दिक अर्थ है: परि + ऊषण = आत्मा के समीप रहना। धर्म साधना काल चातुर्मास में यह पर्व भाद्रपद द्वादशी से शुरू होकर आठ दिन तक चलता है। अष्टकर्मों की निर्जरा हो, आत्मा को पहचाने नश्वर शरीर के पीछे नहीं दौड़े, यही संदेश देता है- पर्व 'पर्युषण'। जिस प्रकार उद्योगों में वार्षिक मरम्मत की जाती है। जिससे ब्रेक डाउन दुर्घटना एवं अन्य नुकसान नहीं हों, प्लान्ट बंद ना हो। एहतियात के तौर पर पूर्व नियोजित ंग से शट डाउन लिया जाता है। ठीक उसी प्रकार हमारे धर्म गुरुओं एवं संस्कृति ने पूर्व

नियोजन करके आत्म जागृति के लिए पर्युषण पर्व में आठ दिन का अपने आस्रव कर्मों की निर्जरा हेतु धर्म, ज्ञान, दर्शन, तप एवं चारित्र को ऊँचा उठाकर वर्षभर के लिए पुनः ताजगी प्राप्त करने के लिए पर्युषण पर्व शुभारम्भ किया जाता है। पर्युषण पर्व (Refresh) अधिकतर 'तप' पर बल देता है। जिसमें अठाई, बेले, तेले, आयम्बिल आदि उपवास किये जाते हैं। जमीकंद भोग, रात्रि भोजन निषेध, सामायिक-प्रतिक्रमण सबके लिए सचेत रहकर 'अनुशासन' में बँधते हैं। आधुनिक युग भोग-विलास एवं मशीनों का युग है। समय के साथ चलना युग के साथ जीवन यापन करना भी धर्म है, लेकिन जैन कुल में जन्म लेकर धर्म की रक्षा करना और संस्कृति का निर्वहन करना हमारा पहला दायित्व है तपस्या एवं धर्म के साथ-साथ निम्न बिन्दुओं पर भी यदि चिन्तन करके आचरण में उतारे तो भी हर दिन पर्युषण का प्रतिपादन कर सकता है-

1. थाली में एक कण भी झूठा नहीं छोड़े। हमारे देश की आबादी सवा अरब हो गई है, हर व्यक्ति एक-एक कौर झूठा पालता है तो समझों पाँच करोड़ आदमियों को हम भूखा रखता है। जीव हिंसा में भी यह झूठन निमित्त बनता है।
2. वाणी संयम रखे। 'वाणी' मधुर, सरस एवं सरल हो, जिससे सुनने वाला आपको अपने दिलो-दिमाग में स्थान दे। ऐसी वाणी मत बोलिये जिससे रिश्तों की ओर टूट जाये, क्रोध जागृत हो जाये।
3. तपस्या करने वाले भाई-बहनों के सम्मान में उपहार, भोज एवं लेन-देन पूर्णतः बन्द होने चाहिए। हमारा तप सम्मान के बदले बेचने के लिए व उपहारों के द्वारा लुटाने के लिए न हो, कर्म काटने के लिए हो। शादियों की तरह तपस्याओं को महंगा नहीं होने दे।
4. अमीरी के अहं को पोषण देने के लिए गरीब का शोषण मत कीजिए।
5. ऊनोदरी तप की शुरुआत कीजिए यदि आप पांच रोटी खाते हैं तो चार खाइये। एक गाय को दीजिए।
6. समाज में अमीरी का प्रदर्शन करने से बेहतर है किसी स्वधर्मी- स्वजातीय बन्धुओं की मदद करें।
7. पर्युषण पर्व में युवा-बन्धु अधिक जुड़ते हैं, स्थानक जाते हैं। जिनवाणी सुनते हैं अतः युवावृष्टि में अध्यात्म का प्रवेश हो ऐसे प्रवचन संतो/सतियों द्वारा दिए जाने चाहिए जिससे युवा अपना चिन्तन बदले।
8. पर्युषण पर्व मनाने का अधिकार हर आत्मा को है, किन्तु ओसवाल पहले आचार-विचार से ओसवाल बने चार नियमों का पालन करे तभी वह ओसवाल वंश का होगा- (1) नवकार मन्त्र पर दृढ़ श्र( रखे। (2) मदिरा सेवन का त्यागी (3) मांस भक्षण का त्यागी (4) रात्रि भोजन नहीं करने वाला।
9. सामायिक-स्वाध्याय नियम एवं अनुशासन से करने चाहिए।
10. जल, पेड़-पौधे, कन्या भ्रूण हत्या, दहेज प्रथा, बाल विवाह, परिवार विघटन, वरिष्ठजन के प्रति सम्मान इन पर भी चिन्तन करे, विवेक पूर्वक व्यवहार करे। जीवन का प्रयोग यदि सफल है तो आत्मा स्वच्छ है।

चार्तुमास में कषायों पर विजय प्राप्त करने के लिए क्रोध को क्षमा भाव से, मान को मृदुता से, माया को सरलता से और लोभ को सन्तोष से धारण करना चाहिए। क्षमा भाव से जीव को चार लाभ मिलते हैं- मानसिक शान्ति, सब जीवों से मैत्री भाव, भावना की विशु(ि एवं निर्भयता। पर्युषण पर्व की प्रासंगिकता तभी सार्थक है, जब हम हमारे धर्म के मर्म को जीवन में प्रतिदिन आत्मसात करें रिश्तों की मर्यादा समझें, प्रकृति एवं धर्म संस्कृति के अनुसार जीवन यापन करें। यदि हमारा कोई धर्माचार्य है तो उसकी एक विशेषता का हम पालन करे तभी मोक्ष मार्ग प्रशस्त होगा। मेरे विचारों से यदि कोई सहमत नहीं हो तो इस पर्व के उपलक्ष्य में सभी से क्षमा याचना करता हूँ। श्री दिलीप गाँधी, E-Mail : dkkgandhi1765@gmail.com

## SAINTS

TRIBUTE TO GURUDEV CHITRABHANU JI ON HIS 90th BIRTHDAY- DR, SULEKH C. JAIN  
The year was 1971. I was sitting in my office in Boston area and my eyes moved to a news item in a 4 page weekly newspaper published by Indian Embassy in Washington, D.C. It mentioned about the arrival of a Jain monk;

Chitrabhanu Ji to the United States who against many odds and demonstrations against his travels (by many traditionalist Jains) at Bombay airport decided to come to America. The news item also listed contact phone #. Since I come from New Delhi and also had been away from India for several years, even though Muni Chitrabhanu Ji was very famous and well-known in Bombay and Gujarat area, I personally had never heard of him. His coming to USA was great and exciting news to me. I immediately picked up the phone and dialed the phone #. Chitrabhanu Ji answered. I said vandana namaskar muni ji, introduced myself and started chatting. Chitrabhanu Ji immediately stopped me and told me that he is no longer a Jain muni and hence will like to be addressed just as Chitrabhanu Ji. I mentioned to him that I respect his honesty and frankness (which touched my heart). For me he is still the Jain scholar in different robes and if it will be ok with him that from then onwards I will address him as Gurudev Chitrabhanu ji. He agreed. I was touched by my first phone introduction to him and our relationships and journeys of life which now spans more than 41 years started. It has been a great and very enriching journey for both of us.



My encounter and introduction with Chitrabhanu was not only very heartening but also provided a strong bond to those values. Fifteen years later when my parents came to USA to visit with us, they were not only satisfied but very pleased that their son and his family had not walked away from Jain values. Thank you Gurudev for the help and support you provided not only to us but also to thousands of others in their life journeys.

Let me mention here, that Virchand Raghav Ji Gandhi was the first Jain and a Jain Scholar to come to USA in 1893 and 74 years later Chitrabhanu Ji was the first Jain scholar and a spiritual leader to come to United States. Their ( of V. R. Gandhi and Chitrabhanu Ji) coming to the West was strongly objected by the Jain community; first one was literally expelled from the Jain SANGH he belonged to and the second one had to literally walk over the bodies of Jains lying in his way at the Bombay airport tarmac to board the plane. They both came here not to start a business and make money. They came with nothing except a mission and a life style of Jain values and its practical application in life. They came here to share the rich treasure of Jain culture and philosophy.

Within few weeks or months of our first phone introduction, he and I had another face to face encounter in Boston area when he came there to deliver lecture at Harvard University. About this, Gurudev has been talking publicly during the last 40 years and I am sure, you must have heard of this from him many times. Brothers and sisters, when Chitrabhanu Ji arrived in USA in 1971, there was only one Jain Center (Jain Center of America in New York), no Jain temple, not more than a total of 1000 Jains in the whole of North America, no JAINA, no YJA and hardly anyone knew about Jain Dharma. Now what we are and where we are, you know the whole picture and the story. Gurudev has been a big and important part of all that growth and I salute him for his steadfast and untiring contributions. We all Jains owe him a debt of our sincere gratitude.

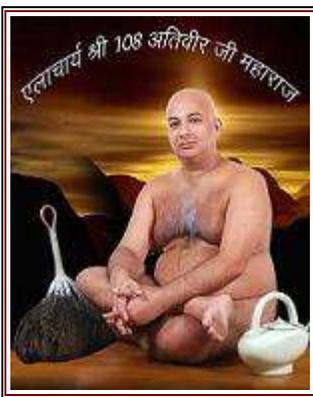
During the last 41 years, he and I have had many many chances of working together at Boston, Houston, Cincinnati, Dayton, Columbus, and several other cities. He and I talk often, share ideas and get advice and directions. During my 8 years in JAINA; first 4 years as Secretary and then 4 years as its President, he was my mentor and constantly my maarg darshak. When I was down he will pull me up. Even though he himself a Shwetambar Poortipujak, he has always preached and stood for non sectarianism and unity amongst all Jains. He never built ( to the best of my knowledge) any institution after his name and except being called Gurudev he never succumbed to the temptation of adding many long titles before or after his name. He has been a part of the emergence of Jain scene and presence outside India; in U. K, Belgium, Kenya and Africa in general but significantly on the North American soil in particular. He has done pratishthas of many dozen Jain temples here and never asked for or gave permission to his name to be engraved under any pratimas or anywhere in any temple. He is a constant fixture at practically every JAINA and YJA conventions. Together, we went to US House of Congress for the Jain prayer. His more than a dozen books in English are inspirational and very well written. During his life here, He has inspired many Jains and non Jains and changed their ways of life. To the best of my knowledge, he never asked for and raised funds for his needs and projects here and in India, a rare trait when we see how others do just that.

After seeing the cruelties and suffering of animals; particularly the cows and calves, he adopted veganism as his own life style first and then vigorously started preaching about it. He vehemently opposed the use of any dairy products for food, worship and also use of all animal products for clothing, jewelry, body, auto and home decorations etc. He preaches what he practices. I have been practicing veganism for nearly 20 years, but Gurudev's life style made my resolve stronger. It is due to his constant preaching that vegan food is now regularly offered at JAINA, YJA and many other events. Last year, at the inauguration of Jain Studies program at Claremont Lincoln University, even that university decided to and served pure vegan Jain meals. Thank you Gurudev for making us better Jains and ahimsak. He enjoys the company of scholars and thinkers and inspires them to think of compassion and ahimsa rationally and critically. About 15 years ago, Dr. Michael Tobias recorded Gurudev's life story.

Last year, Pramoda behn did the manglacharan and sang maitribhavnu at the inauguration of Jain Studies program at Claremont Lincoln University. Immediately after, they both donated \$15,000 to establish an annual International Conference on Applied Jainism at Claremont Lincoln University, a first. They put their talk and walk together. Brothers and sisters, how many times you have seen holy men donating their own money; probably never? Normally, it is the other way around. Wow; what an example! The first such conference will be held next month (August 24th and 25th) titled Jainism and Bioethics at Claremont Lincoln University in Claremont, California. Let us applaud their vision and efforts.

Friend, to me his name Charitrabhanu (instead of Chitrabhanu) which means sun of character says it all. He rightly is what his name is. He practices what he preaches. Friends, I don't know where I should begin and where I should end to describe the life of this Jain yogi. I can go on and on. The best tribute that we can pay to this great aatmaa is to establish an annual lecture series in the name and memory of the two great luminaries and visionary Jain leaders; V. R. Gandhi and Gurudev Chitrabhanu who both tirelessly laid the foundation of Jainism and the Jain SANGH in this country. Our hope is that in time, this (annual lecture series) will grow into a fully fledged V. R. Gandhi and Gurudev Chitrabhanu Chair at Claremont Lincoln University which is striving to become a world known Center of Excellence in Jain education. The time is now and let us pledge to do it right here today. And yes, Gurudev, you are not 90. In fact you are just 45 twice. Here today, I want to tell this audience that I personally will organize a grand celebration on your 100th birthday. Let us all wish him happy, healthy and fun filled birthday and long life.

Dr. Sulekh C. Jain is Trustee, Ahimsa Foundation, Chairman Governing Council, International School for Jain Studies, Past President, Federation of Jain Associations in North America. He lives in Houston, Texas. For a brief biography about Pujoyashri Chitrabhanuji, you can visit: [www.jainmeditation.org](http://www.jainmeditation.org)



### वर्तमान आहार-चर्या पर एक और करारी चोट

जिनागम के अनुसार दिगम्बर मुनिराज को "सिंह-वृत्ति" का धारी कहा गया है। दिगम्बर मुनिराज समस्त नगर में आहार के लिए भ्रमण करते हैं तथा स्वच्छानुसार निर्णय करते हैं कि उन्हें किस घर से आहार ग्रहण करना है। वर्तमान आधुनिक एवं भौतिक युग में यह परम्परा प्रायः लुप्त हो गई है तथा अब पूर्व-निर्धारित चौके में ही मुनिराज की आहार-चर्या सम्पन्न होती है। इसी स्वच्छ परम्परा को पुनर्जीवित करने के उद्देश्य से त्रिलोक तीर्थ प्रणेता परम पूज्य आचार्य श्री 108 विद्याभूषण सन्मति सागर जी महाराज के परम शिष्य "ऐलाचार्य श्री 108 अतिवीर जी मुनिराज" ने इस वर्ष राजधानी दिल्ली की धर्मनगरी शकरपुर में सानन्द चल रहे

अपने सप्तम चातुर्मास के अंतर्गत सम्पूर्ण नगर एवं निकटवर्ती क्षेत्रों में खुले चौके लगने की घोषणा की है।

सरल स्वभावी पूज्य ऐलाचार्य श्री दिन-प्रतिदिन श्रमण एवं श्रावक वर्ग के लिए नवीन आदर्श प्रस्तुत कर रहे हैं। जीवन पर्यंत अपने जन्म एवं दीक्षा जयन्ती का आयोजन न करने का संकल्प, वर्तमान में गरिष्ठ आहारचर्या की रोकथाम हेतु

केवल नौ पदार्थ ग्रहण करने का दृढ़ निश्चय तथा 1008 घंटे की अखंड मौन साधना इस दिशा में उत्तम उदाहरण हैं। ऐलाचार्य श्री ने दिल्ली जैसी मायानगरी तथा दूषित वातावरण में भी त्याग एवं साधना की परिभाषा को जीवंत किया तथा इस मार्ग पर अविरल बढ़ते हुए परम लक्ष्य की ओर अग्रसर हैं। वर्तमान में बढ़ती जा रही आहार सम्बन्धी अव्यवस्थाओं तथा साधना के लिए तत्पर साधुओं को अति-गरिष्ठ आहार देने की परम्परा से समस्त श्रावक तथा श्रमण वर्ग परेशान है। चौके में साधु अकेला होता है परन्तु उनके पश्चात् वहाँ खाने के लिए रिश्तेदारों की लम्बी कतार मौजूद होती है। आगम के झरोके से देखें तो साधु को अपने निमित्त से तैयार किया गया भोजन ग्रहण करना निषेध है।

गत वर्ष त्रिनगर चातुर्मास 2011 में पर्युषण पर्व के दौरान ऐलाचार्य श्री के लिए प्रत्येक घर में चौका लगा तथा सभी घरों में शुद्ध भोजन बना। ऐलाचार्य श्री अपनी इच्छा अनुसार किसी भी घर में पहुँच गए। ऐसा ही नज़ारा इस वर्ष शकरपुर चातुर्मास 2012 में पूरे चार महीने को देखने को मिलेगा। ऐलाचार्य श्री ने घोषणा की है कि इस चातुर्मास काल में वह अपने निमित्त से बनाया गया भोजन ग्रहण नहीं करेंगे। पूज्य श्री आहार के लिए शकरपुर के साथ साथ लगभग दो कि.मी. तक के क्षेत्र में भ्रमण करेंगे तथा जहाँ भी अनुकूल वातावरण प्रतीत होगा वहीं से अपनी आवश्यकता अनुसार आहार ग्रहण कर वापिस आ जाएंगे। ऐलाचार्य श्री शकरपुर के साथ निर्माण विहार, प्रीत विहार, पाण्डव नगर, पटपड़गंज, लक्ष्मी नगर, सुभाष चौक, बैंक एन्कलेव, प्रियदर्शनी विहार, कृष्ण कुञ्ज आदि निकटवर्ती क्षेत्रों में जा सकते हैं।

समस्त जैन समाज का यह मानना है कि ऐलाचार्य श्री के इस कदम से समाज में नव-चेतना का संचार होगा तथा अब पूरे चार महीने सभी के यहाँ शुद्ध भोजन उपलब्ध रहेगा। पंचम काल में भी चतुर्थ काल की चर्या को अंजाम देकर ऐलाचार्य श्री ने सभी को चौका दिया है। यह पहल निश्चित रूप से वर्तमान में बढ़ते जा रहे प्रदर्शन के माहोल को नियंत्रित करेगी तथा वर्तमान की आहार-व्यवस्था पर एक करारी चोट का काम करेगी।

For ELACHARYA SHRI 108 ATIVEER JI MAHARAJ - Sameer Jain, C-95, Maharana Pratap Enclave, Britania-Ranibagh Road, Pitampura, Delhi - 110034, Phone - 09910033159, E-Mail : ativeermuni@gmail.com Website - www.shriativeer.blogspot.com



**मंगलमय और अमंगलमय शब्दों के श्रवण का प्रभाव - आचार्य सम्मट् श्री देवेन्द्र मुनि जी म. सा.** - आप लोगों ने अनुभव किया होगा, सुना और देखा होगा कि किसी के मुँह से खुशखबरी या हर्ष के शब्द सुनकर मनुष्य प्रसन्नता का अनुभव करता है, बल्कि राजा, श्रेष्ठी या किसी पदाधिकारी को कोई बधाई या मांगल्यसूचक शब्द बोलता है, तो वे उसे सुनकर खुशी से झूम उठते हैं और बधाई देने या खुशी के शब्द सुनाने वाले को पारितोषिक या इनाम देते हैं। कोई-कोई राजा - महाराजा तो तीर्थकर, केवली, अवधिज्ञानी अथवा ज्ञानी साधु या साध्वी के अपने गाँव या नगर में पधारने की खबर सुनाने वाले को बहुत बड़ा इनाम देते थे। किन्तु इसके विपरीत अमंगलकारक शब्द सुनते ही या तो वे उदास या हताश हो जाते या सुनाने वाले से झगड़ा कर बैठते, यहाँ तक कि मारपीट पर उतारू हो जाते थे। विवाह के समय दूल्हा बारात लेकर जा रहा हो, उस समय कोई मूर्ख "राम-राम सत्य है" या अन्य कोई अपशब्द कहे तो अमंगलसूचक समझकर उसको मारपीट कर भगा दिया जाता है। मंगलमय शब्दों और अमंगलमय शब्दों के श्रवण का अनुकूल और प्रतिकूल प्रभाव पड़े बिना नहीं रहता।

मंगलपाठ या मांगलिक श्रवण क्यों? अमांगलिक क्यों नहीं? - ठीक इसी प्रकार विदेश या परदेश यात्रा से पूर्व, किसी सत्कार्य के प्रारम्भ करते समय, प्रवचन प्रारम्भ करने से पूर्व अथवा किसी को किसी सत्कार्य में सफलता प्राप्त करने से

पूर्व मंगलाचरण, मंगलमय महापुरुषों का नाम स्मरण, अथवा मंगलपाठ-श्रवण से अनुकूल प्रभाव पड़ता है। ऐसे किसी भी सत्कार्य के प्रारम्भ करते समय, या मांगलिक कार्य या उत्सव मनाते समय कोई अमंगलिक शब्द कह देता है या उसके कार्य में विघ्न डालने के लिए अपशब्द कह देता है तो उसे अच्छा नहीं समझा जाता। यही कारण है कि जैन-जैनेतर प्रायः सभी धर्मसंघों में मंगलपाठ-श्रवण करने की परम्परा है। जो व्यक्ति मंगलपाठ-श्रवण के रहस्य और प्रयोजन को भलीभाँति समझता है, उसे मंगलपाठ-श्रवण से न केवल कानों को आनन्द मिलता है, अपितु उसका तन-मन-हृदय पुलकित हो उठता है। वस्तुतः मंगलपाठ-श्रवण भी धर्मश्रवण की तरह अपूर्व फलदायक है।

किन्तु सबसे पहले तो यही समझना है कि मंगल क्या है, उसका स्वरूप और तात्पर्य क्या है? उसके कितने प्रकार या पहलू हैं? क्योंकि मंगल को समझने के बाद मंगलपाठ-श्रवण करने का रहस्य समझ में आ जायेगा।

सांसारिक गृहस्थ द्रव्यमंगल को विशेष महत्त्व देते हैं - सांसारिक गृहस्थ लोग प्रायः द्रव्यमंगल को विशेष महत्त्व देते हैं। किसी के विदा होते समय या विवाह आदि प्रसंगों पर अक्षत (धवल) और कुंकुम का तिलक किया जाता है, अथवा श्रीफल उसके हाथ में दिया जाता है, ताकि उसके कार्य में सफलता मिले, अथवा गुड़ से उसका मुँह मीठा किया जाता है, ताकि मधुरता से उसका कार्य सम्पन्न हो, या दही खिलाकर उसे विदा किया जाता है, ताकि दही की तरह वह निर्धारित कार्य में स्थिर हो जाये, कार्य को सुचारु रूप से सम्पन्न कर सके। इसी प्रकार सत्कार्य के लिए विदा होते समय उसकी माता, बहन या पत्नी अथवा पिता, भाई या कोई बुजुर्ग व्यक्ति उसे आशीर्वाद देकर या आशीर्वचन कहा करते हैं। यह है-द्रव्यमंगल की लौकिक परम्परा! द्रव्यमंगल की अपेक्षा आध्यात्मिक जगत् में भावमंगल को विशेष महत्त्व दिया जाता है। द्रव्यमंगल का उपचार करने पर भी कभी-कभी अमंगल होता देखा जाता है। अतः आध्यात्मिक मनीषियों ने भावमंगल को ही विशेष महत्त्व दिया है।

धर्मरूप भावमंगल का महत्त्व और स्वरूप - भावमंगल क्या है? इसका स्वरूप और कार्य क्या है? इसे समझना आवश्यक है, तभी मंगलपाठ-श्रवण का रहस्य समझ में आ जायेगा। दशवैकालिकसूत्र के पहले अध्याय की पहली गाथा इस तथ्य का भलीभाँति उद्घाटन करती है-

धम्मो मंगलमुक्किट्ठं, अहिंसा संजमो तवो  
देवा वि तं नमंसंति, जस्स धम्मो सया मणो।।

धर्म उत्कृष्ट मंगल (भावमंगल) है; और वह है- अहिंसा-संयम-तपरूप। जिस व्यक्ति के अन्तःकरण में धर्म (मंगल) रमा रहता है, उसे देव, (दानव, मानव, राजा चक्रवर्ती) आदि भी नमस्कार करते हैं। उसके आगे नतमस्तक हो जाते हैं।

धर्म भावमंगल है - इसके अतिरिक्त जो भी व्यक्ति अहिंसा, संयम और तपरूप उत्कृष्ट धर्ममंगल पर चले हैं, चल रहे हैं, यानी जिन्होंने धर्ममंगल को आत्मसात् कर लिया है, जीवन में रमा लिया है, धर्ममंगल को जीवन का स्वाभाविक अंग बना लिया है ऐसे मंगलमय महान् व्यक्ति या वीतरागता प्राप्त महापुरुष या वीतराग के पथ पर अहर्निश चलने वाले साधु-साध्वीगण (आचार्य, उपाध्याय, साधु आदि) मंगलरूप हैं, उनका स्मरण भी मंगल है। जैसा कि मंगलपाठ में कहा गया है-

"अरिहंता मंगलं, सिद्धा मंगलं।  
साहू मंगलं, केवलि पण्णत्तो धम्मो मंगलं।।"

अर्थात्- अरिहंत मंगल हैं, सिद्ध मंगल हैं साधु मंगल हैं और केवलज्ञानी (वीतरागसर्वज्ञ) द्वारा प्रज्ञप्त (आत्म) धर्म मंगल है।

मंगल शब्द के विविध अर्थ और फलितारथ - ये चारों क्यों मंगल हैं? यह मंगल शब्द के व्युत्पत्तिलभ्य अर्थ से स्पष्ट ज्ञात हो जाता है। मंगल शब्द का निर्वचन करते हुए आचार्य कहते हैं- "मां गालयति, भवादपनयतीति मंगलम् अथवा ममत्वं-अहंत्वं गलति येन तत् मंगलम्। पहले निर्वचन का अर्थ है- जो मुझे भव = संसार से दूर कर दे हटा दे, मेरा भवभ्रमण नष्ट कर दे, वह मंगल है। दूसरे निर्वचन का अर्थ है- जिससे ममत्व या अहंकार गल जाये-नष्ट हो जाये, वह मंगल है। अतः इसका फलितार्थ है, जो मेरे वासनामय (काम, क्रोध, लोभ, मोह, मद, मत्सर आदि वासनामय बने हुए) स्वरूप को गाल दे- नष्ट कर दे, वह मंगल है।

विशुद्ध आत्मा ही वास्तव में महामंगल है, क्यों और कैसे? - मंगल शब्द का यह निर्वचन अन्त में हो आत्मा की ही पूर्ण रूप से विशुद्धि करने की ओर इंगित करता है। अर्थात् मंगलपाठ में उक्त मंगल-प्रबोध मंगलपाठ के श्रोता की आत्मा को विशुद्ध बनाकर स्वयं मंगलमय बनने के लिए है। इसलिए कहना चाहिए- विशुद्ध आत्मा ही स्वयं मंगल है, महामंगल है। धर्मरूप महामंगल को पाकर, अथवा धर्ममंगल को जीवन में रमाकर अरिहंतों और सिद्धों ने महामंगल की प्राप्ति की है। अतः महामंगल रूप इन चारों का स्वरूप समझकर मंगलपाठ श्रवण करके तथा मंगलपाठ में उक्त चारों महामंगलों का स्मरण करके-स्वरूप समझकर आत्मा को विशुद्ध तथा तदरूप मंगलमय बनाना है। अरिहन्तों और सिद्धों का महामंगलमय नाम-स्मरण करके उनका स्वरूप समझकर अन्त में तो आत्मा को अपने अरिहन्त स्वरूप तथा सिद्ध स्वरूप को प्रगट करना है, साधु भगवन्तों का मंगलमय नाम-स्मरण करके उनकी उपासना करके, उनसे आत्मा के मंगलस्वरूप को समझकर आत्मा में साधुत्व प्रगट करना है, तथा आत्म-धर्मरूप महामंगल को भलीभाँति समझकर अपने जीवन में प्रकट करना है। ऐसी स्थिति में मंगलपाठ-श्रवण का प्रयोजन तथा फलितार्थ यही निकलता है कि अरिहन्तादि-स्वरूप अपना विशुद्धात्मा ही मंगल है, आत्मा के निजी अनन्त गुणचतुष्टय का भण्डार ही महामंगल है।

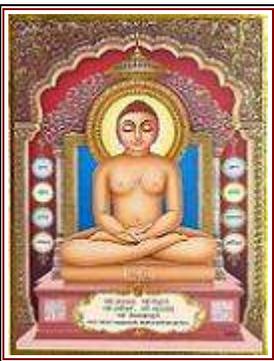
मूल में तो मंगलपाठ-श्रवण का प्रयोजन यही है कि हमारी विशुद्ध आत्मा जो अनादिकाल से मोहनिद्रा में सोई हुई है, उसे जागृत करके उससे अनन्त चतुष्टय रूप विशुद्ध गुणों को प्रकट करके उसे ही महामंगल रूप बनाना है। यही कारण है कि कलिकाल सर्वज्ञ हेमचन्द्राचार्य ने योगशास्त्र के बारहवें प्रकाश के अन्तिम श्लोक में बताया है कि "हे आत्मन्! तू देवी-देवों को खुश करने की बात छोड़ दे, तथा अरिहन्त-सिद्ध वीतराग-परमात्माओं को भी खुश करने या उन्हें रिझाने की अपेक्षा तू अपनी आत्मा को खुश कर अपने मन-बुद्धि-चित्त-हृदय को प्रसन्न कर-शुद्ध और निर्मल बना।" दुःख, अज्ञान और दुर्गति में पड़े हुए अपने आत्म भगवान् को तू मंगलपाठ-श्रवण करके जागृत कर इन दोषों और अशुद्धियों से आत्मा को बाहर निकाल, अपार आत्मानन्द में स्नान कर। अपनी अनन्त शक्तियों को प्रकट शक्तियों को प्रकट करने के लिए पुरुषार्थ कर।

मंगल शब्द के अन्य निर्वचन - इस दृष्टि से आचार्य हरिभद्र सूरि ने मंगल का निर्वचन किया है- "मंग्यतेऽधिगम्यते हितमनेनेति मंगलम्।" - जिससे हित की, आत्मकल्याण की प्राप्ति हो, वह मंगल है। मल्लधारी आचार्य हेमचन्द्र भी इसी तथ्य को दूसरे रूप में प्रगट करते हुए कहते हैं- "मह्यन्ते पूज्यन्तेऽनेनेति मंगलम्।" जिसके द्वारा आत्मा पूज्य = विश्ववन्द्य होता है, वह मंगल है।

इस दृष्टि से जब हम मंगलपाठ में उक्त चार भावमंगलों पर दृष्टिपात करते हैं तो स्पष्ट समझ में आ जाता है, जिन महान् आत्माओं ने दोषों से रहित होकर सद्गुणों को अपने जीवन में अपनाया, अपनी आत्मा का हित या कल्याण साधा, वे भावमंगलरूप बन गये; साथ ही उसकी आत्मा परम विशुद्ध हो गई अथवा परम विशुद्धि के मार्ग पर कतिपय महान् आत्मा चले, अथवा उन मंगलमय बनने वालों के लिए जो केवलिप्ररूपित आत्मधर्म सम्बल बना, यानी सम्यक्-ज्ञान-दर्शन-चारित्र-तपरूप जो आत्मधर्म सहायक और मार्गदर्शक बना, उस मंगलमार्ग पर चलने से वे महान् आत्माएँ पूजनीय-वन्दनीय बनी, धर्म भी पूज्य बना। यही कारण है कि मंगलपाठ के श्रवण और स्मरण द्वारा श्रोता का जीवन मंगलमय बन सकता है, और बन जाता है। Courtesy : Shri Tarak Guru Jain Granthalaya Udaipur, E-Mail : tguru1966@gmail.com

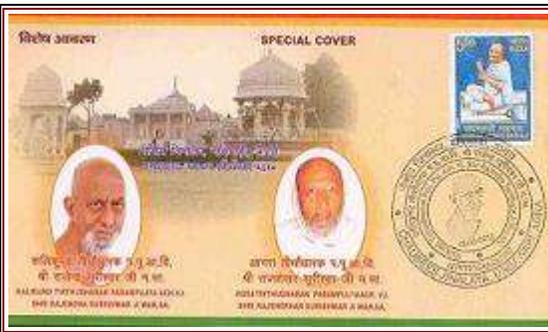
## JAIN TEMPLES

### CENTRAL OHIO JAINS (USA) TO CELEBRATE PRATISHTHA MAHOTSAV



Columbus, Ohio: The Jain Center of Central Ohio (JCOCO) is celebrating its opening, or Pratistha Mahotsav, from July 20th to 23rd, 2012. JCOCO was founded in 1991. The temple structure looks like a traditional temple with an area of over 7600 square feet. Ghabharo (Inner Sanctum) will have Shvetambar idol of Adinath Bhagwan and Parshwanath Bhagwan, and a Digambar idol of Mahavira Bhagwan. Other statues include Guru Pundarik Swami, Guru Gautam Swami, Chakreshvari Devi, Sarsvati Devi, Shri Manibhadravira, and Shri Ghantakaranveer and also marble patts of Sammetshikhar Maha Tirth and Shratunjay Maha Tirth along with Navkar Mahamantra and Siddha Chakra patts. The temple complex will also consist of an upasra, library, and a class rooms for adult and children religious classes. Pratishtha Mahotsav is expected to be attended by dignitaries such as Shri H. H. Charukeerthiji Bhattarakji, Amrender Muniji, Dr. Taralaben Doshi, Shri Girishbhai and Sushilaben Shah, Nareshbhai and Minaben Shah, Narendrabhai Nandu, Narendrabhai Shah, Ashutosh Vyas, and JAINA president Dr. Sushil Jain, Asha Jain.

### SPECIAL COVER ISSUED AT AGRA ON CHAUBEES JINALAYA PRATISTHA



Department of Post has issued a special cover and special cancellation at Agra (U.P.) on 18th June 2012 on the occasion of Chaubees Jinalaya Pratistha Mahotsava, Jain Dadabadi, Agra. Shri Swetamber Murtipujak Kalikund Tirthodharak Param Pujya Acharya Shri Rajendra Surishwar Maharaj was instrumental for the same. A function was organized on 18th June 2012 at Jain Dadabadi, Agra to release this cover. Mr. N. K. Janoo, D.F.O. Agra, Col. Umesh Verma, Director Postal Services, Agra Circle, Mr. Jatan Mal Dhor, Member Philatelic Advisory Committee, Department of Post, Mr. Yogendra Kumar Jain, Member, Jainism Philately group etc. were the guests of this function. It is an interesting fact that this grand Pratishtha Mahotsava function was held from 23rd Feb. to 27th Feb. 2012 and this special cover was proposed during that time. But due to Assembly elections of U.P. Postal Department not released the cover during that function. Now on 18th June 2012, Postal Department has issued the same in a separate function. Courtesy : Sudhir Jain, Chairman : Jainism Philately Group, E-Mail : mrsudhirjain@yahoo.com

## FESTIVALS & EVENTS

CLAREMONT UNIVERSITY TO HOLD CONFERENCE ON "BIOETHICS: RELIGIOUS AND SPIRITUAL APPROACHES"



Claremont Lincoln University, Mudd Auditorium, 1325 N. College Ave., Claremont, CA 91711 is holding the 2012 Claremont International Jain Conference, "Bioethics: Religious and Spiritual Approaches" on August 24 & 25, 2012. The conference is co-sponsored by Claremont Lincoln University, the International School for Jain Studies, the Jain Center of Southern California, and the Federation of Jain Associations in North America (JAINA).

The rapid growth of the medical sciences and of medical technologies has given doctors the ability to diagnose and to cure as never before. At the same time, these breakthroughs raise perplexing ethical questions, when does life begin, and when does it end? When is the quality of life so compromised that doctors should cease further interventions? What is informed consent? What constraints should apply to research on human subjects? And, above all, how can the sanctity of life be preserved? This conference will bring the resources of Jainism, of the dharma traditions of India, and of the world's religious and spiritual traditions in general, to bear on the most difficult bioethical questions of our day.

The Keynote speakers of the conference will be Dr. Brian Cummings ( Stem Cell Therapies for Neurological Disorders: What is the science, what is the hype? ), Dr. Cromwell Crawford, University of Hawaii, ( Can Religions Contribute to Understanding Bioethics? ), D. K. Bobra, M. D., Vascular Surgical Associates, Phoenix, AZ, (Living with Non-Violence), Dr. James Hughes, Trinity College, CT.

Paper presenters include:

- Dr. Ram Agarwal (University of Miami): "Hindu Bioethics in the Present Medical Context"
- Whitney Braun (Claremont Graduate University): "Sallekhana: The Ethicality and Legality of Religious Suicide in the Jain Religious Community and the Ramifications of its Practice for Future Generations"
- Dr. Christopher Key Chapple (Loyola Marymount University): "The Bioethics of Death in Jainism"
- Dr. Predrag Cicovacki (College of the Holy Cross): "Reverence for Life Versus Killing"
- Seth Clark (Claremont Graduate University): "Reincarnation and Near Death Experiences: Dealing with Death from a SGI Buddhist Perspective"
- Brianne Donaldson (Claremont Lincoln University): "Why Animals Need Jainism to Differ with Science: A Jain Intervention in the Discourse of Bioethics"
- Dr. Robert Hesse (President, Contemplative Network): "Conscience and Consciousness"
- Subhash C. Jain (University of Iowa): "Karma Doctrine and Bioethics"
- Inderpal Kochar (Indraprastha Apollo Hospitals New Delhi): "The Eternal Truth Provides a Framework for Ethical Guidance"
- Dr. Varsha Mehta (University of Michigan): "Ethical Dilemmas of Neonatal Practice"
- Dr. John Ray Peteet (Harvard Medical School) and Dr. Tom Peteet (University of Massachusetts), co-presenters: "Signature Religious Virtues in Bioethics"
- Dr. Surendra Singh Pokharna (Former Scientist, Indian Space Research Organization): "Exploration of General Systems Theory and Jain Philosophy"
- Jain Samani Unnata Pragya (Florida International University): "Is Ethics to Render Justice, Punish or Empathize? (A Jain Ethical Perspective in Context of Disabled Children)"
- Jain Samani Dr. Chaitanya Pragya (Florida International University): "Sallekhana and Euthanasia: A Question of Sanctity and Bioethics"
- Faisal Qazi (Vice President, American Muslim Health Professionals): "The Degree of Certainty in Brain Death: Probability in Clinical and Islamic Legal Discourse"
- Rabbi Harold Rabinowitz (author of Religion in America): "Why a Jew Should Care what a Jain Believes: The Evolving Jewish Ethic of Human-Animal Relations"

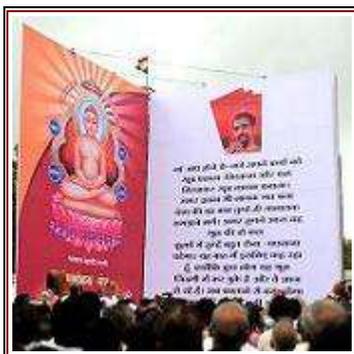
For additional information on the 2012 Claremont International Jain Conference, including the conference schedule, and travel/hotel information, please visit website. For questions, E-Mail: [lidiya.potapenko@cst.edu](mailto:lidiya.potapenko@cst.edu)

## AWARDS & RECOGNITION



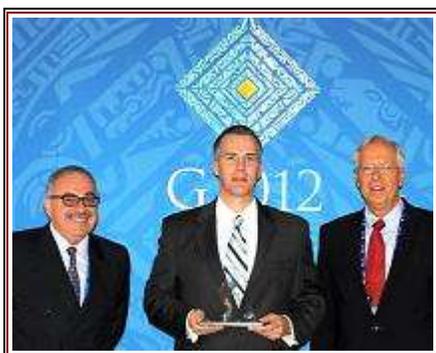
**JAIN JOURNALIST KARPOOR CHANDRA KULISH STAMP PRESENTED TO THE PM DR. MANMOHAN SINGH** - Chairman and Chief Editor of Rajasthan Patrika Group Mr. Gulab Kothari presented commemorative stamp of Group founder and famous Jain personality Karpoor Chandra Kulish to the Prime Minister of India, Shri Manmohan Singh on 11th July 2012. This stamp was issued on 16th May 2012. In a meeting organized at the Prime Minister Office at South Block, New Delhi, Shri Manmohan Singh told that, following the traditions established by Shri Kulish, Rajasthan Patrika Group will continue to maintain traditions of healthy and positive journalism. A book "Shabda Ved" written by Mr. Kulish was also presented to the Prime Minister by Mr. Gulab Kothari. Mr. Sachin Pilot, State Minister for Communication was also present on this occasion.

### DIGAMBAR JAIN MUNI'S BOOK "KADVE PRAVACHAN" TO ENTER LIMCA BOOK OF RECORDS



A book by a Jain spiritual leader, Tarun Sagarji Maharaj, that contains his hard-hitting discourses on religion is all set to enter the Limca Book of Records. With the aim of spreading awareness among youth about the principles of the Digambar Jain saint Munishree Tarunsagar Maharaj, his popular book 'Kadve Pravachan' will gain an entry into the Limca Book of Records as the largest book in India. A team from Limca Book of Records will examine the book at an event in the city. Addressing the media, Paras Jain, team leader of Kranti Manch, an organisation dedicated to spreading the message of the Jain saint, said the book is 25 feet high, 17 feet wide and two feet thick. The book is made of flax and iron rods and has been created by 10 members of the Kranti Manch. The height of the book has been kept at 25 feet to commemorate the silver jubilee of Tarunsagar Maharaj's diksha. Paras Jain said, creating the 20-page book required 4,000 sq ft of iron pipes, 8,500 sq ft of flax material and 40 litres of colour. The book is a replica of the popular book 'Kadve Pravachan' by Tarun Sagarji. The book was released in Ahmedabad in 2003, and more than seven lakh copies of the book are in the market.

### JAIN IRRIGATION WINS G20 AWARD



Jain Irrigation Systems Ltd (JISL), India's largest and world's second largest micro irrigation Company has been declared a winner of the prestigious 'G20 Challenge on Inclusive Business Innovation' award. The Company received this globally acclaimed honour at a high profile event at the G20 Leaders Summit at Cabos, Mexico on June 18. The G20 Challenge recognizes businesses that have succeeded in developing innovative, scalable and commercially viable inclusive business models that addresses the particular needs of people living at the base of pyramid. This is for the first time 15 global companies from different fields have been awarded for their efforts in inclusive business innovation. JISL has bagged the award for its contribution to the agriculture sector.

JISL is a farmer-centric company and micro irrigation has been its mainstay since the mid-1980s. The Company has pioneered a green revolution through micro irrigation technology, which comprises mainly of drip and sprinkler systems. These are agricultural irrigation systems that focus on efficient and judicious use of water through its controlled release only in the root zone of the plants. In contrast, the conventional flood irrigation system waters the field rather than the plants, is wasteful and degrades the soil quality in the long run. Micro irrigation technology not only saves precious and finite resource of water by up to 200%, it also increases yields by up to 250%. As a result, it creates a win-win situation for the farmers, especially for the smallholder marginal farmers, for whom the systems are heavily subsidized by the Government. Further, JISL also offers to buy back the

produce of these farmers through contract farming, thus spreading the benefits throughout the agricultural value chain.

## राजस्थान शिक्षा विभाग ने आँकारमल जैन का भामाशाह सम्मान किया



जयपुर. नौ साल की उम्र रही होगी। 1960 में जालौर छोड़ चेन्नई चला गया। वहां चौथी तक पढ़ा, लेकिन वहां हौसले पस्त हो गए। धीरे-धीरे किताबों का साथ छोड़ना पड़ा। भूख सताने लगी तो बिना तनखाह दो वक्त की रोटी की शर्त पर घर-दरतारों में साफ-सफाई का काम किया। वक्त ने करवट बदली। कटलरी का धंधा शुरू किया और धीरे-धीरे बड़ा बिजनेसमैन बन गया। हर वक्त दिल में बस एक ही कसक रही कि पढ़ नहीं सका। यह कहानी है मूल रूप से चांदूर (जालौर) निवासी आँकारमल जैन की। पुष्करवाणी ग्रुप ने जानकारी देते हुए बताया कि उन्होंने चांदूर के राजकीय माध्यमिक विद्यालय को 160 लाख रु. दान किए, जिससे चांदूर में पिछले साल सेकेंडरी स्कूल के लिए भव्य बिल्डिंग तैयार करवाई है। मूल रूप से चांदूर के रहने वाले जैन अब चेन्नई के हो गए, लेकिन मिट्टी का कर्ज उन्हें बार-बार अपनों के लिए कुछ कर गुजरने की अपील करता है। शिक्षा विभाग के भामाशाह सम्मान समारोह के इतिहास में एकमुश्त सबसे ज्यादा राशि दान करने वाले जैन की जिंदगी कम पीड़ादायक नहीं। पुरस्कार लेने के बाद जब जैन आत्मियता से सबसे विदा हुए तो अपनी जिंदगी के अनछुए पहलु उपस्थित जनसमुदाय से साझा कर गए।

बकौल जैन, कोयंबटूर, चेन्नई में जब औरों के यहां साफ-सफाई, पोंछे कर तंग हुआ तो कटलरी का धंधा शुरू किया। मेहनत करता गया, आगे बढ़ता रहा। धीरे-धीरे गुणवत्ता गैस किट की कंपनी को टेकओवर किया। मुश्किलों ने कई बार कड़ी परीक्षा ली, लेकिन धैर्य से राह आसान होती गई। आज उनका व्यापार 180 देशों में फैल चुका है। वे कहते हैं, 'कम पढ़ा-लिखा हूं, इसलिए बोलना नहीं आता, बस काम करना आता है।' आज इनके बिजनेस को दो बेटों ने बखूबी संभाल लिया है। रिलायंस, एलएनटी जैसे नामी कंपनियों ने इनके गहरे व्यापारिक रिश्ते हैं। राजस्थान का एक भी बच्चा मजबूरी में पढ़ाई न छोड़े . आँकारमल ने कहा- मैं चाहता हूं कि राजस्थान का कोई भी बच्चा मजबूरी और हालात के कारण पढ़ने से न रह जाए। सरकार के साथ मिलकर हमें ऐसी योजनाएं चलानी होंगी। इस काम में संपन्न परिवारों को आगे आना होगा। वे अपनी शेष जिंदगी में गरीब बच्चों के लिए ज्यादा से ज्यादा काम करने की कोशिश करेंगे ताकि बचपन में किताबों का साथ नहीं छोड़ना पड़े।

## AHIMSA, HEALTH & VEGETARIANISM



राजस्थान सहित छह राज्यों में गुटखा प्रतिबंध, राज्य सरकारों ने आदर्श प्रस्तुत किया: दिनेश मुनि - उदयपुर, 20 जुलाई 2012, उदयपुर के गुरु पुष्कर मार्ग स्थित श्री तारक गुरु जैन ग्रन्थालय में प्रवासरत श्रमण संघीय सलाहकार दिनेश मुनि ने हाल ही में छह राज्यों में लगाये गये गुटखा प्रतिबंध को उचित ठहराते हुए कहा कि राज्य सरकारों द्वारा उठाया गया यह ऐतिहासिक कदम मानवता व युवा पीपी के लिए प्रेरणादायी बनेगा।

देश भर में पिछले कई वर्षों से यह मांग लगातार उठ रही थी कि गुटखा सहित सभी प्रकार के धूम्रपानों पर पूर्णतया पाबंदी लगाई जाए। सर्वप्रथम पहल मध्यप्रदेश सरकार द्वारा की गई जब 1 अप्रैल 2012 को मध्यप्रदेश मुख्यमंत्री श्री

शिवराज सिंह चौहान द्वारा घोषणा कि गई की राज्य में गुटखा व पान मसालों पर पूर्णतया प्रतिबंध रहेगा। 25 मई केरल सरकार के मुख्यमंत्री ने गुटखा, तम्बाकू और निकोटिन वाले पान मसालों पर प्रतिबंध लगाया। 30 मई को बिहार सरकार मुख्यमंत्री नीतिश कुमार ने गुटखा व तम्बाकूयुक्त पान मसालों पर तथा 12 जुलाई को महाराष्ट्र सरकार के मुख्यमंत्री पृथ्वीराज चौहान ने गुटखा व पान मसालों पर पाबंदी लगाई। 13 जुलाई को हिमाचल प्रदेश के मुख्यमंत्री प्रेमकुमार धूमिल ने घोषणा करते हुए कहा कि प्रदेश में गुटखा, पान मसाला व खैनी प्रतिबंध रहेगा। इसी क्रम में 18 जुलाई 2012 को राजस्थान मुख्यमंत्री अशोक गहलोत ने राजस्थान में गुटखा उत्पादन, क्रय व विक्रय पर पूर्णतया पाबंदी लगाई।

सलाहकार दिनेश मुनि ने उक्त सभी राज्यों के मुख्यमंत्रियों को लिखे पत्र में उनके इस आदर्श कार्य की सराहना करते हुए साधुवाद दिया तथा गुजरात, उत्तर प्रदेश, दिल्ली इत्यादि राज्यों के मुख्यमंत्रियों को पत्र प्रेषित कर तत्काल प्रतिबंध लगाने की मांग की। ज्ञात हो कि झारखण्ड राज्य सरकार ने भी प्रतिबंध लगाने का जनता को आश्वासन दिया है सरकारी प्रक्रिया पूर्ण होते ही प्रतिबंध लागू हो जाएगा। उल्लेखनीय है कि सुप्रीम कोर्ट ने भी फू सेटी एंड स्टैंडर्ड (प्रोहिबीशन एंड रिस्ट्रिक्शंस ऑन सेल्स) रेगुलेशन, 2011 के तहत प्रतिबंध लगाने का आदेश दिया है। इसके तहत खाद्य सुरक्षा आयुक्त को यह अधिकार है कि वह ऐसे उत्पादों की बिक्री पर रोक लगा सके, तंबाकू युक्त पान मसाला खाद्य के अंतर्गत आते हैं।

Source: Shri Tarak Guru Jain Granthalaya Udaipur, E-Mail : tguru1966@gmail.com

## **SOUTH AFRICA TOURISM PROMOTES VEGETARIANISM FOR GUJRATI JAINS**

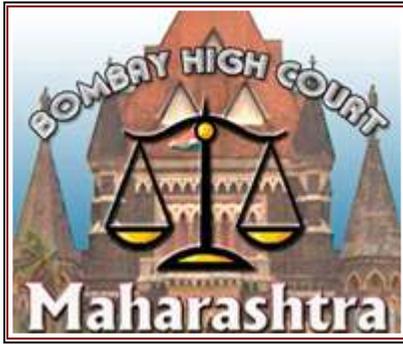


Ahmedabad: In a bid to make Gujarati Jain tourists at home in South Africa, chefs in South Africa have been asked to undergo a compulsory training programme to master vegetarian cuisine which is preferred by Jains. South African Tourism recently completed extensive research in the Indian market about Indian tourists travel behaviour to determine what Indian visitors look forward to for an ideal holiday. One of the key findings was availability of vegetarian food options in the rainbow nation for Gujarati tourists. Hanneli Slabber, country head, South African Tourism, said, "The move is specifically targeted at attracting Gujarati tourists to South Africa. New chefs will be asked

to take a training course in Jain vegetarianism before they are eligible to work. The course is not optional and will help us get more tourists from Gujarat." About 300 mainstream restaurants in South Africa have been listing ingredients of dishes on their menu, including the non-Indian restaurants. "This will make it convenient for Gujaratis, who are very particular about their food. Besides being good spenders, Gujaratis are incredibly social and their word-of-mouth helps a lot in promoting a brand," said Slabber. South African Tourism has also partnered with the South African Chefs Association (SACA) to produce a cookbook called 'Guide to Vegetarian, Vegan and Jain Dining in South Africa,' which was launched on June 20, 2012 at the University of Johannesburg's Sol Kerzner School of Tourism and Hospitality. Out of 90,000 Indian tourists to South Africa, about 5,000 are Gujaratis. The book sets out the specific dietary requirements of vegetarians and lists food items with a brief explanation of the culture that informs the dietary needs of these tourists. The book has recipes of Gujarati Jain cuisine which will be distributed to 6,000 chefs in the hospitality industry of South Africa. "This guide will give the chefs of our country guidance to prepare delectable cuisine for vegetarian tourists. Gujaratis are the biggest group tourists for us and once Gujaratis visit South Africa, they do more for us than our campaigns," said Slabber.

## **DIKSHA NEWS**

**BAL DIKSHA: FINAL HEARING ON AUGUST 1**



Observing that, determining the position of religious custom of Bal Diksha in Jainism would be a complex matter, the Bombay High Court has posted the case for final hearing on August 1. The court was hearing a petition filed by Ashok Bagricha, father of Priyal from Madhya Pradesh who was ordained as a Jain Sadhvi in 2004 at the age of eight and various Jain trusts who had contended that the Child Welfare Committee cannot interfere in the case of Bal Diksha, as it is a centuries-old custom in the religion. In July, 2006, pursuant to court directives, the CWC had interviewed the girl and submitted a report to the court stating that the girl gave tutored replies and was in need of care. The parents of the girl, known as Sadhvi Preetvashashriji (after adopting Bal Diksha) and a trust,

Shri Jeevatlal Chandrabhan Kothari Jain Sangh in Malad that trained the girl, had challenged the report in the HC. Citing his personal experience, Justice D. Y. Chandrachud said, he had witnessed young Lamas being initiated into monasteries in the North. He said a decision in the case would have wide ramifications. The central government counsel Rui Rodrigues informed the court that the government was yet to take a stand on the issue but would do so at the time of final hearing. Earlier, Rodrigues had placed a gazette notification of July 13, 2009 before the court, which stated that Bal Diksha, Bal Sadhvi, Bal Sanyasi or Bal Sadhu as practiced under the Jain religion do not come under the provisions or the jurisdiction of the Juvenile Justice (Care and Protection) Amendment Act, 2006 or the Juvenile Justice (Care and Protection) Act, 2000.

**Ankit Mehta**, aged 21 years, son of Shri Jitendra Bhai Gulab Chand Mehta, a stationery merchant belonging to Jam Nagar in Gujarat accepted Jain Muni Diksha at Vasna in Ahmedabad. Religious festivities were held from 26th to 28th May in Jam Nagar. Diksha was granted by Shri Chandra Shekhar Ji Maharaj. Mumukshu Ankit had been moving with the Munishri undergoing training and education in Jain rites, rituals and penance.

## MISCELLANEOUS NEWS

**MAHARASHTRA GOVERNMENT ORDERS TO SHOOT DOWN HUNTERS ENGAGED IN KILLING TIGERS. IN THE STATE** - In view of the illegal killing of tigers by professional hunters and fast-depleting number of tigers in the country, the Government of Maharashtra has ordered the concerned department to shoot down hunters who are found killing tigers. Presently, the total number of tigers in the country is estimated to be only 1706. If the illegal killing of tigers goes on indiscriminately, the number of tigers would decrease further and a day will come when these rare animals would become completely extinct.

## MAHARASHTRA GOVT. RESERVES 3% SEATS FOR JAIN STUDENTS AT 7 POLYTECHNICS

Mumbai: The Maharashtra Government has reserved 70% seats at select polytechnics for constitutionally recognized minorities i.e. Muslims, Christians, Sikhs, Jains, Buddhists and Parsis. The seats have been reserved in the second shift diploma engineering courses at seven government polytechnics in six districts - two in Mumbai and one each in Yavatmal, Nanded, Thane, Jalgaon and Solapur. The remaining 30% seats will be for general category and other backward classes. If a course has 60 seats, 42 of them will be reserved for minorities. Community wise break-up is as follows.

Minority Religious Group	Break-up of seats
Muslim	22
Buddhist	14
Christian	02
Sikh	01
Jain	02
Parsi	01

The government rules further say that, in a particular Minority Religious Group, if sufficient numbers of candidates are not available and available seats could not be filled then in such case vacant seats shall be filled with the candidates from amongst other Minority Religious Groups on the basis of Inter se Merit (order of merit).

Moreover, if sufficient number of female candidates are not available against the specified reservation, then such seats shall be given to the male candidates from the respective Minority Religious Group. In Maharashtra, every course that comes under CAP has 30% seats reserved for female candidates. The selected seven government polytechnics where 70% seats have been reserved for minorities offer various engineering and technical courses including Civil Engineering, Mechanical Engineering, Computer Engineering and Information Technology. List of Govt. polytechnics with second shift courses in which 70% seats are reserved for religious minorities.

### **DIGAMBER SAINT VISHUDH SAGERJI ASKS COMMUNITY TO CONDEMN FEMALE FETICIDE**

Ajmer: In the wake of rising incidents of female feticide in the state, Jain spiritual leaders are coming forward to condone the act. In Ajmer Jain leaders have appealed to the community to shun the practice. Khap Mahapanchayat, known for following medieval customs, also condemned killing female fetuses and said murder charges would be slapped on those found guilty.

Joining the issue, Jain Saint Vishudh Sagerji appealed to other religious leaders to come together and build a common platform to check the evil practice. Calling the act of killing the girl child inhuman, he said, non-violence is not only the base of Jain religion but is preached by all religions and was even advocated by Mahatma Gandhi. Girls have a right to live. It is not only our duty but also our religion to ensure that no girl is denied the right. He further said that this is one issue that he will take up at every gathering to drive home the message that killing a girl child is against religion. In the desire for a boy, mothers are killing girls in their womb which is a sin. It is my duty to create awareness in the community and the society at large against female feticide. Talking to media, Muni said, it is the duty of a religion to spread awareness against sins and without discretion of caste and creed. No religion allows killing a girl in the womb. When there is non-violence, there is harmony and prosperity. It is the duty of every human to respect the right to live of every creature on this planet.

### **7000 JAINS GATHER IN CHENNAI TO OBSERVE 30-DAY FAST FOR WORLD PEACE**



CHENNAI: I was addicted to tobacco and suffer from hypertension, diabetes and swollen kidneys. Despite this I am observing the fast as faith in my guru has motivated me to do the impossible," says 54-year-old Kishan Lal Ranka of Pudupet. He was among the 10 people who began a 30-day or 720-hour fast for world peace at the YMCA grounds in Royapettah on Friday, on the eve of the 113th birth anniversary of 'Rashtra Sant' Anand Rishi, a Jain saint.

Nearly 7,000 Jain devotees, mainly from Ahmednagar, Pune, Bangalore and Chennai, thronged the YMCA ground on the occasion which was also the last day of an eight-day (athai) fast undertaken by 600 people. For 20-year-old Suraj Solanki, a student of Vivekananda College, who ended his eight-day fast, said, "My faith and devotion gave me the will power."

People listened in rapt attention to the spiritual discourses of many acharyas, including Pravin Rishi, Rajyash Surishwar and Gautamuni. Later, Acharya Pravin, who came barefoot from Pune to Chennai, said: "People have undertaken the fast for world peace and as a mark of devotion for their guru. The world is in a flux and ultimately humanity which is steeped in divinity will triumph despite the prevalence of evil." A new era would dawn, he said. For four months from the last week of July, Acharya Pravin said, he would discourse on topics such as law of karma, a happy home, facts about Jainism, etc.

Mukesh Muthiyan from Ahmednagar, who began a 30-day fast, for the fifth time, said, "will power and devotion can perform miracles." "My gall bladder burst when I was fasting for the fourth time but I did not break the fast," he added.

Ahimsa Parmo Dharma (non-violence is the ultimate virtue), the basic tenet of Jainism, and the need to inculcate a desire for inner peace through penance which would culminate in world peace was constantly stressed at the event, a confluence of all Jain sects. "In 2010, the event was held at Dadavadi in Ayanavaram and saw equal participation and enthusiasm," said Sanjay of Sakal Jain Shree Sangh Chaturmas Samiti, which organized the meeting.

## **JHARKHAND CM ARJUN MUNDA LAYS FOUNDATION FOR DEOGHAR AIRPORT**



Ranchi: Jharkhand Chief Minister Arjun Munda laid the foundation stone for an airport in Deoghar district. The state government and the Airports Authority of India signed a memorandum of understanding early this year to set up the airport in Deoghar, some 250 km from Ranchi. Deoghar's neighbouring Giridih district is home to the Parasnath Hill, which is of great religious significance to Jains. The Deoghar airport will also serve more than five million people who arrive here every year to pray at the Baba Baidyanath temple. Deputy Chief Minister Hemant Soren, Cooperative Department and Minority Welfare Minister Haji Hussain Ansari and others were present in Deoghar as the chief minister pressed a computer key in Ranchi to lay the foundation stone of the airport. The villagers who have been displaced for the airport project protested over the low compensation, while the foundation stone-laying function was under way.

## **NEW BOOKS ON JAINISM**

**1. JAINS IN INDIA AND ABROAD** - This book is authored by Prakash C. Jain is Professor (Sociology) at the School of International Studies, Jawaharlal Nehru University, New Delhi. The book profiles the salient demographic as well as sociological features of the Jain communities in India and abroad. One of the oldest religious communities, the Jains have been a minority community consisting of less than one percent of India's total population in modern times. The current population of Jains is estimated around 5.0 million. Besides demography and diaspora, the other aspects of the Jain community that are highlighted in the book are: religion, philosophy and the Jain way of life; social organizational features such as sects, caste, family and marriage; food, festivals and pilgrimage; minority status, economic and political status; inter-ethnic relations; and the Jain's contribution to Indian culture and society. While outlining a sociology of the Jain community, a wide range of areas of further research have been suggested.

In the words of Ravindra K. Jain, Former Prof. of Anthropology & Dean, School of Social Sciences, Jawaharlal Nehru University, New Delhi, this volume is a comprehensive and systematic compendium of authentic data on the Jain minority community in India and abroad. Although there have been earlier compilations about the Jains, what distinguishes Prof. Prakash Jain's effort is the updated demographic profile and an entire chapter on the Jain Diaspora. Its concluding chapter furnishes an excellent sociological analysis, encompassing almost all significant dimensions of the Jain community. With a number of tables, figures, maps, photographs and appendices, it is a commendable and painstaking undertaking that is bound to remain a modern classic in its fields for several decades to come.

According to, Nathan B. R. Loewen, Ph. D. Professor of Humanities, CEGEP Vanier College, Montréal, today's Jain communities face issues that are best dealt with by sociological investigation. Regrettably, there are few such books. Here Dr. Prakash Jain engages readers by asking precisely these unquestioned issues as motivation for writing this book. The personality and interest of the author shine through and engage the reader as Dr. Jain sets out extensive quantitative data in clear and accessible analysis. He thereby articulates promising areas of inequity for future studies of the Jains.

**2. Bhagavan Mahavir ka Buniyadi Chintan** by Dr Jaykumar Jalaj, First published in 2002 35th Edition, 2012, 24 cm x 18 cm 24 pages ISBN 978-81-88769-83-4 Paperback Rs. 30. If you wish to read a short book that encapsulates the teachings of Bhagavan Mahavira, this is the book for you. It succinctly describes the self-realisation he attained 2611 years ago. This book is a non-sectarian book written in simple language. Complex concepts of the Jain doctrine are explained in a reader-friendly manner, without resorting to jargon. Readers have

said that reading this book is akin to entering a palace, with each door opening on its own and inviting you in. The author, Dr. Jay Kumar Jalaj, has spent a lifetime studying and putting into practice the teachings of Bhagavan Mahavira in his life. This book is a result of the insights he has gained. This book is available in English, Gujarati, Urdu, Marathi, Kannada, Telugu, Sindhi, Punjabi and Bengali versions as well. Over 81000 copies are in print. The book is published in Hindi, English and Gujarati. The book is available at Hindi Granth Karyalay, Mumbai 400004, E-Mail : Jainbooks@aol.com

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## **ARTICLE**

### **JAINISM IN THE CONTEXT OF THE CURRENT GLOBAL SIXTH BIOLOGICAL EXTINCTION SPASM**

By Dr. Michael Charles Tobias and Jane Gray Morrison

In this essay, Tobias and Morrison provide a very brief overview of the Jain environmental orientation in terms of its relevancy to current global ecological issues, particularly with respect to the post-United Nations Rio+20 Summit.

The Current Extinction Crisis, Jainism and Ecuador's Yasuní National Park - The complex swath of Jain art, ethics and spiritual tradition describes a paradise, not in some remote "heaven," but in the very heaven that is Earth. For thousands of years, Jain traditions and temperament have consistently addressed the possibility for ecological reconciliation and ultimate redemption. These impulses are more relevant today than ever before. The reason is clear: we find ourselves caught out in the very middle of the worst extinction spasm in 65 million years. What makes the Jain contribution to ecological crises so imperative is that it stems expressly from human intention and the responsibility that intention implies.

The world has now witnessed the largest "conference" in human history, the Rio+20 United Nations Conference on Sustainable Development (June 20-23, 2012). Dr. Tobias and Ms. Morrison premiered their new film "Yasuní - A Meditation an Life" at the Summit, in their capacities as Goodwill Ambassadors for the Yasuní-ITT Initiative, appointed by the Yasuní-ITT Initiative Secretary of State, Dr. Ivonne Baki; under the auspices of the Ecuadorian Government and the UNDP (United Nations Development Program's Multi-Partner Trust Fund Office, MPTF Office). Yasuní-ITT Initiative is a national park and UNESCO World Heritage site: in the northwestern most Amazonian region in eastern Ecuador. This approximately 3,793 square mile area (9,823 square kilometers) is host to much of the greatest species richness in the world, including populations of amphibians, mammals, birds, vascular plants, trees and vines, and mostly, insects and spiders. While scientific methodologies for determining such richness vary, there is no question that in the realm of insects particularly, Yasuní is simply beyond anything ever witnessed on the planet, with as many as 60,000 to an astonishing 100,000 insect species per hectare (2.4 acres). The tragic irony of this superlative lies in the fact that Yasuní National Park sits atop Bloc 31, as it is known; a subterranean series of three well identified oil pools, or rivers of oil, that could, if exploited, yield as much as (US) \$12 billion for the people of Ecuador, a nation that is, like so many other economically-stressed countries, looking for economic revenue to improve every possible quality-of-life indicator for her people.



Moreover, over 50%, of Ecuador's current external revenue comes from the sale of her oil. Yasuní represents at least 20% of Ecuador's known oil reserves. For a country in which over a third of her people are said to be struggling beneath the poverty line, such statistics make ethical resolve that much more difficult. But, like Jain traditional values, Ecuador's leadership has Embraced, with good reason, the logic of an interdependent global commons that accounts for both greenhouse gasses that acknowledge no fossilized geopolitical boundaries, as well as a global economic and ethical commons, in which the currency of exchange should be borne equally by all. This means, in effect, that Ecuador is proposing a Net Avoided Emissions Scheme that would obligate other nations to pay 50% of the price of Ecuador foregoing exploitation. Some have blindly labeled this a form of ecological hostage-taking: but it is not. It is, quite to the contrary, a true and clear embrace of international share-and-share-alike principles that go to the heart of ethical environmentalism. Unlike any other country, Ecuador - under the profoundly philosophical guidance of her President, the Honorable Rafael Correa Delgado, a brilliant economist and statesman - has vowed to forego exploitation of that oil (thus precluding the injection into the global atmosphere of an estimated 1.2 billion cubic tons of global greenhouses gases). This restraint, also basic to Jain principles, will prevent the undoubted destruction of vast numbers of species, populations and individuals. No other country has this dilemma: the most biologically rich spot on Earth, and one of the most glaring financial needs for finding economic engines of urgent monetary input and bio-cultural support.

Yasuní-like Jain Principles - Reigning doctrines of Jain tradition focus upon that which is most ecological of all: a light human footprint in the guise of the all-encompassing ahimsa, non-intervention or non-violence: aparigraha, non-possession; moksha marg, the path of purification to enlightenment; anekant, tolerance and non-absolutism; and satya, truth in all dealings. The collective energies of these callings have harbored stunning revelations, evident not only in Jain art and architecture but - most importantly - in the driving forces of an ancient vegetarian community that is global, vibrant and dedicated to peace. Peace itself might well be equated with non-violence and, hence, ecological integrity.

But Jain doctrine and practice go well beyond the integrity that many nations might consider acceptable according to environmental indicators. While GDP (Gross Domestic Product) figures as a conventional benchmark for progress among nations, the Columbia University World Economic Forum Environmental Performance Index (EPI), produced by the Yale University Center for Environmental Law and Policy, establishes benchmarks for protection of major biomes within each country. At least 10% of a country must be protected under these benchmarks and these protected areas are part of a sanctuary movement worldwide that, to date, has protected 12% of the terrestrial earth, though a mere 1.2% of the marine environment. Protection itself - which conservationists have been advocating since the days of Presidents Abraham Lincoln and Ulysses S. Grant (with the safeguarding of California sequoias and the creation of the first national park at Yellowstone) - comports magnificently with the ancient Jain traditions of panjorapors (animal sanctuaries), of interdependency and personal responsibility.

In 2008, India ranked 13th on the aforementioned Environmental Performance Index, the U.S., 7th, Sweden ranked number one. These rankings are ambiguous, to be sure. But were an equivalent index of environmental impact to examine communities specifically, we suspect the Jain aggregate might well be number one in the world, given its traditional aversions to industries that destroy nature and Jain communities' refusal to engage in practices of animal agriculture or personal consumption of animal products (with undoubted exceptions stemming from various levels of assimilation). Even Mahayana Buddhist Bhutan, with its population of 650,000+, is only 15% vegetarian, according to recent data, although that country's Gross National Happiness Index has engendered a fantastic ingredient of environmental conservation, personal satisfaction, ethical jurisprudence, good governance and indigenous spirituality into the formulas for extrapolating what a successful country really means in the modern world. And GNH is catching on, in country after country.

The 24th Jain Tirthankara, Lord Mahavira, himself lived at a time of ecological crisis within India, and the landscape of his ascetical wanderings across the sub-continent was not unlike the world of burdens shared by Gandhi, or by today's 1.224 billion Indians. In fact, India contains portions of three of the world's 35 terrestrial biological "hotspots" - areas containing the Most number of native (endemic) endangered species, including the Western Ghats the foothills of the Himalayas, and portions of the states of Meghalaya, Manipur and Mizoram. Fragmentation of habitat across all of India, mirrored by the tragic loss of most viable tiger populations and the near extinction of the Gir Lion, are conditions best described as unleashing an ecological war zone with poaching and the illegal harvesting of timber being a direct response to poverty. In the United States, Hawaii has been called the "capital of extinctions," having seen half of its known 140, or so, birds go extinct. There, it was not poverty, ignorance and high levels of consumption that caused such biologic havoc but, rather, introduced nonnative predators, a problem systemic with many islands and island nations, from New Zealand to the Philippines.

Conditions for the majority of farm animals in India are dreadful, but no more so than in most nations of the world, where approximately 50 billion (in addition to another 30 billion or more fish) are slaughter annually for human consumption. The Jain model of non-violence could not strike a more powerful and iconic antidote to this crisis which is sweeping the planet. Indeed, by scientific consensus, as much as 60% of all life forms on earth may well go extinct by mid-century if current consumption trends continue. That's 60% of as many as 100 million species, each harboring millions of individuals. While the average American is consuming 125 kilograms of meat per year - with many of those animals reared on cleared rainforest - a vegetarian diet actually saves at least one acre of rain forest each year. Given the aforementioned Yasuní data from the Eastern Ecuadorian Amazon; or the fact that a single South American termite nest has been shown to contain approximately 3 million individuals; that in Pennsylvania, one acre of land was found to host 425 million creatures - the mathematics that follow upon human destruction computes inordinate pain that can scarcely be imagined. Add up all of those individual biographies, multiplied inexorably times the individual pain, and it turns out that one individual who refrains from eating other creatures, pursuing, instead, a path of deliberate non-violence may actually save billions upon billions of life forms.

We should not be surprised by these numbers. Vast though the numbers indeed are, the miracle of Earth is given to superlatives without the slightest boast. Yet, humanity's superlatives are the stuff of self-importance that is laying waste to the world. Hence the emergency that shadows every good intention, virtuous action, ethical injunction and even passing consideration of doing the right thing. Our legacy of love, not pain, will be the success or ruin of our species. Like Ecuador's leadership, the Jain calling is nothing less than returning to our island Earth, our true home, at a time of great peril and pain. We term this calling human destiny; we denominate this suffering, the "cartography of pain points" in our book, *God's Country: The New Zealand Factor* (Michael Charles Tobias and Jane Gray Morrison, Zorba Press, A Dancing Star Foundation Book, Ithaca, New York, and Los Angeles, California, 2011, p.276). By pain points we refer explicitly to those aggregates of pain suffered by the largest number of sentient beings; from all those millions of vertebrates trapped and tortured to death in slaughter houses, to the life co-habiting equatorial-belt rain forests, like those of Yasuní.

Jain Historical Ecological Activism - The Jain spiritual impetus towards this goal of non-violence connotes a thrilling connectivity, outlined magnificently in the *Acaranga Sutra* and is best summarized by the statement, "That which you consider worth killing is like yourself. The result of action by you has to be borne by you, so do not destroy anything." Additionally, this theme resonates throughout the illustrated *Uttaradhyayanastura* and *Kalpastura*; in *Kundakunda's* masterpiece, the *Moksha Pahuda*; in the Jain *Yatra* paintings of nature spirits; and in one motif in particular, that of *samavasarana*. This theme of a Jina, or some ascetic convening an Edenic assembly of creatures is at the essence of the ongoing Jain dialogue with nature. It is embodied in the sculpted Jain mendicant, *Gommatesvara Bahubali*, son of the first Tirthankara, standing in peaceful meditation (*khadgasana*), his legs covered in vines with ant piles forming at his feet. The image resembles and evokes similar underlying impulses of joy and interdependency between species from other traditions, such as the Christian Saint Francis addressing a gathering of birds.

Remarkably, Bahubali's ecological enshrinement comports exquisitely with two of the flagship plant and animal kingdoms within Yasuní National Park, namely the vines, or tropical liana, and the myriad of ant species, including the more than 30 species of army ants, the pillars of Yasuní's vibrant ecosystems. Their "army" connotation is completely mistranslated by conventional human similes. Indeed, if we were to be faithful in our nomenclature, the ants would be perceived as nothing less than ambassadors for ecological health and good fortune. While it is true that the so called "legionary behavior" of the true ant family, or Formicidae, has advanced the appearance of massive columns of devastation, New World Ecitoninae ants who are especially known for their perceived aggression, as predators of the forest floor, are, in fact, the true agents of positive change. Their behavior has been critical to actually enriching the species diversity and robustness of the greater good. Both Old and New World ant lineages show brain use that is 8-times that of humans, in terms of the amount of neurons within the overall volume of their crania that is dedicated to actual intelligence-gathering and expression, as opposed to mere metabolic energy expenditure. We do not yet understand even the rudiments of this greater "Einstein" factor, as one might refer to it.

Like other traditional communities, Jains are confronted with 21st century assimilation at every level, but what may well distinguish this challenge from that of other pressures upon every other ethical system is the Jain historic association with the well-being of all other creatures, and that most assuredly includes ants. These inextricable links are so deep, so special, so all-intrinsic as to predispose any and all environmental challenges in a manner befitting the Jain pantheon of deep phylogenetics at the level of ethical process and converging moral evolution. Under such steadfast moral compasses, environmental challenges, no matter how daunting, do not undermine or preclude the continuity of Jain intimacy with biological forthrightness. In other words, no matter how chilling the effects of modernity, the Jain predisposition to a thorough commitment to interdependency all but guarantees a unique niche in the annals of human behavior that Jainism meets head-on, unflinching, thereby providing a constant barometric reading of human nature; a tuning fork for what is possible; a true window on the soul of the best in humanity. A wilderness that is true and consistent, with no beginning or end,

There could be no more appropriate environmental maxim than this all-encompassing conviction that we are connected to all of life and must search our hearts and collective heritage to ensure that we follow the goodwill of our virtuous, altruistic intentions and beliefs. The Jain community has shown one of the great ecological paths towards global sustainability, and by all indications this path is being followed by more and more people. That is certainly our prayer.

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1. See "Number of Insects (Species and Individuals)," [www.si.edu/Encyclopedia\\_SI/nmnh/buginfo/bugnos.htm](http://www.si.edu/Encyclopedia_SI/nmnh/buginfo/bugnos.htm)
2. The Jaina Sutras, Hermann Jacobi translator, Oxford: Clarendon Press, 1884. Surendra Bothra, Ahimsa: The Science of Peace, Jaipur: Prakrit Bharati Academy, 3rd edition, 2006, [An earlier, original version of this essay was published by Dancing Star Foundation and can be found on its website under [www.dancingstarfoundation.org](http://www.dancingstarfoundation.org)

## CHATURMAS DESTINATIONS

### खरतरगच्छ साधु साध्वी चातुर्मास - 2012

पूज्य गणनायक श्री सुखसागरजी म. का समुदाय		
प. पू. गच्छा. आचार्य श्री जिन कैलाशसागर सूरिजी म. सा. श्री नाकोड़ा पार्श्वनाथ तीर्थ मु. पो. - मेवानगर-344025, नाकोड़ा,	पू. उपा. श्री मणिप्रभसागर जी म. सा. ठाणा-7 श्री जैन ज्वेताम्बर खरतरगच्छ संघ	पू. उपा. श्री मणिप्रभसागर जी म. सा. ठाणा- 7 C/o. CHHAJEDCHEMICALS 502, ADAMJIBUILDING 413 NARASINATHASTREET

वाया बालोतरा, जिला: बाड़मेर, फोन: 02988-240005 / 94623 03207	कपोलवापी, दूसरी पांजरापोल लेन सी. पी. टैंक रोड, मुंबई- 400 004	MUMBAI-400009MH, मो. 9503404999 (मुकेष)
पू. मुनिराज श्री मनोजसागरजी म.सा. ठाणा 3 श्री आदिनाथ जैन श्वे. मंदिर, सदर बाजार पो. दुर्ग- 491001, छत्तीसगढ़	पू. गणि श्री पूर्णानंद सागरजी म.सा. ठाणा-1 श्री आनन्द ज्ञान मंदिर पो. सैलाना- 457550, जिला- रतलाम, मध्य प्रदेश	पू. मुनि श्री ललितप्रभ सागरजी म.सा. ठाणा-3 संबोधि धाम, कायलाना रोड पो. जोधपुर- 342001, राजस्थान
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<b>पूज्य मोहनलालजी म.सा. समुदाय - पुण्य मणाल विचक्षण मणाल</b>		
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पू. साध्वी श्री सुदर्षना श्रीजी म.सा. ठाणा-3	पू. साध्वी श्री सुरंजना श्री जी म.सा. ठाणा-8	पू. साध्वी श्री मणिप्रभाश्रीजी म.सा. ठाणा- 14

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पू. साध्वी पदमयषा श्रीजी म.सा. 2 साध्वी श्री संयमपूर्णाश्रीजी म. ठाणा-2 श्री शीतलनाथ जैन उपाश्रय पो. फलोदी-342301, जिला-जोधपुर, राजस्थान	पू. साध्वी श्री भाग्ययषा श्रीजी म.सा. ठाणा-4 श्री जिनदत्तसूरि दादावाणी दादा साहेब ना पगला, नवरंगपुरा पो. अहमदाबाद-380009, गुजरात	पू. साध्वी श्री नयप्रभा श्रीजी म.सा. ठाणा-2 श्री जिनदत्तसूरि जैन खरतरगच्छ दादावाणी, पाल बिचला, विनयनगर पो. अजमेर- 305001, राजस्थान
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<b>पवित्र मणाल - सज्जन मणाल</b>		
पू. साध्वी श्री दिव्यप्रभा श्रीजी म.सा. ठाणा-5 जैन भवन, गली नं. 2 पो. धूलिया-424001, महाराष्ट्र, फोन: 02562-238091	पू. साध्वी श्री विषालप्रभा श्रीजी म.सा. ठाणा-2 श्री जिनहरिविहार धर्मशाला पो. पालीताणा- 364270, गुजरात	पू. साध्वी श्री शषिप्रभा श्रीजी म.सा. ठाणा- 6 4, बकुल बागान पो. कोलकाता- 700019, पचिम बंगाल
<b>सज्जन मणाल</b>		
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**चम्पा मणाल**

पू. साध्वी श्री सम्यक्प्रभाश्रीजी म. ठाण- 2 श्री जिनरंगसूरि पोशाल, आपी बॉस तल्ला स्ट्रीट ब॥तल्ला स्ट्रीट के पास ब॥ बाजार, पो. कोलकाता, पचिम बंगाल	पू. साध्वी श्री सूर्यप्रभा श्रीजी म.सा. ठाणा- 6 श्री जैन धेताम्बर मंदिर मेन बाजार, पो. उटकमं॥- 643001 नीलगिरि, तमिलनाडु	पू. साध्वी श्री पूर्णप्रभा श्रीजी म.सा. ठाणा-6 श्री जैन धेताम्बर मंदिर, पो. कोट्टूर- 583134 जिला-बल्लार, कर्णाटक
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**खरतरगच्छ साधु साध्वी चातुर्मास - 2012 -शिव मं॥ल, प्रेम मं॥ल**

पू. साध्वी श्री विमलप्रभा श्रीजी म.सा. ठाणा-11 मणिधारी भवन दादावापी श्रीपाद नगर, पो. इचलकरंजी- 416115, महाराष्ट्र	पू. साध्वी श्री हर्षपूर्णाश्रीजी म.सा. ठाणा-2 श्री जिनकुशलसूरि जैन दादावापी 89/90, गोविन्दप्पा रो॥, बसवनगुपी पो. बेंगलोर- 560004, कर्णाटक	पू. साध्वी श्री विनोद श्रीजी म.सा. ठाणा-5 खरतरगच्छ उपासरा गुजराती कटला, नारेलों की पोल, पो. पाली-306401, राजस्थान
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पू. साध्वी श्री सुलोचना श्रीजी म.सा. ठाणा-14 श्री जैन धे. सोसायटी, सम्मेतशिखर तीर्थ पो. मधुबन - 825329, जिला- गिरपीह, झारखं॥	पू. साध्वी श्री कल्पलता श्रीजी म.सा. ठाणा-5 जैन धे. मंदिर, पो. चौहटन- 344702 जिला-बा॥मेर, राजस्थान	पू. साध्वी श्री प्रियस्मिता श्रीजी म.सा. ठाणा-6 श्री जैन धे. संघ, 94, सन्नथि स्ट्रीट, पो. क॥लूर- 607002, तमिलनाडु
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पू. साध्वी श्री विनीतयशा श्रीजी म.सा. 1 जैन धे. मंदिर, पो. धोरीमन्ना 344704 जिला- बा॥मेर, राजस्थान	पू. साध्वी श्री प्रियरंजनाश्रीजी म. ठाणा-3 खरतरगच्छ उपाश्रय, दूधेश्वर सोसायटी, झाबक भवन के पीछे, आजवा रो॥, पो. बा॥दा- 396006, राजस्थान	पू. साध्वी श्री श्रद्धांजनाश्रीजी म.सा. ठाणा-3 श्री जैन धे. खरतरगच्छ संघ सांचोर श्री शांतिनाथ जिन मंदिर, विल्सन स्ट्रीट, विल्सन स्कूल के सामने, मुंबई- 400004 महाराष्ट्र
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**ज्ञान मणाल**

पू. साध्वी प्रिय सौम्यांजना श्रीजी म.सा.	पू. प्रवर्तिनी श्री कीर्तिप्रभा श्रीजी म.सा.	पू. साध्वी श्री तरुणप्रभाश्रीजी म.सा.
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<p>ठाणा-4 श्री वासुपूज्य जैन श्वे. मंदिर, के. एच. बी. कॉलोनी पो. मानवी 584123 जिला- रायचूर, कर्णाटक</p>	<p>ठाणा-3 जैन भवन, 62, पॉन बाजार, एम. जी. रोड पो. सिकन्द्राबाद 500003, आंध्र प्रदेश</p>	<p>ठाणा-4 राजस्थान जैन श्वे. मूर्तिपूजक संघ, 292, आर. जी. स्ट्रीट, पो. कोयम्बतूर- 01, तमिलनाडु</p>
<p>पू. साध्वी श्री राजेश श्रीजी म.सा. ठाणा-9 श्री संभवनाथ जैन मंदिर, विवेकानंद नगर पो. रायपुर 494001, छत्तीसगढ़</p>	<p>पू. साध्वी मनोरंजना श्रीजी म.सा. ठाणा-3 जैन श्वेताम्बर मंदिर, सोपाला पो. जयपुर 302019, राजस्थान</p>	<p>पू. साध्वी श्री सुलक्षणा श्रीजी म.सा. ठाणा-2 ओसवाल कम्युनिटी हॉल, तारघर के सामने श्री ओसवाल जैन, भवन, सरदारपुरा, पो. जोधपुर- 302004, राजस्थान</p>
<p>पू. साध्वी श्री जयरेखा श्रीजी म.सा. 1 श्री वासुपूज्य जैन मन्दिर दादावाडी न्यू प्लॉट,पो.-अमलनेर-425401, जिला-जलगांव, महाराष्ट्र</p>	<p>पू. साध्वी शुभंकरा श्रीजी म. ठाणा-3 श्री जैन श्वे. दादावापी, मोतीपुंगरी रोड पो. जयपुर, राजस्थान</p>	<p>पू. साध्वी श्री प्रियंकरा श्रीजी म.सा. ठाणा-4 श्री जिनकुशलसूरि दादावापी, एम. जी. रोड पो. रायपुर- 492001, छत्तीसगढ़</p>
<p>पू. साध्वी श्री जिनशिशु प्रज्ञा श्रीजी म.सा. ठाणा-5 श्री चन्द्रप्रभु जैन मंदिर 38, वैकटाचलम् स्ट्रीट, चूलै पो. चेन्नई 600012, तमिलनाडु</p>	<p>पू. साध्वी श्री सुप्रज्ञा श्रीजी म.सा. ठाणा-2 श्री गोपी पार्श्वनाथ जैन श्वे. देरासर देरा पोल, बाबाजी पुरा, राजमहल रोड पो. बणौदा- 390006, गुजरात</p>	<p>पू. साध्वी मृगावती श्रीजी म.सा. ठाणा-3 श्री अजितनाथ जैन श्वे. मंदिर इतवारी, पो. नागपुर, महाराष्ट्र</p>
<p>पू. साध्वी श्री संघमित्रा श्रीजी म.सा. ठाणा-2 श्री संभवनाथ जैन देरासर उपाश्रय पहला माला, पंकज मेन्शन, डॉ. ए.बी. रोड पोद्दार हॉस्पिटल के सामने, वरली, मुंबई- 400018</p>	<p>पू. साध्वी श्री अभ्युदया श्रीजी म.सा. ठाणा-3 श्री जिनहरिविहार धर्मशाला पो. पालीताणा- 364270, गुजरात</p>	<p>पू. साध्वी श्री अमीझराश्रीजी म. ठाणा-2 श्री अजितनाथ जैन मंदिर कोठी, सुलतान बाजार पो. हैदराबाद- 50000, आंध्र प्रदेश</p>
<b>ज्ञान मण्डल</b>		
<p>पू. साध्वी श्री अमीवर्षाश्रीजी म. ठाणा-2 श्री पार्श्व पद्मावती जैन मंदिर पी.वी. कॉलोनी, पी. पी. रोड पो. सिकन्द्राबाद- 500003, आंध्र प्रदेश</p>	<p>पू. साध्वी श्री स्नेहयशाश्रीजी म. ठाणा-2 श्री जैन श्वे. मूर्तिपूजक संघ मेन रोड, पो. बालाघाट, मध्य प्रदेश</p>	<p>पू. साध्वी श्री मृदुयशाश्रीजी म.सा. ठाणा-3 श्री जैन श्वेताम्बर संघ पो. सिवनी 480661, मध्य प्रदेश</p>

<b>प्रमोद मणाल</b>		
<p>पू. माताजी म. श्री रतनमाला श्रीजी म.सा.  पू. बहिन म. श्री विद्युत्प्रभा श्रीजी म.सा.  ठाणा-5  श्री जिनकान्तिसागरसूरि आराधना भवन  हमीरपुरा, पो. बाणमेर-344001,  राजस्थान</p>	<p>पू. साध्वी श्री षासनप्रभा श्रीजी म.सा.  ठाणा-2  श्री जैन श्वे. खरतरगच्छ संघ  कुशल भवन, शांतिनगर, पो. सांचोर-343041  जिला-जालोर, राजस्थान</p>	<p>पू. साध्वी श्री नीलांजना श्रीजी म.सा. ठाणा-3  बाणमेर जैन समाज भवन  10वीं ए रोड, सरदारपुरा  पो. जोधपुर- 342001, राजस्थान</p>
<p>पू. साध्वी श्री गुणरंजना श्रीजी म.सा.  ठाणा-1  श्री महावीर स्वामी जिनालय  विकास नगर, पो. नीमच-458441  जिला-मन्दसौर  मध्य प्रदेश</p>	<p>पू. साध्वी श्री कुशलरंजना श्रीजी म.सा.  ठाणा-1  श्री जिन हरि विहार धर्मशाला  तलेटी रोड, पो. पालीताना-364270  जिला-भावनगर, गुजरात</p>	<p>पू. साध्वी श्री कमलप्रभा श्रीजी म.सा. 1  श्री आनन्द भवन उपाश्रय,  102 , त्रिपोलिया मार्ग,  पो. रतलाम - 457001, मध्य प्रदेश</p>
<b>अन्य विविध मणाल</b>		
<p>पू. साध्वी श्री महेन्द्रश्रीजी म.सा. ठाणा-2  नई पोषधशाला, धनकुटा गली,  जनकपुरा  पो. मंदसौर-458001, मध्य प्रदेश</p>	<p>पू. साध्वी श्री कुशल श्रीजी म.सा. ठाणा-1  श्री केसरियानाथ धर्मशाला, मोती चौक  पो. जोधपुर-342001, राजस्थान</p>	<p>पू. साध्वी श्री लक्ष्यपूर्णा श्रीजी म.सा. ठाणा-5  श्री चिंतामणि पार्श्वनाथ श्वेताम्बर जैन मंदिर, महावीर बाग एरोड्रम रोड  पो. इन्दौर 452001, मध्य प्रदेश</p>

Source: Jahaj Mandir, Rajasthan, E-Mail : jahajmandir99@gmail.com to be started in different parts of India focusing on the Jain heritage.

**कृपया खाने के अपव्यय को रोकिये**



अगर आगे से कभी आपके घर में पार्टी समारोह हो और खाना बच जाये या बेकार जा रहा हो तो बिना झिझके आप 1098 (केवल भारत में) पर फ़ोन करें. यह एक मजाक नहीं है . यह चाइल्ड हेल्पलाइन है । वे आयेंगे और भोजन एकत्रित करके ले जायेंगे। कृप्या इस सन्देश को ज्यादा से ज्यादा प्रसारित करें इससे इन बच्चों का पेट भर सकता है

## NEWS FROM AUSTRALIA

### NEWS FROM AUSTRALIA

#### **Sydney Jain Mandal (SJM) is currently focusing on three missions**

1. Building Jain Temple. Currently Jain Pratima's are installed in Hindu Temples in Canberra & Sydney. We are now aspiring to build our own Jain temple. Mid last year, a group of 10 motivated and committed SJM members got together to share their dreams & vision and started brainstorming ideas to move forward to make this a reality. This team has been meeting on fortnightly basis, discussing ideas, gathering information, undertaking responsibilities and taking actions. Assuming we are only a small community, funds are a huge challenge. Each of the 10 committee members have personally committed and donated a significant amount up front but we are still US\$300K short. Last week we had a special Temple Committee Information dissemination meeting for the Jain Community where SJM management Committee shared current status of the project with the community at large and sought their help and support to help this project move forward. Once we have this US\$300K collected, our immediate plan (Phase I) is to secure a block of land and build a basic shed, so we can start our regular get togethers and mandir activities ASAP and then in Phase II, we can collect additional money, to build the actual temple on the main part of this block of land. This temple, will be the first Jain Temple in Southern Hemisphere and will have facilities for temple activities, facilities for swadhyaya, kids Paathshala, rooms to accomodate visiting scholars from overseas, open spaces for physical activities and plenty of parking. If any one wishes to donate towards this noble cause to help build 1st Jain Temple in Australia/ Southern Hemisphere then please feel free to contact E-Mail : abhajain12@yahoo.com & skj2125@hotmail.com

2. Jain Matrimonial: Jains in Australia is relatively a small community and as the children are growing up in to young adults, there is a huge challenge for young boys & girls to find suitable Jain life partners. So we are building a website to help young boys & girls to help them connect with each other to help them finding their life partners. Please feel free to leverage <http://jainmatrimonialaustralia.com> which will cater to connect suitable partners from Australia, USA, UK, Dubai, Singapore, India & other major countries where people of Indian origin are finding it harder to identify and reach suitable life partners. This is a new site, built to serve as a gateway to provide global reach for those who are looking for bigger coverage to find their partners. Our mission is to help boys & girls find right partners for them. Registration to this site is free.

3. Youth Activities: We are working on a youth charter, so the young jains can learn more about our religion, culture and rituals and actively participate in Jain activities. The 1st SJM Youth Activity was kicked off by organising SJM Youth Bonding Day on 7th July 2012 at AMF Bowling Club. This was attended by 24 people. The feedback was overwhelming and very well summed up by Soumya, one of the youths who attended this event - "Genuinely full of fun and overall a great event that was very well organised. After some very exciting and fun filled bowling, followed by youth bonding activities, there was a good brain storming session led by Abha Jain over lunch. SJM Youths decided to have many more such bonding events, so even more SJM Youths can be engaged. Many good ideas emerged from the discussions and now the organising committee is working on next youth events as below: An Ice Skating/Movie event scheduled for 25th August A Garbha Fundraising Night for 13th October Youths are very excited about these events and looking forward to working towards bigger goals from this united SJM Youth forum.. Please hang in there for future updates. For further information on Jainism in Australia, please contact, Abha Jain, +61 432 248 791, E-Mail : abhajain12@yahoo.com or Sunil Jain, E-Mail: skj2125@hotmail.com. You can also visit our website www.sydneyjainmandal.com (Embedded image moved to file: pic16511.gif)

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### JAIN CALENDAR FOR THE MONTH OF AUGUST, 2012

(VIR SAMVAT 2538 JAIN CALENDAR VIKRAM SAMVAT 2068)

Produced By Mr. Kishor B. Shah E-Mail: kshah12179@aol.com

Aatham   Chaudas   Pancham   Bij   Agiyaras							Jain Festival	Auspicious Day
<b>SHRAVAN - AUGUST 2012 - ADHIK BHADARVO</b>								
Mon	Tue	Wed	Thu	Fri	Sat	Sun		
		1 Sud Chaudas	2 Sud Poonam	3 Vad Ekam	4 Vad Bij	5 Vad Choth	Avoid Green & Root Vegetables Date : 1   4   7   10   13   16   19   22   24   27   30	Jain Festival
6 Vat Choth	7 Vad Pancham	8 Vad Chhath	9 Vad Satam	10 Vad Aatham	11 Vad Nom	12 Vad Dasam	Date: 2 - Poonam Date : 31 - Poonam	Auspicious Day
13 Vad Agiyaras	14 Vad Baras	15 Vad Teras	16 Vad Chaudas	17 Vad Amas	18 Sud Ekam	19 Sud Bij	Date : 2 - Munisuvrata Chavan	Kalyanak
20 Sud Trij	21 Sud Choth	22 Sud Pancham	23 Sud Chhath	24 Sud Aatham	25 Sud Nom	26 Sud Dasam	Date : 9 - Shantinath Chavan	Kalyanak
27 Sud Agiyaras	28 Sud Baras	29 Sud Teras	30 Sud Chaudas	31 Sud Poonam			Date : 9 - Chandraprabhu Nirvan	Kalyanak
							Date : 10 - Suparshvanath Chavan	Kalyanak

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**WE HEARTILY WELCOME FOLLOWING NEW MEMBERS WHO HAVE JOINED  
WWW.JAINSAMAJ.ORG DURING THE MONTH OF AUGUST 2012**

1. Mahavir Chand Jain,Swetambar,Jaipur,Rajasthan,Retired
2. Manhar Lal Gandhi,Swetambar,Surendra Nagar,Gujarat,Service
3. Anil Badjatiya,Digambar,Udaipur,Rajasthan,Medical
4. Rahul Munot,Swetambar,Pune,Maharashtra,Business
5. Akshaya Jain,Swetambar,Gurgaon,Haryana,Retired
6. Hemant Shah,Swetambar,Mumbai,Maharashtra,Business
7. Khetu Kumar Kawad,Swetambar,Hubli,Karnataka,Others
8. Sunil Kumar Dagliya,Swetambar,Udaipur,Rajasthan,Service
9. Pasand Kumar Jain,Digambar,Churu,Rajasthan,Government
10. Vijay Kumar Runwal,Swetambar,Bijapur,Karnataka,Medical
11. Rajan Jain,Digambar,Dungarpur,Rajasthan,Finance
12. Gowtham Chand Roonwal,Swetambar,Mysore,Karnataka,Business
13. Deepak Mehta,Swetambar,Jodhpur,Rajasthan,Business
14. Priyansh Kumar Jain,Digambar,Indore,Madhya Pradesh,Business
15. Bhopal Chand Mehta,Swetambar,Jodhpur,Rajasthan,Government
16. Shreyans Bothra,Swetambar,California,Usa,Management
17. Paras Bothra,Swetambar,Adelaide,Australia,Management
18. Sanjeev Kumar Jain,Digambar,Bhind,Madhya Pradesh,Government
19. Abhishek Mehta,Swetambar,Chittorgarh,Rajasthan,Finance
20. Damji Dedhia,Swetambar,Kutch,Gujarat,Service
21. Prashant Jain,Swetambar,Ghazibaad,Uttar Pardesh, I. T.
22. Kishore Kumar Jain,Digambar,Noida,Uttar Pradesh,I. T
23. Kewal Chand Gandhi,Swetambar,Hyderabad,Andhara Pradesh,Business
24. Mahender Kumar Pitaliya,Swetambar,Hyderabad,Andhara Pradesh,Business
25. Praveen Jain,Swetambar,Pune,Maharashtara,Marketing
26. Ashok Kumar Jain,Digambar,Nasirabad,Rajasthan,Law
27. Krutika Khandare,Digambar,Amravati,Maharashtra,Engineer
28. Prashant Jain,Digambar,Amravati,Maharashtra,Engineer
29. Shital Shah,Swetambar,Kurundwad,Maharashtra,Others
30. Naresh Jain,Swetambar,Thane,Maharashtra,Engineer
31. Anand Kumar Jain,Digambar,Gurgaon,Haryana,Marketing
32. Rishabh Kumar Jain,Digambar,Agra,Uttar Pradesh,Student
33. Sukant Jain,Swetambar,Gurgaon,Haryana,Engineer
34. Prashant Jain,Swetambar,Ghazibaad,Uttar Pardesh,Engineer
35. P. C. Jain,Digambar,Sadh Nagar,Delhi,Finance
36. Kamal Bhandari,Swetambar,Jodhpur,Rajasthan,Socialwork
37. Sumat Prakash Jain,Digambar,Jaipur,Rajasthan,Engineer
38. Gaurav Jain,Digambar,Alwar,Rajasthan,Government

39. Ashish Jain,Swetambar,Barisadri,Rajasthan,Business
40. Ratan Jain,Digambar,Agra,Uttar Pardesh,Academics
41. Vijay Kumar Kasliwal,Digambar,Indore,Madhya Pradesh,Retired
42. Deepak Bhandari,Swetambar,Ahmednagar,Maharashtra,Business
43. Prashant Jain,Swetambar,Noida,Uttar Pardesh,I. T
44. Payal Jain,Swetambar,Ghaziabaad,Uttar Pardesh,Arts
45. Lalit Surana,Swetambar,Auranagabad,Maharashtra,Law
46. Shweta Jain,Digambar,Jaipur,Rajasthan,Business
47. Amit Kumar Jain,Swetambar,Amritsar,Punjab,Business
48. Harsh Deep Jain,Digambar,Yamuna Nagar,Haryana,Arts
49. Vijay Jain,Swetambar,Palanpur,Gujarat,Business
50. Mayur Turakhia,Swetambar,Mumbai,Maharashtra,Business
51. Rajendra Kumar Patni,Digambar,Jaipur,Rajasthan,Engineer
52. Pramod Kumar Jain,Digambar,Muzaffar Nagar,Uttar Pradesh,Finance
53. Jagmohan Jain,Digambar,Kolkata,West Bengal,Business
54. Kamal Kumar Jain,Digambar,Ujjain,Madhya Pradesh,Business
55. Prem Chand Arage,Digambar,Madurai,Tamilnadu,Business
56. Anil Bohra,Swetambar,Jodhpur,Rajasthan,Business
57. Santosh Ranka,Swetambar,Jodhpur,Rajasthan,Finance
58. Anju Jain,Digambar,Ambala Cantt,Haryana,Academics
59. Basant Kumar Jain,Digambar,Bhopal,Madhya Pradesh,Government
60. Vipin Jain,Digambar,Lucknow,Uttar Pradesh,Government
61. Dinesh Kumar Jain,Swetambar,Jaipur,Rajasthan,Service
62. Deepak Jain,Swetambar,Nellore,Andra Pradesh,Arts
63. Akhil Jain,Swetambar,Ambala City,Haryana,Business
64. Dharmendra Jain,Digambar,Mehgoan,Madhya Pradesh,Management
65. Bipin Chandra Mavani,Swetambar,Persekutuan,Malaysia,Management
66. Sanjeev Kumar Jain,Swetambar,Jaipur,Rajasthan,Business
67. J. C. Shah,Swetambar,Pune,Maharashtra,Business

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3. Pooja Jain,24,Digamber,Shahadra,Delhi,Service
4. Nirali Patel,23,Swetamber,Essex,Usa,Others
5. Prachi Jain,28,Digamber,Kota,Rajasthan,Others
6. Reena Mehta,28,Swetamber,Udaipur,Rajasthan,Others
7. Aastha Jain,25,Swetamber,Punjab,Service

8. Gauri Bhandari,25,Swetamber,Pune,Maharashtraothers
9. Akanksha Jain,23,Swetamber,Ujjain,Madhya Pradesh,Business
10. Amrita Pahadia,25,Digamber,Indore,Madhya Pradesh,Engineering
11. Smita Jain,33,Swetamber,Jaipur,Rajasthan,Service
12. Rangoli Jain,32,Digamber,Bina,Madhya Pradesh,Computer
13. Simpy Jindal,26,Swetamber,Karol Bagh,New Delhi,Medicine
14. Hina Shah,32,Swetamber,Surat,Gujarat,Others
15. Prachi Jain,21,Digamber,Yamuna Nagar,Haryana,Computer
16. Rani Khinvasara,30,Swetamber,Pune,Maharashtra,Medicine
17. Rinki Jain,24,Swetamber,Rohini,New Delhi,Business
18. Kratika Jain,42,Digamber,Bhopal,Madhya Pradesh,Engineering



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4. Anand Bamb,22,Swetamber,Aurangabad,Maharashtra,Business
5. Rajesh Jain,38,Swetamber,Indore,Madhya Pradesh,Service
6. Aashish Jain,23,Digamber,Bhilwara,Rajasthan,Computer
7. Amit Jain,31,Swetamber,Agra,Uttar Pradesh,Business
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9. Kamal Bothra,30,Swetamber,Secunderabad,Andhra Pradesh,Computer
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12. Pradeep Kumar Jain,27,Digamber,Kareli,Madhya Pradesh,Business
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20. Rishabh Kumar Jain,29,Digamber,Shivpuri,Madhya Pradesh,Others
21. Anshul Jain,26,Digamber,Ram Nagar,Shadara,Delhi,Service

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1. Mobile Recharge,Chennai,Tamil Nadu,Miscellaneous
2. Veersanitation,Anand Vihar,Delhi,Trading
3. Blackcat Infotech,Secunderabad,Andhra Pradesh,Computers
4. Furniture Palace,Ropar,Punjab,Trading
5. Gaylord Security Sol,Mumbai,Maharashtra,Electricals/Electronics
6. S3 Oswal Enterprises,Ludhiana,Punjab,Textiles
7. Vardhman Udyog,Jalna,Maharashtra,Food
8. Shubham,Mumbai,Maharashtra,Miscellaneous

9. India Paper Products,Bangalore,Karnataka,Exporters/Importers
10. R.G. Trade & Investment,Coimbatore,Tamilnadu,Services
11. India Novelties,Mumai,Maharashtra,Real Estate
12. Sanmati Lime Product,Merta Road,Rajasthan,Chemicals
13. M/S. Arihant India,Jaipur,Rajasthan,Astrology
14. Tushar Jain & Co.,Hauz Khas,Delhi,Consultants
15. V. B. Mutha & Co.,Ahmednagar,Maharashtra,Chartered Accountants
16. Shree Sudarshan Corp.,Secunderabad,Andhra Pradesh,Industry
17. Royal Estate Services,Mumbai,Maharashtra,Real Estate
18. Tarun Financiers,Hyderabad,Andhra Pradesh,Finance
19. Churuwala Properties,Mumbai,Maharashtra,Real Estate
20. Bhavikagate,Khambhat,Gujarat,Jewellery
21. Sparkle World,Mumbai,Maharashtra,Jewellery
22. Alay Infotech,Ahmedabad,Gujarat,Computers
23. Julie Jaina,Cambs,UK,Consultants
24. Bhagya Shree Moorti,Jaipur,Rajasthan,Exporters/Importers
25. Yogiji Doctor,Ahmedabad,Gujarat,Miscellaneous
26. Mehtaimpex,Erode,Tamilnadu,Food
27. Bhavana Agarbathi Co.,Gwalior,Madhya Pradesh,Services
28. Jain Investment Poin,Alwar,Rajasthan,Investments
29. Pari Steel,Wazirpur,Delhi,Household Items
30. S. V. Jain Fashions,Surat,Gujarat,Textiles
31. Premier Chemicals,Paschim Vihar,New Delhi,Trading
32. Arihant Healing Cent,Pune,Maharashtra,Services
33. Vichakshan,Shirpur,Maharashtra,Miscellaneous
34. Arihant Accessories,Aurangabad,Maharashtra,Electricals/Electronics
35. Arihant Accessories,Aurangabad,Maharashtra,Services
36. Seema Graphics,Ahmedabad,Gujarat,Books/Stationary
37. Paramount Industries,Ahmedabad,Gujarat,Industry

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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](mailto: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](mailto:ahimsatimes@jainsamaj.org)