



JAIN AHIMSA TIMES

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"Three quarters of all disagreement and misunderstandings would disappear from the world, were we able to put ourselves in the shoes of our opponents and understand their views. Either we would come to an agreement with them or we would think charitably of them".

TEMPLES

BANGALORE JAIN TEMPLE ARTIFACTS TO BE AUCTIONED

A Jain temple in Bangalore has decided to auction some of its artifacts to fund its renovation and expansion plans. This is what the management of the century-old Shri Adinath Jain Shwetambar temple in Chikpet will do on March 10. The auction, titled 'Mystery of Chikpet', will be conducted by city-based auction house Bid & Hammer at ITC Windsor. A preview of the collection will be held at the Bid & Hammer Preview Hall in Jayanagar from Feb 27 to March 5. The temple, one of the favorites of the Jain community in the city, has a fascinating history as its original Spartan-style construction was subsequently improved upon by artisans from different parts of the country. The temple is being expanded to accommodate its growing number of devotees. It is in this backdrop that it was decided to dismantle the temple and auction the artifacts to construct a new temple. This is perhaps the first time in the country that the auction of temple architecture is taking place.

The collection includes 139 architectural and related objects, Pahari School paintings of Lord Mahaveera, the divine guardians of Chikpet, colonial dwarapals, silver doors, vintage Art Nouveau Majolica Ceramic tiles, architectural pillars and other masterpieces. The auction also encompasses related items such as original antiquarian prints, traditional paintings and works of art to complement the star architectural lots. One of the chief attractions are a set of six stained teakwood colonial pillars with four apasaras carved at the top. The divine guardians or Chikpet apasaras are a creative amalgamation of eastern and western styles with distinct references to Roman, Victorian and Christian influences. These pillars are expected to fetch Rs 35 lakh to Rs 42 lakh.

Maheer Dadha, chairman and managing director, Bid & Hammer, said the expansion plans did not allow the temple to retain these artefacts. "Most of the items were added when renovations began about 80 years ago. However, the current expansion plans are on a larger scale, so these items will fall short in terms of size." The proceeds of the auction will be used for rebuilding the temple. The bidding price will begin at Rs. 7,500 and can go up to Rs. 42 lakh.



SINGAPORE JAIN RELIGIOUS SOCIETY: NEW PREMISES

The Singapore Jain Religious Society opened up its new premises with Senior Minister, Goh Chok Tong, as the Guest-of-Honour on Feb 13, 2010. In his speech, SM GOh emphasized on religious and racial harmony. He cited an Italian who chose to become a Singaporean due to our peaceful tolerance of each other's differences. He also stressed the need to practice and promote one's own religion with responsibility and not trivialise other's beliefs.

Singapore Constitution guarantees the freedom of religion. Singaporeans are free to profess any faith, and to practise and promote their religions. However, this must be done responsibly. This is a key principle underpinning the peace and social cohesion

in Singapore. Courtesy: Mr. Yashwant Malaiya, E-mail: ymalaiya@yahoo.com

LIST OF PAST AND FUTURE TIRTHANKARS

For those who are interested to know about Jain Tirthankars in the previous cycle and those going to be in the next

cycle, here is a list of the Tirthankaras from the previous cycle and also of the future cycle. This list has been sent by Mr. Shreyans Sukhani" shreyansu@gmail.com, who has taken it from Jain Tattva Vidya by Muni Pranamasagaraji which is translation of Acarya Maghanandi's Shaastrasaarsamucchaya.

Tirthankars from the Previous Cycle:

1. Shreenirvan 2. Sagar, 3. Mahasadhu 4. Vimalprabh 5. Shudhaabdhdev 6. Shreedhar 8. Sidhaabdhdev 9. Amalprabh 10. Udhaardev 11. Agnidev 12. Saiyam 13. Shiv 14. Pushpanjali 15. Utsaah 16. Parmeshvar 17. Gyaaneshvar (jnaneshvar) 18. Vimalleshvar 19. Yashodhar 20. Krishnamati 21. Gyanmati (jnanmati) 22. Shudhmati 23. Shribhadra 24. Anantvirya

Tirthankaras of the Future:

1. Shreemahapadma 2. Surdev 3. Supashrva 4. Svayamprabh 5. Sarvatamabhut 6. Devputra 7. Kulputra 8. Udank 9. Praushthil 10. Jaykirti 11. Munisuvrat 12. Ar 13. Nishpaap 14. Nishkashaya 15. Vipul 16. Nimal 17. Chitragupt 18. Samadhigupt 19. Svayambhu 20. Anivartak 21. Jay 22. Vimal 23. Devpal 24. Anantvirya

TRUST OF OLDEST MUMBAI JAIN TEMPLE FINED RS. 10 LAKHS



An inspection by the Mumbai Heritage Conservation Committee has found the city's oldest Jain temple, Kot Shantinathji Derasar, to have lost its historical importance and character because of careless repair work carried out by the caretakers. The temple, which is being rebuilt entirely in white Makrana marble, stands in the middle of the congested Bora Bazaar area near Fort and is a listed Grade II-B heritage structure. The MHCC has slapped a penalty of Rs. 10 lakh on the trust for carrying out the work that has "led to loss of temple architecture, unique to the fabulously rich history of Mumbai". "We had given them permission for repair and reconstruction as per the Jain religious code. But when an inspection was carried out, it was found that a gross violation of norms had taken place. Since the trust did

not do its work faithfully and dutifully, the committee sought it fit to penalise them," said committee chairman Dinesh Afzulpurkar.

In their original plan, the trust had suggested replacing the colourful facade and wooden interiors with white marble, besides constructing a shikhar or tower. Though all that was fine, the heavy penalty was levied on two counts: for failing to maintain the historic character of the ghar-derasar in the quest of redeveloping the temple even more grander than the existing structure; the caretakers, over the years, failed to maintain the front decorative wall, which now stands in a state of utter decay. The ghar-derasar style gained prominence at a time when the country was constantly facing threats from marauding intruders of the 17th and 18th centuries. The grand ghar-derasars were camouflaged inside structures that looked like ordinary homes. "Many of these derasars were built in Kalpa Sutra-style murals and intricate wooden structures, More than the architectural damage, we have penalised them to set an example on others," said a member. A set of new rules recently approved by the state government say that upkeep of a structure weighs heavily on the owner and the ones who fail to conserve heritage structures would face heavy penalties. Chief trustee Premchand Jain said that all the trust wanted to do was repair the facade in a way similar to temples in Palitana and Pawapuri. "We have no idea where we went wrong with our work. The trust is in no financial position to pay this penalty and will apply to municipal commissioner for either a pardon or a cut in the amount," he said. The Jain religious code declares that derasars or temples when brought down be redeveloped grander than the earlier structure. "But in that process, they have destroyed what was the sole surviving example of the ghar-derasar style of architecture in Mumbai," said a committee member.

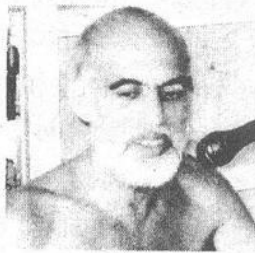
SAINTS

HRADAYRATNA MAHARAJ DELIVERS PRAVACHAN AT CENTRAL JAIL VADODARA



Muni Shri Hridayratna Maharaj (Bhuvanbhansuri Samuday) delivered highly inspiring pravachans at central Jail in Vadodara, Gujarat. The program was organised by Jain Yuvak Maha Sangh Vadodara Chapter (JYMS-VADODARA). Pravachans were listened by over 1200 prisoners and all the members of the jail staff in pin drop silence. Maharajji touched the hearts and the effect was visible by seeing many prisoners crying for a long time. At the end of Pravachan 80% prisoners decided not to eat meat and not to drink. The jail authorities have offered open invitation to Maharajsaheb to visit again and again and deliver his thoughts. From: Jatin Shah, E-mail: aavkar@gmail.com

परम पूज्य आचार्यरत्न श्री १०८ अभिनंदनसागर जी महाराज के मंगल
आशीर्वाद तथा उपाध्यायरत्न श्री १०८ निर्भय सागर जी महाराज, मुनि श्री
१०८ अमूल्यसागर जी एवं शु० १०८ जिनदत्तसागर जी की प्रेरणा से



आचार्य श्री अभिनंदनसागर जी महाराज

उपाध्यायरत्न श्री निर्भय सागर जी महाराज

मुनि श्री अमूल्यसागर जी महाराज

कहीं आप शाकाहार के रूप में माँसाहार का प्रयोग तो नहीं कर रहे

आज के भौतिक युग में लोगों की आंखों पर अज्ञान का पर्दा पड़ा है जिससे उन्हें यह भी विचार नहीं रहा कि जिन वस्तुओं का हम सेवन कर रहे हैं वे सेवन योग्य हैं या नहीं। अतः आज लोग अज्ञानतावश शाकाहार के नाम पर माँसाहार का सेवन भी कर रहे हैं जैसे उदाहरण के तौर पर देखें-

१. मिठाइयों पर जो चाँदी का वर्क लगाया जाता है वह बैलों की आंतों में रखकर पीट-पीट कर बनाया जाता है।

२. पान मसालों एवं गुटकों में मादकता लाने के लिए छिपकली की पूंछ आदि कई हिंसक पदार्थ डाले जाते हैं।

३. वालों को मुलायम बनाने के लिए जो शैम्पू इस्तेमाल करते हैं उनके परीक्षण करने के लिए सैकड़ों खरगोशों की मुलायम आँखें फोड़ दी जाती हैं।

४. सेंट में खुशबू के लिए बिच्छुओं एवं कई जानवरों को तड़पाया जाता है तब खुशबू मिलती है।

५. एक रेशम की साड़ी के निर्माण में लगभग ५० हजार कीड़ों की हत्या कर दी जाती है।

६. मुलायम चमड़े के जूते, पर्स, बेल्ट इत्यादि बनाने के लिए जिन्दा पशुओं पर खौलते तेज पानी की धार डालते हुए चमड़ी निकाली जाती है।

७. कई साबुनों एवं दूधपेस्टों में भी चर्बी एवं हड्डी व अन्य अशुद्ध पदार्थ मिलाये जाते हैं। अतः चर्बी वाले एवं हड्डी वाले साबुन एवं दूधपेस्ट के प्रयोग से बचें।

८. जूएं मारने वाले तरल पदार्थों में हिंसा तो होती है साथ में इससे कैंसर भी हो सकता है।

९. लिपिस्टिक एवं नेल पालिश का त्याग करना चाहिए एवं चाकलेट, बिस्कुट जिसमें अण्डा एवं मांस का अंश मिलाया जाता है उनका भी त्याग करना चाहिए।

१०. माता-पिता की सेवा करना ही सबसे बड़ी तीर्थ-सेवा है।

आग्रह- सकल दिगम्बर जैन समाज, गोमतीनगर, लखनऊ

RS. 30 LAKH RAISED AT DIKSHA ANNIVERSARY OF NAYPADMASAGARJI MAHARAJ

Mumbai: At a function to celebrate 27th diksha anniversary of Ganivarya Naypadmasagarji Maharaj , the Jain community raised Rs. 30 lakh for the welfare of animals. It also arranged for an ambulance and five dialysis machines, which will be sent to various parts of the state. The welfare sum will go to Palitana, a city in Gujarat, where the animals are kept. The Jain sadhu, Ganivarya Naypadmasagarji Maharaj, is the founder of the Jain International Trade Organisation (Jito) that has been instrumental in harmonising trade relations between the four sects of the Jain community. It's success can be gauged by the fact that it facilitated a business of Rs3,500 crore among Jains in a single day. Girish Shah, one of Jito's members, said,

"Raising money for a noble cause is our way of paying obeisance to our Maharaj." Nitin Shah, another member, said, "Through Jito, we can ensure that the money stays within the community and can be utilised for causes that need attention. This is one of the ways to help the community."

While speaking at the function, Naypadmasagar justified his call to support Mangal Prabhat Lodha in the assembly elections, and apologised if he had "hurt" someone. "The idea was to ensure that someone who is always available for the community and works sincerely wins. That is why Jains were requested not to contest against him," he said.

CONFERENCES & EVENTS

KELLOGG JAIN LEADERSHIP CONFERENCE, 2ND TO 4TH APRIL, 10

Over the past four years JAINA's Long Range Planning Committee together with Jain leaders has developed a vision for the future of Jainism in North America. Dipak Jain, past Dean of Kellogg School of Management, invited Jain leaders from across USA and Canada to a historic first summit to discuss the future of Jainism in North America on April 15-17, 2010 at the Kellogg School of Business in Chicago. This landmark first meeting was followed up a year later by a second meeting that included over 65 leaders from JAINA and Jain Centers across the US and Canada. Led by Dipak Jain and Prem Jain, these four conferences introduced concepts of management and organization that can be applied to improving the performance and involvement of our Jain community. This year, the conference's theme will be How to Deliver on a National Infrastructure for JAINISM in three key areas:

1. Financial sustainability— short and long term
2. Executive office – serving Jain community and the broader society
3. Process of growing the local centers and JAINA through appreciative inquiry

The registration cost is \$101 and includes two days of lodging and meals. If you would like to attend or get more information, please contact us at: mkjain@aol.com, shah.chintan.k@gmail.com

MR. BAL PATIL'S SPEECH "THE JAINA AND THE BRITISH : JAIN MINORITY ISSUE"



At the outset I extend my grateful thanks to the very kind invitation extended by Dr. Andrea Luithle-Hardenberg and her very concerned efforts to persuade me to attend this distinguished International Tuebingen Workshop on a very important topic The Jaina and the British. However owing to my physical disability I would not be able to make the trip to the University of Tuebingen to participate in this important Conference as medically advised. I extend my heartfelt apologies to the organizers of the workshop. I have great pleasure in extending my greetings to the distinguished scholars participating in this Conference.

TRI-ANNUAL CONFERENCE OF DIGAMBAR JAIN MAHASABHA AND ELECTIONS

The Executive committees of Bharatiya Digambar Jain (Dharm Sanrakshini), teerth Sanrakshini, Shrut Sanrakshini, and Mahila Mahasabha are scheduled to be held on the 6th and 7th March, 2010 at Shri Mahavirji. On the same days, tri-annual conference of the general body and central elections will be held at the conference hall of Shri Adarsh Kanya Sanskrit Mahavidhyala . The organisers have requested all those wishing to attend the programmes to intimate the Lucknow office and contact on following telephone nos.: Phones: 0522-3272589, 2662589; Fax: 0522-2661021; Mobile: 09415108233

READER'S MAIL

TIRUPATI BALAJI TEMPLE USED TO BE A JAIN TEMPLE

This is originally a Jain temple converted by Ramanujam/Sankaracharya around 8th century A.D onwards along with 1000s other dravid temples. Complete idol is covered to hide its original identity. Balaji has been photographed on many occasions without Jewellery and it is found to be a Jain standing Tirthankara Neminath which many Brahmins believe and admit. Archaeological scientists, honest historians have proved this to be a Jain temple.

Millions of people visit Balaji temple but no one know reality about this temple. It is truly a Dravid temple, which is confirmed by Archaeological department as Jain temple. Many Brahmins silently believe and agree that it is originally Jain temple converted by Ramanujam and Sankaracharya as 1000s of other Dravid Jain temples converted, rechristened by Avatar philosophy. No Historian can ever claim that there was any god by name Lord Venkateshwara. Many historians world wide believe - any given old temple in southern part of India is originally a Jain temple. However it may have changed its name. Archaeological Senior officers (who chose not to comment much due to political dominance) firmly believe that originally complete dravid population was Jain who were not fighters like Aryans, and believers of Ahimsa, whose heritage was stolen by cunning arjans who came to India around 3500 years ago. For example Thirukural was product of dravid

civilization (written by Jain Saints) but later it was labelled as Hindu literature at the time Hinduism was not known with its present name around 1st century B.C.when sacrifice of animals and vaidic religion was in vogue.

To conclude Tirupati balaji temple is wonderful temple belonging to all devotees, it can be run the way it is going. But at least its true history and identity has to be made known. Most of gods elsewhere in Hinduism whose abhisekham is performed in public view, same way Tirupati's rituals need to be done in open with public view. As we all believe god are not property of Brahmins alone, but they belong to devotees. Why Tirupati Lord Venkateshwara's face has to be hidden. When no face of Lord Rama, Lord Krishna, Lord Shiva, Lord Brahma, Lord Ganesha are hidden. This looks quite weird hiding face of god to mislead its real identity. We would all love to have our god let it be Brahmin or Jain , it has to be in open for everyone. Let us ask those Brahmins to perform all pooja, abhisekham openly, not to hide with curtains or by closing doors. There is absolutely no need to keep God in private if this is real.

This is one of reason only 2% of complete structure is visible to devotees, which doesn't happen with Lord Krishna, Lord Rama, Lord Hanuman, Lord Ganesha in other parts of India. God's identity is hidden only in such temples when temple would have been converted from Jain temple and their naming is done on fabricated, non-historical avatars. Can we request temple authorities to reveal its true identity and to see full face and posture of god Can we have real photograph without artificial projected hands, face and other parts.

From ages Dravid history has been mutilated, wrongly portrayed by so called responsible vested interests of society, politics and even government. It is Aryans whose history, mythology and wrong facts are superimposed over dravid history, who were immigrants to India. Dr Santhalingam, senior director of Archaeological survey and his assistant, and ASI has unpublished researched facts which clearly state that , Every old temple in south was once jain temple, presently known with different identity created by Brahmins, few such examples out of 1000s of dravid jain temples converted to Brahmin temples are:

- 1) Madurai Meenakshi Temple
- 2) Kanchipuram kamakshi Temple (Kanchipuram has more than 100 Temples)
- 3) Varadaperumal temple (kanchipuram)
- 4) Thiruvannamalai Arunachalam Temple
- 5) Mylapore kapaliswara Temple
- 6) Nagaraja temple nagercoil
- 7) Thirumala Balaji Temple, (total resemblance to Thirumalai Jain Temple in Arni district)

Dr. Santhalingam expressed that due to political circumstances these facts cannot be disclosed or published, but facts remain same. He also said Thiruvalluvar was a Jain saint who wrote the famous Tamil classic Thirukural.He has done enough research but unable to publish same. Even Tamil was evolved from Dravid Jain civilization born out of Brahmi language. Enough evidences are available from epigraphy. According to him Aryan Brahmins invaded jain temples and converted them as their source of livelihood. From: Mr. Bal Patil, E-Mail :bal.patil@gmail.com

DANGEROUS GAME PLAYED BY THE OUTSIDER JAINS -PROFESSOR PRADEEP PHALTANE

It is very painful thing that outsider Jains are playing a very dangerous game with the indigenous Jains of Eastern India. There is an indigenous Jain community called Sarak, (pronounced as 'Saraak') in the eastern states of Jharkhand, West Bengal, Orissa and Bihar. They are basically cultivators, spread in various villages of the above states. They are neither Digambars nor Shwetambars, and follow Jainism in their own way. In recent 100-150 years, many Jains of western India were migrated to this region. These Jains included both Digambars and Shwetambars, especially from Rajasthan. Using their financial strength and habitual conspiracies mind, they captured all of the ancient pilgrimage centers in this part of India, which include Parasnath Hill (Sammated Shikharji), Pavapuri, Rajgrahi, Udaygiri-Khandgiri, Champapuri etc. Then there started a war between these Digambars and Shwetambars for the 'ownerships' of the pilgrimage centers. This created a nationwide rift between the followers of these two sects.

The population of these outsider Jains in this region is very small. To fight with one another, they require local manpower. In recent few years, they found that they could use Saraks for fighting the war as the population of Saraks is very big and they are spread all over the region. So the outsiders started to make contacts with poors of the Sarak community, offering monitorial help for them. The outsiders have established some welfare trusts for Saraks. But this is not for the love for the Saraks, but only for hidden cruel intentions. Notable thing is that the outsiders were never in touch of Saraks before, and they always had denied the Jain identity of the Saraks. Now the outsiders are presenting Saraks as poor Jain people and collecting huge donations in the name of welfare.

The very bad thing the outsider Jains are doing with Saraks is that they are recruiting them in their respective sects. So the Sarak community is being divided into Digambar Saraks and Shwetambar Saraks. The outsiders are spreading ritualistic Jainism amongst the Saraks, involving them in temple building, idol worshipping and hatred of other Jain sects. No other constructive works like educating, scholarships, social causes etc. are going on.

Now the outsiders are looking for the fruit... the only fruit that is the fights between Digambar Saraks and Shwetambar Saraks, for the outsiders' cause! The Seths living in the bungalows of Ahmedabad, Jaipur and Delhi will command these fights.

Saraks should beware of these outsiders, who are playing this cruel game with them. This is the time to awake and drive out the intruders from the managing trusts of the pilgrimage centers.

What Saraks should do? : The very first thing the Saraks should remember that they are the aboriginal Jains of their region and the descendents of the ancient Jains. The Jain pilgrimage centers in their region belong originally to them. So the pilgrimage centers should be controlled by Saraks only.

Saraks should keep themselves away from ritualistic Jainism. They should not involve in extremist views about Jain philosophy and food habits. Saraks should keep a safe distance from the outsider Jains. Saraks should believe in unity of all Jains, but not by sacrificing their own culture and regional identity. Unity is welcome only if the Sarak community gets equal rights. Saraks should keep in mind that they are not poor. In fact the outsider Jains are the real poors as they are only financially rich, and you will find that there are no intellectuals, teachers, professors, journalists, sportspersons, writers, I.P.S. and I.A.S. officers etc. amongst them. The Sarak community is richer when we consider this thing.

Saraks should oppose the outsiders if they are changing the original structures of the ancient and medieval Jain temples in Eastern India. Last but not the least, Saraks should concentrate on the overall progress of the community. For this, instead of taking help from outsider Jains, they should take benefits of State Government Schemes which are available for all Jains under Minority Status, and the schemes for O.B.C. / S.T. etc. which are available for Saraks. Further, there are many schemes from State Governments for unemployed people for starting small business and industries. For implementing all this, Saraks should establish their own organization, which should cover Saraks of all the states.

Professor Pradeep Phaltane, President, Moolnivasi Jain Parishad, 163 Yashwant Nagar, Talegaon Station, Pune 410512, Cell: 0-988-152-5766, E-Mail : moolnivasi.jain@yahoo.com

JAINS SHOULD LEAD TO STOP USE OF SIVER VARAK

In India, by law, every food item has to have a green dot on it, if it is vegetarian - and a maroon dot, if it is non-vegetarian. If a manufacturer is found to be cheating by mislabeling his product, the sentence is many years in jail. So, how have the mithai (sweets) people not been arrested so far? Milk has been treated as vegetarian to appease the powerful dairy lobby, but the silver foil or 'varakh' on each mithai cannot by any stretch of imagination be considered vegetarian.

'Beauty without Cruelty', a Pune-based NGO that investigates into product ingredients, has produced a remarkable booklet on the varakh industry. Here is their report on how it is made.

The varakh-makers select animals at the slaughterhouse. Each animal is felt for the softness of its skin before it is killed. This means that a substantial number of goat, sheep and cattle are killed specifically for the industry. Their skins are soaked in filthy, infested vats for 12 days to dehair them. Then, workers peel away the epidermal layer, which they call jhilli, just under the top layer of the skin in a single piece. These layers are soaked for 30 minutes in another decoction to soften them and left to dry on wooden boards. Once these are dry, the workers cut out square pieces 19 cm by 15 cm. These pieces are made into pouches called auzaar and stacked into booklets. Each booklet has a cover of thick lamb suede called khol. Thin strips of silver called alagaa are placed inside the pouches. Workers now hit the booklet with wooden mallets for three hours to beat the silver inside into the ultra-thin varakh of a thickness less than one micron called '999'. This varakh is then sent to sweet shops. Here are the statistics that you should know. An animal's skin can make 20-25 pieces/pouches only. Each booklet has 360 pouches. One booklet is used to make 30,000 varakh pieces - less than the daily supply of a single big mithai shop.

About 12,500 animals are killed for one kg of varakh. Every year, 30,000 kg of varakh (30 tonnes) are eaten on mithai. 2.5 crore booklets are made by varakh companies that keep their slaughterhouse connection secret. But the truth is that not only is this industry killing animals furiously, much of the animal tissue that the booklet is made of remains in the varakh.

Each Jain knows in his heart that varakh is non-vegetarian. But they still use these dreadful items of mass destruction to decorate the idols of Jain tirthankars. How amazing that the idols of those that preached and practiced strict non-violence to all creatures should now be covered with slaughterhouse derived silver foils. Jains are the biggest buyers of the varakh industry. Many try to bluff themselves by saying that the varakh is machine-made. 'Beauty Without Cruelty' has done a thorough investigation and found that there is not a single machine-made varakh piece in this country (or even the world).

On the web, there is one letter from a person, Jalandhra, claiming that he has a company which has "fully automatic machines manufactured with German collaboration to beat silver pieces in between a special Indian manufactured paper in a hygienic and controlled atmosphere run round the clock by qualified Engineers and experienced R&D team". Initially, we were importing the special paper from Germany. But when I followed this up, no factory of the given name, or even address, was not found. The production of varakh is done mainly in north India: Patna, Bhagalpur, Muzaffarpur and Gaya (which is a Buddhist holy centre), in Bihar; Kanpur, Meerut and Varanasi (the holy city of Hindus) in Uttar Pradesh; and Jaipur, Indore, Ahmedabad and Mumbai. The booklets come to them from the slaughterhouses of Delhi, Lucknow, Agra and Ratlam.

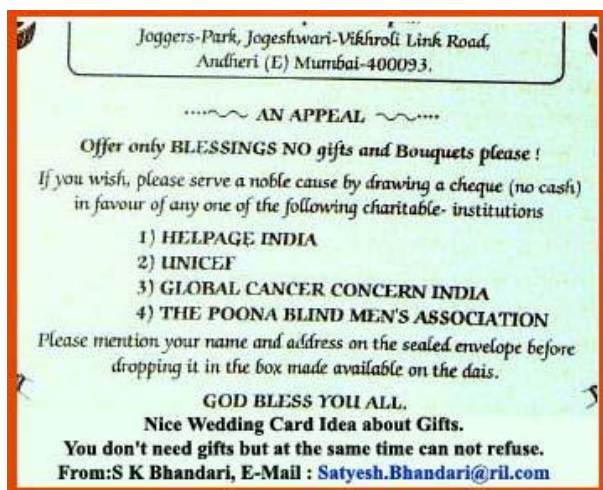
Not only is varakh non-vegetarian, it is also very bad for your body - whether you are vegetarian or not. The silver cannot be digested; therefore, there are no benefits from its consumption. A study done in November 2005 by the Industrial Toxicology Research Centre in Lucknow on varakh says that the silver foil available in the market has toxic and carcinogenic metals in the thin silver foil, nickel, lead, chromium and cadmium damages body. Also over half of the analyzed silver foils had lower silver purity than the 99.9 per cent purity stipulated by the prevention of food adulteration act of India. When such foil enters into the body, it releases heavy metals that can lead to cancer. The report also details the unhygienic conditions in which workers put silver in small leather bags and beat it into foil in filthy shops. It is time we refused varakh-covered mithai, fruit or paan. Mithai shops should be taken to court for not labeling their products non-vegetarian, before selling them. I request everyone reading this article to strictly avoid the sweets that have a silver work on them. They are purely Non - Vegetarian. ISKCON also confirms their non - vegetarian nature. From: Dr. Sulekh Jain, E-Mail : scjain@earthlink.net, Houston, Texas ,USA,281 494 7656

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MISCELLANEOUS

NEW TRAIN FROM MAHARASHTRA TO SAMMED SHIKHARJI

The Government of India, having considered repeated requests from State Industries Minister and M.P. Shri Rajendra Darda, M.P. Shri Chandrakant Khare and other eminent persons, have accepted the request to provide a direct weekly express train from Kolhapur to Dhanbad, passing through Miraj, Satara, Pune, Ahmednagar, Manmad, Aurangabad, Nanded, Nagpur, Itarsi, Jabalpur, Allahabad, Varanasi and Parasnath. This train has been started from 25th December, 2009. The train is presently numbered 1045/1046 from Kolhapur to Nagpur and 2143/2144 from Nagpur to Dhanbad. It leaves Nagpur every Friday at 5.20 p.m. and reaches Sammed Shikharji on Sunday at 9.15 a.m.



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JAINS BUILD MOSQUES IN GUJARAT IN ELEVENTH & TWELFTH CENTURY

AHMEDABAD: Can you imagine a non-Muslim building a mosque in 21st century India? May sound impossible today. But, two far-sighted Jains built one of the earliest mosques in Gujarat, a state that has seen some of the worst post-independence communal riots. And, all this for the sake of business. Between 1178 and 1242, Vastupal and Sheth Jagdusha built mosques in Cambay and Bhadreshwar in Kutch to attract Arab and Turkish traders, who would bring in foreign exchange. While Vastupal was the commissioner of Cambay port, Jagdusha was a merchant of Bhadreshwar port in Kutch. Jains have been an important business community. 'History of International Trade And Customs Duties In Gujarat', a book by historian Makrand Mehta, says Vastupal encouraged Muslims to settle down in Cambay and Anhilwad Patan, the capital of the Solanki-Vaghela rulers of Gujarat. The accounts of Arab travellers like Masudi Istakhari Ibn Hauqal and others, who visited Gujarat between the 9th and 12th centuries, amply testify to the settlements of Muslims in Cambay and other cities of Gujarat.

"But the Muslims settlements could hardly have developed without the support of the Solanki rulers. In fact, they attracted the Arabs and Persians to Cambay and Vastupal did it by constructing mosques for them," says Mehta. Jagdusha was not officially designated as a customs collector but he had cultivated excellent relations with ship captains and customs staff. Although a devout Jain, as a staunch businessman he understood the value of foreign exchange. "For this reason he also constructed a mosque in Bhadreshwar, his hometown," according to the book.

DEVLOK GAMAN

ACHARYA VIMALRATNA SURISHWAR JI MAHARAJ PASSES AWAY

Acharya Vimalratna Surishwar ji maharaj, belonging to Shri Ramsuri Dahelawala sampradaya left for devlok at Nakoda Teerth on Friday, the 5th February, 2010. His followers were shocked on hearing the news about his devlok gaman. His body was kept for darshan on the 5th and 6th morning and was taken in a baikunthi in the noon of 6th February. The funeral procession was attended by hundreds of followers and others from Jain community coming from Balotra, Barmer, Jodhpur and other near-by towns.

SAD DEMISE OF SADHWIS IN ROAD ACCIDENT

Two Jain sadhwis belonging to Limdi Ajramar sampraday named sadhwi Suvidhi Bai and sadhwi Nirjara Bai were crushed to death by a fast moving mini-truck in the morning of wednesday, the 3rd February, 10. Five sadhwis, while proceeding for Limdi, were moving on their vihar on the Rajkot-Limbdi road in Surendra Nagar district. Out of five, three of them got saved with scratches but the other two met with their fate and were dead before they could be taken to hospital. Such unfortunate accidents causing death of Jain sadhwi and sadhus have been happening frequently but the Jain Samaj all over the country is taking them lightly and not taking any serious action to prevent the accidents. The least that can be done is to arrange for two escorts, one in the front and other on the rear, along with the saints or sadhwis during their vihar. The escorts must carry a red-coloured banner or a flag. The saints must also be guided by escorts to ensure that saints move on the edge of the road, or as far as possible a little away from the road.

JAIN FESTIVALS - March 2010, COURTESY DR. RAJENDRA MUNI, NEW DELHI



S.No.	Date	Parv
1.	3, 12, 17, 18, 19, 23, 25, 26, 31	Auspicious Days
2.	15, 16, 20, 21, 22, 30	No So Auspicious Days
3.	04-03- 2010	Parshrvanath Keval Kalyanak
4.	04-03- 2010	Parshrvanath Chayawan Kalyanak
5.	05-03- 2010	Chandra Prabhu Chayawan Kalyanak

6.	08-03- 2010	Rishabh Dev Janm and Diksha Kalyanak
7.	8-03- 2010	Varshi Tap Starting
8.	13-03-2010 to 18-03-2010	Panchak
9.	15-03- 2010	Pushp Nakshtra
10.	18-03- 2010	Kunthu Nath Keval Kalyanak
11.	20-03- 2010	Anant Nath Moksh Kalyanak
12.	20-03- 2010	Ajit Nath Moksh Kalyanak
13.	20-03-2010	Gyan Panchmi
14.	21-03- 2010	Sambhav Nath Moksh Kalyanak
15.	22-03-2010	Aoli Tap Start
16.	22-03-2010 & 25-02-2010	Amrit Sidhi Yog
17.	24-03- 2010	Sumti Nath Moksh Kalyanak
18.	26-03- 2010	Sumti Nath Keval Kalyanak
19.	28-03- 2010	Mahavir Jaynti
20.	30-03- 2010	Padam Nath Keval Kalyanak
21.	30-03- 2010	Kunthu Nath Moksh Kalyanak
22.	30-03-2010	Aoli Tap End
23.	31-03-2010	Sheetal Nath Janm Kalyanak

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**WE HEARTILY WELCOME FOLLOWING NEW MEMBERS WHO HAVE JOINED
WWW.JAINSAMAJ.ORG DURING THE MONTH OF FEBRUARY 2010**

1. Nitin Jain,Swetambar,Khandwa,Madhya Pradesh,Business
2. Neeraj Kumar Jain,Swetambar,Ludhiana,Punjab,Business
3. Rajesh Kumar Jain,Swetambar,Jalandhar,Punjab,Service
4. Navdeep Jain,Digambar,Ludhiana,Punjab,Student
5. Surendra Jain,Digambar,Jaipur,Rajasthan,Government

6. Prabakaran,Digambar,Kallapuliyur,Tamil Nadu,Arts
7. Arvind Jain,Swetambar,Ludhiana,Punjab,Business
8. Gaurav Jain,Swetambar,Ludhiana,Punjab,Business
9. Bhavika Jain,Swetambar,Ludhiana,Punjab,Student
10. Suneel Kumar Jain,Swetambar,Bangalore,Karnataka,Medical
11. Prakash Chand Kankariya,Swetambar,Raichur,Karnataka,Engineer
12. Naresh Kumar Jain,Digambar,Jasola Vihar,Delhi,Service
13. Naveen Kumar Kankaria,Swetambar,Nokha,Rajasthan,Business
14. Atul Mehta,Swetambar,Mumbai,Maharashtra,Consultancy
15. Vinod Kumar Maloo,Swetambar,Jodhpur,Rajasthan,Arts
16. Vikash Banthia,Swetambar,Jaipur,Rajasthan,Consultancy
17. Mukesh Kumar,Jain,Digambar,Rohtak,Haryana,Service
18. Mridu Pradip Jain,Swetambar,Faridabad,Haryana,Socialwork
19. Umed Mehta,Swetambar,Chennai,Tamil Nadu,Consultancy
20. Rajesh Shah,Digambar,Jaipur,Rajasthan,Industrialist
21. Sonal Jain,Swetambar,Ludhiana,Punjab,Business
22. Vijay Chordia,Swetambar,Chennai,Tamil Nadu,Finance
23. Kushal Jain,Swetambar,Ambarnath,Maharashtra,Student
24. Roshan Kumar Jain,Digambar,Raipur,Chhattisgarh,Service

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BRIDES

1. Sapna Jain,26,Swetamber,Udaipur,Rajasthan,Medicine
2. Rinku Changadia,24,Swetamber,Udaipur,Rajasthan,Service
3. Alpa Jain,25,Digamber,Muzaffar Nagar,Uttar Pradesh,Service
4. Priyanka Pagariya,24,Swetamber,Surat,Gujarat,Arts
5. Nishita Jain,24,Digamber,Vasant Kunj,Delhi,Arts
6. Eshani Jain,24,Digamber,Devendra Nagar,Madhya Pradesh,Engineering
7. Ranjana Tamrakar,22,Swetamber,Bangalore,Karnataka,Student
8. Vishal Jain,22,Swetamber,Nagaur,Rajasthan,Marketing
9. Shweta Jain,24,Swetamber,Jodhpur,Rajasthan,Business
10. Shaily Bobra,40,Digamber,Indore,Madhya Pradesh,Business
11. Priyanka Pagariya,40,Swetamber,Surat,Gujarat,Arts
12. Stuti Jain,24,Digamber,Jaipur,Rajasthan,Others
13. Kalapana Kothari,23,Swetamber,Chittorgarh,Rajasthan,Arts



GROOMS

1. Vinod Kumar Khivsara,40,Swetamber,Chennai,Tamil Nadu,Arts
2. Gaurav Jain,40,Digamber,Lado Sarai,Delhi,Service
3. Vishal Jain,40,Swetamber,Nagaur,Rajasthan,Marketing
4. Hitesh Champaklal Sanghvi,40,Swetamber,Morbi,Gujarat,Business
5. Sundeep Kundlia,40,Swetamber,Guwahati,Assam,Business
6. Mahavir Mandot,28,Swetamber,Jalna,Maharashtra,Service
7. Gautam Jain,24,Swetamber,Ludhiana,Punjab,Service

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8. Indarjeet Munoth,29,Swetamber,Surat, Gujarat,Business
9. Prakash Jain,34,Swetamber,Guwahati,Assam,Business
10. Prakash Kundlia,34,Swetamber,Guwahati,Assam,Business
11. Puneet Jain,28,Swetamber,Bathinda,Punjab,Business
12. , Parag Doshi,29,Swetamber,California,Usa,Engineering
13. Padam Jain,Swetamber,Kekri,Rajasthan,Others
14. Raj Kumar Mehta,27,Swetamber,Ajmer,Rajasthan,Business
15. Suman Mehta,39,Swetamber,Ajmer,Rajasthan,Business
16. Dhaval Shah,24,Swetamber,Ahmedabad,Gujarat,Engineering
17. Jitendra Jain,37,Swetamber,Business,Mumbai,Maharashtra
18. Priyank Kumar Jain,27,Digamber,Indore,Madhya Pradesh,Service
19. Gautam Jain,25,Swetamber,Ludhiana,Punjab,Service
20. Ankit Parikh,26,Swetamber,Ahmedabad,Gujarat,Service
21. Rohit Jain,26,Swetamber,Vasant Kunj,Delhi,Computer
22. Vijay Lunkad,27,Swetamber,Pune,Maharashtra,Business
23. Jaydeep Shah,28,Swetamber,Mumbai,Maharashtra,Divorcee

JAIN BUSINESS DIRECTORY -WELCOME TO NEW MEMBERS – FEBRUARY 2010

1. Uphar Enterprises,Ludhiana,Punjab,Finance
2. Sanya Labels,Ludhiana,Punjab,Textiles
3. Dilip Pharma,Bangalore,Karnataka,Medical
4. Hotel Jaunt Safari,Ahmedabd,Gujarat,Hotels
5. Nilesh Sales,Pune,Maharashtra,Books/Stationary
6. Vaishali Mehta,Ahmedabad,Gujarat,Miscellaneous
7. Ankit Parikh,Ahmedabad,Gujarat,Miscellaneous

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