

Vanik Voice

The National Council Of Vanik Associations



**LIVE AND HELP
TO LIVE**

Issue 9 - September 2007

Eco friendly car

The TravelWise campaign is not anti-car, and we realise that there are times when you need to use a car to get somewhere. When you have to use a car, there are many ways in which you can drive in a more eco-friendly way.

Quick Tips:

- Drive off: An idling engine produces 80% more pollution than a vehicle in motion.
- Be smooth: Braking and accelerating increases fuel consumption by 20%. Sharp accelerations produce 50% more pollutants.
- Drive in the right gear: Change up to a higher gear as soon as possible.
- Slow down: 40-55mph is the most economical speed (at 70mph you use 30% more fuel than at 50mph)
- Plan ahead: Motorists waste 350,000 tonnes of fuel per year just getting lost!
- Check the pressure: Correct tyre pressures will prevent wasted fuel. Under-inflation by 0.3-0.4 bar can increase fuel consumption by 2-3%.

Provided by Jayesh Doshi

Phones and cars

Teenage motorist, Rachel Begg, mentioned in the above story in The Times was sentenced to 4 years in prison on Friday 20th July 2007 after being found guilty of causing death whilst driving and using her mobile phone at the same time. Teenage motorist, Rachel Begg, mentioned in the above story in The Times was sentenced to 4 years in prison on Friday 20th July 2007 after being found guilty of causing death whilst driving and using her mobile phone at the same time.

- Available now - a simple car sticker which will eliminate or limit the danger posed by drivers using mobile phones whilst driving
- A colourful and highly visible sticker with a hard hitting message – "Zap your phone, not our children"
- Designed in a glowing yellow colour for maximum visibility and impact.
- A simple and powerful idea which will save many lives and injuries.
- Every car in the country should have one in its back window.
- Available for worldwide distribution for only £2.99 plus p&p

Launched by Arvind Devalia <http://www.zapyourphone.com/>

Press release on 20th July 2007

The NCVA committee at your service

At the Biannual General meeting of The National Council of Vanik Associations(UK) on 12 August 2007, the following were elected on the Executive Committee.

Manhar Mehta

Chairman

Mr. Manharlal L. Mehta
37 Howberry Road
Edgware
Middlesex
HA8 6SS
Tel: 020 8952 1165

E-mail:
mahar_mehta@hotmail.com

Regional Vice Chairmen

North: Piyush Mehta
Midlands: Gajendra Chhatrisha
London: Dhiru Galani
South: Harkishan Mehta

General Secretary

Paresh Gandhi

Joint Secretary

Ramesh Shah

Editor

Miss. Heena R. Modi
HeenaModi@onetel.com

Treasurer

Avanti Jasani

Executive Committee Members

Bina Holden
Dr Jagdish Shah
Bharat Parekh
Dr Natubhai Shah
Vijay Sheth
Saroj Varia
Bharat Varia
Jayman Mehta

Groups Established by NCVA

Vanik Professional Group
Vanik Business Group

Regents Park

One of my recurring themes lately is that there comes a time for all of us to *take a stand and push for what you believe in.*

Can you believe that there are advanced proposals to devastate centuries old woodland to make way for some astroturf football pitches and a bar in Regents Park?! The local council is shortly due to announce its decision and it is time for more action on our part, as the deadline for the final decision gets nearer.

I, for one cannot understand the logic and sense of devastating centuries old woodland to make way for some astroturf football pitches and a noisy bar?! I also ask myself why things have even got this far with so many people and bodies against this idea?

Please send off my pre-formatted email right away to oppose the proposed Regents Park proposal [CLICK HERE](#)

All you have to say is "I strongly oppose the proposed Regents Park Proposal"

Please remember to include your postal address as part of your email. Westminster Council must then accept your email as part of the petition and write to you with the outcome of the decision.

Thank you for your support. Future generations will be thankful to us for taking this small stand for what we believe in - nature and greenery, before concrete jungles; peaceful and serene surroundings before council profiteering.

Let's save Regents Park today, and we can then sort out the rest of the world tomorrow :-)

Author ~ Arvind

<http://www.arvinddevalia.com/blog/2007/07/25/please-help-save-regents-park-for-our-future-generations/>

Humour

A mechanic was removing the cylinder heads from the motor of a car when he spotted the famous heart surgeon in his shop, who was standing off to the side, waiting for the service manager to come to take a look at his car.

The mechanic shouted across the garage, "Hello Doctor!! Please come over here for a minute."

The famous surgeon, a bit surprised, walked over to the mechanic.

The mechanic straightened up, wiped his hands on a rag and asked argumentatively, "So doctor, look at this. I also open hearts, take valves out, grind 'em, put in new parts, and when I finish this will work as a new one. So how come you get the big money, when you and me is doing basically the same work? "

The doctor leaned over and whispered to the mechanic.....

He said: "Try to do it when the engine is running".

Provided by Jeetu Mehta

Daughters

"Keep someone else's daughter happy and yours will be." Hiri Kothary

Do you find or have you ever thought that when our 'daughter's get married; we classify them as no longer part of 'our' family as she is now part of her husband's family? BUT is she really, truly accepted by them or does she end up being and feeling like she's in 'no man's land?' Just a thought.....

Anonymous

In the name of religion

Dear Friends,

It may be recalled that all the Sankarachariars met in New Delhi in March 2007 and have firmly resolved to fight together to face the unprecedented onslaught against time-honoured Hindu culture and Hindu traditions that is taking place in India. They have authorized Dr Subramanian Swamy, former Union Law Minister to carry on the crusade on behalf of the Hindus of India for the preservation of the Rama Sethu Bridge. Dr Subramanian Swamy has sent a letter on 27 March, 2007 to Mrs. Ambika Soni (a Christian with a Hindu name), Union Minister for Culture (a travesty that the Hindu cultural ministry has to be headed by a Christian thanks to Antonio Maino alias Sonia Gandhi the super Prime Minister of India), raising fundamental legal, administrative, quasi-judicial and cultural issues.

Please see <http://newstodaynet.com/2007sud/mar07/290307.htm> for further details.

A letter written in response to the information shown above: ~

Dear Shree

India is a multi ethnic, multi cultural society and the culture we are striving to protect is INDIAN culture, the way of life of most Indians, irrespective of their religion, faith, caste, sub-caste, community, language etc. The phrase 'the unprecedented onslaught against time honoured Hindu culture and Hindu traditions' is loaded with sectarianism and mischievous to say the least. Are the Central government and state government ministers appointed on the basis of their respective religion or merit of the individual concerned?

We recently had a public outcry from some of our people including the white converts to Hinduism, against the then impending slaughter of a bull, a sacred animal from the Hindu point of view. Funds were collected and massive demonstrations were held to save one animal that had the potential of causing deaths of a large number of cows, bulls, cattle and also humans if the bovine TB was not contained by its destruction. All life is sacred and harm to any life, human, animal or plant is abhorrent to all of us. However there are times, fortunately occasional ones and also rare, that a life has to be terminated to protect and safeguard the lives of many more.

I cannot speak about Canada and USA but a substantial number of our new generation and some of my own generation are no longer vegetarians or teetotallers in the UK. They consume meat more or less regularly and none of Hindu population has, to the best of knowledge, ever raised a voice against the slaughter of healthy cows, their newly born calves, hens, turkey etc. When UK was facing the epidemic of mad cow disease hundreds of thousand cows were shot and their carcasses were incinerated in this country. Do Hindu-ism permit the slaughter of innocent and healthy animals for human consumption?

India's ex Prime Minister Atal Behari Bajpai, his deputy, L. K. Advani and a large number of BJP leaders and cadres of RSS are protagonists of Hindu-ism, its culture and traditions and yet are consumers of meat products. Does their dietary habits disqualify them from holding senior posts in Government that also includes, inter alia, the Ministry of Fisheries?

I am not an advocate for Ambika Sonis and Margaret Alvas of this world. Ambika's name is of Hindu origin and denotes that at some stage, she or her ancestors were Hindus and perhaps untouchables in the eyes of upper class Hindus which may have forced them to become Christians. The mere acceptance of Christianity as a religion does not by itself mean that she does not respect Indian culture and traditions. The responsibility of forcing a large number of supposedly lower class Hindus to seek shelter in Christianity, Islam, Buddhism etc rests squarely on the shoulders of so called upper class Hindus. They should examine their conduct and conscience with an open mind before mounting a contrived attack on other cultures and traditions.

According to recently published statistics foeticide of female embryo adds up to 5 million per year, Devdasi tradition continues despite legal ban on this practice and animals are sacrificed at the alter of Hindu temples in many famous locations. Widows are thrown out of the households and are left to fend for themselves by indulging in prostitution in cities like Varanasi and elderly parents are abandoned time and again in holy places like Allahabad at the time of Kumbh Mela. Minor children are married off at a tender age and some are forced into serving the so called sadhus. What are Sankarachariars and Dr. Subramanian Swamy doing to get rid of such inhuman behaviour on the part of the Society that describes itself as the upholders of Hindu culture and traditions? Should not the charity begin at home?

Dr. Subramanian Swamy was the leader of a party whose membership was negligible. As a former Law Minister should he not engage all his energies towards cleansing the evils within the society before targeting imaginary enemy without?

The recent case of Mrs. Pooja Sallotia of Ahmedabad speaks volumes of the evils within the society. Need I say any more?

It is my personal belief that unless we get rid of the evils in our own society we cannot succeed in overcoming the evil influence permeating the society from external sources.

Written by Mansukh Shah

Launch of the first Jain text book for children

Harrow Council Chamber was the appropriate venue for the first launch of DISCOVER JAINISM, the first ever book on the ancient Indian faith of Jainism that is aimed at schools in the UK. This is the first in the series LEARN JAINISM, initiated by the INSTITUTE OF JAINOLOGY.

The launch on 11th July was hosted by Harrow SACRE and attended by over fifty people representing heads of schools in Harrow, school governors, members of inter-faith and Council and SACRE representatives.

The launch was chaired by Mrs Martha Besser, Chair of Harrow SACRE, accompanied on the dais by the author of this book, Mr Colin Hynson and three Council representatives: Cllr. Navin Shah for Labour, Cllr Vina Mithani for Conservative and Ms Anita Luthra representing the Director of Social Services.

Chairman Mr Ratilal Chandaria and Secretary Dr Harshad N Sanghrajka represented the Institute of Jainology.

Mrs Besser opened the proceedings by inviting Jain Samniji: Prasanna Pragya and Manan Pragya to recite Jain prayers with English explanation. Mrs Besser welcomed everyone on this important occasion and expressed pleasure at Harrow being the first Borough to launch DISCOVER JAINISM. She claimed that Harrow was rightfully well-known for diversity in its populace as well as beliefs.

Dr Harshad Sanghrajka addressed the gathering giving details of the activities of Institute of Jainology and summarising on their mission of spreading the word of Lord Mahavir on compassion for all life, non-violence and brotherhood, and the doctrine of pluralism through art, culture and education.

Colin Hynson, an experienced children's writer and educational broadcaster, explained the unique circumstances under which he authored this, the first book suitable for children in Jainism. He used the excellent projection facility to demonstrate www.learnjainism.org the website associated with the book. The website was specially designed for children to learn whilst having fun with quiz, crossword, searchword and puzzle activities online and at the same time providing valuable resource material for the teachers. This website is open to all.

Colin then invited the Chair and the Council representatives to receive and formally launch the book. Chairman Ratilal Chandaria joined the group and the book was formally declared as launched.

All the party representatives from the Council congratulated the Institute of Jainology and Colin Hynson for this sterling work. The importance of faith values to be taught to children was accepted and that Harrow was the first London Borough chosen for distribution of the Jainism pack was much appreciated.

Trustee, Mr Jaysukh Mehta presented the vote of thanks on behalf of the Institute and invited all to partake of refreshments in the Members' Lounge.

All school representatives were presented with a Jainism pack containing the new book as well as additional literature on Jainism. Those schools which were unable to attend, will receive the pack by post in the next few days.

http://www.jainology.org/viewindex.asp?article_id=News%5FHarr%5FLaunch

Provided by Harshad Sanghrajka

A note from someone who has purchased the book ~

Let me introduce myself. I am a teacher. We are often frustrated when we are required to teach Religious Education but the sources of information come from people who do not have correct knowledge of the faith that they have written about. We do not want to relay 'incorrect' information but we do not know about **all** the faiths in enough detail to teach them as if we followed them ourselves.

Have a think; how much do you know your own faith if you follow one? Can you teach someone about the main aspects of it? The important rituals? Explain why things are done or not done? Can you imagine doing that about other faiths which you have even less knowledge about?

Jainism is *less* well known than Hinduism, Christianity, Islam and Sikhism. Thus this book is amazing. However, it is not JUST a great tool for teachers who work in schools but also for YOU. For you to teach members of your family or friends for example.

Author ~ a teacher who works in Harrow

Londoners on income support to get half price bus fares next month

Londoners on income support will benefit from half price bus fares from the end of August. Up to 250,000 people in the capital on the lowest incomes will pay just 50p using Oyster pay-as-you-go on all single fares.

And, as normal bus prices will drop by 10 per cent in September, they will only have to pay 45p for a single fare on Oyster from the end of next month.

All people living in London on income support - such as carers, the disabled and people on low incomes - will be able to get half price travel on the capital's buses.

How to get Half-price Bus fares

Simply take your letter from the Department for Work and Pensions or the job centre that proves your entitlement to income support and your London address, with proof of identity (such as a passport or driver's licence or bank card) and two passport-sized photos to the post office and fill out the appropriate form.

In return, you will receive a travel photo-card which you will then have to show when you take your Oyster card to be topped up.

Half price travel applies to pay-as-you-go bus fares and bus season tickets. It does not cover Tube fares or Travelcards.

Provided by Chandrakant Shah

Paryushana ~ should we change WHEN we follow it?

Dr Vinodbhai Kapashi has written an article about the dates of Paryushana. The recommendation he has made is very practical. I have extracted that point from his article here and hope it creates an appetite for you to read the article. Please let us know what you think.

Written by Dhiru Galani

Let us be radical in our approach. After all there is no specific monsoon season here and there are no monks here who would count the days of their monsoon sojourn. One idea, I put forward long time ago is this:- Paryushan to start on the last Saturday of August and end on the first Saturday of September. There are two advantages. (a) It is a holiday period (b) Mahavir Jayanti can be celebrated on second day which is Sunday. Parna (breaking of fast) would fall on Sunday as well. If all agrees there will be no dispute on loss or extra tithi. Stahankvasis and Deravasis would perform on same dates irrespective of Hindu/Jain calendar.

We have several big Jain organisations and I do not see why they cannot get together and discuss the above idea.

Please see overleaf for the whole article written by Vinod Kapashi. The above is an extract from it.

Paryushan Dates, Confusion and Way Out

Here is an informative article about the confusion on dates of Paryushan. The views portrayed are my personal views but we do need to think hard to end the confusion for our future generation. The article attempts to simplify the complex Hindu/Jain calendar and explains reasons behind the different tithis (dates).

If we want to end the confusion for once and all some radical decisions will have to be made. But let me explain the background of our Paryushan celebration and dates.

We do have a proper Jain Agamic calendar (Jain Panchang) but it is not being used now because the vast majority in India use Hindu Panchang and therefore we have also adopted Hindu Panchang with some Jain modifications.

Hindu Panchang is based on Lunar movement. It is based on the position of the Moon (Moon phase) at the time of Sunrise. The cities on different latitudes will have different Sunrise time and hence different Moon phases. So the Hindus do not have one unique Lunisolar calendar among all Hindus through out India or through out the world but different cities have different Hindu Lunisolar calendars. However, this was not practical for the Jains to have different Jain calendars for different cities of India. Hence, probably around 1500 years ago, the Jain Āchāryas decided to use the Hindu calendar of the city of Jodhpur (Candasucand calendar), Rajasthan (India), as a basis to create a new Jain calendar.

In the Hindu calendar the day begins at Sunrise. Several times in a year a condition occurs that the same Tithi or 'date' (Moon phase does not change more than 12 degree) may exist between two consecutive Sunrises. This is called Vriddhi (double or extra added) Tithi. Similarly a situation occurs that one Tithi does not touch any Sunrise at all. This is known as Kshaya (loss, omitted Tithi). This happens because the duration of each Tithi varies between 22 hours and 26 hours and the duration between the two consecutive Sunrises is about 24 hours.

Changes made to the Hindu Calendar:

Parva Tithis (Pious Days)

Jain Āchāryas have defined Tithis; 2, 5, 8, 11, 14, and 15 as pious or Parva Tithis (days) in both bright half and dark half of the Moon cycles of every month. People take special vows and perform various penances (Ārādhanā) on these days. To fulfill their Ārādhanā without any interruptions of Kshaya (omitted) extra or Vriddhi (added) Tithi, the ancient Jain literature has made their own rules so that any of the above pious tithis would not come as kshaya tithi or vriddhi tithi.

(1) In case of Kshaya (omitted) Tithi, previous Tithi should be considered as Parva Tithi

(2) In case of Vriddhi (added) Tithi, the 2nd Tithi should be considered as Parva Tithi.

Paryushan Parva and Samvatsari Day

According to Jain Āgam literature, the history of Paryushan Parva is more than 2000 years old. However there is no clear indication of the actual number of Paryushan Parva days and the exact Tithi of Samvatsari day. According to Kalpa sutra only a day of Samvatsari is called Paryushan.

The Jain tradition indicates that monks can not stay at one place for more than 30 days. However during the four months of the rainy season, from Ashadha Sud 15 to Kārtik Sud 15, they must stay at one place to minimize violence that would occur in traveling during the rainy season.

The monks are required to find a suitable place to stay at one place for the rainy season by Ashādh Sud 15 (which is the last day of the Jain Āgamic calendar year and also before the beginning of the rainy season), perform annual Samvatsari Pratikraman. If the monks can not find the suitable place by Ashādh Sud 15 then they may continue to travel to find the suitable place for and up to 50 days (grace period). They must find a place and settle during this time period and then do Samvatsari Pratikraman. Even if they do not find the suitable place during these 50 days, they must still do the Samvatsari Pratikraman under a tree on the 50th day but not to violate the 50 day limit for Samvatsari Pratikraman. The 50th day from Ashādh Sud 15 falls on Bhadarva Sud 5.

Since Bhādarvā Sud 5 was the last day for Samvatsari Pratikraman, it seems that to keep Jain community united and properly organized, probably around the 7th to 10th century time period Jain Āchāryas may have decided to do Samvatsari Pratikraman only on Bhadarva Sud 5. Before that one may conclude from the ancient literature that monks may be doing Samvatsari Pratikraman any time between Ashādh Sud 15 and Bhadarva Sud 5 and the common people joined with the monks for the Samvatsari Pratikraman.

Change of Samvatsari Day from Bhadarva Sud 5 to 4:

The Āchārya Kalkasoori changed the day and brought it a day earlier because the king of the town could only attend the ceremony on 4th day. So to accommodate the king's request he changed the Samvatsari Pratikraman Tithi to Bhadarva Sud 4 (one day earlier) for that year and the King agreed. Why that day is still followed is not clear but Jains may have thought that to make sure that 50 day period is not violated, it was advisable to do a day earlier.

Continued overleaf

This gave rise to a new problem. The clear solution is not defined in the Jain literature. Also these types of the problems were not visible in old times because people at various towns may have been doing Samvatsari Pratikraman anytime between Ashādh Sud 15 and Bhadarva Sud 4 or 5 (when monks decide to stay during the rainy season).

However the first time the problem surfaced was in the year 1896 (Hindu year 1952). A Kshaya Tithi of Bhadarva Sud 5 occurred in Jodhapur Hindu calendar. Jain Āchāryas did not agree with the change based on the Jodhapur Hindu calendar. They insisted that we should observe Samvatsari as per our own interpretation. i.e. two separate days depending on whose interpretation you follow.

For the past 110 years, since 1896 (Hindu year 1952) to 2005 (Hindu year 2061), twelve times Bhadarva Sud 5 was either Kshaya Tithi or Vriddhi Tithi in the Hindu calendar.

In all of the above years, the Shvetāmbar Jain Murtipujak community was divided in India and performed Samvatsari Pratikraman on two separate days. To resolve this problem, Jain Āchāryas, other learned monks and/or laymen had about 9 major conferences from

1920 to 1988 (Hindu year 1976 to 2044). The matter was not resolved.

Samvatsari Day in Sthānakavāsi and Terāpanthi Jain sects:begin with (Tithis in the present Jain calendar are derived from Hindu calendar of Jodhapur or Mumbai area based on the Sunrise time).

Recommendations:-

We in Western countries should find a way out to resolve the confusion and different sects celebrating Paryushan on different dates.

We can consider one of the following three points:

(1) Let us be radical in our approach. After all there is no specific monsoon season here and there are no monks here who would count the days of their monsoon sojourn. One idea, I put forward long time ago is this:- Paryushan to start on the last Saturday of August and end on the first Saturday of September. There are two advantages. (a) It is a holiday period (b) Mahavir Jayanti can be celebrated on second day which is Sunday. Parna (breaking of fast) would fall on Sunday as well. If all agrees there will be no dispute on loss or extra tithi. Stahankvasis and Deravasis would perform on same dates irrespective of Hindu/Jain calendar.

(2) We in Western countries can celebrate alternately every year as per Sthanakvasi or Deravasi dates. This may cause some problems to 'Deravasi' only organisations like Oshwal Association and they may not agree. Those who serve both Sthanakvasis and Deravasis may not mind to this proposal. In fact some organisations are already following this pattern.

(3) Do nothing and carry on with India's dates. This way we will have problems with different dates from time to time. There may be some misunderstandings between people and between organisations too. When Deravasis do Parna (break the fast), Sthanakvasis would do last day's pratikraman. Some organisations have members from both Sthanakvasi and Deravasi community. Navnat Vanik Association and Jain Samaj Europe do both Sthanakvasi and Deravasi Pratikraman and therefore they follow alternate dates. Oshwals, Navyug Pragati Mandal and Mahavir Foundation do only Deravasi Pratikraman and majority of their members wish to follow Deravasi dates only.

There is no clear, 100% satisfactory solution to any of the problems. However we all can meet early next year and try to find a way out.

Micchami Dukkadam

(My thanks to Pravinbhai Shah of JAINA for providing some info.)

Author ~ Vinod Kapashi

Paryushana

Without embarking on any sort of semantic arguments for or against three alternatives listed by Dr. Vinodbhai Kapashi let me summarise the position as I have observed in this country since 1961 and prior thereto in Mombasa, where I was born, brought up and educated.

The issue of Paryushan dates, confusion and solution has been debated ad nauseam over a very long time and it has been the rigid and inflexible attitude of our Acharyas and laity that has kept the pot boiling. When the rules were defined by our spiritual and temporal leaders centuries ago the criteria used was one that had relevance to India as in those days .Nobody had foreseen migration of a large number of Jains to countries both north and south of the Equator. What is defined as monsoon in India has no universal application as is self evident from metereological maps of various parts of the world. When it is winter in UK, countries in the southern hemisphere are enjoying their summer and vice versa. Even in a small country like the UK or for that matter the European Continent or even USA there is no specific period that can be described as the rainy season comparable to the Indian monsoon.

When does a day begin is a moot question. In India it is generally at sunrise, in Islamic countries and Israel it begins at sun-set whereas in most of the western countries the day begins at mid-night, i.e. at 24.00 hours.

Dr. Vinodbhai Kapashi's observation that 'the duration between two consecutive sunrise is about 24 hours' is absolutely correct for countries in the vicinity of the Equator. However this is not the case in either the Northern or Southern hemispheres where the duration varies to a very substantial extent depending on the position of the sun. We have the longest day extending far beyond 12 hours in June and the shortest day in December. If one were to look at the situation obtaining in the Arctic or Antartic circles the sun never sets during the summer season and duration between two consecutive sunrise is either much longer or shorter than 24 hours.

Hindus, Jains, Islamists and Jews all follow the Lunar calendar. They all are based on the phases of the Moon at any given time. The rest of the world, so far as I am aware, follow the Solar calendar. I am not so sure about the calendar used by the Chinese, Japanese, Buddhist etc. According to Jain mythology Jain religion pre dates the Vedic religion and accordingly it is perhaps one of the oldest religion of the world. However Dr. Vinodbhai states in his article that Paryushan Parva was instituted by the then Spiritual leaders some 2,000 plus years ago. One can conclude on the basis of this evidence that Vinodbhai has so painstakingly researched and gathered, that there was no Paryushan Parva during the life time of Lord Mahavir and it is a recent innovation of his disciples and followers.

It is self evident from Shree Vinodbhai's article that even in those days Acharyas were not rigid and were flexible enough to grant a 50 day long leeway to the Monks to enable them to find a suitable venue to stay put in one place during the rainy season. In other words both the monks and laity had the flexibility to perform Samvatsari Pratikraman at any time between Ashadi Poonam and the 5th day of the waxing moon in the month of Bhadarva.

The Acharyas also demonstrated their independence to celebrate Samvatsari Pratikraman a day earlier than normal to enable a King of a town to participate in the celebrations. Just because the tithi was changed by an Acharya to accommodate the convenience of one King of a town does not mean that, that date got engraved in stone and the Acharya was at liberty to revert to normal date that had become by practice the traditional date for the celebration of Samvatsari. This demonstrates quite clearly that Paryushan Parva, like the movable feast, can be celebrated on any day between Ashadi Punam and Bhadrapad 5 and the dates or this are not sancrosanct and are moveable according to time, place and circumstances the Jains find themselves in.

Jain Samaj Europe that caters for both the Shwetamber Deravasi and Sthanakvasi Jains, have adopted the practice of celebrating Samvatsari on 4th and 5th day of Shukla Bhadrapad in alternating years. That has brought a semblance of unity in that city.

Dar-es-salaam in Tanzania has adopted a similar practice since Jain Sangh was founded in mid 1950s.

Cochin in India has been doing this for very many years even before Dar-es-salaam and Leicester appeared on the scene.

Mahavir Foundation, from the day of its inception offered pratikraman facilities for both Sthanakvasi and Deravasi Jains. Regrettably the number of Sthanakvasi dwindled and it was at that stage that Mahavir Foundation catered for the needs of Deravasi. Even today if a sufficient number of Sthanakvasi were prepared to perform their Pratikraman under the auspices of the Foundation I am sure ample facilities will be placed at their disposal.

There are a few Oshwals who follow the Sthanakvasi tradition but as Oshwals they find it easier to perform the ceremony with their known people. Very little effort has been made to bring them in our fold.

Except for Oshwals and Digambar Jains who own their own facilities the rest of us are always on the lookout for location. Now Navnat has been fortunate in securing a beautiful place for use of their members. Here again there are more Sthanakvasis and a handful of Deravasis.

I have neither the time nor the aptitude in conducting a research that Shree Vinodbhai has done so painstakingly in collaboration with Shree Pravinbhai Shah of JAINA. I am not a religious person in that I do not take part in rituals as I believe that the tenets of Jainism, if properly imbibed and followed in life is all I would want to do. I am not against those who perform rituals but what hurts me more that at such gathering the sanctity of religion is ignored and most of the time people are far too preoccupied in idle gossip and social get-together.

This diversity of views and rigidity displayed by some of our leadership in a country far away from India is breath-taking. Unless they are genuinely committed to bring about some minor and not earth shattering changes in our practice of religion and instil the message of Lord Mahavir's teachings into their lives in a practical fashion the future of Jainism is bleak indeed and its revival will be beyond the capacity of aging population who are hidebound to age old traditions without making a concerted effort to bring them to time, place and circumstances we find ourselves in. These proposals of Vinodbhai and even earlier proposals of Dr. Natubhai and our American counterparts need to be examined thoroughly and implemented sooner rather than later if we truly believe that some concensus has to be reached without any further delay. We need to solve today - not tomorrow - what Jain Acharyas and laity failed to do after 9 conferences over the past 110 years. Can we and do we have the courage and determination to awaken ourselves from the Rip van Winkle's sleep and do something constructive for the benefit of all of us including our new generation. Is anyone ready to pick up the gauntlet. I wonder.

MAHAVIR FOUNDATION

Reg No 296175, Company Reg No 2132728
Reg Address 11 Lindsay Drive, Kenton, Middlesex HA3 0TA Tel: 0208 204 2871

Namo Arihantanam

MAHAVIR FOUNDATION

Paryushan Maha-Parva 8th to 15th September 2007 Details of Paryushan Festival.

All programmes at the Kingsbury High School, Stag Lane NW6.

Day	Date	Details
Saturday	8 Sept	Pratikrmana at 6.00pm.(Please arrive at 5.30pm) Bhavna about 8.15 pm every evening and Aarti/Mangal divo there after. Prabhavna . (please note: Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Sunday	9 Sept	Pratikrmana at 6.00pm. Kingsbury High School Bhavna and Aarti/Mangal divo there after. Prabhavna. To-day we are also holding a special session at 6.30 pm in one of the classrooms to explain about the Paryushan festival and the ritual of Pratikraman. Use of Muhappatti etc. Time 6.30 to 7.30 pm sharp. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Monday	10 Sept	Pakkhi Pratikrmana. Please arrive early. Pratikraman will begin at 5.30 sharp. Bhavna and Aarti/Mangal divo, Prabhavna. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Tuesday	11 Sept	Pratikrmana at 6.30pm. Bhavna and Aarti/Mangal divo there after. Prabhavna. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Wednesday	12 Sept	Pratikrmana at 6.30pm. Mahavir Janma (Vanchan) Kalyanak. Uchhavanis of 14 dreams, Halardu, Aarti/Mangal divo there after. Prabhavna. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Thursday	13 Sept	Pratikrmana at 6.30pm. Bhavna and Aarti/Mangal divo there after. Prabhavna. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Friday	14 Sept	Pratikrmana at 6.30pm. Bhavna, TAPASVI BAHUMAN and Aarti/Mangal divo in 108 different thalis (plates). nakaro/donation for each thali is £11. Prabhavna. ENGLISH PRATIKRAMAN subject to interest. In a separate classrooms. (Morning Kalpa Sutra Vanchan at Kenton Derasar from 11 am to 12 noon)
Saturday	15 Sept	Samvatsari Pratikramana: Please take your seats at 3.45 pm. Pratikraman will begin at 4 pm sharp. Kingsbury High School. Ladies with little children can do Pratikraman at the Kenton Derasar from 12 noon to 3 pm. Please check with us..

[More information overleaf](#)

Swami Vatsalya/Priti bhojan. Please check the time, date and place during Paryushan

VARIOUS SPONSORSHIP FOR PARYUSHAN:

Sponsor a Pratikraman: Please sponsor Pratikraman for any one day. The Pratikraman will begin after your family recites Namaskara Mantra. Your name will be displayed every day and will be printed in the list. Please give your name for this auspicious beginning. Name the day of Paryushan you wish to sponsor. Nakaro £401 for any one day except Samvatsari day (£501).

So far two names have been received:- Surendra and Usha Mehta (£401)
AND Dr Jagdish and Rekha Shah (£401)

DAILY PRABHAVNA (GIFT AFTER THE PROGRAMME):- If you wish to give prabhavna please let us know in advance so that we can buy and distribute to all and your name can be displayed and printed. Nakaro/donation is £151.00 for one day. If you wish to bring your prabhavna please tell us in advance stating what you are bringing. Following people have already booked Prabhavna: Vora Mitra Mandal on Mahavir Janma Day; Rekhaben Shah/ Hemaben Vora on the last day; Vinod and Sudha Kapashi second day, Kirit Kothary/ Chandrakant Doshi on first day.

SPONSORSHIP for daily Bhvana/Music: The amount is £51 per day. One name has arrived:

PLEASE NOTE:- MAHAVIR JANMA VANCHAN IS ON WEDNESDAY 12 SEPTEMBER after Pratikraman.

Reading of Holy Book 'Kalpa Sootra' during the Paryushan (except for the last day). Time 11 am to 12 noon. Address Kenton Derasar 557 Kenton Road, Kenton, Middx HA3 9RS

KENTON DERASAR WILL REMAIN OPEN ALL DAY FROM 8 am to 9 pm DURING PARYUSHAN FESTIVAL

Please book Aarti/Mangal divo in Kenton Derasar for any day you wish to remember. Nakaro £11.00

Navnat Paryushan dates ~ 9th Sept. 2007 to 16th Sept. 2007

Daily programme

Morning lectures by Shamniji and Dr. Jain--(from Ahmedabad)

Time from 10.30 a.m. onwards.

Lunch facility organised.

Afternoon Satsang with Shamniji and lecture by Dr. Jain.

Evening Pratikraman and then Bhavna---by well known artists from India.

Mahavir Jayanti will be celebrated on Saturday 15th September, 2007 from 1.45 p.m. in the afternoon. Lunch will be provided from 12.30 p.m. to 1.30 p.m.

Provided by Bhupendra Shah ~ Coordinator of Navant Vanik Association Paryushana sub committee

Peter Walsh's clever hanger trick

Here's one of my favourite life-hacky tips from Peter Walsh (guy from Clean Sweep, author of It's All Too Much, and inspiration for my recent War on Clutter).

After you've done a major purge of your closet, remove all the remaining clothes that live on hangers, and put them back in backwards, such that the open end of each hanger now faces you. Got it?

Then, mark your calendar for six months (or whatever) from today, and go back to your business as usual. Except that after every time you wear a shirt or a jacket or a skirt or what have you, when you replace the item, make sure the hanger faces the opposite/usual way (with the opening in the back).

When your six months have passed, and your calendar reminds you that it's time, open your closet and remove every piece of clothing on a backward hanger; the chances are good you can give it away without the slightest pain, because you just clearly demonstrated that you don't wear it.

Here's why I love this. I've said before that, in my estimation, a life hack is any kind of trick that forces the Smarty-pants part of your brain and the Daft part of your brain to stay in proper communication

<http://www.43folders.com/2007/08/13/hanger-trick/>

Provided by Suraj Shah

India's National Anthem

The Constituent Assembly adopted the Indian national anthem from a song written and composed by the Nobel laureate Rabindranath Tagore on January 24, 1950.

Before this Vande Mataram written by Bankim Chandra Chattapadhyaya was the National Anthem of India.

Later Constituent Assembly of India, (Vol.XII, 24-1-1950) opined:

"The composition consisting of words and music known as Janaganamana is the National Anthem of India, subject to such alterations as the Government may authorise as occasion arises, ..."

Only the first of the five stanzas was designated as the anthem.

The anthem goes:

**Jaana Gaana Maana Adhinayaka Jayehe
Bharata bhagya vidhata;
Punjaba Sindhu Gujarata Maratha,
Dravida Utkala Banga,
Vindhya, Himachala, Jamuna, Ganga,
Ucchhala Jaladhitaranga;
Taba Shubha Naame Jaage
Taba Shubha Ashish Maage
Gaye taba jaya gaatha.
Jaana Gaana Maana Adhinayaka Jayahe
Bharata bhagya vidhata;
Jaya he Jaya he
Jaya Jaya Jaya Jaya he.**

The English rendition of the song goes like this:

**Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab,
Sind, Gujarat, and Maratha,
Of the Dravid, and Orissa and Bengal.
It echoes in the hills of Vindhya and,
Himalayas, mingles in the music of the
Jamuna and the Ganges and is chanted by
the waves of the Indian sea.
The pray for the blessings,
and sing by the praise,
The saving of all people
waits in thy hand.
Thou dispenser of India's destiny,
Victory, victory, victory to thee.**

Blackle

Blackle was created by Heap Media to remind us all of the need to take small steps in our everyday lives to save energy. Blackle searches are powered by Google Custom Search.

Blackle saves energy because the screen is predominantly black.

"Image displayed is primarily a function of the user's colour settings and desktop graphics, as well as the colour and size of open application windows; a given monitor requires more power to display a white (or light) screen than a black (or dark) screen."
Roberson et al, 2002

In January 2007 a blog post titled Black Google Would **Save 750 Megawatt-hours a Year** proposed the theory that a black version of the Google search engine would save a fair bit of energy due to the popularity of the search engine. Since then there has been skepticism about the significance of the energy savings that can be achieved and the cost in terms of readability of black web pages.

We believe that there is value in the concept because even if the energy savings are small, they all add up. Secondly we feel that seeing Blackle every time we load our web browser reminds us that we need to keep taking small steps to save energy.

How can you help?

We encourage you to set Blackle as your home page (set). This way every time you load your Internet browser you will save a little bit of energy. Remember every bit counts! You will also be reminded about the need to save energy each time you see the Blackle page load.

Help us spread the word about Blackle by telling your friends and family to set it as their home page. If you have a blog then give us a mention. Or put the following text in your email signature: "Blackle.com - Saving energy one search at a time".

Have a look at our energy saving tips page for ideas on steps you can take to save energy.

There are a lot of great web sites about saving energy and being more environmentally friendly. They are full of great tips covering the little things that we can all do to make a difference today. Try Blackling "energy saving tips" or visit treehugger.com a great blog dedicated to environmental awareness.

From the world of the Internet ~ <http://www.blackle.com/about/>

Top Tips for cheaper Home and Contents Insurance

There are a number of ways for you to get cheaper home insurance premiums .

1. Home Insurance from your Mortgage provider will be expensive - Don't just accept the first quotation you get from your mortgage provider. By shopping here online, you'll almost certainly save hundreds of pounds.
2. Aim high - The higher your excess, the lower your annual home insurance policy will be. By volunteering to pay a greater excess, you can significantly lower your home insurance premiums .
3. Play it safe - Home security plays a large part in the cost of your home insurance . A secure house is less likely to suffer from theft or damage, and as a lower risk will put you in stronger bargaining position to reduce your premiums.
4. And there's more - Additional safety features such as Neighbourhood watch schemes, smoke alarms, burglar alarms and gates can all contribute towards a safer house and reduce your home insurance premiums. Joining a Neighbourhood watch scheme can save you as much as 10 or 15% on your home insurance .
5. Be organised - Always ensure that all your policy details are correct and fully up-to-date. Remember that as each year passes the value of your possessions will change and therefore your home insurance cover should be reviewed annually.
6. Stay on top - Add any new major purchases into your current policy because they will not be covered. Similarly, if you sell or pass on any expensive items over the year, remember to deduct the value of these items from your insurance policy to lower your premiums.
7. No claims - If you have a history of no-claims then you should be eligible for a discount from your cheap home insurance provider. This is typically earned after a single year without making a claim.
8. Buy online - Online home insurance companies generally have lower overheads so they can pass on the savings they make to their customers by reducing their premiums.
9. Don't under-insure - If you under-insure your home to save on your premiums, you will have to cover part of the claim on top of your excess. It's not worth the saving.
10. Professionals only - If you're a teacher or another professional who is part of one of the official unions, you will be able to get cheap home insurance from a number of home insurance companies.
11. Fire Fire - Domestic fires are occurring more and costing more, so insurers may offer cheaper premiums on both build-ings and contents policies if you fit smoke detectors.
12. Check your cover - Make sure that you need all the home insurance that you are getting, for example there's no point paying for cover of the shed or garage contents if you don't have a shed or garage! Ask for this cover to be removed and you will be able to reduce your home insurance premium.

From the world of the Internet