



Shantilal Muttha,
Founder, BJS

eBULLETIN

Page 2 From the desk of National President

Page 3-4 Practicing Religion for Social Cause

Page 5 Let's reinforce our religious principles...

पर्युषण
महापर्व

मिच्छामि
दुःखदम



पर्युषण महापर्व भाद्रपद जैन संवत् 2542





Shantilal Muttha,
Founder, BJS

eBULLETIN

Dear Friends!

Hope everybody is alright. The last issue of ebulletin was dedicated to the BJS founder Shri Shantilalji Muttha. We have tried to give a sneak peek of his personality on the occasion of his birthday and many of you like it. Like every year, after June we wait for the sacred months of Chaturmas (July to October) and we are dedicating this issue of ebulletin to this pious cause.

Jain is not a religion, it is a way of life that fosters the value of "Live & let live". Everybody of us knows the importance of Paryushan in Jainism for self-purification and self-reflection. For this purpose, we emphasize on practicing and reinforcing various virtues like mercy, respect, simplicity, truthfulness, self-control, dedication, meditation, Sacrifice, etc. This all with the intention to internalize these virtues, make it our habit, our nature. But a question arises whether we are truly following these with this intention from the core of our heart? Or is it just for the sake of rituals? Annual checklist completion?

Friends, in last few decades, many questions come to my mind about following religion and being spiritual. Don't you think, we have replaced the religious occasions with mere events over the principles? The opportunity to showcase our wealth & material achievements? Is there any relationship between the philosophy of

Jainism and the ways we waste money on these luxurious, lavish spending in the name of religion? Starting from publishing costly invitation cards till extravagant organizations and celebrations of Chaturmas, we spend ample money and for what returns? What purpose it is serving? Whom it is helping to? Crores of rupees are donated every year for constructing temples – why can't we think of building more schools and more health centers for the needy ones who are still deprived of basic need?

During this auspicious occasion of Paryushan & self-purification, let's ask ourselves an important question that how much we have been able to ingrain the core principles of Jainism in a true sense. It's crucial time to understand & realize the present realities of the society and our religious practices. Also it is a high time to have a self-realization for the sake of keeping originality of our principles & culture.

Let's take an effort to understand our religious principles in spirit and reinterpret them for 'Dharma' in the current situation.

On this occasion of Paryushan, let me express my sincere apologies for all my words & deeds that knowingly or unknowingly have caused any pain or hurt to you.

From the desk of National President





It has been estimated that 90% people in the world are religious. We may fall in this 90% category or rest 10% category

जैन समाज के गौरव डॉ. वीरेन्द्र हेगड़े

according to the ways we live our lives. But there are some people on this planet who are religious to their core, are known for their religious institutions and for their religious followers but they have created a niche in the society for their humanitarian work. Honorable Dr. D. Veerendraji Heggade is one such extraordinary religious personality who has a very strong focus of social welfare.

He is widely known as the "Dharmadhikari" of Shri Kshethra Dharmasthala and many people consider him as somebody who's just one step below the God but millions steps ahead of human beings. But today, many of us might not be aware of his kind human nature that influences society from riches to poor, from enlightened educated minds to simpletons and masses at grass root level by his accessibility, approachability and by his articulated sharing of his world view. Simplicity, humility and empathy for the poor is what this "Dharmadhikari" demonstrates and is exactly the opposite of the "Godmen" who con the masses because of their vulnerability.

Dr. D. Veerendraji Heggade with spiritualism addressed the need of many commoners who are in the struggling for materialistic pursuits. He regularly meets common people to hear their grievances and

guide them. Being a Dharmadhikari and by meeting people he got to know about various socio-economic factors that are creating hindrance in social progress. He has understood the importance of solving these problems at the grass-root level inside a temple where people come to meet him. He also understands the importance of empowering the youth, they being a core strength of this country. To make any social movement faster and successful, he strongly believes in the youth power.

Charity is his first priority and he has constantly engaged in projects for the upliftment of rural India. In a way, he can be regarded as one of the most practical religious leaders who executes all his social works & responsibilities as a true follower of religious teaching.

A Patron of social empowerment

- Dr. D. Veerendraji Heggade introduced a Rural Development Project, in Coastal District of Karnataka, comprising 600 Villages and six urban towns. The project is currently facilitating empowerment of 1, 35,000 families in agriculture. In addition to this, this project deals with transfer of technology, women empowerment, housing, alternative sources of energy, income generating activity, micro finance, education and health in rural areas.
- He has established the Rural Development and Self-Employment Training Institute (RUDSETI) in collaboration with Syndicate Bank, Syndicate Agricultural Foundation and Canara Bank to train the rural un-employed youth for Self-Employment and Volunteers for Rural Development in 1982. Since then 20 branches of the RUDSETI were started all over India. Around 1, 50,000 youths have been trained till 2004, and settlement rate is 65%.



Practicing Religion for Social Cause



- He also hosted several National Seminars including the one on “Rural India Real India” to sensitize the importance of development in rural areas.
- He is a dynamic modernist who is recently propagating the importance of tapping solar energy and provided such facilities to several villages.
- With the establishment of “RATHNAMANASA” which is a model Hostel with training imparted in Agriculture, Horticulture, Dairying and a concept of future farmers and citizens for High School boys at Ujire, he tried to empower the new generation.
- As a president of Dharmasthala Manjunatheswara Educational Trust and SDM Educational Society, Ujire, he pioneered in managing educational institutions starting from primary to engineering, medical, ayurvedic and management institutes as well as hospitals.

Despite being known as a religious leader, Dr. D. Veerendraji Heggade did not confine his heart to ritualistic believes. He started Free Mass Marriage every year in Shri Kshethra Dharmasthala since 1972. Around 10,000 couples got married under this scheme by April 2004. This sensitive person also constructed Marriage Halls at Bangalore, Kallahalli, Bhadravathi, Mysore, Shravanabelagola and Bantwal for the benefit of middle and low-income people to conduct marriages.

He opened his arms to the rural development of India by various economic & educational empowerment programs. For his outstanding social contribution and generosity, he is highly appreciated with Padma Bhushan(2000) and the Padma Vibhushan award (2015).

Let's spend our time to reinterpret and understand the humanitarian aspects from religious principles and dedicate our lives to serve the society by following his footprints to be a true follower of religion.



Let's reinforce our religious principles...

History of Human Civilization is history of wars and fights for territorial rights, dominations and riots against each other, every religion, caste and race for the power of supremacy and ruling. From the old days of monarchy to the modern days of democracy, the conflicts have not changed their roots. They are quite prevalent in the names of terrorism, racism and fundamentalism. If we all follow the core of religious teachings in a practical way, modern times could achieve the peaceful co-existence. The question is whether many of us are failing in that. Do we follow religion for the sake of institutionalism, formalities, or mere rituals? Are we forgetting the humanitarian approach of religion and hence the society is full of hatred, casteism, communalism and crimes!

When the whole world is going through this unprecedented crisis do we sit on the periphery and watch the endless events as they occur? No, certainly not. If we choose to ignore these declining trends and assume the role of bystanders, history will never forgive us. It is our obligation to intervene and act decisively, positively and meaningfully to change the course of events. A minority community like Jain has to be in the national mainstream of debate and discussion; actions and solutions working towards the wellbeing of all demonstrating the true meaning and relevance of its basic religious tenets.

The three cardinal principles of Jainism like Ahimsa (non-violence), Anekantwad (non-absolutism) and Aparigraha (non-attachment) are the basic ingredients for the healthy and sustainable growth of any society. Its relevance in the fast changing new world order is increasingly being accepted. It has emerged as the desired goal post of the 21st century when a variety of forces are threatening the very existence of the human race on this planet.

#• **Ahimsa:** While Jainism enjoins observance of total nonviolence by the ascetics, it is often argued that the man is constantly obliged to engage in destructive activities of eating, drinking, breathing and surviving in order to support his body. However, the Jain conception of ahimsa is quite different from what is commonly understood by violence. **The violence is defined more by the motives and the consequences to the self rather than by the act itself. Hence, it is possible to observe complete nonviolence with right knowledge and in spirit understanding of the concept, by observing carefulness and pure mental disposition without any attachment.** Ahimsa is an ideology of almost all religions. Mahatma Gandhi demonstrated the most effective practice of non-violence to change the fate of colonized country like India with strong

struggle based on the core value of "Non-violence". He was the person who practiced this value in a pragmatic way. When the only way to power has always been by way of Hinsa, today, we must remember this unique example of India's freedom struggle through non-violent means and determine to practice this value to make a change in the society, to make our world better than ever by fighting against corruption, terrorism, and discrimination.

#• **Anekant:** The famous parable one elephant and five blind men explains the need to accept multi-sidedness of the reality. It explains that no single point of view can be construed as the whole truth. There can be as many versions of the truth as there are those trying to comprehend that truth. In our day to day life, we all forget this principle and based on one or two views tend to jump to the conclusion. **The contemporary management methods spend lot of time in teaching 3600 perspective. While a relatively modern political system of democracy expects existence of multiple ideologies and allows people to select their preference. These are nothing but the realization of this age-old principle of Anekantawad.** Anekantwad promotes dialogue and does not force the perspective. It offers space to express and to listen. This is the root of Ahimsa where practicing Anekantawada eliminates the need of physical or even mental hinsa the hinsa of ideas.

#• **Aparigraha:** Aparigraha means non-attachment, non-possessiveness, non-materialism. This is a value for practicing a purposeful life instead of indulging in materialistic life. While the ownership of objects is allowed, the greed to possess and own is not allowed. **Being the community that has struggled for existence through migration from a barren land, the community that created its world of material possession from scratch – be it their houses or their businesses, the community that contributes to even the national wealth and GDP, is also known for its philanthropy and charity. It is because of the core teaching of Aparigraha to not to attach to the possession.** For us parting with our resources to help the needy and to contribute to the social cause is not a charity, it is our religion. Dharma for us is in giving and giving for the right purpose for the right cause is a true Dharma.

During this month of Paryushan, let's vouch to understand our religious principles in spirit and reinterpret them for Dharma in the present day situation. Let's lead the world to the wellbeing of all and the world will owe it to our religious teaching.

Girls from a patriarchal society make the country proud in Rio Olympic 2016

Indeed the best news of 2016 is the shining of Indian players in Rio summer Olympic 2016. After lots of speculations & waiting, the news of India winning two medals in this international war of sports makes us proud every day. Apart from the two medal winners, there are other sportspersons who left us overwhelmed are Dipa Karmakar and Lalita Babar.

Hailing from Tripura, northeastern state of India, Dipa Karmakar becomes the first ever sportsperson to place the country in the world map of gymnastics, a non-popular game. Although she missed the bronze medal only for 0.15 points getting the fourth position in the final round. When she was making us proud another sportsperson, Lalita Babar from Maharashtra broke national record created by P T Usha in 1984 by entering into the final round of 3000m steeplechase.

The two girls who gave India two medals:

P.V. Sindhu

Pusarla Venkata Sindhu brought Silver medal to the country in Rio Summer Olympic 2016. Born on 5th July, 1995 in Andhra Pradesh, P.V. Sindhu become the first Indian female Badminton Player in this Olympic to get a silver medal. Her parents are renowned volleyball players of the country.

Along with Sakshi Malik, she is also highly appreciated with Rajiv Gandhi Khel Ratna (2016) – the highest sporting honor of India.



Sakshi Malik

Sakshi Malik won bronze medal in the 58 kg wrestling category in 2016 Summer Olympics in Rio. She was born on 3rd September, 1992 in a village called Mokhra in Rohtak, Haryana. She becomes the first female wrestler to win a medal at the Olympics. Her mother is a homemaker while father is working a bus conductor in Delhi Transport Corporation. For her extraordinary performance, she is highly appreciated with Rajiv Gandhi Khel Ratna (2016) – the highest



Hailing from country like India where still girl child is regarded as a liability, these girls have overcome all odds fighting against society, people and nasty sport politics in India. BJS salutes such strong sportspersons & their coaches for showing unparalleled willpower, perseverance, dedication and hard work!



Connect with us



Watch out for all the excitement, news, views, bytes & virals.

SHARE with your friends.

Website : www.bjsindia.org, E mail : info@bjsindia.org, Facebook : www.facebook.com/BJSIndiacommunity, Tweeter: BJS_India

We would appreciate your feedback and comments

Please write to us on info@bjsindia.org for your feedback

Bharatiya Jain Sanghatana (BJS)

Level 4, Muttha Towers, Loop Road, Near Don Bosco Church, Yerawada, Pune 411006
Tel.: 020 4120 0600, 4128 0012, 4128 0013