



# JAIN AHIMSA TIMES

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**Interior silence is very difficult but we must make the effort.  
In silence we will find new energy and true unity. The energy of God will be ours to do all things well.  
- MOTHER TERESA-**

## POLITICAL LEADERS GREET THE NATION ON MAHAVIR JAYANTI



President Pratibha Patil said, "On the auspicious occasion of Mahavir Jayanti, I convey my heartiest greetings and best wishes to all the people. May Lord Mahavir's noble teachings inspire us to work for peace and harmony for the welfare of humanity."



Prime Minister Manmohan Singh greeted the nation on the occasion of Mahavir Jayanti, the birth anniversary of Lord Mahavira, saying his teachings help us live a "life of happiness and contentment. Lord Mahavir's life and teachings inspire us to be compassionate and simple. His teachings show us the path to a life of happiness and contentment, Lord Mahavir's profound message remains a beacon of hope in today's world."



Governor of Manipur- Gurbachan Jagat greeted people of Manipur and specially Jain brethren on the auspicious occasion of Mahavir Jayanti. "The occasion reminded the eternal message and teaching of peaceful co-existence of mankind as a whole, doing away with the social boundaries of caste, creed and religion. Lord Mahavir showed the path to salvation through love, compassion, forgiveness, benrvolence, non-violence and renunciation of materialistic desire. With the celebration of the day we should resolve to follow his ideal-Live and Let Live to make the celebration a meaningful."

CM Manipur - O Ibobi said, Lord Mahavira was an aposite of truth and righteousness. The essence of his teachings and message of love and peace are more relevant today when the world is confronted with strife and tension. The best way to observe this auspicious occasion is to strive for peace and strengthen the bonds of brotherhood.

## MAHAVIR : A FEARLESS HERO

— Acharya Mahaprajna —

On an auspicious Day in 511 BC, Lord Mahavir was born. The birth of a person in this world is a common event. A number of people are born unnoticed on this earth every day but Mahavir's birth was marked by an uncanny element. While still growing in his mother's womb, Mahavir was endowed with clairvoyance (avadhi gyan). An ordinary man is born with indirect knowledge (paroksh) but Mahavir was born with direct knowledge (pratyaksh), as if he had experienced everything already. This was an extraordinary thing about his birth. When he grew up, he was sent to a local school but on the very first day his teacher noticed his transcendental wisdom and declared that he didn't require any schooling.

After Mahavir's birth, his family began to grow prosperous. Impressed by this phenomenon, his parents gave him the name of Vardhman. Since he was clairvoyant, he came to be known as saman. Realising his power of tolerance during spiritual practice, he was named as 'Mahavir' by a class of gods. Two saints – Vijay and Sanjay – came. They saw Mahavir and a mere glimpse of his personality dispelled all their doubts. A number of names were given and amid them lay hidden a nameless personality.

It is believed in modern times that man is free to think and act the way he likes, but this is a relative truth. He is not entirely free. He is also bound somewhere by destiny. Mahavir's destiny was bound with liberation or salvation (moksha). There

was religious environment in his family and his parents were followers of the 23rd Jain Tirthankara, Parshva. The teachings of Parshva left an indelible impression on his mind. Destiny, environment and the separation from the parents prompted Mahavir to take to the ascetic way of life. When his elder brother, Nandivardhan came to know of his intention to embrace asceticism he asked him : “Brother, are you thinking of renouncing the household life?” “Yes”, Mahavir nodded his head in affirmation. Nandivardhan said: “Brother, is it the befitting occasion for such a decision? We have not yet recovered from the shock caused by the separation from our parents and you are thinking of renouncing the worldly relations. You must stay at home at least for two years, and thereafter you are free to have your own way.” Mahavir acceded to his elder brother’s request.

From a very young age, Mahavir was keen to leave the family and become a wandering monk, but he stayed for his parents’ sake. A large number of people know that the past influences the present, but only a few know the truth that future too influences the present. Mahavir’s two-years stay at home was under the shadow of the future, so he lived like a monk. He realized that life is transient and was committed to renunciation. No one had ever imagined that a prince was living the life of a monk in a princely household.

On being permitted by his brother Nandivardhan, Mahavir got initiated into an ascetic life. Having renounced the worldly relationships, he went off with the sole objective of achieving complete samayika (equanimous state of mind or super-consciousness). His thirty-years long householder’s life came to an end. He spent his childhood at home, entered his youth and enjoyed the regality of a princely life till he was twenty eight.

With his initiation into a new way of life, the vigorous practice of Samya Yoga (Yoga of equanimity) began and continued for twelve years. During this period he went through a number of ordeals which he successfully encountered. His name Mahavir or great spiritual warrior proved true to its meaning. If a coward had come across these ordeals he would have hardly encountered even one of them. Equanimity (samta) and non-violence (ahimsa) require tremendous bravery.

We know Mahavir as a pioneer of ahimsa. He is not yet widely known as a pioneer of fearlessness (abhaya). He had the firm belief that a person afflicted with fear cannot promote ahimsa. This principle became an integral part of his way of life. For this reason he remained alone during the whole span of his penance (spiritual practice). He wandered alone in the jungles, rivers, valleys, hills, caves and empty houses day and night. Fear did not touch him at all. Fearlessness added luster to his spiritual practice. Once he stayed in the temple of Soolpani Yaksha. The priest warned him against the danger at night and asked him not to stay there, for no one survived there till the dawn. Even the villagers dissuaded him but he remained firm and adamant. He did stay in the temple of the Yaksha despite warnings and advice to the contrary, and survived.

Lord Mahavir was going to a hermitage when the cowheads said, “O, mendicant! Do not go further. There is great danger ahead. There is a snake called Chand Kaushik at a little distance. Its eyes emit venom. Even from a distance the serpent can burn a man to ashes by casting a mere look at him.” Ignoring the advice, Mahavir continued his march. Fear of death and suffering was perhaps unknown to him. He approached the serpent’s hole and stood there in a state of meditative posture. Chand Kaushik must have said to himself, “What kind of a man is this? He is coming to me to embrace death.” His defiance infuriated him. The serpent first looked at the sun and then looked at Mahavir. The waves of venom from the venomous looks spread far and wide but Mahavir stood motionless in a meditative pose. Now, the serpent was beside itself with the fire of fierce rage. It coiled itself around Mahavir’s body and started stinging him at various points. He began to bleed but remained motionless like Mt. Meru. He countered the effect of the venom emitted from the serpent’s eyes by means of radiations of compassion. Mahavir had no enemy.

Lord Mahavir’s spiritual practice was the practice of renunciation. While embracing asceticism he had resolved: “I surrender this body for the sake of my soul. This body is not mine. With this feeling I shall use my body. To cross a river, a boat is needed. I shall use my body as a boat to cross the river of life. I shall bear all the pangs of suffering by being immersed in the soul.” After a person has renounced attachment to his body, it is natural for him to renounce matter. After becoming an ascetic he retained only a wrapping piece of cloth (uttariya). That piece of cloth fell off after it got entangled into a thorny bush. This is what one school of thought believes. The other possibility is that Mahavir gave it up deliberately. It is very easy to say that in the practice of non-possession (aparigraha) Mahavir stands in the first row of such dedicated practitioners.

Enlightened belief (Samyag-darshan) became non-absolutism (anekanta) and the knowledge of the ‘self’ became enlightened knowledge (samyak gyan). Fearlessness, non-possession and non-violence (aparigraha, ahimsa, abhaya) became enlightened conduct (samyak charitra). This trio led Mahavir to the attainment of omniscience (kevalya). At the sandy bank of the Baluka river, in the farm belonging to a householder named Shyamak, under a tree in Godohika posture, Mahavir attained omniscience.

## **MAHAVIR JAYANTI CELEBRATIONS AT BANGALORE -KARNATAKA HIGH COURT ENDS UNCERTAINTY**

Bangalore (Karnataka), 17 March 2010: At last after a long drawn court proceedings and deliberations the clouds of uncertainty over the Mahavir Jayanti (Janmakalyana) celebrations at Bangalore ended. The directions from the High Court of Karnataka cleared all the hurdles for the celebrations. The High Court on 15th March gave directions to the petitioners, Jain Yuva Sanghatan (JYS) that they can approach the Election Commissioner of Karnataka and get required letter directing the Police Commissioner of Bangalore to give all the required permissions and protection for the smooth celebrations of the event.

As a follow up to the High Court directions members of the JYS met the Election Commissioner of Karnataka and requested him to give the much-wanted letter of direction to the Police Commissioner of Bangalore to give all the required permissions to conduct the event. The JYS team on further approaching the Police Commissioner with the letter from the Election Commissioner of Karnataka got all the required permissions for celebrating the event. The police assured all kind of protection to the Jains during the celebrations so as to avoid any untoward incidents on the back drop of the Bruhat Bangalore Mahanagara Palike (BBMP) elections on the same day.

It can be recalled here that there existed an uncertainty over the Mahavir Jayanti celebrations at Bangalore on the 28th of March as the BBMP elections have been scheduled on the same day. As per the election code of conduct in India individuals/organisations cannot organise functions, gatherings or processions on the day of elections. JYS and many other Jain organisations had filed a petition at the High Court of Karnataka in this connection. This was a very good news for Jains in general and Jains of Bangalore in particular as they have been allowed to celebrate Mahavir Jayanthi without any hurdles. Jains from across Bangalore have expressed happiness over the decision and have welcomed the decision of the High Court. - Jain Heritage Centres News Service, Nitin H. P. E-Mail: [nitinhp@gmail.com](mailto:nitinhp@gmail.com) & [nitin@jainheritagecentres.com](mailto:nitin@jainheritagecentres.com), Phone: 91 9880818869.

## **TEMPLES**

### **SHWETAMBAR JAIN TEMPLE AT CHIKPET IN BANGALURU SELLING VALUABLE COLLECTIONS**

Adinath Jain Shwetambar temple in Chikpet is reported to auction its artifacts to fund its expansion plans! This 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 was to be held at the Bid & Hammer Preview Hall in Jayanagar 5th Block 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. Maher Dadha, chairman and managing director, Bid & Hammer, said the expansion plans did not allow the temple to retain these artifacts. "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." Courtesy: Mahavir S. Chavan.

Late News - Bangalore, March 10. High Court stayed auction of temple artifacts -The High Court has stayed the auction of 139 artifacts belonging to Adinath Jain Temple Trust at Chickpet in the City. Hearing a petition by G Parasmal and four others, the division bench headed by Justice V Sridhar Rao has stayed the auction. The petitioners had moved the High Court to prevent the demolition of 90-year-old temple and protect the artifacts and sought directions to convert it into a museum. The respondents had planned an auction on March 24.

### **JAIN TEMPLES ARE NOT FOR HERITAGE ABOUT FOR WORSHIP OF THE JINAS -PARESH D. MOTIWAL**

First let us all understand that as per scriptures a if possible a Jain temple should be built in grandeur and this can be done if built in white Marble or pink stone as the temples of Palitana, Ranakpur etc. The peace of mind (or Bhaav) one attains in such temples is far better than that attained in a dilapidated structure. As per the news clippings on the blog of Shri Mahaveer Sanglikar, it is clear that this temple was built like ghar-derasar (a temple built in a structure which looks like a house from outside to evade the threat of moghul and other muslim marauders of the 17th and 18 th century).

This temple was built by Sheth Motisha who has built a Tunk (a complex containing a number of small temples) at Palitana at around the same time while he built this temple at Fort, Mumbai. The temples at Palitana were built in pink stone with intricate carving and a shikar (or peak) as per the Jain scriptures. He would have liked to build a similar structure in Mumbai as well but only because of the constant threat of intruders he had to build it like a ghar-derasar.

I am a resident of Bora Bazar, Fort and visit this temple daily and I know the complete history of this temple and have witnessed the up liftment of this temple from the old water-leaking structure to a grand structure built of white Makrana marble. Should the devotees wait till the structure turns into utter dilapidation and endanger the life of hundreds of devotees each day. Would the devotees like the idol of their beloved Tirthankars installed in such an old building which is leaking every monsoon? where as they themselves live in well furnished homes with marble and granite floorings. For a moment just assume that you are leaving in a 200 years' old building built by your ancestors. The building needed repairing very often and is leaking badly during monsoon (Monsoons in Mumbai are very heavy and it rains cats and dogs at times). You have enough money to rebuild it, would you not rebuild it ? or just continue to put yourself and your family in more and more inconvenience and trouble with each passing day.

The Heritage committee has a certain mandate and unfortunately they do not understand and differentiate between a religious place (where maximum emotions are attached) and an ordinary building. For them this temple is just like a 200 year old structure like any other 200 year old building. But let me tell you our temples are not built to increase the heritage value of the place or country but they are solely built with the intention to provide a place where a devotee can peacefully offer his devotion to his reverend Lord. The front decorative wall has been kept intact as per the heritage norms and there is no surprise that it is in bad shape as it is very old. Looking at the front wall one can imagine the condition of the old structure which existed before upliftment.

The objection from the Heritage committee for upliftment is understood but it is very unfortunate that our own fellow Jains are spreading half-known truth amongst others just by reading some news article. Should we not know the complete truth and then propagate it further ? Pares D. Motiwala ,Scientific Officer ,Bhabha Atomic Research Centre,Trombay, Mumbai-400 085.Tel.: 91-22-25593727 E-Mail: jin\_par@yahoo.co.in

#### **ANCIENT BUILDING MORE FASCINATING AND MORE AUSPICIOUS THAN THE GRANDEST MODERN BUILDING**

Dear Mahavir, E-Mail : jainstoday@yahoogroups.com - I think you have referred to a real dilemma that is worth examining. There have been several instances where a Jain Temple was completely replaced by an entirely new structure. In some cases, there have been bitter disputes in the community. Personally I have a lot of interest in archaeology. I find an ancient building more fascinating and more auspicious than the grandest modern building. But that is my perspective. Many people feel that a temple is a utilitarian and a living structure, that should be modified or added to depending on the needs of the worshippers. Is a temple a museum, or is it a living building? That is the dilemma, and I think there is no simple answer. My view is that it should be both. A congregation should try to preserve historical characteristics while rebuilding or expanding. I have noticed that after independence of India, a number of temples in India have been replaced by stone temples built in Rajput style, some of construction has been supervised by the Somapuras. In New York City's Metropolitan Museum, a large part of a wooden Jain temple from Patan has been preserved. The Patan temple had been rebuilt using stone and the wooden material was rotting away. The Americans acquired it. The wooden structures in India have become incredibly rare. You have to go to USA to see such gems of Indian architecture now. Regarding the Bangalore Chikkapet Temple. I visited the temple several times when I was there for a conference during 1990. I also visited their pathshala and talked with the head teacher. It is a very dynamic organization. Chikpet Temple is auctioning silver doors, construction elements etc because they are rebuilding their temple. It is less than a 100 years old. Normally the materials used in the old temple would have been disposed, for example the silver would be melted and reused etc. I think this auction will ensure that the silver doors etc will be preserved, although not at the original site. I think I cannot fault the Chikapet trustees. I hope that they will preserve some historical materials, but I think they may be doing the right thing by not reusing the silver from the doors but allowing art lovers an opportunity to preserve them. Regarding some of the other temples, I am not sure. I wish Kot Shantinathji Derasar trustees had ensured that some of the historical character had been preserved. But it is a living temple, and according to custom, they have a right to rebuild it. I hope there will be some discussion of this within the community. **Yashwant Malaiya, E-Mail: ymalaiya@yahoo.com**

#### **THEFT OF JAIN IDOL AND JEWELLERY FROM DIGAMBAR JAIN TEMPLE AT ASHOK VIHAR IN NEW DELHI**

Mar. 25, Two youths were arrested in Delhi for allegedly stealing idol and jewellery from a Jain temple in north-west Delhi. Satish Sharma (22) and Sheikh Abdula Bil-Maruf (23) were apprehended for their alleged involvement in the theft of idol of

"Ma Padmavati" and jewellery from Mahavir Digambar Jain Mandir in Ashok Vihar a week ago after drugging the priest. Police collected details about the suspect from priests Praveen and Pradeep and zeroed in on Satish, who allegedly confessed that he along with Bin-Maruf and one Suraj conspired to steal the idol, Deputy Commissioner of Police (North-West) said. "Satish and Suraj, who is absconding, were regular visitors to the temple and Satish developed friendly relations with the priests. He hatched a conspiracy with his associates to steal the idol, which they believed to be made of gold. On March 18, the trio came to the temple and allegedly offered curd laced with sleeping pills to the priests. The priests became unconscious and they broke open the glass window and took away the idol along with the jewellery. Following Satish's arrest, Bin-Maruf was also apprehended and jewellery and dresses of idol were recovered from his residence. Bin-Maruf, who used to work in a jewellery manufacturing unit in Karol Bagh, told police that he found out that the idol was not made of gold. It was polished with gold. After he realised it, he threw the idol in the Yamuna river.

## **SAINTS**

### **INVESTIGATION BY C. I. D. SHOWS NO CONSPIRACY IN THE KILLING OF JAIN SADHUS AND SADHWIS IN GUJRAT**

The recent deaths of Jain sadhus, sadhvis in road accidents in Gujarat and Rajasthan were "pure accidents and nothing more", concludes the CID (crime). The state government had handed over the investigation to CID (crime) in these road accidents following representations by an agitated Jain community three months ago. The report will be submitted to the state government shortly. The state government had handed over the investigation to a four-member committee headed by V V Rabari, ADGP CID Crime, after representations by the Jain community leaders. Rabari said the investigations of the three accidents at Unjha (Mehsana), Barmer (Rajasthan) and Limbdi (Surendranagar) respectively show no hands of Anoop Mandal or any other group as was being alleged. He added, "In all the three cases, the truck and jeep drivers were arrested immediately by the respective zone police. Those incidents were pure accidents and there is no substance in the allegation of any conspiracy behind their alleged 'attacks' or 'murders'." The CID stated that driver Vishnoi arrested in connection with Unjha accident was interrogated thoroughly but he had no connections with any group. Inspector J. M. Chaudhary, CID Crime (Mehsana), said, "The report does not show any association of the accidents with the Anoop Mandal. Moreover, from whatever he has told the police till now, there is no involvement of Anoop Mandal in the accidents. Courtesy: Mahavir S. Chavan.

### **JAIN SADHU AJAY MUNIJI MAHARAJ DIES OF BURNS, POLICE SAY SUICIDE, FAMILY CRIES FOUL PLAY**

Mar 12, 2010, Bhabat (Mohali), No suicide note recovered, traces of diesel found. Eminent Jain Sadhu Ajay Muniji Maharaj was burnt to death at a temple early this morning. While his son Vinay Kumar Jain has alleged deep-rooted conspiracy behind the death, police officials are calling it suicide. No suicide note was been recovered. He was very bold and strong and could not have even thought of committing suicide, said Vinay seeking a high-level probe. The incident was first noticed by another sadhu, Jatinder Muni, round 1.45 am, who claimed he woke up hearing cries of help. The eyewitness said he saw Ajay Muni Maharaj abalze from a window but could not reach him since the door to the courtyard was locked from outside. Jatinder Muni then called the two youths — Manikaran and Shivam — who were sleeping in the first floor of the temple for help. By the time they could scale the wall Ajay Muni was badly burnt.

Medical officer at Dera Bassi Civil Hospital, Dr Mandeep, said the 59-year-old saint was brought to the hospital at 5.30 am but was declared dead on arrival. He had over 70 per cent burns he said. Police said according to the statements of Jatinder Muni, Manikaran, Shivam and other locals, the deceased was diabetic, had cardiac problems and he was in depression. He self-immolated and inquest proceedings under Section 174 CrPC have been initiated. Preliminary investigations revealed the Maharaj was doused with diesel. As the news spread, a large number of devotees and representatives of the Jain sect converged here. Sensing trouble, heavy police force was deployed. The saint had created record by observing fast for 161 days in 1994 and 251 days again in Chandigarh in 2004. According to sources, there was rivalry among warring village factions and Ajay Muni was reportedly asked to leave Bhabat and was given ultimatum. Head of Sthanakwasi Shwetambar Jain sect Acharya, Dr Shiv Muniji Maharaj, and Kamal Muni Kamlesh have expressed deep shock over what they termed as an irreparable loss. There are, however some unanswered questions like: Why it took almost four hours to take Ajay Muni to hospital, hardly 15 km away? Why did he commit "suicide"? Who gave him the ultimatum and why? Why locals did not wait for the family for cremation?

### **ACHARYA DR. SHIV MUNI TO REMAIN IN MEDITATION AT DELHI UPTO 30TH APRIL**



Dr. Shiv Muni, Acharya of Shwetambar Sthanakwasi Shraman Sangh, who has during his vihar, presently stopped at Navkar Teerth Atishay Kshetra, Ghevra Moad, Delhi, is spending his time in intensive meditation and he will remain in the same condition up to 30th April, 2010. During this period, he will not deliver any discourses and will not speak to anyone. He has kept one hour's time for giving darshan from 4 P.M. to 5 P.M.



## AWARDS & HONOURS

### DR. NATALIA ZHELEZNOVA, HONOURED BY KUNDA KUNDA BHARATI, NEW DELHI

Kunda Kunda Bharati at Qutab Institutional Area, New Delhi honoured Dr Natalia with their highest (and most valued Rs. 500,000) award on March 7th Sunday. The award was presented by Ms. Sonia Gandhi to Dr Natalia Zheleznova of Institute of Philosophy, Moscow State University, Russia and an ISSJS 2007 alumni for her research on "Kunda Kunda" and associated publications as books and papers. She is a research scholar at Moscow University Russia. This year ISSJS dedicated itself to network the Indian universities and research institutes so that Jain Studies and relevance of Jain principles in 21st century could be discussed, researched and deliberated in the academic community. With these in mind ten seminars were organized at different places in the country, viz. at Jaipur, Nagpur, Mumbai, Bangalore, Chennai, Indore, Moradabad, Varanasi and Delhi, during the months of February and March, which were completed successfully creating an excellent network of academic community and an open environment of dialogue and exchange of research and ideas.

### CHAMELI DEVI JAIN AWARDS ANNOUNCED IN CAPITAL



Journalists Shoma Chaudhury of Tehelka and Monalisa Changkija of Nagaland page were conferred the Chameli Devi Jain Award for outstanding woman media person for the year, 2009, at the India International Centre. Chaudhury is the managing editor of Tehelka magazine and Changkija is the editor of Nagaland Page. Changkija's daughter Tasungtelle Elongkumer received the award on behalf of her mother. Changkija is the first woman founder editor of a daily newspaper from the northeast. This year's jury consisted of columnist and author Madhu Jain, former Doordarshan Director-General Bhaskar Ghose and senior fellow at the Nehru Memorial Museum and Library Dipankar Gupta. On the sidelines of the awards function, a four-member panel discussed 'The influence of public relations on journalism'. The panelists included Vinod Mehta, editor-in-chief of Outlook magazine; Dilip Cherian, image guru, co-founder and consulting partner of Perfect Relations, an image managing editor, NDTV and Ashu Khanna. The award is given annually by The Media Foundation for excellence, impact, social concern, innovation, style and originality of work in the print or broadcast medium. The Media Foundation was instituted by the family of Chameli Devi Jain.

## CONFERENCES & EVENTS

### JAIN DOCTRINE RELEVANT TO PROBLEMS OF MODERN WORLD: SONIA GANDHI



March 7, 2010 - New Delhi: Addressing a Silver Jubilee programme of Digamber Jain Organisation, Kund Kund Bharti, the Congress President Mrs. Sonia Gandhi stressed the relevance of Jain principles to tackle the problem of violence and terrorism afflicting the modern world. She also underlined the importance of politics that believes in non-violence, environment-centric development and taking all sections together. The Congress president said she belongs to a political tradition that believes in these values. "World is facing problems of violence and terrorism. In such darkness, the light to save humanity is found in the philosophy of Jain religion," Gandhi said. Eulogising the philosophy of Anekantwad (Recognition of the relativity of truth from the perspective of life in this world), Gandhi said, "there could be many aspects of a problem and it can be seen from various angles."

The philosophy teaches one to respect others' beliefs, she said, adding it establishes democratic values. The Congress president also handed over a cash award of Rs. 5 lakh and a citation to professor Natalia Zhelznova. Zhelznova, a professor at Moscow University, translated various books on Jainism into Russian language. Mrs. Gandhi also inaugurated the library of Kund Kund Bharti. Chief minister of Delhi, Sheila Dikshit, minister of state for rural development Pradip Jain Aditya and Congress spokesperson Abhishek Singhvi also attended the programme.

## NINETH BIENNIAL CONVENTION OF YOUNG JAINS OF AMERICA



Young Jains of America (YJA) cordially invites to the 9th Biennial Convention at the Hyatt Regency in New Brunswick, New Jersey from July 2-5, 2010! Sponsored by the Cherry Hill Jain Sangh, the convention 2010 theme is "Inspire. Connect. Do the Jain Thing." The

convention is open to all between 14-29 years old. A team of youth from the Cherry Hill Convention Committee (CHCC) and Young Jains of America (YJA) Executive Board is organizing the experience of a lifetime. The convention offers unique (new to 2010!) social events. Join for a night of traditional Raas Garba featuring New Jersey's premier live band, Medley Entertainment, and show off your talents in the Regional Talent Battle, featuring music, dance, drama and more! Celebrate the last night of convention at the Winter Wonderland formal, a night that will connect you with lifelong friends. Most importantly, the convention aims to motivate participants to do the Jain thing and embrace Jain values in everyday life. For further information E-mail at [info@yja.org](mailto:info@yja.org) or call YJA hotline at 213-863-4831.

### ISSJS2010 PROGRAMS LARGELY OVER-SUBSCRIBED

This year ISSJS-2010 program has received many times more applications than the available facilities. Also to meet the specialized needs of different levels of participants, separate programs are planned at three levels namely beginners, middle level and advanced for faculty and research scholars. It is expected that over 50 participants will join ISSJS-2010, making it to be the largest ISSJS class so far. Also two new venues are added, namely Somaiya Vidhya Vihar Mumbai and Teerthanker Mahaveer University Moradabad as the ISSJS camps for a total of five camp sites for the three ISSJS classes, which will run almost concurrently. ISSJS-2010 will also feature Prof. Dipak Jain (Dean Kellogg Graduate Business School North Western University Chicago) to be with ISSJS on June 5th to teach the participants and also delivering the Annual ISSJS lecture on Jainism.

### FIRST INTERNATIONAL CONVENTION OF SPIRITUAL PRACTICES AND JAINA YOGA IN UKRAINE

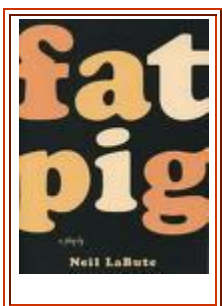


First International Convention of Spiritual Practices Jaina Yoga and Preksha Meditation is being organised on the territory of Ukraine in pearl of Carpathians resort city Yaremche from July, 27 for Augusts, 3 2010. Seminars of different directions of Spiritual practices, employments on teaching Yoga and Meditation, visit of unique places of created by nature. Meditations on the tops of mountains of Carpathians. Clean air, friendly atmosphere, clean streams of the mountain rivers, waterfalls, and certainly possibility will learn for the representatives of Indian Spiritual Practices perfection of the soul and body. Organizers of

convention: Center of spiritual and physical development Eternal motion (Kiev, Ukraine) and Preksha International (India). Cost of residence, food, the excursion programs, teaching and entertaining programs – 300 US\$/person Contacts : E-Mail : [a-istyna@ukr.net](mailto:a-istyna@ukr.net), Web: [www.preksha-kiev.at.ua](http://www.preksha-kiev.at.ua)

### VEGETARIANISM

**PIG FAT IN YOUR FOOD : FROM HEMANL JHAVERI E-MAIL : [hsjhaveri@yahoo.co.in](mailto:hsjhaveri@yahoo.co.in)**



In nearly all the western countries including Europe, the first choice for meat is PIG. There are a lot of farms in these countries to breed this animal. In France alone, Pig Farms account for more than 42,000. PIGS have the highest quantity of fat in their body than any other animal. But Europeans and Americans try to avoid fats. Thus, where does the fat from these pigs go? All pigs are cut in slaughter houses under the control of the department of food and it was the headache of the department of food to dispose of the fat removed from these pigs. Formally, it was burnt (about 60 years ago). Then they thought of utilizing it. First, they done experiments in the making of soaps and it worked. Then, a full network was formed and this fat was chemically processed, packed and marketed, while the other manufacturing companies bought it. In the meantime, all European States made it a rule that every food, medical and personal hygiene product should have the ingredients listed on its cover

So, this ingredient was listed as pig fat. Those who are living in Europe for the past 40 years know about this. But, these products came under a ban by the ISLAMIC COUNTRIES at that time, which resulted in a trade deficit. Going back in time, if you are somehow related to South East Asia, you might know about the provoking factors of the 1857 CIVIL WAR. At that time, rifle bullets were made in Europe and transported to the sub-continent through the sea. It took months to reach there and the gun powder in it was ruined due to the exposure to sea. Then, they got the idea of coating the bullets with fat, which was pig fat. The fat layer had to be scratched by teeth before using them. When the word spread, the soldiers, mostly Muslim and some vegetarians refused to fight. Which eventually lead to the civil war. The Europeans recognized these facts, and instead of writing pig fat, they started writing animal fat. All those living in Europe since 1970's know this fact. When the companies were asked by authorities from the Muslim Countries, what animal fat is it, they were told it was cow and sheep fat. Now, these multinational companies were again facing a severe drought of money as 75% of their income comes from selling their goods to countries, and these earn billions of dollars of Profit from their exports to the world.

Finally they decided to start a coding language, so that only their departments of Food Administration should know what they are using and the common man remains in dark. Thus, they started E-Codes. These E- Ingredients are present in a majority of products of multinational firms including eg. TOOTH PASTE, SHAVING CREAM, CHEWING GUM, CHOCOLATE, SWEETS, BISCUITS, CORN FLAKES, TOFFEES, CANNED FOODS, FRUIT TINS. Since these goods are being used in all countries indiscriminately. I request all Veggies - Vegetarians/ Jains to check the ingredients of the items of daily use and match it with the following list of E-Codes. If any of the ingredients listed below is found, try to avoid it, as it contains pig fat.

E100, E110, E120, E 140, E141, E153, E210, E213, E214, E216, E234, E252, E270, E280, E325, E326, E327, E334, E335, E336, E337, E422, E430, E431, E432, E433, E434, E435, E436, E440, E470, E471, E472, E473, E474, E475, E476, E477, E478, E481, E482, E483, E491, E492, E493, E494, E495, E542, E570, E572, E631, E635, E904.

## MISCELLANEOUS

### **CENSUS 2011 PLANNED TO BE CONDUCTED BY THE GOVERNMENT PLAYS AN IMPORTANT ROLE IN DECIDING THE STATUS OF DIFFERENT RELIGIONS.**



**DR. PARSHWANATH SPEAKS ABOUT HOW THIS AFFECTS THE JAINS** - The 'Census 2011' scheduled to be conducted by the Government of India plays a pivotal role in deciding the status of people belonging to different religions. Hence it is essential to take special care by the Jains so that they are represented properly in the forth coming census scheduled to be held over the next year. The all-India census is conducted across the country once in 10 years. This gives the Government a clear picture of the demographic status of different religions and hence acts as a deciding factor in getting different facilities. This proper mentioning of a person or family's religion individually helps the communities at large. While we look back into the Jain Census over a period of time since independence, it is clearly evident that there has been a considerable increase in the Jain population when compared to the previous edition of census. This sprout in the population over the years indicates the awareness brought about with in the community to register themselves as Jains instead of Hindus. However, in spite of this remarkable increase in population it is still felt that the data is not properly represented. This might be because the awareness campaigns would have been limited only to a certain area or were targeted to the educated and creamy layer of the community and not reaching until the last man of the community.

**Jains Status as per Census 2001** : At the national level, of 1028 million population, 4.8 million (0.4 percent) are Jains as per the 2001 Census. However, this is a misrepresentation of facts and is a number which is lesser than the actual numbers. According to many organisations, activists, Jain scholars and leaders the actual population of Jains should be atleast around 35 to 40 million. But this is not seen in the actual census data of the Government of India and is due to many reasons.

### **Reasons for Misrepresentation of Facts**

The reasons are ignorance by the data collectors and as well as the Jains. While filling the data in the printed forms, the data collectors do not ask the religion to the respondent as they don't follow the rule. They 'assume' the religion and enter the data of their choice. On the other hand the Jains out of ignorance and lack of awareness do not insist the data collectors to make proper representation.



**How can we overcome this?** : This could be overcome by insisting the data collectors to record our religion as Jain instead of any other religion. Further insistence to record our religion as Jain Digambar and Jain Swethambar helps us to get a much clearer picture on the population of the sects and subsects in Jain community.

**Benefits of Proper Representation** : If the correct population of Jains is recorded, Government of India, All States and Union Territory Governments, Various Government Bodies, All Political Parties, Print & Electronic Media, will stop ignoring Jain community. This will give a voice to the organisations, activists and leaders fighting for the Jain cause and help the community in getting the much deserved rights and facilities.

**Bringing about Awareness amongst the Jains** : To overcome the above problems we will have to take appropriate measures to create awareness amongst the community members. This can be done by sending out continuous publications to Jain periodicals; educating the Jain priests and religious leaders to create the awareness amongst the Jain masses; requesting Jain ascetics to mention about this in their discourses; printing, publishing, distributing and pasting pamphlets in different places of Jain religious gatherings about this so that it reaches even the last man in the society; making constant announcements about this in different religious gatherings; conducting SMS campaigns amongst the Jain masses and creating and circulating emails and conducting online campaigns targeting Jain audience on the internet.

By following the above means it will be possible to bring about sufficient awareness amongst the Jain community regarding the importance and benefits of registering ourselves as Jains in the forthcoming census of 2011.

**IF YOU HAVE SURPLUS FOOD, DO NOT THROW OR WASTE, TELEPHONE AT 1098 AND LET THIS FOOD GO TO NOT SO LUCKY ONES**



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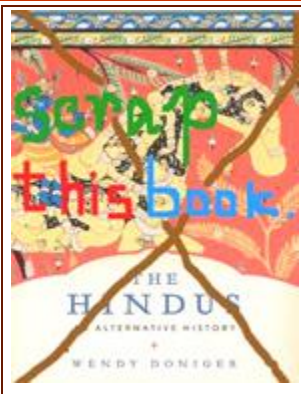
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**CLAMOR TO ARREST ANURAG JAIN GROWS**

After the fire at Carlton Towers in Bangalore claimed 9 lives and left more than 40 injured, the main accused in the case, land owner and developer, Anurag Jain, is absconding. Jain who owned the land and a couple of office units in Carlton Towers faces charges of culpable homicide and is being held responsible for most violations found in the building that led to not just the fire but also prevented people from escaping during the incident. The Bangalore Police have arrested and remanded to custody four others who they claim are in some way connected to the tragedy but the fact remains that the ones detained are only small fry. Jain is the President of the building's association as well as owns the land on which Carlton Towers is built. He even owns office units on the second, third and fourth floors. Jain had entered into a joint venture with a Chennai-based builder to construct Carlton Towers 15 years ago and has been absconding since the fire. Cases have been registered against the arrested and the absconding persons under IPC Sec 304, culpable homicide not amounting to murder, IPC Sec 304A, causing death by negligence and IPC Sec 338 causing grievous hurt by an act endangering life or personal safety of others. The Bangalore police are quite certain that Jain was responsible for violations of the floor plans. He was also encroached the corridor space on his office floors. He allegedly stored over 2,000 litres of diesel on the terrace along with large generators even the fire exits were found locked.

Subsequent news ! The prime accused in the Carlton Towers fire mishap, Anurag Jain, Sanjeev Madan and TG Mandanna surrendered at the Jeevanbhimanagar police station after 17 days and later released on bail. The accused were given anticipatory bail on March 8. They were identified as Carlton Towers owner Anurag Jain (55), Carlton Towers Owners' Association joint secretary Sanjeev Madan (58) and Treasurer TG Mandanna (45). The three accused were charged under Sections 304, 304 (a) and 338. The police interrogated them before releasing on bail. They had to furnish a bail bond of Rs 50,000 each, and two solvent sureties. At least 9 people were killed and 50 others injured, when a fire broke out at the Carlton Towers in Bangalore on February 23. Most people died of choking in smoke or from injuries suffered from panic jumping.

## HINDUS IN NEW YORK DENOUNCE DONIGER'S BOOK " HINDUS: AN ALTERNATIVE HISTORY



A consortium of Hindu organizations, temples and concerned individuals in New York and New Jersey area organized a protest demonstration at New School University Building in New York City on March 10th. The demonstration was against the decision of National Book Critics Circle (NBCC) to consider honoring Dr. Wendy Doniger for her book "Hindus: An Alternative History". The protesters argued that Wendy Doniger's book contains numerous factual errors, mischaracterizations, and shows an undercurrent of deep contempt for Hindus. For decades Dr. Doniger has been masquerading as a scholar on Hinduism and in the Sanskrit language. However Wales Professor of Sanskrit at Harvard Michael Witzel has described Wendy's translations of rig veda, jaiminiya brahmana and manusmriti in these stark terms – 'lacking common sense', 'unreliable', 'idiosyncratic', and "a stream of unconnected George-Bush-like anacoluths". In the words of the BBC, "Doniger is known for being rude, crude and very lewd in the hallowed portals of Sanskrit Academics". She called the Bhagavad Gita (one of the most sacred Hindu scripture and

a classic of world religious literature) a "dishonest book" that "justifies war." We condemn this book for its gross factual errors and gratuitously hurtful and contemptuous depictions e.g. comparing revered Hindu goddesses to Playboy models, mocking Hindus as unfaithful "serial monogamists". This book caricatures Hinduism in a grossly offensive and degrading manner. Doniger wants this book to be used as a "basic textbook" on Hinduism and India. Not only will this book subject students to a warped, false and bigoted version of Hinduism, it will also expose Indian-American youth to ridicule and bigotry.



Narain Kataria, President of the Indian American Intellectuals Forum (IAIF), one of the organizers of the protest said that most learned scholars of Hinduism and Sanskrit do not think highly of Doniger. They have totally rejected Doniger's deceptive claims of being a Sanskrit scholar and they have also stated that her understanding of Hinduism is very superficial and often dead wrong. To repeat, the above book by Dr. Doniger is a work that promotes bigotry, racism and intolerance. According to one Hindu Sanskrit scholar "Her Rg Veda – I own a copy – illustrates her poor knowledge of Sanskrit and her translation is just literal, if at all. She does not have the depth of knowledge to delve deep into Hindu texts and unravel their real meaning". We held the demonstration to expose her bogus scholarship about Hinduism and discredit her

in the eyes of academia using objective and factual criteria. Our purpose was to caution NBCC to think twice before considering Doniger for any honor.

By giving a pornographic twist to Hindu objects of veneration and worship, Doniger is trying to create the illusion that Hinduism is nothing but a crude immoral religion. This has the potential to create disaffection, disillusionment and depression in the minds of Hindu children about Hindu Dharma.



#### **SANTHARA IN JAIN SAMAJ**

MUMBAI: The death of 60-year-old Jain monk Sadhvi Charan Pragyaji on September 11 last year was different from any, that the tiny town of Bhilwada in Rajasthan had witnessed. Over 20,000 Jains from across the country thronged the hamlet, not in white to mourn the loss but in their finest bandhnis. They came to join a massive celebration to mark Sadhvi's death, for she was the only Jain to have survived a santhara of 87 days, the longest in recent collective memory. Santhara is the Jain practice of voluntary and systematic fasting to death. Jain texts say it is the ultimate route to attaining moksha and breaking free from the whirlpool of life and death. According to Babulal Jain Ujjwal, editor of the All India Jain Chaturmas Suchi (averitable fount of information of Jainism), the practice is spiralling — more than 550 Jains took the vow in 2009 compared to 465 in 2008. This year, 45 Jains have already embraced santhara. "Every single day through the

year, a Jain somewhere in the country takes up this holy vow," says Ujjwal, adding that in Mumbai, the longest santhara was observed for 59 days last year by a Jain sadhvi in Malad. Kutch in Gujarat, Rajasthan, Maharashtra and Karnataka account for the most santharas in the country. Contrary to popular belief, Santhara is not the preserve of Jain monks who have renounced worldly affairs. "In fact, more ordinary Jains take up santhara than monks," says Jitendra Shah, Director of the LD Institute of Indology. "Another common misconception is that only people suffering from illness embrace this practice. That's not true. Santhara is taken up with a view to sacrificing attachments, including one's body." Shah says the woman-man ratio of Santhara practitioners stands at 60:40, perhaps because "women are generally more strong-willed and have a religious bent of mind". Of late, Santhara has been embroiled in controversy, with critics equating the practice with suicide. But there are differing legal opinions on this. While advocate Sanjay Jain says that Articles 25 and 26 of the Indian Constitution protect all religious practices, unless otherwise prohibited by law, Mahesh Jethmalani argues that any practice that eventually leads to death is attempted suicide. The legal debate surrounding the practice has made the Jain community wary of publicising santharas. "Earlier, mainstream Gujarati and Hindi papers would advertise santharas so that people could pay their respects. However, the police have been cracking down, in some cases force-feeding the individual,"

#### **JAIN FAMILY SENTENCED TO LIFE IN JAIL FOR MURDERING EMPLOYEE**

Mar 07, 2010, Nawanshahr. Five members of a Jain family were on Saturday sentenced to life imprisonment for murdering a man working as a salesman at their shop. Sandeep alias Sethi, who was employed at the family shop in Balachaur, died under mysterious circumstances on May 28, 2008. The family members of the deceased had accused his employers of torturing him to death. District Sessions Judge Gurcharan Singh Saran also fined the convicts, Vijay Jain, Abhay Jain, Narinder Jain, Saras Jain and Harsh Jain, Rs 5,000 each for the crime.

#### **INNOCENT JAYESH JAIN HELD ILLEGALLY IN CHINA**

MUMBAI: From Kalachowkie to China, it has been a surreal journey for Jayesh Jain, a 25-year-old whose recent business visit as an employee of a Mumbai firm to the Red republic landed him in illegal custody' of a Chinese businesswoman who claimed his company owed her 2 million RMB. The Indian consulate in Shanghai says he had been found in illegal custody but was free since last Thursday. But the family says he is still not back and neither is he free. As their youngest son, his parents say they can now only pray that the consulate-general of India in China does something soon to rescue their son and bring him home safe. Jain, a BCom graduate from Jai Hind College, works for Pooja Glass Beads, a small proprietorship firm based in Mumbai's Zaveri Bazaar that imports beads and stones from China for sale in India. He is in the firm's marketing and sales division and on March 12 made his third trip in ten months to Yiwu, a tiny urban centre three hours away from Shanghai and described on its website as the supermarket of the world for small commodities in Zhejiang province. He had gone to purchase beads and artificial stones but had no inkling of what lay in store. S Balachandran, an India consulate official in the Shanghai office, wrote to Jayesh's father, Prakash Jain, on March 19 informing that after persistent efforts made by the consulate and the vice consul who was in Yiwu since Thursday, the local police has been able to find Jayesh and one Lisa who was holding him illegally. He confirmed that Jayesh was in the police station and was contactable on his mobile'.

**[CLICK TO READ INTERNATIONAL SUMMER SCHOOL FOR JAIN STUDIES NEWS LETTER 'MARCH ISSUE'](#)**

#### **NEWLY PUBLISHED BOOKS**

**REBIRTH OF KARMA DOCTRINE** - By Subhash Jain. 64 pages. Deluxe paperback edition Rs. 125. Although the karma doctrine is the most misunderstood topic in the field of metaphysics, it does not have to be that way. If you are skeptic of the karma doctrine, this book could change your thinking! This book is the result of an attempt to understand the universal laws that govern the consequences of our actions and how they work. Once we understand these laws, we become masters of our destiny by managing our deeds and shaping our outlook on life. This book sets forth suggestions that could be

helpful in reducing the karmic load and provides multi-paradigmatic answers to unresolved dilemmas related to the karma doctrine. This book is written for the common man, in a language that anyone could understand. The author, Dr. Subhash Jain is Professor Emeritus at the University of Iowa, Iowa, USA. He is keenly interested in delving into the nature of reality and the dynamics of interpersonal relationships. The chapter scheme covers topics like, 1. Introduction, 2. Metaphysical Presuppositions, 3. Matter and Soul, 4. Deeds and Consequences, 5. Metaphysical Model, 6. Someone Sows, Someone Reaps, 7. Enlightened Conduc, 8. Questions and Answers and a Glossary of Sanskrit Words.

**JAIN DIGAMBARA AGAMAS - Digambara Jains recognise two texts as Agamas :**

1. Shatkhandagama -The Shatkhandagama, composed by Acarya Pushpadanta and Acarya Bhutabali (circa 2nd century BCE), has an extensive commentary in Prakrit, composed by Acarya Virasena and Acarya Jinasena (9th century CE). It also has an autocommentary by Acarya Bhutabali. The Shatkhandagama is in six parts, the commentary on the first five parts being known as the Dhavala. The commentary on its sixth part is known as the Maha Dhavala or the Mahabandha.

2. Kasayaprabhrta -The Kasayaprabhrta (aka Kasayapahuda) was composed by Acarya Gunadhara (circa 2nd century BCE). Acarya Yativrsabha wrote a Curni {gloss} on the text (circa 1st century CE). Acarya Virasena and Acarya Jinasena (9th century CE) composed an exhaustive commentary on this text and its gloss, called the Jaya Dhavala.

For a long time, these texts lay in obscurity in the grantha bhandaras of Karnataka (Mudabidri). In the early 20th century, modern Jain scholars such as Pandit Nathuram Premi, Professor Hiralal Jain and Professor Adinath Neminath Upadhye started to access the palm leaf manuscripts on which they were written and began to critically edit the text with the help of all the manuscripts available. More scholars, such as Pandit Phulachandra Shastri, Pandit Hiralal Shastri, Pandit

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Kailashchandra Shastri and Pandit Balchandra Shastri joined the team led by Prof Hiralal Jain and Prof A N Upadhye, and translated the ancient texts into Modern Standard Hindi. The result was beautifully translated ancient texts becoming available to the public. The present editions have the mula patha {original text} in Prakrit, followed by an extensive commentary in Prakrit, and all this expertly translated into Modern Standard Hindi by some of the 20th century's foremost Jain scholars.

1. Shatkhandagama {Scripture in Six Parts}Including the Dhavala and the Maha Dhavala commentaries and a Hindi translation of the scripture as well as its commentaries Rs. 4100 for the set of 19 books.

2. Kasayaprabhrta {Treatise on Passions} including the Curni by Yativrsabha and the Jaya Dhavala commentary and a Hindi translation of the scripture as well as its gloss and commentary Rs. 5400 for the set of 16 books. Total Rs. 9500 for the set. The books are available from: Hindi Granth Karyalaya, 9 Hirabaug, C P Tank, Mumbai 400004.

**WE HEARTILY WELCOME FOLLOWING NEW MEMBERS WHO HAVE JOINED**

**WWW.JAINSAMAJ.ORG DURING THE MONTH OF MARCH 2010**

1. Pratik M. Shah,Swetambar,Ahmedabad,Gujarat,Engineer
2. Manik Jain,Swetambar,Ludhiana,Punjab,Student

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4. Rohit Yeshwant Surana,Swetambar,Nasik,Maharashtra,Service
5. Hemant Dhabria,Swetambar,Indore,Madhya Pradesh,Business
6. Kunal Jain,Swetambar,Ludhiana,Punjab,Business
7. Suresh Jain,Swetambar,Ludhiana,Punjab,Others
8. Sunita Jain,Digambar,Ludhiana,Punjab,Service
9. Karan Jain,Swetambar,Ludhiana,Punjab,Student
10. Taniya Jain,Swetambar,Ludhiana,Punjab,Student
11. Jay Dinesh Bheda,Swetambar,Mumbai,Maharashtra,Business
12. Rajesh Kumar Jain,Swetambar,Vishwas Nagar,Delhi,Business
13. Jambu Kumar Dugaria,Digambar,Kota,Rajasthan,Socialwork
14. Arun Kumar Jain,Digambar,Jaipur,Rajasthan,Government
15. Bhavika Jain,Digambar,Ludhiana,Punjab,Student
16. Dinesh Kumar Jain,Digambar,Sonbhadra,Uttar Pradesh,Engineer
17. Akshay Borana,Swetambar,Pune,Maharashtra,Business
18. Ritu Jain,Swetambar,Ludhiana,Punjab,Socialwork
19. Arushi Jain,Swetambar,Ludhiana,Punjab,Student
20. Arpit Jain,Swetambar,Ludhiana,Punjab,Student
21. Sandeep Kumar Jain,Swetambar,Ludhiana,Punjab,Arts
22. Mukesh Mehta,Swetambar,Gandhidham,Gujarat,Business
23. Vishal Ostwal,Swetambar,Chennai,Tamil Nadu,Business
24. Hitesh Doshi,Swetambar,Mumbai,Maharashtra,Business
25. Akshay Borana,Swetambar,Pune,Maharashtra,Business
26. Mukesh Hundia,Swetambar,Ichalkaranji,Maharashtra,Business
27. Akshay Borana,Swetambar,Pune,Maharashtra,Arts
28. Bhavin Shah,Swetambar,Bhavnagar,Gujarat,Service
29. Sachin Chordiya,Swetambar,Jalgaon,Maharashtra,Industrialist
30. Rima Shah,Swetambar,Anand,Gujarat,Service
31. Gaurav Jain,Digambar,Lado Sarai,Delhi,I.T.
32. Bipin Sanghvi,Swetambar,Mumbai,Maharashtra,Business
33. Dr. Suraj Jain,Bohara,Swetambar,Bangalore,Karnataka,Medical
34. Nirmal Kumar Rajamane,Digambar,Chennai,Tamil Nadu,Engineer
35. Bijander Singh Jain,Digambar,Ghaziabad,Uttar Pradesh,Consultancy
36. Vasanth Kumar Burad,Swetambar,Chennai,Tamilnadu,Business
37. Dharmendra Sethia,Swetambar,Bikaner,Rajasthan,Student
38. Hemant Chhajed,Swetambar,Chandrapur,Maharashtra,Government

### Matrimonial Candidates

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### BRIDES

1. Shweta Jain,24,Swetamber,Jodhpur,Rajasthan,Business
2. Shaily Bobra,40,Digamber,Indore,Madhya Pradesh,Business
3. Priyanka Pagariya,40,Swetamber,Surat,Gujarat,Arts
4. Stuti Jain,24,Digamber,Jaipur,Rajasthan,Others
5. Kalapana Kothari,23,Swetamber,Chittorgarh,Rajasthan,Arts
6. Priyanka Kundlia,19,Swetamber,Guwahati,Assam,Others
7. Khushbu Jain,25,Swetamber,Surat,Gujarat,Others
8. Rupali Muttha,28,Swetamber,Pune,Maharashtra,Medicine
9. Rima Shah,23,Swetamber,Anand,Gujarat,Service

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10. Nikhita Mahajan,25,Swetamber,Mumbai,Maharashtra,Business  
11. Meenakshi Dangi,24,Swetamber,Bhilwara,Rajasthan,Engineering



#### **GROOMS**

1. Vipul Doshi,44,Swetamber,Mumbai,Maharashtra,Business  
2. Raviraj Jain,28,Digamber,Mumbai,Maharashtra,Engineering  
3. Santosh Gadiya,30,Swetamber,Ahmednagar,Maharashtra,Computer  
4. Vikram Roy,38,Swetamber,Chennai,Tamil Nadu,Service  
5. Dr. Anish Kumar  
Golchha,30,Swetamber,Raipur,Chhattisgarh,Medicine  
6. Pravin Mehta,27,Swetamber,Ujjain,Madhya Pradesh,Engineering  
7. Mahaveer Chand Bohra,30,Swetamber,Chennai,Tamil Nadu,Business

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8. Sudhanshu Kumar Chhajer,41,Swetamber,Faridabad,Haryana,Service  
9. Vinod Kumar Jain,27,Swetamber,Chennai,Tamil Nadu,Business

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