



SAINTS

SHRIMAD RAJCHANDRA CHAIR IN JAIN STUDIES INAUGURATED AT UNIVERSITY OF CALIFORNIA, RIVERSIDE



California : The mood was a joyous one as about 75 members of the Indian American Jain community in Southern California gathered here Oct. 23 for the inauguration of the "Shrimad Rajchandra Endowed Chair in Jain Studies" at the University of California, Riverside. The event opened with the Navkar Mantra led by two Samnijiis from Florida. Dr. Sulekh Jain of Houston narrated how the chair had come to be established. With the encouragement of Dr. Harvinder Sahota and Dr. Pashuara Singh, Chair of Religious Studies at UCR, he said, as well as the support of dean Milagrosa Pena, School of Humanities, Arts and Social Science; and senior director of development Emily Rankin,

the idea took momentum.

Two donor families, Mahesh and Usha Wadher and Drs. Jasvant and Meera Modi, pledged to raise the \$1 million required to establish the chair. Other donors and supporters included Vijay and Madhu Chheda, Dilip and Sushama Parekh, the Jain Center of Southern California, Shrimad Rachandra Mission Dharampur and the Jain Temple of Los Angeles. Mahesh Wadher spoke of the importance of spreading the principles of Jainism. He also talked about Shirmad Rajchandra and his influence on Mahatma Gandhi and how that affected the non-violence movement in the India independence movement, according to a press release. Associate professor Ana Bajzelj, who will occupy the chair, talked about the progress being made in religious studies. Chancellor Kim A. Wilcox spoke about the importance of diversity in the university and how critical it is to be able to offer different religious perspectives to students. The event concluded with a sumptuous Jain vegan dinner catered by Jaybharat of Artesia.

WHY JAINS OPPOSE BAN ON USE OF PEACOCK FEATHERS?

Ms. Maneka Sanjay Gandhi : It is extraordinary that a religion claiming to be completely based on ahimsa should be the reason for the extinction of our national bird, the peacock. The peacock is the only bird whose feathers are allowed to be sold - and this became a part of the Wildlife Protection Act 1972 - solely because the Jains put so much pressure on the Congress party and Smt. Indira Gandhi. So, shops came up selling feathers and other people started buying the easily available feathers. Subsequently, every study and raid by wildlife departments showed that these feathers could only have come from the bird being killed.



A demand rose for this exception in the Act to be removed. During Shri Atal Behari Vajpayee's time, the Act came to Parliament for this amendment. I sat for a long time with the Prime Minister who was an eminently sensitive human being. I showed him the data on peacocks disappearing from most of India and what the various raids had uncovered. He agreed to ban the sale of feathers. Shri Pramod Mahajan entered the room. In a very loud voice he insisted that the party would lose the entire Jain vote because the Digambara monks were very upset at the idea of peacock feathers being banned. The Prime Minister ordered the amendment to be withdrawn.

A third try was made in 2013 during Shri Jairam Ramesh's time. Again it failed because the Jain community sent a million threatening messages and, as usual, the politicians backed off. Better to lose the national bird than to lose a single vote - even if it is the vote of monks who do not vote. The Jains are not stupid or ignorant - far from it. They know that silk is made of dead butterflies and silver varakh, till July 2016, was made with the intestines of cows and buffaloes. But they continue to use both.

They will eat vegetarian food – but none of them is vegan even though they know that the cow is forced to give milk, suffers when she loses her own baby to slaughter and two years later is killed herself. They know that peacock feathers come from murdered birds, but their monks insist on owning tails made of feathers, so they allow this bird to be killed. Like every religion, Jainism has millions of adherents who claim to aspire to ahimsa but are hinsak in their day to day living. What do they claim? That the feathers are made from naturally shed feathers. That has never been true. The peacock sheds one feather every month. No one is going to pick up that single feather and sell it. Peacocks don't live in large groups so there is no question of one place having hundreds of shed feathers.

That single feather is eaten almost immediately by other creatures who get calcium from the spine. The Jains are basically businessmen. So they know that to do commerce, one needs a steady and large supply. And like the skin of one dead cow in some remote village cannot sustain the leather industry, the hundreds of peacock feather shops in religious places cannot be sustained by waiting for peacocks to drop solitary feathers. The Digambar Jain Munis, when they renounce the world, must have no possessions except a kamandalu (which is a tree gourd from the kamandalu tree, which has also become extremely rare because no Jains have ever planted new ones.

They have simply helped themselves to the fruit so that new trees could never grow.) and a pichchi which is a small broom to sweep an area where the Muni sits. At some point the Munis decided that the broom should be made of colourful and rich peacock feathers. And now this utilitarian cleaning item has become an important ritual of the religion itself - a religion that was supposed to be a reaction to elaborate Brahmanical ritual.

Over the years it has become even worse. The number of Jain Munis has grown and so more peacock feathers are needed. At the same time, because of deforestation and sustained killing the number of peacocks has shrunk. Because it is legal to buy peacock feathers, many foreign tourists also buy them quite happily. The items that Jain ascetics carry around are known as upadhi or upakarana.

It is important to understand that these are not possessions of the monks and nuns, because the principle of non-attachment or non-possession - aparigraha - is a crucial one for Jain mendicants. They do not own these items, which are given to them, and they must avoid feelings of attachment or possession towards them. Mendicants are given them as - dana - by lay people. But now, the Digambar Munis have become so attached to these brooms that they want a new one every year. So a new tradition called Pichchi parivartan samaroh has started in which the old pichchi is thrown away, after really elaborate ceremonies, and another even more grand pichchi is presented to the muni by his devotees. Something like getting a new sari at Diwali every year or presents at Christmas. It would be quite simple for the Muni to check whether the feather has been naturally shed or not. A naturally shed feather would be whole and have a tapering white funnel. A feather that has been taken from a killed bird always has this funnel cut because, while removing it forcibly, it fills with blood. Every Jain pichchi has half cut stalks. Svetambar Munis use cotton or pichchis called rajoharanas or Oghas. And none of them are attached to their brooms. Digambara monks made their own sect to emphasise that they were sky clad. They do not wear any clothes as it is considered to be parigraha (possession), which ultimately leads to attachment. So Munis who are not attached to clothes are fanatic about their brooms?

I was at a friend's house and we talked about the idea of renunciation. She told me the story of how a monk was celebrated because he was so detached from the world. He owned nothing but a small pot for drinking water and washing in. But one day when the pot rolled away he scrambled after it so hard and so desperately that he fell and hurt his knees. Ownership is ownership. The Digambara monks of Jainism need to be actually disconnected from all things. Having less or more is irrelevant if one is attached to even one thing. The peacock feather pichchi has become a symbol of their attachment to all the things on Earth. Simply knowing the scriptures does not make a religious or spiritual leader - specially in Jainism where non-attachment to all things, even clothes, is revered.

We all look up to the ideal Jain monk, but where is he? For one feather tail he encourages the death of millions of birds, because he refuses to let this tail go. Instead of understanding what I am saying, no doubt the Digambar sect will again rally round and make a noise. So, I will say michchhami dukham for causing any hurt. But who will say michchhami dukham to the spirits of all the thousands of dead peacocks. Of the 28 mula gunas (primary attributes), the first is Ahimsa : not to injure any living being through actions or thoughts. Number 5 is Aparigraha, the renunciation of all worldly things. Brooms are not listed as an exception. Number 2 is to speak and acknowledge the truth - which is that their brooms are causing extinction of an entire species. Number 9 is Adan-nishep, the careful handling of possessions- not the discarding and replacement of brooms every year. Whether it is Pratikhayan (renunciation) or Kayotsarga, all the 28 lead directly to the giving up of attachment to all worldly things. If the purpose of the peacock broom is to save the lives of small insects by sweeping them away, what about saving the life of the peacock itself and changing to cotton or even to plant stalks.

FIFTY JAIN RELIGIOUS SCHOOLS TO BE SET UP IN KARNATAKA : JAIN MUNI



Mysuru : Shravanabelagola Seer Charukeerti Bhattaraka Swamiji has said that 50 Jain Religious Schools will come up in the State, including Mysuru. He was delivering a discourse as part of the golden jubilee celebrations of the Seer's Deeksha, organised at Kote Sri Shantinath Basadi on Sayyaji Rao Road here on Thursday.

Noting that Mutts should also engage in serving the society, Charukeerti Bhattaraka Swamiji said that there was much more left to do for the society, even after 50 years of his Deeksha. Pointing out that more Prakrita works needed to be translated into Kannada, he recalled the help rendered by the erstwhile Mysuru Maharajas for Shravanabelagola to become a famous Jain Shrine in South India. Mysuru Digambara Samaja honoured

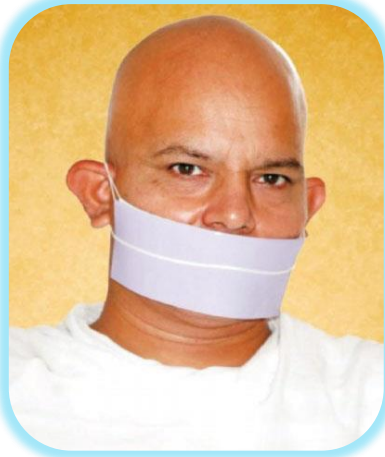
Charukeerti Bhattaraka Swamiji with a silver article (Kamandala) on the occasion. A ground breaking ceremony was also held for the installation of a Maanastambha in front of Shantinath Basadi on Sayyaji Rao Road. Former MLC G. Madhusudhan, Poetess Latha Rajasekhar, Digambar Jain Samaj President Sunil Kumar and others were present.

JAIN SEER BRINGS MESSAGE OF PEACE AND GOODWILL TO HASSAN

Jain Acharya Mahashramanji, the 11th Acharya of the Swethambar Terapanth sect, reached Hassan on Tuesday as part of his padayatra - Ahimsa Yatra - covering three countries. Hundreds of devotees gathered at the city railway station to welcome him. Subsequently, he walked along with the devotees to SDM Ayurveda College, where he delivered a speech. The seer has covered over 45,000 km on foot in India, Nepal and Bhutan spreading the message of peace and non-violence. He walks along with a few Shravakas. In his address, the Acharya said he had taken up the march to spread the message of goodwill, morality and de-addiction. "Instead of aiming to reach heaven after death, create one for yourself while you are alive by adopting good principles in life," he said. Sadhvi Kanaka Prabha, Veerendra Heggade of Dharmasthala, and Shambhunatha Swamy of Adichunchanagiri Mutt were present.



MYSURU TO HOST TERAPANTH ACHARYA SHRI MAHASHRAMAN AFTER 50 YEAR



Mysuru is hosting an acharya of Terapanth, after half a century. Acharya Shri Mahashraman of Terapanth, who is on a Tri-Nation Ahimsa Yathra - covering India, Nepal, and Bhutan - since 2014, will arrive in Mysuru on November 19. He is the 11th acharya of Terapanth. It may be recalled that the 9th acharya Shri Tulsi visited Mysuru in 1969. The 10th acharya Shri Mahapragya had not ventured to South India. Vikas Jain of Terapanth Yuvak Parishad said Ahimsa Yathra covers three nations, 20 states and 15,000 km of the journey on foot. "The Acharya, who completed his Chaturmas at Kumbalghodu in Bengaluru has started his journey towards Mysuru. He will be here on November 19, 20 and 21. He will take out a yatra from T Shetahalli in Srirangapatna taluk, Mandya district, on November 19, up to JSS Medical College in Bannimantapa," he said. Jain said, the acharya covers around 16 km per day, on average. "He will start from JSS Medical College and reach Adishwar Vatika in Siddhartha Nagar on November 20. On the way, he will cross St Philomena's Church and Kote Anjaneya Swamy temple. On November 21, he will leave Terapanth Bhavan on MG Road and reach Bramha

Kumaris in Yelwala, on Hunsur Road. From there, his destination will be Hubballi and he will reach Hyderabad in 2020," he said.

Rajan Baghmar of Youth Sthanakvasi Jain Sangh said the objectives behind the Ahimsa Yathra are: to promote harmony; to escalate morality; and a movement towards de-addiction. "The yatra started in 2014 from Red Fort in New Delhi to Nepal, covering Uttarakhand, Uttar Pradesh, Bihar, and Jharkhand. In 2015, the yatra was from Nepal to Guwahati, covering West Bengal, Sikkim, Bhutan, Meghalaya, and Nagaland. The yatra in 2016 was from Guwahati to Kolkata, covering West Bengal, Sikkim, and Bhutan," he said. Baghmar said, in 2017, the yatra was from Kolkata to Chennai, covering West Bengal, Orissa, and Andhra Pradesh. "In 2018, it was from Chennai to Bengaluru, covering Tamil Nadu and Kerala. This year, the Yathra is from Bengaluru to Hyderabad, covering Karnataka and Maharashtra. In 2020, it will be from Hyderabad to Rajasthan, covering Telangana, Chhattisgarh and Madhya Pradesh. In 2021, it will be from Rajasthan to Mumbai, covering Gujarat and Maharashtra," he said. Terapanth, a religious sect among Svetambar Jains, is derived from the Sthanakvasi section. Terapanth sub-sect was founded by Swami Bhikkanaji (Bhikshu) Maharaj on June 28, 1760, at Kelwa in the Udaipur district of Rajasthan. He was formerly a Sthanakvasi saint. He had initiation by his Guru Acharya Raghunatha, but he had differences with his Guru on some aspects of Sthanakvasi ascetics. As Acharya Bhikkanaji laid stress on 13 religious principles - five Mahavratas (great vows); five samitis (regulations); and three Guptis (controls or restraints) - his sub-sect was known as Tera (meaning thirteen) Pantha.

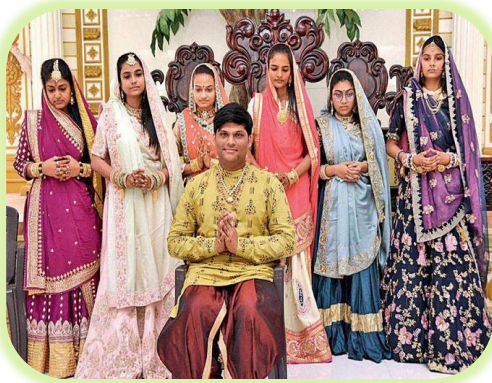
SURAT: DIAMOND BUSINESSMAN'S FAMILY AMONG 18 TO TAKE DIKSHA ON DECEMBER 2

Surat : A group of 18 Gujaratis from across the country will take Diksha (monkhood) at Surat on December 2. The group includes a Mumbai-based family consisting man, wife, son and daughter; two sisters, a brother-sister duo and a fashion designer. Of 18 who will embrace monkhood, seven are from Surat. The event is being organized by Adhyatma Parivar in Pal area of the city. Those taking Diksha are aged between 14 and 42 years. According to the organizers, the group was inspired to embrace monkhood after hearing religious discourses of Jinchandrasuriswarji Maharaja and YogtilakSuriswarji Maharaja. They were given the Diksha Muhurt in presence of 350 Jain monks and the celebration has been named Prabhu Panthotsav. A Mumbai-based family - a diamond businessman Vipul D Sheth (42), his wife Nipuna (42), son Jinarth (12) and daughter Hirkumari together will take Diksha together on December 2. Vipul, a resident of Sikkanagar in Mumbai came in contact with Jinchandrasuriswarji and YogtilakSuriswarji, about two years ago. "It was my son who used to go and listen to Jinchandrasuriswarji. Along with him, I too started attending his discourses and got inspired. So we decided to give up these worldly pleasures to attain nirvana," Vipul told TOI.



He added, "All four of us are ready and will take Diksha as we understand it is the only way to salvation." Other taking Diksha include two from Ahmedabad and Mithi Paldi; and one each from Bhabhar and Palanpur. The festivities will begin on November 28 evening and culminate December 2 early morning. The two sister who will embrace monkhood are Yashvi and Niragi Doshi of Mithi Paldi and known fashion designer Nirali Mehta.

WHEN JAIN SAINTS GOT HAND-PAINTED SCROLLS AS INVITES



Jaipur : Otherwise itinerant, Jain acharyas, sadhus or munis spend four months of the monsoon season also known as 'Chaumasa' at one place, accepting invitations from their disciples. These written invitations known as 'Vijnaptipatra' were once painted on a lengthy scroll, giving detailed description of city of the inviter.

The longest such scroll - up to 72 feet - is part of the Agar Chand Nahata Museum in Bikaner. It was sent by the king of Mewar (Udaipur) and a group of merchants in 1830s to an eminent Jain Monk, Sri Jinharsh Suri. The invitation card gives details of the city, market places, soldiers, its rulers and also about the British soldiers of that time. Earlier, simply written invitations were sent to the acharyas, but with the arrival of paper between 18th and 19th centuries, illustrated and descriptively painted invitations came into existence. Only 25–27 scrolls survive today and most of them have been kept in the museum. Gradually as time passed and with the onset of technological advancement, these hand-painted, illustrated letters have now become a thing of the past. One community member said that these days, even acharyas have mobile phones and an invitation can be sent directly through WhatsApp, instead of posting a letter physically. Art historian Chandramani Singh, who is working on a book on these 'Vijnaptipatras', explains that this was mainly practised by the Oswal community among the Shwetambar Jains residing in Gujarat, Rajasthan and some parts of Bengal. "The Oswals are a wealthy community in Jain religion.

These scrolls were painted by the local painters and sent to the place where the acharyas were travelling during that time. At the time of writing, the sequence and format of the illustrations in a 'Vijnaptipatra' were also decided. In the beginning of the scroll, dancing people followed by eight auspicious motifs, fourteen dreams seen by the mother of the Tirthankar before they were born, were painted," said Singh. She further says that after these religious themes, came the scenes of the city or town from where the letter was sent. "Illustrations of the then ruler of the city, market places, lanes, temples and mosques in the city, were painted. There are scrolls wherein all different religious places are painted, which shows the secularity of these scrolls," said Singh. While celebrating the arrival of the acharyas amongst the common people, a week-long festival, 'Paryushan Parv' is observed. Surendra Godhra, an academic said, "The Paryushan parv is celebrated after the arrival of the acharyas. Many other festivals are also celebrated during their stay of four months, but Paryushan is the most sacred of them. The acharyas, leaving their ascetic lives, give sermons to the common people to walk on the right path."

TEMPLES

MUMBAI IS ALL SET TO INSTITUTE ITS FIRST NISHPAKSHAPATI TEMPLE AT BORIVALI

Mumbai : The non-sectarian temple located in Borivali East, will have a 13 feet tall idol of Jain Tirthankar Shri Simandhar Swami, along with idols of Lord Shri Krishna and Lord Shiva too. Anand Nagri, built on over 04 lakh sq. ft at Chiku Wadi in the west of suburb, will provide numerous edutainment as well as spiritual events and activities for children and elders alike.

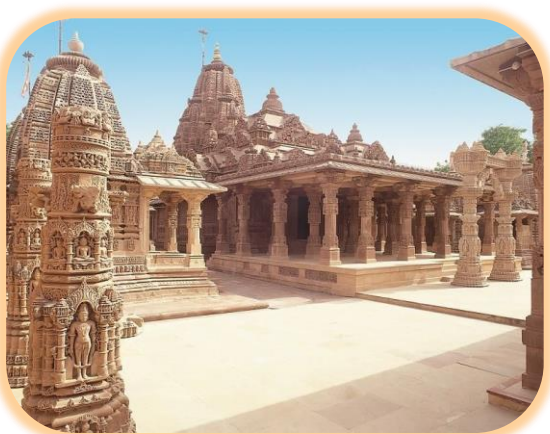
Mumbai, 06 November 2019: Pujya Dada Bhagwan's blessings have helped millions of his devotees attain peace and tranquility in their lives. His 112th birthday anniversary is going to be celebrated in Mumbai in a grand manner.



On this occasion, a 13 feet tall idol of Jain's current Tirthankar, Shri Simandhar Swami, along with idols of Lord Shri Krishna and Lord Shiva, will be installed at the first NishPakshapati temple being set up. The installation ritual will be performed by Dada Bhagwan Parivar's torchbearer, Pujya Shri Deepakbhai. The ceremony will be held between 08-10 November at the temple located at Rishivan, Kaju Pada in Borivali East.

This would be the tallest idol of Shri Simandhar Swami in the city. The suburb will also witness an extraordinary celebration of the occasion, thanks to Anand Nagri, that is set up at the Chiku Wadi grounds in Borivali west where numerous edutainment and spiritual activities will be held for children and elders alike. There will also be a unique stage play along with a series of other offerings. The 111th birth anniversary of Dada Bhagwan was celebrated as a 10-day long event in Ahmedabad, and it was attended by millions of the Parivar's followers from over 18 countries. The number of visitors this year is expected to be in lakhs this year as well. Anand Nagri, Chiku Wadi, is going to become the epicenter of the entire program in many ways. Anand Nagri is spread across a four lakh square feet area. At Anand Nagri, visitors will get an opportunity to participate in & A satsang session of Pujya Shri Deepakbhai Desai himself. Pujya Deepakbhai is a contemporary of Dr. Niruma, or Dr. Niruben Amin, who had dedicated her entire life to Pujya Dada Bhagwan and worked as his trusted disciple for more than 20-years. She then singlehandedly established and spread the Dada Bhagwan Parivar across the world.

THE ANCIENT TEMPLES OF OSIAN



New Delhi : In the midst of a small township, on the road to Jaisalmer and about 60 kilometres from Khimsar, stand the ancient temples of Osian. This area is said to have been an important trade centre for Jains between the eighth and 12th centuries AD. Osian is a place of Jain pilgrimage and a temporary stop-over for travellers on their way to Jaisalmer. It is said that there is a strong belief among Jains that on his way to the Thar desert, Lord Mahavira, the last Jain Tirthankar, had passed through the tiny village of Khimsar. It is also believed that the impression of a pair of footprints on a stone slab, preserved with great reverence in a small temple on the outskirts of Khimsar, belongs to Lord Mahavira. This legend attracts a large number of devout Jains to this very day. Besides pilgrims, tourists visiting the area, also consider this shrine on their "must-see" list. Counted among the earliest of all the medieval temples in Rajasthan, the temples of Osian

situated on the outskirts of Jaisalmer, are also among the most beautiful and well preserved.

In this group of temples, eleven temples date back to the eighth century AD and are more like miniature shrines than big temples - some rising only eight feet in height. The remaining temples date back to the twelfth century and stand in a cluster on a hillock towards the east. Osian is said to have been founded by Utpaladeva, a Rajput Prince belonging to the Pratihara Dynasty. In earlier times, the city was known as "Ukesha" or Upkeshapur." The temples of Osian are believed to have been the major religious and cultural centre of the Kingdom of Mewar. Even to this day despite the ravages of time, we are able to get a glimpse of the exquisite handiwork of the artisans of that era - a precious royal legacy of that period. Among the many intricately carved, red sandstone edifices, three are dedicated to Harihara - symbolically the union of Vishnu and Shiva. These temples built on a raised platform, are considered to be some of the finest examples of temple architecture, owing to the profuse and intricate carvings that adorn their walls and pillars, beginning at the base and continuing up to the pinnacle of the spires (known as Shikharas).

The Sachiya Mata Temple is said to have been built in two phases. The initial structure was built in the eighth century while the present temple is said to date back to the twelfth century. Dedicated to Sachi Mata (also known as Indrani) wife of Lord Indra (the Rain God), one can appreciate the importance of prayers at this temple that is located on the outskirts of the Thar Desert. The temple complex also has two other shrines dedicated to Chandi Devi and Amba Devi respectively. Having been built in many phases, this temple can be entered through a series of beautifully sculpted arches. The temple interiors are decorated with beautiful images from the Hindu Pantheon. This includes an image of Varaha (an incarnation of Lord Vishnu) and a splendid image of Lord Vishnu and Lakshmi. Among the older temples is the one dedicated to Lord Surya, the Sun God. It dates back to the 10th century AD and is perhaps the most graceful structure in Osian. The human figures engraved on the temple include those of Gods and Goddesses that are reminiscent of the languid grace in the carvings of Khajuraho and the Sun Temple at Konark.

The sanctum comprises of a striking idol of Lord Surya, while the main hall has idols of Lord Ganesha and Goddess Durga. In the latter the ceiling is festooned with images of serpents coiled around leaves and flowers. The Mahavira Temple built by the Prathara King Vatsa dates back to 783 AD. It is by far, the most magnificent among the Jain group of temples built during the eighth century. It is celebrated for its stunning architecture. The main shrine with the image of Lord Mahavira is built on a high platform made of sandstone. The door to the sanctum is carved with a bevy of young maidens, while intricately carved pillars adorn the site of the main porch. The Mandap (pavilion) with its pillars and the convex ceiling is ornately decorated with exquisite figures, carved much after the figures in the pavilion built earlier. The pavilions open on to a huge hall, with 30 gracefully decorated pillars. Such halls were known to be used for large gatherings such as cultural programmes and community meetings. The floral patterns on the pillars follow the popular vase and foliage pattern - in this design, they are somewhat dissimilar to the carved pillars at Ajanta and Ellora. The plinths of these pillars are unusually wide - a common feature in all Jain temples of the period.

The proximity to the Thar Desert and its dry air has helped to preserve the carvings, which still retain the sharp details of the carvings. Adding to the entire ambience is the mesmerizing sound of temple bells at dawn, announcing the time for prayers. As you enter the temples, you are met by the fragrance of sandalwood and the sound of rhythmic chanting in the air. You feel a sanctity and serenity of mind and heart that is little known outside the portals of the temples. Dressed in pristine white, the monks go about their daily chores, performing their assigned duties, undisturbed by the presence of the devotees and the pilgrims.

The head monk can be seen dressed in a red dhoti and a bright yellow shawl that distinguishes him from the other monks. With their mouths covered, a tradition which Jain monks follow strictly at all times, the prayers are said every day, with a large number of devout Jain pilgrims, from far and near. Life here has not changed much through the centuries, in contrast to the metamorphosis that the rest of the country has gone through. A visit to the temples of Osian is like stepping back in time, to an era in contrast to the modern way of life. The Osian temples stand in their glory, as living proofs of the architectural marvel and the cultural ethos of yesteryears.

ANCIENT JAIN MONASTERY LEFT TO CRUMBLE IN ODISHA

14th December 2019, Jeypore : A thick layer of moss covers the temples in the 4th century Jain monastery in Subai village. Located 34 km away from Koraput town, the neglected monastery that houses some rare images of Tirthankaras is also dotted with unwanted vegetation. Considered an important Jain site in undivided Koraput district, the monastery today stands as a mute spectator to the neglect by Koraput administration and Tourism and Culture Department. The monastery has five small temples and one of them houses the image of Rishabhanath surrounded by Tirthankars. There is also an image of four-armed Tara adorning bangles in one temple while another temple on the monastery campus has been partially damaged. Locals said with no security at the site, many relics from the monastery have been stolen in the past by miscreants. And in the absence of maintenance, the site resembles a forest now. While the monastery is not being cleaned, the temples are not treated chemically to keep the walls safe from moss and other vagaries of nature.



According to historians, Jain traders who came to undivided Koraput region to collect and trade gemstones set up the monastery and worshipped Mahavir, Parshwanath, Rishabhanath and other Tirthankars. In the 80s, the Tourism and Culture Department took note of the site and began promoting it as a spot of religious significance. In fact, the monastery and Jain culture was highlighted in every Parab festival organised by the district administration for a certain period. Till 2010, the Jain site drew tourists from within the State and neighbouring Andhra Pradesh and Chhattisgarh. However, the Koraput administration failed to maintain it later on. In the last five years, no conservation has been done in the monastery. District Culture Office A. K. Sethi said he would look into development of the site which was earlier inspected by the Archaeological Survey of India. In Koraput, Jain sites are also present at Nandapur, Bhairab-Singhpur, Kotpad, Jamunda, Kamta, Jeypore, Borrigumma and Remula.

JAIN SECTS FILE INTERVENTION PLEAS BOTH FOR AND AGAINST A PIL OVER TEMPLE ENTRY AND OFFERING PRAYERS

Mumbai: Two Jain groups this week have moved the Bombay high court against while one intervention was filed in favour of a public interest litigation (PIL) filed by Samrat Samprati Sanstha, a religious public trust, seeking to "prevent highhanded and arbitrary interference in observing and professing religious faiths and beliefs of Shwetamber Tapgachha sect of Jain religion". The HC took all three intervention applications on record. The Matunga Jain Shwetamber Murti Pujak Tapagachha Sangh and Charities and Nitin Shantilal Vora, Trustee of Shri Navjivan Jain Shwetamber Murtipujak Sangh, filed intervention applications to also oppose an interim order passed by the HC last December. By its order, which the HC continued this week, the court had directed the state to ensure that members of the Samrat Samprati Sanstha are not obstructed from offering prayers or performing religious services in 'places of public worship' including the Jain temples. The sect, in turn, has to also ensure that they will not obstruct members of other sects of Jain religion from entering such places of worship and performing religious ceremonies there, said the HC. They want to assist the HC and seek dismissal of the PIL, said their counsel Niteen Pradhaan. Sujay Kantawala, counsel for the Samrat Samprati Sanstha, said inspite of the interim order, their monks were not being allowed entry into many temples. A bench headed by Justice Ranjit More continued the interim order and posted the matter to January 15 to hear all parties. But Dilip Sangoi, a staunch follower of Jainism belonging to Svetambara sect and who follows Tapagachha Be-tithi, in his intervention supported the PIL and the interim order. His plea is "whether directions are needed to be issued for effective implementation of provisions of Hindu Places of Public worship (entry authorization) Act and Protection of Fundamental Right?" The Tapagachha sect of Jainism believes in performance of Navangi Pooja of their religious jain living monks and observance of Be-tithi.

AWARDS AND HONOURS

MADHYA PRADESH'S ANNIE JAIN WINS SWIMMING GOLD AT SOUTH ASIAN GAMES

Bhopal : Indore's swimmer Annie Jain won gold medal for India in the 4x100m freestyle relay at the South Asian Games, Nepal. Other members of the team were Manna Patel, Divya Satija and Shivangi Sharma. Annie Jain, the star swimmer of Khelo India Games 2018, proved her mettle again. It was an excellent start given by Annie that helped the Indian team to claim the gold medal. With the 3:55.17 timing India won the gold medal. Sri Lanka with the timing of 4:00.18 Bagged Silver, While Bronze went to Nepal team who clocked 4:07.97. Annie had set a new junior national record in the girls 50m breaststroke event of the 46th Junior Glenmark National Aquatic Championships 2019 at Rajkot in June, earlier this year. It was back in 2010 when Annie started swimming. She was only 8 years of age at that time when her father introduced her to the sport. Annie is one of India's most promising swimmers and dedication is a big reason for her success. Every day, she trains for almost six hours a day. At the Khelo India School Games 2018, she had won bagged six medals, including four gold medals in the 100m freestyle, 50m breaststroke, 100m freestyle relay and 100m medley relay. She had also won a silver in the 200m freestyle and a bronze in the 50m freestyle. Congratulating Annie, Joint Secretary of Madhya Pradesh Swimming Association Ram Kumar Khilrani and President Piyush Sharma said Annie is a promising swimmer. "We were confident that she would win gold for the country.



ADVOCATE PRATIBHA JAIN, ASG MADHAVI DIVAN RECEIVE 2019-WOMAN LAWYER OF THE YEAR AWARD



New Delhi, 13 December 2019 (PTI) Advocate Pratibha Jain has received the "Woman Lawyer of the Year Award, 2019" in the Law Firm category for being an innovative and impactful leader in the legal profession in India. Additional Solicitor General Madhavi Jain has also won the award in the individual category. The award was given by a jury chaired by Justice Arjan K Sikri, former Supreme Court judge, during the Global Legal Summit and Legal Leaders Awards, 2019, organised by Business World magazine. The purpose of the awards was to showcase, recognise and celebrate the most innovative and impactful leaders in the Indian legal profession, a press release said. Jain is the founding partner and

head of New Delhi office of corporate law firm Nishith Desai Associates.

Her areas of legal practice include banking and finance, mergers and acquisitions, private equity investments and structured finance. The co-chair of the jury was K T S Tulsī, Member of Parliament and senior advocate. "I am deeply humbled by this recognition, and appreciate the opportunity to work with one of India's most innovative law firms, Nishith Desai Associates," Jain said after receiving the award. "I am grateful to my mentors, parents and family for their support. In particular, I would like to thank Nishith Desai for his mentorship and guidance," she said. PTI UK ABA RKS UK RDM RDM

PACKARD FOUNDATION OFFERS \$875K FELLOWSHIP TO INDIAN-AMERICAN BIOLOGIST ANKUR JAIN

Houston : Ankur Jain, an Indian-American biologist and academician, is among 22 researchers to have been named as Packard Fellows, a prestigious fellowship under which the early-career scientists get USD 875,000 to pursue their research work for the next five years. Jain, who is a Whitehead Institute Biomedical Research member and assistant professor of biology at the prestigious Massachusetts Institute of Technology, was named a Packard Fellow by the David and Lucile Packard Foundation for his investigations on how RNA (Ribonucleic acid) aggregation contributes to neurological diseases.



"I am very grateful for the Packard Foundation's support of our continued investigations of how RNA aggregation contributes to disease," Jain was quoted as saying by MIT news. Jain received his bachelor degree in Biotechnology and Biochemical Engineering from Indian Institute of Technology Kharagpur in 2007, and earned a doctorate in Biophysics and Computational Biology at University of Illinois, Urbana-Champaign, in 2013. He conducted his postdoctoral research in the lab of Ronald Vale at the University of California, San Francisco. Jain has discovered that certain RNAs can form aggregates, clumping together into membrane-less gels. This process, known as phase separation, has been widely studied in proteins, but not in RNA. He has found that RNA gels occur in, and could contribute to, a set of neurological conditions such as amyotrophic lateral sclerosis and Huntington's disease. These conditions, known as repeat expansion diseases, are marked by abnormal repetition of short sequences of nucleotides, the building blocks of DNA (Deoxyribo nucleic Acid) and RNA. The RNAs containing these sequences are more likely to clump together. The fellowship will enable Jain to advance his research program around this phenomenon. "Although it is well-appreciated that RNA can form aggregates in test tubes, the biological implications of this process are not yet known," he explains. "The award will allow us to examine how RNA aggregates affect cell function and ultimately contribute to neurological disease," he said.

Each year, the foundation invites 50 university presidents to nominate two early-career professors each from their institutions. From those 100 nominees, an advisory panel of distinguished scientists and engineers select the fellows, who receive individual grants of USD 875,000 over five years. The 2019 class comprises 22 fellows. "We are extraordinarily pleased that Ankur has received such clear and substantive affirmation of his pioneering research on the role that RNAs play in devastating neurological diseases," said Whitehead Institute Director David C Page. "This exciting work is at the forefront of soft-matter physics and cell biology, and could well open new chapters in RNA regulation specifically and in cell biology more broadly," he said.

IHG APPOINTS SUDEEP JAIN AS SOUTH WEST ASIA MD



New Delhi, Nov 28 () Hospitality major InterContinental Hotels Group (IHG) on Thursday announced the appointment of Sudeep Jain as Managing Director, South West Asia with effect from January 1, 2020. Sudeep is currently serving as VP Development, South West Asia (SWA) and succeeds Vivek Bhalla, who has been promoted to the role of Vice President Operations for South East Asia and Korea, IHG said in a statement.

In his new role, Sudeep will take on a broader leadership agenda to drive IHG's business in the region, covering both development and operations responsibilities across the existing portfolio of 39 hotels representing five brands - InterContinental, Crowne Plaza, Holiday Inn, Holiday Inn Express and Six Senses Hotels Resorts Spas, it

added. Sudeep will continue to be based in Gurugram, and will report to Pascal Gauvin, Managing Director, India, Middle East and Africa, IHG, the statement said.

Commenting on the development, Gauvin said: "Since joining IHG, he (Sudeep) has led our growth agenda in the market, successfully positioning IHG as one of the leading hospitality companies in SWA, especially in India." Sudeep brings close to two decades of experience in the hospitality sector from roles based in the US and India, working across brand management, asset management, strategy, planning and real estate development, the statement said. Before joining IHG, he worked with Starwood Hotels & Resorts as Vice President, Acquisitions & Development for South Asia, it added. AKT RVK

PUNE'S UDCHALO CEO VARUN JAIN WINS BUSINESSWORLD 40 UNDER 40 AWARD



veterans, and their dependents to travel."

Jain has a Bachelor's in Engineering from the Army Institute of Technology, Pune. He previously worked with Persistent, and is also a founding member of Tavisca Solutions. As CEO & Director for UpCurve, Jain is responsible for the company's strategy for growth and scale. UdChalo operates through a website, mobile application, and over 60 offline ticket-booking offices catering to more than 2.8 million serving Defence personnel, veterans and their dependents. UdChalo's booking offices are also operated by veterans, Veer Naris, and dependents from the Indian Armed Forces. UdChalo recently partnered with Oyo and Fab hotels to introduce a hospitality offering of 10,000 plus hotels available to all Defence personnel. The BW 40 under 40 summit is a hunt for the top 40 entrepreneurs and disruptive innovators under the age of 40 to honour the most influential leaders of the year.

The event had a series of panel discussions, and featured keynote speakers like Arnab Goswami, Annurag Batra, Editor-in-Chief of BW Businessworld, and Alok Bansal, Co-Founder of Policybazaar. Jain was invited to join in as a speaker for a panel discussion focusing on companies creating a social impact. Jain spoke about udChalo's commitment to providing services for the Indian Defence community with a viable business model delivering the cause of making life simpler for soldiers.

AHIMSA, VEGETARIAN & LIFE STYLE

JAINS ARE BETTER AT ANGER CONTROL: STUDY

Jain practitioners are more likely to be less impulsive and have higher anger control as compared to Hindus. The findings of a recent study - 'Stress detection, impulsivity and anger control among Jains and Hindus' - were presented at an international conference on forensics and cyber security held at Gujarat Forensic Sciences University. Interestingly, the study that has taken samples from both communities has found that since Jainism has more 'tyag' and 'ahimsa', these practitioners are more likely to be less impulsive and have higher anger control. Nearly 120 participants from both religions were interviewed and their responses were tested using stress detector scale, impulsive scale and anger control scale.



The study has been done by students and faculty members of Institute of Behavioural Science at GFSU. Peaking about the research, Rutuja Karkhanis, assistant professor at GFSU, who guided the students, said, "One reason religious and spiritual traditions have been persistent in human history is that they provide meaning. Jainism and Hinduism are two ancient Indian religions and there are some similarities between them. Jainism has distinct religious practices like 'tyag, tapasya, ahimsa and maun vrat'. All these practices are thought to have a gradual impact on every individual practising Jainism. We wish to take this study to all religions in future."

Twenty-one-year Madhuri Marathe from Goa, one of the researchers and a Masters student of Forensic Science at GFSU, said, "Positive psychology is often related to religion. So when I saw Neha Jain, one of my classmates, observing fast for a few hours during Paryushan, I was quite fascinated by the entire system. She also accepted that her lifestyle has affected her psychology. "One of the main reasons for less stress, anger and impulsiveness among Jains are that they practise restraint since childhood. As they grow up, they learn to control their behaviour, anger, urges," she added. Said Neha, "We went to Jain and Hindu temples in and around Gandhinagar and asked questions to gauge people's aggression, both passive and active. Participants were of 25-50 age group." Commenting on the study, city-based sociologist Gaurang Jani said it was not just because Jains practised ahimsa. "For Jains, ahimsa does not go beyond the issue of animals. I think Jains are very cohesive as compared to Hindus. When you have cohesiveness, you have more support system in your own community and because of that support system, you find answers to any social or economic problem in your family or community. There is no need to go beyond," said Jani.

MADHYA PRADESH'S EGG-CENTRIC PROBLEM: CHOOSE BETWEEN NUTRITION AND HEGEMONY



A strange protest is shaping up in Madhya Pradesh (MP) over the Kamal Nath government's recent decision to provide eggs under the supplementary food programme. "We plan a postcard campaign to reach each and every school and tell students to not participate in the programme on the days eggs are distributed," said Ashish Pokharna, who heads Jain Social Group in Ratlam district's Jawra tehsil. The organisation has plans for similar drives across the state before meeting Nath during the upcoming assembly session to seek a rollback, said Hemant Jain, state chief.

"If he isn't convinced, we will go to court," Jain said. On the other hand, some 1.14 lakh people from 17 districts in MP signed a petition supporting the inclusion of egg and plan to submit it to Nath. The controversy over eggs, not the first of its kind, started after the Nath government decided to provide at least three eggs a week starting April 2020 to every child at Anganwadi centres across MP - a state where half the children are malnourished. Many, including those with knowledge of public health, welcomed the move; but a section came out in opposition, claiming such a move would be an assault on the culture of "vegetarian state". Their protests were despite the government's assurance of providing for alternatives for vegetarian children and mothers.

MP has been reeling under a nutrition crisis, which has even led to deaths: More than 100 children died in Sheopur district alone in 2016. The state tops the list for malnourishment under the age of six in India: 74.1 per cent of the children there were anaemic and 60 per cent malnourished, international non-profit Save. The Children highlighted. Around 42 per cent of the children under five in MP were underweight (low weight for age), 42 per cent stunted (low height for age) and 25.8 per cent were wasted (low weight for height), according to the fourth National Family Health Survey (NFHS-4), released 2016. Malnutrition was higher among communities that depend more on public initiatives like Anganwadis and midday meals: 48.2 per cent children from scheduled tribes (STs) and 47.6 from scheduled castes (SCs) were stunted. Wasting and severe wasting among STs was 20 per cent above the state average, according to Vikas Samvad, a Bhopal based non-profit working on public health issues. Public health experts widely agree over eggs as a source of quality protein.

"The medical fraternity considers eggs to be the gold standard for food options containing protein. There should be no controversy about its nutrient content," said Umesh Kapil, professor of public health nutrition at All India Institute of Medical Sciences New Delhi. Whether a government should provide eggs or not in a public nutrition programme depends on whether it was ready to spend or not, he added. Milk has often been pitched as an alternative. But milk can be diluted or adulterated. Veena Shatrughna, former deputy director at the National Institute of Nutrition, Hyderabad, cited the example of a school in Uttar Pradesh that was recently in news for reportedly diluting a litre of milk in 80 litre of water to serve students. Dal (pulses) also contain protein but are deficient in amino acids and must be taken with rice or wheat for any benefit. Four parts of cereals need to be mixed with each part of pulses in a meal for its protein to be useful for muscles and other body parts such as red blood cells, plasma, skin, etc, Shatrughna said.

"Everyone knows the poor don't get complete meals every time," she added. Pulses also have quality-control issues. Every egg laid by a hen has at least 6 grams proteins of high quality compared to cereals, pulses or even oilseeds, Yogesh Jain from Jan Swasthya Sahyog, an organisation working on public health in Chhattisgarh, said. Egg protein is almost completely absorbed and assimilated, like protein in milk, fish and meat. Regular supplies are also feasible even in remote villages, he added. Unlike pulses or milk, eggs cannot be adulterated, can be counted, preserved and transported, Shatrughna said. While calorie deficit was a common problem, poor quantity and quality of proteins in our diets was equally important. Its absence spurs diseases, Jain said. The demand for eggs has been decades-old, said Sachin Jain, a foods rights analyst with Vikas Samvad. There have been all-round recommendations to increase egg intake. The EAT-Lancet Commission, which tries to develop quantitative target of health diets and sustainable food production, recommends eggs consumption of about 13 grams per person per day - that's more than 90 eggs annually for an individual.

Some 13 states have already included eggs in their nutrition programmes. But in MP, the Bharatiya Janta Party (BJP), which governed MP until last year, refused to provide eggs in the state citing its "vegetarian" culture. The state, however, saw a sharp surge in the production of eggs in the BJP years - to 1.94 million pieces in 2018-19 from 0.97 million in 2013-14. Not only Madhya Pradesh, but the whole country seems to have undergone a revolution in egg production and consumption. India produced 103.93 billion eggs in 2018-19. Only China (566 billion) and USA (109 billion) produced more. Even in the beginning of the 21st century, the total egg production in India was 36.63 billion (2000-01), according to an article by Tarun Shridhar, former secretary, Union Ministry of Animal Husbandry, Dairying and Fisheries. In 1950-51, the production was a mere 1.83 billion. Shatrughna underscored the futility of looking for alternatives considering that a majority of the country's population was not vegetarian: "One community cannot impose its culture on others." A State of the Nation survey by the Centre for the Study of Developing Societies (CSDS) for some media organisation found that only 31 per cent of Indians are vegetarians.

The figure was even lower - 21 per cent - for families in which all members were vegetarians. Another nine per cent of the population consumed eggs apart from vegetarian food. Besides, the government was not forcing anyone to consume eggs and those who did not want it could skip them, Yogesh Jain said. But to demand that no one be provided eggs was unscientific, immoral and unsocial. It also showed a lack of interest in improving nutrition intakes among children, he added.

BHOPAL : GUJARATI, JAIN ORGANISATIONS IMPOSE BAN ON PRE-WEDDING SHOOTS, MALE CHOREOGRAPHERS FOR SANGEET



Bhopal : In a contentious decision, Jain and Gujarati Samaj organisations in Bhopal have forbidden its members from pre-wedding shoots, hiring male choreographers for dance training to females and have also imposed a ban on women family members from dancing in wedding processions. Claiming that these aspects of a wedding are against the culture of their community and creates a problem within the society, the organisations have dictated these terms to the community members through a circular. "The pre-wedding shoots that are being recorded will be stopped. We are issuing a circular and are also spreading the message by circulating the letter.

We have also requested our members to stop choreographer's entry in the name of ladies dance function." said President of Bhopal Gujarat Samaj and National General Secretary of Gujarati Samaj, Sanjay Patel. He also threatened that those opposing the move will be boycotted from the community.

"This decision has been appreciated by all the members and the person who will rebel against it will be boycotted from society. I also wish that this ban should be imposed across India in all Gujarati communities," he added. Pramod Himanshu Jain, president of Bhopal Jain Samaj said that this move was taken after one of the spiritual leaders raised objections against the pre-wedding shoot and dance training by the male choreographers, terming it 'obscene'.

"Now in Jain society, neither pre-wedding shoot will take place nor would male choreographers be allowed to enter the function. One of my gurus advised me to put a stop on this as according to him it was obscene", he told ANI. Bhawan Dev Israni, President of Bhopal Sindhi Panchayat also extended his support to the move and said they have also prepared a similar draft to be issued in next meeting. "We have also prepared a draft of the ban. It will be issued in the next meeting. A lot of times many marriages are broken because of such things and the entire family in the society has to face embarrassment", he said. The dictate has also invoked criticism from the people from the younger generation who have asked for the decision to be re-considered.

"Pre-wedding shoot is only to make memories. There is nothing obscene in it. When you have already fixed the marriage with the person then what is the problem. Putting a ban is not right," said Sherry, a local while speaking to ANI. Another local stated that everyone has a right to celebrate an occasion in their own way and the same must be respected. "Each one of us should have a right to celebrate in our own way. There is a problem with the mindset of the people. People should be allowed to make their own choices. They just display their love and affection in the pre-wedding shoot," said another local.

JAIN BURGER: THE BEST OUTLETS THAT SERVE TASTY JAIN BURGERS IN MUMBAI

Food is widely celebrated and rejoiced in the bustling city of Mumbai. This city welcomes all types of people and all types of food. Jain food is very specific and consists of food prepared without using onions, carrots, potatoes, garlic and a variety of other underground vegetables. Jains prefer eating food that is based on the value of Ahimsa which means non-violence. Earlier, Jains would find it hard to get food outside at cafes and restaurants but now due to their popularity plenty of cafes and restaurants are coming up with great Jain menus. Listed below are some of the great Jain burger places in Mumbai.



Best Jain burger places in Mumbai

1) The Rolling Pin

This cafe is located in Lower Parel and it is a bakery along with a cafe. This cafe shall fill your nostrils with the smell of delicious food that gets cooked right in front of you. Customers can get a great view of bakers baking different types of desserts. The charcoal burger is a specialty. This cafe has some great Jain dishes along with their humongous Jain burger. This place is a must-visit when searching for some great Jain burger places in Mumbai.

2) Grandmama's Café

This place is famous for its desserts and some great dishes. They have several outlets in the city and are great for Jain food. They have some great Jain dishes. The Cottage Cheese & Chipotle Jain burger is very famous and a must-try dish. The chic decor and cozy feel will want you to stay there longer than you intend to.

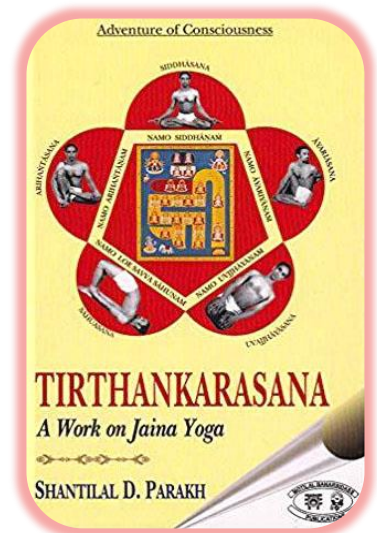
3) The Suburban Bean

This petite cafe in Mulund will steal your heart away with its great dishes. The decor is chic, cozy and full of some great vibes. The cafe serves some great dishes including the famous pull-apart cheese bread. The Jain burger here is a must-try along with some great Jain dishes. One must try the Veggie Jain Burger and the Paneer Jain Burger here.

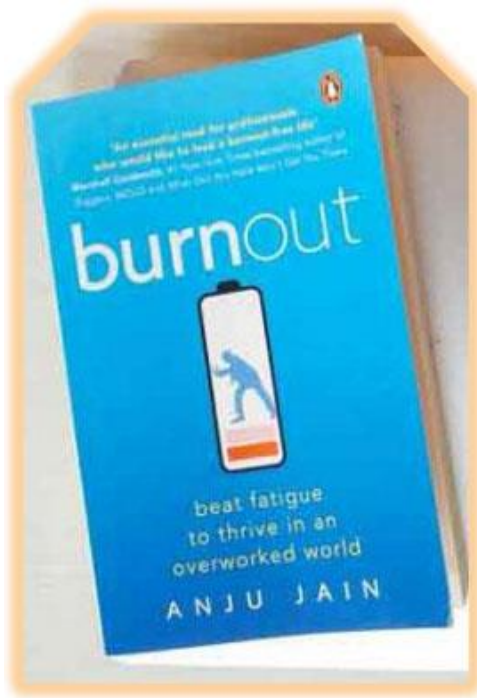
NEW BOOKS

TIRTHANKARASANA: A WORK ON JAIN YOGA

By Shantilal D. Parakh This book shows the proper procedure for doing yogic postures. In addition to standard yoga poses, it also gives new poses which are said to deepen the engagement of the practitioner with the inner self. Each recommended pose is accompanied by the following information, written in very simple language: 1. Procedure 2. Black & White photograph of the āsana 3. Benefits of Pose 4. Mantras to be chanted while holding the pose, 5. Benefits of the Mantras 6. Invocation The writer also attempts to enlighten the reader on the basic points of dhyāna, mantra and japa. The author is a renowned yoga teacher and reflexologist.



WORK SMARTER: PSYCHOLOGIST ANJU JAIN'S NEW BOOK 'BURNOUT' TELLS HOW



New Delhi : Everyone has 24 hours each day. Why, then, do some people manage to perform more efficiently than others?

In her latest book 'Burnout', senior psychologist and business leader Anju Jain, who has previously authored 'Step Up: How Women Can Perform Better for Success', shares pillars of working smart that efficient workers leverage and keep burnout at bay.

Write your to-do list

Old-fashioned as it may be, the to-do list can be a lifesaver. It gives you a complete glimpse of what needs to be done and helps you script your day in advance. List out the emails you need to send, calls you have to make, who you have to meet, presentations that require work, errands to be run, etc. Then, prioritize and mark the critical ones out. Make sure you have your list handy and visible.

Plan your day according to your energy levels

Our productivity depends on our unique chronotype or internal clock. One that impacts what time of the day we are most focussed, creative, in a good mood, or

likely to make mistakes. Figure out your peak hours and build tasks onto your schedule accordingly.

Work the calendar

Once a week, assess which meetings are critical and which ones can be delegated or declined. Integrate your personal commitments into the calendar - vacations, kid's activities, etc. Block out time for quiet, critical work that needs to be done without interruption.

Email at planned hours

Remove notification alerts so your inbox does not call you. Technology is for your convenience, not the other way round. Once you opened an email, act on it the first time, and keep your emails to the point. Most importantly, to avoid stress, don't read emails first thing in the morning or while heading to bed at night.

Say no

Burnout tends to hit the best employees and those who promptly accept additional responsibilities. Practice filtering demands and saying no to those that don't align with your goals.

MISCELLANEOUS

REINCARNATION IS COMMON TO ALL RELIGIONS : SC JUDGE



New Delhi, Speaking at Dr. L. M. Singhvi Memorial Lecture, Justice R. F. Nariman of the Supreme Court SAID, "Transmigration is the order which is common to all religions". Two days ago, Justice Nariman penned a dissenting judgement in Sabarimala review petitions and backed the 2018 judgement, which quashed the custom barring entry of women in 10-50 age groups into the temple. Justice Nariman, who is Zoroastrian without a scrap of notes, built a narrative on the concept of reincarnation, including the pitfalls, in all religions. Usually, Supreme Court judges delve into legal issues and justice delivery

system.

In a stark contrast to the public perception, Justice Nariman spoke close to an hour on the concept of religious beliefs. Though, he did not say a thing on the Sabarimala judgement. "All religions have a commonality and believe in what you sow so shall you reap", said Justice Nariman weaving a narrative on the concept. He simplified the codes and canons of all the religions. Reincarnation is the philosophical or religious concept; the non-physical essence of a living being begins with a new life in absolutely different form, having no connection with the previous form, after the biological death. This concept is usually considered intrinsic to the Hindu faith, Justice Nariman began his lecture, explaining the essence of Jainism and how reincarnation is situated within the ambit of this faith. "Jain religion is atheist, and still they have reincarnation... The law of karma is cyclical in Jainism rather linear...it is like climbing up the ladder and getting done, it will go on", said Justice Nariman explaining the five-fold path -- non-violence, giving up desire, no stealing, celibacy and living by truth - in Jainism. He further explained the nature of existence of reincarnation in Buddhism. "Buddha preached to believe in soul. It has the concept of law of Karma...and no soul reincarnation, instead reincarnation of the consciousness", he said. For Hindu faith, he said the Rig Veda had no concept of reincarnation; instead its emphasis is on life. "Creation of the universe, life of universe, rather than what happens after death", he said. The exposition on reincarnation, religion and the universe left the audience spell-bound.

He also explained the essence of Swayambhu, the self-manifested, its essence. Explaining the Zoroastrian model of faith, he said the Moksha is in one's hand, as the Karma model is integral. Later, he emphasized reincarnation citing suffering on earth. "Buddhism began with suffering...what you sow is what you reap, therefore be compassionate to every living being", he said in a prosaic conclusion through a masterful exposition. In a lighter explaining of the concept of suffering, he said, referring to a comparative religious perspective, "I would much better be born a dog in a dog lover's house than a human being who has to ensure suffering." Justice Nariman touched several aspects - Western philosophy through a cartoon in Newsweek magazine, Darwin's theory of evolution, the concept of justice in reincarnation, etc.

At the end of the lecture, he emphasized the pitfalls of this doctrine.

OF A JAIN AND PRESCRIPTION OF LAW THROUGH JUDGMENTS IN THE ABSENCE OF STATUTES

Article by Joseph Mandumpal

1. It is claimed that the Jain Religion dates back more than 1,000 years before Christ (24th Tirthankara Mahavira (599 BCE - 527 BCE), also known as Vardhaman), from the available religious scriptures relied by the preachers of the religion. It can also be noticed while looking into the early scriptures of Jainism that the religious leaders chose not to employ Sanskrit as their language to



propagate Jainism. Perhaps, they believed that Sanskrit would restrict the religion from being spread to the larger section of the society, as only Brahmins knew and were using Sanskrit at that time. Therefore it is seen from records that a non Sanskrit language which formed basis for many other dialects in the country by name 'Ardha Magadhis' was used to propagate Jainism. The ancient scriptures are compilation of Kahas, Rasas and Grammars collectively known as Apabhramsa. It is understandable that any religion of such ancient origin would have evolved over the years by rituals, practices, customs, usage, etc., which would have later on got codified into written text i.e., scriptures.

2. Valuable teachings of each of their leaders i.e., 24 Tirtankaras, were written into several texts which are collectively the pride of Jain religion. The most popular Tirtankara happen to be Lord Mahavira, (who is believed to be the founder of Jainism by mistake, by many people). In fact he was the last Tirtankara.

3. The religious literature is called Prakirma sutras. Sanstaraka (later on known as Santhara) is found in one of the Agam by name 'Prakrina Agam'. This happens to be the religious recording of the concept and practise of Santhara amongst early Jains. It pronounces starvation or fasting from a particular point of time unto death. This according to the religious is a known method in Jainism to attain salvation ('moksha'). The evidence in the religious text also shows that Lord Mahavira's parents took Santhara and obtained salvation. Lord Mahavira is also said to have attained salvation through Santhara. Many religious and staunch practitioners of Jain religion take the religious vow of 'Santhara' towards their end.

4. Renunciation of all worldly pleasures and attachments and bondage and commitment of any nature to any person are essential pre-requisites for a person who can take this vow according to religious scholars of the religion. LAW:

5. Huge judicial attention was centred around a recent judgment from the Hon'ble High Court of Rajasthan in the case of Nikhil Soni vs. State of Rajasthan reported in manupatra bearing citation Manu/RH/1345/2015, judgment dated 10.08.2015. The following portions are extracted from the judgment for a better understanding and a healthy debate on the subject;

.....In order to save the practice of Santhara or Sallekhana in the Jain religion from the vice of criminal offence under section 309 IPC, which provides the punishment for suicide and Section 306 IPC, which provides punishment for abetment of suicide, the argument that Santhara or Sallekhana is an essential religious practice of the Jain religion, has not been established. We do not find that in any of the scriptures, preachings, articles or the practices followed by the Jain ascetics, the Santhara or Sallekhana has been treated as an essential religious practice, nor is necessarily required for the pursuit of immortality or moksha. There is no such preaching in the religious scriptures of the Jain religion or in the texts written by the revered Jain Munis that the Santhara or Sallekhana is the only method, without which the moksha is not attainable.

There is no material whatsoever to show that this practice was accepted by most of the ascetics or persons following the Jain religion in attaining the nirvana or moksha. It is not an essential part of the philosophy and approach of the Jain religion, nor has been practiced frequently to give up the body for salvation of soul. It is one thing to say that the Santhara or Sallekhana is not suicide as it is a voluntary act of giving up of one's body for salvation and is not violent in any manner, but it is another thing to say that it is permissible religious practice protected by Articles 25 and 26 of the Constitution of India.

..... The writ petition is allowed with directions to the State authorities to stop the practice of 'Santhara' or 'Sallekhana' and to treat it as suicide punishable under section 309 of the Indian Penal Code and its abetment by persons under section 306 of the Indian Penal Code. The State shall stop and abolish the practice of 'Santhara' and 'Sallekhana' in the Jain religion in any form. Any complaint made in this regard shall be registered as a criminal case and investigated by the police, in the light of the recognition of law in the Constitution of India and in accordance with Section 309 or Section 306 IPC, in accordance with law."

6. Even though this case was filed by Nikhil Soni, Advocate as public interest litigation in the year 2006, the judgment was rendered by the Hon'ble High Court of Rajasthan on 10.08.2015. The prayer sought in the writ petition was for a declaration that Santhara on account of religion can be treated as a suicide and case can be lodged as per law.

7. It is to be noted that at the time of writing this article, we are given to understand that the said judgment has been assailed by one Shri Dhaniwal Jiwan Mehta before the Hon'ble Supreme Court of India and the same is likely to be heard very soon.

Conflict

8. Article 25 of the Constitution of India reads as follows:-

"Freedom of conscience and free profession, practice and propagation of religion;

(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law

(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus Explanation I The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion Explanation II In sub clause (b) of clause reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

9. The freedom granted by the Constitution of India appears to be restrictive freedom with liberty to the State to enact laws from time to time curtailing certain practices if found to be against public order, morality and health, and against any existing laws of the land. Perhaps the Hon'ble High Court of Rajasthan has interpreted article 25 considering the self speaking restrictions therein and bringing in sections 306 and 309 of Indian Penal Code within the meaning of the existing laws of the land.

10 (i) The practice of santhara is to ultimately liberate the soul from the human body which is in other words known as "death". If any voluntary act leads to death of a person it means suicide in ordinary parlance. People who commit suicide cannot be punished but people who attempt suicide can be punished under section 309 IPC.

Whether attempt requires an act or even omission can be considered as an attempt? Not taking food or water can at best be considered as an omission. How can it be equated to an attempt to commit suicide which is normally attempted by acts such as :

- a) Consumption of poisonous substances
- b) Consuming sleeping pills in large quantity
- c) Suicide by hanging
- d) Suicide by setting oneself by fire
- e) Suicide by drowning in Well, River, Sea etc.,
- f) Suicide by running over of bus, train etc.,
- g) Suicide by use of weapons capable of killing oneself
- h) Suicide by falling from hilltop or elevated buildings/towers, etc.,

Attempt as defined in various English Dictionaries are as follows:

Oxford Advanced Learner's Dictionary

Make an effort to achieve or complete (something difficult)

Merriam Webster: to try to do (something): to try to accomplish or complete (something)

Black's Law Dictionary: In criminal law. An effort or endeavour to accomplish a crime, amounting to more than mere preparation or planning for it, and which, if not prevented, would have resulted in the full consummation of the act attempted, but which, in fact, does not bring to pass the party's ultimate design. 10(ii) Aiding or abetting a person to commit suicide is punishable under section 306 IPC.

11. What is achieved after death by a person may be wholly immaterial for the law. Death leaves a void in the family and society. No welfare State can encourage voluntary death for any reason or purpose and the extension of this logic is that even for religious purpose such voluntary acts (such as starvation in the case of santhara) leading to one's death should not be entertained in law.

12. The following questions keep coming to my mind again and again while reading the recent judgment mentioned above. (a) Whether the freedom granted under article 25 of our constitution relates only to the restricted freedom to practice compulsory principles of a religion or it gives the complete freedom to practice any religious principle as propagated and promoted by the said religion out of one's choice? (b) Whether the law has been stretched into interpretation to mean and include santhara as an act of suicide without considering the spiritual aspects of religious prescription and the elevated principle already in practice in the said religion? (c) Whether the religion of Jainism can be depicted as if prescribing suicide (through santhara) as a mode to attain moksha? It is sad that there is no convincing answers to the above questions in the judgment of the Hon'ble High Court of Rajasthan which is the subject matter of this debate. In my personal opinion, compulsion or unavoidable rules by a religion to identify it as a religion versus the choices of various elevated spiritual principles in the doctrines of various religion available to be chosen by an individual practising such religion ought to have been considered at a detailed level while interpreting provisions relating to freedom and fundamental rights guaranteed by the Constitution of India. I also feel that, 'commission of acts' amounting to an attempt to commit suicide should not have been equated to self imposed 'omissions' (not doing required acts such as eating and drinking-fasting) for religious reasons. These aspects ought to have been elaborately dealt with particularly when there are prerequisite conditions enshrined in the sacred religion for the practice of santhara at least when the said religious practice was going to be equated to criminal offence and termed equivalent to suicide.

13. Even though the Rajasthan High Court has dwelled in to the subject of santhara at length, perhaps the religious and spiritual concept of santhara was not properly covered or understood in the right perspective, the campaigners of pro-santhara movement would have wanted the High Court to have appreciated while rendering an elaborate and impactful judgment on a sensitive religious subject.

14. The following are some general compilation of some distinctive factors between suicide and santhara and the same have been enlisted herein for consideration during any healthy debate on the subject: (a) In Jainism, the concept of choosing the manner and time of one's death is a centuries-old ritual. The devout Jains believe that Mahavira, the 24th Tirthankar, allowed Santhara, or Sallekhana, as the ultimate test of spirituality, will power, whose ultimate goal is purifying body and mind and facing death voluntarily. (b) According to the ritual, which Jains believe has been prevalent for thousands of years, a person voluntarily gives up food and water, either because of an incurable illness or due to the belief that the end is near. It is reserved only for the old and the invalid and is practised rarely. (c) Santhara or Sanlekhna is a bold spiritual decision to face the death at the final stage of life, can only be taken by a sensible person with the due permission of his dependents and a preacher after he has discharged all of his personal, family and social responsibilities. (d) In fact it is quite natural and peaceful way to bid goodbye to this materialistic world simply just by the way of fasting. It is a step to exit lifecycle with dignity. Santhara thus results from feelings of fulfillment, contentment and detachment from Karma oriented world. (e) Suicide on other hand is known to be a cowardly taken decision either due to depression or due to aggression by an insane mind to escape from the hardships of life by killing himself violently and instantly and running away from the responsibilities of life causing immense hardships, emotional, materialistic and otherwise to the dependent family members and is not done with the consent of the family members and upon the advice of a preacher and after clearing all his personal, family, social commitments.

15. The compulsions of a religion are different from the choices available under a religion. Jainism does not compel any person to adapt to Santhara. Whereas, Fasting in Jainism is a common practice which is followed from years, mainly during the holy quarter of a year (Chaumasa as commonly known amongst jains), basically to quit food & water, not necessary until death. Moreover every religion has prescribed and promoted fasting and self inflicted pains as supreme sacrifices to please the almighty and thereby become less of "you" and more of the "divine" and thereby walk the path of thorns to attain "moksha", "nirvana", "salvation" etc. There is huge media report about enactment of live crucifixion scenarios as it took place for Jesus Christ on the good Friday every year at Philippines. It is also to be noted that the Government prescribed the use of sterilised iron nails compulsory during such enactment. Whether the choice of religious freedom is considered too important in Philippines and whether such a freedom is being curtailed even for the right purposes in our country which has given birth to the world's most number of practising religions and faiths. Whether the words "choice" and "freedom" is being tinkered and tampered with by judicial precedents are all answers that will hopefully come out in detailed manner from our coveted and academically rich apex court in the days to come.

MULTI-CHANNEL IS THE FUTURE OF MARKETING: AMISHA JAIN, CEO, ZIVAME



Zivame facilitates women to shop uninhibitedly for intimate wear by making lingerie shopping personalised and convenient. Zivame has 35+ retail stores and a presence in 800+ partner stores across India. As the CEO of Zivame, Amisha Jain has always been passionate about building innovation-led consumer-centric brands. She is a firm believer of 'One Team, One Voice'. In conversation with exchange4media, Jain spoke about her journey as CEO of Zivame, marketing strategies, the future of marketing, harnessing strengths of data and technology, etc. Speaking about her journey as the CEO of Zivame, Jain said, "I joined Zivame in May 2018, and the journey has been a terrific one. Zivame has gone through a significant turnaround and transformation. We have not only seen 2X plus growth but also expanded a lot of our fundamentals and through that, we have seen 60 percent-plus growth in 2019."

If you see the performance of last year, you will see that the overall P&L has improved from a growth point of view. Our expenses have remained flat and our losses have come down significantly. What is great about the business is that we are probably one of the only brands from the digital space who can claim about the digital channel that contributes to the margin positively, which means within a very short period of time you should see overall profitability as well. The company is tracking really well now, since the beginning of the fiscal year to now it's already six months, and we have clocked Rs 340 crore gross sales, annual run rate for the Zivame brand. So, this has been the primary source of success on one end.

If you look at Zivame in the last 18 to 24 months, we have shown strength in providing a fantastic platform for women, in terms of allowing her to explore, discover, and shop in the comfort of her home." Narrating about how the brand offers personalised experience to customers, Jain said, "We are catering to everybody profile. So, it's not about having the perfect body or having the perfect body type. It is more about making sure that she's comfortable in the products that are right for her. We have been on this journey of improving our platform. We have done a bunch of things in improving customer experience. One primary thing is that we have redesigned and rebuilt our fit code. The idea of the fit code was to enable her to be in a comfortable space and at the same time, be able to figure out what the right fit is."

Elaborating on the strength of data and technology, Jain said, "We have built a large database of what we have learned from different profiles. Zivame has been able to build 300+ body profiles, where every woman has to take a set of questions, through the visual aids sheet. The fit experience in Zivame stores takes a woman through identifying the overall profile of a breast (from a firmness point of view to the fullness point of view to the overall shape perspective, etc), based on that we will determine which product is right for her. The fit code allows personalising the platform for her. Once you take the fit code, the site can then completely morph into something relevant to her. We are actually showing her what is right for the profiles. It's not about a size-centric rendering that we do. That's quite unique about us. We are building or improving customer experience, and it is powered by machine learning and data science." Today, 90 percent-plus of Zivame's business comes from its own brand. 80 percent of their business is online. "Whether it is online or offline, our brand basically contributes the largest in terms of revenue. And the biggest reason is, the innovation that we put behind it," Jain added.

BOMBAY HC GRANTS INTERIM BAIL TO 'GHARKUL' SCAM CONVICT SURESH JAIN



Mumbai : The Bombay High Court on Wednesday granted interim bail to former Maharashtra minister Suresh Jain, the main convict in the Rs 29-crore 'Gharkul' housing scam, on medical grounds. In August, a sessions court in Maharashtra's Dhule district had found Jain guilty of corruption and sentenced him to seven years in prison. The court had also imposed a fine of Rs 100 crore on him. A division bench of justices R V More and M S Karnik on Wednesday granted bail to the former Shiv Sena leader for a period of three months on a provisional surety of Rs. 5 lakh. Jain, who is presently out on furlough, had approached the high court earlier this month seeking bail on medical grounds. His lawyers, Aabad Ponda and Subhash Jadhav, told the court that the 76-year-old former minister was suffering from serious medical conditions and undergoing treatment at a hospital in Mumbai. They argued that Jain had already spent over four years in jail as an undertrial. The bench posted the matter

for further hearing on February 17. Besides Jain, the sessions court had convicted 47 others, including another former state minister Gulabrao Deokar, ex-municipal councillors and officials, for irregularities in the 'Gharkul' housing project.

Jain had favoured Khandesh Builders, the firm which got the contract to build houses under the 'Gharkul' scheme, and indulged in irregularities to the tune of Rs. 29 crore. Of the 5,000 houses to be built on the outskirts of Jalgaon city in north Maharashtra, only 1,500 were completed. Former Jalgaon municipal commissioner Pravin Gedam had registered a complaint in this regard in 2006. On September 8, Jain challenged his conviction in the high court. He had requested that his sentence be suspended and he be released from jail pending hearing of his appeal.

RBI DEPUTY GUV M. K. JAIN FLAGS CONCERNS OVER RISING STRESS IN MUDRA LOANS

Reserve Bank of India (RBI) Deputy Governor M. K. Jain on Tuesday expressed concern about the rising bad debt level in Mudra loans. Speaking at a SIDBI event on microfinance, Jain said with the growing mobilisation of financial services, banks must enhance the capabilities of borrowers so that individuals in the new income group could not merely avail the offered services but are also capable of demanding preferred products and service suitable to their needs and choices.



"Mudra is a case in point. While such a massive push would have lifted many beneficiaries out of poverty, there have been some concerns at the growing level of non-performing assets (NPAs) among these borrowers," Jain said. Banks, therefore, need to focus on repayment capacity at the appraisal stage and "monitor the loans through the life cycle much more closely", he said. This is not the first time a central bank official is warning against the rising bad debt to banks. In a meeting with public sector bank chiefs in July, RBI Governor S haktikanta Das had red-flagged the high

bad debt in the collateral free loans, according to sources. There are three categories of loans under Mudra: Shishu, covering loans up to Rs 50,000; Kishor, covering loans above Rs 50,000 and up to Rs 5 lakh; and Tarun, covering loans above Rs 5 lakh and up to Rs 10 lakh. According to RBI estimates, NPAs in Shishu amounted to 12.39 per cent of the loans, and in the Kishor category, they were about 10.19 per cent, at the end of fiscal 2019, according to sources. However, the total bad debt in Mudra loans made public was much lower, and not more than 2-3 per cent.

According to the deputy governor, the introduction of GST has made micro and small borrowers having a digital footprint, which the banks could tap to give loans. “As a result of much improved digital footprint, micro and small enterprises have become attractive clients for banks and NBFCs and MFIs, reducing the dependence of these borrowers on informal source of funds,” he said. This will lower the cost of credit for the micro and small enterprises meaningfully, “as lending will shift from collateral based lending to cash flow based lending”.

The application of technology in finance can have its own share of risks and challenges for the regulators and supervisors, the deputy governor said. Similarly, systemic risk may arise from unsustainable credit growth, increased inter-connectedness and financial risk manifested by lower profitability. “Data confidentiality and consumer protection also need to be addressed,” he said, adding the MFIs should focus on digital micro finance and the micro lenders must put the interest of clients and engage in responsible lending.

WE NEED TO WORK ON BUILDING A MORE CONNECTED INDIA: MANU JAIN

2020 once seemed futuristic enough to envision transformation at scale, yet close enough to set as a target and hit goals. With the end of the year weeks away, Mint invites corporate leaders to share their vision for the next decade. Manu Jain, global vice-president, Xiaomi India, shares five ideas for the future with Mint.



Professional skill training in schools

Our economy needs to work towards incubating and encouraging several more hardware startups. In India, as of 2019, less than 5% of the startups are hardware-based, and this is primarily due to lack of incentives and investments in research and development. Professional skill training at the school and college level will further aid in the employability of individuals and spark the entrepreneurial spirit at a young age.

Stable policies to promote exports

Electronics and mobile phone exports from India stagnated from 2010 to 2018. To become a global manufacturing hub, India needs to compete with Vietnam and China, which investors prefer because of the stable export-oriented policies, and better infrastructure and logistics network. We should also invest in laboratories for global standard testing since BIS is not a widely accepted standard.

A plug & play model for suppliers

We have a successful component ecosystem for batteries, chargers and USB cables, and suppliers with limited capacities of high-value components such as cameras and displays. There are challenges for manufacturing in India that keep suppliers from expanding capacity and global suppliers from investing in India. We should invest in a plug-and-play model for suppliers with readymade infrastructure.

Bringing internet to everyone

India is a land of opportunities, and all regions can contribute. In India, over 60% of the households are in rural areas and suffer from lack of internet connectivity. We should invest in bringing internet to everyone. To further increase the ease of doing business, we need to work to build a more connected India with better intra-country transport options, faster trains and improved last-mile connectivity.

5G: The next revolution

5G wireless technology is the next big revolution for the telecom sector and for original equipment manufacturers. The technology has been deployed widely in some countries already. For India, there is a need to assess the viability, the approach and deployment plan to ensure readiness in terms of operating model, commercial model, and infrastructure necessary to get the ball rolling.



Acharya Lokesh Muni

यह तो हद हो गई... अब चुप नहीं रहेंगे.... आइये शाम को इण्डिया गेट

भारत इतना ज्यादा सहनशील हो गया है कि एक महिला डॉक्टर, एक बेटी को रेप करके जला दिया जाता है और किसी महिला नेता या महिला आयोग का कोई स्टेटमेंट नहीं आता ये तस्वीर डॉ. प्रियंका रेड्डी की नहीं, हमारे मर चुके समाज और मर चुकी संवेदनाओं की तस्वीर है

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3. Sonal Jain, 27, igambar, Lalitpur, Uttar Pradesh, Service



1. Rajul Jain, 30, Digambar, Delhi, Law
2. Jinesh Shah, 27, Swetambar, Gujarat, Engineering
3. Rishabh Jain, 27, Digambar, Meerut, Uttar Pradesh, Engineering
4. Yogesh Shah, 32, Swetambar, Vadodara, Gujarat, Business
5. Issan Kumar Mehta, 28, Swetambar, Ahmedabad, Gujarat, Business
6. Dhruv Jain, 28, Swetambar, Ajmer, Rajasthan, Others
7. Rahul Shah, 26, Swetambar, Ahmedabad, Gujarat, Others
8. Sanket Shah, 26, Swetambar, Pune, Maharashtra, Service
9. Abhishek Jain, 28, Swetambar, Meerut, Uttar Pradesh, Engineering
10. Saurabh Jain, 35, Digambar, Roorkee, Uttrakhand, Engineering
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3. Kuldeep Jain, Delhi, Delhi, Arts
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5. Meghal Dosh, Mumbai, Maharashtra, Business
6. Tarun Goyal, Jaipur, Rajasthan, Arts
7. Jayesh, Meht, Ahmedabad, Gujarat, Business
8. Shreyansh Sagare, Nipani, Karnataka, Arts
9. Ajay Jain, Agra, Uttar Pradesh, Business
10. Auresh Kumar Jain, Nainwa, Rajasthan, Service
11. Jayesh Shah, Hyderabad, Telangana, Arts
12. Pankaj Dharamsey, Nashik, Maharashtra, Business
13. Siddharth Bhandari, Business
14. Prakash Chand Sethia, Kolkata, West Bengal, Arts
15. Aditya Jain, Delhi, Others
16. Mahaveer Jain, Aahore, Rajasthan, Business
17. Jignesh Shah, Malegaon, Maharashtra, Arts
18. Neelima Lokendra Sanghvi, Mumbai, Maharashtra, Others
19. Pradeep Bhandari, Jodhpur, Rajasthan, Business
20. Sharad Kankaria, Jaipur, Rajasthan, Arts
21. Abhilash Jain, Jabalpur, Madhya Pradesh, Arts
22. Rinesh Bhansali, Ahmedabad, Gujarat, Business
23. Mahaveer Bhandar, Bhanpura, Madhya Pradesh, Law
24. Manthan Doshi, Surat, Gujarat, Business
25. Kamal Kumar Khurdia, Udaipur, Rajasthan, Arts
26. Dimple Jain, Jaipur, Rajasthan, Others
27. Pavan Jain, Udaipur, Rajasthan, Others
28. Adit Jain, Meerut, Uttar Pradesh, Arts
29. Anil Kumar Bafna, Vadodara, Gujarat, Arts
30. Om Prakash Balar, Balotra, Rajasthan, Business
31. Jayant Kumar Jain, Sirsa, Haryana, Business
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40. Yash Sheth, Mangrol, Gujarat, Others
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42. Shasha Jain, Ghaziabad, Uttar Pradesh, Law
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44. Harish Kumar Udani, London, UK, Business
45. Vinay Kumar Jain, Delhi, Arts



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2. KR Worald, Hindupur, Andhra Pradesh, Electricals/Electronics
3. Air Charters, Lemaric Ceramic, Morbi, Gujarat
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5. Mahaveer, Jawellers, Jalore, Rajesthan, Jewellery
6. Vamo Systems Pvt. Ltd., Hyderabad, Telangana, Services
7. Vishal Shah, Ahmedabad, Gujarat, Investments
8. Mahaveer Jewellery, Aahore, Rajasthan, Jewellery
9. Urvish Impex, Ahmedabad, Gujarat, Jewellery
10. Ezeiatech Sysytems Pvt. Ltd., Gurgaon, Haryana, Technology
11. Shree Shraddhasuman Astro & Vastu, Ahmedabad, Gujarat, Astrology
12. Cabwale. Cab, Udaipur, Rajasthan, Travel
13. Pitra Kripa Trading, Jodhpur, Rajasthan, Jewellery
14. www.upchar.in, Dombivli East Mumbai, Maharashtra, Hospitals
15. Veda International, Jaipur, Rajasthan, Food
16. Padmavathi Travels, Chennai, Tamil Nadu, Travel
17. Jainam Productio, Agra, Uttar Pradesh, Video/Films
18. Jain Jewellers, Bangalore, Karnataka, Jewellery
19. Trishla Foundation, Allahabad, Uttar Pradesh, Medical
20. Doshi Kantilal Mangaldas, Godhra, Gujarat, Food
21. R. Pipe Overseas, Mumbai, Maharashtra, Air Charters
22. Jain & Lunkad, Raipur, Chhattisgarh, Chartered Accountants
23. S. R. Jain & Associates, Ahmedabad, Gujarat, Chartered Accountants
24. Pritesh Shah & Co., Ahmedabad, Gujarat, Chartered Accountants
25. Gem Tours & Travels Pvt. Ltd., Surat, Gujarat, Trave
26. Jain Bag Store, Noida, Uttar Pradesh, Air Charters
27. Kaivan Creation, Ahmedabad, Gujarat, Services

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