6TH BIENNIAL

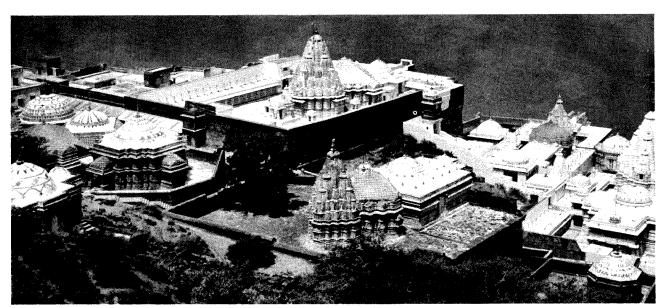
CONVENTION

STANFORD, CALIFORNIA HOSTED BY

Jain Center of Northern California

Extending Jain Heritage to the Next Generation"

JAIN DIGEST



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"Extending Jain Heritage to the Next Generation"

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...Gurudev Shri Chitrabhanu

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Contents in this souvenir, does not necessarily reflect the views of the editors.

We regret for any unintentional errors and omissions.

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The Crew By Shruti Parekh

Planning the Convention By Mintu Turakhia

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Corner

Federation of JAINA
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By Suketu Khandar

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STATE OF CALIFORNIA LIEUTENANT GOVERNOR LEO McCarthy



SIXTH BIENNIAL NATIONAL CONVENTION OF FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

- WHEREAS, this year marks the tenth anniversary of the Jain Associations in North America; and
- WHEREAS, Indo-American Jains from all over the United States are assembling in Northern California for a celebration; and
- whereas, this national convention focuses on the revival and continuance of Jain heritage to its youth and unites Young Jains for their first major conference; and
- WHEREAS, Jains have always embraced humanitarian notions of nonviolence, human rights, and environmental preservation; and
- WHEREAS, the Jain Associations In North America uses these and other ideals of the Jain perspective to set the direction of the Indo-American community for the next decade; and
- WHEREAS, the Jain community has made vast contributions in science, business, health, and the arts for the betterment of the quality of life for all Californians; now, therefore, be it
- RESOLVED, that I, Lieutenant Governor Leo McCarthy, on behalf of the people of the State of California, commend the Jain Associations In North America for their exemplary leadership and efforts to teach and perpetuate the Jain tradition's values and beliefs.



I have hereunto set my hand and caused the Great Seal of the State of California to be affixed this fourth day of July, Nineteen Hundred and Ninety-one.

Lieutenant Governor Leo McCarth

Message from Dr. L. M. Singhvi Indian High Commissioner, U.K.

"The convention on the Jain heritage and its great potentialities in the field of Ecology and non-violence is a landmark event, providing an opportunity for going to the roots of that heritage and mapping of its routes for its future. It is my view that it is essential to illumine and underline the vision which makes the heritage of Jainism vital and relevant not only for our day and age but also for all our tomorrows.

An understanding of the essence of that heritage and a rational and purposeful dissemination of that understanding is the first pre-requisite to the task of handing over the best of that heritage to the next generation. There has to be a holistic interpretation and presentation of the noble heritage of basic ideas which constitute the sheet anchor of Jainism. The creation of a whole new body of literature based on an authentic analysis of the sacred texts ought to be a high priority. This literature should be an authentic and simplified restatement. It should be presented in a language to which the people in different countries would find it easy to relate to.

The Indogenic Jains spread all over the world have an important role to play in a careful attempt to create and disseminate this new body of literature while at the same time making the ancient texts more accessible. It is also necessary to provide for a serious study of the ancient scriptural texts and other literature which is found in Prakrit, Sanskrit, Tamil, Kannada, Gujarati, Marathi and Hindi. Bibliographic studies should also be encouraged. Library centres should be created. A programme of scholarly analysis appraisal and communication should be encouraged. Universities like Oxford, Cambridge, Harvard as well as other universities shold be prompted and persuaded to establish chairs and lectureships for specialised teaching and research.

All this is essential because the scholarly traditions of Jainism ought not to be allowed to be lost. It is equally important that the tradition of mass communication among the Jains ought to be maintained and augmented. It is important to take the message of Jainism not only to the Jains or to other Indogenic people but also to people of other nationalities of Jainism is to achieve a place of pride in the comity of relgions and philosophical traditions.

Social communication and programme activities are also very necessary to build up a larger sense of belonging not only among those who believe in its tenets. Even among those who are born in the Jain traditions, customs and usage, it is necessary to cultivate their awareness of Jainism and win their allegiance to it on the basis of reason and good sense and in terms of contemporary relevance.

The younger generation is a questioning generation and Jainism believes in asking and answering basic questions on a scientific basis. Sachham Bhagwan, Truth is the Supreme God and Master, said Bhagwan Mahavir. What is more, Jainism raised and resolved many complex issues of ethics, equality, and human obligations to all living being including Nature.

The contribution of Jainism to ecology and the special feature of Jainism as a religion of ecology must be highlighted. I would say in all humility that whereas all other religions and philosophical systems have developed approaches to environment, Jainism made its commitment to environment an inseparable and integral part of its creed.

It is necessary to reflect on the conceptual foundations and the application technologies of non-violence (Ahimsa) and relativism (Anekant) envisioned by Jainism as the foundation of civilised society for there is a boundless potential in the philosophy of relativism and non-violence for world peace and for a re-ordering of human relations so as to build a more just and human order based on human dignity and human rights.

The future of this great heritage of India is in the hands of the youth and I hope that every effort would be made to broadbase the conceptualisation and the blueprinting of Jain heritage for the next generation in terms of a universal appeal. Once again I send my choicest good wishes to the convention."

MESSAGES FROM WELL-WISHERS

Please accept my felicitations for arranging such a Convention and especially for selecting the theme of the same "Extending Jain Heritage to the next generation".... I wish the Convention grand success.

C. M. Shah Ahmedabad

I am very happy to note that though people who have left India their cultural roots are still in India and have not forgotten their roots. The next generation definitely requires guidance to the Jain philosophy. One must know the Heritage of Jainism to be given to the next generation.

J. C. Shah, Advocate Shah & Sanghavi, Bombay

I send my best wishes for a very successful Convention.

Sharayu Daftary Bharat Radiators Ltd., Bombay

....Congratulate you for taking this mamoth task of arranging this convention and inviting Jain Monks, Jain Scholars and Jains from all over the world.

Pravin V. Mehta Vice-Chairman, Shree Jain Sangh Dar Es Salaam, Africa

It is heartening to note that Jain community of 40,000 strong and vibrant people are maintaining our cultral, spiritual and religious heritage in foreign land and in foriegn environment. I wish the convention a grand success and am sure the convention will open a diagolgue in mutual benefit.

Shrenik K. Lalbhai Shahibag, Ahmedabad

I wish the Convention all success and pray Shree Swamy to bless all your efforts for the Convention with great success.

D. Verendra Heggade Dharmathala, Karnataka

I wish the convention a great grand success & hope that our future generation will keep up our sublime traditions of peace, justice, nobility, & benevolence.

Rev. Shri Atmanandji Shrimad Rajchandra Adhyatmik Sadhana Kendra Gandhinagar, Gujrat

I wish the convention all success.

Abid Hussain Ambassador Of India, Washington

પ્રાર્થના અશુદ્ધાત્મા શુદ્ધાત્માને <u>અરજ કરે છે</u> ફ્રે પરમેશ્વર! શુદ્ધાત્મા! મારા દ્રદયને દયાથી ભરપૂર કર. ફ્રે સત્ય! મારા દૃદયમાં ખાવ. ફ્રે શીલના સ્વામી! મને કુશીલથી બચાવ. મને સંતોષથી ભરપૂર કર કે કું પરવસ્તુ પર નજર ન કરૂ. જે જેને ભોગવવાને તે આપ્યુ તે કું ના ચાકું. તું નિષ્યાપ, પૂર્ણ પવિત્ર છે. તારી પવિત્રતા મારામાં ભર. મને પાપરિક્તિ કર જ્ઞાન, પૈર્ય, શાંતિ અને નિર્ભયતા મને આપ. તારા પવિત્ર વચનથી મારા પાપ ધો. ફ્રે આનંદ! મને આનંદથી ભરપૂર કર, મને તારી તરફ ખેંચ. ફે દેવ! મે તારી આજ્ઞા તોડી છે, તો મારો ફ્લે શું ફ્લાલ થશે? કું પાપમાં બુડી રહ્યો છું. કું દર સમય પાપના કામમાં જ કર્ય માની રહ્યો છું. તારી ફપાદાનનું તેડું મારી તરફ આવ્યું કે તું મને પોતા તરફ બોલાવે છે. તારી પવિત્રતા મને દર વખત ચેતાવે છે કે આ પાપમાં તું ના પેસ. માટે હવે હું તારી પવિત્રતાનુ સમ્માન કરું. મને પવિત્ર ખાત્માથી ભરપૂર કર. તારી સર્વે ખાજ્ઞા પાળવાની બુદ્ધિ તથા શક્તિ મને ખાય. મોર શત્રુના કબજામાંથી મને છોડાવ. હું બાળક છું, માટે દર સમય મને બચાવ, પડવા ન દે. મને તારામાં રાખ, તું મારામા રહે, જે તારી કૃપા નજર થઈ તે પૂરી કર. તારા સિવાય કોઈ દાતા નથી. તારી ખાજ્ઞાના વગીયામાંથી મને વહાર ના મૂક. તારા શાંતિના સમુદ્ર માં મને ઝિલાવ. તારો સર્વ મહિમા મને દેખાડ.

તું આનંદ છે, તું પ્રેમ છે, તું દયા છે, તું સત્ય છે, તું સ્થિર છે, તું અગળ છે, તું નિર્ભય છે, તું એક શુદ્ધ નિત્ય છે, તું અબાધિત છે, તારા અનંત અક્ષય ગુણથી મને ભરપર કર.

દૈહિક કામનાથી અને વિષયની ભીખથી મારા દિલને વાર. કષાયની તૃપ્તિથી બચાવ.

મારાં સર્વે વિધ્મ દ્દર કર, કે સ્થિરતા અને બાનંદથી કું તારી સિદ્ધિને અનુભવું.

મારી સર્વે શુભેચ્છા તારા વચનપસાયથી પ્ર. સાચા માર્ગ વતાવનાર ગુરુના પસાયથી

પૂર. મને જુઠા શ્ઠવાદથી ખને જુઠા પર્મથી છોડાવ. કુગુરુના કંદાથી બચાવ.

તારા પસાયથી મન, વચન ને શરીર આદિ જે શક્તિ હું પામ્યો છું તે સર્વે શક્તિ હું

ખોટા યા પાપના કામમાં ન વાપશું, ખને ફોગટ વખત ન ગુમાવું એ વૃદ્ધિ ખાપ.

તારા પસાયથી કું સર્વેને સુખનું કારણ થાઉ, કોઈને દુઃખનું કારણ ન થાઉ માટે મને સત્ય અને દયા થી ભરપૂર કર, અને જે મને યોગ્ય હ્રોય તે આપ. ખોટા મનોરથ અને વ્યર્થ વિચારથી હમેશા બચાવ.

શ્રીમદ્ રાજ્યંદ્ર

CONVENTION COMMITTEE

•	Convener	Prem	Jain
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- Chairperson.....Pravin Turakhia
- Co-ChairpersonGirish Shah, Himat Dagli, Navin Dedhia, Hasmukh Shah

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Award/Scholar Sess Prof. Padmanabh Jaini

Cultural Program Pratibha Shah, Chandra Parekh, Bhavna Shah, Bhupen

Mehta, Surekha Patrawala, Rekha Shah, Manhar Shah,

Kalpa Mehta

Exhibition Art / Book . Mahendra Shah, Pravin Turakhia, Datta Shah

FacilityHasmukh Shah

FinanceJitendra Shah

FoodHarilal Shah, Navin Dedhia, Rekha Mehta, Shobha Vora,

Divya Shah

Fund RaisingGirish Shah, Kundi Kapadia, Hasmukh Shah, Bharat

Kamdar

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Hotel / Motel / Airline M

Mintu Turakhia

MedicalArun Mehta, Arvind Jaini, Dipti Itchhaporia

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Program.....Prem Jain, Parveen Jain

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Shah, Mahendra Shah, Lina Turakhia, Mintu Turakhia,

Meenesh Bhimani, Paras Dagli, Praful Kothari

TransportationSuresh Mehta, Rahul Herkawat

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Bhimani, Meenesh Bhimani, Sheetal Vora, Nivita Dedhia, Sonya Sheth, Kartik Shah, Tania Shah, Shruti Parekh,

Avinash Patil, Julita Patil, Shilpa Patil, Sudhanshu Jain, Ami Shah, Dipali Shah, Neha Dedhia, Ketan Ajmera, Suptna

Bhutta, Shraddha Mehta, Samir Mehta, Reena Pungalia, Manish Saraiya, Sanjay Shah, Sejal Kamani, Jay Vasa.

The Convention Committee's Address

Welcome to the 6th Biennial Convention of the Federation of Jain Associations in North America which focuses on "Extending Jain Heritage to the Next Generation". This is an exciting and historical event for all the Jains in North America.

Let it also be a new beginning in the western world of the concept of living a life from the depth of one's tradition and beliefs and yet being open to others beliefs and viewpoints. Let us try to maintain a balance between traditional ritualistic beliefs and modern intellectual approach to our ancient religion. It is of utmost importance that we maintain this balance so as not to turn away our younger generation from a religion and faith that guides us and provides us strength to live through the thick and thin of our lives.

Members of the Jain community have assembled here to continue the important work of finding the ways of extending the Jain heritage to the next generation. The convention also focuses on the following ideas and themes:

- Unity, brotherhood and close links among Jains in North America.
- Promotion of Jain literature for young Jains.
- Involvement of youth in living an ethical life.
- Propagate tenets and ideals of Jainism Ahimsa, Peace, Vegetarianism.
- Bhagwan Mahavir's message to young Jains for the 21st century.
- The Jain American compromise: Can our youth survive in America without sacrificing the basic elements of Jainism?
 - Jainism v/s Jainology: Should our heritage be taught to our youth as a religion or a science?

We would like to thank the JAINA for providing the opportunity to host the 6th Biennial Convention. We would especially like to thank the many volunteers who have worked very hard for many months to make this a successful event. It has been a total community effort.

Hereby with utmost appreciation gratitude and reverence, we thank all the Acharyas, Munis, Bhattaraks, Shamanijis, Scholars, Dignitaries and Jain and Non-Jain participants for gracing this convention with their presence and for giving us an opportunity to listen their views. We also take this opportunity to thank all other Jain and Non-Jain members, friends and relatives for attending this convention and providing us with an opportunity to extend our hospitality.

Editorial

Pravin Turakhia, Convention Chairperson

It is my distinct priviledge and honor to welcome you all to the 6th Biennial Jaina convention. The dedication of many enthusiastic young and adult Jain for over a period of fifteen months is largely responsible for making this convention a reality. These efforts will be worthwhile only if we fulfill our mission of "Extending Jain Heritage to the Next Generation;" - the main theme of this convention.

I must emphasize that we should not mistakenly extend "our" heritage in the field of religion - a religion which basically believes in Ahimsa - Non-violence of mind, speech, body and actions - to the younger generation. We should leave aside all of our differences, rigid views, beliefs and dogmatism beyond the reach of our young Jains, so that they can have a fresh and clear start towards the end of their mission.

Today is the 4th of July, and America is celebrating independence day. For a true Jain, however, the independence day will be the day when he comes out as a winner by getting rid of all his Karma through the path of salvation.

I strongly urge all young Jains to be a part of this convention. This convention will help answer some of your questions thereby enabling you to lead a better life.

I would like to thank all dignitaries, delegates, participants, voluenteers, supporters and donors for helping us achieve our mission.

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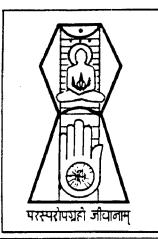
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JAIN CENTER OF NORTHERN CALIFORNIA

2983 Mitton Drive, San Jose, CA 95148



A Historical Perspective by: Hasmukh Shah (President - Jain Center of Northern California)

The Jain Center of Northern California, welcomes you to attend the 6th Biennial Convention of the Federation of Jain Associations in North America (JAINA) at Stanford University, California.

Behind this convention stands Bay Area Jain community who have been working hard for the past 16 months to make it a memorable event in the history. Adults as well as youths from this community also welcome you to this great event.

The Jain Center was originally named as Jain Milan. It was established in 1975 as a socioreligious forum for Jains to observe and perform the Jain auspicious events (Mahavir Jayanti, Paryushana Mahaparva, Diwali, etc.), to preserve Jain culture for future generations and to promote fellowship among all Jains.

In 1981 Jain Milan became Jain Center of Northern California as a non-profit IRS registered religious institution, in light of its increased scope and activities. It caters to the needs of Jain families in Bay Area.

We have also been very fortunate to have the continued blessings and guidance of Acharya Sushil Kumarji, Gurudev Chitrabhanuji, Acharya Chandanaji, Bandhu Triputiji, Sadhvi Madhu Samitaji, and various Jain monks and scholars.

The Jain Center of Northern California is growing rapidly. It has 45 life members and a total membership of about 400. The current activities include:

- Celebration of Paryushan Mahaparva
- Biweekly Jain pathshala
- Summer Youth Camp
- Jain youth activities
- Monthly Bhavnas
- Circulation of Jain audio/video/books collection.
- Religious discourses and lectures by visiting monks, dignitaries and scholars.
- Visit to other Jain centers.
- Participation in JAINA activities.

Last year an idol of Bhagwan Mahavir was installed in the Hindu Temple and Cultural Center in Fremont, California, where all our programs are conducted.

We welcome you to this great event and let us together make it a most memorable event of our lives.

■ 6TH BIENNIAL JAINA CONVENTION ■ JULY 1991 ■ 9

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The Executive committee of the Federation of Jain Associations in North America would like to thank the Jain Center of Northern California for hosting the 6th Biennial Convention.

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From the Editor ...

by Surender K. Jain, Jain Digest

Dogmatism, sticking to one's viewpoint, and disregarding others lead to controversies and unprovable phenomenons many times. The disciples of the Lord Mahavira wrote and professed the doctrine of Anekantvad (= Syadvad) by arguing that any categorically asserted view, whether true or false, is not the only possible value of a statement function. These followers of Mahavira implied the avoidance of two extremes. Even in Buddhism, Lord Buddha is said to have told Katyayana to identify "it is" as one extreme, or "it is not" as the other extreme and has stated that the part of Tathagata must avoid both so as to resort to the middle-path. In brief avoidance of two extremes was the hallmark of Buddhism. However, Jainism goes a bit further in the sense that, while disallowing acceptance of any extreme, it respects both by reconciling between them. Jainism asks for openness and non-one-sidedness. But then how can we answer to such curiosities from our youth that Jainism's Anekantvad is indeed a paradox? That is, how can we prove our point by accepting that something is "A" as well as "B"?

A simple-minded answer is that Dharamendra is a father to his children, a doctor to his patients, and a professor to his students. The major argument in the theory of Anekantvad (= Syadvad) is to show that there are indeed multiple facets to the nature of reality. Whatever is revealed to any observer at any given place and time or whatever, is revealed to any other observer at any other given place and time, is only partially right.

Further a question may be asked: "How can the same thing be both existent and nonexistent?" According to Haribhadra, it is clear, even to simple-minded individuals, that something is existent in so far as its own substantiality or its own location; it is also non-existent in so far as a different substantiality at a different time and location.

We shall have many different view-points expressed during our discussions and seminars in this Sixth JAINA Convention. We as followers of Jainism—whether in the capacity of a Shravak, Shravika, pandit, monk, nun or in any other capacity—will come out with constructive roles to fulfill our goals in the months and years to come through openness and non-one-sidedness while offering our humble salutations to Arhantas, Sidhas, Acharyas, Upadhyayas, and Sadhus for their blessings.

Federation of Jain Associations in North America

JAINA

By Sulekh C. Jain, President of JAINA



In the history of Jainism, it is probably the first time that over 100,000 Jains are settled outside India. Remarkably, it is now possible to find Jains in all the five continents of the globe.

About 35 to 40 thousand of these Jains make their home in North America. Jainism, therefore, is no longer confined within the geographical boundaries of India, and is now a global religion.

Many of the Jains living outside India were born and raised in India. Those who have immigrated are living under a very different, socio-economic, religious, cultural, linguistic, ethnic, technical, and scientific environment. Along with this, a whole new generation of Jains have been born and raised outside of India and their links to India or Indian Jainism are only through their parents, family, friends, and Jain organizations. Their knowledge, perception, faith, and beliefs are, therefore, much different than those of their parents.

Since Jainism is now a worldwide religion, it must change and be perceived as a worldwide religion. Of course, the fundamentals and basic principles and philosophies do not change, but the rituals, customs, traditions, and means or language of communication are never static and must change to suit the needs of the new/adopted environment, time, and place. We must adapt because we cannot ignore change. A case in point is the significant change in Christianity from the time of Galileo and Copernicus when religion and science were at odds about the rotation of the earth. If religion would not have changed, either science would not have progressed, or Christianity would not have prospered.

Coming back to our own environment, more than 60 or so Jain centers and organizations have been established in North America since 1965. We have close to twenty places of worship and temples. The Jains here are a dynamic and vibrant community.

The Federation of JAINA was created in 1981 and is now ten years old. It is a unique institution and does not have any parallels in the Jain world. JAINA is not an organization of individuals, but rather, an association of associations. During its first decade of existence, it has strived to unite all Jains as Jains (in spite of our diversity of religious beliefs, traditions, customs, language and regional origin).

Many of us born and raised in India are aging and a whole new generation of Jains, born and raised in North America, are becoming the most visible and influential members of the Jain community. The question is how and what type of shape and structure they will impart to the emerging Jain community here.

We are living in a very quickly-changing, scientific, materialistic, and Judeo-Christian world. Our youths don't accept things on faith alone and they ask WHY and HOW COME for everything. They want North American answers. Indian answers will not do.

The entire Jain community, all the Jain centers and JAINA have to discuss, debate, and decide on these important issues. The need is right now and we cannot procrastinate these decisions any longer.

The theme of the Sixth JAINA Convention is very appropriately chosen as "Extending Jain Heritage to the Next Generation." This convention must devote



Main Hall • Jain Temple Delwara, Mt. Abu

In loving memory of my husband

Shri Nemchand Jain

"The soul is indestructible.
Weapons can't destroy it.
Fire can't burn it.
Water can't wet it.
Wind can't dry it."

With all the best wishes for a very successful convention

Shantidevi Jain

Daryaganj, Delhi

What is Moksha?

Moksha or salvation is the absolute liberation of self from anger, conceit, greed and other nescient propensities, which bind the soul with earthly coils and other limitations.

- Shrimad Rajchandra

time and develop concrete plans to meet this need. The JAINA convention is also an assembly of Chaturvidh Sangh (four pillars of the Jain community: monks, nuns, laypersons—male and female). We all have our duties and responsibilities. We all play a significant and important role.

The two most important challenges that we face are 1) to maintain and strengthen non-sectarian, non-regional, and united structure of our entire Jain community, and 2) to provide the environment, tools, and resources to extend our heritage to the next generation, thus shaping our destiny and the globalization of the Jain religion. At this convention, we must focus on these issues. This should be the agenda and challenge for the second decade of JAINA.

On behalf of JAINA, I thank the Jain Center of Northern California for hosting this important event. JAINA started in California and begins its second decade in California. I also thank the entire Jain community in North America, all Jain centers, scholars, monks, nuns, Bhattaraks, leaders of vision from India, Asia, and Europe, past leadership of JAINA, the present executive committee, members of many sub-committees, and particularly our youth and young Jain leaders and JAINA's spiritual advisers, well-wishers, supporters, and donors. We have had an excellent first decade and with your support and participation, will continue to progress in the second challenging and dynamic decade.

Jaijinendra.

Siddhachalam:Pratishtha Mahotsava Celebrations

Following the JAINA Convention, please attend Pratishtha Mahotsava at the Siddhachalam Temple between Aug. 2-11, 1991. For more information, please call 201-362-9793 or write Siddhachalam, 65 Mud Pond Rd., Blairstown, NJ, 07825.

News and Announcements

JAINA congratulate following "Tapasvi"

Shri Ramanbhai Shah and his wife SMT Shantaben, parents of Hansaben Navnitbhai Shah of the Cincinnati-Dayton Center, have recently come from India and have been doing Varshitap. This tapa is for 13 months, where one fasts every alternate day for an entire year. At 70, they are very healthy and active in all religious activities. JAINA is very proud of Ramanbhai and Shantaben.

The Jaina Digest congratulates Ramilaben (Ranjan) and Rashmi Shah for completing 'Varshi Tap Sadhna" in Toronto. The families of Jijiben and Ghelabhai Kanji Doshi and Dudhiben and Shantilal Lavji Mehta honored Ramila on this very important occasion with several ceremonies attended by a large gathering of friends, family members, Jain Snagh, Gurudev Chitrabhanuji and Acharya Sushil Kumarji.

Smt. Rashmi Bharat Shah of San Jose, CA and a member of the Jain Center of N. California is also towards the completion of varsitap. It is an example for a lady in this country to achieve this kind of a goal while working and performing all other duties as a housewife and a mother. Congratulations!

Kanchanben Sheth of Fremont, CA, mother of Rashmi Shah and Jayesh Sheth of the Jain Center of N. California has completed "Ekasana Varsitap" (to eat-only one time a day, for a full year) but still continuing till the completion of her daughter Rashmi Shah's Varsitap. Both will do "Parna" together. Our heartiest congratulations! Like mother, like daughter.

Chicago Society Holds Bhoomi Pujan & Shila Ropan Vidhi

The Jain Society of Metropolitan Chicago held a Bhoomi Pujan (Ground Consecration) ceremony on April 6, followed by Shila Ropan Vidhi on May 25-26, 1991. Acharya Shri Sushil Kumarji and Gurudev Shri Chitrabhanu graced the ceremony. Enthused donors once again expressed their generosity in the quest of their dream project, the temple.

Cincinnati/Dayton Jain Center holds youth program

A youth program was held on March 24, 1991 in the Hindu Temple of Dayton, Ohio. Professor Judy Martin of the University of Dayton was the guest speaker. She spoke on the relationship of the nature of human beings.

The youth group members presented several interesting programs at this event. In appreciation of their efforts, each youth group member was awarded \$5.00 from the center.

Researchers promote vegetarianism

According to the April 24, 1991 edition of the Cincinnati Enquirer, vegetarians lead a very healthy life. A survey of 7,248 men between the ages of 40-70, finds that a high-fat, low-fiber diet increases the risk of developing colon polyps, benign tumors that can lead to caner. Research done by Dr. Edward Giovannucci of Harvard Medical School, supports findings that eating red meat increases stomach bile and promotes tumors.

In other research, the State University of New York at Buffalo found that eating green and yellow vegetables reduces the risk of cancer of the larynx. In comparing 500 men, half with larynx cancer, half without, researchers found that non-vegetable eaters were twice as likely to get cancer as vegetable eaters.

Jain Center of Southern California achieves milestone

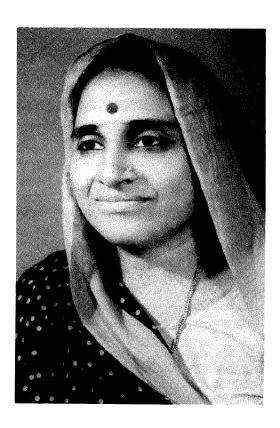
The completion of the marble Gabhara in the Jain Bhavan marks yet another milestone for the Jain Center of Southern California. This joyous occasion was celebrated with a Panch Kalyanak Sudhikaaran Puja on Satur-

In loving memory of my mother

Mrs. Lal Kanwar Bhandari

(1923 - 1986)

In this strife-torn world of hatred and hostilities, agression and aggrandisement, we must revisit our basic roots of Ahimsa - Non-violence and....



nothing can disturb our peace of mind. To talk health, happiness and prosperity to every person we meet. To make all our friends feel that there is something in them. To look at the sunny side of everything and make our optimism come true. To think only of the best, to work only for the best and expect only the best. To be just as enthusiastic about the success of others as we are about our own. To forget the mistakes of the past and press on to the greater achievements of the future. To wear a cheerful countenance at all times and give every living creature we meet - a smile. To give so much time to the improvement of ourself that we have no time to criticise others. To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble.

Promise ourself to be so strong that

With best wishes for a very successful JAINA convention

Chandra & Narpat Bhandari Mukesh & Ravi

day, March 9, 1991.

The Gabhara houses the idols (Murtis) of the three Tirthanakars. A 27-inch idol of Lord Mahavir is positioned in the center. Two 21-inch idols of Lord Rushabhdev and Lord Parshvanath are located on the left and right sides respectively. Two-12-inch idols of Ghantakakarna Mahavir (Yaksha) and Padmavati Devi (Yakshini) are housed in two side cubicles (Gokhs).

The marble pieces for the Gabhara were carved in India under the guidance of Sankheswar Pedhi who donated them to the Jain Center. The Gabhara is located on the second story of the Jain Bhavan which was inaugurated on July 2, 1988. Jain Bhavan is an outstanding facility which has been custom-designed to serve the religious, cultural, and social needs of the Jain community. The two-story building, with a large meeting hall, a dining hall, and a kitchen on the first floor, the Derasar, a class room, a study room, a library, a guest room, and an office on the second floor offers excellent facilities to fulfill such needs. The Jain Bhavan is a show case of Jain community spirit, dedication, and cooperation.

Profile and Activities of Various Jain Centers

The Jain Center of Greater Boston

A sense of community grew among the Jains and a formal association The Jain Center of Boston was established in 1973 with Dr. Sulekh Jain as the president. Initially, the Jain Center's activities included celebration of major festivals, pujas, and lectures from Jain scholars.

Over the years, our Jain community swelled to over 50 families and we desired to have our own place of worship. In 1981, we inaugurated our building, and it has been the center of the Jain community activities. The center has Lord Parshvanath's statue in the temple as well as a library, kitchen and a dining hall. This was one of the first Jain temples in North America.

Our center has a Pathshala for chil-

dren and adults on one Sunday a month. We have also developed a detailed curriculum for our young children. We are proud to see many of our former students become teachers in our pathshala today. Our center is also known for its dance dramas performed at other centers in the Northeast.

The Jain Center of Greater Boston is working hard on the preparation of the Jain directory. Individual family information has been largely entered by a group of 13 enthusiastic volunteers. Information on other Jain centers and advertisements are being collected at present. They expect to finish the project before Diwali this year.

JCGB appreciates the cooperation from Jain centers from all over the country. We look forward for continued support. You can help us by a) submitting information about your family as soon as possible, and b) advertising in the directory. For more information, please contact: Chandra R. Vora, president of the Jain Center of Greater Boston, 83 Fuller Brook Road, Wellesley, MA 02181, (508) 393-2490.

Every year the Jain Center of Greater Boston conducts an essay competition for Jain children and youths since 1983. People from all over the USA and Canada participate in the competition.

The following are the 1990 winners of the Essay Competition:

Calendar of Events

July 12- Aug. 11—A Cultural Festival of India is being held in New York featuring artifacts from India. Call Dr. Trivedi at (516) 437-0061 for moer information.

July 7-11—The Jain Society of North Texas will host visiting dignitary Pandit Hukamchandji Bhaarill. Contact Hansa Varia at (214) 644-8026 for more information.

July 28—The Young Indian Vegetarians will sponsor a Vegetarian Festival in the Alexandra Park in the

U.K. Contact Nitin Mehta, 226 London Rd., West Croydon, Surrey, Cro 2TF, phone: 01-681 8884, for more information.

Aug. 2-11-- Pratishtha Mahotsava at Siddhachalam, NJ. Call (201) 362-9793 for further information.

Sept. 5-12— The Cleveland Jain Soceiety will have Paryushan Parva. Contact Jitendra Shah at (216) 842-0807 for more information.

Group A (ages 11 and under)

1st place: Sapna Banker, of Raliegh, NC.

2nd place: Naishadh Shah, Jackson Heights, NY.

3rd place: Deepti Doshi, of Raleigh, NC.

Group B (ages 12 to 14)

1st place: Shweta Shah, of Carey, NC.

2nd place: Nisha Shah, of Chapel Hill, NC.

3rd place: Ami Shah, of St. Louis, MO.

Group C (ages 15 and up)

1st place: Vivek Maru, of Brookfield, CT.

2nd place: Samir Sejpal, of Burlington, NC.

3rd place: Avni Doshi, of Troy, MI. A Few Other Activities

Jain Center of Northern California Congratulates

Mrs. Rashmi Shah

Rashmi Shah has reached towards the successful completion of *Varsitap Tapascharya*. She invites all of you to attend her *PARNA* after the Samvatsari day.

To give her moral support her mother, Kanchanben Sheth, has been doing Ektaana (eating once during the day) for over a year. She is going to continue doing it untill her daughters' Varsitap is completed.

To attend the PARNA, call or write to Mr. Bharat Shah 720 Salt Lake Dr., San Jose, CA 95133 (408) 259-2327



Mrs. Rashmi Shah

We must be truthful, for there are those who trust us.
We must be pure, for there are those who depend on us.
We must be kind, for there are those who suffer.
We must be strong, for there are those who need our help.

Our warmest sentiments to all for the 1991 JAINA Convention

Chandrakant C. Vora

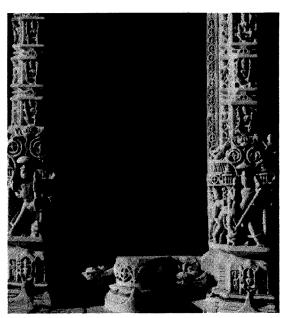
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Our most recent activity has been an annual weekend retreat to Siddhachalam. Typically, 60 to 70 people attend this retreat.

Our future plans are to invite a fulltime Jain professor at a local university to speak to our members, to expose Jain views amongst the non-Indians in North America, and to work in cooperation with JAINA and other associations to bring unity among the Jain population. Our successful Pathshala will fan out via a correspondence course, and we hope to continue our essay competition to encourage young Jains to learn more about their religion. We also hope to promote vegetarianism by printing and distributing literature to the general public.

The Jain Center of Greater Boston will continue to serve the community and work hand in hand with JAINA in promoting Jain ideology, ethics, and rituals in North America.

Jain Study Center of North Carolina

Every Saturday, The Jain Study Center of North Carolina has Lord Mahavir's Puja and Prayer at 11 a.m. On Sundays, the center holds monthly religious meetings, children's presentation on religious subjects, a children's religion class, and an adult discussion of religious topics.

Every Monday at 8 p.m. Khusal Mehta hosts a Swadhyay. Other activities include sales of religious books and audio cassettes, a relief fund activity (Jiva Daya, Donation of clothes, etc.), and a library.

The society keeps separate accounts for these various activities If you would like to contribute, please send your contribution check to the Jain Study Center of NC, 1119 Flanders St., Garner, NC 27529. Your donation is tax-deductible.

The Jain Study Group of Charlotte

The Jain Study Group of Hindu Center in Charlotte, North Carolina has been in operation since 1981. They meet regularly every month in the Hindu Center in front of a gracious idol of

Lord Mahavir. The activities consist of religious teachings for children, adult discussions, reading of Jain literature, listening to cassettes on a variety of metaphysical subjects, Stavans and "dhuns", a few rituals, the celebration of Mahavir Jayanti, Paryushan Parva, and visits by religious dignitaries.

New Jain Center established

The Jain Center of Central Ohio was established on May 12, 1991 with head-quarters in Columbus, OH. The idea for having a Jain Center was enthusiastically put up by Manubhai Bhatt and was welcomed by the Jain families during a visit of two of the Samanis at Bhartiya Temple in Columbus last year.

With further follow-up by Surender K. Jain and Girish Parikh and the advice of Dr. Sulekh Jain (President, JAINA), Jain families were contacted and invited to formalize the center. The executive committee consists of the following members: Girish Parik, president;, Surender K. Jain, co-president; Jitendra Shah, vice-president; Asis Jain, general secretary; Naresh Shah, treasurer; Shailesh Parikh, program director; and Varsha Krishnaswami, education chairperson. Dr. Sulekh Jain, Kirit Kapadia, and Manubhai Bhatt will remain as advisors. For further information, call Girish Parikh at (614) 864-4581.

Jain Society of North Texas

In November 1982, Mrs. Daksha Shah and Mrs. Hansa Varia had a spontaneous idea of bringing together the Jain Community of the Dallas- Fort Worth area. The two ladies joined forces in cooking together and inviting practically every Jain family in the area to Mr. Manoj Shah's (Daksha's) residence. About 30 families came out for the occasion. Upon the suggestion of the host, Dr. Anant Jain delivered an impromptu plea to the group to motivate them for the need for a temple and to form their own society. The group responded enthusiastically and thus came into existence the Jain Society of North Texas.

Presidents, Dr. Anant Jain (1982-1986), Dr. Jay Shah (86-87), Mr. Janak Daulat (87-88), Dr. Birendra Jain (88-89), Mr. Atul Khara (89-90), and Mrs. Hansa Varia (90-91), have established a very rich tradition. From the outset, the uppermost emphasis has been on the education of the children.

On June 30, 1988, the society purchased an old church (approx. 2800 sq.ft.) at 538 Apollo Road in Richardson, and is now considering adding 850 sq, ft. for a temple adjoining their present meeting hall.

The Society provides an excellent balance between the ritualistic and the intellectual needs of its members. A very active youth forum has also evolved, functioning independently under the guidance of adult members. The first Sunday of every month is Digambar Jain Puja; the second Sunday is Youth Forum and all regular board meetings; the third Sunday is a general body meeting of all members; and the fourth Sunday is Snatra Puja.

The membership has grown to about 100 families. The meeting starts with chanting of Navkar Mantra followed by Stavans, an adult education class in parallel with a children's education class, followed by a youth lecture and Aarti. At the end, a simple meal is served.

The society publishes a monthly newsletter which provides information regarding upcoming activities.

St. Louis Jains have very active center

The Jain Center of St. Louis was the proud host to Dr. Nathmal Tatia, the renowned Jain scholar, and his wife from Feb. 1-2.

In other news, The St. Louis Center awarded several scholarships at their Sapana Day program. The scholarships were endowed by a fund of \$2000, started last year. The following members are thanked for their recent donations: Drs. Ravi and Usha Mehta, Satish and Kalpana Goela, Ashok and Saroj Bavishi, and Dipak and Kokila Shah. other various services.

Knowledge is like food, and becomes ours only when it is absorbed, assimilated, and digested by the intellect.

-Key of Knowledge

Best Compliments From

TULSA JAIN SANGH - TULSA, OKLAHOMA, USA

1990 -1991

No.	No. Names of children Spouse and member	
01	Tushar, Sangini	Yogini (Librarian) and Rasik Shah (President)
02	Sagar, Avani	Harsha (Vice-president) and Tushar Mehta
03	_	Reena and Ketan Sheth (Secretary / Treasurer)
04	Nikita, Kavita	Niranjana (Teacher) and Kirti Shah
05	Veeral, Bijal, Purvi	Bharati (Teacher) and Haresh Ajmera
06	Meghna, Amisha,	Jyotsna and Kishor Mehta (Director - JAINA)
07	Himali, Mitul	Aruna and Kanti Shah (Director - JAINA)
08	Rupen, Ami	Hansa and Surendra Doshi
09	Amit	Hansa and Jagdish Patel
10	Purvi, Poonam	Hansa and Jayendra Bheda
11	Nimisha, Ronak	Varsha and Mukesh Shah
12	Hirak, Kavisha	Reshma and Milesh Shah
13	Ekta	Nikita and Gaurang Shah
14	Rakesh, Jill, Bina, Darshi	Malini and Chandrakant Shah
15	Shaun, Nicole, Monica	Janis and Nilesh Bhow
16	Sarika, Amisa	Madhu and Nathubhai Patel
17	Vimal, Samir	Rasila and Bhagubhai Patel
18	Rupal, Rajesh	Jyoti and Mahendra Parekh
19	Kevin, Vishal	Nishkruti and Dixit Kadakia
20	Suketu, Luv	Dharti and Anupam Kapadia
21	Rachel, Eric	Pratibha and Rajen Shah
22	Harsh	Javnika and Bipin Gore
23	Mayur, Raj	Prakash and Dipsing Chudasama
24	Mitul, Bhavesh	Bharti and Bharat Modi
25		Sangeeta and Ashish Sukhadia
26		Jeeta and Kirti Shah

Washington Jains extend religious classes

The Jain Society of Metropolitan Washington D.C. is offering monthly religious classes for both adults and children. The goal of the Jain Sunday School is to offer an opportunity for youngsters and young adults to learn the fundamentals of Jain religion and to encourage the adoption of Jain principles in everyday life.

The classes have been held regularly for the past five years. Starting in January of 1991, the Society is offering two extra classes a month (on the second and fourth Sundays of the month) in order to bring new students up to the level of the regular students.

In these special classes, students will be taught a recital of Jain Mantras/Stuties (Navkar Mantra, Chattari Manglam, Ichhami Khamasano, Arti, Mangal Deevo, Darnshnam Dev and Jay Kamara), and are taught Jain principles from Balbodh Pathmala I & II.

The adults classes have also been running for the past five years, the classes are held in parallel with the children's classes on the second Sunday of each month. Two topics are presented in each session. Each topic is first presented by one of the participants.

The presentation is followed by an in-depth discussion of the topic by all participants. The topics are taken from Dr. Hukamchandji Bharill's books on Jain principles.

After the discussion session, an interesting game of Jain Superbowl is is played. The game consists of answering about 100 questions taken from everything the class has learned from the discussion and the book.

In April, The Jain Society of Metropolitan Washington began a program on the fourth Sunday of each month from 2:30 to 4:30 p.m. at the Jain Center. The program includes a short presentation on a topic of general interest to the community, followed by a questions/answer session and discussion. This is designed as a community outreach program and will be open to all communities. These programs will be held on May 26, August 25, September 22, October 27, and November 24.

Mr. Onkar Sharma, a local attorney, spoke on legal matters, such as wills and trusts at the first gathering on April 28.

JAINA welcomes new members

- the Bramhi Society of Canada
- the Tulsa (OK) Jain Sangh
- the Jain Sangh of Allentown (PA)
- the Jain Group of Atlanta (GA)
- the Jain Society of Capital District, Albany (NY)
- the Jain Society of Fort Myers (FL)
- the Kutchhi Gurjar Jain Society of North America
- the Jain Social Group of Los Angeles
- the Jain Center of Central Ohio in Columbus, as new members.

JAINA is an association of associations in North America and as such represents nearly all Jains. There are still organizations in several cities in North America that are not yet members of JAINA. We invite them all to become members. If all Jains are united as one national organization, the Jain community will be an even stronger force in North America.

Environmental protection through ahimsa

Suresh C. Jain and C. Jain. Regional College (Ajmer University), Ajmer-305004, INDIA.

Increasing violence has created an imbalance at various trophic levels of the environment. Its protection is only possible by maintaining a trangular relationship among men, animals, and plants. Unprecedented killing of animals and deforestation have enhanced the problem enormously. These can be optimized by following the ahimsa way of life, which includes simple methods of living and a positive attitude towards all forms of livings as desired by the self. It also helps in enhancing ethical, moral, social, and even spiritual aspects

of life. A non-vigilant man proceeds either into irrationationality in which violence takes a course of law or mechanical automatism which lacks a value-system.

Environment supports all living beings and helps them in keeping their body and soul together for a particular period. They need not be disturbed, deformed, or even destroyed. Our personal, social, and even national life has to be planned in a way so as to minimize the disturbances in the life of other living beings.

Bhava Karma

Sankat bharee hey ye jeevan ki rahe Sark itna hokar phir bhee bhul jaye Sankat bharee hey...

Swadharm ye bhulaye, atam ko rulaye

Lobh hee jeevan ka path ye jo banaye Sab kuch chod jaye kya hum yah na jane

Koye itna kahe de kya hum sang le jaye

Sankat bharee hey...

Maan ya maya me, o krodh ya avesh mey

Gundhata gaya yo jeevan ka hey path ve

Samyak jorh apna, mithyatva na chuye

Koi itna kahe de jub path yah kho jave

Sankkay bharee hey...

- Nirmal Dosi

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- Phosphorous: For bones, glandular secretion and energy.
- Iodine: for slim body, greater endurance

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॥ नमो आयरियाणं ॥
॥ नमो उव ज्झायाणं ॥
॥ नमो लोए सव्व साहूणं ॥
॥ एसो पंच नमुक्कारो ॥
॥ सव्व पावप्पणासणो ॥
॥ मंगलाणं च सव्वेसिं ॥
॥ पढमं हवइ मंगलं ॥

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Mahavir Jayanti Celebrations

Lord Mahavir, the 24th and last Tirthankar, was born on the 13th day of Chaitra corresponding to March 30th 599 BC in Bihar.

Mahavir's parents, King Sidhartha and Queen Trishala, gave their son the name Vardhman, for he brought fame and prosperity to the family.

At the age of thirty, Mahavir gave away all of his possessions in charity, renounced the world, left home and took the vows of asceticism. For the next twelve years he devoted himself to self-discipline and self-purification, practising severe penance and austerities.

For the next thirty years Mahavir traveled on foot from place to place giving his message of peace, goodwill and nonviolence to all who would listen.

Mahavir was not founder of a new religion, but a reviver, a reformer, a great thinker and a teacher who left a legacy of great cultural heritage and metaphysical thought, and a way of living. This great apostle of Ahimsa attained Nirvana (salvation) in 527 BC in Bihar. Since then Jains have celebrated the day of Deepvali, symbolizing the light of knowledge that Lord Mahavir bestowed upon us.

Mahavir Jayanti celebrations take place throughout the world in March and April to celebrate the birth of Lord Mahavira.

The Jain Center of Dayton and Cincinnati held their annual Mahavir Jayanti program on April 28, 1991 at 2:00 p.m. in Ankur Hall in Cincinnati. The program included Pravachan by Gurudev Shri Chitrabhanu, yearly reports by the president and treasurer, elections for the new executive committee, aarti, and dinner.

The Jain Society of Metropolitan Washington celebrated Mahavir Jayanti on Saturday, April 13 from 3 p.m. to 10 p.m. at the Maryvale Elementary School in Rockville, MD. Gurudev Shri Chitrabhanu spoke in English and Gujarati at the celebration. The children's program included an interesting game on the life of Lord Mahavir. The program ended with a talk by Swami Vatsalya Bhojan and Jain devotional songs/Ras.

The Jain Center of New Jersey celebrated Mahavir Jayanti on March 31. Nritya Natika, Stavana singing, and Raas-Garba pertaining to Jainism was performed. Much rehearsal went into this very successful event.

The Jain Society of North Texas celebrated Mahavir Jayanti on Sunday, March 31. They started with Panchkalyanak Puja and followed with lunch and various games.

The Jain Study Center of North Carolina celebrated Mahavir Jayanti on April 14 at their temple. A Swastik ceremony started the celebration, followed by Puja and Aarti and Mangal Divo. A children's

cultural program and Prasad ended the event.

The Jain Center of Greater St. Louis celebrated Mahavir Jayanti on April 7 with Professor Padmanabh S. Jaini from Berkeley, CA. Youth presentations, a question and answer period with Professor Jaini and Aarti marked the occasion.

The Jain Center of Greater Cleveland celebrated Mahavir Jayanti with Snatra Puja at the India Community Center on April 7.

The Jain Center of America in New York celebrated the holiday with Snatra Puja at their temple, followed by enjoyable programs and a dinner, on April 14.

On April 20 the Jain Society of Houston, Texas, celebrated Mahavir Jayanti with stavanas, songs, and jaaps. Their annual elections were conducted at the same time.

Mahavir Jayanti was celebrated at the newly renovated and expanded Jain Hindu Temple in Edmonton, Alberta, on March 28, by the Jain and Hindu families with Puja and priti bhojan. The puja was conducted by Sushil Kalia and the celebration was sponsored by Amratlal Mehta and family. The celebration was attended by over 70 people from Alberta.

The Jain Society of Rochester celebrated the Mahavir Jayanti with a few stavans related to Lord Mahavir. This was followed by a few short skits by children (all under 12), including one on Chandakoshia Nag. This was the first time an attempt had been made to demonstrate the heroicacts of Lord Mahavir through plays by small children and they all performed marvelously. Usha Sheth, Ila Vora, Pushpa Jain, and Sumant and Ramesh Patel made the program a great success.

The Jain Society of Metropolitan Chicago celebrated Mahavir Janyanti on March 28 with reverence.

The Jain Center of Greater Boston celebrated Mahavira Jayanti, with well over 300 peole attending and enjoying the function.

The Jain Study Group of Charlotte, NC celebrated Mahavir Jayanti on April 13 with great enthusiasm. The children's program included recitals, dialogue on Mahvir Bhagvan's teachings, essays, and dances. The donations raised by the Jain community went to the Hindu Center for furnishing the dining area of their multi-purpose hall.



Nav Took Entrance

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- Acharya Kundkund

Jai Jinendra to

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- 2. Place an Advertisement in the Directory. Expected circulation 7000, which will reach all Jains in North America. Your tax-deductible contribution: Full Page \$250, Half Page \$150, 1/4 Page \$91.

International News



(center) Mr. Chandra Shekhar, Prime Minister of India and (left), Dr. L.M. Singhvi, author of "The Jain Declaration on Nature" and High Commisioner of India to UK, release Singhvi's great work to the public. Mr. Subramanian, Governor of Maharashtra is on the right.

Mahavir Jayanti declared Ahimsa Day

(Source: C.N. Sanghavi, Bombay)
On Mahavir Jayanti, March 28, Maharashtra Chief Minister Sharad Pawar declared that in all of Maharashtra, Mahavir Jayanti would be celebrated as Ahimsa Day in the future. All slaughterhouses and meat shops will be closed on that day. This historic decision was hailed by all Jains throughout India.

Addressing a large public rally organized by the Bharat Jain Mahamandal at Girgam Chowpaty, Prime Minister Chandra Shekhar said, "We have to lead the country on the path of progress based on ancient Indian culture and teachings of Lord Mahavir." The prime minister also dedicated the book "Jain Declaration on Nature" to the nation.

Ahimsa International recognizes outstanding Jains In India

Ahimsa International of India has been working very hard to promote vegetarianism, animal protection and welfare, service to the disabled, peace and co-existence. The organization provides three annual awards to distinguished persons in their fields. The 1990 award catagories and their winners include:

1) "Ahimsa International Deputy Mal Jain Award" went to the oustanding

Jain scholar Dr. Jagdish Chandra Jain of Bombay, for his varied literary services. Dr. Jain was awarded 15,000 rupees for his achievement.

2) "Ahimsa International Bhagwandas Shobha Lal Jain Memorial Award" went to Shri Peela Rama Krishna, Guntur, Andhra Pradesh for his excellent devotion to protect the animals

and birds from killing and cruelty. He was awarded 11,000 rupees for his achievement.

3) "Ahimsa International Raghubir Singh Jain Memorial Award" went to Shri Nirmal Jain, Satna, Madhya Pradesh, a writer and activist of zeal promoting vegetarianism, as well as a poet. He was awarded 5,000 rupees for his achievements.

The awards will be presented to the winners at a two-day All India Seminar in New Delhi in November 1991.

Jains receive important honors from President of India

Shri B.P. Jain, Dr. K.H. Sancheti and Shri Babulal Patodi received 'Padmashri' and Air Marshal P.K. Jain received 'Param Vishisht Seva Medal' at the Republic Day celebrations on Jan. 26, 1991 in India.

Shri B.P. Jain, President of Mahavir Viklang Sahayati Samiti, is the managing director of Arvind Construction Co. Ltd. which undertakes civil contracts. As president of the Samiti, he has given a big boost to the manufacture and use of the artificial foot.

Dr. Kantilal Hastimal Sancheti is an orthopedic surgeon who runs the orthopedic hospital at Pune. He renders services to the poor. The hospital also provides research facilities.

Shri Babulal Patodi has been a Minister in the erstwhile Madhya Pradesh government. He is a devoted social workerholding senior positions in some societies. He established a large pilgrim center "Gommat Giri" near Indore and recently undertook the renovation of an 84 ft. statue of Bhagwan Adinath at Bawangaja, Badwani, in Madhya Pradesh.

Air Marshal P.K. Jain is very interested in sports, adventures, and education. He is chairman of various institutions connected with these fields. The Param Vishisht Seva Medal (PVSM) was awarded to him for his long record of outstanding service.

J.V. Mehta honored at Canadian Ambassador Awards

J.V. Mehta was recently honored at the Annual Edmonton (Canada) Ambassador Awards. He is also a great "Ambassador" for Grant MacEwan Community College. All Jains should be very proud of J.V. Mehta.

Seminar features Jain topics

28 scholars read or discussed their papers and many other scholars participated in the two-day seminar "Jainism and the Modern World" held in Ahmedabad on Feb. 15 and 16. The subjects discussed at the five sessions were "Jainism and the Western World", "Jainism and the Environment", and "Jainism and Quantam Mechanics." "Jainism and Health Science" was carried over into two sessions. The seminar was organized by Jain International, with special thanks to Lalit C. Shah.

All India Seminar held in Madras

The Department of Jainology and members of the Reception committee and the Research Foundation for Jainoloy in Madras, India sponsored the All India Seminar on Lord Rishabah—The First Tirthankara from March 14-15 1991.

Justice Shri N. Krishnaswamy Reddiar, retired judge of the Madras

In the Service of the Community

JAIN SOCIAL GROUP

The Jain Social Group (JSG) was started in Bombay in 1965 by Jain community leaders with the objectives of promoting unity among various sects of Jainism and developing brotherhood in Jain community by social meetings. JSG is a dynamic international organization which, from the small beginning of 100 members and one chapter in Bombay, has grown to more than 40,000 members in 93 chapters on 5 continents worldwide.

JSG has contributed extensively in the areas of Jain Darshan/Philosophy (paryshana lecture retries, religious seminars, classes, etc.) and education (youth development, scholarships, etc). Truly JSG has become Jain Samaj Gaurav (pride).

A JSG chapter of Los Angeles metropolitan area (JSG -L.A.) was organized by a small group on May 5, 1984. From the humble beginning of 60 members in 1984, the JSG-L.A. has more than tripled in less than 6 years. The JSG-L.A. has had dedicated and enthusiastic leaders, starting with Mahendra Khandhar and followed by Anil Shah, Sudhir Sheth and Rajendra Vora (current president for the term 1990-91).

JSG-L.A. is a member of the international JSG family. JSG-L.A. has also arranged lectures by Jain scholars, honored *tapasvis* and made a group contribution of over \$10,000 (in addition to individual JSG members' contribution) to the sister organization Jain Center of Southern California for Jain Temple.

While Jain Center's basic purpose is to encourage and promote religious activities, the main thrust of JSG is social supplemented by religious and service oriented activities. The Jain Center and JSG are complementary as well as synergistic for the benefit of the entire Jain community.

The Jain Social Group welds over 40,000 member families worldwide into one social fabric. It helps members unite and meet modern challenges as well as help each other in times of emergency.

With Best Wishes from Jain Social Group, Los Angeles

President Rajendra Vora	Vice President Vinod Mehta	Public Relations Mahesh Sanghvi
Secretary	Treasurer	Members
Kirit Mehta	Heena Badani	Pratibha Parekh
Founder President Mahendra Khandhar		Niranjan Shah
	Ex-Officio Sudhir Sheth	Subodh Sheth
		Devika Udani

High Court, performed an inauguration on March 13 at the University Centenary Building.

Jinwani— A Monthly Journal

review by Surendra Singhvi Cincinnati, OH

Jinwani is a monthly journal published in Jaipur, Rajasthan, that has been in existence since 1943. "Jin" means those who have conquered their inner enemies, and "wani" means the voice. Therefore, "jinwani" means the voice of those who have conquered their inner enemies.

The journal is published by Samyag Gyan Pracharak Mandal of Jaipur. The 80-page journal publishes Jain essays, monks' lectures, stories with moral lessons, news items, and poems. The journal also feature four regular columns in Hindi.

Anyone intersted in publishing an article, poem, or news item should contact the editor at C-235 A, Dayanand Marg, Tilak Nagar, Jaipur, India 302004. Anyone interested in subscribing to the journal should contact the publisher at the following address: Samyag Gyan Pracharak Mandal, Bapu Bazar 182-183, Jaipur, India, 302003. The lifetime membership for those residing in foreign countries is 751 rupees.

Vegetarian Society of Kenya formed

On August 14, 1990, the Vegetarian Society of Kenya was formed. This was a historical event as this Society will bring together all Kenyans who will pursue the cause of Ahimsa, non-violence and compassion toward the animal kingdom. The book that was prepared titled: "The Benefits of Vegetarianism to Africa," proved to be very popular. Several African friends are on the committee. This will serve as a link between the two societies. Apart from Nairobi, there are members in Mombasa, Kisumu, and Nakuru. Let's hope that the Vegetarian Society of Kenya will spread the message of vegetarianism throughout Kenya.

Millionaire becomes monk

Atul Shah of Bombay has decided to become a Jain monk.

The son of a millionaire diamond merchant, Dalpatbhai Shah of Bombay, shocked his friends and family with his announcement.

"After spending a lot of time with Jainmonks and reading religious books, I felt that the problems of the world are not related to money, but the mind. And the best way to solve them is 'TYAG' (non-possessiveness)," he said. "The root cause of our problems is our uncontrollable desire to acquire money and power. Unless we conquer those desires, we are never going to be happy. That is the reason why I have decided to become a Monk."

There was a large procession in Bombay to honor Atul Shah, attended by approximately two hundred thousand people. He will be a disciple of Acharya Ramchandrasuri.

> (Reported by Dr. Dhiraj Shah, Buffalo, NY)

Showers of Diamonds and Pearls in Ahmedabad

While it rained cats and dogs in many Indian regions, it showered diamonds and pearls and silver here June 1 when a multi-millionaire diamond merchant undertook a unique religious ceremony.

Atul Kumar Shah went on a varshidan diksha procession one day before he renounced the material world according to his Jain faith.

Shah, who wore diamond-studded necklaces, gold rings and a crown-like turban, threw away among the milling crowd of people small diamonds, pearls and silver coins worth nearly Rs. 35 lakh, according to a report in *The Times of India*.

Driven by seven decorated elephants, Shah's silver-coated chariot inched its way from his Navarangpura residence to Jain Dehrasar temple.

The procession was led by 50 decorated horses and 40 camel carts carrying women singing songs. More than 200 troupes of folk dancers from all

over the state added color.

Almost the entire Jain community of the city participated either in the procession or lined the route to hail Shah's sacrifice.

Police had a hard time controlling the surging crowds. All markets on the procession's route were closed. Hundreds of water huts and juice stalls had been put up by the procession's organizers.

The organizers also made elaborate arrangements for providing lunch to nearly 100,000 people at specially erected pandals.

(from India West)

'Bavangaj Bhagwan' restored to former majesty

The pilgrim center of Bavangaj near Badwani in western Madhya Pradesh is the focal point of a historic ceremony marking the resurrection of the world's tallest monolith. "Bavangaj Bhagwan" to the devout in the Malwanchal region is the 84-feet statue of Rishabh dev, the first Tirthankar of the Jain tradition. This towering statue of the divinity, also venerated in Vedic texts and the Bhagwat Purana, has at last been restored to its original majestic grandeur after it had almost been lost in oblivion for generations.

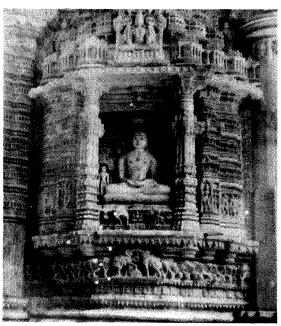
Vegetarian Study Launched

Top educators and researchers in medicine have come together to study the effects of vegetarian diet on human immunology and genetics.

The Scientific Committee on Vegetarianism, chaired by Prof. B.N. Tandon of the All-India Institute of Medical Sciences here, has also launched of a program to educate doctors on the virtues of a vegetarian diet.

The secretary-general of the committee, Dr. D.C. Jain, said that up to now no comprehensive scientific studies have been conducted in India on the effects of such a diet although over 500 research papers on the subject are listed in the authoritative "Index Medicus."

Jain said that as Vegetarian Day



Coon Vasahi Jain Temple

Best Wishes From

Rajesh & Pallavi Gandhi Mahendra & Vanita Jain Ramesh & Nirupama Modi Jay & Harsha Patel Ashvin & Sushila Shah Mansukh & Indira Shah Ramesh & Kokila Shah Ravindra & Manjula Shah Vinod & Pushpa Shah Jit & Manda Turakhia

Jain Center of Syracuse, New York

"He, who himself hurts the creatures, or gets them hurt by others, or approves of hurt done by others, auguments the world's hostility towards himself."

- Lord Mahavira



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Chahal's B. P. Service 1533 W. Campbell Ave, Campbell, CA 95008 (408) 379-3170 will be observed in India this year, his group will be stepping up studies on the medical aspects. Three major organizations of Digambar Jains are planning a major event at Gaja-Badvani, near Indore in Madhya Pradesh, later this year. It will be led by Shri Vidhyanandji, an acharya of the Digambar Jain community.

The Sadhu Vaswani Mission will observe Nov. 25 as Meatless Day. This year about 200,000 people have taken an oath that they will not eat meat. (From India Abroad)

NRI's new slogan: Vote Vegetarian

"Vote Vegetarian." That's the slogan of a NRI from Britain leaving shortly for an "election tour" of India.

It doesn't matter which party a candidate serves. What matters is what he would serve at a party.

"I'm going to play the politics of compassion," Nitin Mehta, president of Young Indian Vegetarian told India Abroad.

He plans a month-long campaign "mostly in Bombay and Ahmedabad areas". Local support will come from vegetarian and Jain organizations, he believes.

"This is the first time NRIs are voicing concern about such issues in India," Mehta said. Mehta, who is in the motor spares business is motivated enough to spare a month just for this.

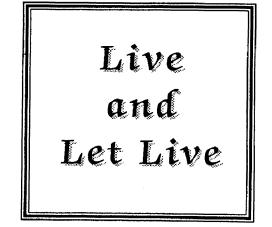
He will voice concern by asking questions to candidates. "Those who join our cause will put the questions to candidates."

The questions are as follows:

- Is he/she vegetarian?
- Would he/she support the banning of all export of animals from India?
- Would the candidate support a total ban on cow slaughter.
- Would he/sheagree to the phasing out of meat and poultry and egg production from the country?
- Would he/she support a program of encouraging vegetari-

anism throughout the country? In the answers to these questions lies the answer to communal violence, Mehta said. "It is my contention that we will never be truly happy as long as the animals who are at our mercy suffer so much. Violence breeds violence."

(Source: India Abroad, April 26, 1991)



Vegetarian Festival organized in U.K.

Mr. Nitin Mehta of the Young Indian Vegetarians has organized the 2nd mass vegetarian festival on Sunday, July 28, at Alexandra Palace, Wood Green, London, N22 at 12:30 p.m. There will be numerous food stalls serving vegetarian food. Many celebrities are expected to attend and there will also be entertainment.

Vegetarianism in on the rise in the West. However, we cannot do enough to promote the virtues of being a vegetarian. Young Jains hopes to have a stall at this festival and all of their members must attend.

International Vegetarian Union elects president

Shri Surendra M. Mehta of Madras, India, former secretary of the Indian Vegetarian Congress, has been elected president of the International Vegetarian Union at the 29th World Vegetarian Congress in Israel in April of 1990. Congratulations to Mehtaji; he is the first Indian to be elected to the post.

The Congress decided to host the 30th World Vegetarian Congress in India in 1992.

Sarvodaya Trust receives support from U.S. doctors

The Shree Bidada Sarvodaya Trust has received generous support from Jains and non-Jains of Kachchhin North America and other countries. Kachchhi Jain doctors from the USA have rendered their services to this worthy cause.

Altogether 12,839 patients were examined and out of this number 544 were operated at Bidada Hospital and

Dravya Karma

Uljhe hue mohneeya karam aub na bhulao

Ab dur hee rah lo kahee oar pas na avo

Uljhe hue mohneeya

Raah ye to bhulaye par jee jo ye lagaye

gaye ... Par jee jo lagaye

Jeevan o maran ka sub chakra jo chalye

... Ye chakra jo chalaye Sansar bhramana ke ashta karma ye nav banaye

Ab dur hee rah lo kahi aur pas na avo

Uljhe hue mohneeya...

Mohadi is pash mey gyan bhee varna

...Darshan bhee ye varna Vedneeya bhee janma aur gotranaam sung aya

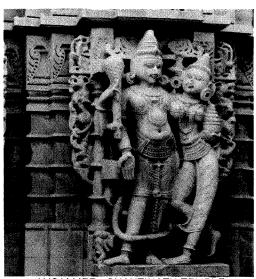
... Gotra naam sung aya Antaraya bhee ayu mey raha har samaya apna

Ab dur hee rah lo kahi aur pas na avo...

Uljhe hue mohneeya karam ab na bhulao...

Ab dur hee rah lo kahee oar pas na avo...

- Nirmal Dosi



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"Cowardice asks the question: Is it safe? Expediency asks the question: Is it politic? Vanity asks the question: Is it popular? But conscience asks the question: Is it right?

And there comes a time when one must take a position that is neither safe, nor politic, nor popular but he must take it because his conscience tells him that it is right...."

Dr. Martin Luther King, Jr.



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Feature Articles

Essence and Spirit of Jainism

By Gurudev Shri Chitrabhanuji

(excerpted from a discourse on Jainism)

Why have we all met here today from the four corners of the earth? Not to argue dogmatically over differences, but to break the barriers of racism and sectarianism—to learn something from one another, to see the same object from one another's point of view so that we can understand one another the better on solving our problems, especially among our youth. The goal for each of us is the same, though the approach may be different. Argument will not take us any nearer to the goal. I am here reminded of an incident which will bear out my point.

At an eye clinic where many patients were waiting for treatments, there were four who were blind. One of them inadvertently touched a window pane and importantly announced, "This is a window pane—it is red, my son told me so."

Another cut him short with the assertion that it was "green" and cited with equal emphasis the authority of a brother. The other two "contradicted them, each with a different colour and a different authority, but with the same querulousness and the same conviction. The storm in the tea cup was quelled by another patient who explained to them that the panes were multi-colored, much to the amusement of everyone present.

A trivial quarrel, no doubt, and perhaps a trivial incident to be related here. But I ask you, have not men of different religions argued with the same triviality, the same intolerance and the same vehemence, over the centuries? Each has the conviction that what he was told by someone who could see clearly must be true. One cannot blame him for his absolute faith in his mentor. but surely there was room for others to

be true? And what is the result of the dogmatism? Chaos and Conflict, discord and disillusion. You will all share my feelings when I say with the poet:

And much it grieves my heart to think: What man has made of man

Jainism is not a sect or just one more conflicting ideology—it is a way of thinking and living.

The greatness of Jain philosophy lies in the fact that its teachings assure "the greatest happiness of the greatest number," not only of men, but of all living beings, under all circumstances.

Its philosophy is not essentially founded on any particular writing or external revelation, but on the unfoldment of spiritual consciousness, which is the birthright of every soul. Mere words cannot give full expression to the truths of Jainism which must be felt and realized within.

The word Jain is derived from the generic term "Jina." A person who conquers his lower nature, i.e. passion, hatred, and the like and achieves the state of supreme being is called a Jina. There have been several Jinas and there can be many more in the future. A Jina who is a guiding force to his followers, reviews principles of religion and regenerates the community, is called a "tirthankara."

Adinath, who dates back to the beginning of the world, was the first Tirthankara and founder of Jain religion according to Jain philosophy. Today in the twentieth century we live in the era of Bhagwan Mahavira, the 24th and last Tirthankara. Bhagwan Mahavira was born in 599 B.C. in modern Bihar, lived to the age of 72 and attained Moksha (salvation) in 526 B.C. He revived the Jain philosophy about 2500 years ago. Since that time, Bhagwan Mahavira has been the spiritual guide of the Jains.

Even now, about seven to eight million Jains in India practice the preachings of Bhagwan Mahavira and it id the duty of their mentors to guide them in practicing it is its spirit in this rapidly changing world. "What then, is the essence, the spirit of Jainism?"you may ask.

Jainism, viewed as a whole, rests on the four pillars, which are Ahimsa (nonviolence), Anekantwad (theory of relativity), Aparigraha (non-acquisition), and Karma (deeds or action).

Nonviolence, Theory of Relativity, Non-acquisition, and deeds or action.

Birth control and Jainism

by Nathmalji Tatia and Prof. Jaini

The notion that the population of a society can increase to a point at which it threatens the health and welfare of that society is, for the Jains, entirely modern. Indeed, Jain literature, some of which dates back to the fifteenth century B.C., teaches that birth as a human being is a rare and fortunate event in the cosmic theme. In addition, the Jain population has always been so small, relative to the surrounding non-Jain community (about seven million in modern India) that Jains may well have been more concerned about too few people than too many.

However, self-restraint and nonharm in thought, speech, and action are the essence of the Jain religion and way of life. Viewed in this light, birth control through self-restraint can be seen as a religious command.

Birth control should be an ethical pursuit based on the attitude that all life is sacred. Thinking, ethical people accept as good the preservation and promotion of life and nurturing of each life so that it may develop. They recognize as evil the destruction and injury of life and the suppression of its devel-

Jain society has always included a vital community of monks and nuns whose lives are seen as models of the spiritual life and who take permanent vows of celibacy. Celibacy is also encouraged for the lay person, not for purposes of population control but because it involves the kind of self-control and transcendence of passions that are conducive to spiritual progress. Recognizing that such self-control may be too difficult to maintain in the context of marriage, Jain lawgivers have taught that married couples should remain monogamous and should find contentment through moderation in their conjugal activities.

Because Jains believe that a soul takes birth as a result of its own actions (karma) and not as part of a divine plan of creation, they are under no doctrinal obligation to bear children and may choose to take temporary abstinence, particularly during times in which the risk of pregnancy is greatest. If abstinence proves too difficult to maintain, they may independently decide to use medically approved methods of birth control that interrupt the procreative process prior to fertilization. Because Jains believe that life begins at the moment of conception, those methods are considered not to kill and are therefore consistent with ahimsa, non-violence. Post-fertilization methods of birth control such as an abortion, however, do violate that principles and are therefore unacceptable.

Taken from The New Road, Oct.-Dec. 1990

Jainism and the Western World

By Satish Kumar Jain Secretary General World Jain Congress & Ahimsa International

History and culture on a world-wide scale have developed to the point where some of the teachings and practices of Jainism have become imperative if life, and especially human life, is to continue. (James E. Royster, Cleveland State University U.S.A.)

It is the feeling which even Westerners have increasingly started expressing about the sacred Jainism, particularly for its doctrines of Ahimsa, coexistence, Anekantvad and Syadvada.

Jainism is an ancient, indigenous, living religion of the country and has exerted an influence in India that far exceeds its relative size, it has not been read and understood on a wider scale in the western world.

Christianity, Buddhism, Islam, and Hinduism are the four principle religions of the world. With national and international support, these have flourished well inside and outside their countries of origin. This has not been the case with Jainism. As a religion it could not be popular in the West and other countries for the following reasons:

- 1. Force was never used by any Jain rulers or persons in power to cause conversion to Jainism.
- Jain saints and sadhvis did not travel to other countries as their strict code of conduct came in the way.
- It has not been patronized by the rulers since the 13th Century and was reduced to the status of a minority community religion, and hence had no resources, political or financial, for propagation in the West.
- 4. It came to be considered as a religion of renunciation and restraints. Its strict code of conduct was not feasibly adaptable by the people of the West.
- Emancipation of soul "Atma Kalyan" is the target in Jainism. Jain elite had no practical service mission for the suffering people of the world.

The study of Jainism in the West has thus far neither been intensive nor extensive for the following reasons:

- 1) Earlier, most of the scholars of Jainism were not proficient in English, whatever they wrote was in an Indian language.
- Translation of Jain works in English or other languages was not attempted and therefore could not be available to foreign scholars interested in this study.
- 3) Lack of adequate knowledge of English also came in the way of Jains visiting foreign countries for the propagation of Jainism. They also could not get financial support from institutions, trusts or businesses to meet their travel expenses. There were no missions or trusts specifically created for sending preachers or scholars abroad. Thus there was a complete lack of exchange of knowledge between the scholars of India and the West.
- 4) Lack of funds to send Jain preachers and scholars to foreign coun-

tries.

- Indifferences of resourceful Jains of India to place Jain literature in libraries or research centers in the West for study.
- 6) Obscurity of the Jain thought and conduct has not only caused the indifference of the popular mind, but to a lesser extent, even the academic community in the West has evinced less interest in its study.

Whatever may have been the reasons for Jainism not having made a wide base of study in the West, some scholars interested in the study of eastern religion did study it as an important Sramanic religion. Some wrote commentaries or articles, some scholars wrote books.

Oriental or Indological studies by western scholars commenced about the beginning of the last quarter of the 18th century. Dr. Herman Jacobi did important work in the study of Jainism and his English translation of the Sutras was published in 1884.

As time went on, many more foreign scholars became interested in Jain studies.

Dr. T.J. Salgia, former president of JAINA in the USA has compiled a book, "Jainism" published by him in October 1987. The book contains views of many American, European, and Indian scholars and leaders on Jainism and Ahimsa.

At the World Religions Conference held in Chicago, Ill., USA, in 1893 the young scholar Virchand Raghavji Gandhi was a delegate to represent the Jain religion. His well-studied exposition of doctrines on Jainism with a local focus impressed the audience of 10,000. He was invited to speak in most parts of Europe and his lectures were published by Herbert Warner in book form.

The inroads into publication and popularization of Jain doctrines are being well-traveled by the highly enthusiastic and motivates Jain settlers in the USA, Canada, Europe, Africa, Asia.

It is estimated that nearly 0.1 million Jains are now residing abroad of the estimated 2.7 million Indians who have adopted foreign citizenship. During the British regime, Jains mainly settled in the U.K. and other British

colonies. Their migration to other countries started in full force in the 1960s when better opportunities opened in engineering, scientific and medical research, and various other professions.

At the beginning of this century, some Jains from Gujarat, especially from Saurashtra and Kutch, sailed to Zanzibar and other coastal towns of east Africa, such as Mombassa, Daressalam, Tanga, and Lindi. Soon, they migrated to the inland and opened businesses in Zambia, Zimbabwe, Malawi, Kenya, Tanzania, and even to South Africa.

Jains live in the largest number in the U.K. U.S.A. Canada and Kenya (more than 25,000 Jains live in the U.K., the same number in the U.S.A.), They are well-settled in their financial careers; their sincerity and hard work have paid off in high dividends.

About three decades ago, Jainism was virtually unknown to all of Europe, with the exception of the U.K., America and Canada. But with the increasing number of contacts by the Jain settlers, people are beginning to appreciate the scientific aspects of Jain thought and the depth of our observations. This has aroused the interest of many Westerners.

As Secretary General of the World Jain Congress and Ahimsa International, I occasionally receive requests from foreign researchers or devotees of the Jain religion to send literature. Some even wish to begin Jain centers. In the absence of proper literature or personal briefing, they often have mistaken beliefs about the Jain codes of conduct.

As the Jains abroad are financially well-settled, they have established many Jain centers and societies for religious/social events. They come together for celebrations and parvas. These centers and associations are developing religious, cultural, and literary programs.

Among all the Jain associations and institutions of the West, I would make a special mention of the Federation of Jain Associations in North America (JAINA). It is the realization of a dream and a vision of a few very far-sighted Jains in America, who on an informal basis during November and December

in 1979, started discussing the possibility of creating an umbrella organization which would provide leadership to the various Jain centers, create more Jain organizations, and promote Jainism in North America.

The first convention of JAINA was held in 1981 in Los Angeles and the Sixth Biennial Convention will be held at San Francisco, CA. The convention's theme is "Extending Jain Heritage to the Next Generation."

A very well-organized Federation, JAINA has at present over sixty Jain centers and association as its members. Its present President, Dr. Sulekh C. Jain, is striving hard for generating many activities in the region, particularly literary for dissemination of knowledge on Jainism. JAINA has established a library for dissemination of knowledge on Jainism. JAINA has established a library in Lubbock, TX, USA, which opened in April 1990. Its Canada branch has been established in Toronto. Books on various aspects of Jainology will be collected from India for the purpose of placing them in these libraries and research centers.

Another important activity in which the federation is engaged is inviting the reputed scholars of Jainism from India and arranging their lectures and discussion at various Jain Centers.

JAINA brings out a quarterly journal, the "Jain Digest" which gives global information on Jain events and includes several interesting feature articles.

As an important religion of the east, Jainism is attracting the attention of the western organizers of conferences on world religions, ethics, etc.. During the past few years, several Jain scholars of repute have been invited by the Jain centers and conference organizers to deliver their lectures and for discussions. Notable names include Dr. I.C. Jain (Bombay), Pandit Dalsukh Malvania (Ahmdabad), Dr. Nathmal Tantia (Ladnun), Dr. A.V. Sangave (Kolhaour), Dr. Mahaveer Saran Jain (Jabalpur), Dr. Kumarpal Desai (Ahmdabad), Dr. Hukam Chand Bharill (Jaipur), Dr. Prem Suman Jain (Udaipur), Dr. Gokul Chandra Jain (Varanasi), Dr. V.P. Jain (Jabalpur), and

Dr. Bhagchandra Jain Bhaskar (Nagpur).

There are about 100 Jain centers and associations abroad, working for international links of Jainism.

The Duke of Edinburgh (U.K.) announced the establishment of the International Sacred Literature Trust for the translation and publication of holy books in English of various world religions.

With the effort of so many Jain Societies in the world, Jainism has been included in the list and the first book selected for English translation is Tattwarth Sutra.

The International Literature Trust, headed by the Duke of Edinburgh, had the formal presentation of the Jain Declaration of Nature to H.R.H. Prince Philip in Buckingham Palace in London. The Prince had a round table discussion with several selected Jain delegates from various countries, with the theme "Do Not Exploit Nature for Selfish Ends."

Construction and consecration of Jain temples is gaining importance in the West, to provide suitable places for worship and developing community relations. A large and beautiful Jain temple has been built at the cost of about Rs.2 Crores in Leicester (U.K.) from hand-carved Rajasthan stone. Devotees from all parts of the world participated in the week-long Pratistha celebrations during July 14-20, 1988. The Leicester streets looked like any city street in India, decorated with Jain flags and festoons, and a moving chariot procession with the usual tableaus and color, accompanied by bands playing Indian and English tunes.

4 acres of land has been purchased by the Oshwal Jain Samajin London for the construction of a large Jain temple with a high spire, guest house, a library, Pathshala for religious education and a farm. Construction has started.

A large Jain temple has been established in Siddhachalam, New Jersey, in the U.S.A. by Sushil Kumarji in the 108 acre Jain Ashram, that he also established. There are presently Jain temples in nine cities in the U.S.A., as well as several established in other countries,

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such as Canada, Japan, and Kenya.

The efforts of two Jain saints in organizing the Jain community of the U.S.A. and Canada and for preaching Jainism in the Western world are very worthy of mention:

Gurudev Chitrabhanuji (now living the life of a house holder) was the first Jain saint to travel to America and establish a Jain Meditation Center in New York. Many American citizens practice at this center.

The dynamism of another eminent Jain saint, Acharya Sushil Kumarji, prompted him to travel to America and Canada in 1975. Encouraged with the devotion of American and Jain followers there, he has established the Jain Ashram in Siddhachalam. It has a library, meditation hall, and a temple.

The first World Jain Conference was organized by Acharya Sushil Kumarji in New York in 1981, which was attended by 700 delegates. The second conference was called by the Jain Association of the U.K. in London in October 1983 and was attended by 2000 people, including many from India, the U.S.A., Canada, Germany. The third and fourth World Jain Conferences were organized by the World Jain Congress and Ahimsa International at New Delhi in 1985 and 1987. Each were attended by 2000 delegates.

The Asian Jain Conference of the World Jain Congress was held in Bangkok (Thailand) in March of 1988. In March of 1989 another successful Asian Jain Conference was organized by the Jains in Singapore.

At all the international Jain conferences held so far, the promotion of brotherhood, understanding, peace, vegetarianism, and the education of our youth has been stressed, especially the preparation of audio-visual material. At all these conferences, the younger generations participated with enthusiasm and gave evidence of their faith in the Jain religion through active participation, public address, singing of devotional songs, and paying deserved respect to the message of Tirthankaras and the literature emerging from their real knowledge.

Teachings in Jainism through literature or preachings should not be

confined to Jains alone who have settled in foreign countries. There should be a wider scope to cover the followers of other faiths as well. Jain fundamental principles and its various doctrines need to be widely explained to the people of the world as those lay stress on the making of the "perfect" man by his own efforts—good deeds, without the "super assistance.

Jainism has the unique system of very liberal standpoints to avoid conflict and to have tolerance to understand the standpoints of others, known as Anekanta and Syadvada. We need to explain to the world that reality can be looked at from many standpoints and that not one alone is the only valid point. Reality being complex, any one simple proposition cannot express the nature of reality fully. Flexibility in standpoints with patience to hear and understand the views of others is imperative for peaceful existence.

Editor's Note: Satish Jain is an active leader of the Jain community. His contribution of this article and more than 100 pictures of Jain temples for possible inclusion in this special issue is highly appreciated.

Jain religious practice By Duli Chandra Jain, Flushing NY

"Believe It or Not, Religion Prompts Us to Pray for Selfish Ends" is the title of an article by Bhagwat Swarup Goel, published in the *India Tribune* of March 16, 1991. The writer continues, "It may be strange, but it is a fact that the more religious and more full of devotion (Bhakti) a person is, the more selfish he or she turns out to be. Though religion may teach the service of humanity and what are called 'higher value of life', the truth is apparently otherwise."

In the authors' opinion, "the reason is not far to seek. When a person prays to God or some deity, he asks for blessings for himself or his family. Generally, prayers are for wealth, health, and the betterment of the person who prays, and not for the good of others...the seeds of selfishness are ingrained in every prayer which is made."

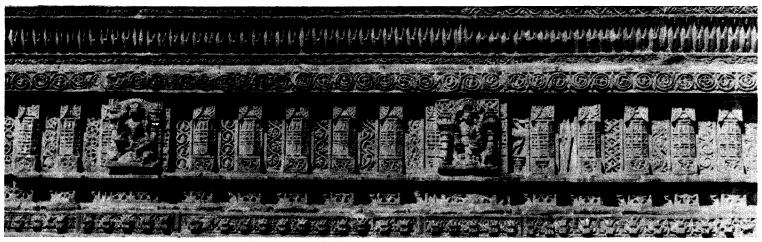
In the article, some examples of prayers have been cited from various

religions. One prayer goes as follows: "Whosoever sings the prayer of Lakshmi (goddess of prosperity), gets happiness and wealth." Another one states: "Allah hath bought from the believers their lives and their wealth in return for the paradise which will be theirs." Yet another prayer reads: "I will sing unto the Lord because he hath dealt bountifully with me...let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

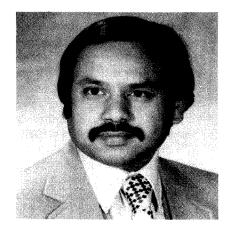
The author further obseves, "Sycophancy (belittlement) is another lesson that a person learns by (some) prayers..._the devotee) calls himself ignorant, nothing, less than nothing, uselesss sinner and what not."

These observations should open our eyes to the wide gap which exists between the principles of the Jain religion and the meanings of some of our prayers, worships, and religious songs. Many Jain scholars and reformers observed such undesirable features of Jain religious practices and have composed prayers and worships which conform to the teachings of Jainism. There are a numerous compositions of this type in Sanskrit, Prakrit, Hindi, and Gujarati. Here are a few such prayers and worships in English:

- Chauvees Santhav (Logassa) Sutra, English adaptation published in Jain Study Circular, January 1991, page 20.
- 2. My Aspirations (Meri Bhaavna) by Pandit Jugal Kishore Mukhtar, translation into English verse by Devendra Kumar Jain, Studies in Jainism: Reader 1", page 46.
- Song of Soul by Sahajanand Varni, Studies in Jainism: Reader 1", page 35.
- Jin, Jin, Bless His Name, by Leona Smith Kresmer, Studies in Jainism, Reader 1", page 7.
- What Are You, by Devendra Kumar Jain, Studies in Jainism, Reader 1" page 23.
- 6. Worship of Dev (Supreme Souls), Shastra (Scriptures) and Guru (True Sages) composed in Hindi by Jugal Kishore, English adaption by Dr. Trilok Chandra Jain, published in Jain Study Circular, January 1989, page 12.



Jali (latticework) in Amarnath Jain Temple • Girnar, Gujrat



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LEARNING:

The object of learning through reading scriptures is to determine vices like pride, malice, jealousy, greed and desires in general. If these remain even after learning, then there is hardly any difference between a learned man and a fool. If one wants to become truly learned, he should take care to remove these vices from his heart.

Evolution of Jainism in North America*

by Surendra S. Singhvi

*The author expresses his appreciation to Mr. Arhant Jain of Toronto, Dr. Jagat Jain of Buffalo, Dr. Sulekh Jain of Cincinnati, Master S. Jain of Buffalo and Dr. Dhiraj Shah of Grand Island, N.Y.

A Jain Scholar, Mr. Virchand Raghavji Gandhi, left India and along with Swami Vivekanand set foot on the North American continent. He delivered lectures on the Jain philosophy at the International Congress of Religions in Chicago in 1893. His discourses convinced the elite of America of the fact that Jainism is an authentic and rational religion. Almost a century later, itis estimated that there are about 40,000 followers of Jainism in North America. The objectives of the paper are to i)provide a historical perspective on the evolution of Jainism in North America, ii) share the results of a recent survey on various local Jain Centers' activities, iii) discuss major Jain activities of national importance, and iv) comments on future direction in continuing Jain evolution.

HISTORICAL PERSPECTIVE

Mr. Virchand Gandhi made such a great impact that the conveners and scholars of the 1893 International Congress of Religions awarded a silver medal to him. One week after Mr. V.R. Gandhi's arrival, Shri Lalan came to the U.S.A. where he stayed for 41/2years and taught Jainism. In 1894, an American lady, Mrs. Howard, became his disciple, adopted pure vegetarianism and other codes of conduct of Jainism and practised Samayika. The replica of Palitana Jain temple was sent to St. Louis Fair by the Government of India for display at the exposition in 1904-1905. In August 1933, Barrister Champatrai Jain delivered a paper on "Ahimsa as the key to World Peace" in Chicago under the auspices of the World Fellowship of Faiths.

Since the turn of the century, several scholars in the U.S.A. started research on Jainism and published many books such as:

- 1. Professor Maurice Bloomfield translated from Sanskrit and Prakrit texts the life of Lord Parshvanath, and the University of Maryland Press published his book in 1919 entitled *Life and Stories of the Jain Savior Parshvanath*.
- 2. Professor William Norman Brown of the University of Pennsylvania, Philadelphia was an important Jain scholar and he published the following three books:
 - a) Story of Kalakacharya, published by Smithsonian Institution, Freerer Gallery of Art, Oriental Studies #1, Washington, D.C., 1933.
 - b) Descriptive & Illustrative Catalogue of Miniature Paintings of the Jaina Kalpasutra, published by Baltimore Press, 1934.
 - c) Manuscript Illustrations of the Uttaradhayana Sutra, published by New Haven American Oriental Society, (Series Volume # 21) 1941.
- 3. Professor Hellen Johnson, a student of Professor Brown, translated Acharya Hema Chandra texts and published *Trishashti Shalaka Parusha Charitra* in six volumes during 1931-1962.
- 4. Professor Zimmer Henrich's book on Jainism and Philosophies of India was published under Bollinger Series by Princeton University Press in 1951.

With growing interest of Americans in Jainism, U.S. Library of Congress, Harvard University, University of Pennsylvania, University of Maryland, Princeton University, Columbia University and others have built up a good collection of Jain books during the last 50 years. During 1940s and 1950s many Americans were influenced by the writings of Dr. Kamata Prasad Jain and others in a monthly journal entitled Voice of Ahimsa, published in English from India.

After India's independence in 1947, a few Jains came to the U.S. and settled down here:

- Dr. Mahavir Prashad, M.D. came to the U.S. in 1950.
- Mr. Navin Shah from Poona came to earn a M.S. in Engineering at

- the University of Minnesota in 1952.
- Dr. Ajit Prasad, M.D. from Bangalore came to Pennsylvania in 1953.
- Late Professor Narendra Sethi from Indore came to earn a Ph.D. in Management at New York University in 1958.

During 1960s, a lot of Jains came from India to the U.S. and Canada as a result of liberalized immigration laws. A lot of Jain monks, nuns and Bhattaraks have visited North America since 1971. Gurudev Chitrabhanu's arrival in 1971 and Acharya Shri Sushil Kumarji's arrival in 1974 have inspired a lot of Jains to organize themselves and feel proud of their religion. (see: "Travel of Jain Monks to the West - Early Accounts and the Present" by S. Singhvi and S.A.B. Kumar in April 1991 issue of <u>Iinamanjari</u>). The first Jain Center was established in 1966 in New York City by Late Professor Narendra Sethi, Professor Dulichand Jain, Dr. Mahendra Pandya and Dr. Surendra Singhvi. The center's membership consisted of about 20 families and it used to celebrate major Jain festivals at Columbia University. To-day the center has more than 400 members and has its own temple.

Since 1966, more than 50 Jain organizations have been established in U.S. and Canada. These local organizations vary in size, level of activities and resources. To understand the activities of these organizations, a survey was undertaken by the author and the results are presented in the next section.

SURVEY RESULTS

In January 1991, a questionnaire was mailed to 50 Jain organizations in North America. The rate of response for the survey was 60%, despite a postcard reminder in February 1991 and a telephone follow up in March 1991. Out of 30, only 25 responses were complete and related to local Jain centers.

The responses of the Jain organizations are summarized under the following headings:

- Establishment by year
- 2. Memberships
- 3. Temples
- 4. Newsletters

- Youth programs
 Adult programs
 Tapascharya
 Paryushan/Daslaxana
 Non-Jain Community Services
- 10. Publications on Jainism
- 11. Jain conferences
- 12. Cooperation with other religions
- 13. Special projects

Establishment by Year

As mentioned earlier, the first Jain Center in America was established in New York City in 1966. The following matrix shows the growth of Jain Centers in North America during the last 25 years:

Fetablished During # of Jain Centers

Establishea During	# of Jain Centers
1966-1969	1
1970-1974	2
1975-1979	5
1980-1984	5
1985-1990	<u>12</u>

25

Besides these responding Jain Centers, there are numerous other local Jain groups in America which are not formally organized or have not responded to the survey. Appendix B lists the participating Jain Centers in North America with the year of establishment and membership.

Memberships

Total

Memberships in local Jain Centers are categorized as regular members paying annual dues or life members paying one lump sum dues. Members generally represent a family; however, a few centers have a third category for single or individual members. A very few centers also have a category for honorary members, at least in their constitutions. The local centers are classified by the size of their membership in the following matrix:

of Center.
12
5
)
<u>7</u>
25

The family regular membership dues vary from one center to another as shown below:

Annual Membersh	iip Dues # of Centers
\$ 0	· 9 ·
\$ 5	3
\$ 10-15	5
\$ 21-31	7
\$51	<u>1</u>
Total	25

The family life membership dues also vary significantly from one center to another as shown below:

Life Membership Dues	# of Centers
\$100 - 101	5
\$150 - 151	2
\$201 - 251	6
No life membership	_12
Total	25

Temples

As the local Jain Centers grow in membership and their financial resources, a temple or a permanent place of worship is built for the benefit of the Jain community. Based on the survey, it appears that quite a few local centers have temples as shown below:

The building total costs for existing temples vary from \$130,000 to \$1,300,000. Of course, the cost burden for the local Jain Center is reduced when a temple is built in collaboration with Hindu Temple.

Most of the Jain temples in North America were built during 1980s. The following table shows the listing of the centers with a temple:

Responding Centers Jain Temple Jain-Hindu Temple

•	
 Washington, D.C. 	x
2. Jain Sangh of N.J.	x
3. Toronto	x
4. New York City	x
5. South California	x
6. N. Carolina, Raleigh	×
7. S. Carolina	x
8. Buffalo	x
9. Pittsburgh	x
=	

Other Centers

10. Boston	
10. DOSION	Х
11. Houston	Х
12. Dallas	X
13. New Jersey	х
14. Toledo	x
15. Allentown	x
16. N. Carolina, Charlotte	x

The deity selection for temples also vary from one center to another. For example, the Washington Jain Center temple has deities of Shantinath, Neminath and Chandraprabhu, while the Jain Sangh of New Jersey and Jain Center of Southern California temple has deities of Mahavir, Parshvanath and Adinath.

Newsletters

While a majority of local Jain Centers publish a newsletter primarily for the membership, the frequency of such newsletter varies as shown below:

Newsletter Frequency # of Centers

None	10
3 per year	1
4 per year	6
6 per year	2
8 per year	3
10 per year	1
12 per year	2
Total	25

About one third of responding local centers distribute their newsletters to non - Jains.

Non Jain recipients of the newsletter generally include non-Jain Indians, local religious groups, universities, yoga groups and the like.

Youth Programs

In order to teach Jainism to youth, local Jain Centers organize programs strictly for youth ranging from once a week to once a year:

Frequency of Youth Programs # of Centers

1 per week	2
2 per month	6
1 per month	11
4 per year	1
2 per year	2
1 per year	1
Infrequently	<u>2</u>
Total	25

In addition, there are regular monthly programs for adults in which youth members also participate. Summer camps are also organized by local Jain centers for youth. During 1990, the following Jain centers organized summer camps:

Name of Center # of Yout	hs #	of Days
Washington	35	4
IMJM Canada	50	10
Phoenix	20	3
St. Louis	55	3
Buffalo	10	3
Pittsburgh	110	7
Southern California	70	3
Connecticut	15	3
N. Carlifornia	45	2
Chicago	50	3

Summer camps are planned for 1991 by the center listed above (except for St. Louis) plus the Jain Sangh of N.J., Atlanta, Toronto, and New York.

Jain Essay competition is one of the youth activities organized by local centers. During 1990, the following Jain centers sponsored Jain essay competition:

Name of Centers	# of Youths
North Carolina, Rale	igh 9
IMJM, Canada	6
Southern Louisian	15
Southern California	N/A

Adult Programs

A typical program for adult Jains include prayers, snatra puja, meditation, lectures by Jain scholars and aarti. Such programs are generally organized once a month. The frequency of these programs is shown below:

Frequency of Adult Programs # of Centers

4 per month	1
3 per month	1
2 per month	4
1 per month	15
1 in 2 months	1
1 in 3 months	2
Infrequently	<u>1</u>
Total	25

A few centers organize programs for adults which include group "Ayambil", group "samayik", "Panch Teerth Yatra", camp for adults, picnic and the like.

Tapascharya

Fasting is one of the important activities for Jains, specially during "Paryushan" and "Daslaxana" time. The survey shows a lot of Tapascharya at numerous centers during 1190:

Fasting Duration		of Individuals	
More than 8 days		17	
8 days		67	
2-7 days		156	

Some of the Jain's fasting for more than 8 days are observing "Varshi Tap Sadhna" (i.e. one year's fast on alternate date).

In addition, hundreds of Jains observe one day fast or partial day fast (Ekasana). Some Jain centers conduct Tapascharya bidding on the Sapna Day during Paryushana and encourage members to get involved in some form of Tapascharya.

Paryushana/Daslaxana

This most important 8/10 days festival is celebrated by all centers; however, the duration of the celebration varies as follows:

Duration of the Festival	# of Centers	
1 day	2	
2 days	1	
3 days	1	
8 days	17	
18 days	<u>4</u>	
Total	25	

"Saamvatsari," the last day of "Paryushan," is celebrated on the actual day by all centers except four centers which celebrate it on the nearest weekend. Only eight centers conduct "Pratikraman" in English for youth members on Samvatsari Day. With the publication of two booklets on Pratikraman in English, more centers are expected to organize English Pratikraman for youths (some adults also attend it). Some centers celebrate "Anant Chaturdashi" the last day of Daslaxana, "Dhoop Dashmi" before "Anant Chaturdashi," and "Khamavni" the day after "Anant Chaturdashi."

On the "Sapna Divas", eleven centers conduct "Ghee Boli" to raise money. Except for five centers, which have temples, the "Ghee Boli" money is not restricted for the temple use only. It should be noted that the Ghee Boli

tradition is followed only by one segment of Jains (temple goer Swetambars) in India, and the money raised through Ghee Boli is restricted for maintenance.

The Buffalo Jain Community, for example, has replaced "Ghee Boli" with reformed method of raising funds. The community decides in advance a small amount of donation for carrying a sapna or doing other rituals. Those who want to participate in the ceremony fill out a form and drop in a box. Participants' names are drawn by lot by a youth at the time of the ceremony. People contribute the minimum, most of the time more than the minimum, but the amount is not announced individually. Additionally, each sapna is recited in English by a different youth. These reforms have generated renewed interest in the younger generation.

Many centers provide speakers on Jainism to non-profit organizations such as schools, Rotary Clubs, churches, YMCAs and the like. Some Kutchi Jains have started organizing medical camps in Kutch (Gujarat), India since 1989 to help sick people.

Publications on Jainism

Local Jain Centers, besides publishing newsletters and membership directories, also publish limited religious materials of the following type:

- Reprint of articles from Jain magazines.
- Publication of out of print books on Jainism (N. Carolina—Raleigh)
- Pratikraman in English booklet (St. Louis and San Diego)
- Pratikraman in English booklet (St. Louis and San Diego)
- Jain essays prepared by local youth members
- Book of Stavans (S. Carolina)

This is one area where the national Jain organizations could play an important role and provide the pertinent Jain literature to local centers at reasonable cost. Twelve centers have established a Jain library consisting of books, video and audio cassettes on Jainism for use by their members.

Jain Conferences

During the last decade, a lot of Jain conferences and conventions were organized in North America, England, India and other countries. A few local Jain centers are represented in these meetings. The survey show that 14 Jain centers sent their delegates to these meetings (i.e. JAINA biennial conventions, IMJM conference, World Congress, etc.) Needless to say, these national and international meetings are useful in uniting Jains and promoting Jainism in the world.

Cooperation with other religions

14 Jain canters undertook projects (i.e. Inviting outside speakers, raising funds, community work, feeding the homeless, etc.) with other religious groups, particularly Hindu Religious Societies. There are four responding centers which participate in Hindu Temples by having one or more deities of Tirthankars. The Hindu-Jain temple in Pittsburgh and the Buffalo Hindu-Jain communities are good examples of such cooperation, where Hindu and Jain mantras and aartis are sung together.

Special Projects

A few local centers have undertaken special projects which are worth noticing:

- Celebration of Ahimsa Day on Thanksgiving Day or Mahatma Gandhi's birthday by feeding homeless people.
- Awarding scholarships to Jain youths based on academic performance and practice of Jainism (three centers).
- Sponsoring Jain scholars/ monks from India to lecture in North America.

Jain Activities of National Importance

The previous section presented Jain activities at the local Jain center level, mostly for the benefit of the local Jain community. There have been a lot of Jain activities at the national level during the last two decades which are presented here:

1. Jain Meditation International Center: In 1971, Gurudev Chitrabhanu came to the U.S. and established the Jain Meditation International Center in New York City in 1975. Gurudev lectures on Jainism to Jains and others throughout North America. He has numerous books on Jainism and prepared numerous video/audio cassettes on Jainism. The Center publishes a newsletter every six months, which is mailed out to about 2,000 individuals at no cost. When Gurudev is in the U.S., he conducts weekly classes on meditation and Jainism to interested people. One of his disciples, Mr. Balbhadra of Canada, has become a pure vegetarian and plans to become a Jain monk. Gurudev's main theme of his lectures is in "Relativity in thinking, non-violence in action". His books, video tapes and audio cassettes can be obtained from the center: 244 Ansonia Station, New York, N.Y. 10023, telephone (212-362-6483).

2.Siddhachalam: In 1974, Acharyashri Sushil Kumarji came to Canada and the U.S. along with a few monks. He traveled throughout North America, lectured on Jainism and established numerous International Mahavir Jain Mission Centers. In 1983, Acharya Sushil Kumarji established his Ashramat Siddhachalamin Blairstown, New Jersey. This 108 acres of hill-top property is located near the Pocono Mountains and provides the ideal peaceful environment for the practice and study of the science of Arhum Yoga. Retreats and seminars are offered for adults with special summer camps for children to teach Jain principles. Siddhachalam is a resident community for monks and nuns, laymen and laywomen. It is the headquarter for the International Mahavira Jain Mission, the World Fellowship of Religions and the Kundalini Science Center, all founded by Sushil Kumarji. The Ashram is the first Jain community of its kind in North America for Jains of all sects. A newly-built temple at Siddhachalam houses beautiful statue of various Tirthankaras. Information about Siddhachalam activities can be obtained from RD4., Box 374, Blairstown, N.J. 07825, telephone 201-362-9793.

3. Jain Center of Boston: The center was established in 1973. It has published directories of all Jains in North America in 1977 and 1986, and is planning to publish the third edition in 1991. In addition, the center has been sponsoring an annual Jain essay competition for youth since 1980. The top three youths in each age group are given prizes and their essays ar published in the Jain Study Circular. These two activities initiated by the Boston Jain Center are of national interest, and the information can be obtained from: 83 Fuller Brook Road, Wellesley, MA 02181, telephone 617-237-5997.

4. Jain Study Circle: the Circle was formally established in 1987 to propagate the fundamental principles of the Jain religion through publication of the quarterly Jain Study Circular and other Jain literature, and organization of study groups/seminars. Prior to 1987, the Circular was published by the Boston Jain Center. The first issue of it was published in 1980. It is distributed at no cost to about 4,700 families. The circle has published Studies in Jainism: Reader I in 1990. Dr. Dulichand Jain is the editor of the quarterly magazine and other publications. Information about the Jain Study Circle can be obtained from: 99-11, 60 Avenue Apt. 3D, Flushing NY, 11368, telephone 718-699-4653.

5. Federation of JAINA: The Federation of Jain Association in North America was established in 1981, representing four local Jain Centers. Today, JAINA represents about 50 Jain centers. Being an umbrella of associations, its objective is to provide a forum to foster fellowship and unity among various Jain Associations and to take up religious causes and issues that will benefitits member organizations. Some of the major activities of JAINA are listed below: (see for details, an article by Dr. Sulekh Jain in the July 1990 issue of Jain Digest.)

1. Jain Digest—This quarterly magazine was initiated in 1985 and is

mailed to about 5,500 families in North America and other countries.

- 2. Convention— Since its founding in 1981, JAINA has held five biennial conventions in Los Angeles, New York, Detroit, Chicago and Toronto. The Sixth Biennial Convention will be held in San Francisco in July 1991.
- 3. Libraries—JAINA has established two libraries-one in Lubbock, TX, with more than 4,000 books and journals, and the second in Toronto, Canada with more than 500 books.
- 4. Youth Activities—Over the years, JAINA has organized several youth seminars and symposiums. Some youth leaders have been identified in North America and a national organization—"Young Jains of America" is becoming a reality.
- 5. Marriage Information—To meet this need, JAINA provides two services: (a) free matrimonial ads in the Jain Digest and (b) computerized data bank referrals of eligible boys and girls.
- 6. Chair in Jainology—JAINA is in the process of establishing a chair on Jainology at Harvard University. Dr. Nathmal Tatiya of Ladnu, India was a visiting professor at Harvard and taught a course on Jainology during 1990-91.
- 7. Visiting scholars—JAINA has been sponsoring and coordinating the visits of Jain scholars, monks, nuns, and Bhattaraks to North America for several years.
- 8. TV Programs—JAINA, along with others was instrumental in the production of a one hour documentary on Ahimsa, which was shown on PBS Television in the U.S. in 1987. The documentary is available in a video cassette.
- 9. Jain Declaration on Nature—In October 1990, the JAINA delegation headed by Dr. Sulekh Jain joined the World Jain Community in presenting the 16-page "Jain Declaration on Nature" to H.H. Duke of Edinborough Prince Philip, in London, U.K.

There are a lot of other activities sponsored or to be sponsored by JAINA such as publication of non-sectarian literature on Jainism, youth exchange program between the U.K. and North

America, contacts with Jains in other continents and promotion through news media. Information about JAINA can be obtained from: 9831 Tall Timber Drive, Cincinnati, OH 45241, telephone 513-777-1554.

1. Bramhi Society: In 1989, the Bramhi Society was established by a group of twelve individuals from the U.S. and Canada to make a contribution in a contemporary environment to the study and promotion of Jain reflection in the West. It has begun the publication of Jinmanjari, a semi-annual journal, with the first issue in October 1990. Debut of Jinmanjari is an earnest endeavor to provide a plank for academics and scholars to pursue applied study of Jain philosophy. Information can be obtained from: Mr.S.A.B. Kumar, editor. 4665 Moccasin Trail, Mississauga, Ontario L4Z 2WS, telephone 416-890-3363.

Other Activities

- a. Professor P.S. Jaini of the University of California, Berkely has published two books on Jainism through the Berkely Press:
- * "The JAINA Path of Purification" in 1979
- * "Gender and Salvation: JAINA Debate on the

Spiritual Salvation of Women" in 1990.

- b. Dr. Paul Knepherle of New Jersey produced a Jain documentary entitled: "Frontiers of Peace" in 1987. This won the best documentary award of the year on a non-christian subject in Europe.
- c. In cooperation with other Indian communities, the Jain Society of Toronto has started a cable TV program on Jainism beginning in 1990.
- d. In 1988, the Encyclopedia of World Faiths published an 8-page chapter on Jainism. along with write-ups on other eleven major religions (Facts on File Publications Inc., 460 Park Avenue South, New York NY, 10016).
- e. In 1987, Dr. Jagat P. Jain of Buffalo worked in getting Jainism included among the major religions of the world by the National Conference of Christians and Jews (NCCJ), which has branches in over 70 North Ameri-

can cities. Consequently, NCCJ publishes the Jain symbol and information about Jain festivals in its calendar which is sent to schools all over North America. NCCJ also invites Jains to its interfaith activities. Now other U.S. and Canadian non-Jain organizations have been increasingly using the Jain symbol and, therefore, providing a distinct identity. Information on NCCJ can be obtained from 71 Fifth Avenue, New York, N.Y. 10003.

- f. In 1990, the Roop lal Jain Trust at the University of Toronto was established by Mr. Hans Raj Jain of the International Mahavira Jain Mission of Toronto. The first inaugural lecture was given by Professor P. Jaini of Berkely.
- g. In 1990, Neal Shah, a high school student in a catholic school in Buffalo, succeeded in offering Jainism for religious studies instead of Christianity. He has been studying it as an independent study and the teacher has been provided with one set of books on Jainism. It has had such a deep impact that now two more Jain youths have decided to offer Jainism for religious studies. gradually, it may spread all over North America.

Future Direction:

Jainism has been flourishing in North America for the last quarter of a century as a result of (a) the growing number of Jain associations and temples, (b) the formation of JAINA Federation, (c) the establishment of Siddhachalam, (d) the visitation of Jain monks, nuns, and scholars from India, (e) the publication of Jain magazines and books in English, (f) the growing number of summer Jain camps (local, regional and national), and (g) the increasing number of Jain conventions, conferences and seminars.

Based on the survey and my experience with three centers, I have the following suggestions for local centers:

- 1. Publish a newsletter at least once a quarter covering news about the center's past and future programs, national and international Jain programs, and the like. The newsletter should be sent to all members, and other interested people in the community.
 - 2. Conduct the youth program at

least once a month devoted primarily for them. The program could include discussions based on short articles from the Jain Study Circular, lectures by outside speakers specifically directed for youth in English, essay writing on Jain topics, etc. An executive committee should coordinate all youth activities at the center as well as with the JAINA youth committee.

- 3. Encourage youth members to attend summer Jain camps organized by Siddhachalam, JAINA, and other centers. These camps provide knowledge about Jainism and friendship with other Jain youths. If necessary, the center should subsidize expense to encourage youths to attend a camp.
- 4. Establish a library consisting of books, magazines, video and audio cassettes related to Jainism. One executive committee member should coordinate the library activities with the Jaina library, and promote its usage at the monthly meetings.
- 5. Conduct "Pratikraman" in English for one hour on Samvatsari Day for youth members. English "Pratikraman" booklets are available from St. Louis and San Diego Jain Centers. This will encourage more youths to participate in this important program.
- 6. Combine Paryushan and Daslaxana programs for the unity of all Jains. It may not be practical to celebrate these festivals for continuous 18 days: however, a center can select 8-10 days to celebrate important days.
- 7. Coordinating important programs with other religious groups in the area. In order to promote Jainism, one must expose the center's programs specially distinguished speakers and major festivals to non-Jains. One executive committee member should be responsible for communication with local religious groups and neighboring Jain centers.
- 8. Plan to have a permanent place of worship or temple for the center by itself or in cooperation with Hindu Society. Smaller centers are better off working with other religious groups to have a common place of worship within the financial resources available.
 - 9. Plan to send at least one represen-

tative from the center to attend Jain meetings/conferences of regional, national and international level. These meetings provide a lot of information on Jainism and a network of active Jain leaders in the world.

- 10. Initiate or participate in local community projects, such as Red Cross, nursing homes, homeless people, Rotary Club service projects and the like. Members could participate periodically by donating their time, money, food, used clothes, etc. These projects will provide visibility for the Jain community. One member of the executive community could be responsible for coordinating these projects.
- 11. Recognize each Jain as a member of your center when making references to your membership number in newsletter, membership directories and surveys. One could define a "member" as any individual age 5, and above, who is interested in Jainism.

Appendix Participating Jain Centers in North America

1 tot til 1 interieu						
Organization	established					
# of members						
1. Jain Center of America	1966					
415						
2. Jain Society of Chicago	1970					
500						
3. Jain Society of Cleveland	d 1973					
80						
4. Jain Center of Northern	CA 1975					
351						
5. Jain Society of Rochester	r 19 7 6					
or just occiety of received						

45

6. Jain Center Cincinnati/Dayton1978

7. Jain Center of Southern CA 1979 8. Jain Study Center of NC 1979 9. Jain Society of Metro. WA 1980 257 10. Jain Center of Connecticut 1980 11. Jain Group of Atlanta 1981 12. Jain Society of Toronto 1983 13. Jaini Temple, Pittsburgh 1984 14. Jain Community of Buffalo 1985 15. Jain Center of Phoenix 1985 16. Jain Center of Syracuse 1985 17. Mahavir Mission, Toronto 1985 18. Jain Center of St. Louis 1986 19. Jain Association of Montreal 1986 20. Jain Society of Louisiana 1987 1988 21. Jain Sangh of New Jersey 22. Jain Group of Greenville, SC 1988

Jain Center of Minnesota

24. Jain Center of West Texas

25. Jain Center of Memphis

THOUGHTS...

Amongst every Hundred is born a Braver and Every thousand a Scholar, An orator is amongst Ten thousand While a Genuine DONOR could be one in a million.

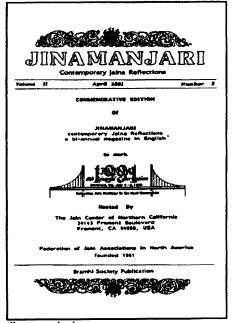
A donation given without any sense of obligation and with a sense of duty to the right person at a right time and right Place is supposed to be the most BLESSED one.

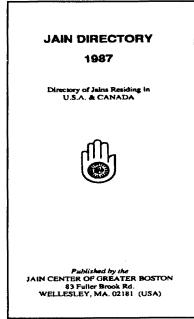
1989

1989

1989

Publications that spread the word of Jainism

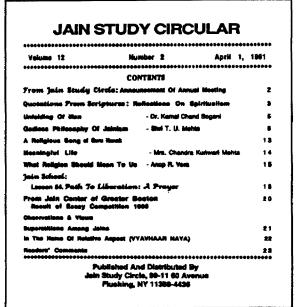




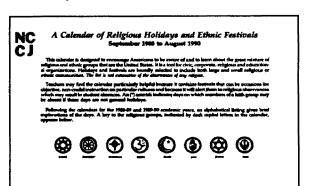


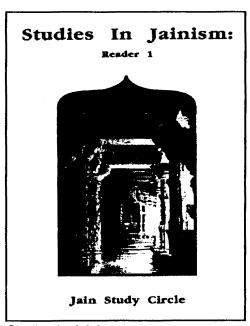
Jain Study Circular

Jinamanjari



Jain Study Circular





Studies in Jainism

AHIMSA NON-VIOLENCE

Narrated by Lindsay Wagner

Ahimse Non-Violence is a new documentary that explores the traditions of the Join religion. Joins are an extraordinary people who put into action their deep belief in non-violence. The Jain religion originated in India centuries ago and its greatest following is still found there, but Jains live in many countries throughout the world. Ahimsa Non-Violence is a sympathetic portrayal of the Jains focusing on their highest ideals. It is a visually rich film with a message; magnificent footage of Jain temple architecture and sculpture, lurical landscape scenes and intimate close-ups.

58 Min Color 1987 VHS Format

Ahimsa video

Jain Scriptures

By: Narendra Sheth

The Jain Scriptures are known as AGAMs, or SOOTRAs, similar to the Christians' Old and New Testaments (known as the Bible), the Muslims' Koran and the Hindus' Vedas. The original Testaments were written in Hebrew language, Koran was written in Arabic, Vedas were written in Sanskrit, and Agams were written in Ardhamagdhi. They all have now been translated into contemporary languages for the benefit of all people.

Who wrote the Agams? How many were there? What are their names? What kind of messages do we find in them? These are some of the topics for discussion here.

First of all, our Tirthankars were Nirgranths. One meaning of the word Nirgranth is "without books". So it is obvious that they did not write books. They had infinite knowledge (Kevalgnan), which is too much to be contained in books. But the Ganadhars (immediate followers), who spent more time with Mahavir than other people, had access to that knowledge. Sudharma Swami, Mahavir's fifth follower, was a very good poet.

Whenever Mahavir disclosed something, Sudharma Swami used to make a small poem out of it, so he could memorize it easily. These poems are called Shloks. Then Sudharma Swami would recite that Shlok to other monks, who would then, in turn, memorize it. Later, Sudharma Swami organized those Shloks by subject, and created the first Agams. There were twelve of them, so they are known as twelve Angs (Ang means a part).

The knowledge in these Angs is very highly concentrated. Other monks realized that it would be very difficult for ordinary monks to understand it, so they added explanations on those Angs, which became known as Upangs (Upang means close to Ang). Then ten more scriptures were created, known as Prayannas. Then came six Chhed Sootras, which contain the stories. The eighth chapter from the fourth Chhed

Sootra is known as Kalpa Sootra, in which we find the life stories of all the Tirthankars and many other important personalities. This Kalpa Sootra is so popular and big that it is read every year during the Paryushan holidays. There are two more Sootras and four more Mool Sootras. There were thirty eight more scriptures, but they are now lost. Also, the twelfth Agam is lost. In short,we had a total of eighty four Agams, out of which only forty five have now survived.

Not all the Agams were created by the same person, or at the same time. The Ganadhars created some, and some more were created by their immediate followers, known as Chaud Poorvies. The Chaud Poorvies did not have the benefit of complete knowledge, but they had the knowledge of fourteen (Chaud means fourteen) Poorans. Then came Das (ten) Poorvies, who also added some more scriptures. Thus the Kalpa Sootra was created by Bhadrabahu Swami, who was a Chaud Poorvie. The last Das Poorvie was Sthoolibhadra Swami. Only the creations of these personalities are known as Agams. Many other monks have continued writing a lot on Jainism, but none of them are called Agams.

Initially the Agams were created in the memories of the creators, and memorized by their followers. They were great Yogis, and they could easily memorize everything they wanted to. So thousands of monks had memorized the scriptures, and spread them all over the country. It went on that way for hundreds of years. But slowly memories started to fade, and some Agams became lost, the distances of travel between monks grew, and so came the necessity to write the Agams down on paper. A large Jain conference was called for this purpose. This happened nine hundred and eighty years after Mahavir's Nirvan.

Later, many affluent people got several copies made for distribution from the original manuscripts, because there were no printing machines then. Today a special Agamoday committee takes care of them, and prints them in various languages for the benefit of common people. Some people have shown

their reverence to these scriptures by having manuscripts written with golden ink! In Palitana (in Gujarat state), there is a temple, "Agam Mandir", where all the walls are filled with the Agam scripts. Today, we find nearly two million handwritten manuscripts, safely stored in various places, known as Gnan Bhandars (knowledge treasures).

Many Germans took a deep interest in Jain literature. Herman Jacobi was a pioneer in the last century. He learned Ardhamagdhi and had many books printed in German. Outside India, Germany has the largest stock of Jain study material.

Britain and America also are developing interest in Jainism. Even though the Agams are supposed to be the only source of Bhagwan Mahavir's discourses, there are many other writers whose writings are also accepted as equally great. Five hundred years after Mahavir's Nirvan, Kundkund Acharya wrote (on paper) some volumes such as "Samaysar" and "Pravachansar". He had developed Yogik powers and left this earth to visit a Tirthankar, Simandhar Swami, living in Mahavideh Kshetra. So Kundkund Acharya's writing is also considered equally authentic. In fact, the followers of Digambar sect say that Agams were written almost a thousand years after Mahavir's Nirvan, and so the Agams can not be perfectly authentic. But another great monk, Umaswati, wrote "Tatvartha Sootra", which is acclaimed by all sects of Jains. Just to mention a few other great writers, I will add that Hemchandra Acharya wrote many books in the twelfth century. Shrimad Rajchandra wrote about a hundred years ago, in Gujarati. Many Gujaratis now read and sing his works in their daily routines.

Irrespective of what sect we belong to, we find no difference in the overall summary of what all these great scriptures tell us. For ordinary householders like us, all of them have the same message. They all emphasize the same five main principles, which are: Nonviolence, Truth, Non-stealing, Self-Control and Non-Accumulation. All these sacred books are collectively known as

SHASHTRAs.

Now let us read a few simple Shloks (in English) from some of these Agams. ACHARANG is the name of the veryfirstAgam.

DASHAVAIKALIK and UTTARADHYAYAN are the names of second and the fourth Mool Sootras.

O Jambuswami! Long may you live, I have heard the following discourse from Lord Mahavi

(Acharang 1.1.1)

As our body is born, plants are born; as we grow, so plants grow; as we have reason (mind), so plants have reason; as our body is damaged when cut, so a plant is damaged when cut; as we need food, so plants need food; as we are mortal, so plants are mortal; as we have ups and downs, so plants have ups and downs; as we have some irregularities (in our life), so plants have some irregularities.

(Acharang

1.5.44)

Some kill living beings for sacrificial purposes, some kill for their skins, some kill for their flesh, some for the blood, heart, liver, fat, feathers, or teeth, some with specific reasons, some without reason, some out of fear (defense).

He who is disinclined from killing the smallest living beings knows what suffering is because he who knows his own happiness and pains, knows others' too, and he who knows others' feelings knows his own feelings. This is the way one must compare himself with others. He who has obtained this knowledge would not wish to live after killing other living beings.

(Acharang

1.6.55)

One has been born many times in a upper class family or many times in a lower class family. One should not be unduly proud of or be ashamed of these things. Understanding this diversity one should not boast about or long for such material things.

(Acharang

2.3.84)

As the bee drinks the juice from

flowers of the tree without hurting the flowers, so a monk free from all bondages takes necessary food etc. only from those people who are devout and charitable.

(Dashavaikalik,

1.3)

A monk, for his own benefit or other peoples' benefit, while in favour or in fear, should not speak untrue words or words which are true but may cause distress.

(Dashavaikalik,

6.11)

A wise monk bears hunger, thirst, rough-sleeping, cold, heat, fear and pain. Austerity by way of suffering and tolerance of hardship makes any monk a truly great monk.

(Dashavaikalik,

8.27)

A wise one knowingly or unknowingly commits any sinful act, then on realizing his mistake he immediately repents and takes more care in all his normal duties.

(Dashavaikalik,

8.32)

Anger destroys good-will, pride destroys humbleness, deceit destroys friendship, but greed destroys everything. Anger should be killed by peace of mind (by freeing from bitterness towards any one), pride by humbleness, deceit by straightforwardness and greed by contentment. When anger and pride are still unchecked, when deceit and greed are on the increase, these four vices water the roots of the tree of re-birth.

(Dashavaikalik, 8.38-40)

A wise monk never casts a glance at painting, image or figure of a woman. If accidentally his eyes fall on a woman's body, they bounce back as from the midday sun.

(Dashavaikalik, 8.55)

Fight with your conflicting, wavering thoughts. One can obtain happiness by conquering bad thoughts with the help of good thoughts.

(Uttaradhyayan 9.35)

Countless mountains of gold and silver, as high as Kailash (Mt. Everest) would not satisfy a greedy man, because his desires are limitless like space.

(Uttaradhyayan 9.47)

A dew drop sitting on the top of a grass blade falls on the ground and does not last long; similarly man's life does not last long. O Gautam! do not be careless for a single moment.

The JAINA Library Report

JAINA Library was started earnestly in 1989. Now we have reached the goal of having basic books for our immediate with us. After obtaining feedback from the Jain community, these esteemed scholars will devote their energies in that direction.

The JAINA Library would also select a set of 10-15 representative books on Jainism and make them available to various high schools, colleges and others interested in Jainism.

The library would also like th start communication with inter-faith institutions in North America. In this direction, we would have to develop the list and biodata of Jain speakers who will communicate with these institutions. The JAINA Library also extends its help to any Jain center in North America in starting a collection of books and other materials or duplicate any of the collections in the library.

We are also considering a plan to develop a gallery of Jain art and architecture. This gallery should represent our rich Jain heritage. We are also developing a plan to start selling Jain books, audios, videos, and Puja materials in a shop to those interested in learning more about Jainism.

In all of these projects, we need support, suggestions, and active participation from the Jain community.

> Premchand B. Gada Chairperson, JAINA Library

JAIN CENTER OF SOUTHERN CALIFORNIA CONGRATULATES AND EXTENDS BEST WISHES TO JAIN CENTER OF NORTHERN CALIFORNIA

ON HOSTING THE
6TH BIENNIAL JAINA CONVENTION 1991



Jain Center of Southern California's participation in this joyous, historical event is of great significance. Jain Center of Southern California was instrumental in the founding of the Federation of Jain Associations in North America (JAINA) and hosted its first convention in Los Angeles in 1981.

Jain Center of Southern California celebrated the third anniversary of the Jain Bhavan and Derasar inauguration on June 29, 1991. Jain Bhavan is an outstanding facility which was custom designed to serve the religious, cultural, and social needs of the Jain community. The Ghabhara shown above houses the murtis of three Thirthankars - Lord Mahavir in the center, Lord Rushabhdev on the left, and Lord Parshvanath on the right respectively. The idols of Ghantakarna Mahavir (Yaksha) and Padmavati Devi (Yakshini) are housed in two Gokhs.

Jain Center of Southern California warmly invites all the delegates and participants to the JAINA Convention 1991 to visit the Jain Bhavan/Derasar which is located at:

Jain Center of Southern California

8072 Commonwealth Avenue Buena Park, California 90621 (A suburb of Los Angeles) Telephone: (714) 739-9161

Welcome to the Convention!

by Mintu Turakhia, Co-Chairperson **JAINA Convention Youth Committee**

Well here it is.

We, the JAINA Convention Youth Committee, welcome you to the 6th Biennial JAINA Convention, a convention prepared especially for Jain youths - by Jain youths.

For the past thirteen months, we have spent immeasurable time and energy meticulously organizing and preparing this convention, hoping to make it a roaring success. We have tried to make this 3-day event one which you will always treasure and remember for years to come.

This convention is ours: it is dedicated to us and has been planned by us. The convention theme, "Extending Jain Heritage to the Next Generation," stresses that we must benefit from this convention. Never before have we, the Jain youths of today, been given a chance to unite, to come together as one, to confront a challenge face-to-face, and to conquer it. We have been given an opportunity to secure the future for ourselves, our posterity, and most importantly, our religion. We must not fail.

OK. Enough of the preaching; you've gotten the point. Now on to...

The FUN. In the midst of all of our "crucial" goals, we must not ignore this one. We are also here to enjoy this convention. What is the point of working so hard when there is no enjoyment gained? Yes, we must "extend Jain heritage", but we must also enjoy doing so.

For this convention, we have organized a vast spectrum of activities and programs to interest youths of all age groups. We have attempted to organize every activity with FUN in mind. Debates, discussions, seminars, socials, presentations. garbas, dances, skits, contests, tours, and classes are just some of the many programs we have in store, as well as a few surprises. And for all of you party-maniacs, there is a DANCE on the last day of the convention (and yes, there will be real music).

Since you probably were too lazy to read this entire article and just skipped to the bottom, we have summarized it for you, just like Cliff's Notes do.

GOAL # 1: Secure the future of Jainism for ourselves and for generations to come

GOAL # 2: Have fun

Corner

<u>Inside this section:</u>

- Keeping Jainism alive a fourteen, the "L'il Jains" shocking opinion
- Section for youths under CAN BABY
- Lyrics to JAIN AMERI-
- "Peace": A special poem
- · Words from the JAINA youth planning crew

• 6TH BIENNIAL JAINA CONVENTION • JULY 1991 • 47

e MFT Productions

Best Compliments to

The Jain Center of Northern California

for hosting

The 6th Biennial JAINA Convention

July 4 - 6, 1991 Stanford, California

from:
Dr. Chunilal Shah
Ila Shah
Ajit Shah
Ajay Shah

Los Angeles, California

"There is nothing so small and subtle as the atom nor any element so vast as space. Similarly, there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life"

- Lord Mahavira

Caments from the Crew:

Planning the convention: A twisted tale

by Mintu Turakhia Convention Youth Committee

Long ago, in a galaxy far, far away, a handful of half-crazed youths decided to try to conquer the task of planning the youth programs of the 1991 JAINA Convention. We had no idea what we were getting into.

We did not realize that the convention would drain so much time out of our social lives by committing ourselves to meetings and rehearsals on Friday nights. We were not aware that the responsibilities would be endless, and that we would have to stay up until 4:30 a.m. three successive nights to design this souvenir. One day, however, we finally realized the impact when responsibility slapped us in the face with little time to plan left. We worked and worked and worked... and well, here we are.

So why did we go through all of this? Why did we take part in what, so far, sounds like torture? Well, it wasn't. For the first time in our lives, we were faced with a real challenge. Never before did we, the convention youth committee, have to unite and work together as we did to make what was supposed to be, in the words of the immortal volunteer Shruti Parekh, an "awesome convention."

Last, but certainly not least, we had fun. Yes, the convention did impinge on our social lives, but we always made time for fun. We made countless visits to Denny's, at times in groups of 20, after every JAINA rendez-vous. We went to Little Caesar's so frequently that, by mid-June we had their pizza prices memorized. Somewhere in between, we had picnics, parties, all-nighters, movies, as well as the fun we had from the torture of organizing the convention. Masochism? Probably. But all in all, it was well worth it.

In this world Nothing seems to be so darn fair, Everybody hates themselves and others who really care. Is this what has become of us, Or can we make it better, For what we don't know Is that we can set World Peace together. Even though we have the right to fight, Is that what we really need? Don't we have enough problems, Like the homeless and people who can't even read. To you right now the world is just a big, old, ugly place, But when it's gone it can never be replaced. Some people don't want war, They think it's too separate, But we can stop if we try to love and collaborate Fighting is nasty, and so is war, But if we try together, there might be no more. If the fighting stops, some people will be free. Together we can do it, it's easy as one, two, three. We can change by liking others, and not have them forever, And when it's too late, you'll wish you tried to stop the terrors. by Tejal Turakhia, I wish the hate that made this world fall greatly apart, Would soon disappear and never come near, age 13 And once and for all depart! Liverpool,

India: The foundation our culture and heritage

by Sheetal Vora, San Jose, CA

It has many representations: a woman sitting cross-legged with her infant in her lap amidst the lepers and beggars, or the holder of the seventh wonder of the world, the Taj Mahal. In all of its splendor and glory, India represents my home.

India has been home to my ancestors and has been my birthplace. Each summer, I fly back home to India to visit my family and friends. I have developed a great respect for the Indian family life. It is unlike the hustle and bustle of America. Children grow up with both parents nurturing and guiding them along life's trail and tribulations. I value my holidays, which are spent either travelling along the Indian countryside to give reverence to the 24th Tirtankhar, Mahavir Bhagwan.

at the holy temple, Palithana, or relaxing and enjoying myself at our bungalow on a Sunday with a cup of cha, spiced tea, in hand. I have experienced true happiness family can bring during my visits to India. My grandfathers and grandmothers, uncles and aunts, cousins and friends have made me believe that all the hardships a family can cause is definitely worthwhile.

India always has and will always play a significant role in the way I think and act. Through my family and friends, my culture and heritage, I have been influenced in many aspects of life. India has revealed the true meaning of family, shaped my code of conduct, and provided me with a future goal in life.

<u>A shocking outlook:</u>

Keeping Jainism Alive in North America

by Amar Salgia, Quincy, IL.

Living in the West, whether or not it is your birthplace, have you ever felt, in any way, inferior to the lighter-skinned Christian majority we find here? If not, it is very probable that you have tried to hide all traces of your Eastern culture when face-to-face with our light-skinned peers. And why? Why do we feel that we must show those who are in majority of number we are "just like them"? It is because we Jains, especially those born and raised here, have had neither anything to be proud of nor a true sense of uniqueness; for this, the adult leaders and parents deserve a large share of the blame.

We have organizations all over the continent which exist, supposedly, to keep Jainism a thriving religion in the New World. However, our leadership is horrible, not caring for the welfare of the community to which it owes its blood and sweat and the assurance of a brighter future for the next generation. Most of our executive board members, presidents and vice-presidents are, sorry to say, just lazy people who only care for themselves and their reputation at home and with their friends and relatives in India. Parents attend community gettogethers simply for the sake of getting together, to socialize. Most importantly, the religious experiences of the youth do not extend far beyond ritualism and

"... the religious experiences of the youth do not extend far beyond ritualism and dropping rice and bananas into metal plates!"

dropping rice and bananas into metal plates! With such factors prevalent, the Jain youth remain ignorant.

The adults in the Jain community should be positive role models, but they impart nothing but bad influence. If parents display a lack of concern for Jainism, then how, in this respect, could there possibly exist positive influences?

The point of all this discussion is that the adults are not giving their heirs something which human beings (as social creatures) need to be able to accept: a feeling of uniqueness and of equality with those around them. These feelings come from an open, yet humble pride one has in what he is. We are Jains by birth, but we do not know the first thing about what a Jain is, and we do not understand the Jain system of thought (unfortunately, neither do most of the adults). It is really a shame, because

hardly anyone knows that we have so much to be proud of. We are Jains, not Hindus. True Jains are the gentlest, most compassionate people on earth; we are the members of one of the oldest surviving religion; we belong to a system of thought that teaches its followers to reason objectively and scientifically, not blindly follow the words of a prophet; we have never fought a war or cruelly forced others to accept our religion as others have! Parents have the duty to create, if not reinforce, this vital feeling of pride in their children which they need to feel that they are a whole person, not someone who should mimic the doings of others for social acceptance.

Within the community we need a hundred times more unity than we have now. Look at the Jews; they are so united that they would do almost anything to secure their faith and to help other Jews do the same. Their unity is a good example for us, who are still struggling to unite a people who have descended from a land where true unity is not easy to come by. Unless we experience a drastic attitude adjustment, our great-grand children will curse this generation for its indifference, the offspring of ignorance. Teach the children their roots and their religion (minus the rituals) for their own benefit, and the rewards of such efforts will surprise you.

"Young, Jain, and proud"

Awwwww yeahhhhhh Jains... Let's kick it!

Jain American Baby, Jain American Baby All right stop, sit down, and pray Jains are back and we have something to say JAINA Convention time is here Jains are coming from afar and near What is our goal? It-is so new Extending Jain Heritage to all of you For many months we have planned on this Trying so hard to make it a hit not miss

Now, our showtime is here
Debates, discussions, and meeting new peers
Sadhus, that teach us Jain philosophy
While scholars tell us about Jain history
Now come and have fun, we have planned three days
Hope you will enjoy it and plan to stay
If you are Jain, more power to you
Check out us youths, we are proud to be Jain too

CHORUS: Jain American Baby, we are Jain American Baby We are Jain American Baby, we are Jain American Baby

Our knowledge of our religion
Though rather minute, it is better than none
Non-violence, we don't want to hurt anything
We let them live and enjoy their being
Atthai, fasting for eight days straight
Is it for religion or to lose some weight?
And a puja, with a Mangal Divo
Aarti is next, Mahavir ni Jai Bolo

Nirvana is the ultimate goal
Some have reached it and freed their soul
We never tell a lie, neither are we sly
Is it true? Well - we sure do try
Always, forgiving of bad deeds
We are willing to give to people in need
We're having fun at the convention
A day in the life of a Jain American
Starts in the morning at quarter past ten
Then we, eat a healthy breakfast
puri ne chaa, or cereal and toast
Get dressed, no short skirts or tank tops
Mom says drive slowly or you'll get caught by the cops
School days, starts out with a bell
Of course we are - expected to excel
Sleeping, through our first period class
We strive for an 'A', not just a pass
Classroom to classroom, we gossip with peers
We enter a class and head back to the rear
School is almost done, time to have fun
No time to go home and get some homework done
If you are Jain, more power to you
Check Out us youths, we are proud to be Jain, too

CHORUS

Take heed, 'cause we are all the same
Svetamber, Digumber, or any other name
We all strive, for the same divine goal
Get to know yourself and improve your soul
'Cause our style's not to have greed
We go out and do good deeds
Conducted and formed, this is a very cool concept
We make it fun, so why don't you get with this!
Is it heavy duty, doesn't have to be
Sometimes its a party. So good, other kids say wow!
As others perceive, we never harm a cow
Keep Jain tradition in the United States
Extend our heritage, it is in good taste
If you are Jain, more power to you
Check out us youths, we are proud to be Jain too

CHORUS

Yo man - Let's have some fun. We are all brothers... Peace!

live our lives, as well Jain-Americans, we are Meenesh as the importance of forced to choose the best & Arun Bhiman Sanjay Shah this convention. Yes, we are no Vanilla Ice, but then again, who cares:

Thursday, July 4, 1991

10:00 a 11:30 a Ahimsa Hall

 Youth Workshop: Ages 14 & up "The History of Jainism" Prof. Padmanabh Jaini

10:00 a 11:30 a Satya Hall

 Youth Workshop: 14 & under "Why we believe in what we do" Narendra Kumar

11:30 a 01:00 p

LUNCH

12:00 p 12:45 p Mahavir Hall (In front) **Tour of Stanford Campus** FOR YOUTHS ONLY Reena Pungalia

01:00 p 03:30 p Mahavir Hall

 Opening Plenary Session Mangalacharan: Anita Jain Welcoming Addresses:

Prem Jain, Conv. Convener Pravin Turakhia, Conv. Chairperson Hasmukh Shah, President, JCNC Sonali Kapadia, Seema Bhimani, Youth Activities Coordinators Convention Call to Order:

Sulekh Jain, JAINA President

JAINA Report:

Sulekh Jain, President Satish Nayak, Secretary Mahendra Doshi, Treasurer Surendra Jain, Editor, Jain Digest Prem Gada, JAINA Library Urmila Talsania, YJA F.J. Dalal, MIS

Youth Keynote Speaker:

Meenesh Bhimani, Convention Youth Co-Chairperson

Tushar Shah, YJA

Blessings

Acharya Sushil Kumarji Gurudev Chitrabhanuji

Keynote Speaker Introduction:

Consular General Satinder Lambah

Keynote Speaker's Address:

Ambassador N.P. Jain "Contemporary Religions"

Book Releases

· Gender & Salvation, P.S. Jaini

- · Scientific Foundation of Jainism, K.V. Maradia
- · Treasury of Jain Literature, Phillis Granoff
- · The Assembly of Listeners: The Jains in Society, Caroline Humphrey & Michel Carrithers
- · Live Force: The World of Jainism, Michael Tobias
- Information on Encyclopedia of World Faith & Jainism

Special Presentation

"Extending Jain Heritage to the Next Generations / Ahimsa & Ecology" Ambassador L.M. Singhvi

Blessings:

Charukirti Bhattarakii Devendrakirti Bhattarakii Samaniji Madhur Prajna Acharya Chandanaji

03:30 p 05:00 p Mahavir Hall

Sponsored by Bank of America Chairperson: Pratap Bhogilal

- "Jain Rituals and Temple Art"
- · Msg. from sponsor: Vikram Talwar MC: Prof. Padmanabh Jaini Keynote Speaker: Prof. John Cort Devotional Songs: Anita Jain
- · "Jain Temples, Caves & Icons: A Rich Heritage": Satish Jain Panel Discussion

05:00 p 06:30 p Mahavir Hall

· Religious Discourses:

"Non-violence: Principles & Practice" Acharya Sushilkumarji, Gurudev Chitrabhanuji, Acharya Chandanaji, Bandhu Triputiji

05:00 p 06:00 p Ahimsa Hall

· Banner Contest: Ages 14 & up "Our lives & our religion"

Satva Hall

 Mural Contest: Ages 14 & under "14 dreams of Mother Trishala"

06:00 p 07:30 p

DINNER

07:30 p 09:30 p Mahavir Hall

Cultural Program

"Extending Jain Heritage to the Next Generation"

COMMON PROGRA

08:30 a 09:00 a 09:30 a 09:00 a 10:00 a 09:00 a 12:00 p 09:00 a 12:00 p 09:30 a 10:30 a

10:00 a 12:00 p

10:30 a 12:00 p

10:30 a 12:00 p 11:00 a 12:00 p

Mahavir Hall Mahavir Hall Mahavir Hall (Patio) Bhagavati Hall Nirvana Hall Mahavir Hall

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Dasvaikalika Hall

Mahavir Hall

Sansarik Hall Avashyaka Hali

Friday, J

10:00 a 11:00 a Ahimsa Hall

 Youth Workshop: Ages 14 & up "Comparative Religions": Acharya Sushilkumarii & Narendra Kumar 10:00 a 11:00 a

Satya Hall

 Youth Workshop: Ages 14 & under "The Basics of Jainism" Gurudev Chitrabhanuji

11:00 a 12:00 p Ahimsa Hall

 Youth Workshop: Ages 14 & up "Religious Experimentation" Atul Shah / London youth group

11:00 a 12:00 p Satya Hall

 Youth Workshop: Ages 14 & under "Sound Teachings of Jain Meditation" Catherine (Sharda) Florida

11:30 a 01:00 p

LUNCH

01:00 p 02:00 p Ahimsa Hall

Youth Forum & Meeting

SELECTED DELEGATES ONLY 01:00 p 02:00 p

Mahavir Hall

- Mangalacharan: Anita Jain
- "Satavdani": The Exhibition of Mnemol Powers
- "Prominent Jains of the 20th Century." Shrimad Rajachandra"

Hukumchand Bharil & Shantibhai Patel

Devotional Songs: Mangalam

02:00 p 03:00 p Mahavir Hall

Sponsored by Bank of America

Message from sponsor: Vikram Talwar

IS FOR JULY 4, 5, 6, 1991

Registration
Pooja/Bhavana

Youth Social

JAINA Director's Meeting Young Jains of America Meeting

Yoga:

July 4: Preksha Meditation: Samanaji Madhur Prajna July 5: TriYoga- Fitness for a positive lifestyle: Kali Rayes

July 6: Jain Meditation: by Bandhu Triputiji Prominent Jains of the 20th Century

Huyumchand Bharil & Shantibhai Patel Ata Siddhi • Bhakti • Swadhyay Regious Discourses (July 4 and 5 only)

Relicous Discourses (July 4 and 5 only) July 1: Dinesh Muni • Bandhu Triputiji • Bhattarak

Devadrakirtiji • Subhanji • Bhattarak Charukirtiji July 5: Acharya Chandanaji • Bhattarak Devendrakirtji• Bandu Trioutiji

Marlege Information Service Presentation: F.J. Dalal

Vegetarian Cooking Class
July 4 & 6: by Jennifer Raymond

July 4 & 6: by Jennifer Raymond July 5: by Pramoda Chitrabhanu

uy 5, 1991

Youth Panel Discussion

"Growing & Surviving in the Western

World / Family Issues
Cheif Guest: Navin Jain
Moderator: Dulichandra Jain

Participants: F.J. Dalal, Seema Jain, Sunit Jain, Vimla Jain, Ushma Shah,

Surendra Singhvi, Falgunee Parekh 03:00 p 05:00 p Mahavir Hall

Sponsors: Narpat & Chandra Bhandari

"Ecology and Ahimsa"

Chief Guest: Amb. L.M. Singhvi MC: Prof. Padmanabh Jaini Keynote Speaker: Michael Tobias

Devotional Song: Anita Jain

"Nutritious Value of Vegetarian Food" Jennifer Raymond

"Animal Suffering": Dole Stanley
Panel Discussion: Joan Connell, San

Jose Mercury News 05:00 p 06:00 p Mahavir Hall

Youth Panel Discussion
 "Peer & Parental Pressure"
 Chief Guest: Hastimalji Manot
 Participants: Sheetal Vora, Atul Shah,

Participants: Sheetal Vora, Atul Shah, Mahendra Khandhar, Jagat Prasad Jain,

Chirag Sandesara, Sanjay Shah

onic 6:00 p 06:30 p
Mahavir Hall

 Presentation of the newly-elected JAINA Executive Council 1991 - 1993

Chief Guest: Lt. Governor Leo McCarthy

06:00 p 07:30 p

DINNER

07:30 p 09:30 p

Mahavir Hall

Cultural Program

Saturday, July 6, 1991

10:00 a 11:00 a Mahavir Hall

 Youth Panel Discussion
 "Influence of American and Indian cultures on our youth."

Chief Guest: Tansukh Salgia Moderators: S.A.B. Kumar Participants: Mickey Jain, Pravin Shah, Amar Salgia, Neha Shah, Smruti Shah, Shetali Desai

11:00 a 12:00 p Mahavir Hail

Youth Workshop
 FOR ALL YOUTHS

"The Jain Heritage of Ahimsa" Derek (Dinesh) Cockayne

11:30 a 01:00 p

• LUNCH

01:00 p 02:00 p Mahavir Hall

 Inter-Association Presentation Jain Centers in N. America

02:00 p 03:00 p Mahavir Hall

Sponsored by Bank of America

- Message from the sponsor
- Youth Forum

"How do we extend the Jain Heritage to the Next Generation?"
Chief Guest: Lalit Shah
Participants: Bhagvati Gada, Suketu
Khandar, Urmila Talsania, Satish

Khandar, Urmila Talsania, Satish Nayak, Kartik Shah, Tushar Shah

03:00 p 04:00 p Mahavir Hall

Audio/Video Presentation
 "The Life of Bhagwan Mahavir"
 R.P. Chandaria
 Chief Guest: R.K. Jain
 MC: Prof. Padmanabh Jaini
 Devotional Songs: Anita Jain

4:00 p 6:00 p Mahavir Hall

Closing Plenary Session
 Chief Guest: C.N. Sanghvi
 Mangalacharan: Anita Jain
 JAINA Award Ceremony:
 Jagat Prasad Jain
 Keynote Speaker: Surendra Mehta
 Presentations: Anup Vora, Raiendra

Keynote Speaker: Surendra Mehta Presentations: Anup Vora, Rajendra Vora, S.L. Gandhi, Malokchand Shah, Hukumchand Bharii, and other dignitaries

Vote of Thanks

JAINA: Sulekh Jain
YJA: Seema Jain
Youth Convention Committee:
Mintu Turakhia & Tushar Shah,
Convention Youth Co-Chairpersons
Convention Committee

Hasmukh Shah, Himat Dagili, Navin Dedhia, Prem Jain, Girish Shah, Pravin Turakhia

06:00 p 07:00 p

DINNER

07:00 p 11:00 p Mahavir Hall

· Youth Social & Dance

The following activities will run from 10:00 a.m. to 7:00 p.m. all three days of the convention:

- JAINA Convention Exhibition
 - Jain Temples of India: Mahavir Hall (Lobby)
 - Exhibits of various Jain Centers: Hall (2nd Floor)
- Merchandise Stall
 - Books, audio/video material, T-shirts, and other items Place: Mahavir Hall (Lobby)
- Video: "Jain Heritage"

Place: Kalpa Hall

 Various other exhibits & stalls will also be in the Mahavir Hall Lobby

The L'il Jains' Domain

Find the word or be a nerd

by Shruti Parekh, Seema Bhimani, and Chintan Turakhia

Ι GAMBARAS RI О G E R S T T Н 0 U J 0 J R E \mathbf{E} H \mathbf{M} \mathbf{E} R 0 0 S U U A T G L Z N D D R \mathbf{Y} C H S 0 Y U P \mathbf{E} E G M S M P \mathbf{E} U C S H G C \mathbf{E} R T B A D A MRP S 1 0 H R D T T H A 0 O G G V S 0 P R D \mathbf{E} U О S D J R A B $\mathbf{M} \cdot \mathbf{A}$

Words to search for:

- Acharyas
- Ahimsa
- Arihants
- Atthai
- Digambaras
- Divo
- Diwali
- Dreams
- Jainism
- Jina
- Karma
- Mahaveer Swami
- MahaMala
- Moksha
- Monk
- Namokaar Mantra
- Nirvana
- Non-possessiveness
- Non-violence
- Paryushan
- Pratikraman
- Prayer
- Puja
- Purity
- Scriptures
- Soul
- Sutra
- Svetambara
- Temples
- Thirthankaar
- Truth
- Upvas
- Vegetarianism

..

- Virtues
- Yoga

Indo-Americans receive best, worst of two distinct cultures

by Sudhanshu Jain, Redwood City, CA

Often, young people try so hard to "fit in" that they end up giving up or losing too much of their parents' culture and heritage. There are, of course disadvantages to being Indo-American, but they are greatly outweighed by the advantages.

You must not think of being Indian or being American but as being both. In doing so you have the special opportunity to experience the best of both cultures.

Advantages

First, you should ask yourself, "what does it mean to be an American?" Did you know that by the year 2000, no one race will represent more than 50% of Californians. Why am I telling you this? Because young people always want to fit in and are afraid of being different. But different from what when there is no majority population?

America is a very diverse culture, and Indo-Americans are a part of that diversity. It is a sad fact that, even with such diversity, the average American cannot locate the United States on a globe nor tell you the population of the United States. As an Indo-American, you have the advantage of sharing two different perspectives, both Indian and American.

If people stopped expressing their identity, life would get extremely boring. If everyone tried to be "American", we wouldn't be able to get Chinese, Indian, Mexican, or Italian food. Just think of how boring it would be if all you had to choose from was pizza, macaroni, spaghetti and Doritos. Many non-Indian friends of mine love Indian food. Not only would we lose the different types of food but we wouldn't have Chinatowns of Japantowns to visit or cultural fairs to attend.

Other advantages of being Indo-American is that you get to hear Indian music and to watch Indian movies in addition to being able to watch and hear all the stuff your friends do. Many of your friends have probably never even had the choice. You get to pick.

Many "Americans" may never have been outside of the United States. You, most likely, have been to the other side of the planet, and it is both interesting and important to see and to compare how different people live all over the world.

Also, you, unlike many others, probably know at least two languages. This gives you many advantages both for pleasure and business. It is always better to know the local language when you travel because then you can communicate with people there. There are also bilingual career opportunities available. As companies become more and more international, they need people who can speak several languages.

Disadvantages

There are racists in this world who will not like you simply because they think you are different. In fact, they may even become violent against you. We have all seen graffiti that is discriminatory and downright hateful towards certain races. Violent acts against people solely because of race, religion, or color are called "hate crimes", and the number of such crimes is increasing.

Before you dismiss this as something that only happens to other people like Blacks of Chinese, let me describe an incident of racial violence against Indians, called "dot-busting", that took place.

Several years ago, an Indian family started a convenience store in a poor, New Jersey neighborhood. The family worked very hard to run the store and were successful. However some of the local residents became jealous and attacked the Indian store owners, causing serious injury. The anti-Indian residents

even formed a "club" whose purpose was to get all Indians out of Jersey City. These people claimed that the Indians would not hire the locals and only hired other Indians. Maybe the store owners thought that Indians would be better workers. Such discrimination is not right and certainly not a justification for violence either. More recently, there have been similar cases in New York City involving Koreans who run convenience stores.

The reason why I bring this issue up is because, whenever the economy gets bad, violent incidents like this tend to increase because people begin to blame other people for their misfortune. In order to prevent such incidents in the future, it is necessary for all of us to work together to pass or strengthen laws forbidding such "hate crimes". We also need to educate people to clear misconceptions about Indians and to help these people understand our culture better.

Another disadvantage is one that is faced by all new immigrants: the culture gap. For people whose parents grew up in America, they have the benefit of the experiences of their parents in high school and college. There are things like clubs and sports in high school in which their parents may have participated. There are also things such as college dorms and fraternities which they may have experienced. One of the most different customs, compared to life in India, is dating and events such as school dances and proms, which is completely alien to many Indian immigrants, yet will be faced most youths here.

There are advantages and disadvantages to everything. Not everything "American" is better, and not everything "Indian" is better. You, as an Indo-American are very fortunate to have the opportunity to see both sides. Be proud of your heritage.

Jainism: A pillar for support

by Anuja Shah, New York, NY

At times, I have used Jainism as a "pillar" for support, when the burdens of life seemed overwhelming. Often, when I am lured towards roads that are known to be dangerous or which appear to be falsely secure, the "light" of Jainism helps me to relocate the proper path. In addition, Jainism has attempted to provide a source through which the purpose of life can be explained and understood more fully. In a world in which so many double standards, hypocrisy, and immorality exist, Jainism provides a vehicle upon which, if steered correctly and with genuine sincerity, salvation can be reached.

As one grows up, the surrounding environment plays a key role in determining the final shape that ones inner self will be molded into. Some of my most valued and basic principles, such as the strong belief in vegetarianism, as well as my own moral codes, were established on the basis of Jainism. Thus, I was quite fortunate to have been exposed to this religion at the time of my upbringing, for which I have my parents to thank.

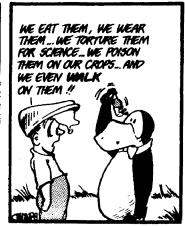
Also through the eyes of Jainism, I learned about India itself in terms of its temples, customs, rituals, and also about other religions, which Jainism accepts wholeheartedly. It has given me the opportunity to not only acknowledge, but also actively participate in Jain temples/functions, to associate with the Jain community, to build friendships among Jain youth and thus, become at least more of an Indian than I might have otherwise

become. Indeed, Jainism has been a stepping stone for me to not only expand religiously, but also to develop into a better person in general.

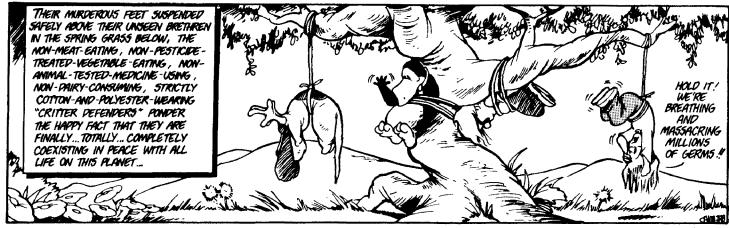
I must admit that there are many times when, for various reasons including ignorance and lack of discipline, I seem to drift away from Jainism. However, because of all the positive and productive results that Jainism has had on my life, I shall always feel extremely fortunate and blessed to have been born into, and grown up in, a Jain atmosphere. Thought the pace may be slow and at times halted or even reversed, my endeavors to become a "true" Jain shall always continue. I only hope that the right guidance required to do this will also always be available. Jai Jinendra.











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Youths must carry on

by Mihir Meghani, University of Michigan, Ann Arbor, Michigan

Life is a lifelong search for truth. We will always be searching for answers to such things as: our relation to the rest of the universe, the correct morality, and what is beyond our consciousness. That is religion and that is philosophy. Those questions have been debated for centuries in Bharat. As times have changed, so have answers to those questions. Jainism has answered many of those 'eternal' questions and has placed before us suggestions as to how to live.

Our relation to the living and non-living beings in the universe is very significant. Jainism teaches that we must maintain an equilibrium with our environment, that we must live in harmony with all beings. We are part of the natural order of the universe, and we must allow all the parts to function harmoniously. This philosophy is both rational and applicable to the world today. Society has upset the environmental equilibrium, and things are not functioning properly today.

In making moral decisions, Jainism urges self-restraint, non-violence, and truth. These values make sense when it is realized that they contribute to the proper functioning of relations among people, and in the case of all life, non-violence contributes to the harmony among all parts of the universe.

The question of what is beyond this life is perhaps the most difficult to grasp. We

"It is the duty of each and every one of us to contribute the best aspects of our culture to this mosaic so that each and every person in the nation can benefit."

should not believe in any theory because our parents do or because society has dictated it to us. Rather, the path to nirvana, moksha, liberation, or whatever name we give, should be a path that we should follow anyway—without the incentive of a happy afterlife. We should not lead a good life just for the hope of achieving nirvana. We should lead a good life because it is the right thing to do. Nothing more can be expected from us than to lead a good life. No chant or ritual will buy this for us.

It is these philosophies from Bharat that the rational and non-dogmatic ideas that must be carried on. This century's long search for TRUTH must continue. No other culture has this scientific approach to religion. We must be firm in responding to others about our beliefs. What we follow is a result of logical thought, not because something was written in a book by someone.

We, the youth must carry this on. It is totally wrong that because we live in North America, we must follow the Ameri-

can or Canadian ways of living. We must contribute our ideas and our beliefs to the cultures of the land that we inhabit. It is the duty of each and every one of us to contribute the best aspects of our culture to this mosaic so that each and every person in the nation can benefit. I urge everyone to be firm in maintaining our values. I urge each and every one of us to understand that we are not following what can be called a religion in the western sense of the word. We are practicing a way of life that consists of universal ideas which can save this planet from suicide.

It is great that JAINA is focusing on youth, as many other Indian groups are. We must gain knowledge and understanding of our culture, and we must have training in organizational work so that we can pass on the torch to the next generation. We must maintain our identity and the great values of our culture. A failure to do so will be a big loss not only to us and the next generation, but a loss to society at large.

Young Jains of America crucial for future

by Urmila Talsania, Coordinator, Young Jains of America

Young Jains of America came into existence in July 1989 during the Fifth Biennial Convention of JAINA in Toronto. YJA has made tremendous progress by active participation in JAINA activities, including summer camps.

Our youths are smart, intelligent, energetic, and enthusiastic. They are determined to keep our identity and eager to learn our rich cultural and

religious heritage. At the same time they are ready and prepared for the responsibility that comes with it.

At present, many Jain Centers have their local youth forum and their numbers are increasing over and above the number of those entered strictly for religious education. Their youth leaders have carried out a variety of noble activities, such as fundraising, feeding the hungry, an old clothes drive, volun-

teer work with the Salvation Army, among other activities.

First we have to dream, then we have to work hard to make our dream come true. It is my humble request to all parents to support the activities of the youth forum and to encourage your children to participate actively. My request also to all Jain centers to start a youth forum, if this hasn't happened already.

The Crew

Planning it all stressed us... but we loved it!

by Shruti Parekh Convention Youth Committee

"OK guys, I think it's about time we called this meeting to order. We've got a bunch of things to do. First, committee reports. Hey **Mintu** and **Meenesh**, how's that souvenir coming along?" Seema asked patiently.

"Well, our deadline is Tuesday, and there's a lot that needs to be done before then. The essays must need to be selected, and the..." Mintu explained.

Allow me to introduce to you a "typical" JAINA Youth Committee meeting. There are about twenty-five of us who sacrificed our Friday nights to plan the convention. We all thought our work was finished after the last bell at school rang in the afternoon. Yeah, right! The night has just begun:

Mintu, Meenesh, and Tushar continue to update us on the never-ending deadlines we must meet and on how little time we have. Yikes! The convention will be here in no time. Then its Seema and Sony's turn to tell us that there's yet another schedule change! Ugh - the keychains! We need to select a specific type and quality! Hey, here's an idea! Deepall's "Young, Jain, and Proud" ought to add the right touch. Decisions, decisions, decisions!

"So guys, this is our agenda for the next couple days. Meeting at Prem Uncle's house tomorrow to discuss the panel topics, meeting the following day at Shruti's house to practice the Jain rap. We have to get together at my house to make posters, banners, and go shopping for supplies. Everyone's gotta be there!" explained Sony with a smile from earto ear. We all knew she was just thrilled at taking us away from the rest of



Photo (from left to right):

Top row: Sejal Kamani, Kartik Shah, Mintu Turakhia, Meenesh Bhimani, Ketan Ajmera, Tushar Shah, Sanjay Shah; Middle row: Seema Bhimani, Nivita Dedhia, Sheetal Vora, Neha Dedhia, Sony Kapadia; Bottom row: Deepali Shah, Shruti Parekh

Not Shown:

Sudhamshu Jain, Samir Mehta, Avinash Patil, Shilpa Patil, Julita Patil, Reena Pungalia, Manish Saraiya, Tania Shah, Sonya Sheth

the world and making JAINA our life. No, really, maybe we're exaggerating a bit -but believe me, it really did get hectic at times.

It is not like we didn't have a ball! Of course there was always **Denny**'s restaurant to look forward to after our meetings. It had become our "hangout". The waitresses must know us all by name now! Half the time we just sat there and gossiped, drank water, and watched **Meenesh** amuse himself with a salt-shaker, but it was just fun to be together.

I don't think anyone has ever assembled a group of youths who are all so different. Most of the time our main

problem was agreeing on anything, and everyone was always so busy! Sheetal was getting ready to run off to Japan in her kimono; Ketan, Sonya, Shilpa, and Meenesh were graduating; I had volleyball; Kartik and Tushar had finals; Sanjay had to work; Nivita was in India; Tania was working hard at school; and Avinash and Julita were running track. Because of all of our different backgrounds and opinions, we were able to put together an all-around "awesome" convention. That's the beauty of it! The greatest thing (and I bet most of us agree) is that, despite all the sleepless nights and heated arguments, we all got a lot closer and loved every minute!!!

મંગલમ્ ભગવાન વીરો, મંગલમ્ ગૌતમ પ્રભુ મંગલમ્ ભદ્રબાહુધા, મંગલમ્ સ્થુલીભદ્રાધા મંગલમ્ ફંદ ફંદાધા, જેન ધર્મોસ્તુ મંગલમ્

સર્વથા સૌ સુખી થાઓ, સમતા સૌ સમાચરો સર્વત્ર દિવ્યતા વ્યાપો, સર્વત્ર શાંતિ વિસ્તરો

CONGRATULATIONS to JAINA and The Jain Center of Northern California

BEST WISHES FOR THE GRAND SUCCESS OF THE HISTORIC CONVENTION OF 1991

Samtaben, Mahendra, Vina, Suketu, Sumit, & Samir Khandhar

RELIGION

The art of religion is the best of all arts, the story of religion is the best of all stories, the strength of faith is the greatest of all sources of strength and the happiness of salvation is the finest of all pleasures.

People will not judge us by the creed we profess, or the slogan we shout, but our work, sacrifice, honesty and purity of character.

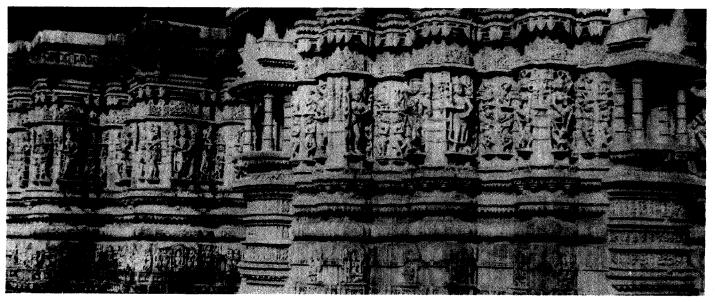
Mahatma Gandhi

Best wishes to JAINA and The Jain Center of Northern California

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JAINA ESSAY COMPETITION

Contestants

Group I / Grades 9-12

Name	Home	Essay Title	Name	Home	Essav Title
Mintu Turakhia	Fremont, CA	Ahimsa: A Solution	Nishit Mehta	Raleigh, NC	Universe of Jainism
		to all Problems	Samit Sejpal	Burlington, NC	Jainism: A Tool for
Menal Shah	Burnbay, B.C., CAN	Jainism: A Tool for			Ideal Living
		Ideal Living	Amit Salgia	Quincy, IL	Universe of Jainism
Nimesh Shah	St. Louis, MO	Jainism: A Tool for	Ushma Shah	Galesburg, IL	Jainism: A
		Ideal Living			Technology for Peace
Sheetal Vora	San Jose, CA	Glimpses of Jain	Shailen Mistry	Fullerton, CA	Ahimsa: A Solution
		Culture and Heritage			to all Problems
Shilip Kothari	Ann Arbor, MI	Universe of Jainism	Darsham Mehta	Naperville, FL	Jainism: A Tool for
Kamal Shah	Buena Park, CA	Ahimsa: A Solution	0 1 171 11	704 · A.57	Ideal Living
Constant Total	C. T. J. N. P. CANT	to all Problems	Sandeep Khandhav	Phoenix, AZ	Message of Bhagwan
Sumeet Jain	St. John's N.F. CAN	Jainism: A Tool for			Mahavira for the 21st
Starra Taim	Ashama OII	Ideal Living	D -1:- V	Darkana NW	Century
Steve Jain	Athens, OH	Jainism: A Tool for	Robin Vora	Rochester, NY	Ahimsa: A Solution to all Problems
Nimisha Parekh	Phoenix, AZ	Ideal Living Life of Bhagwan	Mayur R. Shah	Manchester, Mo	Ahimsa: A Solution
IVIIIISIIA FAICKII	Phoenix, AZ	Mahavira	Mayur K. Shan	Manchester, Mo	to all Problems
Falguni Parekh	Phoenix, AZ	Message of	Pavan Zaveri	Plano, TX	Message of Bhagwan
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		for the 21st Century			the 21st Century
Amit Gosalia	Phoenix, AZ	Ahimsa: A Solution	Shweta P. Shah	Cary, NC	Jainism: A Tool for
	,	to all Problems		y,	Ideal Living
Meghvi Maheta	Irvine, CA	Ahimsa: A Solution	Reshma Shah	Fairfield, OH	Jainism: A Tool for
· ·	·	to all Problems		·	Ideal Living
Akash Jain	Monaca, PA	Jainism: A Tool for			Ü
		Ideal Living	Group II / College Students		
Naishadh Shah	Jackson Heights, NY	Jainism: A Tool for	Ushma Shah	Gatesburg, FL	Jainism: A
		Ideal Living		, , <u>,</u>	Technology For
Tej Sheth	Toronto, CAN	The Message of			Peace
		Bhagwan Mahavira	Kartik Shah	Mountain View, CA	Jain Contribution
		for the 21st Century		,	to Indian Art
Amee Shah	Bellingham, MA	Life of Bhagwan	Gautam Shah	San Jose, CA.	Message of Bhagwan
D 1 - E 6 1	G 376	Mahavira			Mahavira for the 21st
Rajat Fofaria	Garner, NC	Glimpses of Jain			Century
Ch.C.II D	This	Culture and Heritage	Koyen Parikh	Lynnfield, MA	Message of Bhagwan
Shefali Desai	Phoenix, AZ	Ahimsa: A Solution			Mahavira for the 21st
Candaan Dunatan	Destar OH	to all Problems			Century
Sandeer Punater	Dayton, OH	Message of Bhagwan Mahavira for	Hiren R. Parekh	Albany, CA	Jain Literature
		the 21st Century	Vikas Jain	Monaca, PA	Jainism, A Tool for I
Suketu Khandhar	Garden Grove, CA	Ahimsa: A Solution			deal Living
venete inimitalial	Galdell Glove, CA	to all Problems			
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JAINA ESSAY COMPETITION WINNERS

Congratulations! Group I

First Prize awarded to:

Fourth Prize awarded to: Amar Salgia of Quincy, IL

Fifth Prize awarded to: Samir Vasant Sejpal of Burlington, NC

First Prize awarded to: Ushma Shah of Galesburg, IL

Second Prize awarded to: Koyen Parikh of Lynnfield, MA

Third Prize awarded to: Kartik Shah of Mountain View, CA

Fourth Prize awarded to: Vikas Jain of Monaca, PA

Group II

Fifth Prize awarded to: Hiren R. Parekh of Albany, CA

Meghvi Maheta of Irvine, CA

■ 6TH BIENNIAL JAINA CONVENTION ■ JULY 1991 ■ 61

Suketu Khandhar

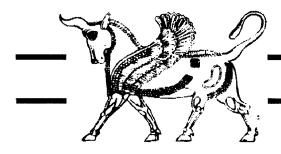
Sumeet Jain

of Garden Grove, CA

of St. John's, Canada

Second Prize awarded to:

Third Prize awarded to:



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Ahimsa, A Solution to all Problems

by Suketu Khandhar First Prize Winner Group 1 - Grades 9-12

Jainism is one of the oldest and a major religion of India and it has contributed immensely to the colorful mosaic of Indian religion, philosophy, culture, art and social life. The people who understand and follow Jainism are known as Jains. The word "Jain" comes from the word "Jina" which means spiritual guide or Thirthankar like Mahavir, who conquered the internal enemies such as greed, possessiveness, violence, desire, anger, etc. According to Jain scriptures, Jainism is an age old eternal religion. Time and again Thirthankars are born and revitalize it. In this time cycle, there were 24 Thirthankars. The first was Rushabhdev and the last was Mahavirswami, who lived about 2500 years ago.

Mahavirswami explained how Jainism is based on three major principles. The first and cardinal principle is Ahimsa or nonviolence. It means not to cause injury to any life including humans, animals, insects, and vegetation. Ahimsa is the absence of any injury by means of mind, speech or body knowingly or unknowingly. The pillar of Jainism is absolute non-violence toward every living being. Jainism has firmly held that life is sacred irrespective of species, form, caste, color or creed. The philosophy of non-violence is a living practice. More than refraining from violence, it is a deep reverence for all life. The other two are Sanyam or self-control by regulation of actions, speech, and thoughts, and Tap or penance which is a self cleansing of the soul.

Ahimsa has a universal meaning: a meaning that all societies desire. It is peace. In our modern world, Ahimsa seems to be an unattainable goal. Although society has adopted this goal, the modern society is engrossed in anger, hate and other vices because it is easy to hate, but difficult to feel compassion, and so on. Practice of Ahimsa calls for compassion and comprehension that all living beings have a sanctity and a dignity of their own and one has to respect it as one wants one's own dignity to be respected. This true character of Ahimsa is what society worships rather than practices.

Society falls into the trap of creating

Ahimsa is not impossible! We can attain peace if we practice non-vio-lence sincerely.

conflicts and not being able to solve or cope with them. Conflicts are everywhere. Just look at the headlines. Drugs challenge the city! Scandal in Washington! Spouse cheats after 25 years of marriage! First National Bank robbed! The Persian Gulf War is on! Headlines such as these take people's hearts and turn them around. Such conflicts lead to the undesirable events of break up of friend-ships, conspiracies, lies, cheating, stealing, fighting and even war. Only the understanding with sincere practice of Ahimsa is the solution to these international, national, local, personal and interpersonal problems that society faces today.

Everyone wants world and personal peace. This can be accomplished by eliminating the conflicts. However, first we must examine how conflicts develop and then strike at its root cause. When, and only when, society is willing to explore the cause and effects of conflicts, can peace be attained. Society must also realize that peace is not the absence of conflict but the ability to cope with conflict. Once this understanding is clear, we can pursue our goal of peace through problem solving.

Conflicts are caused by polarization of views, e.g. the prejudiced acceptance and use of one-sided view points with the stubbornness of not to accept other views. This in turn leads to unyielding positions. It creates conflicts and troubles that our world faces today. The practice of Ahimsa as a spiritual and social force would be possible if we appreciate others' view points. Anekantavada or multiplicity of view points is the intellectual expression of Ahimsa. The principle of Anekantavada can help us in resolving our differences and in minimizing the violence. When we analyze the nature of conflicts on relation to Ahimsa, we will understand that we can change our habits and welcome others' views. In essence, that would be following the supreme religion of non-violence to world peace.

Anekantavada or Syadvada (theory of relativity or concept of "maybe") is a corol-

lary of Ahimsa that can be applied to solve the problems. The true nature of things can be learned by using logical viewpoints from different aspects. Every circumstance must be observed from different angles so as to approach the absolute truth without problems. Then we must try to avoid conflicts of interest. This procedure will enable us to decipher conflicts with knowledge of the truth and it will produce an atmosphere of cooperation, understanding and peace.

Ahimsa is not impossible! We can attain peace if we practice non-violence sincerely. Many people have understood the true meaning of Ahimsa and reaped the benefits of such a powerful tool. Mahavir taught us that Ahimsa would bestow genuine peace and happiness if we understand its importance and practice it earnestly. Mahatma Gandhi showed the world that "nonviolence is mightier than the mightiest weapon of destruction and it is the law of our species." Gandhiji, a believer of Jainism and a faithful follower of Ahimsa, gained independence of India through peaceful means. Dr. Martin Luther King Jr., who was a great follower of non-violence and Mahatma Gandhi, made tremendous progress in civil rights and equality movements in America. If not the world, we as Jains must realize the true concept and power of Ahimsa so that we can become a beaconlight for all humanity.

In the final analysis, society itself is a collective concept based on individuals and their behaviors. Therefore, the principle of non-violence is a matter of careful practice by the individual members of the society. Ahimsa has many aspects which are helpful in resolving problems — equality of all living beings, Anekantavada to appreciate other's viewpoints, Syadvada to realize that truth is multifaceted, and compassion towards all souls. It does not matter whether one has a personal problem or an international dilemma, Ahimsa put to proper practice with faith and dedication can solve any and all of them. Ahimsa is the solution to all problems.

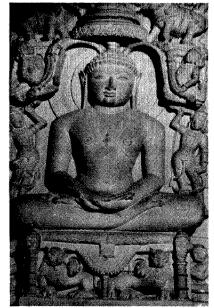
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Namokar Mantra

Jainism: A Philosophical Position, A Call for Action and A Technology for Peace

By Ushama Shah First Prize, Group 2 - College Students

As conception of true democracy, equality and compassion for our co-inhabitants on earth seem to drift further away from realities in which we exist, as freedom becomes the right to bear arms and mass devastation in the Middle East is passively justified and accepted as the "spreading of democracy," as we begin to slip into a state in which we believe we are living ethically when really we are rationalizing and apathetic to the injustices which plague, threaten and blacken our world there is an urgency for reflection, for action and for a new hegemony.

In our minds, world travesties verge on being fictional. Sure we cringe for a moment at the Newsweek cover photo of the hunger smeared three-year-old Kurdish girl with vivid yet empty, questioning eyes—but then the microwave buzzes, the phone rings or we hear a voice, "C'mon we;re going to be late" and that moment of sympathy, or perhaps guilt, or perhaps anger is forgotten, an anomalous moment of meaning buried and suffocated by the "more important things we have to do." Sure we discuss these pressing issues of mass starvation and inhumane oppression while sipping tea at our friend's house after a dinner which satisfies US RDA's recommended daily allowances. Sure we genuinely shake our heads in disgust, comment and forecast on the evil situations in the world-but then homework or tax forms need to be completed so we take the last sip of tea, wave a pleasant goodbye and drive back into our isolated lives. We believe that the world situation is out of our influence and not our responsibility. But Jainism demands more of us.

Opposed to all theories which deny our ethical interest, Jainism is rooted in the belief that we are responsible for our worlds. Theories of Creation which suggest that the world was made and is maintained by God run counter to the Jain emphasis on individual, human responsibility. Unable to account for the origin of the cessation of suffering, such theories of Creation are criticized by Jain thinkers. In this way philosophy parallels the existentialist as-

sertion that we bear the burden of our worlds; like Jean-Paul Sartre, Jain thinkers would argue that the theory of a God who drives all of our actions is naive, a crutch, and act of Bad Faith. Jains reject the position that all things are fixed and immobilized by the force of "nature" as this belief would leave humans stagnant and uninfluential in the making and remaking of our own lives.

An examination of the five main principles illustrates that the path to practicing Jainism is an active quest, not a passive motion, for the ethical life: (1) Ahimsa, non-violence and the positive kindness to all creatures; (2) charity and truth-speaking; (3) non-stealing; (4) chastity; (5) renunciation of worldly attachments. Actions such as giving food to the hungry, water to the deserving, clothes to the poor, which lead to peace of mind, are punya and positive elements in our lives. Ahimsa, on the other hand, is the infliction of suffering and the source of papa. Characteristics such as anger, conceit and avarice limit our ability to see beyond the surface qualities of the world; whereas patience, simplicity and contentment allow us to see a truer vision and meaning. And as Jains, when we sin, we are not hurting God- but ourselves and our fellow humans.

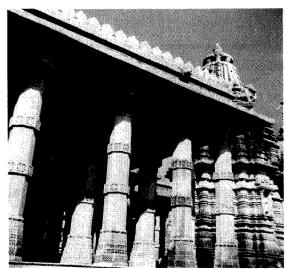
In discussing Jainism we must recognize that an essential characteristic of this philosophy is that it must mesh with reality, an understanding based on logic and experience. Therefore, there is also in Jainism a kind of elastic clause which allows us to modify it to our world situation. We must be conscious of what this means in our time. At one point in history, in accordance with the ahimsa commandment, to be Jain was to walk carefully so as not to hurt any insects which may travel on the ground below, and to be Jain was to avoid work in the fields as the upturning of soil inevitably disturbs the existence of living things. In fact, this is the reason that Jains mainly engaged in business or trade. However, there are few Jain individuals nowadays who are so cautious and particular about where they step, etc. Especially in

America there are few individuals who can find a way to live that cautiously. Our worlds and our lifestyles have changed, yet we still call ourselves Jains.

Now, we must reaffirm our faith in the harmony, respect, peace and ethical existence embodied in a life which honors and practices ahimsa. And we must redefine what this means to us in the context of the present world. Indeed in many important respects this is an inward process of reflection. But we must be willing to take the next step after defining our philosophy and understanding to practice in our day to day lives. Just as centuries ago Vardhamana insisted that we should not injure life whether in sport or in sacrifice, just as Jain ancestors actively protested the notion that the devotion to God is represented by sacrifice of our life, we must be active participants in our image of Jainism, in the defense of ahimsa and in an outward rejection of any policy or action, any war or celebration of sinful death, which runs counter to the principle of non-violence.

So how does Jainism provide a technology for peace? Within the five principles which define the practice of Jainism: ahimsa, truth-speaking, non-stealing, chastity and non-attachment, there is an active and tangible harmony. If the world believed in and practiced these principles, peace and equality would prevail. But we are nowhere near that kind of utopia and we have a long way to go before we get there. As the consciozus individuals that Jainism demands we become, we must find our role in this movement toward peace. And as the active participants in life that Jainism demands we become, we must take a grassroots approach to breaking out of suburban passivity by discussing vegetarianism and non-violence with coworkers and friends, by understanding that the principles of Jainism do not exclude other religious beliefs but co-exist with any search for an ethical life and peaceful existence and by acting on issues and realizing the potential of our effort.

•



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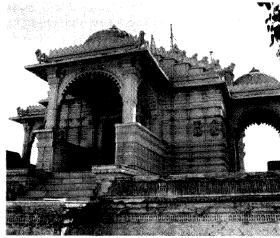
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It is only the compassion that gives meaning to things like truth, character and all kinds of charity. Just as the rays of light disappear in absence of the sun, in a similar manner, in the absence of compassion, all the virtues in the truth, character and charity become meaningless.



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Shrimad Rajchandra

A MODERN PHILOSOPHY OF SELF REALIZATION by Neha and Namrata Patel

Shrimad Rajachandra (Kriupaludev) at the early age of seven asked what leaves one's body apon ones death? Who am I, body or soul? Deeply pondering these questions, he recognized his previous lives and therefore, concluded that one is not only of the physical body, but one is reincamated to fulfill those needs which were not accomplished in previous lives.

The true knowledge, faith, and pure conduct are imperative for soul enlightenment. Soul qualities are as follows:

- 1) The soul exists.
- 2) The soul is eternal.
- 3) The soul is the doer of Karmas bound by bondage.
- 4) The soul is the enjoyer of fruits of Karmas.
 - 5) The soul can gain liberation.
- 6) There is a means of liberation by the soul becoming an observer.

Kripaludevsummed up his feelings as: "I look upon the souls of the entire living

beings in this world as I look upon my own. I have the same affection for all the souls as I have for my own. The joyous peace which I aspire for my soul shall be the state for all the souls. The affection which I have for my own body, I have for all other things and bodies. I cannot claim something special for myself which I deny others."

"Moksha means freedom from suffering of this world. It means achieving an unique state of knowledge and insight in which resides the highest unending happiness and bliss-where there is absence of birth and death, all the limitations of sorrow, and sufferings of life. It is, therefore, our duty to take shelter in the words of the passionless (vitarag)."

Gandhiji had said "Rajendrabhai has conquered my heart by his religious zeal and up to this time no man has ever influenced me so deeply" because what he actually had lived and experienced in his life was what he preached.

Our prayer should be: Oh, God, I have been looking for you for so many births. You are the forgiver. Please bless me, give me the strength to accept karmas with ease, equality of acceptance of the goods and bads and show me my own faults so they can be resolved with compassion, peace, equanimity, forgiveness, truth, renunciation, nonattachment as they are found in the heart of a liberated pure soul. Enlightenment is full of conciousness and self brilliance. Soul experiences and recognises self realization. Everything else is insignificant compared to the pure knowledge of soul that I will gain through your kind guidance for eternal life. When the rejoice of identification of the soul with the body ceases, it is realized that is the secret of true religion.

Shrimad Rajchandra had said that he was not Hindu, Moslem, Catholic, Christian, Buddhist or Jain but that he was an "Enlightened soul." Realize and say to yourself "You don't own anything but your soul."

For the enlightenment of your own soul, we strongly urge you to unquire about Shrimad Rajachandra's life through these books: Shrimad Rajachandra-- a life, Mokshamala, Bhavana Bodh, Atma-Siddhi (self-realization), and Vachanamruts from Agas Ashram near Anand, Gujrat.

ALEXANDER MEETING THE JAINS

by Tom Jones

Alexander the Great face-to-face with the "spacegarmented ones," the Jains clothed only in air-Alexander called them "gymnosophists", "naked philosophers", their nudity a symbol of liberation, detachment from all desires - known for their compassion for all creatures, animal sanctuaries and shelters, the Jains in their whole history have never fought a war. In Jain mythological time, once the earth was sugar, the river as delicious as wine, that ancient age know as susama-susama - "Very Beautiful, Very Beautiful" lasting 400,000,000,000,000* oceans of years, giving way, in time's ever-so-slow eternal revolution, to the "Sorrowfully Very Beautiful," when joy mixed with grief our modern age known simply as the "Sorrowful" Earth-bodies, fire-bodies, water-bodies - life in the elements themselves - wind-lives in the air. the deepest reverence for all creation, "not-to-kill", ahimsa, strict vegetarians enduring life-threatening fasts, great austerities - naked philosophers on scorching sun-rocks greeting Alexander the Great in 326 B.C., awaiting the millenium when again "the earth will sweeten ... waters turn to wine."

FIRST PUBLISHED IN "INDIA CURRENTS" ©Tom Jones 1990

KOVALAM BEACH

by Tom Jones

Kovalam Beach, south of Trivandrum, the green rim of rain forest fringed with tall coconut palms, all the unnamed, unnameable blues of India Sun and Waves, blonde sand crescent moon classic watering hole on the Kerala coast,

dream-heat surf's up on the Arabian Sea, a natural paradise of blue lagoons and secret coves One of the few times I've seen Barry enraged, seeing his paradise lost to the developers, "Southern California infesting India like a parasite! Money! A misuse of the idea of freedom! There has to be another way - Gandhi's way!" The Jains say: "Injury to the earth is like striking, cutting, killing, or maiming a blind man . . ."

Poems from "FOOTBRIDGE TO INDIA" by Tom Jones, published by Prentice Hall (RS100), available at Jean Johnson (212) 254-1238.

Birth does not lead to greatness; but cultivation of numerous virtues by a man leads him to greatness. It is a pearl that possesses real greatness and not the pair of shells in which it is produced.

- Vajjalaggam, 687

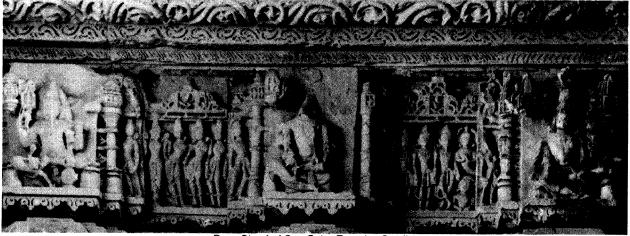
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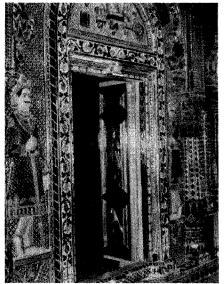
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JINA:

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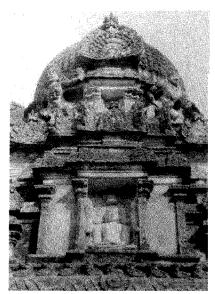
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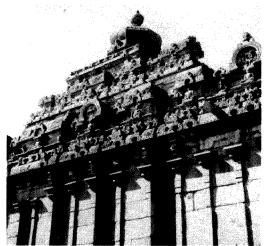
Dr. Kirti Talsania M.D.
Dr. Urmila Talsania M.D. F.A.A.P.
Sameer & Seema Talsania
Chicago Illinois.

Where there is truth there is Dharma.

Where there is Dharma there is knowledge.

Where there is knowledge there is prosperity.

Where there is prosperity there is no poverty.



Chaumundrakha Basadi Temple • Sravanbelgola

Our warmest regards

Dr. Dilip Shah м.D. F.A.C.C.

Dr Bhavna Shah м.D.

Oakbrook, Illinois

Federation of Jain Associations in North America

Established: May 1981 in Los Angeles, CA

The Federation is the product of a dream and vision of a few concerned and farsighted individuals from Cleveland, Los Angeles, San Francisco and Washington, D.C., who, on an informal basis during November-December 1979, started discussing the possibility of creating an umbrella organization which would provide leadership to Jain centers, help create more Jain organizations and promote Jainism in North America.

Towards the end of 1980, the Jain Center of Southern California made a motion that they would like to host a Jain conference of all Jain organizations in Los Angeles during Memorial Day Weekend in May of 1981. Members from Cleveland, Los Angeles, San Francisco and Washington, D.C. gathered for the three-day conference and discussed the various aspects of the need of such an organization and its aims and objectives. Finally a draft constitution was agreed upon and an ad hoc committee was appointed under the leadership of Lalit Shah of Los Angeles as its first president. Girish Shah of San Francisco was appointed secretary-treasurer, and Manoj Dharamsi of Washington, D.C. and Tansukh Salgia of Cleveland were vice presidents, and thus JAINA was born.

JAINA—A UNIQUE ORGANIZATION

- · An association of associations and not of individuals
- Spread over two countries: U.S.A. and Canada
- Represents all Jains without bias or classifications of language, sect, region, place of origin, professions or business
- Assistall member organization in furtherance of Jainism and undertakes activities that wider national or international in scope
 - All member organizations have equal representation

EXECUTIVE AND OTHER COMMITTEES 1981-1991

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Girish Shah ('81-83), Arvind Vora ('83-85), Sulekh Jain ('85-89), Satish Nayak ('89-91).

TREASURER

Girish Shah ('81-83), Krishna Gosavi ('83-85), Bhupendra Shah ('85-87), Surendra Singhvi ('87-89), Mahendra Dosi ('89-91)

EDITOR, JAIN DIGEST

S.A.B. Kumar ('85-89), Surender Jain ('89-91)

CHAIRPERSONS

- Young Jains of America (YJA): Urmila Talsania ('89-91)
- JAINA Library: Prem Gada ('89-91)
- Marriage Information Service: F.J. Dalal ('89-91)
- Special Projects: Jagat Jain ('89-91)

JAINA CONVENTION (Biennial)

First	Los Angeles, CA	May 1981
Second	New York, NY	May 1983
Third	Detroit, MI	May 1985
Fourth	Chicago, IL	May 1987
Fifth	Toronto, Canada	July 1989
Sixth	San Francisco, CA	July 1991

Member Organizations of Federation of JAINA

USA: Brahmi Jain Society, Jain Meditation Center, Jain Sangh NJ, Jain Social Group LA, Jain Society of NJ, Kutcchi Jain Society, Mahavir Jain Mission, Los Angeles CA, San Diego CA, San Francisco CA, Brookfield CT, Washington, D.C., Atlanta GA, Central Florida, Daytona Beach FL, Fort Myers FL, Miami FL, Chicago IL, New Orleans LA, Boston MA, Detroit MI, St. Louis MO, Charlotte NC, Albany NY, Minneapolis/St. Paul, Buffalo NY, Elmira NY, New York NY, Rochester NY, Syracuse NY, Central OH, Cleveland OH, Cincinnati/Dayton OH, Raleigh NC, Tulsa OK, Allentown PA, Harrisburg PA; Pittsburgh PA, Dallas TX, Houston TX, Lubbock TX, Milwaukee WI.

CANADA: Toronto, Montreal, Ottawa, Bramhi Society, International Jain Meditation Center, Vancouver, Mahavir Jain Mission.

COMMITTEES

JAINA works through several committees. These committees are appointed by the Executive Committee. A listing of the committees and their members is given below for the 1989-91 period.

Jain Digest

Editor-in-Chief: Surender K. Jain

Executive Advisory Board: Sulekh C. Jain, T.J. Salgia, Pramod Jhaveri, Prem C. Jain, Premchand Gada, F.J. Dalal, Urmila Talsania, Arvind Vora, Naresh Shah, Paul Kuepferle, John Cort, Ravindra K. Jain, Manoj Dharamsi, Narendra Sheth and John Laplante.

Jain Digest Finance

Pramod Jhaveri (Chairperson), Ila Kamdar, Prem Jain, Dinesh Punater, Manhar Sheth and Surender K. Jain. JAINA Library Premchand Gada (Chairperson). Members: Sulekh C. Jain, Mrs. Ila Kamdar, Pravin Shah, Mrs. Pramodaben Chitrabhanu, Narendra Seth, Pravin Shah, Ratilal Dodhia, Manhar Sheth, Pawan Jain, Surendra Singhavi, John Cort, Paul Kuepferle, Ram Gada, Santosh Shah, Pravin Turakhia, and Lal Chand Jain.

Marriage Information Service Committee

F.J. Dalal (Chairperson), Mahendra Dosi, Bharati Salgia and Dinesh Punater.

Young Jains of America (YJA)

Urmila Talsania (Chairperson). Members: Ushma Shah, Vikram Sanghavi, Amar Salgia, Rajeev Shah, Navita Kumar, Nancy Jain, Reshma Shah, Seema Jain, Jina Shah, Suketu Khandhar, Rita Morbia, Tushar Shah, Navita Dedhia, Anish Punatar, Manoj Trivedi, Samir Maru, Anup Salgia, Dipal Vaidya, Saume Daulat, and Binny Mehta.

New Membership Development Committee

Manoj Dharamsi (Chairperson), Dhiraj Shah, Harakh Dedhia, Prem Jain and Naresh Shah.

Visiting Jain Scholar/Monks Committee

Naresh Shah (Chairperson), Nirmal Dosi, Bimal Begwani, T.J. Salgia and Surinder Singhvi.

Constitution Amendment Committee

Manhar Sheth and Jagmonhan Humar (Co-Chairpersons), Arvind Vora, Manoj Dharamsi, T.J. Salgia and Shri Jain.

Regional Summer Camps Committee

Surinder Singhvi and Satish Nayak.

JAINA Special Projects Committee

Jagat P. Jain (Chairperson), Arhant Jain, Shan Jain, Jit Turakhia, Surendra Singhvi, Dhiraj Shah, Ravi Pahade and Shri Chand Jain.

JAINA Award Committee

Jagat Jain (Chairperson), Dhiraj Shah, Manilal Mehta, Mahendra Pandya and Balu Kuria.

JAINA Election Committee

Vinay Jain (Chairperson), T.J. Salgia, Dinesh Jain (Toronto), Himat Dagli and Atul Khara.

JAINA Convention Committee

Prem Jain (Chairperson), Satish Nayak, Surinder Singhvi, Manhar Sheth, Arvind Vora, Indira Bhimani, Prem Gada, Urmila Talsania and Pravin Shah.

JAINA Youth Essay Competition

Committee: Girish Shah and Urmila Talsania Judges: Dr. John Cort (Harvard), Dr. Jagdish Sharma (University of Hawaii) and Narendra Sheth (San Diego).

JAINA Youth Exchange Program

Urmila Talsania and S.A.B. Kumar

JAINA Achievements and Accomplishments, 1981-1991

JAINA has had some major accomplishments to fulfill its charter. Along with accomplishments, there are many promises and expectations that remain to be realized. This is part of our agenda for the second decade.

Here is a brief listing of some of the highlights:

- 1. **GROWTH:** JAINA's membership has grown from four to 50.
- 2. **JAIN DIGEST:** The news magazine was started in 1985. Consistently its style, quality and content as well as

circulation has been improving. It is mailed to about 5500 families in North America, India, Europe, Asia and Africa.

- 3. AHIMSA MOVIE: JAINA assisted in the production of a one-hour long documentary (shown on PBS) on Jainism. Producers of this documentary have also produced another documentary, "Voice of Planet" covering Jainism.
- 4. JAINALIBRARY: One main library in Lubbock, TX and a branch library in Toronto (Canada) were established and are now functioning. Some scholars have started making use of these libraries. The JAINA Library was also featured in a lengthy front page article in Lubbock daily newspaper 'LUBBOCK AVALANCHE'.
- 5. YOUTH ACTIVITIES: JAINA has been diligently working to start many, many youth activities and thus getting our youth involved in the Jain community and religion. A brief listing of the accomplishments are:
- a)Young Jains of America (YJA). This national organization of youths has been launched, youth leaders selected and slowly it is taking shape and becoming active (see report by Urmila Tansala on YJA).

b) Youth Forum in Jain Digest. This is now a reality and readers can feel the pulse of the youth from their letters to editors and other articles.

- c) The first JAINA/St. Louis Jain Center Summer Camp was held in July 1990 and was a good success.
- d) First Jain Youth Exchange Program from U.K. About twenty youth leaders are coming from U.K. as our guests. It took a lot of planning, effort and dedication. This is a very exciting accomplishment.
- e) Youth Seminars have become a regular feature in JAINA Convention. Sixth Biennial Convention is a proof and testimonial of this initiative.
- f) Jain Pratikaman in English has been made available. Further refinements and improvements are in progress.
- g) Easy to read, simple, non-sectarian, well printed educational material on Jainism (books, pamphlets, courses, etc.) have been planned and slowly will be made available.

h)First JAINA Essay Competition was initiated and results will be reported at this convention.

- 6. <u>VISITING SCHOLAR PROGRAM</u>: For several years, JAINA has been sponsoring and coordinating the visits of many JAIN scholars, monks, nuns, Bhattaraks, artists and prominent Jains to North America with good success.
- 7. MARRIAGE INFORMATION SERVICE: To meet this important need of the Jain community, JAINA initiated matrimonial ads in <u>Jain Digest</u> and creation of computerized data bank for referrals. A humble beginning has been made.
- 8. <u>JAINA AWARDS</u>: JAINA must recognize some of the individuals who provide leadership, vision, time, energy, intellect and financial resources in service of the Jain community in North America. The JAINA award was started in 1989 to recognize some of our very best.

- 9. <u>JAINA CONVENTIONS</u>: This biennial event has become a showcase of the entire Jain community in North America. This present convention is a proof of this effort.
- 10. JAIN DECLARATION ON NATURE: JAINA and Jain community in North America was well represented last year (October 1990) in London (UK) on a visit to Buckingham Palace to meet H.R.H. Prince Philip and also at the Jain Declaration on Nature Ceremonies.
- 11. <u>PUBLICATIONS</u>: JAINA is taking active interest in this area. Past and present activities include:
 - _ Publication of Jain Pratikarman in English;
 - Reprinting of Jain Declaration on Nature;
- _ Preparation of books and pamphlets on the following in English (in progress):

Aloyana

Jainism and social issues guidelines

Jain syllabus and teaching material

Jain stories

Jain Holy Book translation—Tattavartha Sutra: We are working with Institute of Jainology (UK) on this project.

12 <u>PUBLICITY</u>: JAINA and Jain community has been mentioned and featured regularly in articles and news stories published in news media in North America and India.

13. RELATIONSHIP WITH WORLD JAIN COMMUNITY: JAINA has strived to develop interaction, dialogue and communication with many Jain organizations, leaders, scholars, monks, nuns and youth throughout the world towards this goal.



BOOK REVIEWS

New Arrival

Life Force: The World of Jainism

by Michael Tobias

The Asian Humanities Press has announced the publication of a new book on Jainism titled Life Force: The World of Jainism, by Michael Tobias. The book is expected to be released in July 1991 during the JAINA Sixth Biennial Convention. For more information, write P.O. Box 3523, Fremont, CA, 94539 (telephone/fax (415) 659-8272).

The Vegan Diet During Pregnancy, Lactation, and Childhood.

by Reed Mangels

Reed Mangels, Ph.D., R.D., and The Vegetarian Resource Group have produced a handout titled *The Vegan Diet During Pregnancy*, *Lactation*, *and Childhood*. Vegetarians do not consume meat, fish, or fowl. Vegans also do not use other animal products such as dairy or eggs, because of health, environmental, or ethical concerns.

Jainism—An introduction

by Dr. Prem Jain

The following is a book review by Ravindra K. Jain of Bedford, TX

Shri Akhil Bhartiya Jain Vidvat Parishad of Jaipur, has published a very concise book, "Jainism—An introduction," by Dr. Prem Suman Jain. The author, who teaches in the Dept. of Jainology, and the Prakrit M.L. Sukhadia University, Udaipur, has done excellent work in bringing to a common reader a thesis on the philosophy, ethics, morality, and beliefs of Jainism in about 40 pages.

In my opinion, this book can serve as a good beginning source for students of religion in general and Jainism in particular. In today's world when violence is used in the name of religion and hedonism, greed, and self have overtaken spiritual charitable and social values, this book provides direction to achieve balance by following the path of ahimsa, anekantavada, and aparigrha.

'To Light One Candle'

by Clare Rosefield and Pramoda Chitrabhanu

This book contains an exquisite bouquet of potent prayers (mantras) from the Jain, Buddhist, and Hindu. To Light Once Candle invites us to ruminate universal truths which can transform our thinking, expand our vision, and touch our hearts. Rather than succumb to despair of pain and suffering, we are inspired "to light one candle," to live in our world as a radiance, as a fragrance, as a blessing.

The book includes:

- Stanzas written in Sanskrit with an English translation.
- Prayers distributed by theme into five complementary part which can be used as guidelines in a daily practice.
 - Illustrations of mudras and other visual meditations.

To Light One Candle is written by Clare Rosenfield and Pramoda Chitrabhanu. Write JMIC, 244 Ansonia Station, New York, NY, 10023, to order a copy of the book.

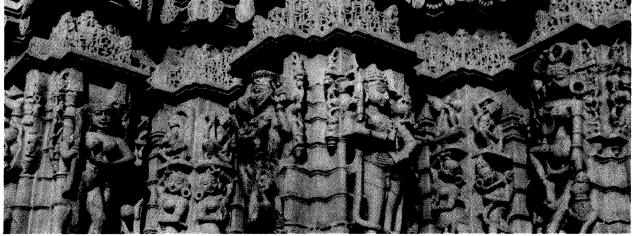
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Men void of understanding, though they learn, learn not. Men of understanding, though unlearned, are as men learned. They are rich, though utter paupers, who never beg; the rich are paupers if they bestow nothing.

Wishing JAINA convention a great success

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The JAINA Awards and Recognitions

Award Committee: Jagat P. Jain (chairman), Balua Kuriya, Mahendra Pandya, Dhiraj Shah, and Mani Bhai Mehta

JAINA Award (For exceptional contribution to the promotion of Jain religion in North America on a national level)

1991



Dr. Prem Gada of Lubbock, TX

1989





Dr. Duli Chandra Jain of New York,

JAINA Recognition (of individuals for outstanding service in the Jain community in North America)

1991



Padmanabh S. Jaini of Kensington, CA



Mahendra Khandhar of Cypress,



Dr. Surender K. Jain of Athens, OH



F.J. Dalal of Washington, D.C.



Dr. Urmila Talsania of Chicago, IL



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Maluk Chand Shah of Ahmedabad, India



Dinesh Vora of Cleveland, OH

JAINA Recognition (for Leadership in Jain youth/Young Jains' Acitvities)



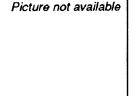
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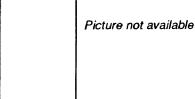
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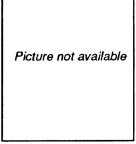
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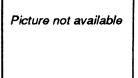
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Pravin K. Shah of Cary, NC

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Mamata Yagalla of New York, NY



Ramnik Kothari of Toronto, Ont. (posthumous)



Chander Monan Jain of London, Barrell (posthumous) 1989

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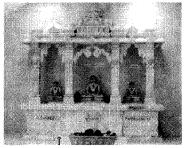
JAINA Recognition (of institutions for outstanding activities to promote Jainism in North America)



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Mahavir Jain Mission

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We must open our sails so that our boat can move. We must open ourselves and change our awareness so that we can receive the fresh breeze of blessings which is always in the universe. When we remove our mental partitions and change our perception, we are ready to receive those pure universal vibrations which are open to all.

With Best Wishes To

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6th Biennial Convention

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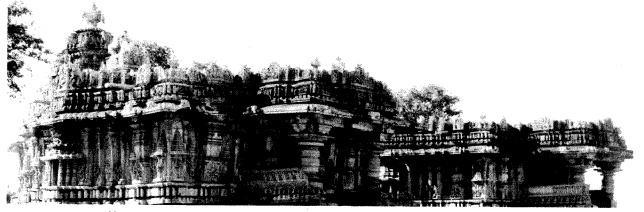
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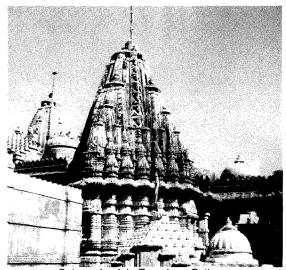
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What is a soul?

A soul is a conscious substance. Unlike material substances, which are transient & impermanent, a soul is permanent & eternal. Eternal is that substance which is not created by the process of integration and disintegration. The particular characteristic of soul is consciousness. The feelings of pleasure & pain, the desire of getting free from them, and thoughts & inspiration are all experiences due to the existence of soul.

- Shrimad Rajchandra

Best wishes from:

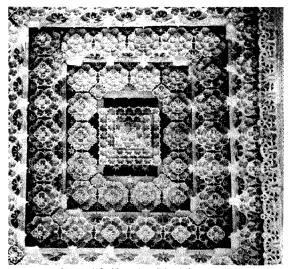
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- Dasa Vaikalika Sutra""

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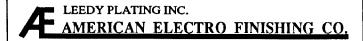
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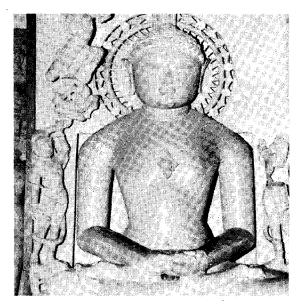
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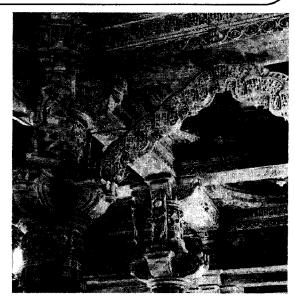
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Ceiling Detail • Vimal Vashi Temple

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- Yogasastra

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Acharya Shree Hasti Muniji voluntarily leaves world

In the 'Mahamantra Navakar' after Arihant and Sidh Prabhu, the highest respect is given to Ayariyanam which means Acharya. Acharya is one who possesses 36 qualities viz., he follows five main principles of Jainism known as Panch Mahavrta that of Non-Violence, Truth, Non-Stealing, Celibacy and Non-Possession. He follows five kinds of code of conduct known as Panch Aachaar that of Knowledge, Faith, Conduct, Penance and Power. Acharya controls five senses that of Hearing, Seeing, Smelling, Taste and Feeling. He follows five kinds of Samities, three kind of Gupties and nine kind of Celibacies. In the same way a true Acharya controls four kind of internal weaknesses that of Anger, Ego, Worldly Passion and Greed. Thus a true Acharya is one who possesses and practices the above 36 qualities. To become an Acharya one has to become a saint and has to progress to become an Upadhya (scholar), and after qualifying as an Upadhaya, one reaches the pinnacle of spiritual ladder to become an Acharya. Acharya Hastimalji Maharaj Saheb possessed and practiced all the above 36 qualities of a true and worthy Acharya.

Eighty-one years ago Acharya Shri Hastimalji Maharaj Saheb was born on the 14th day of moon of Hindu Year 1967 in the village of "Pipaad" situated in Jodhpur state, now a district of Rajasthan. His father Shri Kewal Chandji Bohra left for heavenly abode a few months before he was born. His mother Smt. Rupadevi, a religious lady brought him with love and affection. From the very birth she induced in him the religious values, as a result, child Hasti instead of becoming a worldly man renounced the world to become a Jain sadhu at a very young age of 10 years. Not only Mata Rupadevi allowed her only son to become a saint but she too renounced the world to become a Jain nun. Both mother and child took 'Diksha' in Ajmer and became the disciples of Acharya Shri Shobhachandji Maharaj Saheb.

At the young tender age of 10 which is the time to play and go to school child Hasti devoted his time and body in the deep study of Jain Dharma. Under the

strict surveylance of Baba Harakhchandji Maharaj who was his teacher, he started reading and learning of Sanskrit, Praakrit, Philosophy and History. Muni Hasti was extraordinary intelligent and had an amazing memory. Soon he learned by heart all the basic Shastras (scriptures) and became a pundit in religious studies.

Muni Hasti was hardly 15 years old when he was designated Acharya by his guru Pujjya Acharya Shri Shobhachandji Maharaj Saheb, because of his extraordinary qualities, personality, knowledge and spiritual attainment. Muni Hasti kept on his studies with great vigour and zeal, and at the young age of 20 he was recognised as Acharya in the Hindu Year 1987 in Jodhpur by all the contemporary Acharyas. In the living memory there is no other Acharya who has been so for 61 years.

To enumerate and assess the work of Acharya Shri who remained a saint for 71 years and Acharya for 61 years is not an easy task. Only passing references can be made, for it will take decades to understand and interpret his life and teachings of this great saint.

Acharya Hasti, was of short height approximately 5 feet and had a slim body. He had a magnetic personality, whosoever came to his Darshan was lured by his charm, influenced by his simplicity and austerity. He never wasted a moment of his life sleeping of lying down during the daytime. Except for the short sleep in the night he was either praying, preaching, reading or writing. Being an Acharya of Ratna Vansh, he had a large following and disciples from all over India visited him for his 'Darshan'. To everyone he used to ask what religious activities were being observed and with his charm and gentle pursuasion he made people to take a vow to renounce all bad habits and to do Samayik (48 minutes of prayer and meditation) and Swadhaya (reading of religious literature). There are hundreds of people who left bad habits and bad conduct because of his pursuasion and many more were progressing on the path of Happiness and Good Conduct.

For 71 years Acharya Shri travelled



far and wide on foot preaching the gospel of non violence, truth, non stealing, celibacy and non possession. He travelled to almost all the districts of Rajasthan and also went on foot to Gujarat, Madhya Pradesh, Uttar Pradesh, Maharashtra, Karnataka and Tamil Nadu. Except for the 4 months of the monsoon or in the event of illness he never stayed for more than one month at any one place.

Acharya Shri laid great emphasis on doing "Samayik" for he believed that by doing so one can reach "Sam Bhava" or tranquility and peace of mind. He taught not to care for worldly things, not to worry in bad times, not be over joyed in good times, not to care for profit or loss, appreciation or criticism, happiness or unhappiness. He said be doing Samayik one can overcome these worldly internal weaknesses and attain "Nirvana". One can become happy be controlling anger, pride, greed, deceit, avarice, our internal weaknesses. By doing Samayik one can become a happy person, a happy person will make a happy family and a happy family will make a happy society and a happy world to live in.

Acharya Shri Hasti laid great emphasis on doing Swadhaya which means self introspection. To develop tranquility one has to be Swadhaya. It leads us to see our own self, to review and analyse our thoughts, words and actions. In Swadhaya one studies his own self, to see his own weaknesses and ponders over how to overcome them. Acharya Shri used to say that like a needle with a cord is not easily lost in the same manner a person who does Swadhaya will not be easily lost in the world weaknesses. Due

to his inspirations Samayik and Swadhaya associations have been established in Rajasthan, Madhya Pradesh, Maharashtra, Karnataka and Tamilnadu. Acharya Shri inspired more than 700 people (swadhayees) to organise themselves under the banner of Swadhaya Sangh. These devoted people who are householders lead simple, pure and disciplined lives, go to places during Paryushan Mahaparva wherever people do not have priviledge of having Jain saints or nuns, to spread the message of Tirthankar Mahavir.

Acharya Shri Hasti was a great historian. He emphasized that one must learn and take inspiration from the past to make ones present and future happy. He preached that our old religious and cultural traditions are very useful and everyone should study and analyse them. Under the able guidance of Acharya Shri "JAIN DHARM KA MAULIK ITHIAS" has been written and published in four volumes. These volumes have received rare reviews by several prominent authors and scholars all over India. This work has been recognised as one of the most authentic and non partisan rational study of Jain history. Acharya Shri devoted years of his life visiting each and every important library, searching for facts and figures during his travel from Rajasthan to Tamilnadu to bring about this magnificent work, a master piece of his creation.

Acharya Shri was an ardent advocate of education. 70 years ago there were hardly few schools and there was negligible education among women. Education was confined to the urban cities where rich and the male section of the society could avail it. Acharya Shri inspired people to open schools in villages and rural areas. He laid great emphasis on educating women and children of all the cross section of the society. With modern education he wanted the children to be educated in religious sphere too so that they become true Jains. He asked people to open educational institutions with boarding and lodging so that also weaker section of the society may come forward and benefit by this educational process.

Acharya Shri was of firm belief that a person or society cannot be considered great by monetary power alone. Strength of the society or person lies in right education, good habits and internal spiritual development. To fulfill these objectives Acharya Shri inspired people to set up institutions which provide right education and help to preserve and propagate our cultural heritage. One such institution is "Acharya Vinaychand Gyan Bhandar" in Jaipur in which more than 25000 hand written rare manuscripts are preserved. Another institution in the area of education set up by his inspiration is "Shri Jain Sidhanth Shikshan Sansthan" Jaipur. In this institution students are given traditional and religious education along with the formal education.

Acharya Shri Hasti was a great social reformer. He was a crusader for the poor and weaker section of the society. He asked people not to spend lavishly on social occasions such as marriages and to maintain simplicity and austerity even in religious occasions such as Athai (8 days of fasting), Maas Khaman (30 days of fasting) and Varshitap (fasting for 360 days at every alternate day). He inspired people to set up charitable organisations "Bhudhar Swadharmi Vatsalya Kalyan Kosh", the purpose of which is to give monetary help to the poor and needy persons. Every month help is given to hundreds of families who are in dire need of medicine, food, education etc. Several hundred families have been helped by the magnanimous donations by kind hearted and socially conscious persons. Another important institution worth mentioning in the cause of serving the suffering humanly is "Amar Jain Medical Relief Society". It has a fully developed medical hospital in the very heart of Jaipur society. This hospital treats several thousand patients every month and gives medical aid to the poor people irrespective of caste, creed, sex or religion. This hospital was inspired by Acharya Shri in the memory of his fellow saint Swami Amar Chandji Maharaj Saheb. This institution has its own building and well equiped operation theater and modern medical machines of several kinds.

Acharya Shri Hasti gave equal importance to knowledge as well as conduct. According to him one without the other is meaningless and may prove dangerous. Inspired by the teachings of Acharya Shri "Samayik Gyan Pracharak

Mandal" was established with an objective to publish and help to spread spiritual literature and right knowledge. This institution is publishing a monthly magazine "JINVANI" for the last 45 years.

Acharya Shri himself a profound scholar and a literary, wrote several books on Jainism, interpreted several Jain scriptures into modern simple Hindi language, wrote commenteries and edited several publications of great importance. He himself a great learned person knew the plight of wise and likely. In this world where money plays a dominant role Acharya Shri inspired people to set up "Akhil Bharatiya Vidvat Parishad" in which works of scholars of Jainism all over India are reviewed and brought to light. Every year scholars of Jainism are honored in a special function, held to recognise and distinguish them.

In short, these are the few glimpses of this great saint who devoted his life to spread the message of Jainism all across the country. Having practised and preached knowledge, faith and conduct for 71 years Acharya Shri saw his end of life coming near and as a true saint declared on his 81st birthday in Pali city that as a Acharya, I have guided all the saints, nuns and devotees to the best of my ability and during this lengthy period of 61 years as an Acharya I ask forgiveness from everyone and forgive everyone.

On April 12, 1991, in Nimbaj, a district of Pali in Rajasthan, he voluntarily decided to leave his body and took a vow of "Santhara", also known as Pundit Maran, that is not to eat or drink except water until the soul departs from the body. On 21st April he left for heavenly abode. 150,000 people from across the country attended the funeral in this small village. Though his body is no more with us but his preachings shall last for time memorial. We pay homage to this great saint. JAI GURU HASTI!!!

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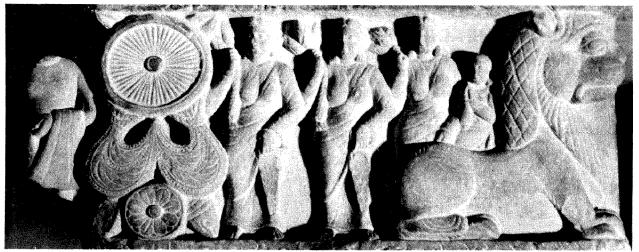
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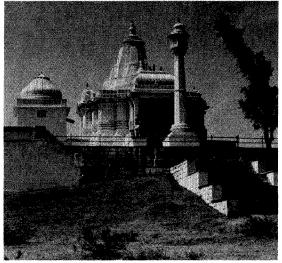
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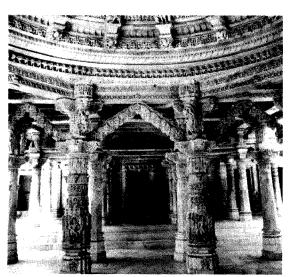
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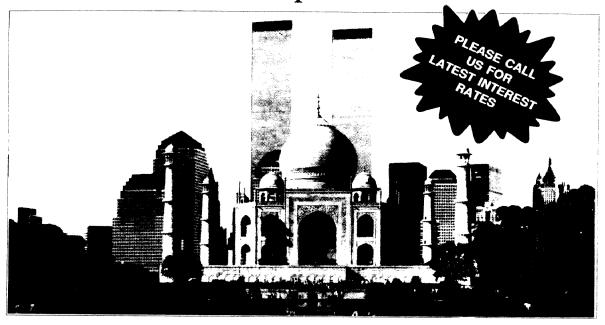
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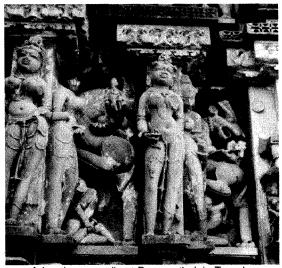
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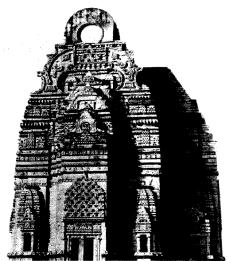
This world is full of sorrows of various kinds. The enlightened people try to swim and cross over the oceans of this life. They realize liberation (moksha) and merge in the infinite joy. The condition of liberation cannot be attained by any other states of existence like god (deva), animal (tiryancha) and denizen of hell (naraka), except the human form.

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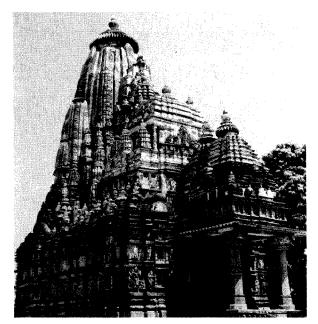
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Marriage Information Service Report

By F.J. Dalal

The Concept: The idea of match-making is as old as Adam and Eve. Varnashrama system of Vedas provided a system of social organization in the form of an institution of caste. Among other purposes, the caste system provided for the marriages of children among families very well-known to each other. With the advent of the Industrial Revolution, the shackles of the degenerating caste system were weakened.

The Conception: Migration from rural to urban areas and to foreign lands, led to the breakdown of the Joint Family System. This resulted in inter-caste-language-racereligion marriages. The stability and durability of the institution of Marriages and Family appeared to be endangered. Mis-matches resulted in many unhappy marriages and divorces. The materialistic environment of the West added fuel to the fire and necessitated a rational system of match-making among the bicultural Indian immigrants.

Jains as Migrants: Among Indian immigrants, Jains are a small minority of resourceful businessmen and professionals around the world. Choices for marriages for residents outside of India are limited. Traditional approaches for finding spouses from India is meeting with resistance at both ends for obvious reasons. Forcible marriages among unknown spouses and the 'Plum' idea of getting a GREEN CARD through citizen/permanent resident spouses are resulting in an increasing number of broken marriages. On the surface,

the affluent community appears to be happy because of material prosperity. There is no institutional help available to anxious parents and growing young adults.

The Birth: In light of above, the idea of marriage counseling was presented at the Fifth Biennial Convention of JAINA in Toronto, Canada in 1989. The procedural formalities of the organization and the needed carefulness for avoiding any kind of liability resulted in an unusual delay. However, the guidelines, procedure, and the forms were finalized. The quarterly Jain Digest could not publish the required information and promotional writing. Resistance of traditional and stubborn first generation continues to be an obstacle.

Slow Growth: During this period about 300 inquiries were received, 90 of which resulted in registration and about 25 were interested in Matrimonial ads only. MIS made about 30 information exchanges. Ads in the Jain Digest resulted in over 200 known responses which were directed to the parties. To our knowledge, about 10 candidates were engaged/married. Parents and candidates, to a large extent, do not care to let us know the outcome of the responses and exchanges, resulting in our not knowing the status of our candidates at the moment.

A Long Way to Go: The organization of MIS is on a sound footing and its efficient administration, needs cooperation from all parties—parents, candidates, the Jain

Digest, officers of JAINA, and its affiliated associations. Vocal sympathy will have to transform into concrete steps.

The traditional factors: wealth of parents, 'doctors preferred', will have to be replaced by character, commitment to values, and community orientation. Imposing of views and deciding for the candidates will have to give way to communication with children, preparing them for shouldering responsibilities.

High potential, inexperienced, over-ambitious, and impatient young adults on one hand and the "timids" on the other, who have been brought up in the affluence of America will have to turn realistic and practical— "Look yourself in the mirror" for happy marriages raising well-groomed families.

Need For Action: Promotional seminars will have to be organized around the world by Jain organizations at various locations for parents and candidates for vibrant and beneficial dialogue. Informative articles will have to be published for educating the parties. Informal and formal get-togethers will have to be arranged for the candidates.

Lastly, the total neglect of socio-cultural-educational activities by Jain organizations engaged in traditional ritualism, celebrations, study of dogmas, and lectures in vernacular languages have kept the youth outside the corridors. The Jain community organizations are not there for religious activities only. Let us widen our horizon for extended programs and the larger goal of Extending our Heritage to the Future Generation.

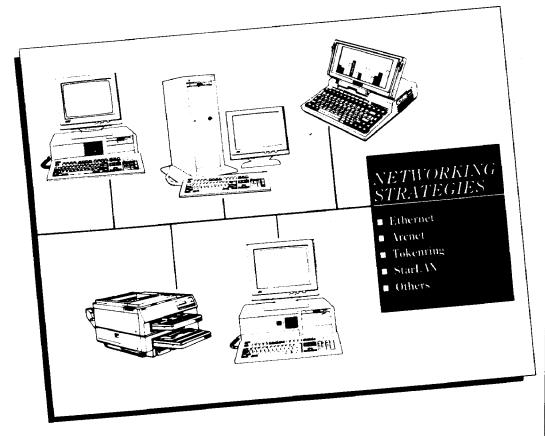
Marriage and family are and will remain the institutional foundations of our culture and religion in any society.



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- 9. Jain Association of U.K., 74 Wensleydale Avenue, Clayhall, Ilford, Essex IG5 0NB; Jeet Jain, 081-560-7110
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Thoughts for the Month

RICH AND POOR

• The only way for a rich man to be healthy is by exercis and abstinence— to live as if he were poor.

TO LIVE

• "Do not Take Life Too Seriously. You will Never Get Out Of It Alive."

DO IT TODAY

• Don't put off for tomorrow what you can do today, because if you enjoy it today, you can do it again tomorrow.

SWEET AND SWEAT

- Success is sweet, but it's secret is sweat.
- Bring ideas in and entertain them royally, for one of them may be a king.

IMPROVEMENT

• A smile is an inexpensive way to improve our looks.

DRIVER

• The best motorist drives with imagination: he imagines that his family is in the car.

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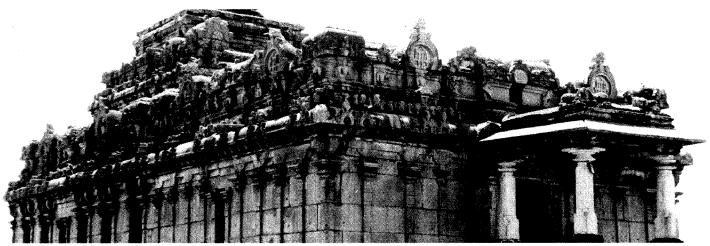
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THE TEACHINGS OF BHAGWAN MAHAVIRA

• Every soul is independent. None depends on another. • All souls are alike. None is superior or inferior. • Every souls is in itself absolutely omniscient and blissful. The bliss does not come from outside. • Not only soul, but every object of the universe also, is subject to change by itself, without any external interference. • All human beings are miserable due to their own faults, and they can themselves be happy by rectifying the same. • The greatest mistake of a soul is non-recognition of its real-self and it can be only be rectified by recognising itself. • There is no separate existence of God. Everybody can attain Godhood by making supreme efforts in the right direction. • 'Know thyself; recognize thyself; be immersed in thyself - you will attain Godhood. • God is neither the creator nor the destructor of the universe. He is merely a silent observer and omniscient. • One who, even after knowing the whole universe can remain unaffected and unattached, is God.

Where there is faith there is love Where there is love there is peace Where there is peace there is God Where there is God there is no need

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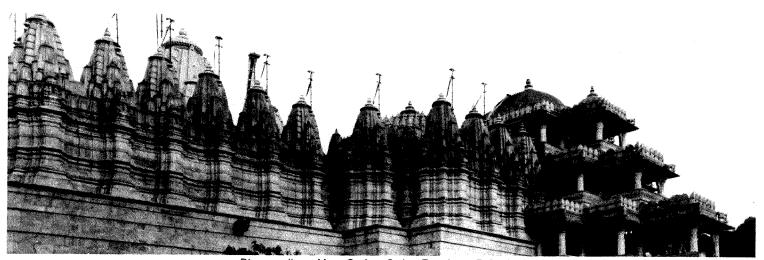
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- And those known names, memory makes it unknown.

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I would like to extend my personal thanks to Prem Jain, the convener of the convention committee and the back bone of this convention, with co-chairpersons - Girish Shah, Himat Dagli, Navin Dedhia, and Hasmukh Shah with the rest of the convention chairpersons for their devotion, enthusiasm and hard work to make this dream come true.

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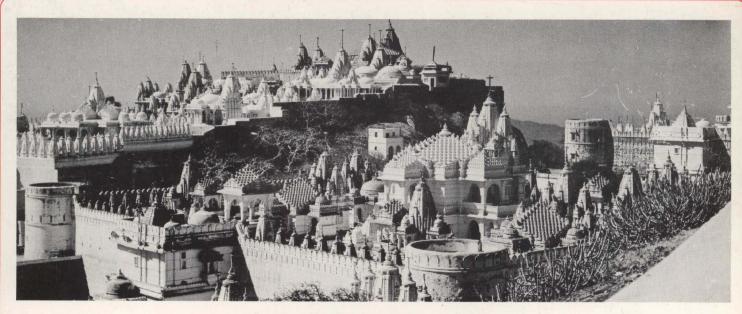
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