

7TH BIENNIAL JAINA CONVENTION 1993

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Contents in this souvenir
do not necessarily reflect
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We regret for any unintentional
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CONTENTS

| | |
|---|-----|
| 1 Jainism in North America - Past, Present & Future -by Sulekh C. Jain | 10 |
| 2 Ahimsa (Noninjury) Revisited -by Michael W. Fox | 15 |
| 3 The Practice of Ahimsa in North America -by Rev. David M. Brookman | 19 |
| 4 Jainism - Symbols, Prayers & Idols -by Shanti Mohnot | 21 |
| 5 Jain Spiritual Ecology -by Michael Tobias | 25 |
| 6 Jain Temple Guidelines | 29 |
| 7 Animal Rights. What does it have to do with me? -by Tom Meinhardt | 33 |
| 8 Jain Radiance on the Western Horizon -by Dr. Noel King & Dr. Surendra Singhvi | 37 |
| 9 Theme: Jainism: Past, Present & Future -by Dr. Hem Chand Jain | 51 |
| 10 Some of the Latest Concepts in Modern Physics; Examined in the light of Jainism -by Ramnik V. Shah (Vividus) | 55 |
| 11 World Community Service of Federation of JAINA -by Dr. Dhiraj H. Shah | 57 |
| 12 Akhyanakamanikosa -by Phyllis Granoff | 59 |
| 13 Marriage, An Art in Human Relationship -by F.J. Dalal | 63 |
| 14 Education in Jainism; Not Enough for the Real World -by Jugna Shah | 69 |
| 15 Preserving our Jain Culture -by Tarang Sheth | 73 |
| 16 A Message from a Concerned Parent to the Youth | 75 |
| 17 Vegetarianism; A Requirement for Jainism -by Akas Jain | 77 |
| 18 Magazines That Spread Jainism | 81 |
| 19 Ethnic and Cultural Identity in the Diasporas; An Audience | |
| 20 Analysis of Jains in North America -by Dr. Sivaram Sivkandalh | 83 |
| 21 A Rich Heritage; Jain Icons, Caves and Temples -by Satish Kumar Jain | 85 |
| 22 Forgiveness -by Anop R. Vora | 91 |
| 23 Jain Study Center of North America; Computer Based Bulletin Board -by Pravin Shah | 93 |
| 24 Living A Jain Way of Life in a Western Environment -by Jai Shah | 97 |
| 25 Future of Jainism in the West -by Sumit Vora | 99 |
| 26 Jain Ashtanga Yoga -by Shanti Parakh | 101 |
| 27 Jain Religion and Its Universality -by Mrs. Kamal Baid | 107 |
| 28 Jain Heritage | 108 |
| 29 The JAINA Community -by Dr. Bhaghandra Jain | 109 |
| 30 Jainism in Karnataka with Special Reference to Moodbidri -by Sri Charukirti Bhattaraka | 117 |
| 31 A Jain's Parable -by K. V. Mardia | 123 |

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Dear Friend,

Please accept my heartiest congratulations for the publication of the sourvenir at the occasion of the banian Jain convention.

You with your colleagues also deserve to be congratulated for this important task of propagating and advancement of Jain Darshan in adverse circumstance abroad.

Our Tirthankars, Acharyas and learned persons have devoted their whole life in search of eternal truth, peace and happyness. It is total and complete for past, present and future forever. We are the most fortunate people to whom it is readily available. It is upto us that how much we can adopt and gain by this god sent opportunity.

I wish the success of your publication in conveying the massage of Jain Dharshan.

With thanks and regards.

Yours

(Signature)
4/5/93

2061

Commonwealth of Pennsylvania



Gouvernor's Office

GREETINGS:

I am delighted to send warm regards to everyone gathered for the 7th Biennial National Convention of the Jain Associations in North America hosted by the Jain Society of Pittsburgh.

This year's theme, "Jainism: Past -- Present -- Future," will focus on your progress over the years in the cause of freedom and social equality and your plans to continue your dedicated mission into the 21st century and beyond.

The Jain tradition, which enthroned the philosophy of ecological harmony and nonviolence as its guide, flourished for centuries in ancient India. Today, you have an excellent opportunity to share thoughts and ideas on the Jain perspective -- its reverence for life in all forms, and its commitment to the progress of human civilization and to the preservation of the natural environment.

On behalf of all Pennsylvanians, I extend best wishes for a productive and enjoyable convention, and for every continuing success in the years ahead.



Robert P. Casey

Robert P. Casey
Governor
July 2, 1993

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May 17, 1993

Members of the Jain Associations,
Assembled in Convention
c/o Dr. Surendra K. Sethi
Jain Society of Pittsburgh

Dear Friends:

What glorious lessons are to be learned from the teachings of the Jain philosophy of ecological harmony and nonviolence.

This is a universal theme, one that is sadly being ignored in many parts of the world. But your example will influence others, and they in turn will influence still more. Yours has been a beneficial influence on our culture.

I am happy to welcome you to Pittsburgh and to Pennsylvania. Pittsburgh, with its many temples and churches and educational facilities, is a beautiful city. I am pleased to share with those of you unfamiliar with the city the hospitality and graciousness of the residents. While you are here I invite you to sample the many famous cultural and recreational opportunities Pittsburgh offers.

I regret that I am not able to join you on July 2, 1993, but please accept my best wishes for a successful and interesting convention.

Sincerely,



Arlen Specter

AS/vgj

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Dear Friends,

I write to honor the people gathered this weekend for the exciting event of the 7th Biennial JAINA Convention 1993. The Jain religion and it's philosophy of non-violence and environmental protection are goals similar to those I strive to achieve as a Senator. Jainism's efforts towards improving respect for our world and for mankind is commendable.

I wish you all the best of luck this weekend as you work towards promoting your ancient religion in a very modern world. Please do not hesitate to call on me if you should ever need assistance.

Sincerely,


Harris Wofford



भारत का राजदूत
वाशिंगटन, डी० सी०
AMBASSADOR OF INDIA
2107 MASSACHUSETTS AVE. N.W.
WASHINGTON, D. C. 20008

May 20, 1993

MESSAGE

I am happy to learn that the Jain Society of Pittsburgh and the Hindu Jain Temple are organising the 7th Biennial National Convention of the Federation of Jain Associations in North America on July 2nd, 3rd and 4th, 1993 at Pittsburgh, and that nearly 5000 delegates will be attending the Convention. Besides discussion on various social and religious aspects of Jainism, the Convention will also help to focus on issues facing the Indian American community and how organisations like the JAINA can play a role in building bridges of understanding between India and the United States of America.

My greetings to members of the JAINA and their families and my best wishes for a successful Convention.

**(Siddhartha Shankar Ray)
Ambassador of India**

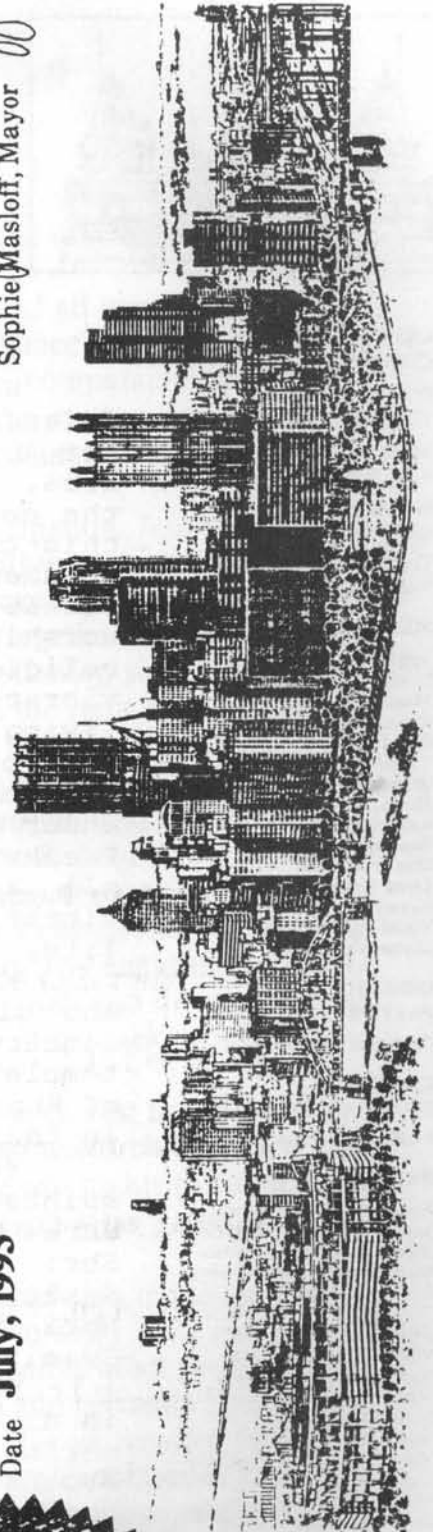
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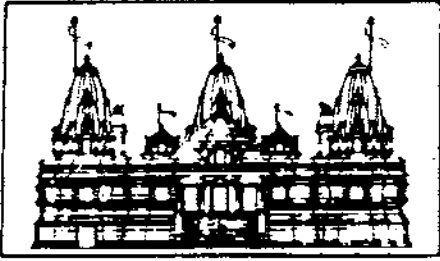
By virtue of the authority vested in me as Mayor of the City of Pittsburgh, I do hereby proclaim July 2, 1993 as AHIMSA DAY throughout the City of Pittsburgh to focus attention on this day as an opportunity to recommit ourselves to the teaching of AHIMSA; the guiding principle of Gandhi's civil disobedience in the cause of freedom and social equality; to mark this as the 7th Biennial National Convention of Jain Associations in North America whose theme is "Jainism: Past-Present-Future" hosted by the Jain Society of Pittsburgh; to be observed by all citizens, schools, businesses, clubs and media to join in commemorating this day and the role of AHIMSA in our lives.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the City of Pittsburgh to be affixed.

Date July, 1993

Sophie Masloff
Sophie Masloff, Mayor





The Hindu Jain Temple

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We are excited to send this message to all our Jain friends and delegates. Accept our heartfelt congratulations for bringing the grand Jain Convention to the Pittsburgh area. The entire Hindu Jain Temple community thrilled to see the commitment which our Jain friends have made in hosting this convention. The Hindu Jain Temple in Pittsburgh is a monument of harmony and unity in which Vaishnavas, Shivas and Jainas are lovingly and harmoniously coming together and worshipping their deities in a pleasant atmosphere. Three religious teachers sanctified this temple with the highest vibration of rituals, pujas and lofty ceremonies. It's a living example of tolerance, understanding and appreciation of each other's religion and as such is a pilgrimage center in this area, bringing together different traditions of India under one roof. Hindus and Jains, where, with Mahavir Swami, Parshwanatha, Rama, Krishna, Vishnu Shiva, Lakshmi-Narayan, all are presiding in grace and harmony and emanating vibrations of prosperity, peace, well-being and reverence for life.

While the world is engulfed with the art of destruction and dissection, we have created this temple as an art of construction and unification. It was our dream to create a temple as an all-inclusive blueprint to bring major religions of Bharat together in one place and that dream is now realized in this temple.

Your temple has received the blessings of all the learned saints of India and at large of world which includes Gurudev Shree Chitrabhanuji, Shri Sushil Kurmarji Maharaj, Late Swami Shri Sadanandji Saraswati Maharaj, Swami Shri Chidanand Saraswatiji (Muniji), Swami Shri Dharmanand Saraswatiji, Swami Shri Satchidanandaji Maharaj, Gurdeva Sivaya Subramuniya Swamiji Maharaj, and many others.

This temple is that place of worship which speaks unity in diversity. We urge you, while you are here to visit this shrine which brings everyone, the message of unity, peace and brotherhood. Our three learned priests, Shri Ram Datt Upadhyayji, Shri Suresh Chandra Joshiji, and Shri Vinod Kumar Pandeyji are waiting at the door to welcome you and to perform for you all pujas which includes Jain Pujas and Jain Bhavanas.

We wish you all the best of success with this convention.

Yogendra N. Gupta
Yogendra N. Gupta
President,
Executive Committee

Jitendra M. Desai
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Welcome to the JAINA Convention

Vinod Doshi & Surendra Sethi
Convenors

It is our distinct and delightful honor and privilege to welcome you all to the 7th Biennial JAINA Convention in the picturesque city of Pittsburgh.

This is an exciting and historic occasion. Jains from North America and all over the world have gathered here to share their views, get to know each other better and to advance the cause of Jain ideology of non-violence, vegetarianism, anekankvad, ecological harmony, compassion and spiritual purity. Under the convention theme of "Jainism: Past-Present-Future", our reverend and respected monks/nuns, distinguished professors, scholars and guests will focus on Jainism's rich heritage, its status today and its direction and prospects for the future.

The convention will emphasize youth education, leadership and participation. Jain youth movement is right on the track from where it left in San Francisco. Their inquisitiveness and desire to learn more about Jainism, and at the same time their endless enthusiasm, perseverance, and hard work in coordinating and putting this excellent and well balanced youth program together is a glowing testimony to that. Rather than blindly following us, youth are rightfully questioning some of our value standards, are ready to face challenges ahead, and are determined to find the right solutions to pave the way for the future. They are inspiring and earning our total respect as the future torch bearers for Jainism. Give a big smile and shake the hands of every proud youth at the convention

We are very fortunate to be living in the best of both worlds - of rich spiritual and cultural heritage of Jainism and the abundance of scientific, technological and material comforts of the West. Where do we (specially us in North America) go from here? Well! That is what this convention is all about. This is your convention. We are merely providing a forum and want to be a catalyst for not only participating and learning, but also for your thoughts, requirements and constructive suggestions. JAINA committee members will be listening to see how they can translate your ideas into directions, goals and plans of action for future to benefit us all. Your convention is history in the making. Participate. Be a part of history.

This is not a convention of wall to wall discourses. Lectures and messages yes; but that is only a small part of the convention. We have a magnificent exhibition on Jain art and architecture, a "Jain Darshan" exhibition from Boston Jain Center, an exciting and entertaining two nights of cultural programs, seminars, workshops, slide and video presentations, youth dances and ras garba and much much more. Enjoy your convention!

The Hindu-Jain Temple of Pittsburgh - a temple all of us are very proud of - is a monument of harmony and unity in diversity, where the Jain faiths and the Hindu faiths worship, grow and flourish under one roof. We have been fortunate in receiving blessings from great saints of all faiths. With its Pratishtha in 1984, this temple is the first of its kind in the United States and probably elsewhere in the world - a tribute to the foresight of the founding fathers. Members of the convention committee with Jain and Hindu community have worked very hard to make this convention a historic event. Our hearty thanks to many many volunteers who have worked very hard to make this a successful event. It has been a total community effort.

Our special thanks to:

- JAINA for providing us this opportunity to host the convention and to extend our hospitality.
- All of our revered saints, professors, scholars, distinguished dignitaries and guests, delegates, participants for gracing the convention, and
- All the volunteers, supporters and generous donors for helping us achieve our lofty mission.

Welcome, once again. Enjoy the convention and have a great time. Jai Jinendra!

JAINISM IN NORTH AMERICA - PAST, PRESENT AND FUTURE

Dr. Sulekh C. Jain
President JAINA



"Jainism - India's, and possibly the world's oldest religion - is a quiet, overwhelmingly serious way of life, a cultural insistence on compassion, a sociology of aesthetics that has dramatically changed the world, and will continue to affect change."

- Dr. Michael Tobias

100 years ago at the first Parliament of World's Religions in Chicago, a Jain leader, a scholar, and the only Jain on North American soils, Mr. V.R. Gandhi said, "I come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to its ethics, but different from it in its philosophy and professed by several millions of India's most peaceful and law abiding citizens." Mr. Gandhi then gave a short no-nonsense, highly condensed and technical account of the ethnics and history of the Jains, their books, teachings, and practices. From this humble beginnings, a Jain diaspora appeared not only in North America, but also in Britain, East Africa, Malaysia, Singapore, Hong Kong, Japan and in such other places as

Australia and New Zealand. It is probably the first time that about 100,000 Jains are settled outside India.

This is an exciting period for we Jains in North America. Now about 50,000 Jains live in U.S.A. and Canada. Since 1965, we have established a strong infrastructure that we all can be proud of. Now there is a Jain organization or a group in practically every major city in North America. Twelve years ago we created a national organization (Federation of Jain Associations In North America, JAINA), which now represents nearly all the Jains. More than twenty places of worship with Jain deities have been established. Several new Jain temples are being constructed or being designed. Suitable, appropriate, easy to read and understand educational and Pooja materials have been made available and several more are in progress. Quite a few videos and audios are now available. A couple of libraries (especially JAINA library in Lubbock, Texas) are ready to serve the needs of the community.

We now celebrate our holy festivals on a very regular basis. Many of our rituals, places of worship and publications are non-sectarian. JAINA Conventions and other such functions have become gathering places for all Jains to meet, debate and discuss issues. Participation in inter faith movements, visits and availability of Jain scholars, publication of several Jain magazines (e.g. Jain Digest, Jain Study Circular and Jinamanjiri, etc.) and start or beginning of Jain studies at several universities in U.S.A. and Canada are bringing new awareness within the Jain community. Other examples of Jain community's forward and progressive march are celebration of Paryushan and Das Laxana Parvas on a grand scale, many many long Tapasyas (fasts), Chaturmas, donations for charities, youth camps and seminars, Ahimsa Day Celebrations, movements in ecology and environment, youth essay competition, Directory of Jains in North America and start of an electronic bulletin board on Jain news and education.

The Federation of JAINA is a unique institution and does not have many parallels in the Jain world. JAINA is not an organization of individuals, but

rather, an association of associations. During its twelve years of existence, it has strived to unite all Jains as Jains (in spite of our diversity of religious beliefs, traditions, customs, languages and regional origins).

The theme of the 7th JAINA convention is "JAINISM: PAST, PRESENT AND FUTURE." In the North American context, I have so far touched upon our Past and Present. So, what about our Future?

This is an issue, that the entire Jain community, all the Jain Centers and JAINA have to discuss, debate, decide and plan. This Convention will provide such a platform.

Winds of change are everywhere. Nations are changing. Yesterday's enemies are today's friends and partners. Yet, in spite of this, there is so much violence and hatred throughout the globe. In these times, Jainism has much to offer to the world. To quote Dr. Michael Tobias, "Jainism is a momentous example to all of us that there can, and does exist a successful, ecologically responsible way of life which is abundantly and unconditionally non violent in thought, action and deed. For millennia, Jain logic has worked out a more complete picture of human experience that encompasses our capacity for compassion."

Since Jainism now is a worldwide/global religion, its practices, philosophies and beliefs can be and should be part of that local and global solutions that we daily see in the destruction of environment, violence, killings and exploitation around us. Question is what and how Jains should determine their role, place and responsibilities. This Convention is one such place to debate these issues.

Jains are a fairly accomplished community. We have a rich heritage, our people are educated and affluent, believe in and practice Anekantvaad (multiplicity of truth) and our monks and scholars are very learned and practice what they preach. Such a well disciplined and organized community can be great source of strength and a catalyst for change. The Jains in North America must now start interacting with other non-Jain groups, organizations, associa-

7th Biennial JAINA Convention

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tions and individuals that believe in non-violent solutions, preservation of environment, respect for all forms of life and plurality and relativity of viewpoints and truth. For the first time, this Convention will provide that type of participation.

Our youths are our future. Their involvement in this Convention is very significant. Here, they will be debating many of the issues affecting them and how they are getting ready to face the challenges of 21st century which is just around the corner.

There are many challenges facing our community - what kind and shape of the community, what kind of leaders will lead us into the 21st century, in what language we will teach our religious philosophy and rituals to our children - these are the issues that we must pay attention to. This Convention will provide that debate.

On behalf of JAINA, I thank the Hindu Jain Temple of Pittsburgh and the Jain Society of Pittsburgh for hosting this significant event. Our hosts have worked hard for the past two years to make it a very meaningful and enjoyable experience. This is truly an example of the entire community; Hindus and Jains working together to make it a memorable event.

I also thank the entire Jain community in North America, all Jain center, scholars, monks, nuns, Bhattarakas, our guests from North America and overseas (U.K., Europe, East Africa, India and other countries), past leadership of JAINA, the present executive committee, members and chairpersons of many sub-committees of JAINA, our spiritual advisors, well wishers, supporters and donors.

My special thanks to our youths and young leaders whose dynamism, enthusiasm and participation has been exemplary.

JAI JINENDRA





Thank You



The Jain Society of Pittsburgh would like to sincerely thank everyone for their gracious contributions which helped make this convention possible.

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Dr. David Brookman
Dr. Balabhadra Costain

Shri Ramnik Shah (Vividus)
Shri Pravin Shah

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Ahimsa (Noninjury) Revisited¹

by Dr. Michael W. Fox
Vice President/Farm Animals
and Bioethics
The Humane Society of the
United States
2100 L Street, NW
Washington, DC 20037

The ancient Sanskrit word *ahimsa*, meaning noninjury, is the doctrine of refraining from the harming of others. It is the central teaching of Jainism, Hinduism and Buddhism. As an ethical principle, we find it in the Judeo-Christian concept of the Golden Rule that holds that we should not do to others what we would not have them do to us. And it is implicit in the medical maxim "physician do no harm."

The doctrine of ahimsa is a call to ethical action. This active principle was termed *satyagraha* by Mahatma Gandhi -- the power of compassionate action.

Actions that entail the helping of life need to be as carefully considered as those actions that entail the deliberate, unavoidable taking or harming of life. This is because our most altruistic actions can have harmful consequences to others if we do not follow the absolute mandate of considering the doctrine of ahimsa (or the Golden Rule). Because of the many cruel paradoxes that we face today, situational ethics are such that while we cannot live by the Golden Rule as an absolute, we absolutely must consider the Golden Rule prior to deciding upon any action. We should be mindful of the differences between unavoidable, natural (perva-

sive) suffering we see in nature and the often avoidable (human-caused) suffering, over which we do have considerable control.

The doctrine of ahimsa encompasses both human and nonhuman (plant and animal) life. It also embraces non-living entities such as lakes, swamps, and all natural ecosystems that can be harmed by various human activities that in turn may harm the animal and plant communities therein.

Some philosophers reason that since some animal species are more sensitive and intelligent than "lower" life forms, they have more "intrinsic" value. So they believe these animals (like elephants) should therefore receive more respect and protection because they have a higher degree of sentience than "lower" life forms (like worms and insects). I believe this line of thinking is anthropocentric and "speciesist." So-called "lower" life forms in healthy, natural ecosystems have great "extrinsic" value in their vital contribution to helping maintain the functional integrity of ecosystems -- the "balance" of nature. For example, earthworms are soil makers, and various insects pollinate plants. In spite of their relatively low degree of sentience, these and other "lowly" creatures play a far more significant role than most humans in their contribution to the well-being of the natural world.

This doctrine of noninjury does not limit respect and compassion to living entities based upon their degree of sentience, but also includes non-sentient living (eco) systems within the scope of moral consideration and empathic concern, critics might argue that because it is so all embracing. Thus, the doctrine of *ahimsa* is an impractical and unrealistic ideal. Yet by virtue of its illimitable scope, it takes us beyond the polemicizing dualities of animal versus human rights and human interests versus environmental protection and nature conservation. It is surely from such an all

encompassing ethical sensibility that we can best consider, rationally and sensitively, the rights and interests of the entire life community of the planet. This doctrine is the cornerstone of a just, humane and sustainable society. It is also enlightened self-interest, because when we harm others, including the environment, we inevitably harm ourselves.



This latter point leads us to a related principle of these Eastern religious teachings, namely, the law of *karma*. One's destiny is influenced by one's thoughts, words and actions. (What goes around, comes around.) The law of karma therefore recognizes that good will ultimately come to those who endeavor as best they can, to live according to the doctrine of *ahimsa*. But this is no easy task when we are born into a culture where social discord and violence are endemic and contagious; where cruelty toward animals is condoned and institutionalized; and where the destruction of the natural world is economically rationalized and industrially sanctioned.

It takes great courage, commitment, and vigilance to live in accord with the doctrine of ahimsa in a culture whose values are antithetical to this compassionate ethic of noninjury. Yet the more we can disengage our lives from those forces that are responsible for so much suffering and destruction in the world today, and still enjoy productive and meaningful lives, the more society will change and become more humane, socially just and environmentally sustainable.

For example, we can disengage, as consumers, from supporting cruel factory-farming systems by not purchasing various animal products from such

1. Paper given at the Jain Association in North America (JAINA) Convention, Pittsburgh, July 1993.

"An eye for an eye only ends up making the whole world blind."

-Mahatma Gandhi



farms. We can also support organic farmers by selectively purchasing their produce, and buy various cosmetics and other consumables that have not been consumer-safety tested on animals, and which contain no ingredients of animal origin.

But as predominantly urban-dwelling consumers, often employed in industry-related businesses that value economic growth and material profit over environmental and animal protection (and even over consumer protection and worker safety), there seems to be no escape: No alternative but to be part of a culture that is the antithesis of ahimsa.

There are, however, some choices that we are still free to make in accordance with the doctrine of ahimsa. And every choice that we make is a vote that will make a difference, like choosing to eat less meat or to become a vegetarian; to have a small, fuel-efficient car; to recycle household and office trash; to buy "cruelty-free" toiletries. The choices are many once we become more vigilant, informed and dedicated to live as best we can in gentler ways that cause less harm to others and the natural world.

Certainly we must exploit life in order to sustain our own. In natural ecosystems, one life supports another. The entire plant-animal food-chain reveals how interdependent each life form is and how each life gives as much as it takes so that ecological balance is preserved, and the system remains sustainable and self-renewing.

We have been slow to apply these scientific findings and natural laws to modern agriculture and other industries. It is noteworthy that in every healthy (balanced) ecosystem, every life-form therein plays an integral role and even if it takes another's life, it still causes more good than harm to the life community within that system. But since the human species is less constrained than other creatures and has the powers of free-will and dominion to act

outside of natural law, we must, for the good of the whole and for our own good, apply the guiding principle of *ahimsa* to help ensure that when we exercise these powers, we cause more good than harm to the life community.

The cultural assimilation of the doctrine of *ahimsa* is the hallmark of a truly humane society. We have much work to do to help lay this foundation for such a society. That we will never enjoy it in this lifetime is no reason for us not to begin to build our own lives around the doctrine of ahimsa, for the good of all and for generations to come.

Animals have served many human needs over hundreds of thousands of years. They have variously provided us with food, shelter, social status, clothing, labor (as for draft work, pulling ploughs, carts and sleds), and have served loyally as companions and guards of home and livestock. Many animals, especially dogs, have heroically saved their human companions from accidental drowning or fire, to being buried alive under an avalanche, or suffering under the burden of loneliness and depression.



Our demands upon animals have increased rather than decreased over the millennia as human society has become more industrialized, if not actually more civilized. Should we not forfeit any presumed entitlement over them so long as we continue to cause them any physical injury or psychological harm that could be avoided without resulting in any comparable injury or harm to ourselves? The following examples of widespread animal cruelty and suffering clearly illustrate that our power of dominion over them is being abused and that without concerted effort, contemporary society will continue its ethical and spiritual decline, and suffer the consequences.

The meat, eggs and dairy products we consume come mainly from animals raised in cruel factory farms where they are either stressed out and made susceptible to disease by extreme overcrowding in cages or pens, or are so confined alone in crates or stalls that they can neither walk nor turn around. Until these systems are changed to provide animals with environments that better meet their physical and psychological needs, we owe it to them not to support such inhumane production methods by eating less or no animal products from factory farms; by selectively purchasing produce from farmers and ranchers who have adopted less intensive and more humane methods of livestock and poultry production; or by becoming vegetarians.

Many other consumables, from household cleaners to cosmetics and other toiletries, have been safety-tested on animals, these laboratory tests often resulting in great suffering. Concerned consumers purchase products that are either clearly marked as not having been tested on animals, or buy old tried and true brands rather than "new and improved" products that have most likely been tested on animals. The suffering of animals for such trivial ends cannot be justified. Many compassionate consumers go one step further and boycott any products that contain animal ingredients, like perfumes that contain animal musk oil and soaps and cosmetics that contain animal fat (tallow) and oils.

Items of adornment, from fur coats to leather goods and jewelry made from various animal products are avoided by those who care for animals. Furs come from wild animals that are caught and suffer great anguish in steel jaw traps and snares; or from wild animals raised in small cages on fur farms where conditions are no better than on cruel factory farms. Other animal products come from rare and endangered wild animals that are killed merely for their ivory.



"Greed begets hatred and hatred begets violence and violence begets death."

-The Persian prophet, Zoroaster



skins or other body parts that are used to make jewelry and other accessories -- and even folk medicine in the Orient.

Various animals kept as companions or pets come from a commercial pet trade that all caring people boycott by adopting animals instead from the local animal shelter. Many purebred puppies for sale in pet stores come from "puppy mill" factory farms that are often as cruelly deplorable as livestock and poultry farm factories. Other more "exotic" pets, like parrots and other creatures caught in the wild, suffer high mortalities before they ever reach the pet shop. And they don't make good pets, since they have not been bred to adapt to captivity and to a domesticated existence.

Animals also suffer in the name of sport and entertainment. Such activities and events, like trophy hunting and sport fishing, rodeos, horse races, animal circuses, and roadside zoos, do not enjoy the support of those who have a vestige of empathy for animals wild and tame.

These examples affirm my contention that until all such abuses cease, the law of karma will ensure that society will continue to be dysfunctional and violent. Also, as society continues to treat animals and the rest of creation with cruel indifference, we will continue to bring ecological and socio-economic catastrophes upon ourselves and upon the generations to come.

As consumers we can be empowered by the doctrine of ahimsa to choose wisely and with compassion. By so doing, we help undermine the economic basis and incentives that are the primary reasons for the continuation of so much animal cruelty and suffering. As voting citizens, we can support local, state and federal environmental and animal protection legislation, and push for better enforcement of such laws.

Developmental and Educational Considerations

Our self-interest can be so self-cen-

tered that it leads us to have no regard for nature except as a resource: to have little or no compassion for animals and respect for the inherent value of all of Earth's creation. The evolution of species is deeply rooted in self-interest, from self-preservation to self-perpetuation. The evolutionary success of the human species is, however, turning into a scenario of tragic failure. This is in part due to the fact that our impact upon the planet has expanded globally, but this expansion has not been accompanied by a comparable expansion of our sense of self and responsibilities as a planetary species. We are the Earth, insofar as our selfhood or being is connected historically, ecologically, biologically and spiritually with the entire life community of the Earth.

This symbiotic life community, as Father Thomas Berry has proposed, is built upon a communion of subjects rather than upon a collection of objects. Within this community we find a sacrificial dimension where life gives to life in order to sustain the entire community. While we are physically, and to a degree unconsciously connected with this community, with the rocks, trees, waters, air, the food we eat, and so forth, we can become consciously connected with the life community through our ability to empathize: to put ourselves in another's place. Empathy connects and universalizes the self with the suffering, joy, wonder and mystery of all life. Without empathy, we become disconnected and relating objectively, turn the subjects of empathic communion and celebration into objects that we variously demean and exploit. In the process, we do no less to ourselves: And as we empty the cosmos of "interiority," of subjectivity, intrinsic value and significance, we do the same to ourselves and to each other. Healthy children have a natural capacity to empathize, a capacity that parents and others must nurture. But too often this essential attribute of our humanity is crushed, if not by parents, then by the

values and attitudes children acquire even in schools of learning and religious instruction.

Ethical sensibility arises naturally from empathic sensitivity. The absence of empathy means the absence of ethical sensibility, which in turn necessitates the imposition of law and order and often blind (unfeeling) obedience to moral codes. As LaoTzu said some 3,000 years ago, "When the way of harmony (empathy) was lost, then there was morality, law, knowledge and great pretence."

In order to help ensure that this ability to empathize becomes integrated with the ethical and spiritual precepts of the community, many preindustrial civilizations carefully nurtured and educated their children, especially through example and initiation rituals. Initiation rituals were designed to reintegrate the developing sense of self (our adolescent egos) with both the "unconscious" side of our natures and with the *ecos* or natural world and life community around us. Unintegrated, the adolescent human ego is a terribly selfish and potentially destructive force. A fully integrated human consciousness (and conscience) is a developmental state wherein the ego self is perceived as being one with the eco- or universal self as life in life. This is the only basis for a humane, sustainable and socially just society.

When the Earth is poisoned and its ecology dysfunctional, human health and a functional society are unattainable ideals. To heal ourselves, therefore, we must heal the planet, and to heal the planet we must heal ourselves. But nothing will be well until we show respect and compassion toward our fellow creatures, otherwise injustice and inhumanity will continue to ravage every human community around the world that sees itself somehow superior to and separate from the rest of creation.

✱ ✱ ✱ ✱



"The time will come when men will look on the murder of animals as they now look on the murder of men."

-Leonardo da Vinci



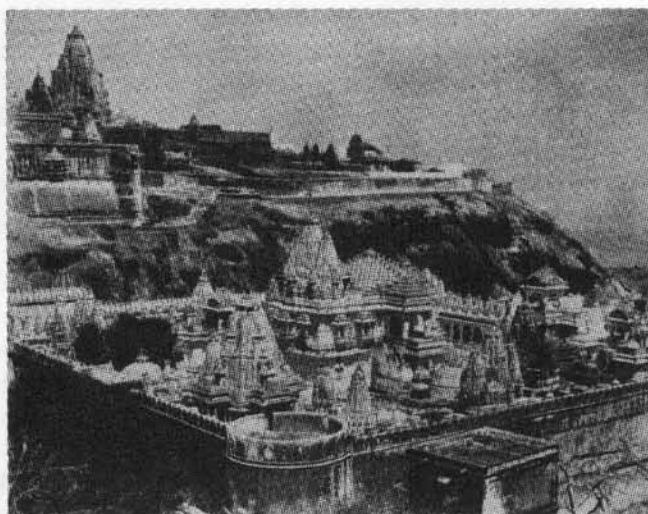
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"The Practice of Ahimsa in North America: Some Considerations and Reflections"

Rev. David M. Brookman, Ph.D.
Houghton, Michigan

I do want to thank Surendra K. Sethi, M.D., President of the Jain Society of Pittsburgh, and Sulekh C. Jain, Ph.D., President of the Federation of Jain Associations in North America, for the invitation to prepare a statement for the convention souvenir. It is a privilege that I willingly accepted. And I am honored to be a guest during this 7th Biennial Jaina Convention for 1993.

Although Jainism is a venerable tradition, the general population of North America is, for the most part, unaware of its existence. Still less North Americans understand the meaning that the ahimsa ideal enfolds. In the milieu of a technologically advanced society, in which a certain level of violence is not only accepted but even anticipated, the challenges to Jains are considerable. Let us frankly acknowledge the difficulties in trying to carry on the practice of non-violence in a context that seems indifferent at best, and at worst, openly hostile. But, with equal candor, let us acknowledge the opportunity Jains have to contribute to the transformation of life in North America by holding fast the principle of nonviolence as a touchstone that informs thought, word and deed.

The American humorist Mark Twain remarked: "Always do the right thing; this will gratify some and astonish the rest." His aphorism could be restated for the North American context: "Always follow the way of ahimsa; this will gratify a few and astonish just about everybody." Of course, this is easier said than done. When the cultural milieu in

which one lives provides little in the way of reinforcement for a nonviolent way of life, then personal commitment becomes paramount. By undertaking the practice of Pratikraman on a regular basis, empowerment is attained as karmas are shed from the soul. Western people might use quite different terms to express the same felt need. Some might speak of meditation or prayer as occasions to center the self in the midst of life's stresses and uncertainties. Others might speak of their intent to rebalance vital energies. In any case the practice of Pratikraman as well as time for reflection and confession (aloyana) are an integral aspect of self-care. This is especially important in a consumption oriented society that is largely devoid of meaningful ritual and that lacks, at least in any explicit sense, authentic spiritual modes of self-understanding.

These spiritual disciplines, then, are the keys to preserving Jainism in North America. But, beyond simple preservation, they are the foundation upon which ahimsa can be integrated into the social mainstream. I am not suggesting that North Americans can or necessarily should become Jains. But I am suggesting that Jain values in general and ahimsa in particular can rebuff some of the more destructive tendencies embedded in American culture. In a positive mode these values may actually contribute to the transformation of processes that give rise to violence in all of its multifarious forms.

One avenue through which this integration can occur is on the level of interpersonal relationships. When, for example, someone in the workplace asks a question about vegetarianism, take this as an opportunity to educate Americans (or Canadians as the case may be) about the significance of this practice for you as a Jain. Inform them of its long history in your tradition and assume the liberty of telling them about some of the more practical benefits. You might, for instance, choose to communicate the

emotional serenity you experience in knowing that no mobile creatures have to be killed in order to keep you alive. You might also point out some of the potential health benefits that accrue to the vegetarian. Since many North Americans are now aware of the responsibility they must bear for practicing preventive care and wellness, this perspective will be of more than casual interest.

Now it is difficult enough for adults to sustain the intention to fulfill their vows. Just as adults require support from each other, so also children require patient and thoughtful nurture from parents and extended family as they interact with their North American peers. Anyone who has observed children is familiar with their tendency to focus upon differences at the expense of commonalities and similarities. For many North American children the idea of a vegetarian lifestyle will appear to defy common sense and will likely confound uncritically held assumptions. In their eyes choosing not to eat meat is nothing short of an aberration. Therefore, the need to counsel, guide and support children at home as they attempt to fulfill their vows is of inestimable importance for transmitting the essentials of Jaina to the next generation. Conflicted with the natural desire to be liked and to belong at school, some may be tempted to cast aside traditional disciplines in order to "fit in" by acceding to the expectations of their friends. Wise parents will anticipate the disruptive potential of these powerful social forces and will, with the full cooperation of their children, identify a strategy according to which the essentials of Pratikraman may be observed, and by which an active social life, appropriate to their developmental needs, may be sustained. Even in their most sanguine moments, few would deny that this presents a formidable challenge. But, with sensitivity for the young person's feelings and with a measure of humor, it is possible to achieve this balance. And if, in the process, their

*"Ahimsa is the keynote of Jainism, a philosophy which
comes from pre-Aryan days."*

-S. N. Gokhale



Jewish, Christian or Muslim friends are introduced to Jain values, so much the better.

Beyond the circle of intimate friends and acquaintances, there are multiple opportunities to interact, albeit less personally, with the multiculture that North America has become. Admittedly, you are now part of a strident and, at times, disorientingly mobile society. But each Jain can decide how his or her voice can be heard—then commit time and energy in a very intentional way in order to allow this to happen. Even in smaller U.S. cities, for example, there are professional associations, civic groups and social service agencies that almost always welcome participation regardless of religion or national origin. And some local organizations perennially require board members to serve in an advisory capacity. Alignment with one or more of these will eventually make positions of leadership available whereby Jains may involve themselves directly in charitable undertakings and in social concerns.

Political activity offers yet another possibility for expressing the ideals of nonviolence indirectly through the shaping of public policy. With the election of President Clinton, American citizens have an opportunity to redirect the energies of society according to communitarianism. As William A. Galston explains, communitarianism “seeks to balance rights and responsibilities and to nourish the moral ties of family, neighborhood, workplace, and citizenship as a basis for innovative public policy” (The Chronicle of Higher Education, December 2, 1992, p. A52). All Americans, Jains included, now have the opportunity to build on moral principles for the sake of bringing about long overdue reform of society and of government. This moment in American history appears to present an auspicious occasion for advancing nonviolence through government that is oriented more toward participation and cooperation and less toward competition and fragmentation

induced by self-seeking interest groups. If the civil rights and environmental movements were guided or at least informed by ahimsa, how might citizens working together offer moral arguments that would continue to transform American politics? It is through addressing questions such as this that Jains can identify strategies designed to effectively intersect the political process of democracy in order to bring about lasting, constructive change.

There are businesses in the United States founded upon nonviolent premises. One can invest in some of these through social responsibility funds that emphasize investment in industries that produce goods and services unrelated to war. Pax World Fund, for example, is described as “a no-load, open end, diversified mutual fund with both economic and social criteria. It endeavors to make a contribution to world peace through investing in companies producing life-supportive goods and services.” Pax World Fund invests in 1) industries unrelated to war; 2) firms with fair employment practices; 3) companies that exercise pollution control; and 4) some international development. There are no Pax investments in the liquor, tobacco or gambling industries. Accordingly, the Fund includes in its portfolio investments in health care, education, pollution control, food, retail, housing, renewable energy, leisure time and others. Pax World periodically holds bonds of the World Bank the profits of which are directed in part to the International Development Association for long-term, low-interest loans to the poorest countries of the world. For a prospectus write: Pax World Fund, Inc., 224 State Street, Portsmouth, New Hampshire 03801.

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Now, that more people of color are able to participate directly in the mainstream of American business enterprises, cultural establishments and educational institutions is due in large measure to the civil rights activities of Rev. Dr. Martin Luther King, Jr. and his followers during the decade of the 1960s. The linkage between Dr. King and ahimsa mediated through Mahatma Gandhi is not well appreciated and less widely recognized. Whereas Gandhi apparently found in ahimsa the equivalent of the Christian concept of agape or disinterested love, King integrated Gandhian satyagraha into his Christian theology so that it was compatible with agape. To me this suggests that it is possible for persons of good will to take up the teachings of another religious tradition and incorporate them into their spiritual growth process. To the extent that Jains can and wish to support Christian programs that affirm the inherent worth of all human beings, they should be encouraged to do so. The world's enduring religious teachings are essentially in agreement that all persons are worthy of care and compassion. The Tattvartha Sutra of Sri Umasvami declares, in



“Wild animals never kill for sport. Man is the only one to whom the torture to death of his fellow creatures is amusing in itself.”

—James Anthony Froude



Chapter VII, Sutra 11, that one must meditate upon maitra (benevolence) and upon karunya (compassion). To the extent that Jains and Christians can work together to bring about racial harmony through mutually complementary efforts, they should be encouraged to do so.

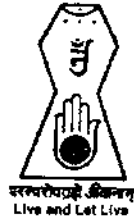
But because of the Jain understanding that all creatures are ensouled, ahimsa has a much more comprehensive intentionality than agape which is human centered in its customary interpretation and application. Whereas agape is practiced by Christians in order to transform violence in the hearts and minds of human beings, ahimsa extends human concern and compassion to the natural world. Perhaps the greatest contribution that Jains can make to their North American neighbors is helping them to learn reverence for the natural order. Already there is a nascent awareness that the economic principles upon which life in the modern world is based must be transformed if the integrity of the self-regulating processes of earth's biosphere is to be maintained. During the transition to an ecological era, Jains can make a contribution out of proportion to their numbers if they will give voice to the ancient principle of ahimsa and assist anyone willing to expand the limits of empathy. If Jains do not undertake this, then who will? If not now, when? It is certainly my hope that the Jain community in North America will grow and prosper and that the heritage each of you has brought to this continent will take root and become an integral part of the North American milieu. I trust that the time spent in this convention setting will refresh your spirit, open your mind to new insights and deepen the reserves of good will in your hearts. The resources necessary to create a harmonious world lie within each of us. With discipline and compassion as instruments, this goal will eventually be realized. Peace to all beings!



JAINISM - SYMBOLS, PRAYERS & IDOLS

by Shanti Mohnot

PRATEEK



Jains all over the world use this symbol (Prateek) which summarizes their religious philosophy. This unique symbol serves to remind the followers of the principles on which their way of life should be based. This was officially adopted during the 2500th Anniversary of Bhagwan Mahavir's Nirvan (1975). The palm of the hand bears the word ahimsa. The swastik represents the cycle of four forms of life until liberation. The three dots and the crescent represent the three-fold path to liberation, namely, right perception, right knowledge and right conduct, and the abode of the liberated souls, respectively. The slogan below the symbol calls for the mutual assistance of all beings (including those in air, water and vegetation). The external shape of the symbol represents the universe (lok - akash) giving the symbol its popular name of Jain Universe. Jains in America replaced Swastik with Om while adopting the symbol for the Federation of Jain Associations in North America (JAINA) to avoid possible misunderstanding of Nazi connection. Sometimes abbreviated form of symbol is also used.

GREETINGS

Jains greet each other with "Jai - Jinendra" by speech and writing. Folding of hands is practiced in face-to-face meeting just like "Namaste."

PRAYERS

The main prayer is called Panch - Parmeshthi Mahamantra or Nanokar Mantra. It means obeisance to those worthy souls who have either achieved the state of Godhood or are exemplary and virtuous ascetics with great vows. The practice is associated with virtues and is meant to inspire and set the reciter on the virtuous path. Other prayers called Bhavana (aspirations) also have the same two characteristics, namely, the praise of the virtues of the virtuous souls and wishes for the self-improvement. The main prayer or other authentic prayers composed by Jain pundits do not involve asking or wishing for worldly gains, temporary pleasures or heavenly abode.

IMAGE WORSHIP

Jains worship (puja) images of Jinas, the perfected humans. In Jain puja rituals, these Jina deities are seen as noble examples of the highest state to which man can aspire (see prayers). Jains are never seen as ishtadevata, the personal deity with whom one can enter into an intimate relationship. Jina images represent purity and perfection and have some unique features: meditation posture (sitting or standing), no clothes, no weapons, no relatives, and pious expression. No Jina is present in the place of worship in a real sense. Images of celestial non-Jina beings (such as Padmavati and Ghan-takarm), who are also worshippers of Jinas, are found in temples. Worship of these non-Jina beings is inconsistent with the Jain faith and ultimate goal (see prayers). And their images are not placed in the main part of Jain temples.



"Cruelty to animals is not only a stupid act, but it is an insult to God."

-Sir Isaac Newton (1643-1727)
Scientist and Mathematician



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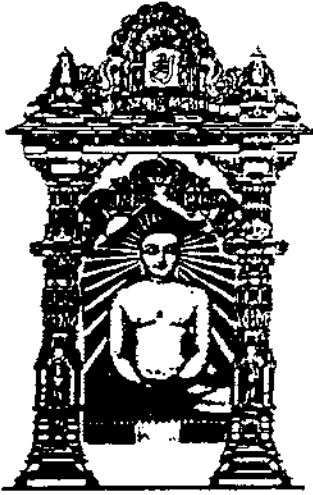
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आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

*Apadamapahartaram dataram sarvasanpadam
Lokabhiramam sriramam bhuyo bhuyo namamyaham*

I offer my prostrations again and again to Shri Rama, who is the remover of all misfortunes, who is the bestower of prosperity and who is the beloved of the whole world.



रामाय रामभद्राय रामचन्द्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥

*Ramaya ramabhadraya ramacandraya vedhase
Raghunathaya nathaya sitayah pataye namah*

Salutations to the husband of Sita, Ramachandra, Ramabhadra, who revels in all living beings, who is the incarnation of Vishnu, who is the Lord of the Raghu clan.

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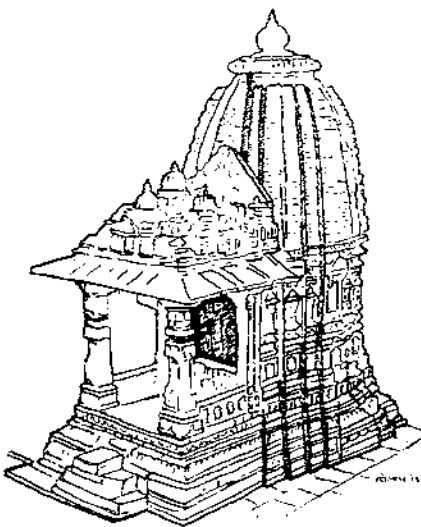
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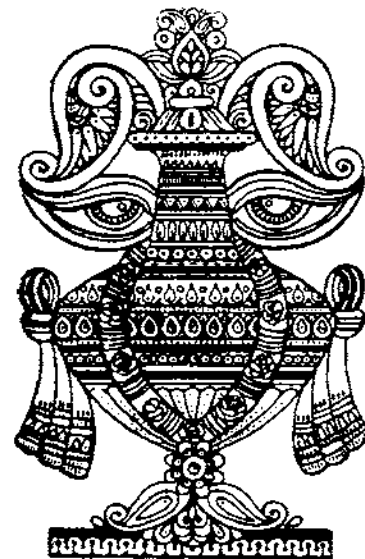
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WITH
NON-VIOLENCE, LOVE AND
UNDERSTANDING*



JAIN CENTER OF MINNESOTA

JAIN SPIRITUAL ECOLOGY

by Dr. Michael Tobias



Let me begin by postulating something of a credo; by summarizing what I believe to be more crucial today than every before...

This generation, and the next, have something very special, and very important to accomplish. Not our private pleasures, but the greater, more lasting pleasure of the world - an ecological balance that has been outrageously skewed. To be blunt, we should not sleep until every creature can rest contentedly. We should not eat before all creatures can partake of the same nourishment. We must not ever abide a single instance of cruelty. We cannot vouchsafe the lunacy, under any name, or any guise, that hails and perpetuates the abuse of this earth and all her goodness. We must, in other words, uphold the LIFE FORCE with us; that frenzy to be born, and re-born; to live and to die; to love and to understand. Short of these freedoms, our life means little. And without extending that hand of freedom and meaning to every other organism, there is no solace, nor can there be a moment's peace.

Jainism, not unlike the art and sci-

ence of ecology, is fundamentally committed, it seems to me to these essential revelations.

Jains were undoubtedly among the first people to focus upon these basic rights, this animal and plant liberation; upon the heart and soul of what today we term loosely environmentalism. Jains have long ago worked out the soundest principles of hygiene, compassionate diet, and conservation, all under the rubrics of non-violence, or ahimsa. Jains may have been the first to like the science of biology to the urgings of spirituality, and invigorating conjunction not readily acknowledged outside of the Jain community until the 19th and 20th centuries, in such works as those of Henry David Thoreau, Mikhail Prishvin, Nikos Kazantzakis and Henri Bergson. Mahavira had stated, "One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them."

Jain art, law and politics always elevated this worldly union of mind and nature, of I and Thou to a viable plateau of daily self-restraint. At times - under the tutelage of numerous Jain kings in India - such wisdom was virtually national policy. In keeping with which, the Jains have recognized ahimsa, or non-injury to all creatures, as the fundamental law - not only of our being, but of all nature. Ahimsa, say the Jains, is our only possible joy, our true salvation. And this preamble is based upon the spectacular realization that we humans are equipped with a conscience; we can make intelligent and sensitive choices. The fact of a fickle evolution is no excuse for bad behavior. Evolution does not condemn us to anything. Our choices condemn us. And thus, amid the seemingly chaotic seas of nature, we are like a fragile island of empathy and choice; clouds in trousers; Robinson Carusoes of decisiveness. A wilderness preserve of feeling and hope that is constantly under siege from the outside. We

can self-destruct, or carry on. But today's younger generation will not survive should we fail - each and everyone of us - to assert the vigorous ecological groundrules that are the very origins of Jain sensibility. I refer to the harmonious co-existence of all beings who must share with us this same fragile island, this same wilderness preserve of feeling and hope.

Today, that wilderness, that original harmony of the world is fraught with a more contagious violence than at any other time in human history. The very concept of ecology in the twentieth century is synonymous with human transgressions. Not only in the guise of war, but in the form of unbelievable animal abuse and murder, all perpetrated beneath the sadistic veneers of useless biomedical science, product and military testing, and grievous appetites. Every day, upwards of one million innocent, precious creatures are tortured and re-tortured, before dying in agonizing pain. Billions - BILLIONS - of individuals (each of whom a child could name, could stroke and love, but which society prefers to call poultry and livestock and seafood) have been systematically tortured and killed so that their filets can be consumed, where such meat lingers odiously for something like nine days in a human intestine before being cast out.

There are plenty of those who will argue that they simply crave the taste of a hamburger once in a while. And since there is no law preventing it, and nobody is looking over their shoulder, and most societies obliviously advertise, exploit, encourage, even laugh about it, why, then they can afford to ignore their own conscience for the few minutes that it takes to devour a fast-food lunch. Jains have analyzed those "few minutes" and worked out various meditations and disciplines to avoid such temptation, the same way that "Alcoholics Anonymous," or various drug rehabilitation centers have sought to assist those addicted to harmful toxins. Killing,



"Jainism is of a very high order. Its important teachings are based upon science. The more scientific knowledge advances, the more Jain teachings will be proved true."

-L. P. Tessitori, Italy



directly or indirectly, is the worst of all toxins, the first and last violation of every ecological principle.

Those "few minutes" of psychological impasse, passion, disinterest, appetite, laziness, are the same few moments that it takes to vent rage, to murder someone, to inflict every pain known to the human arsenal. Those few moments - repeated in so many variations - have resulted in over two hundred million murders in just the twentieth century alone. Two hundred fifty-thousand battles fought since the time of the Renaissance. To temper that killer in man and woman, and the subsequent killing fields, is to grope with those few moments where conflict begins. A two-minute theory of psychoanalysis: if you can check the temptation, the cigarette of oblivion, then you are on your way to wiping the slate clean, beginning fresh, re-shaping the world around you according to the gentleness of Jainism.

Two minutes of unthinking, unfeeling behavior: Whether in the eating of a hamburger, the casting of a fishing line, or more subtly, in the habit, let's say, of taking one's children to a circus to view animals who in fact have been reduced to insanity and pain. Two minutes of our own insanity, in the breeding of captive animals who were meant to be free, or worse - the abandoning of those pets to certain death - in the reining, or worse, the racing of horses; the killing of insects in a frenzy of vindictiveness, as opposed to more patiently removing them without injury. I could go on and on. The litany of transgressions cascades with numbing ubiquity. And it all comes down to the collaboration - mindful or not - with atrocity, carried out by, or on behalf of humans, and committed against other living creatures - whether around the dinner table, on the job, on the farm, the ranch, in the street, at the grocery store, in one's financial investments, or in the clothes one wears. Not only one's investments, but even one's donations must be scrutinized. Many

medical foundations, for example put their so-called "charity" dollars towards animal research. Animal torture, in other words. Nearly every major university promotes an image of its biomedical laboratories as "state of the art." I will not attempt to describe the horrors I have witnessed in such places. The literature of the Holocaust evokes in some ways a more precise and descriptive analogy.

Such is the forlorn syndrome of "two minute" human aggression upon which Jainism - and the whole scientific and social phenomenon of ecology - has arisen. These two historical impulses are virtually synonymous in my mind. Jains are more than familiar with this environmental approach to life, one of the guiding principles of their faith - ahimsa. But elsewhere in the world, the concept, and its potential, are foreign and largely overlooked. The United States Congress, for example, heaps this nation's unaccountably vast labyrinth of transgressions towards animals under the hopelessly feckless "Animal Welfare Act" of 1964 and lets it go at that. Most animals have no protection whatsoever in America. And it's even worse in most other countries. By some estimates, nearly one thousand species of plant, animal, and insect per day are going extinct throughout the world. As much as a third of all species on Earth in this century alone may have already been wiped out, forever.

Jains believe that they are accountable to nature, and by spiritual and biological inference, to themselves, to their families, their community, and to the vast menagerie of life forms which co-inhabit this planet with them. Jainism's accessible genius is this total embrace of the earth - so ancient, so contemporary. One truth being equal to all truths, one organism being equal to all organisms, one square inch of land equal to all land, and all pain requiring serious consideration, any aspect of Jainism thereby reflects the whole. This is its imperative

and homeostasis; its first ring of truth. As grounds for a viable ecological contract, Jainism has achieved perfect pitch. It is true that Jainism has not altogether stopped violence in the world, though it has gone a considerable way, I think, towards doing so. But there is much more work ahead.

It is the unique ideal of Jainism that I have herewith endeavored to convey; a sublime message, rather like a telegram from the earth herself, conveyed through the medium of Jainism. In no other religion have thought and action been so intricately merged, a unity of behavior, and an environmental code of ethics that permeates every aspect of Jain life.

A few years ago, I found myself seated beside one of the venerable leaders, or acharyas of Shvetambara Jains. At the time, this hallowed gentleman was ninety-two years old, propped up in bed in the rear room of a large suburban way-station for pilgrims. He had traveled much of his life from village to village. Infirm, he was at that time carried by his many monk compatriots. In a few days, he and the hundreds of other monks in his company would be back out on the road, sleeping at other such urban campsites, giving vows to their multitude of lay adherents.

I'll never forget his pained, sincere description of his faith (herewith, an exact transcription):

"In all life, whether it is the human, animal kingdom, or other kingdom, no one would like to suffer. You would not like to suffer. You would not like to suffer by other's bad deeds. Neither we would like to suffer. So all the life - whether insect, animal kingdom or other kingdom, nobody would like to suffer. Even when we walk we can't," (he paused, trying to be precise, to clarify) "we have to walk by looking on the ground. We cannot cook. We cannot keep any money. We have to go out and beg from different houses and acquire only a small portion of the food prepared for themselves that they should



"Jainism is really neither Hinduism nor Vedic dharma. It contributes to the advancement of Indian culture and study of Indian philosophy."

-Pandit Jawaharlal Nehru
Prime Minister of India (1947-64)



not suffer. That they should not give more than what is necessary."

Elsewhere, at a temple outside the city of Indore, a Digambara monk spoke to a group of school children. In his firm and easy style, seated akimbo, his little broom of peacock feathers to his side, he said,

"Twenty-two years ago I took the vow of nudity. Extraordinary as it may appear to you, nudity has become natural to us... We do not possess anything whatsoever and we do not have to tell people to likewise give up their worldly possessions. Our example itself conveys the fact that here is a man who can be happy without having or wanting anything." (He smiled and his eye caught my eye. The contagion of his words had already impressed me to a great extent. The thought of his total freedom, unencumbered self, impassioned disinterest, all set my own heart pounding. I wanted that freedom.) He went on to say: "It is important to see that what hurts himself also must hurt others and what gives happiness to others alone can give happiness to himself. It is ahimsa that makes for friendship between father and son, and love between husband and wife. With these words, I bless you. May the whole world remain in peace."

He'd spoken of love and of family. His ultimate asceticism - the living, breathing embodiment, for example, of a St. Francis - did not in the least affect his ability to commend the ordinary connections which most people assert to be the basis of their being. Yet he had converted those passions into an ascetic imperative with respect to non-violence. And he had done so with no particular play on words or subtlety. He was naked before us and such frankness, such total clarity was empowering. It made enormous sense.

I was swayed by these men in more ways than I can hope to enumerate today. Like so many other Jain monks I have encountered throughout India,

these two were the ultimate inspiration to both children and adults; the equivalent, in my eyes, of so many Nobel Prize-winners for Peace, for Ecology; enduring symbols of gentleness; never imposing, never interfering. Simply trying to let nature be, walking, spreading the message of peace from village to village. Young Jains today seeking remedies for the world's pending ecological crises need look no further than their own innertraditions, their communities, their heritage. For it is there that Jainism has been quietly working its doctrines into the heart of the life force for millennia.

I spoke earlier of the psychoanalysis of "two minutes." That syndrome is also at the heart of the ecological movement. Jains have taught me to perceive human beings as a collective island of faith, a bastion of conscience harboring the mechanism for spreading comfort amongst all living creatures. As one more species, we may indulge in self-serving soliloquy and tired diatribe, tossing out platitudes and statistics ad infinitum. We are superb catastrophe connoisseurs. Gifted postponers. But if we are prepared to truly take nature and human nature seriously, then we must ultimately agree that compassion is the most appropriate form of behavior on this planet. We possess a singular capacity for healing a wounded world. We are the shepherds, the Dr. Dolittle's of every neighborhood, the remedy. We need only affirm it to be so.

As a viable model for ecological thinking, Jainism promotes a constant expansion of the limits of compassion. Step by step; day by day; at each instance, at every new opportunity. Jainism is not about miracles, or heroism, but practical solutions. The first solution takes place in an individual's soul, the most perilous of battlefields. Until you have won the battle, have gotten your own inner house in order, there is no point trying to help out your neighbor. But once you can reach out to a lit-

tle timid mouse - or rat - with compassion, it is a small leap to caring for several thousand homeless, several hundred-thousand refugees, or one's employees. Or, for that matter, to initiate a Green Peace or a World Wildlife Fund, a PETA or an Earth First! petition at your school, or around your block. Indeed, the oldest extant Jain canonical work, the Acaranga Sutra, makes it quite clear that "...a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so." This latter exhortation - "nor allow others to act so" - simply stated, opens up whole worlds of decisive, non-violent responsibility. This activism is too easily overlooked by those who might claim that Jain non-violence is a passive affair. A sort of mystical meditation done solely in one's sitting room. It isn't. It never has been. Mahavira spent most of his adult life wandering from village to village, spreading what was a completely ecological - indeed, revolutionary - message. Why was it so revolutionary in my opinion? Because there was no god to lay the burden upon. Human beings are responsible for their actions. That's radical. And that's where the solution to the world's problems is to be found.

It is also frequently claimed that non-violence is a lofty ideal that cannot function in this imperfect world. But non-violence has indeed worked for the Jains. It could work for everyone. According to the principles of ahimsa, that workability begins at home, around the dinner table, among friends, and at one's job. Carl Jung called this social setting - and the decisions that must be made therein - a realm for the "heroism of everyday." The hero of modern times is the individual who is aware of his or her actions and takes deliberate measures to ensure that his path is a harmless one. Its outward trappings are not particularly striking, valiant, or famous. But they are enormously what ecology is all about.



"The beginning of Jainism and its history are much older than the Smruti Shashtras and their commentaries. Jainism is completely different from Hinduism and independent of it."

-Sri Kumaraswami Sashtri
Chief Justice of the Madras High Court



What constitutes the successful prosecution of an ideal has been much discussed in Jainism. And it is also at the core of today's environmentalism. How do we help stop the destruction of the rain forests? Of the air, the soil, the oceans, the sources of fresh water, and all the other animals on earth that are so beleaguered by this one species called man? How? How do we do it? Simply by meditating on one's soul? Certainly one's soul, as previously stated, is the only beginning, the only compass reading a man or a woman will ever have in his or her life. But ecology, like Jainism goes even further - goes out to all life forms with a universal adroitness. We must fight with non-violence, said Gandhi. There are endless battles to be waged in today's ecological war zones. But Jainism, I believe, is the only plausible tactic to use. To quote Professor Padmanabh Jaini, "The Jains believe that each and every individual, however small, is capable of attaining salvation and must be allowed to do so in its own manner and must not be interfered with by our careless behavior. And that is for him the true gist of ahimsa: not to hurt oneself, and not to hurt any other beings." Is there any more fervent ecological statement of action and belief than that?

One cannot over-emphasize the exquisite universality of such Jainism. Mahavira bravely welcomes this earth, with its teeming obstacles and temptations. He understood that there is no "other," no heavenly promise of refuge, no escaping the blessed responsibility to all life with which we have been endowed, and with whom we are one.

Most crucially, Mahavira adopted what the Greeks would later term a hylozoistic approach to the natural world, a view that all matter contains soul; soul which is in a state of permanent, living, breathing, feeling flux. Thus, the clay-bound earth, the precious air and water, and the remedial fire - all are living organisms. In one conversa-

tion between Mahavira and his disciple Gautama, the Jina is alleged to have stated that "the ultimate end of soul is samatva." In other words, that the kernel of what makes a human being human, is the same kernel that makes every other organism itself. The kinship resulting from this psychological reciprocity, these parallels of beings, is fundamental to the life force, and to all of ecology.

The profound introversion of Jainism has only been effective as its powers of observation. And this is especially important: it distinguishes the Jains from mere dreamers. Jains are all consummate biologists at heart. In the balance of interior dialogue and outer awareness lies an awesome embrace of life's cornucopia, understood by the Jains for the first time in history. While the Middle Kingdom Egyptians were building pyramids of exclusive stone to house a few immortalized Pharaohs, the Jains were fashioning unselfish ideals by which to house and protect every soul on Earth. The pyramids may be more visible. But they are eroding with time, while Jainism continues to grow.

Ancient Jain biologists identified 875,000 different species. Those students among you will appreciate that Mahavira even went so far as to analyze soul clusters, as he called them; such as coral, moss, algae, and lichen; and he posted the existence of the living equivalent of atoms, namely, nigodas. Such scientific acumen was unmatched well into the twentieth century. For comparison, Aristotle, himself a biologist, knew of less than five hundred species. And nowhere in Greek science or philosophy is the oneness of nature viewed as a psychic equality between all species.

For the Jains, ecology is thus as much about action - identifying and solving problems - as it is about introspection. Ecology is its own form of psychoanalysis. The biosphere, all of the billions of organisms within its fold, are depending on our psychic avowal;

our courtesy and etiquette; our moderation and our capacity for tears. We may well die without having learned many answers, but the same questions of a life force with which Jainism is preeminently concerned, will always prevail: Questions concerning universal decency, and the possibilities of love in a sea of tumultuous evolution.

Ecological Jainism is thus about stewardship, requiring human diligence, human conscience, and human love. Ecology, then, is love. Jain love. Love was always at the heart of the message promulgated by the ancient Jain sages. A love of life that would inspire the lay votaries to achieve great dreams, to fulfill life's highest possibilities. The severity of Jain asceticism is strictly oriented towards that love - not towards renouncing it. This is an important point, to be sure: Jain asceticism is about the human capacity for love, and by inference, about nature's own ability to have feeling, to share gentle thoughts, to act accordingly. The soul of nature transmigrates into the soul of the monk. And this scintillating relationship is inbred within the community. Nature does not play havoc with the Jains. Rather, it fosters their thinking, which in turn - reciprocally - gives back to nature her first, loving impulses. Non-injury to life is self-replicating in the Jains. An thus, this religion has soul to engineer a perpetual biological renaissance, from the soul, to the psyche, to the external world, and back again. This is the cycle of rebirth, the passion of all art, and the one hope of the future that I can image. A religion of life. A spiritual ecology. Ahimsa that has become psychological, emotive, all-embracing. Whatever the past, you can start right now.

The end result is a world that could be happy in spirit, in consciousness, and in body. A world that would be enlightened.

We have it in our power to drag down all other species in an orgy of per-

"Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man."

-Mahatma Gandhi (1869-1948)



verted karma, or, conversely, to stop bothering them, killing them, driving them to extinction in so many ways - from sheer butchery to the more subtle appropriation of whole ecosystems. With our own souls utterly dependent upon the cornucopia of life around us (which we alone are wiping out - forever!) the Jain insights into karma, ecology, and love, and the possibilities for ahimsa and liberation, are remarkably timely. Here is a way of life for everyone, a source of universal salvation that strikes at the heart of ecological science. Just as those "two minutes" of acrimony can suffer exponential multiplication throughout an undisciplined life, so too, conversely, a few moments of temporary asceticism may be sufficient to engender the conviction of a lifetime. Those two minutes, positively approached, become the ethical point for all future behavior. Jainism is the ecology of the future, summed up by the eleven pratimhas, a formidable basis for daily life.

The old edicts and vows remain unchanged today in Jainism, a religion for all seasons. In the past, livelihoods forbidden the Jains included any work involving animals, animal by-products, large-scale transport, the use of fire or water or earth. This had to have made life intrinsically difficult for the average individual in ancient India. But is has not gotten easier with time. In fact, the chain of transgressions has become far more obtuse, cause and effect increasingly obscured. We read that animals in Alaska have been deliberately killed in order to bolster the government's case against an oil company, and feel utterly helpless, bereft, somehow distantly implicated in the crime. Events and distraught individuals in the Middle East that unleashed the worst oil spill in human history, killing millions, perhaps billions of defenseless organisms further complicate the syndrome of guilt and passive implication. We cannot undo the tragedies, nor sever the links which have absurdly bound us to our gas-guz-

zling automobiles and thus to the catastrophes of a Prince William Sound or Persian Gulf. How many of us flew here to Stanford, or drove? I would guess most of us. Such bondage to the traumatic karma of energy consumption - with its paralyzing toll on the environment - is both cerebral and physical. You can do penance in an endless number of ways. By selling your automobile and staying away from airplanes. But I suspect that few of us here will entirely heed that suggestions. But we can also write a letter, sign a petition, place a strategic phone call, volunteer in the next clean-up operation, give a donation, get politically involved, and it goes without saying, vote. There are similarities with the past. Jainism proposes solutions appropriate to the times.

As vegetarians, Jains have already gone a substantial way towards healing the planet. Every vegetarian saves at least three hundred animals per year from being killed. But there are only ten million Jains and soon there will be nearly ten billion other human residents of the Earth. Therefore, to my way of thinking, it is imperative that the ecological credo at the heart of Jainism be persuasively disseminated, a task which will fall increasingly to the next generation.

The world needs Jainism more than ever before and I suspect that the next generation of Jains is going to rise spectacularly to the occasion. For that has always been the pattern of Jainism.

To conclude, may I repeat the words of two monks I fondly remember, who spoke to me one bright winter morning at the temple of Taranga, "I forgive all beings, may all beings forgive me. I have friendship toward all, malice toward none."

Copyright 1992 by Michael Tobias

(*1) This essay is adapted from the author's book, LIFE FORCE-

The World of Jainism, by Michael Tobias, Asian Humanities Press, 1991.

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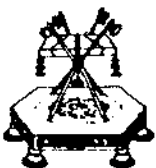
JAIN TEMPLES GUIDELINES

Dev-Shastra Guru are the illuminator of the path of liberation (Modsha). Temples and Sthanaks are places to have them in one place. Temples are also an important place for learning and practicing our religion and to develop uniform social habits. Accordingly, a Temple Guideline Committee was established at JAINA's convention held in San Francisco in July, 1991. A questionnaire was sent with the fall issue of *JAIN Digest* to obtain suggestions and opinions on the format of Jain Temples in North America. A great majority of those who responded endorsed the idea of our Temples having both Digamber, Svetamber, Murtis with Namoka Mantra inscribed in the middle.

Jain Centers of Pittsburgh, Toronto, Dallas and Buffalo are amongst the first few centers to adopt this format. Happily this format is working very well for these centers, satisfying and uniting the full spectrum of Jains in their community. Combined Pooja of Dev-Shastra Guru, Mahavir Swami and Snatra Pooja and Samulik Micchamidukhadam was celebrated at Siddhachalam on the occasion of JAINA's fall meeting in September, 1992.

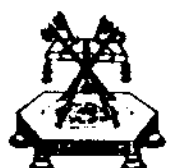
A Jain Tithi calendar and Tirtha Yatra is being planned during the year 1993-94. The Temple Guideline Committee will be happy to advise and facilitate in obtaining Murtis and other temple related materials for the centers planning their own temples.

The Committee consists of Dr. Jagat Jain (Buffalo), Dr. Mani Bhai Mehta (Los Angeles), Mr. Ramesh Jain (Toronto), Mr. Prabodh Vaidya (Chicago), Mr. Nalin Shah (Troy, Michigan), Ms. BhadraKathari (Toronto), Mr. Anant Jain (Dallas), and Dr. Mahendra Pandya (New York) 718/816-0083, Fax 212/319-4341.



"There is nothing unusual in my saying that Jainism was in existence long before the Vedas were composed."

-Dr. S. Radhakrishnan,
President of India (1962-67)



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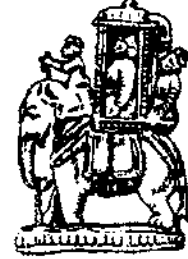
*"May I never be ungrateful; malice never be in my mind;
May I not see faults of people; high virtues may I always find."*

Vinod H. Shah, MD
622-4051

John P. O'Connor, MD
622-4068

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We do not want to discuss here, whether this will take place or not. If we say yes then all rich people will be happy. On the contrary persons at the highest pick of prosperity should be happy and peaceful but it has seen quite opposite. All are anxious and they are facing with fear and anxieties. Hence, one should think about the essence of happiness seriously. In fact without thinking of the meaning of happiness, one cannot think of the way to happiness. But there are no sincere attempts to become happy.



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Bathing in the so-called sacred rivers and oceans, setting up heaps of sand and stones as objects of worship, immolating oneself by falling from a precipice or by being burnt up in fire (as in Sati) are the common follies.

-Ratan Karanda Sravakachara (Arrah)

JAI JINENDRA

"He who himself hurts the creatures, or get them hurt by others, or approves of hurt done by others augments the World's hostility himself."

-Lord Mahavira

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For woeful creatures, from my heart, may stream of kindness ever flow."*

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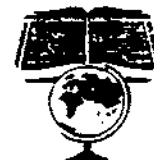
International Alumni Association of Shri Mahavira Jain Vidyalaya (IAAMJV)

- Operating organization of about 300 members
- Established in July 1991 during the JAINA convention in San Fransisco.
- Membership open to the whole Jain community
- Main goal: To further the noble cause of education in the Jain community without preference for any specific sects
- Already raised close to \$150,000 since its inception

We urge all Jains residing the North America to come forward and support the bright and needy Jain students through our association. For further information, please contact:

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IAAMJV



Animal Rights. What does it have to do with me? Why should I get involved?

by Tom Meinhardt

Thirty years ago there were virtually no Jains in America. The western Judeo-Christian culture taught, sometimes subtly, sometimes not so subtly, that it was acceptable to use animals in any way that one saw fit. This varied from inflicting pain on animals in psychology laboratories just to watch the animals scream in pain, to immobilizing animals for their entire lives to keep their meat tender for human consumption.

Rene Descartes is thought to be the father of the school of thought that animals are not feeling, thinking beings but machines, and to be treated as such. He nailed dogs' feet to boards and cut them open with no anesthetic to illustrate the workings of their interior organs, dismissing their cries of pain as being nothing more than reflexes, not worthy of any consideration. And when white men first landed on our soil, they took pleasure in shooting buffaloes from moving trains, just for the enjoyment of target practice.

Were these people cruel to do these things to animals, or is it possible that they were just conditioned to the theory that animals lack any capacity to feel pain.

We would not flinch at someone taking a piece of lint and grinding it to bits. If animals have no more sentience than that piece of lint, and if we truly believe that their screams of pain and terror do not exist, then how can we be "cruel" when we do these things to them?

How do you begin to convince people that these actions, which have been thoroughly ingrained into their psyche are not correct? If there were no other way of looking at animals, the task would be insurmountable. One way, however, is to study the teachings of other cultures.

Fortunately, people who questioned the western treatment of animals could look toward the Jain culture half-way around the globe to illustrate that it is not man's inherent nature to inflict suffering on animals.

The Jains could prove that other peoples can survive with all the joys of being on earth without having to delight in the suffering of others. Their perspective on reverence for all life can have profound influence in this culture, as it has for so many years in India.

While the exploitation of animals takes on many forms, since World War II there have been two changes that have made the lives of animals in America hell of earth. The first is that the biomedical community has gained such power through our Congress, the National Institutes of Health (NIH), and the funding system that it is virtually impenetrable.

There is no comparable system to our current one where Congress funnels billions of dollars each year into the pockets of the animal researchers who in turn funnel legal kickbacks to Congress (via contributions from the American Medical Association, the second largest donator to Congress, superseded only by the American Rifle Association) to ensure the constant supply of funds.

Plus, the animal researchers themselves are on the Animal Care Committees, knowing, of course, that if they question an experiment of one of their colleagues, that their own research could, in turn be questioned.

The animal researchers receive these billions from Congress and they, in turn, form lobby and propaganda groups to fund those members of Congress that

will keep the funds flowing. The policy even has a term: "pork barrel." The closed door policy helps to ensure the public never finds out the truth as to what is going on behind their locked laboratory doors, and continue the horrors unabated.

The second post-war occurrence was that the chemicals introduced during the war could also be used to keep thousands of animals alive under horrendous, unnatural conditions. Animals no longer needed sunlight to be kept alive. To counteract the diseases inevitable if thousands of animals were warehoused in small buildings, they are pumped full of antibiotics on a daily basis. Untold suffering exists in these animal warehouses.

As a result of the lobbying pressure (i.e. kickbacks), our government, through the Food Act of 1985, even uses our federal tax dollars to encourage people to eat more red meat, in spite of the fact that the American diet is killing us, forcing our health care system into bankruptcy, and making it impossible for many Americans to afford any health insurance protection.

Is it pure coincidence that a large number of Jains chose during these years to migrate to the United States? Is it not possible that the only hope for the suffering animals here is that you would arrive on our shores, and show, by your example and philosophy, that no it is not acceptable to cruelly exploit animals?

When *Vegetarian Times* did a survey some years ago, they found that the most often reason given for being a vegetarian was that an acquaintance did not eat animals.

Just by being a vegetarian, and showing that a person can live with their convictions (and will even be healthier) and not bow to peer pressure to eat animals, you will provide this inspiration. How sad it is then to hear of some of the Jain children caving in to this peer pressure to join the crowd for a burger. This burger equivocates to direct animal tor-

"My stomach is not a graveyard for dead animals."

-George Bernard Shaw (1856-1950)

ture, but even more importantly it enforces the western notion that man should be eating animals. If the Jains, held up to their convictions, this would provide strength for others, providing hope for ending the abuses to animals on today's "factory farms."

Probably every person (except for out native Americans), who has arrived on our shores knows how strong the pressure is to be like everyone else, and how, at times, we are ashamed of our parents' accents, clothing, philosophy or customs that seem to be unlike everyone else's.

This is sad enough when we are embarrassed about the way they cut their hair, or pronounce certain words, but when this shame refers to their compassion for animals, it is unthinkable.

What conceivable hope do we have for animals if followers of Jainism, the world's foremost religion of compassion for all, can be conditioned to accept our philosophy that it's okay to cause pain to animals if it amuses us?

What can Jains do? You can stick to, and be proud of, your cultural roots which mandate the protection of our planet and the others with whom we share it. You can use your voices and pens to speak out against the suffering of others. Jains are not alone here. There are hundreds of thousands of animal rights and animal protection people that belong to groups so that their voices will show a unified strength toward ending the daily atrocities. We need your voices too, in order to succeed in our quest for animal protection.

We animal rights people are not alone either. We now have, in the United States, an increasing number of Jains, and children being born here to also help us in our quest for animal protection. But, we can't do it without you. Let's work together to end experiments like those whose sole end function might be seeing how much pain a mother animal will withstand to get to her starving young, or how long mon-

keys can exist immobilized in retraining chairs before they just give up and die. Let's work to use our consumer dollars to purchase from companies that safety test their household products, cosmetics, and automobiles without blinding and eating the skin off of animals. The pen is said to be mightier than the sword, so we all need to write letters together to those who have the capacity to end the exploitation of animals that causes such needless suffering.

Perhaps we feel particularly close to the Jains because one of us shares your name (what's one vowel between friends), and the other one of us is married to "a Jain." Or, maybe it's due to our good friends Ravi and Sulekh (President of Jaina) Jain, who have had such a profound affect on our lives. We do know that we hope each and every one of you will consider joining us in the animal protection movement, and to seek out information on how lifestyle changes can save lives. There are two questions that have often been posed: "If not now, when? If not you, who?"

If there is any hope for alleviating the horrendous suffering for animals, we must all act together. Each day that we wait, more animals are tortured. Let us hope that by next year's Jain conference, or perhaps by the one after that, that the word "ahimsa" is practiced by every American.

Unfortunately, some of the groups that refer to wildlife that purport to be in favor of animal protection, are just fancy names for hunting-support groups. Here are a few of the wonderful animal protection groups that, hopefully, will be of interest:

People for the Ethical Treatment of
Animals (PETA)
P.O. Box 31455
Washington, DC 20015

Physicians Committee for Responsible
Medicine (PCRM)
5100 Wisconsin Avenue, Suite 404

Baltimore, MD 21203

Vegetarian Resource Group
P.O. Box 1463
Baltimore, MD 21203

The Humane Society of the U.S.
2100 L. Street, NW
Washington, DC 20037

Farm Animal Reform Movement
P.O. Box 70123
Washington DC 20088

✱ ✱ ✱ ✱ ✱



✱ ✱ ✱ ✱ ✱

A BROKEN HEART

A broken heart is a lonely heart,
Just waiting to be mend,
It's a heart that has been taken
and broken at the end.
And when you think it is the end
and it's going to be over,
All you thoughts and spirits just
get lower and lower.

You feel so sad and then shed tears,
But all it comes to is some little fears.

I know that your heart
has been shattered.
He broke your heart,
and it really matters.

Life goes on is what they say,
You'll get through it in a way.
And when you think your heart is mend,
There'll be someone new
to break it again.

- By Tejal Turakhia, Age 15
Liverpool, New York

✱ ✱ ✱ ✱ ✱



*"When a man wants to murder a tiger, he calls it sport;
when a tiger wants to murder him, he calls it ferocity."*

-George Bernard Shaw (1856-1950)



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JAIN RADIANCE ON THE WESTERN HORIZON

by Dr. Noel King
& Dr. Surendra Singhvi

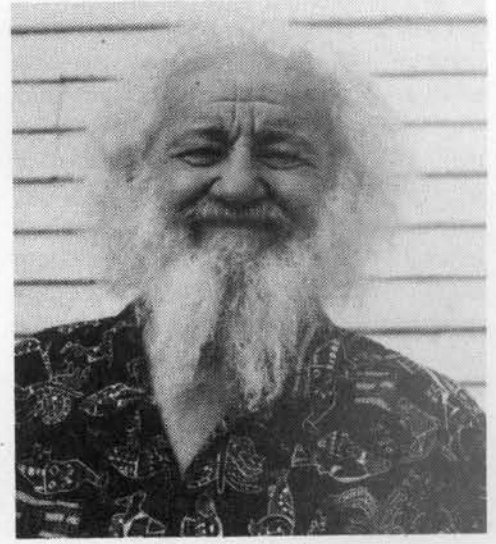
In this paper we attempt to sketch what became known (and when) to well-educated, non-specialist western readers and hearers concerning the Jain religion, ideas and ways of life, from the time when Mr Virchand Raghavaji Gandhi addressed the Chicago Parliament of the World Religions in 1893 to the present. We also take a look at the century before that event and then we seek to peer into the hundred years ahead of us.¹ Definitions. "Jainism" is a hybrid word which implies it is something like "Protestantism" or "Marxism". This can be inaccurate and misleading. It can, but does not always, necessarily, include what we mean by the Jain dharma, the Jain faith, doctrines and way of life. It can include the life of the Jains as a community or group. It can include their thinking, writings, behaviour, their art, drama, sculpture, spirituality, and much else. Often we use it to mean only one of these things. It is best left in the large and loose sense, demanding that readers be alert and use their critical powers to work with us towards more accurate meaning and understanding. We also wish at the beginning to make it clear that since Jainism basically and ultimately represents the primordial reasoning religion of all humanity, we do not wish to imply its principles were utterly unknown in the west before the arrival of Jain people. Certainly a number of Native Americans had found their way to being victorious over themselves and living at peace and harmony with one another and with nature. A good deal of literary information about Jainism had already reached North America



Dr. Surendra Singhvi

and was known to a number of well-read scholars, business persons, missionaries and ministers of religion.

Perhaps we should define this group of knowledgeable ones more. They lived "in the West," as mysterious and undefined as "The East," "The Orient"- "the lands of the setting sun" to translate the German phrase. To tell our story we must include to some extent Europe, chiefly Britain, France and Germany, though Italy and indeed Russia played a part. "The uttermost part of the west" as the early Christian mothers and fathers spoke of it, was Spain. "The west" meant to early Americans anything west of the Mississippi. May we use it as another bucket-word to mean the Occident (from European Russia to California?) Also as time went on many users of English in India must be included. The knowers we are speaking of were highly educated people using academic English. A good number were able to read German and French, and manage some classical Greek and academic Latin. It looks as if by the 1870's a book published by a top class academic Press in England was available in Germany, France and New England within a year - and reciprocally from U.S.A. to Britain, France and Germany. Even in the early



Dr. Noel King

nineteenth century material published in India filtered back into Britain fairly quickly if it had government or missionary relevance. It also reached New England remarkably quickly if it were connected with the American Mission in Bombay and Gujarat. The whole process has yet to be carefully researched, at this stage what we say about this inter-communication must remain somewhat speculative.

The World's Parliament of Religions

So we start our history with Shri Virchand R. Gandhi and take his coming to Chicago in 1893 as the beginning of our era.² We will then go back into the century before V.R.G. and then come to the century after. The great Columbian Exhibition of 1892 met with much trumpeting of material achievement, much talk of the conquest of the West and the domination of Nature. A hundred years later we shudder at the brash, suicidal short-sightedness and heedless, needless cruelty and destruction. Anyhow, one good thing came out of it all, almost a tailpiece, an afterthought. A follower of Swedenborg, a Presbyterian and a Unitarian minister, then other Christians including the Roman Catholics and



"The beginning of Jainism and its history are much older than the Smruti Shashtras and their commentaries. Jainism is completely different from Hinduism and independent of it."

-Sri Kumasraswami Sashtri .



Orthodox came together to plan a Parliament of Religions. Members of other religions were invited to meet on equal terms of welcome. The World's Parliament of Religions has been acclaimed as equal to if not greater than Ashoka's Council at Pataliputra, Constantine's at Nicaea or Akbar's meetings at Fatehpur Sikri. At its seventeen days of plenary meetings, contemporaries gave the palm to Swami Vivekananda. Admiration for his attainment does not prevent our acclamation of an unflamboyant personality, soberly presenting a faith based on reason and self-conquest. This was the faithful achievement of Mr V.R. Gandhi.

Mr. Virchand Gandhi's Role

The reporter of his first words introduces him as "a lawyer of Bombay and one of the chief exponents of Jain religion". Mr Gandhi said: "I come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to it in ethics, but different from it in its psychology and professed by 1,500,000 of India's most peaceful and law-abiding citizens". He added that at this point he only wanted to offer thanks on behalf of this community and Muni Atma Ramji, whom he especially represents. This kind of meeting "has been the dream of Atma Ramji's life". He is commissioned to offer congratulations on the achievement of the consummation of that grand idea, of convening a Parliament of Religions. Again in his main speech Mr. Gandhi reiterates that he speaks "simply as the mouthpiece of Muni Atmaramji, the learned high priest of the Jain community in India." (Of course the Muni himself was not able to travel except on foot.) He then gave a short no-nonsense, highly condensed and technical account of the ethnics and history of the Jains, their books, teachings and practices. Another contribution to the Conference plenary by him was to refute a speaker who had "cast reflections upon

the chastity of the women who serve in the temples of India." He said that he did not want "to allow free scope to an un-Christian spirit which seemed to interpose from time to time." "I am glad that no one has dared to attack the religion I represent. It is as well they should not. But every attack has been directed to the abuses existing in our society. These abuses are not from religion but in spite of religion." He then spoke of Westerners who went to India to convert, when they failed "they return to pass a whole life in abusing the Hindu." He then easily showed that the charge about immoral priestesses was nonsense. He recalls how the Greek historian stated "No Hindu was ever known to tell an untruth, no Hindu woman to be unchaste." He refers to the refusal of the Hindu to criticise the character of Jesus. Similarly Akbar refused to do to the Bible what the Portuguese had done to the Quran. We may note Mr. Gandhi's use of the word "Hindu" in these speeches. He uses it in its generic and geographical sense as a person who follows a certain type of culture and originates in a certain area. He includes himself in this generic sense and it would almost seem Akbar as well, though that may be forcing the meaning. At the same time he insists his own religion is Jainism and it has not been attacked by the remarks on Hindu temple practice. It is important to note that Mr. Gandhi, who is not a monk, represents Jainism but points out that he stands there on behalf of his Muni and his community. Mr. Gandhi's closeness of thought to his Muni can be traced in considerable detail in a book of questions and answers prepared by Mahamuni Shrimat Vijyanandsuri - the official name of Muni Atmaramji - for use at the Parliament.³ It is a most valuable compendium of Jain doctrine of that day and age in logical and clear terms, refusing to believe in a Creator God but accepting the working of powers in the Universe somewhat like the

laws of science as interpreted in keeping with the idea of relativity.

Mr. Virchand Gandhi's Other Work in the West

Mr. Gandhi was a great success at the Parliament and he stayed on awhile in the United States. A paper by him dating from this time is to be found in *The Arena* of 1895.⁴ It is entitled "Christian Missions in India." He says since the Parliament he has spent considerable time looking at American institutions and found "much that is commendable-except its religion." He has failed to find spirituality, brotherhood and "love to those creatures dependent upon man." He notices that his remarks on the work of missions has aroused hostile comment. Yet if Christianity has done so badly in America, why waste effort and money overseas? Mr. Gandhi especially admires American secular free universal education and opines that if India really had a system where children could get a free education without having to abandon their culture, religion, and caste, then the results in development, prosperity and international trade would be rapid. If he came back today and spoke to a Chicana grandmother in the Central Valley of California it would break his heart to learn of the traditional Mexican-style catholic children being forced to abandon their faith, "class", raza and language to obtain "free" education geared to a well-off Anglo secular middle-class. We still need Jain "crusaders" like Mr. Gandhi, let us hope we can use such as well and with as much dignity as India did in her years of "modernisation" agony a hundred years ago. The connection between the coming of the missionaries, the Imperial government and the break-up of Indian traditional society with the introduction of alcohol, oppressive taxation without representation and irresponsible economic policies are brilliantly set side by side by Mr.

"Towards your fellow-creatures be not hostile. All beings hate pain; therefore one should not kill them."

-Mahavira

Gandhi. It is not difficult to imagine what a success Mr. Gandhi was as a lawyer. He captured the hearts and minds of many and a permanent work was started. It is possible to grasp the overall scope of his teaching, the integration of his religion with his plans for education, social reform, politics, science and true happiness, by reading a book by his English disciple Herbert Warren.⁵ It would be a labor of love for some young Jain historian of the born-in-America generation to visit the places in U.S.A. and U.K where he spoke and collect and analyse his teaching and its implications. In the meantime we have to be grateful to a Mr. Bhagu F. Karbhari of Bombay for a helpful book which collects some of the speeches and gives an outline of his life.⁶ A readily available and popular style (vulgarisation in the best sense of the French word) story of the life of this heroic and tragic figure is required. Probably the American Jain community will not make of him a Martin Luther King or a Cesar Chavez or a Sardar Mewar Singh, but he was a great person of his own kind and of his own day and deserves our admiration and appropriate emulation.

A Biography of Mr. Virchand Gandhi.

For fuller details of his work in U.S.A. and England and his speeches we must again refer to Mr. Bhagu F. Karbhari. In a brief sketch of "his short but useful career" (pages IV-XIV) we are informed Mr. Gandhi was born on 25 August 1864 near Bhavnagar. His father was a very orthodox Jain jeweler. His parents took him to Bhavnagar for an English education. The nature of this is not specified but judging from Mr. Gandhi's style and remarks it was presumably presided over by Christian missionaries. He got into Elphinstone College, Bombay University, and obtained his BA in 1884. He was soon asked to become Secretary to the Jain Association of India. He negotiated with the

help of the influential Colonel Watson and Lord Reay, the Governor, a settlement of the claims of the Thakur Sahib of Palitana who had been taxing pilgrims to Satranjay Hill. Later, he signed articles to study law with the Government lawyers, even so he found time to go to Bengal and by a High Court appeal to shut down a factory based on animal slaughter which a European had located on a holy hill. He was the obvious choice to go to Chicago and so "he spent some time at the feet of His Holiness Muni Shri Atmaramji." His visit to Chicago is described and then his successful and triumphant stay at other places in U.S.A. He went to England and met his old friend Lord Reay, addressed the Royal Asiatic Society, a very distinguished and ancient group of scholars and retired British civil and military servants of India. (His F.R.A.S. so proudly displayed refers to his Fellowship in that illustrious society.) He returned home in 1895 and set off for the west again in 1896. It is reported that his wife accompanied him this time. He had another successful U.S. and U.K. tour, revisited India for a few weeks to gather evidence for a Jain community case before the Secretary of State and collect his son Mohanlal. He won that case and was called to the English Bar in 1901. He returned home in August 1901 and died soon afterwards, aged a mere ³⁷.

Earlier Western Knowledge of Jainism

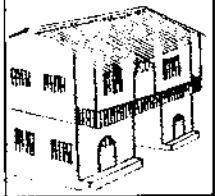
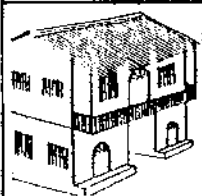
Having said a little about the achievement of Mr. Virchand Raghavaji Gandhi in the west between 1893 and his untimely early death in 1901 we must turn back to consider some of the factors which helped Mr. Gandhi's listeners and readers to understand and respond to the message of Jainism. At any time in the nineteenth century, many westerners well versed in European culture would have read and wondered at the stories brought back from ancient

India by the Greeks. According to these there were in that far-off land naked philosophers who gave themselves to the solitary, homeless, possessionless life. They could not be coerced even by Alexander himself. They observed strict continence, ate little and willingly gave themselves to death. The stories are in rather a muddle but if one knows something about Jainism one can recognise specifically Jain features among these holy people, even down to those who received their alms only in their hands and not in bowls. To this day few scholars versed in Indian lore and the western classical languages have bothered to go over these accounts with the care and detail they deserve.⁷ Similarly we know that the early Christian fathers and mothers of the Church such as Clement of Alexandria, Jerome of Bethlehem and Ambrose of Milan knew of and were perhaps influenced by Indian ascetics. In addition, a number of features in early Christian Egyptian monasticism would appear to go back to Indian influences. These could include the teaching of people of Jain background, not only laity, who could use the winds to sail from Kutch to Egypt. Munis could have walked naked and dependent on alms if they chose the seasons and route carefully. Others have suggested that the Jains may have influenced the medieval Cathari.⁸ This is indeed quite possible, though the connecting link may be the overlap of Mani's teachings (Mani being considered as the original source of Catharism) with Jainism. Mani himself would probably have met Jain people.

Travelers' tales began to filter back to Europe and Britain also from medieval Arab sources. The western scholars' usual cursory glance through say Al Biruni and Ibn Battuta, impresses one with Indian mathematicians, technicians and scientists who were not over-communicative. Would you befriend a scholar working for Mahmud of Ghazni or Muhammad Tuqluk? One also glimpses naked holy persons and self-

"The Jains have created a system of metaphysics, minutely developed, which in its terminology as also its content, could be looked upon as an independent and unique product in the philosophical systems of the wonderfully fruitful Indian spirit."

-Dr. Helmuth Von Glasenapp





With Best Wishes

from

HANS RAJ, SUSHILA DEVI JAIN AND FAMILY

of Faridkot, Punjab



*"My heart may be so full of love, whene'er I see a noble man;
My mind may be so full of joy, I serve him as much as I can"*

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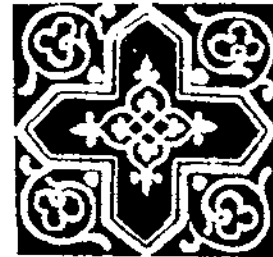
Shri Roop Lal Jain Lectures in Jainology
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Best Wishes

from

JAIN CENTER OF ST. LOUIS



*"May I never injure a life; of lying, may I never think;
Not wanting others' wealth and spouse, contentment-nectar may I drink."*

immolations depicted without distinctive details. The Indian rope-trick and suttee stories were already abroad. Coming to early Portuguese, Dutch and British times in eastern waters, the early nineteenth century scholar in U.K or U.S.A. read of a group who had bird hospitals, immensely beautiful temples full of white-clad pilgrims on the hills and holy persons who starved themselves to death when they felt their life-work was done.⁹

The Century Before Mr. V.R. Gandhi at Chicago, 1790-1870

But the real beginnings come with the Orientalists and "Anglo-Indian" scholars and missionaries of the 1790's to 1820's working in Calcutta, Bombay as well as up-country in India and back in Britain. Their work soon very quickly became known in France, Germany and in the U.S.A., especially in the Boston area which, apart even from its Harvard Indological scholars, had close mercantile and missionary connections with India. For example, it is likely that Colebrooke's very early statements specifically about the Jains published in London in 1807 was, we may suppose, available in New England very soon after publication.¹⁰ Early material has often not yet got on to in-line computer-operated catalogues, dates are sometimes hard to discover without retrieving the copy itself. However, as nuggets of this kind of research which has yet to be carried out with care and detail, we may mention two books from the 1840's which were in our belief obtainable rapidly in the Boston area for missionary purposes soon after their first publication.

The first example of Indian work reaching U.S. early is a book printed and published by the American Mission Press in Bombay in the 1840s. It is known that this Press sent copies of its work year by year back to the sending body to indicate what was being

achieved and that the books they sent were made available for consultation and general use. Its title page speaks for itself:

Historical researches on the origins and principles of the Bauddha and Jaina religions, embracing the leading tenets of their system as found prevailing in various countries. Illustrated by a descriptive account of the sculpture in the caves of the western India with translations of the inscriptions from those of Kanari, Karli, Ajanta, Ellora, Nasik etc which indicate their connexion (sic) with the coins and topes of the Punjab and Afghanistan. By James Bird esq M.R.A.S., F.R.G.S. Bombay. Printed at the American Mission Press. T.Graham, Printer, 1847.

The book is beautifully printed, a joy to see and handle. The colour-tinted lithographs are works of art. There is deep respect as well as orientalist curiosity in such phrases as one describing a colossal image of a Tirthankara which begins "Words cannot well convey an idea of this magnificent sculpture", or one describing the Jain ascetic people: "the ultimate object is to obtain a state of perfect apathy or quiescence through the practice of abstraction and mortification."¹¹ One wishes there were more on Jainism, but it is obvious that for this writer, like most Indologists and scholars both ancient and modern, Big Brother Hinduism and Big Sister Buddhism are in the front while Jainism is a little out of focus. As Stevenson who translated the Nasik inscription in this volume, remarks in his book mentioned below: "the waning light of Buddhism (in India) permitted its (Jainism's) fainter radiance to reappear on the Western horizon."¹²

Another example is Reverend J. Stevenson's translation of two Jain works published in 1847 which was perhaps available a year or less later in Boston. The texts translated are the Kalpa Sutra and Nava Tatra.¹³ It was studied by generations of missionaries in Britain

and U.S.A. preparing to go to Gujarat, Bombay or other areas of India where they would meet Jains. The texts are most carefully chosen and take the reader near to the heart of Jainism. No less than five of the days of the vitally important Retreat of the Rainy Season are devoted to the Kalpa. It tells quite fully the story of the great twenty-fourth Tirthankara and more briefly of four others of them. The sutra also includes a summary of rules for monks. The translator was deeply conversant with the work of Bhadrabahu and at least four commentators. His respect for his Indian teachers and the subject and the earliness of his date excuse his confusions and his misunderstandings of a number of words, ideas and phrases. The second part of the book deals with what the translator calls one of the most popular philosophical tracts of the Jains. In the third part the writer grapples with linguistic problems to do with the ancient languages of Jainism. Probably this was out of date as soon as it was written but it indicates the scientific interest and activities of a number of the missionaries. The Stevenson family continued this tradition of service in the Gujarat area for some generations.¹⁴ The Jain community in London honoured the Stevenson who propagated appropriate technology ideas in Gujarat which deeply influenced Mahatma Gandhi and went to a lot of trouble to invite Mrs Helen Newbegin, a daughter of the Stevenson family and a missionary in her day, now long retired, to attend in person.¹⁵ The Dr. Mrs. Sinclair Stevenson mentioned below married into the family.

The story of "the discovery" of Jainism by western scholars is like the discovery by Columbus when he had lost his way of something already there to which westerners afterwards gave a name. It is an epic of achievement and anyone with a chivalrous outlook must admire the heroic deeds accomplished. At the same time we must acknowledge



"The first poet of the Kannada language was a Jain. The credit for writing the ancient and best literary works goes to the Jains."

-R.B. Narasimhacharya



the local indigenous scholars who gave those western scholars their information. In the earliest days scholars and observers like Colebrook and Buchanan acknowledged their help. In the middle period Dr. Margaret Sinclair Stevenson speaks with affection of the women and "pandits" and instructors who taught her so much with generous patience. At the end of the period Schrubring rejoices in the company of his Jain colleagues and at joining in community events.

Another point to bear in mind is that learning about Jainism between 1793 and the present is like trying to hit a moving and changing target. "Jainism" is a living corpus, an organic, growing, changing, adapting being with an enseeded program of self-understanding. The local scholars all became affected by European and American intellectual and social history. As an example one can cite the Reformation and Luther's turning from an ancient flowing tradition to the authority of a carefully defined, now printed, Book. Another example is the effects on European and thence Indian religious thinking as a result of the European power struggles and wars of religion, not only in Germany 1618-1648 or Britain from around 1640-1688 and onwards but between Religion and Philosophy and Religion and Science. In addition there was the relentless destruction in British India of the old social, economic, industrial, and ecological structures. As Jains studied with foreign scholars, they came not only to be informants but they produced their own traditions of origin and development as well as books and editions and critical texts. Lively academic discussions in North Indian, Maharashtrian, the Karnatican languages, Gujarati and the languages of Tamilnadu arose.

The Development of International Jain Studies, 1870-1914

The story of the development of international Jain studies especially tex-

tuallly has been told elsewhere or can be assumed from annotated bibliographies which are readily available.¹⁶ It is rewarding to see how this study developed and how India, Germany, France, Britain communicated with each other and with U.S.A. and Canada.¹⁷ Direct communication between India and North America before the end of World War II seems to have been at times intermittent or slow even after the great schools of Indology were built up at places like Harvard or individuals like Professor Maurice Bloomfield and Professor William Norman Brown did their work. We shall return to that later, but at this juncture to en flesh a little the bare bones of the account of the work of the Germans let us glance briefly at two thumb-nail biographies.¹⁸ Dr. Georg Buehler (1837-1898) was an outstanding German scholar in a brilliant generation. He taught at Elphinstone College, Bombay, from 1863 to when his health broke down in 1878. He served actively in giving general education advice to the government of India and in getting the Jain grantha bandkhana (places where books were safeguarded) to begin to open up their store of manuscript riches. (Since 1947 these have been augmented by displaced works from Pakistan). This kind of work produced superb collections of Jain manuscripts in London, Berlin, Leipzig and Strassburg. Generation after generation of western scholars cut their milk-teeth on them. He proved the antiquity of the Jain ascetic lines of spiritual and teaching descent from inscriptions and egged on a reluctant and ill-financed Government Archaeological service to find more inscriptions. In this he may (alas) with all good will have caused many an inscription, for instance at Muttra, to be irretrievably detached from its archaeological accompaniments and strata. He was drowned in an accident in Lake Constance. It is said that the Guru parampara of those great German scholars lasted on to Walther Schubring and to Professor

Colette Caillat of Paris who is still active in Jain studies.

Dr. Herman Jacobi (1850-1937) was the scholar who conclusively proved Jainism's true place and seniority to Buddhism. He travelled in India in 1873 and 1913-1914. He had the distinction to write two volumes in Max Mueller's famous fifty volume Oxford University Press series, Sacred Books of the East, which were soon installed in every decent library from Oxford, to Harvard, to Tokyo. His two volumes were devoted to Jain sutras.¹⁹ Though better editions and translations of the texts have appeared, they continue to give western non-specialist readers a very good, readily available, introduction to the attitude, content, method and approach of a great part of Jain literature and admirably respectful Introductions by Jacobi himself. Together with Jacobi's excellent article in the Hastings Encyclopedia of Religion and Ethics, Mrs Margaret Sinclair Stevenson's articles therein and her Heart of Jainism these have remained the basic and main fare of English-reading readers seeking knowledge of Jainism world-wide down to the end of the 1980's.²⁰

Some Notable American Scholars of Jain Studies

In Dr. Singhvi's previously cited article the work of three American or American-related scholars was described. The following is to add a few details. Maurice Bloomfield who was probably of Jewish background was born in Austria and moved to Milwaukee at the age of four. He studied at Chicago, Furman University (South Carolina) and Yale. He came as a Fellow to the young John Hopkins University where Lanman, the doyen of Sanskrit studies in the U.S.A., was founding a school of Sanskrit. Bloomfield took his Ph.D. in 1879 and went off to Berlin (not India) and Leipzig for more study. He became Professor of



"What will be the condition of the Indian Sanskrit literature if the contributions of the Jains are removed? The more I study the Jain literature the more happy and wonderstruck I am."

-Dr. Hertel, Germany



Sanskrit at John Hopkins in 1881. He became one of the leading scholars of Indology and its related philology. Somewhat late in his career he began his work in Jain Maharashtra and Jainology and did not publish in this subject till near his death. However, his *Life and Stories of the Jaina Savior Parsavanatha* is to this day well worth careful study.²¹

William Norman Brown (1892-1975) was born in Baltimore and studied mainly at John Hopkins. He taught at Jammu and studied at Varanasi. He became deeply interested in Indian art, made many Indian friends and kept up close links with India. His publications include works in Jain miniatures and manuscript illustrations.

Heinrich Zimmer, whose main career had been in Germany, gave courses of lectures at Columbia University in New York City in 1942 and 1943 on the *Philosophies of India*, naturally including Jain teachings. He died before they were finalised in writing for publication. They were edited and put through Press by Joseph Campbell who achieved national television fame as a mythologist. Jain mythology and philosophy came before the American general public both through Campbell's references to it on T.V and through Zimmer's *Philosophies of India* which appeared in the prestigious Bollingen Series as volume XXVI.²² Although Jainism is unfortunately omitted in some of our main series and compendiums of and introductions to *World Religions*, Campbell gave excellent coverage to the important Jain teachings in his *Oriental Mythology: The Masks of God* (1962).

It is not American chauvinism which causes us to mention especially the work of Kendall W. Folkert, one of our most promising Jainologists, who was killed as a young man on field-work in a motor accident outside Ahmednagar. He asked many critical questions of his predecessors in the best "revisionist" style. He asks why scholars have so focused on canonising texts when Jains

really do not have a narrow authoritative canon such as sixteenth and later century Europeans imagined Christians had. He questioned how any philologist sitting in Europe or America can think he understands what he is studying. One must meet the people, see the monuments, not only the inscriptions, attend the ceremonies, exegete the rituals.²³ His article in the *Penguin Handbook of Living Religions* is one of the best Encyclopedia articles of its size ever written.²⁴

World-wide Studies in Jainism 1914-1985

Inevitably the age of Germanic leadership which started in the 1880's was brought to weakening by World War I and then by Hitler's regime of 1933 to 1945. It has partially recovered as has also the strong accompaniment given by the French. Indian work especially by the great Oriental and Jain Institutes on the texts remained impressive though the writers and the books themselves give hints of the problems of brilliant academic achievement being sore let and hindered by lack of resources and a certain creeping lassitude and carelessness among clerical and book production workers which was partially generated by the colonial experience and its aftermath. Although the Jains did a great deal to develop colleges and places of higher learning, they did not endow many chairs of Jainology in them. After Independence a quantity revolution took place in the Indian Universities. A small number of new Departments specialising in Jainology and Jain related languages have come into being and a grounding was laid for the work which is presently appearing.

This period in Jainology is also sometimes criticised for failing (with notable exceptions) to pay attention to other aspects of Jainism outside the fixation on texts and philology. In the matter of community and anthropological study

of the Jain community in those days is a book acclaimed as unique though it has glaring weaknesses. This is Dr. Margaret Sinclair Stevenson's *Heart of Jainism*.²⁵ Because of its publisher and the strength of its field research, style and its connection with Christianity and women it has been till recently the best known and most read text in the west. Dr. Margaret Sinclair Stevenson is writing in a missionary series. On its first page she quotes in Latin Augustine's Confessions "Thou hast made us for thyself and our heart is restless till it find rest in thee." She, one of the most brilliant British women of her age, is living in and giving herself to far away Gujarat. In the early 1900's even the inhabitants did not find Gujarat the happiest and most comfortable place on earth. It is charitable to try to detach, allow for and overlook, her Christian prejudices. Since a number of the people around us in U.S.A. are Christian it has to be remembered that some Christians fanatically believe everyone else is wrong, others realise (like the Jains) that there is a certain relativity depending on where you are going, who you are, etc. Dr. Stevenson had partially moved towards the second pole as she shows in her manifest love and admiration for Jains, especially the women. Her work will be truly consummated when an American Jain woman scholar of brilliance who has studied Hebrew, Greek, Latin and German, writes a magnum opus on Christianity, especially its spirituality and its women.

In a number of ways Vilas Adinath Sangrave's *Jaina Community, a Social Survey*, carries on the study of the Jain community.²⁶ But as we shall indicate it was to be much later and in a different form that this work is carried ahead. Recently at Vishva Jaina Bharati, Ladnun, Rajasthan, "a deemed University," a whole phalanx of Jain teaching and life has been pin-pointed under the title "Life-Sciences." We shall say more of this later. In the 1950's and 1960's, one



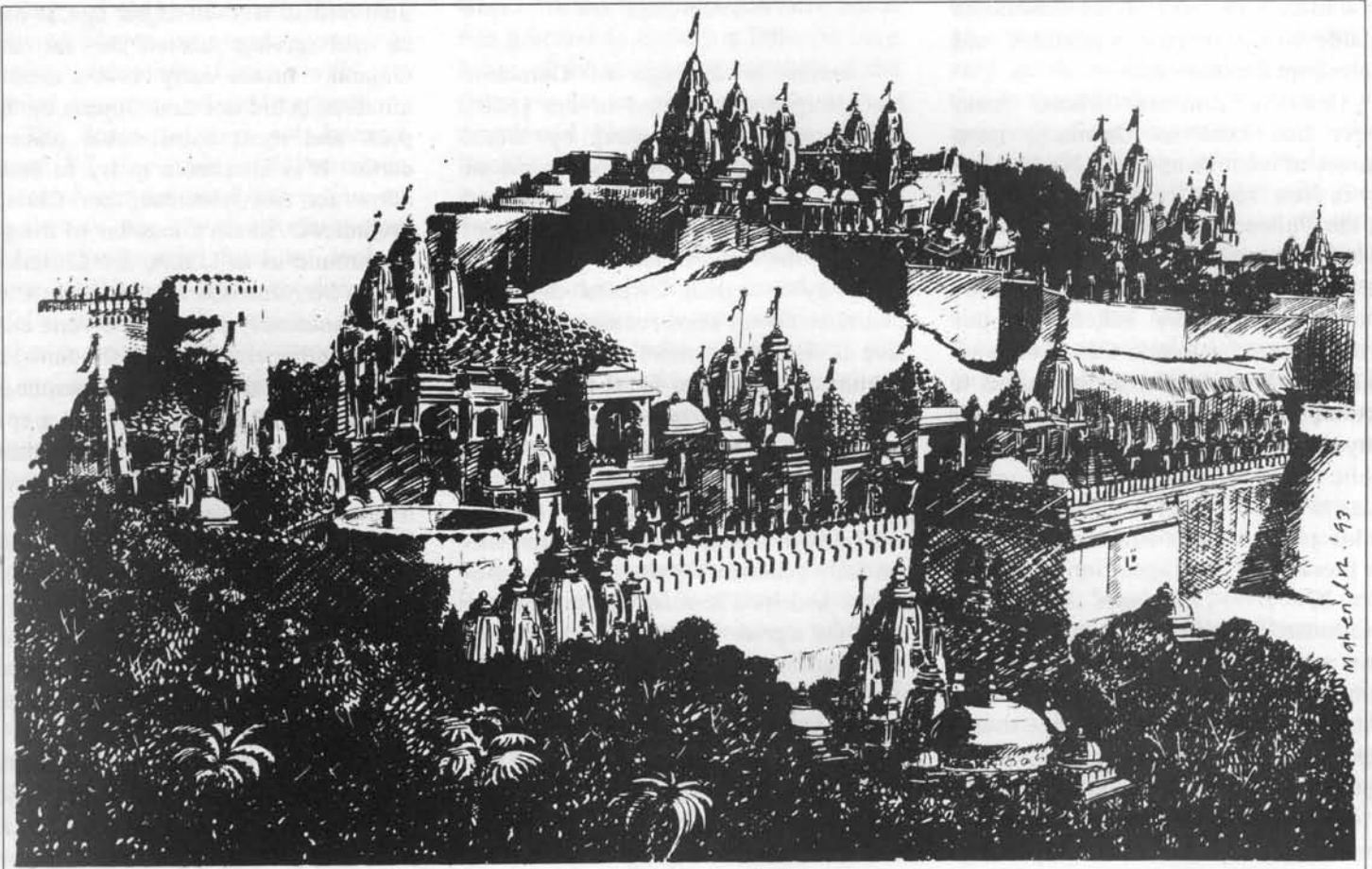
"I believe that the tendency is towards vegetarian diet, that it will be recognized as fit and proper, and that the time is not far distant when the idea of animal food will be revolting to the civilized man."

-Sir Edward Saunders



With Best Wishes to the 7th Biennial JAINA Convention

in memory of
the late **Prabhudas Nagindas Shah &**
the late **Chandanben Prabhudas Shah**



from

Kantilal Prabhudas Shah

Savitaben Kantilal Shah

Pradip Kantilal Shah

Dipti Pradip Shah

Niki (Gudia) Pradip Shah

Jay Pradip Shah

Sumatilal Prabhudas Shah

Vimlaben Sumatilal Shah

Narendra Sumatilal Shah

Nikita Narendra Shah

Rushabh Narendra Shah

Umang Narendra Shah

Hitendra Sumatilal Shah

Nayana Hitendra Shah

Haresh Sumatilal Shah

Darshana Sumatilal Shah

Mahendra Prabhudas Shah

Aruna Mahendra Shah

Reshma Mahendra Shah

Anish Mahendra Shah

part of this sector of learning was made better known to western readers by R. Williams' *Jaina Yoga*.²⁷ It is inevitably basically a technical discussion of medieval texts but gives us a reminder of Jain ideas of physiology, psychology and holistic approach to health.

Time and space fail us to annotate many other works which in the 1950's to the 1980's were more or less readily but randomly available to a well educated reader with access to University libraries in Britain, Europe and America. Moving along rapidly and from random personal reading in those days it is possible to recall Dayanand Bhargava's *Jaina Ethics*, Nathmal Tatia's *Studies in Jaina Philosophy* and Mohan Lal Mehta's *Jaina Philosophy*. Balwant Nevaskar's *Capitalists without Capitalism, the Jains and Quakers of the West*. The book is a welcome foreshadowing of the many fructifying comparative studies which we hope will appear as time goes on.²⁹ Similarly for lack of space we must leave to another time comment on the mass of material on Jainism which would be available to readers of standard western academic periodicals regularly browsed through by historians, "Orientalists", scholars of Comparative Religion and men and women of letters generally.

The heroic age of the Orientalists, Indologists and Indo-Germanic philologists reached its heights and fulfilment in the work of a Jawaharlal Nehru of Jainology who was master of what the west had "discovered" as well as a natural heir to the "native" tradition. Dr Padmabhav S. Jaini's *The Jaina Path of Purification* has rightly been hailed as one of the best studies in the religions of South Asia in this century and certainly the best on Jainism.³⁰ More recently, he has published a tightly and meticulously argued analysis of ancient Jain discussions about whether only the totally unclothed can reach the goal, whereas most agree it is indecorous for a woman to appear before mixed groups

unclothed. Even long ago and even among male ascetics who are well known throughout world history for their suspicion of womanhood, the Jain community has had strong groups of those who insisted on women's absolute and universal rights.³¹

Two of the greatest revolutions in the history of human thought in the recent past in the west have been concerned with the status of women and with the place of human spirituality in the universe. In 1985 there appeared a volume of over 600 pages entitled *La voie jaina, histoire, spiritualite, vie des ascetes pelerines de l'Inde* by N. Shanta with a Presentation by Professor Raimundo Panikkar.³² It is based on long and careful study of the texts but above all on the best field-work since Dr. (Mrs.) Sinclair Stevenson's. Moreover, it is a field-work of total immersion. Although internal evidence would lead us to suppose the writer is a French Catholic woman renunciant and everlasting pilgrim herself, her Christianity shines through chiefly in her constant admiration and love for the spirituality of another group which has seniority and much to teach. As a woman her knowledge and understanding of the supreme sisterhood of her Jain friends is also ever apparent. It is an outstanding book which in its own way will never be surpassed. It was published by a distinguished but small Paris firm and received little publicity and great difficulty is being experienced in publishing an English translation.

Some Developments in Indian Studies of Jainism

More difficult, if not impossible, for outsiders mainly resident in the West to follow, but of the greatest importance for revisionists and onward-going thinking during the last decades are the lively discourse and debate on Jain studies going on in India. At the beginning of the period in 1959 Dr. B.J. Sandesara

reporting as President of the Prakrit and Jainism section of the All India Oriental Conference seemed at first to be somewhat pessimistic. He described how Sanskrit still has the strongest pull over Prakrit for the best students, as Buddhism and Hinduism have over Jainism.³³ However, he points out that new Institutions are coming up in Bihar and Gujarat. A Cultural Index of the Jain canon is now well under way. He says it is time to take up Dr. Bloomfield's call made years ago for more work in Jain Sanskrit. The provision of Hindu Lexica for Prakrit words is being well met. In the matter of publishing texts from the Grantha-Bhandaras, the re-discovery of Indological works dealing with all kinds of subjects is still going on. Hindi work on very many aspects of Jain literary activity is appearing and more is on its way. Hindi translations of German master works are becoming available. Dr. Sandesara also gives detail of many works on Jain material originally written in Sanskrit on drama, lexicography, astrology, mathematics and much else. He passes on to learned works appearing in Gujarati on Jain topics. After speaking of work in Kannada, he turns to academic publications on Jain art and architecture both ancient and modern and speaks of Jain philosophy, culture and history and comes on to non-violence and Religion. He concludes with bibliographies and catalogues. One can only say this is a staggering output during a two year period when you come to think how small in proportion to the total the Jain population of India is. (Some say it is about half of one per cent.) This activity has not abated but increased geometrically.

To say a little more about only the discourse in Hindi (while acutely aware of Gujarati and hearing something of the work going on in the languages of Rajasthan, Maharashtra, Andhra Pradesh, Karnataka and Tamilnadu), the availability of texts is prodigious. Manuscripts from the old storage houses

"The longest livers, such as Thomas Parr and Madame Prioux and others who lived for about 150 years on this planet, were all vegetarians."

-Mr. Nibcomb



including those overtaken by Partition are continuing to be catalogued edited and collated. The whole attitude of the modern fundamentalist western approach to authorized, canonical texts must give place to something nearer to real life. Here the urgent need of Christianity to be aware of and use its interdependence with other religions is underlined. Beside commentaries and text editions, various helps to study and aids to understanding exist in Hindi and no doubt in other Indian languages which we sorely lack in English. Jainendra Jaina's Dictionary, comes immediately to mind.³⁴ The community must decide, now English has reached the status of a world sacred language, if it is worthwhile to do translations or to wait for a new generation of Jain scholars with English as a first language and computerese as a second to produce or duplicate them.

In India as well as among those living abroad, the diaspora, the nature of the relationship of the Jain dharma to the "Hindu" and the Buddhist is also being thought out now by non-violent people less and less in terms of the earlier western religious denominations fighting one another and competing but of people living and working together and sharing a culture. In a living corpus or body separate systems co-exist and impermeable partitions are rare. The British Orientalists' paradigm for the History of Indian Religions has been overturned by archaeology amongst other things. The missionaries and Orientalists first met male pandits who extolled Sanskrit and "Brahmanism." Now Hindi speakers at Conferences such as that held in New Delhi in February 1992 by the Rishabdev Foundation are asking whether the sharing of features with the Ramayana, Mahabharata and the Vedas is a purely one way traffic, merely borrowing and re-working by Jains of "Hindu" themes. The naked mendicants who wander in and out of literature, the iconography of Moenjodaro and Harappa,

may have something fundamental to tell us about Jain antiquity. The claim in this speculation is not proprietary, there is no cry of "Jainism was there," or Hum Hindu nahin hai but rather a call to realize the fluidity and inter-dependence of Indian religion with elements which afterwards we recognize as specific, pointing to a certain primordiality of Jain features. As we begin to catch a glimmer of the basic religiousness of humanity and through humanity of the universe, it is possible that we see in Jainism with its non-violence and joyful co-dependence an abiding and unchanging element in our universe which may take the place of "nature red in tooth and claw" and "man rampant on a field of pollution." The Jain Declaration on Nature presented to the Duke of Edinburgh grows out of a world-wide, not just a US/UK earth.

Developments in the Last Decades

This last ten years has also seen the fuller emergence into self-consciousness of the world-wide Jain diaspora, that is people of Jain descent domiciled overseas. The jet, de-regulation of air traffic and modern telecommunication have done for us in the world what the old colonial railways and telegraphs did for our great grand-grandfathers inside India. On one side the jet has made it easy for us to go to India and receive the ministrations and benefits of being with monks and nuns. Some significant and successful efforts have been made to bringing those ministrations to us in the west. Of these we shall say something below. But the quintessential characteristics of the monks and nuns who do not use mechanical transport and indeed of being possessionless to the point of having not even a cloth, cannot be abandoned or lost: of their very nature these have significance for the totality of planet. Their strict retention calls not only for us to discover ways of retaining them in modern conditions but demands

we should think out who the "laity" and "the house-holders" are and strengthen who they are and what they can do. It is they who are the mainstream and backbone of Jainism in the west. A householder is a person in his or her own right, not just a deficient monk or nun.

These last decades have seen new developments of the continuation and perfecting of earlier efforts. Many educated westerners using the library and book-seller services so readily available to them have been able to become aware of some of the cultural achievement of the Jains in every age in its many-faceted genius and prolific ability. "Coffee-table" picture books in color photography dealing with Jain sculpture, for instance at Belgola, Mount Abu, Khujarah and Ellora, are available and are being followed up by well-produced and striking videos and films.³⁵

The Jain teachings on cosmology and its related mythology has a long and fascinating history full of the well-known Jain proclivity for mathematics and immense microscopic detail, is ably summed up by Collette Caillat and Ravi Kumar.³⁶ For an introduction to the understanding of Jain statues, murtis (idols) and decorative art, most of the large University libraries are able to provide Jyotindra Jain and Eberhard Fisher's *Jaina Iconography*.³⁷

The anthropological and sociological and community study (and Indian Universities seem wise in not overseparating them) of the Jains has in recent years been carried forward by excellent joint works with participants including both Indian and foreign scholars.³⁸ It is interesting to note that increasing cognizance is being given to the Jain diaspora.³⁹ In the U.S.A. as part of the Harvard Pluralism Project supervised by Professor Diane Eck, contact was made with Dr. Sulekh Jain of the Jaina Society of North America and a number of papers on the Jain side of the research have been prepared by Holly Seeley including such topics as family issues,



"Truly man is the king of beasts, for his brutality exceeds them. We live by the death of others. We are burial places! I have since an early age abjured the use of meat..."

-Leonardo da Vinci



centers, organizations and temples, authority and transmission. We can look forward to many healthy contributions from North America in this side of our study as well as in the older now "classical" fields.

Much could be said about the importance for us all of Jain science, especially Health and Life Sciences, but at this juncture we must just refer the reader to K.V.Mardia: *The Scientific Foundations of Jainism*, Delhi: Motilal Banarsidass 1990.

Migration of Jains to Britain and North America in the 1960s

With a few notable exceptions we have so far told a story of books and scholars. In the 1960's because of certain social and economic factors in India, an opening up of Commonwealth immigration into Britain and the removal of iniquitous and unfair measures against Asia in the immigration legislation of the U.S.A. and Canada, a slow and steady migration of Jains to Britain and North America took place till today there is a sizable diaspora. The need to provide pastoral ministry for these folk and teaching especially for their children has been acute. Also the need to teach inquiring Canadians and Americans who are not of Indian descent has been gradually recognized. This is entirely because of their own needs and request. It becomes obvious to anyone who knows conditions in the west and gains some knowledge of Jainism that the Jains have valuable things to say about questions very much on the minds of sensitive people. These include a facing up to bad deeds done in the past and some practical hints on how to begin to make reparation and the overcoming of the bad Karmas produced. Here the treatment of the environment, the Native Americans, women, Blacks and Hispanic Americans (among other things) comes to mind. A way of life built on war, violence,

neglect of the family and the inner life of the individual and society also ask questions where Jainism may help us towards answers. This is not to imply a proselytization Mission but a recognition of the duties of being privileged to know something which appears to be hidden from others, a sharing of truth but without coercion, bribery or the use of force, something done and lived out, humbly and with love. Work towards these aims has been begun and carried forward by a number of organizations and people.

Organized Jainism in North America (1960-1993)

To help to meet the needs of the Jain community as well as of the larger general community in India, Britain and North America a number of organizations have come into being.

First Jain Center in New York

There have been a lot of organized Jain activities in North America since the 1960s. The first Jain center was established in 1966 in New York City by the 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. Today the center has more than 500 members and has its own temple. Since 1966 about 60 Jain organizations have been established in North America.

Jain Meditation International Center

Gurudev Chitrabhanu came to the U.S. in 1971 and established the Jain Meditation International Center in New York City in 1975. Gurudev lectures on Jainism and has published numerous books as well as prepared video-audio cassettes on Jainism. One of his disciples, Dr. Balbhadra of Toronto, has

become a pure vegetarian and also lectures on Jainism.

Jain Center of Boston

The center was established in 1973. It has published the third edition of the directory of Jains in North America in 1992. The center has been sponsoring an annual Jain essay competition for youths since 1980. The top three youths in three age groups are given prizes and their essays are published in the Jain Study Circular (discussed later).

Siddhachalam

Acharya Sushil Muni came to the U.S. and Canada in 1975 along with a few monks. In 1983 he established an ashram at Siddhachalam in Blairstown, New Jersey. This 108 acres of hilltop property is located near the Pocono mountains and provides the ideal peaceful environment for the practice and study of the science of Arhum Yoga. Siddhachalam is a resident community of monks and nuns, laymen and laywomen. It is the headquarters for the International Mahavir Jain Mission, the World Fellowship of Religions and Kundalini Science Center, all founded by Sushil Muni. A newly built temple, inaugurated in 1992, housed deities of various Tirthankaras. In cooperation with the Federation of JAINA, a chair in Jainology will be established in 1993 at Columbia University, NYC.

Jain Study Circle

The circle was established in 1987 to propagate the fundamental principles of Jainism through publication of the quarterly Jain Study Circular and other literature, and organization of study groups and seminars. Prior to 1987, the Circular was published by the Jain Center of Boston. The first issue of it was published in 1980. It is distributed to about 5000 families at no cost. Dr. Duli-

"When a man wants to murder a tiger, he calls it sport; when a tiger wants to murder him, he calls it ferocity."

-George Bernard Shaw



Sincere Wishes for

A Very Successful 7th Biennial JAINA CONVENTION



Nilakantar: a Tirthankara

*"May truth be the talk of every home, there be no sign of evil act;
Enlightened people may improve, fruits of this life may get, in fact."*

**Dr. Harshad, Rekha, Viraj & Nisha Mehta
Pittsburgh, PA**

chand Jain is the editor of the magazine.
Federation of JAINA

The Federation of Jain Associations In North America (JAINA) was founded in 1981, representing four local Jain centers. Today JAINA represents about 60 Jain centers. Being an umbrella organization, its objective is to provide a forum to foster fellowship and unity among numerous Jain associations and to take up religious causes and issues that will benefit its member associations. The Federation has been publishing a quarterly Jain Digest since 1985 and distributing to about 5500 families at no cost. The editor-in-chief is Dr. Surinder Jain of Athens, Ohio. It organizes a biennial convention in July and the 7th convention will be organized in Pittsburgh in 1993. Two Jain libraries have been established in Lubbock, Texas (under the leadership of Dr. Prem Gada) with about 5000 books and journals, and in Toronto with more than 500 books. Young Jains of America, a national organization, has been founded under the leadership of Dr. Urmila Talsania to encourage Jain youth to participate in the religious activities. The Federation sponsors scholars, monks, nuns, Bhattarakas, shramans and shramanis from India to lecture in North America. Dr. Nathmal Tatiya of Ladnu, India was a visiting professor at Harvard University and taught courses on Jainology during 1990-91. There are a lot of other activities sponsored by JAINA such as publication of Jain literature, a youth exchange program between the U.K. and North America, contacts with Jains in other countries and promotion through news media. Dr. Sulekh Jain is the President of the Federation (1989-93) and has devoted a lot of his time to achieving the objectives.

Bramhi Society

Bramhi Society was established in 1989 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 Jinamanjari, a semi-annual journal, with the first issue in October, 1990. Mr. S.A.B. Kumar of Toronto is the founder and editor-in-chief of the journal.

These organizations and associations are important indeed, but at the same time the onus falls squarely upon ordinary Jain men and women who live the life of the American way - "the laity." In Christian parlance "laity" means those not ordained priests, or deacon or minister. Strictly speaking, Christian monks and nuns are laity. Accurate use in Jain terms yields a very different meaning. In Jain terms it means those not monks or nuns. But Jainism consists of an intimate symbiosis (dwelling together, inter-living as well as living with) of four orders, namely, female and male renunciates, women and men. In the American situation the onus of being Jain and bringing Jain truth to the world around inevitably falls on the later two. Similarly the matter of keeping up the symbiosis with the ascetics is largely their task.

Ordinary Jain people in North America and Britain do not understand their own importance as propagators of Jain principles and in history. They are pioneers. Recently one of the authors wrote to a number of Jain organizations asking for back copies of the material they published and other historical material. Most did not reply. The Secretary of one organization wrote back to say "Our publications consist only of opinions on religious questions, letters and questions from readers and some notices of members comings and goings and of meetings. We have no historical material to send". But that is exactly the kind of thing of which grass-roots, floor-level history consists. People in 2060 will be asking "Where were those Jains of 1960-1990? Whence and why

did they come? What did they find here, how did they with such slender resources soon start providing jobs for others? What did the principles of religion teach them in factory, shop, College, home, lab and office? Did they learn it from their parents, fellows, monks, nuns or books?" Hundreds of other good questions come to mind.

Conclusion

This leads on to our conclusion. The world of today is in desperate need of at least four teachings to which the Jains have unflinchingly witnessed: co-dependence as part of an organically interrelated universe, positive non-violence in all its aspects, the realization that there are various paths to the truth and the importance of the feminine. No one can teach these better than Jain householders dwelling in the modern cosmopolitan world. The educational task of the Association is enormous. One of the writers had the privilege to remark half-jokingly to Acharyaji Muniji Tulsi: "When people of non-Indian descent have these principles put before them in terms they can understand and appreciate, you will have thousands upon thousands wanting to join you. How will you deal with such an influx?" He accepted the laughter in the remark and replied: "Our aim has never been to increase the numbers of our community but to help every human to discover what it is to be truly human."

For References, contact Dr. Singhvi or Dr. Noel at (513) 885-7414.

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"The diseases of the liver, kidneys and all other internal organs are mostly cured by vegetarian diet."

- Dr. Neiscence



With Best Wishes for a Successful

JAINA Convention 1993



Khajuraho: Parsvanatha temple, exterior, head of Siva.

*"Misfortune, dread may never come; bountiful rains come well in time;
May rulers always be righteous, may justice be even, sublime."*

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Theme: Jainism: Past, Present and, Future

by Dr. Hem Chand Jain "HEM"

Einstein has said that "knowledge and faith are two inseparable companions in the universe. Knowledge is science and faith is religion. Religion without science is blind and science without religion is lame." In this regard, Jainism comes very close in principles in understanding the living and non-living entities of the universe. Its message of peace and happiness is for all beings.

The religion has two-folded connotation: Primarily the nature or substance that exists, and secondarily it connotes the means or the path by which that essential or inherent nature is realized or achieved.

Jainism is an ancient religion, and its philosophy has been expounded again and again by the Jinas in a series of cosmic-cycles having neither a beginning nor an end. According to Jaina metaphysics, the cosmos is nothing but the conglomeration of six types of self-existing, uncreated eternal substances: 1. infinite soul units, 2. infinite times & infinite matter particles, 3. one ether (medium of motion), 4. one anti-ether (medium of rest), 5. one space (medium of accommodation) and 6. innumerable time particles (medium of changingness). In these, only matter is of material form and the rest five substances are of immaterial form.

The mundane beings are in impure condition on account of the bondage of Karmas with souls. Upon becoming pure, they are free from further stain forever. Each soul is a distinct entity and does not merge into another consciousness. The one cannot be changed into the other. It is possible and desirable for

the mundane souls to free themselves from karmic bondage and attain liberation by means of right believe-knowledge-conduct. Thus, the Jaina concept of attaining the ultimate sage (Siddha) is positive. It not only indicates freedom from ignorance and misery but also the attainment of omniscience and infinite bliss from which there can be no further relapse.

Antiquity of Jainism:

Jainism is an ancient religion which flourished in India long before the advent of the Aryans. Archaeological excavations at "Mohanjodaro and Harappa" trace the existence of Jainism five thousand years ago. The Kayotsarga pose of these deities resembles that of the standing image of Rsabha from Mathura.

The antiquities of Mathura are of great importance for Jainism. They brought to light the existence of a famous Jain establishment at "Kankali Tila" of the second century B.C. This site has provided a veritable information of Jain sculptures most of which are now deposited in the Locknow Museum. The idol of Tirthankara Arahnath bears an inscription that this idol was installed within the enclosure of this "stupa" constructed by Devas in Samvat 78.

The Hathigumpha inscription of Udaigiri hill (about 3 miles from Bhuvaneshwar, Orrisa) written in Apbhramsa Prakrit throws valuable light on the antiquity of Jainism. It begins with an invocation to Arhanta and Siddhas. The inscription belongs to Kalingo King Kharvela, who ruled Orrisa during 450 B.C.

Rsabha is the first Tirthankara or Jina. The word Bhart, the name for India, was given after Emperor Bharats, the first son of Lord Rsabha. His second son was Bahusali, has been exquisitely exemplified by the magnificent monolithic statue, 58 feet tall, in Sravana-belagola, Karnathaka, India. The

Bahusali statue is one of the Ten Wonders of the World, and in an object of universal veneration.



According to the Jains, the wheel of time incessantly revolves, pendulum like in half-circles, one ascending (Utsarpini) and the other descending (Avasarpini) from pleasurable to irksome period and back to the former, completing one Kalpa-kala. Each half circle is divided into six subdivisions. The subdivisions of the Avasarpini (descending half circle) are known as the first (happy-happy), second (happy), third (happy-unhappy), fourth (unhappy-happy), fifth (unhappy) and sixth (unhappy-unhappy) periods of ages (kalas). At the end of the sixth kala of Avasarpini the revolution reverses and the Utsarpini (ascending half-circle) commences with its first age being again the sixth, followed by fifth, fourth, third, second and first kalas, successively, retracing its steps like the pendulum of a clock and the process goes on ad infinitum. In Utsarpini, gradual evolution and in Avasarpini gradual devolution takes place in human- innocence, happiness, bodily strength and stature, span of life and the length of the age (kala) itself changes the first age being the longest and the sixth the shortest. Conditions in the first, second and third ages are those of a Bhogabhumi (happy and contented, enjoyment based land), while life in the other three ages is that of a Karmabhumi (land of action based on individual as well as collective efforts). The fourth age (unhappy-happy) of either cycle is supposed to be the best from the point of view of human civilization and culture and it is this age that produces a number of Tirthankaras and other great personages.

"The first poet of the Kannada language was a Jain. The credit for writing the ancient and the best literary works goes to the Jains."

-R. B. Narasimhacharya

Towards the end of third age when the process of fast deterioration of "Bhogabhumi" was continuing, there had been one after the other fourteen Kultaras (Manas) who guided the people how to live peacefully by overcoming the natural difficulties. The last of them was Nabhiraya whose wife Marudevi gave birth to Rushbha - the first Tirthankara or Jina (expounder of religion). He was followed by twenty-three other Jinas who came one after the other in the fourth age at intervals varying in duration. Krishna of Bhagaratgita is also the hero of the "Harivanshapurana" and "Pandavapurana" of Jains. He was a first cousin of Jina Neminath (Aristanemi).

The 23rd Tirthankara Parshvanatha who was the greatest leader of the "Shramana" cult was born at Varansi in 877 B.C. and attained Nirvana at Mt. Sammet Shikhasji (Parasnath Hill in Bihar) in 777 B.C. He revived the teachings of the earlier Tirthankaras in a very forceful manner and probably codified main points of Jaina doctrines. During this time, Upanishad philosophy and the vedic sacrifices seem to have faced the forceful teachings of Parshva. The influence of his teachings appear to have reached part of central Asia, Greece. The Jaina faith under Parshva continued to flourish up until Mahavira's time in 6th Century B.C. when, again, Jaina philosophy underwent a change with a fresher and newer dimension.

Jainism After Mahavira:

After Mahavira's Nirvana, Indrabhuti Gautam, the Chief "Ganadhara" (pontiff) headed the Jaina congregation for the next 12 years, followed by "Sudharma" (12 years) and "Jambu" (38 years), all the three being Kevalins (omniscient). Then came, one after the other, five "Shrut-Kewalis" who possessed full scriptural knowledge but did not attain omniscience (the status of Kevali). The total period covered by

them was 100 to 116 years. Bhadrabahu-I was the last of them. Soon after Bhadrabahu-I, the scriptural-knowledge of ascetics continued gradual diminution and deterioration. About the 2nd Century B.C., the Jain emperor Kharvela invited a council at Udaigiri-Khandgisi hills in Kalinga (Orissa) for rehabilitation and preserving the Jaina scripture. This was attended largely by the ascetics from the South and those from Mathura (North). The result was reaction of some important portions of the original canon were preserved in their circle and also compiled many treatises directly based on the original teachings of Lord Mahavira. The chief ascetics involved in this great work were Bhadrabahu-II, Kundakunda, Gunadhara, Dharsena and Umasivami. In the middle of the 5th Century, under the leadership of Devarddhigani, another reaction of the canons took place.



The Royal Patronage:

From Mahavira's time to the Magadhan King Bimsira (Shrenik) and his successor Ajatshatru and Udayi were the followers of Jainism till about the 5th Century B.C. Then Nandas became the rulers of Magadha. About 325 B.C. Chandragupta Maurya (325 - 302 B.C.) ousted the Nanda and became a powerful monarch. He was a staunch follower to Jainism and is said to have become a disciple of the celebrated Jain Pontiff Bhadrabahu. At about 297 B.C., he abdicated the throne, crowned his son Bindusara and became a Jain monk and ended his life by fasting unto death on Chandragiri Hill at Shravanbelgola in South India.

On Bindusara's decease, his son Ashoka (247-237 B.C.), who patron-

ized Buddhism, ascended the throne. Then Samprati (220-211 B.C.) was appointed Ashoka's successor. Samprati became a powerful monarch, and he was a great patron of Jainism. Srayanabelagola in South India, local traditions speak of the fact that the ancient temple on Chandragiri was built by Samprati to show respect to Srutakeralin Bhadrabahu and his great-grandfather Chundra Gupta.

At about 150 B.C., Kharavela, emperor of Kalinga, and at about 57 B.C., Vikramaditya, King of Ujjain, were other well known Jain Royals. Amoghavarsha-I (815-877 A.D.) of Rastrakuta dynasty and several of his successors were the followers of Jainism. Under the patronage of Chalukyas, Kalchuris and Hoyasalas, Jainism also maintained its growth and position for long. Jaina monarch Kumarpala built famous temples - Delwada Jain Temples at Mt. Abu (Rajasthan).

Jainism in the Community of World Religions:

In the past couple of hundred years and recently, Jainism has made an unprecedented appearance in the community of world religions. Canonical writings have been researched, studied, and scholars have written extensively in both western languages and the Indian. In this regard, the works of - Jacobi, Hoernle, Leuman, C.R. Jain, J.L. Jain, Cakravarti, S.A. Jain, A.N. Upadhye, Ghasal, Jyoti Prasad Jain, Kawata Sastri, Dalsukh Malvania, Y.J. Padmarajai, P.S. Jaini, Sogani - are some of the important ones.

Equally the Jain Ascetics who have awakened the masses with their spiritual thought are: Mimi Shanti Sagar, Kshulak Ganes Prasad Ji Varni, Kshu Manoharlal Ji Varni, Kshu Jinendra Varni, Br. Kanji Swami, Upadhyaya Amar Muni, Acharya Ji Tulsi, Acharya Vidyandadi Ji Muni Vidya Sagar Ji, Acharya Padmasagarji, etc.



"Hindu culture is a part of Indian culture. Jain and Buddhist cultures are also Indian. They are not (parts of) Hindu culture."

-Pandit Jawaharlal Nehru
Prime Minister of India (1947-1964)



In the end, I would like to say that it is the bounden duty of all Jains - irrespective of denominations - to combine and establish in India as well as in abroad the credibility and supremeness of Jainism, i.e., the first university of non-violence. The need of the hours, thus, is to let Jainism - the most scientific religion be invoked again to come to our rescue and well being-ness of the human race as a whole. Let us stop the culture of vultures which always prey upon the dead bodies and spread the sublime gospel of Ahinsa - universal brotherhood. This alone can save us from drowning into the ocean of miseries, otherwise as we shall sow, so we shall reap.

VICTORY TO JAINISM

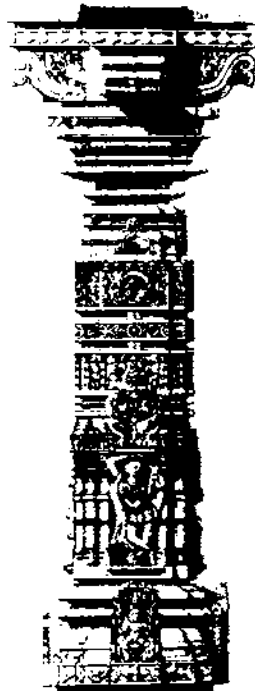
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-Mr. Nibcomb



Wishing JAINA all the Best



A seated tirthankar in Padmasan,
from Akota, in Gujarat, 8th Century.

*"May worldly creatures be blissful, uneasiness may no one feel;
Forgetting ill will, pride and guilt, new songs of joy may sing with zeal."*

Mr. Raju Doshi
Mr. & Mrs. V.T. & Jaya Gala
Mr. Mrs. Nemichand & Hemlata Jain
Mr. & Mrs. Vinay and Chanchala Mehta
Mr. & Mrs. Prashant and Madhu Palvia
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Mr. & Mrs. Vinod & Sangita Sancheti

MEMPHIS JAIN SOCIETY

Some of the latest concepts in Modern Physics

Examined in the light of JAINISM

by Ramnik V. Shah (Vividus)

For the last nearly five hundred years, since the sun of Science first rose on the horizon, the Universe was considered to have been containing within itself innumerable separate parts. Since Kepler, Bruno, Copernicus, Galileo, Newton, and the Descartes came on the scene, Science took into account only the quantitative values of these parts but totally ignored their qualitative ones. All were seen in three dimensions of length, breadth and height or depth, while the rest of the other multi-dimensions such as time, texture, smell, shape, sound etc., were totally overlooked.

It was Galileo who first directed the scientists' attention to the quantifiable properties of matter. This has taken heavy toll at the end of five hundred years. Out have gone sight, smell, sound, shape, touch and taste, aesthetics and ethical stability such as values, qualities, forms, feelings, motives, sensations, intentions, souls, consciousness and spirit. Experience as such has been cast out of the realm of scientific discovery and only measurement and quantification have remained scientists' obsession for the last over four hundred years.

Only in this century since Albert Einstein came on the scene with his theories of special relativity, general relativity, quantum mechanics, the unified field encompassing both gravitational and electromagnetic forces and four-dimensional space-time continuum, the view of the universe has changed into

that of a single, continuous, undivided or even indivisible universe. At the beginning of Modern Physics stands the extraordinary intellectual feat of one man, Albert Einstein. He initiated two revolutionary trends in 1905, relativity and electromagnetic radiation which shattered the foundation of the world-view held by the scientists till then. A new reality came into existence and it changed the concepts of space, time, matter, object, cause and effect. The Universe is now, now longer seen as a machine made of a multitude of separate objects but is seen as one indivisible dynamic whole whose parts are essentially interrelated, understandable only as patterns of a cosmic process. As one scientist has put it, "isolated material particles are abstractions, their properties being definable and observable only through their interaction with other system. Sub-atomic particles are not things but are interconnections between other things and so on." In Quantum Theory you never end up with things, you always deal with inter-connections. This is how Modern Physics reveals the basic oneness of the Universe.



The sub-atomic particles via electrons, protons, neutrons in the nucleus of atoms are nothing like solid objects of classical physics. They are units of matter, but very abstract entities have a dual aspect appearing sometimes as waves and sometimes as particles. At the sub-atomic level, matter does not exist with certainty at definite places but rather shows tendencies to exist and atomic events do not occur with certainty at definite times and in definite ways but rather show tendencies to occur. We can never predict an atomic event with cer-

tainty, we can only predict the likelihood of its happening.

In recent years physicists have had to address the interplay of consciousness with the physical world. The experimental findings that flow from quantum physics are staggering. They force us to accept that the stuff of the world is mind-stuff and that there is a profound interaction between conscious mental activity and the physical world itself. They also say that when searching for harmony in life, we must never forget that in a drama of existence, we are ourselves both actors and spectators acting on and having sight of the objective world. (Niel Bohr). *As distinct from some philosophies, Jainism argues that we are not only spectators but also actors and even experiencers.*

Science today in its Relativity Theory lays down that all space and time measurements are relative. As time is added to the three space co-ordinates as a fourth dimension, space and time can no longer be separated because space to one observer will be a mixture of space and time to another. Both are intimately and inseparably connected and form a four-dimensional continuum called space-time. Space and time are two concepts which have seemed entirely different but have been now unified in relativistic physics by going to a higher dimension, the four-dimensional space-time. The four dimensional world of relativistic physics is the world where force and matter are unified, where matter can appear as discontinuous particles or as a continuous field. Space is not three-dimensional and time is not a separate entity. New or Modern Physics never talks about space without talking about time and vice versa.

The projection of three-dimensional points on to a two-dimensional plane makes the length of an object different for different angles of projection. Similarly, the length of a moving object by the projection of its points in four-dimensional space-time is different in

*"Educate the children in their infancy in such a way that they
become exceedingly kind and merciful to the animals."*

-Abdul Baha, Bahai

different frames of reference.

In Jainism, every expression of or about a thing is subject to its essence, form, space and time. Thus in essence, space and time are absolutes but in form only they are relative. So also the form of a thing in space and time but not the essence thereof which is always absolute. What is true for lengths is also true for time intervals. In Jainism there is Space which is absolute and finite and also non-space which too is absolute yet infinite. Only in space and touching it are all other substances (Dravya-s) which in Jainism are classified as Life and non-life (Jiva and Ajiva) or Life and five sub-classifications of Non-life via inert matter (pudgal), force making movement possible (dharma), force making rest possible (adharma), force affording room to all objects with its other part where nothing can be or is (akashas as lokakasha and alokakasha), and force affording extension or change to objects (kala).

In Modern Physics the particles are not pictured as static three-dimensional objects like billiard balls and grains of sand but rather as four-dimensional entities in space-time. Their space aspect makes them appear as objects with a certain mass, their time as processes involving the equivalent energy. These dynamic patterns or energy bundles form the stable nuclear atomic and molecular structures which build up matter and give it its macroscopic solid aspect thus making us believe that it is made up of some material substance. In Jainism, this is expressed as "paramanus" building up "skandhas and mahaskandhas."

In the quantum field theories, the classical contrast between the solid particles and the space surrounding them is completely overcome. The quantum field is seen as a fundamental physical entity, a continuous medium which is present in space everywhere, and the particles are merely local condensations of the field, the concentration of fields

which come and go, thereby losing their individual character or dissolving into the underlying field. Physicists have attempted to unify these various quantum fields into a single fundamental field which would incorporate all physical phenomena. Any theory incorporating both quantum theory and relativity theory has not yet been found. Einstein in particular spent the last years of his life searching for such a unified field. Eastern mystics 'Brahman', Chinese 'Tao', Buddhist 'Dharmakaya', Jainism's 'Samyaktva' can all be seen as perhaps the ultimate unified field from which spring not only the phenomena studied in physics but all other phenomena as well. It may be, the time is still not ripe for mankind as a whole to grasp this fact as coming from the physical sciences. Humanity has still to evolve to a further point in the structure of its mental content. It just so happens that during any period of time, in the development and spiritual evolution of the universe, only such knowledge is manifested or comes to the surface from its innumerable occult layers or is revealed to those working in the field of matter or spirit as is appropriate, and commensurate with the understanding of the mankind-in-general and at-large.

Science and Mysticism are two complementary manifestations of the human mind: rational and intuitive. Neither is comprehended in the other, nor can either of them be reduced to the other. Both of them are, however, necessary to understand in a fuller sense the existing world. Mystics understand the roots, not branches; Scientists understand the branches, not the roots. Science does not need mysticism which in turn does not need science. Man, however, needs both of them. What therefore is really required is not a synthesis of the two but a dynamic interplay of both the mystical intuition and scientific analysis.

The pragmatic formulation of quantum theory used by the scientists in their

work does not refer to their consciousness explicitly. However, the explicit inclusion of human consciousness may be an essential aspect of the future theories of matter. This observation of Eugene Wigner does not refer to that consciousness involved in matter when, in two particles once in contact, a change in the spin of one instantaneously affects the spin of the other though separated at the end of the universe. Having intelligence or consciousness is not the same as being intelligence or consciousness with its infinite gradations, qualities and layers. When we say that Ajive (non-life) has intelligence or consciousness in it, it does not mean that it is intelligence or consciousness in total and multitudinal dimensions of either of them.



In Jainism, time is a substance (Dravya) which affords extension in form, or simple change to all other substances contained in Space (i.e. Lokakasha). This substance is only mono-dimensional, the dimension being that of mere succession unlike the other five substances via Jiva, Pudgala, Dharma, Adharma and Akash which have a spatial dimension too. The smallest division of time is 'kala-anu' - Samaya - roughly an instant. Time is not co-extensive with Space but certainly is co-eval with it (i.e. existing from the same epoch). Jainism agrees with Newton that time in essence is absolute. Only in Vyavahara Naya, it is relative.

Questions such as these can still be raised and explored:

1. *Could Jainism as a religion be taught to Earthlings by Extra-terrestrial?*

A religion claimed as revived again



"Meat is absolutely unnecessary for perfectly healthy existence, and the best work can be done on a vegetarian diet."

-Prof. Woodhead, M.D., F.R.C.P., F.R.S.



and again my men evolved into Omniscient Gods (Tirthankaras), preaching a complete system of metaphysical thought, describing entire Cosmos and exemplifying ethical conduct for all life-forms including mankind and above and below, not found in any other religion.

2. *Teachings of Jainism include some astonishing assertions inter alia:*

Are there any other material forces active in the Cosmos besides 'gravitational' and 'electromagnetic'?

Jainism teaches that there is one other material and ever vibratory force pervading the Cosmos named 'Karma' which interplays eternally with all forms of Life, the Sentient Energy and acts as an impartial arbiter either towards their continued embodiment or ultimate emancipation into the Sentient Energy itself via Godhood. God is Sentient Energy at the purest level, rising above the poles of positivism or negativism, whose vibrations are unpolluted, formless and indestructible.

3. *Are there other constituents besides Matter, Space and Time which operate and sustain the Cosmos?*

Jainism teaches that there are two other constituents which operate and sustain this Cosmos named 'Dharma' and 'Adharma,' the former enabling all Life to have a medium for motion and the latter similarly for rest, just in the same way as the hitherto known three constituents of Matter, Space and Time which afford to all life-forms aggregations or breakdowns, subsistence and extension or changes respectively. *God does not incarnate. Neither does He send Prophets. God does neither create nor destroy the Universe. The Universe is eternal and self-created. All Life in which Man stands at the top at present is potential latent Godhood.*

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WORLD COMMUNITY SERVICE OF FEDERATION OF JAINA

by Dhiraj H. Shah, M.D.
(Chairman of W.C.S.C.)

About 20 months ago, the Federation of JAINA established the 'World Community Service Committee' to put Lord Mahavir's preaching into practice. The motto of W.C.S.C. is to follow Lord Mahavir's preaching.

जो मिलाळम् परियरिडि, सो माम् परियरिडि
(A person who serves the sick, serves me). W.C.S.C. is dedicated to help fellow living beings, irrespective of color, caste, creed or country of world. The scope of its activities includes educational, medical and humanitarian help wherever it is needed.

The Committee is made up of a very diverse group, representing most of the metropolitan areas of the U.S.A. and Canada. At the moment, the Committee Members are: Dhiraj H. Shah (Chairman), Bachubhai Ajmera, Sanjay Ghandari, Navin Dedhia, Sarala Doshi, Vinod Doshi, Ram Gada, Rajnikant Gandhi, Ashok Jain, Gyanchand Jain, Jagat Jain, Sulekh Jain, Sunita Jain, Tansukh Maru, Bachubhai Mehta, Indu Mehta, Mahendra Nehta, Manibhai Mehta, Navin Mehta, Nikin Mehta, Pallavi Mehta, Prakash Mehta, Laxmichand Nagda, Asha Pandya, Popat Savla, Keerti Shah, Laxmikant Shah, Mahesh Shah, Nalin Shah, Rasik Shah, Narendra Shah, Prafulla Shah, Ramesh Shah, Rashmikanth Shah, Santosh Shah, Ramesh Shial, Jit Turakhia, Nitin Vora, Manoj Dharamsi, Skirish Ghelani, and Sudhir Shah.

We have come a long way together and have stirred the consciousness of the entire Jain Community here in our adopted land, North America, as well as our motherland, India. The name "JAINA" and its activities, have become

a household name in India and Indian Communities in the U.K. and North America. All the ethnic newspapers in North America and some in the U.K. have covered our activities. Forty-seven newspapers in India carried lengthy articles about "JAINA" and its activities. "JAINA" was also felicitated by forty different institutions and individuals, including the speaker of the parliament, shivraj patil and then Union Health Minister, M.L. Fotedar, in Bombay, Delhi and different parts of Gujarat. So far, we have raised about \$150,000 for different projects. When Gujarat was hit by drought, "JAINA" was there to save cattleheads from perishing in agony. When the earthquake hit Uttarkashi, U.P., "JAINA" was there to provide blankets and save thousands from dying because of the freezing weather. When Bahubali Vidyapeed, Bahubali, Maharashtra needed help to carry out their educational and medical activities, "JAINA" was there to provide a Jeep. When hurricane Andrew devastated Southern Florida, "JAINA" was there to help the victims. When the poorest of the poor needed medical help, "JAINA" was there, financing "Project Map" and serving thousands and we intend to be everywhere, wherever we are needed, depending upon the availability of financial resources. Together, we have fed frail cattlehead, quenched their thirst, saved thousands of people from dying because of the freezing weather, fulfilled the needs of many by donating equipment, healed the wounds of many and renewed the hopes and dreams of thousands.

Our next projects include sending an ambulance to India, having a booth and seminar at JAINA Convention in Pittsburgh during July 2, 3 4, 1993, Used Clothing Drive during Paryushan and Dashlakshan Parva, collection of samples of drugs and medical equipment from physicians and sending them to different parts of India.

I hope with the help of all of you, we can be successful in carrying out all of our planned endeavors.

✱ ✱ ✱ ✱ ✱

*"The diseases of the liver, kidneys and all other internal organs
are mostly cured by vegetarian diet."*

-Dr. Neiscence

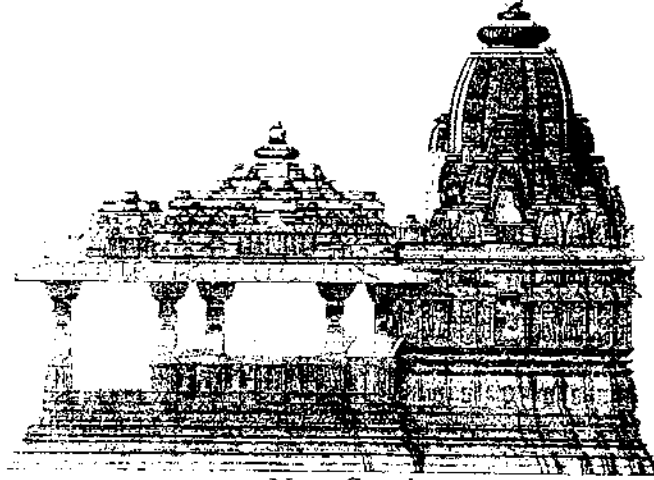




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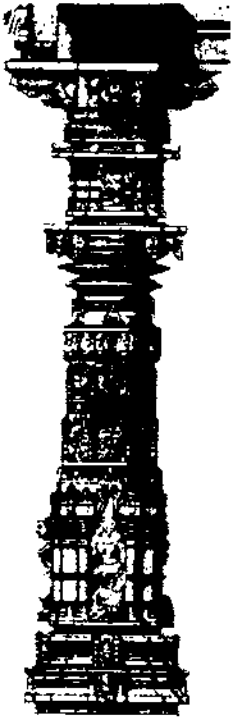
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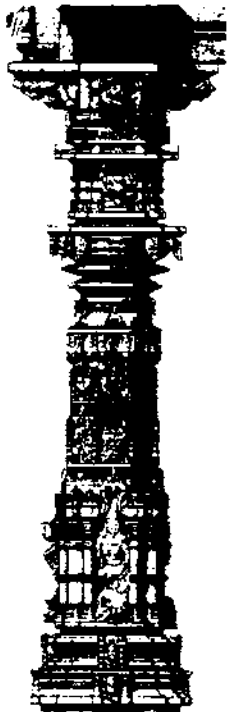
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and family***



Akhyanakamanikosa

by Phyllis Granoff

The Akhyanakamanikosa is a collection of didactic stories. It was composed by the Jain monk Nemicanthasuri between 1073-1083 A.D. The stories are told in full in the commentary of Amradevasuri, which was written in 1134 A.D. Both text and commentary are in Prakrit and have been edited by Muni Shri Punyavijayaji, Varanasi: Prakrit Text Society, Prakrit Text Society Series, no. 5, 1962. I translate here a short story about a king who wanted to know which religion was the true doctrine, and how he came to be convinced that Jainism was the superior religion (Akhyanakamanikosa, pp. 241-242).

In some city or other there lived the King Kurucandra, at whose feet all the great kings bowed in reverence. Now this Kurucandra was obsessed with a desire to know the true God, the true teacher and the true religious doctrine. The king had a minister who was responsible for all the affairs of state and who understood the rules of correct behavior. His name was Cauramai, "The Clever," and he was as wise as some say the God Brahma is wise. Now one day, the minister became a Jain, having examined carefully the correct religious doctrine with a monk who was as wise as himself. When the king heard about this he thought, "I too should do the same. I should worship the God that other wise men worship." The king then respectfully addressed his minister, "O Glorious one! Is it right that you should accept this religion all alone, just by yourself? I too should practice that faith." The minister replied, "King! Mine is the religion of mendicants and beggars. But what harm would there be if the king, too, should examine for him-

self the different religions and choose the one that pleases him?" And at this the king said, "Then let us examine all the many religious doctrines and question all the religious men who adhere to doctrines outside the orthodox system of the Vedas, so that you may help me to make my mind firm in the correct religious doctrine." The minister replied, "Well, then, let us summon all the different religious teachers, each committed to his own religious doctrine, and test them all by asking them to complete a line of verse." And so the king had written down a few words on a strip of birch bark and he had the birch bark suspended from a bamboo pole. A crier went forth and proclaimed the words everywhere in his kingdom. The messenger also proclaimed that the king would become the firm devotee of that teacher who possessed such great skill at composing poetry that he could complete the verse to His Majesty's satisfaction.

And here are the words that the crier proclaimed: "Whether she wore earrings or not."

Now when they heard the crier making his proclamation, ascetics of all persuasions hastened to snatch the birch bark from the bamboo pole, compose a suitable verse around those words, and present themselves at the court of the king. A group of wandering Saiva ascetics blessed the king and then took their seats in the court. The king addressed them first and one of their group then recited this verse:

"When I went to collect some grains on my begging rounds I saw the wife of the sacrificer. She was so lovely and her skin was so radiant. And in my mental confusion I did not really notice whether she wore earrings or not."

As soon as he heard this verse the king turned to one of the ascetic's companions, "Monk! Recite your verse." And that ascetic, having been ordered to do so by the king, recited the verse that he had composed.

"When I was on my begging rounds I saw a female devotee with lush ripe hips. And in my mental confusion I did not really notice whether she wore earrings or not."

Next the king addressed a disciple of the Buddha, who was clad in red robes.

"Now you who accept the Buddha as your God, recite your verse, which you think fits the line you were given."

"Today in the Mala monastery I saw a lay devotee, her body all adorned in gold. And in my mental confusion I did not really notice whether she wore earrings or not."

The king next questioned an atheist who did not believe in the existence of anything beyond the five material elements that can be grasped by perception. He ordered him, "Now you recite the verse that you have composed."

"Today as I was out begging I saw a woman's face; her eyes were as large as lotus blossoms in full bloom. And in my mental confusion I did not really notice whether she wore earrings or not."

And then the king addressed someone who believed in the doctrine of Kapila, the Samkhya doctrine, "Now, sire, you recite your fine verse that you thought of yourself."

"The ripening of my own deeds ensured that as I entered one house I saw a lady sitting on a couch. And in my mental confusion I did not really notice whether she wore earrings or not."

The king then asked the members of his court which verse they deemed the best. But they could only reply, "We see nothing to commend any one of these verses over any of the others. Furthermore, O king, these ascetics all describe themselves as having been confused in mind; that means they were all subject to the fault of pramada, a lack of mental control in observing their religious vows. And on that basis alone one can reject their religious practices."

At once the king looked over at his



"Jain ethics are meant for men of all positions; for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. Do your duty, and do it as humanely as you can. This in brief, is the primary principal of Jainism."

-Vincent Smith, Historian and Orientalist



minister. "Noble sire! Whose religious doctrine would you choose from all those present here? Tell me what you think."

The minister replied, "My lord! There is yet another doctrine of ascetics, though for some reason none of its practitioners has come here today. These absent ascetics regard grass and gems with the same lack of interest, and look upon a clod of earth or an ingot of gold with the same feelings. They regard beggars and kings as equals. They eat only what they can get on their begging rounds, and sometimes not at all, and they subsist on very little. They have conquered all notions of me and mine. They devote themselves to doing good to all living creatures and are intent upon study, meditation and restraining their senses. Summon them to your court; I do not know whether or not they will ever come." "Let us summon them. I should indeed like to see for myself exactly what they are like." And so the minister summoned a young Jain

monk. The king bowed down to him and said, "Do you think you can compose some poetry?" The monk replied, "I can, Great King, for my teacher has taught me how." "In that case, then complete this verse." The monk responded, "Please, tell me the line or half-line I am to finish." And when the king told him the words he was to complete, he thought carefully, and then in the presence of all those ascetics and courtiers, he recited this verse, which was so totally removed from anything that the others had said before him:

"What could I possibly want with wondering whether she wore earrings or not, for I have conquered my sense organs and stilled my passions, I am controlled and calm and my mind is totally given over to meditating upon higher truths."

The king said, "Holy man, how is it that your verse is so unlike what all of the others have composed?" The monk answered, "My teacher has told me this, with regard to ascetics like them:

There are two pieces of cloth, one wet, one dry, and two balls of earth. Rub them together, and what do you see! Amazing, but the dirt clings only to the wet one.

It is the same with sins. Those who are stupid and given over to lust get sullied by sin. But those who are without passions do not get soiled, just as dirt does not cling to a dry cloth."

The king was pleased with this and he questioned the young monk further. He then accepted the Jain doctrine, which is greater than all the other doctrines. As it is said, "Just as the wishing tree is the best of all trees and the wishing jewel the best of gems, just as the drink of immortality is the best of all drinks, and Gosirsa is the best of all sandalwoods, so is the Jain doctrine absolutely the best of all religious doctrines, for it destroys all bad karma, wards off all suffering and brings about perfect happiness."

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"Jainism took its firm roots in a peaceful civilization, not in a power civilization, hence it provided maximum liberty and tolerance."

-Dr. Jyoti Prasad Jain
Jain Scholar and Historian



With Best Wishes for

A Very Successful 7th Biennial JAINA CONVENTION



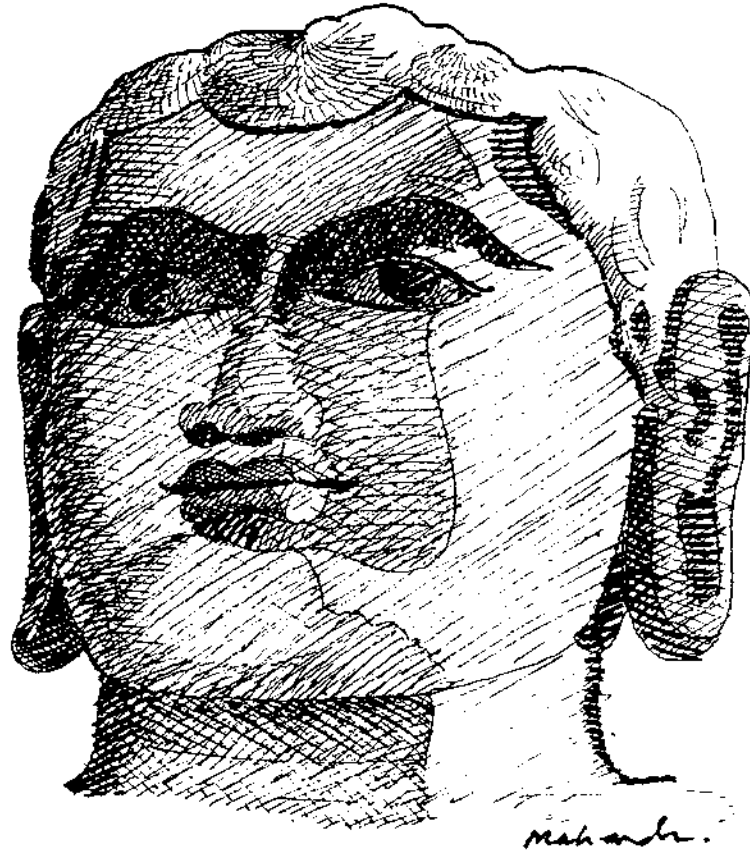
Khajuraho: Santinatha temple sculpture of parents of Jina

*"Whether someone does frighten me, or even tempt me in some way;
May my steps never falter from proven good and righteous way."*

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All the Best to the JAINA Convention



Treat ideas like newborn babies.

Treat them tenderly....

They can get killed pretty quickly.

Treat them gently...

They can be bruised in infancy.

Treat them respectfully...

They could be the most valuable things
that ever came into your life.

Treat them protectively...

Don't let them get away.

Treat them nutritionally...

Feed them, and feed them well.

Treat them antiseptically...

Don't let them get infected with the germs
of negative thoughts.

Treat them responsibly!

Respond! Act! Do something with them.

-R.H.S.



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MARRIAGE, AN ART IN HUMAN RELATIONSHIP

by F. J. Dalal

I. Relationships:

Good relationships evolve. They are life-sustaining and life-enhancing. What is Love? What is Marriage? Is it essential? There are no marriages among animals. But (hu)man is a social animal. Is there a purpose in marriage? Is it for happiness? Happiness is a state of mind. It is not what you have, but what you are. Here is an attempt to clarify the nebulous thought process, accepting the fact that each human being is different. No two individuals are identical.

II. Marriage:

Marriage is the union of persons of opposite sex, forming new family, sanctioned by custom and religion. From the primitive ages to the present civilization, it passed through various stages in recorded history.

- i. Exogamy: Marry outside the Clan.
- ii. Endogamy: But marry within the Tribe.
- iii. Polygamy: Marriage of one man to more than one wife.
- iv. Polyandry: Marriage of one woman to more than one husband.
- v. Monogamy: Marriage of one man to one wife. This is the prevalent form as per civil code in civilized societies where Rule of Law prevails.

III. Love:

What are the Elements of Love?

- i. Intimacy: The feelings that promote closeness.
- ii. Passion: The feeling of intense longing.
- iii. Commitment: The feelings for the other over an extended period of time.

What role these elements play in different relationships?

| | Relationship | Intimacy | Passion | Commitment |
|------|---------------------|----------|---------|------------|
| i. | Casual | no | no | no |
| ii. | Enduring Friendship | yes | no | no |
| iii. | Infatuation | no | yes | no |
| iv. | Romantic Love | yes | yes | no |
| v. | Empty Love | no | no | yes |
| vi. | Companionate Love | yes | no | yes |
| vii. | Consummate Love | yes | yes | yes |

IV. The Institution of Marriage:

It is much more than Consummate Love. It has a Purpose, Procreation. Husband and wife make a Couple. Husband, wife, and child/ren make an Institution of Family. It has Cultural Values- morals/principles, purposes, and the Goal.

V. The Institution of Family:

The Four Purposes of Life are fulfilled through Family:

- i. Dharma: Ethical perfection.
 - ii. Artha: Material prosperity.
 - iii. Kama: Joyous family life.
 - iv. Moksha: Liberation.
- What makes an Ideal Family? A family blessed with the following:
- i. Asha (Optimism): Hope for a joyous Future.
 - ii. Pratiksha (Waiting): A blend of perseverance with patience.
 - iii. Sangata (Good Company): Satsang.
 - iv. Sukarma (Righteous Actions): Amass the wealth of meritorious deeds for the good of the people.
 - v. Dana (Charity): Share the Wealth, Knowledge, and talents to bring the light of hope where there is darkness and despair.
 - vi. Atithya (Hospitality): Serve every Guest.

VI. Four Stages (Ashramas) of Life as per Vedas:

- i. Brahmacharyashram: Learning while one is a Bachelor.
- ii. Grihasthashram: Fulfilling the duties of a household (family) layman.
- iii. Vanaprasthashram: Recede and Retire.
- iv. Sanyasashram: Detach and Renounce the world.

The crucial smooth transition from the first to the second stage happens through Marriage. The Commonalities of Chemistry, Comfort, Compatibility, and Character should be the basis of



"In the Jewish religion we believe that in every man you can find the same living spirit as in animals, namely the divine."

-Shear-Yashuv Cohen
Chief Rabbi of Haifa



Partnership for Marital Relationship. The Process of Evaluation depends on Prudence and Judgment. The core of success, the Lasting and Satisfying Intimate Relationship, however, in the final analysis depends on Sharing, Caring, Giving, Adjusting, and Adapting.

VII. Where are We?

'East is East and West is West.' We are from the East and have chosen to be in the West. Culture, Religion, and Race are different. Each of these has its connotations. The process of Absorption and Assimilation is a part of human interactions. '(Hu)Man does not live on bread alone.'

Mind, Body, and Soul are intertwined together in each individual. The process of Unison of Thought, Action, and Reaction- Karma and Purushartha decide the ultimate state of happiness.

(Note: Mr. F.J. Dalal is a retired citizen of U.S.A. from India. He is a community activist in North America and frequently writes in the community journals. He lives with his family in Metropolitan Washington, D.C. area for over 23 years.)

LOVE (GIRL VERSION)

Love can hurt, love can sting,
But a broken heart may never sing.
Boys will come, boys will go,
But a friend's forever,
This I know.

DEATH

When people die,
We always cry,
And think they're leaving forever.
But what we don't know,
Is that they stay, forever and forever,
And deep inside, in our hearts,
Their spirit is always there,
Even though they have depart,
They're always there to care.

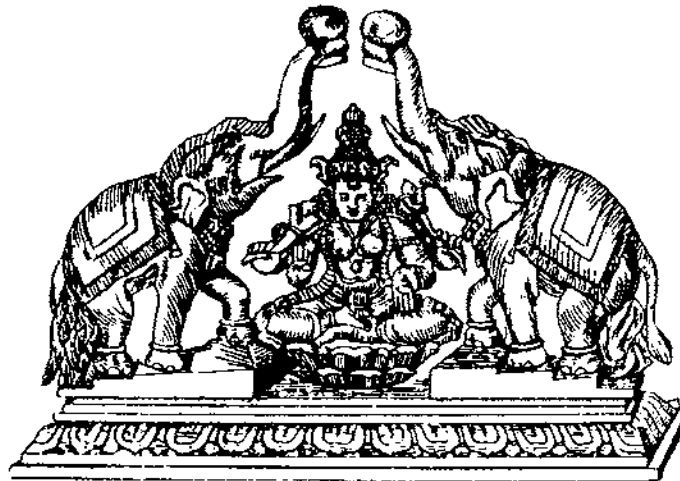
- By Tejal Turakhia
Liverpool, New York

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With Best Wishes to the JAINA CONVENTION

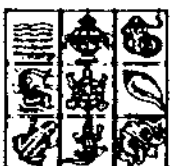


*Dilip, Rekha, Neha, and Prachi Kothari
Pittsburgh, PA*

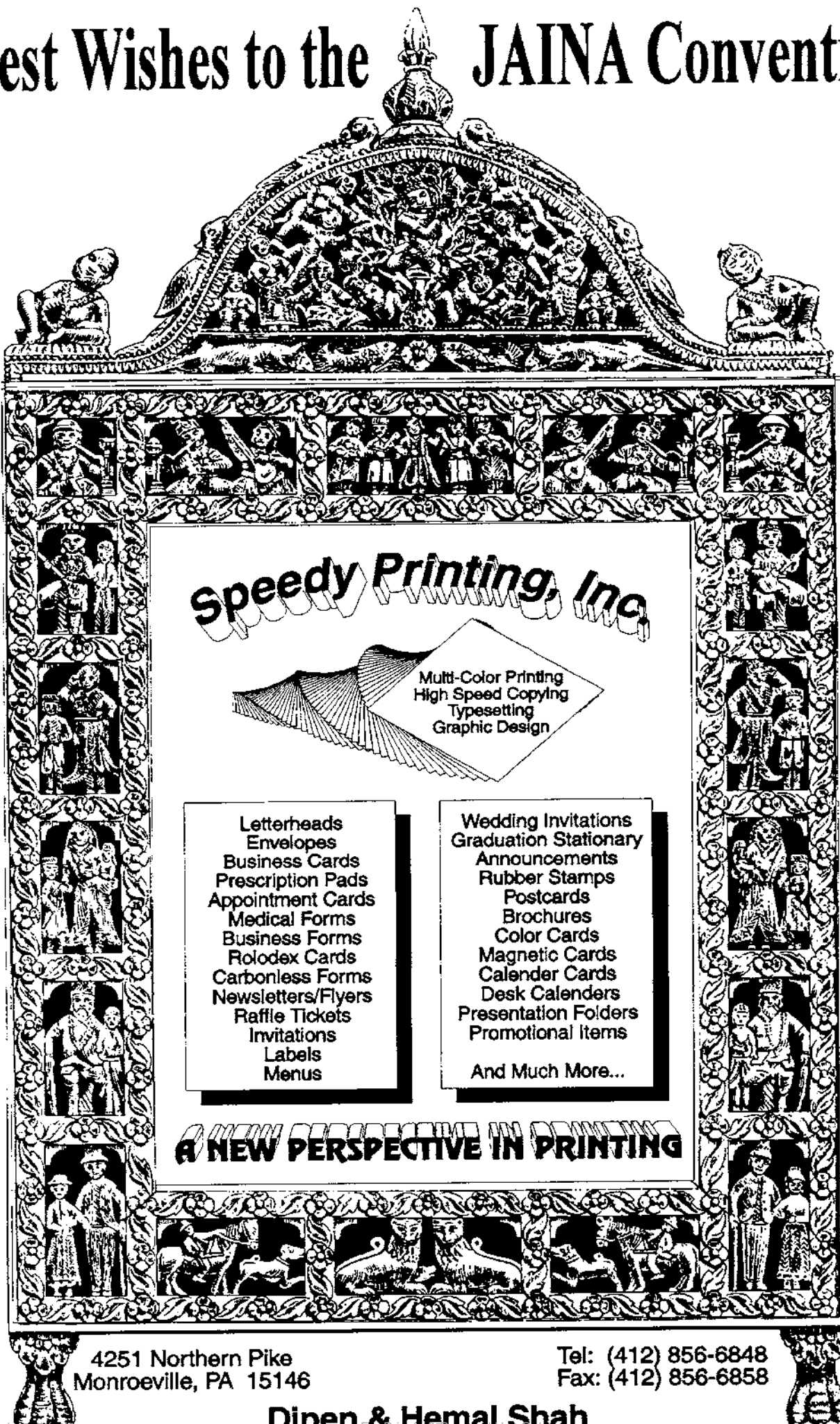


*This miserable world may become paradise, with all and all peace, everlasting joy
and true infinite bliss, if Jainism is practiced by all the people of the world.*

-Dr. Charlotta Krouse



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JAINA TIMES

Convention Edition

Co-Editors:

Sanjay Vora
Anish Shah

The *JAINA Times* is a collection of the JAINA Youth Group of Pittsburgh



Welcome to the Convention

by Anish Shah, Coraopolis, Pennsylvania

Jai Jinendra and welcome to the Convention! The long-anticipated weekend for Jains all over the world is finally here. Many hours of intense work have gone into the preparation of this year's Convention. However, for me, I truly believe that it was a worthwhile experience. The Convention has been a unique undertaking for the Jain Community of Pittsburgh. Never before has the Jain Youth worked in such a united fashion in the City of Pittsburgh. Much credit for the organization of the youth must be given to our Youth Coordinator, Sanjay Vora. He helped to initiate the JAINA Youth Group of Pittsburgh, which was formed for the task of organizing the Convention. Hopefully, the Youth Group will continue to grow following the Convention.

During the last two years, the JAINA Youth Group of Pittsburgh has participated in several activities. The "JAINA Times" youth magazine has served as a forum for youth expression and a medium for relaying Convention details. Hopefully, the youth at the site of the next Convention will continue the "JAINA Times" for the same purpose. In addition, the Youth Group has organized several workshops at the Convention. In coordination with youth all over the world, several workshops pertaining to various youth concerns have been created. Also, the Vegetarianism Exhibition has been created by the Pittsburgh youth. During the course of Convention preparations, the Pittsburgh youth have taken vegetarianism as a specific project. I believe that we have been successful as I myself have witnessed many of the youth turn to Vegetarianism.

I am sure that many of your parents want you to take a serious approach to the Convention. However, the Convention will also be an entertaining social activity. In order for us to get the most out of it, our time and effort should be balanced between education and entertainment. If the enthusiasm of the Pittsburgh youth is a sign of the general trend, I am confident that this Convention will be a tremendous success.





With Best Wishes

from



GUJARATI SAMAJ OF PITTSBURGH



*"Neither may I be too joyous, nor may I be nervous in pain;
I may not dread stormy river, a jungle, ghost or rough mountain."*



LOVING BEST WISHES

to
JAINA



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*"May I always feel and ponder to act in true and sincere way;
I always may do good to all, as far as I can, everyday."*

Education in Jainism: Not Enough for the Real World

by Jugna Shah, Atlanta, Georgia

It is another Sunday and we are off to the Jain Society meeting. This week another guru is going to speak to us about the importance of naokar mantra. How many times have kids asked to stay at home, or told you that the program was boring. They are telling you something. Please listen to them.

You tell your 18 year old daughter that her ideas are weird and different and that she is only going through a rebellious stage. Your daughter tells you that she is not trying to be rebellious, but that these are her ideas. Why don't you hear what she is trying to tell you. Please listen.

Your mom tells you that you cannot wear a bikini to the beach. You do not understand why and you think that your mom is un-cool. Do you bother to understand that she has her reasons and that maybe the two of you could talk about them and make a compromise? Please listen to one another.

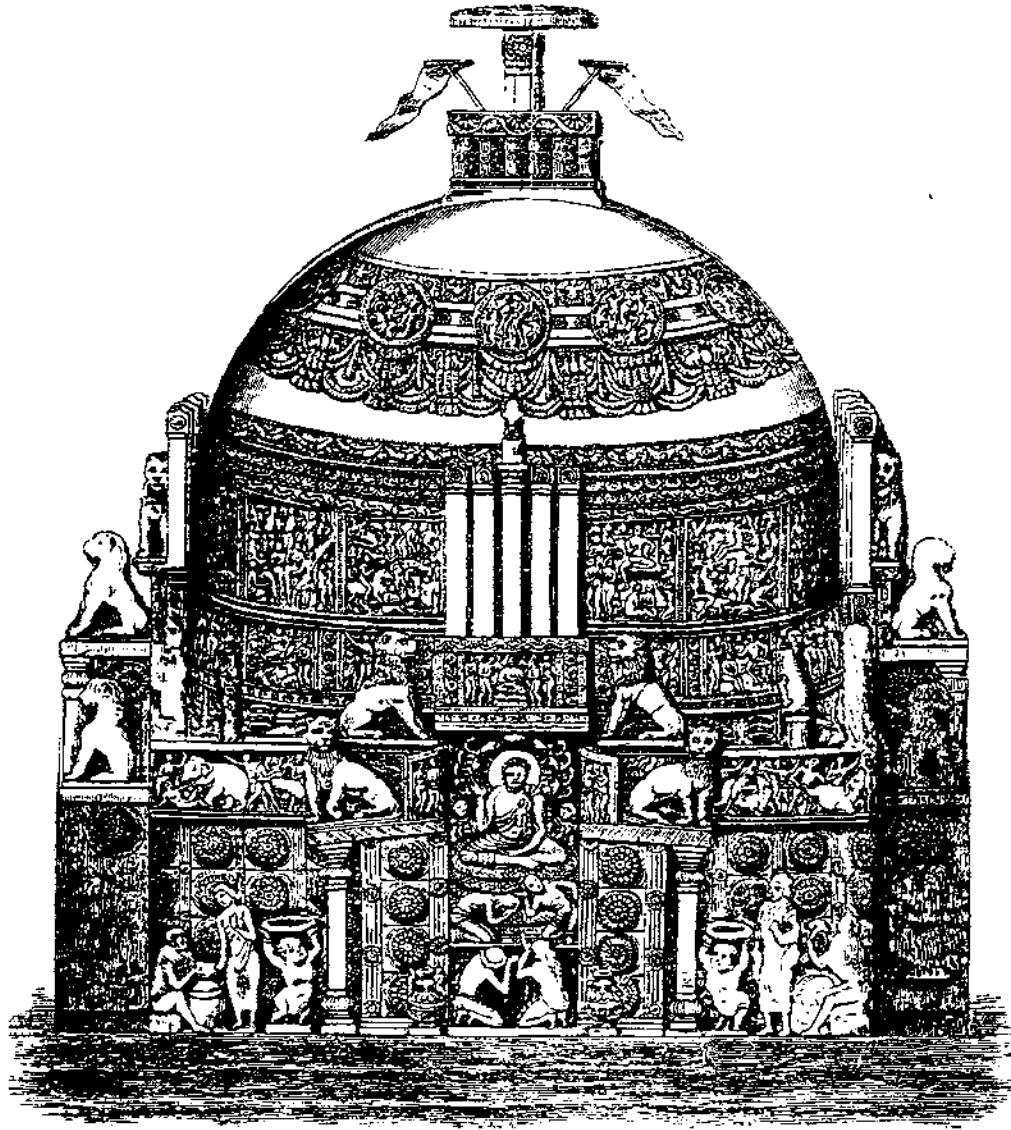
You do not understand them and they do not understand you. This is the root to every problem that we face. This is the starting point and we must all first recognize the existence of this problem and then address it together.

The above examples illustrate how we are not communicating and, how we do not stop to listen to one another, and how close-minded we can be. The issues that parents and youths seem to be facing are not inherent to only Jain youths, they are issues that all first-generation cultures face, and they seem to be born out of fear. The fear of losing one's culture, religion, language, heritage etc... These are the parents fears. The children's fears are a little harder to define. They have to do with wanting to retain the things that parents want them to retain, while struggling to balance that with the messages that they receive from school, the radio, television, magazines, college, friends, etc... The answer is not to shelter the children, because that will only make matters worse in the future. However, the best method of protection that a parent can give a child is that of knowledge. As in Jainism, the guru's teach us that we must acquire a certain amount of knowledge which we will use as our base to learn and understand more. In giving children Jainism, I think parents forget or just do not want to face the other issues that children face each day.

The answer to why effective communication is not occurring is simple. We are all too afraid to talk to one another openly. Parents fear talking about issues such as dating, marriage, sex, homosexuals, abortion, racism, drugs, crime etc... for two main reasons. First, parents do not want to put these ideas into their kids' heads. The problem is that kids are exposed to these things from the time they wake up and go to school to the time they come home and go to sleep after watching TV. You may think that your silence is protecting your child from all of these evil things, but it is not. The second reason for parental fear is that everyone thinks that bad things don't happen to their kids, or that their kids are straight and have no problems or concerns. I can understand this mentality because I have a younger brother and I often think that these issues won't affect his life. I am wrong, as are parents who do not communicate with their children because by not talking about these things we are keeping these kids in the dark. Kids will be exposed to these things at school, but that should not be their first exposure. They should know that they can talk to their family without their parents getting angry or ignoring their children's questions. That is the fear that kids have.

Parents are not the only ones that have a fear of communication, children, youths, and young adults also suffer from fear. However, their fears are different from the parents' fear. My inspiration for this essay came from the fear that I saw among young adults. In talking to various people about writing an essay that dealt with non-traditional issues, I began to see a trend of fear. First, there were many women who voiced that they had wanted to write about some issues and concerns that are very important to them, however they were sure that society would be angry and that they and their family would have to suffer because society would make it difficult for them. It seems clear that they were afraid. They knew that society would not be able to tolerate unconventional or non-traditional ideas. Out of this fear and concern for their parents many women did not write essays on topics that need to be talked about. The second incident had to do with a young adult male, whom I do not know very well, but I get the impression that he is an intelligent and concerned individual. After discussing many of my essay ideas with him, I received the warning that I should be careful, that I should not be too liberal or too radical. I got the impression that there were certain topics that I could not discuss because society would become upset. After hearing these types of things from youths my age, I realized that there is a serious problem in our community- the fear of communication, sharing of ideas and concerns, and talking openly about issues. I think that our community has done an excellent job on spreading Jainism and creating more Jain events, but our commu-

JAINA and The Jain Society of Pittsburgh
would like to sincerely thank



Jain Centers of Boston & Toronto
for their grateful contributions to the
7th Biennial JAINA Convention

• YOUTH SUPPLEMENT •

nity has failed in terms of teaching us how to live our daily lives in terms of utilizing Jainism to deal with the issues that are in all of our heads, but those that we are all afraid to address.

Communication is lacking in two main areas- at home between parents and their kids, and in the type of education that kids receive from their religious society. Parents need to engage in interactive communication with their kids. An example of this would be to ask your kids what they think is right or wrong instead of only telling them what you think. By interacting in this way, the kids will learn more and remember it longer. For young children, the parents are responsible in terms of starting the communication. However, college age youths should really try to talk to their parents, even if you know that they have views different from yours. It is important to let your parents know who you are and what things are important to you. Communication between parents and their kids is effective when both sides are willing to listen to the other's point of view. It is effective when the fear of what will they think is removed from the situation. Jainism teaches us to be open and honest, to avoid or minimize mental and verbal violence. The times when these types of violence is most often witnessed is when people are being stubborn, rigid, and close-minded.

Our Jain societies educate us about Jainism by inviting guru's , swami's , learned scholars, etc... to come and speak to us. I honestly feel that most kids cannot relate to these scholars who basically study Jainism and spend much of their time in India. What I think we need is education in Jainism in terms of the basic principles, fundamentals, goals, and ideas. Then we need people to talk to us about how to apply our learned Jain principles to issues in our daily life. At this time I know of only one man that has achieved this. Pravin Shah from Raleigh, North Carolina came to the Atlanta Jain Society about one year ago and he taught youths 15 and up for two days. The first day he clearly told us that we were going to learn the Fundamentals of Jainism and that later we would apply these fundamentals to any and all issues that the youth wanted to bring up. The next day we covered topics such as abortion, the death penalty, suicide, etc... using the principles of purusharth, nimit, upadan, and the karma theory. I learned more that day and remember it more than anything I learned from the visiting scholars in eight years.

I feel that there is a need for both types of scholars. Parents can fulfill the role to some degree that Pravin uncle did for me on a daily basis. He was an excellent listener, someone you could argue with and challenge without fear. It is easy to say that we should all com-

municate openly and honestly, but doing it is difficult. The point is that we should all try to do so with your parents, friends, and siblings. It is healthy to challenge, argue, and discuss ideas with others, that is what the learning process is all about.

If you take nothing else from this essay, please take the following:

The uncertainty in the end product of all your hard work and sacrifice is the beauty and joy in discovering that I am not like you. I am of your flesh and blood, but not of your mind and opinions. I am me, and not always the me that you would like to see. Ask yourself only one question, and please be honest with yourself. Would you like me to be a carbon copy of you, or even to accept your ideas and principles without questioning them myself as if I had no mind of my own; or would you rather I educate myself as much as possible through you and others, and then evaluate what I think is right and wrong? I realize that you will always be my parents and will therefore feel the need to protect and shelter me, and that you will always see me as your little girl. We cannot choose our parents or our children, but we can choose our friends, therefore I want you to see me as a friend, to choose me as a friend, and to treat me as an equal in ability to think and make decisions. I will always need and value you, I hope that you will one day see me in the same way.



*Dedicated to my parents, Jiten and Niru Shah—
for their patience, understanding, love, and
communication*

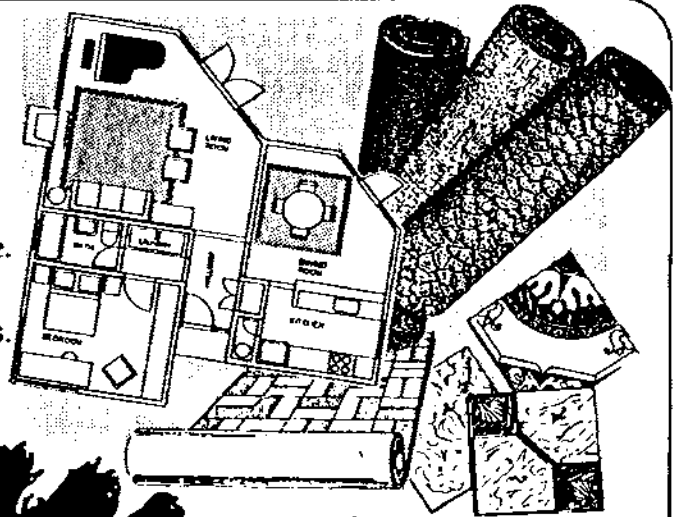
*Special thanks to my cousin Jina Shah—
for inspiring me to be the best and to question
and to think and to never believe in failure.*



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*"May mutual love prevail the world,
and dark delusions fade away;
Untrue, unkind, intriguing,
harsh, such words,
no one may ever say"*

Prakash & Vibhuti Patel

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*"Disease and famine may not be;
may people have plenty and peace;
Nonviolence be the rule of the world,
may the world be full
of joy and ease."*

**Hasmukh, Bharati, Shefali,
and Binoy Shah**

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Preserving Our Jain Culture

by Tarang Sheth, Toronto, Canada

There has been much discussion, within our community, on the issue of sustaining the Jain heritage in North America. In keeping with this discussion, I offer, as a member of the young generation, my view of the challenges and opportunities that lie ahead.

I believe that it will become increasingly difficult to ensure that our heritage is preserved in the future. We are growing up in an environment that, at its core, is very hostile to the way of life taught by Jainism. The media is rife with images of violence, debauchery, disrespect, and hatred. Reflecting this environment, some of our friends, in high schools and universities, engage in practices which our families and our tradition do not condone. It is inevitable that their attitudes and those of the society in which we live will have some effect on us. The world of the 21st century does not promise to change this situation. While we have had the benefit of our parents' recent immigration, our children will not. They will grow up in households where English is the predominant language, as it is today in many cases. Indeed, if one assumes that even 80% of a previous generation's valuable beliefs and practices are retained by its progeny, it will not take many generations to reach a state of complete cultural assimilation.

These trends present significant challenges to our attempt to retain and promote our religion. The tools, however, to overcome these challenges are also readily at our disposal. Firstly, we have ourselves and each other. Across the continent, youth in our community are motivated, intelligent, and well-educated. Moreover, there is an instant bond formed by youth who meet each other from different cities. By virtue of a common upbringing and background, we can readily unite and work together. In addition, our parents have built community infrastructure such as temples, societies, and umbrella organizations such as JAINA through which our activity may be focused. In these efforts, our religious leaders are well-springs of inspiration and guidance to us, and our parents and community leaders sources of knowledge and advice.

Our greatest asset, though, is the contemporary relevance of Jain religion itself. Though ancient in origin, Jain concepts such as ahimsa and anekantvada provide profound insights into modern difficulties. Indeed, it is only now that the West is coming to appreciate the merits

of a vegetarian diet, a practice that have been inherent to our way of life for thousands of years. Equipped with these resources and our own capability, I believe we need only our dedication to succeed. If the exemplary commitment and diligence of the youth who helped organize this convention is any indication, it is certain that this ingredient is also in abundance.

With these strengths, I believe we are capable of meeting the challenges that we are faced with. Though on the one hand there will be the pressure to assimilate into the wider society, there will also be, on the other, our own motivation to preserve and enrich our Jain heritage. If we are successful in managing this tension, we have the potential to be a dynamic community.

Our activities could include enhancing an intercontinental and perhaps even creating a global network of Jains. In each of our cities, we could continue to build and expand our temples and community facilities to accommodate our increasing needs. With the advent of authors and intellectuals among the younger generation, we could create, through books and other cultural media a discussion of our new identity as the first generation of Jains brought up in North America. Our charity could expand beyond our own religious societies to include the poor and homeless in our own countries. Through donations to universities, we could ensure that the academic study of Jain thought and tradition is increased in North America.

Perhaps most importantly, I believe we have an opportunity to understand the message of Bhagawan Mahavira and share it with the next generation and the world around us. By doing so, we would be keeping alive one of the world's most ancient, and today one of the most relevant, religions. Jainism has been given a firm foundation on this continent. It is for youth to ensure that it continues to grow stronger and more vibrant in the future.



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*"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*

JAIN CENTER OF CONNECTICUT

7TH BIENNIAL JAINA CONVENTION - JULY 1993

A Message from a Concerned Parent to the Youth

Anonymous

I am a parent of two youths, and I am very concerned about our youths maintaining their Jain Religion and Jain Culture. As parents, we do not give our children enough education about religion and culture. Many times both of the parents work and are very active socially and may not be able to spend enough time with their children in terms of educating them.

Our children today are living in a mixed society, and they are exposed to American society more, through things like television, school, and their friends. Eventually their thinking becomes like Americans. One major idea that I would like to point out and discuss is that living in American society our youths think about enjoying life today, thinking that tomorrow may never come. Most of the youths do not think about the future, they do not want to think about the future even when it is only one year from now. I am not blaming the youths because being raised in this country, they are used to dealing in the present and dealing only with current situations. I see it as the parents' duty to explain to the youths that the future does come and for the most of us it will come. This is the reality and if youths don't think about it now, then they will be sorry in the future. At that point it will be too late.

Now I would like to mention a few important points that youths should think about in terms of the rest their life before dating seriously or getting married. When you are considering a non-Jain or non-Indian for serious dating or marriage, I urge you to consider the following points. You may already be aware of these points, but sometimes you may think about them differently when you hear them from someone new.

1. Being Vegetarian: If the other person is not a vegetarian it will be difficult for you as a vegetarian to live with that non-vegetarian. There will be arguments and discussions, and sometimes they may lead to unhealthy results which will create complications in your daily life. Can you see meat in your refrigerator especially when you know how much violence is involved in getting it to the store? Your partner may understand and may not argue with you, but when children come into the picture

the situation may change. What would you do or feel if your spouse wanted to feed meat to the children?

2. Alcohol: We all know how alcohol is made, and how it affects your health, your mind, and your life. In choosing a spouse think of how alcohol will affect your children.

3. Religion: This is the most important point to consider. We were all fortunate enough to be born into the Jain Religion. Educated people know that there are many connections between science and Jainism. So many of the things that science finds out about, we already have in Jainism. By choosing a non-Jain partner, I am not saying that you will lose your religion, but I am saying that you may practice it less. You will have conflicts, arguments, and discussions with your spouse which will affect your relationship. We need to keep going higher and higher with Jainism. There are so many Jain principles that are so great and that can make your life happy. For example: the three jewels of Jainism are Right Knowledge, Right Faith, and Right Attitude. Also, the eight karmas, and the nine tatvas are important.

4. Culture: Mixing cultures is always a problem. There will be so much confusion on so many topics that both people will get frustrated. A difference in culture will always exist, and when two people are raised in two different cultures, the differences will become a big problem.

5. Communication: There will be a communication gap because both people think in different ways (based on their culture), but they will assume that the other person will know what they mean. They may not explain things in detail because of anger or frustration, and this will eventually lead to a reduction in the amount of love you have for one another.

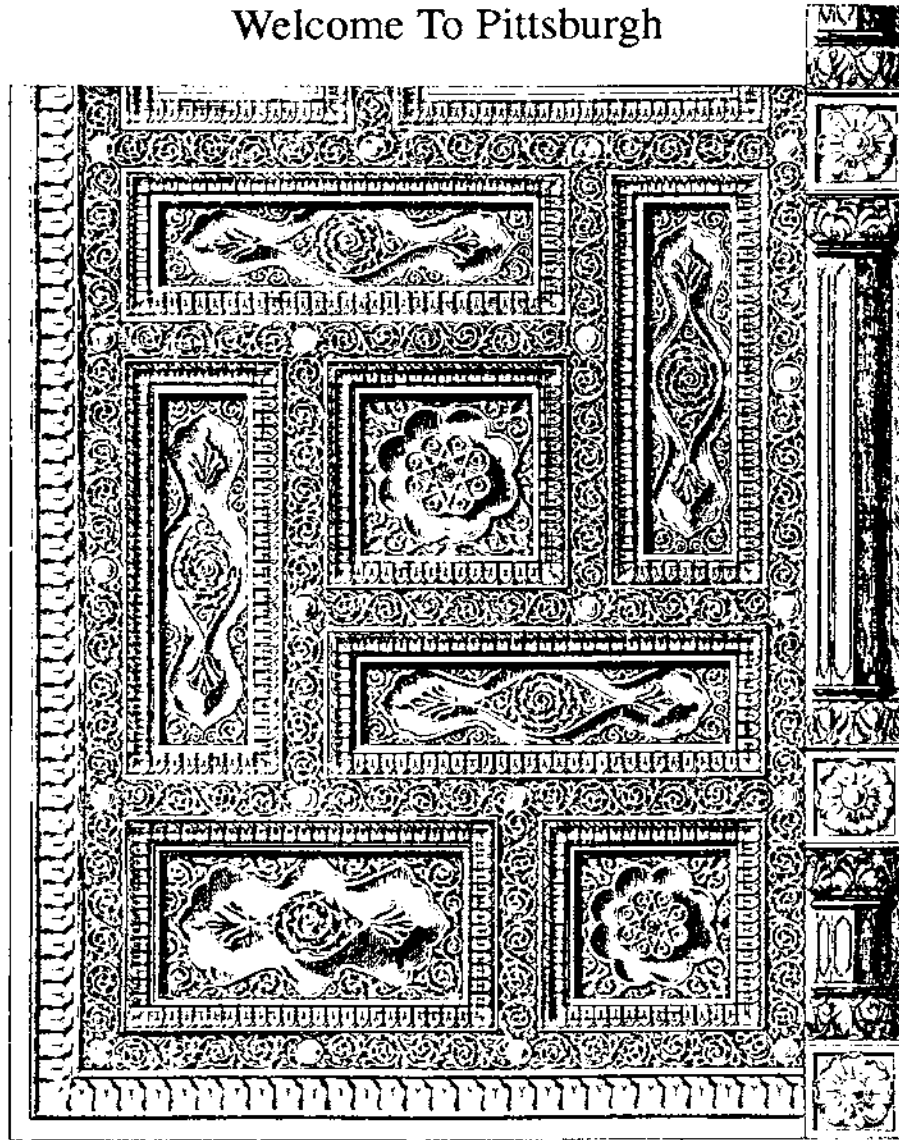
The second point on communication that is important has to do with the parents. Indian parents may not communicate well. Sometimes they get the feeling that if they say something different, they will end up creating confusion. The parents may have arguments with the spouse and the grandchildren because of this communication gap. Grandparents may not communicate well with their grandchildren which may reduce the feelings of caring and love between the two.

I am sure that there are many other important points to think about, but I feel that these are the most important. Please think about them seriously and carefully before making any decisions about your future.



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Vegetarianism: A Requirement for Jainism

by Akas Jain, Monaca, Pennsylvania

WHAT IS THE PURPOSE OF RELIGION?

We have readily accepted the idea that by being born in a Jain family, we are all automatically Jains. However, many do not understand the meaning behind religion, particularly Jainism. Religion is the science of living. Its purpose is simply to improve life on earth. It allows us to flourish mentally and physically. Religion teaches us to have peace of mind and thus promotes harmony in our society.

Jain religion, like any other, exists for the benefit of people individually and collectively. It calls for man to make an attempt to give up the things he holds dear. It calls for us to purge our bodies of all corrupt filth and material desires. This is where Ahimsa (nonviolence) and Sanyam (self-control) enter as the driving force behind our religion. They are the chief principles which Jainism revolves around.

Over the years, Jainism has lost the massive influence it once had on its followers. The religion which was at one time followed in a strict fashion is today interpreted very broadly. Perhaps it is only natural that as humanity progresses, religion loses its influence over time. Nevertheless, it is important for us as Jains to make an attempt to practice Ahimsa and Sanyam in our daily routine. The most practical way for us to practice nonviolence and self-control in modern day America is by committing to vegetarianism.

WHY SHOULD JAINS BE VEGETARIANS?

Time has altered many of our traditional Jain customs. Vegetarianism is something that has always existed and must continue to exist. Having dissected the issue, it is important for us to understand why we as Jains are obligated to be vegetarians. It may not be easy for many of us to stop eating meat, but that is no reason not to try. If it were easy, then why would a Jain do it?

We must understand that simply adding "Jain" to our last name does not make us one. Jain is the word that stands for our religion. It is something that must be performed from the heart. To be a Jain, you must sacrifice your desires. To be a Jain, you must have self-control and practice nonviolence. To be a Jain, you must be a vegetarian.

Already on the Menu

These restaurants all offer something on the menu that does not contain meat, fish, chicken, cheese, eggs, dairy products or other animal ingredients. Officials from these companies said the following contain no animal products.

ARBY'S—Apple Turnover, Arby's Sauce, Blueberry Turnover, Buns (Junior, Regular, Super), Cherry Turnover, Chocolate Syrup, French Fries, Jamocha Syrup, Lite Italian Dressing, Potaro Cakes, Side Salad, Sub Dressing

BURGER KING—Mushroom Topping, Barbecue Dipping Sauce, French Fries, Tater Tenders, Side Salad, Newman's Own Olive Oil & Vinegar Dressing, Newman's Own Reduced Calorie Light Italian Dressing (note: Burger King offers a "Veggie Whopper," which is essentially a "Whopper hold the beef." It is served on a bun that may contain animal shortening.)

DOMINO'S PIZZA—Sauce only (note: no acceptable pizza crusts)

HARDEE'S—Salad, French Fries (note: no information in writing)

KENTUCKY FRIED CHICKEN—Corn on the cob (order w/o butter), French Fries (note: no information in writing)

LITTLE CAESARS—Crazy Bread (order w/o cheese), Crazy Sauce, Pizza! Pizza! with sauce and vegetables (order w/o cheese), Pan! Pan! with sauce and vegetables (order w/o cheese), Tossed Salad, Greek Salad (order w/o cheese), Italian Dressing, Greek Dressing, Lite Italian Dressing, Veggie Sandwich (order w/o cheese) (note: no ingredient list sent)

LONG JOHN SILVER'S—Corn Cobbette (order w/o butter), Salad, Lite Italian Dressing (note: no ingredient list sent)

MCDONALD'S—French Fries, Barbeque Sauce, Sweet & Sour Sauce, Lite Vinaigrette, Hotcake Syrup, Hash Browns, Grape Jam, Strawberry Jam, Cheerios, Wheaties, Strawberry Topping, Chocolate Flavored Syrup, Strawberry Flavored Syrup, Vanilla Flavored Syrup

PIZZA HUT—Thin 'N Crispy Crust, Hand-Tossed Crust (note: Pan Crust contains whey. Pizza sauce contains cheese flavor & natural Parmesan. The only nonmeat, nondairy option: Thin 'N Crispy or Hand-Tossed Crust with vegetables, no sauce or cheese)

TACO BELL—Bean Taco (order w/o cheese; lettuce & tomato can be added as an option), Nachos (order w/o cheese), Pintos 'n Cheese w/ Red Sauce (order w/o cheese), Cinnamon Twists (note: no ingredient list sent. Taco Bell says it uses only vegetable oil. They don't use lard, tropical oils, MSG, sulfites, yellow #3)

WENDY'S—French Fries, Plain (baked) Potato, Broccoli & Potato (order w/o cheese); Salad Bar Items: Picante Sauce, Taco Chips or Shells, Refried Beans, Spanish Rice, Pasta Medley, Rotini, 3-Bean Salad, Breadsticks, Chow Mein Noodles, Garbanzo Beans, Green, Peas, Jalapeno Peppers, Black Olives, Peaches, Pineapple, Golden Italian or Reduced Calorie Italian Dressing, Oil & Vinegar





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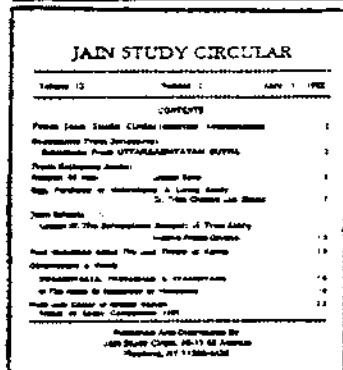
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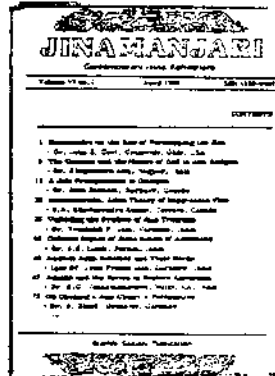
Jain Study Circular



Jain Study Circular is a quarterly publication containing articles presenting authentic scriptural aspects of the principles of Jain religion. Its sole purpose is to provide a rational and consistent view of Jainism to individuals of Jain background living in North and South America. Original articles written by youngsters and by professionals like doctors, engineers and businessmen are also published in the Jain Study Circular after a careful review and editing. Jain Study Circular presents only what appeals to the common sense of intelligent and educated people. Any myths and legends that are presented are identified as such. Jain Study Circular, which is based in New York City, has been publishing the Jain Study Circular for the last fourteen years. At present, approximately 5100 Jain families and individuals in North and South America receive the Jain Study Circular. The constitution of Jain Study Circle entails that their volunteers should practice what is published in the Jain Study Circular in working for the institution. The Circular does not contain any news or advertisements. Those who wish to receive any further information and/or wish to be placed on the mailing list of the Jain Study Circular should call (718) 699-4653 or write to :

Jain Study Circle, Inc.
99-11 60 Avenue, #3D
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JINAMANJARI



A group of dedicated Jaina individuals from Canada and America perceived the necessity to study and promote Jaina concepts in North America, and therefore, committingly they articulated a Jaina organization in the name of Bramhi Society, to make a contribution to the contemporary Jaina Reflections. Bramhi Society was founded in 1989 as a registered non-profit charitable tax-exempt organization in Canada and the United States.

Of the many main objectives:

JINAMANJARI, a bi-annual 100 page, academic and scholarly Magazine in English, is entering its third year of publication.

It is distributed free to Universities in North America, Europe and India, and to interested academics and scholars in Jainism and its doctrines.

JINAMANJARI therefore has become, in the Western hemisphere, an exclusive body of knowledge on Jainism available in the print.

Those who wish to receive any further information and/or wish to be placed on the mailing list of the JINAMANJARI should call (416) 890-3368 or write to :

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4665 Mocassin Trail
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Jain Digest



Jain Digest is a quarterly news magazine of Federation of Jain Associations of North America. Its first volume appeared in 1985 with a modest mailing which has now grown to over 6500 copies.

The magazine publishes news reported by various Jain Centers in North America and throughout the world. In addition, there are special sections on youth activities, matrimonial ads, and articles and issues facing Jain community, e.g., Jain principles, vegetarianism, ahimsa, ecology, etc.

The magazine should be of interest to anyone who believes in principles of Jainism. There is no subscription to receive Jain Digest. However, the publication cost is covered by donors, and individual as well as group sponsorships.

Those who wish to receive any further information and/or wish to be placed on the mailing list of the Jain Digest should write to :

Dr. Surender K. Jain
Editor-in-Chief, Jain Digest
3 Ransom Road
Athens, OH 45701

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✱ ✱ ✱ ✱ ✱

"Magazines That Spread JAINISM"

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I do not see any reason why animal should be slaughtered to serve as human diet when there are so many substitutes. After all, man can live without meat...

-The Dalai Lama

All the Best to the JAINA Convention



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ETHNIC AND CULTURAL IDENTITY IN THE DIASPORAS: AN AUDIENCE ANALYSIS OF JAINS OF NORTH AMERICA

By

Dr. Sivaram Svikandalh,
Ohio University, Athens

During the past decade, the concept of ethnic identity has begun to appear increasingly on the agendas of international communication scholars. The reason for this can be found in the socio-cultural realities of a world that is becoming more globalized and inter-connected. The United States is a classic example of these new trends in globalization. Over the last few decades, the United States has become an increasingly multi-cultural society, with a large inflow of non-European immigrants. This has resulted in a challenge to the traditional notion of the "melting pot" as the paradigm informing all discussions on social policy. No longer willing to accept complete assimilation as the desired end-goal of immigration, an increasing number of minority groups are making strident demands to be included in the social and cultural maps of the country.

This dissertation project reports on a distinct ethnic immigrant group that forms part of the multi-cultural mosaic of American society. The Jains of North America, have over the past decade, organized themselves into a coherent group with a very specific objective of using modern communication technologies to preserve and maintain their cultural and ethnic identity. Using in-depth interview and survey questionnaires, the dissertation project sought to investi-

gate the whole notion of cultural identity for the Jains of North America. Arising out of that was the attempt to conceptualize the Jains (a representative sample of the larger Indian population in the United States) as a niche market for Indian media products.

Findings of the study support the contention that immigrant groups are interested in adapting to the new culture than completely assimilating therein. While a majority of the respondents prefer to view themselves as "Americans of Indian origin" rather than as "Indians," they are still interested in retaining significant aspects of their cultural heritages. The essence of Jain cultural identity is manifested through a deep appreciation of the core values of Jainism as valences of authenticity. A significant percentage of the respondents valorized Jain values as being very critical to their definition of "selves"; particularly the values of non-violence, tolerance, and inter-connectedness. Indeed, statistical analyses revealed a clustering of responses around these themes as the defining and constitutive elements of Jains cultural identity.

From the point of view of media usage, the findings are in tune with those found in extant literature in communication studies regarding use of ethnic media by immigrant groups for purposes of ethnic identification. A significant percentage of the respondents are medium to heavy users of ethnic media products, and also reported very favorable responses to the contents presented in the Jain Digest. The study also generated a typology of Indian television programs that the viewers would be willing to subscribe to. Such a typology is very useful in conceptualizing the Jains, as well as the Indian population in the United States as a niche market for media products.

The study, thus supports the viewpoint that the Jains of the North American continent are interested in extending their cultural heritage to the next genera-

tion. The religious and cultural value systems that form the basis of Jainism are viewed as very essential elements by a significant proportion of the population. However, the real question is whether these values are being subscribed to, or even preferred, by the younger generation that is growing up in this country. This is the real challenge that faces JAINA. Answers to these questions must be ascertained in order for the JAINA organization to fulfill its objectives. This can be done by focusing a search project exclusively on the second generation Jains in this country. The findings from such a research project will go a long way in defining the mandate of JAINA activities for the next decade.

✱ ✱ ✱ ✱ ✱

HURTING

When people say the things they say,
Is it just to be so mean?

Don't they know their hurting themselves,

In a way that can't be seen.

When people get hurt,
They shatter inside like an exploding
piece of glass,

They try to deny and try to forget,
But the memories just coming back.

Is this real,

Or won't they heal.

From this hurting incident?

- By Tejal Turakhia, Age 15
Liverpool, New York

✱ ✱ ✱ ✱ ✱



I still believe that man not having been given the power of creation does not possess the right to destroying the meanies creature that lives. The prerogative of destruction belongs solely to the creator of all that lives.

-Mahatma Gandhi (1869-1948)



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A RICH HERITAGE JAIN ICONS, CAVES AND TEMPLES

by Satish Kumar Jain



accumulation of wealth in various parts of the country. He attained salvation in B.C. 527 at Pawapuri (Bihar). From the post Tirthankar period, i.e. after Bhagwan Mahavir there continues a tradition of learned Acharyas, who communicated to the people the great knowledge of the Tirthankars.

The people had very high regard for the Tirthankars for their highly ideal life of renunciation and extreme good to the people. After them, the devotees intensely felt their physical non-existence as moral and spiritual guides, which gave rise to the tradition of symbol worship.

The symbols have been twofold:

- (i) Atadakar (without image of Tirthankar),
- (ii) Tadakar (with image of Tirthankar).

The Atadakar Jain symbols included stupas, Tri-ratna, Chaitya-Stambha, Chaitya-tree, poorn ghat, sharav smaput, flower wreath, pushpa-padalak, etc. Ast Mangal Dravya, i.e. eight auspicious objects--Swastik, Dharma-Chakra, Nandya-Vrat, Vardhmanakya, Srivatsa, pair of fish, lotus, mirror and the cognisance of the Tirthankars were also included in the list. Ast-rectangular stone-slabs, bore various Jain symbols with or without the image of Tirthankar. Those were the objects of worship. The Ayagpattas found in the excavations of Kankali-tila Mathura of the very early centuries are important. According to Buhler the slabs for worshipping Arhats were known as Ayagpattas. These were established before each of the four entrances of the Stupas. All these symbols were much in vogue in the early period of art.

Tadakar Symbols

With the development of art forms, iconography received considerable attention and the images of Tirthankars

began to be made. In the later period the worship of Tirthankars in idolatry form became most popular.

In the early period of iconography the Jain idols were established at little height from the surface ground in a vedika (alter) like structure. Later on these were roofed and came to be known as Devayatans, Devalayas or Temples. With the advancement in building making, the simple temple style had drastic change and larger and artistic temples began to be constructed. The rock cut caves we also effected both to serve as places of worship and as abodes of Jain ascetics for their short period wanderings.

Jain Temples:

The temple making derived its inspiration from the Samavasharan of Tirthankar, in which Tirthankar had his seat in Mulgandh Kuti. Samavasharan was, therefore, taken as the model of a Jain temple. Earlier, the Jain temples had a Man-Stambha in each of the four directions, like that of the Samavasharan. Later one Man-Stambha, in front of the main entrance of the Jain temple, continued to be built in many Jain temples of India.

Temple making is also said to have its base in the concept of existence of Sumeru and Kailas, the inaccessible mountains, the abodes of Ista-Dev. Since it was not possible for the devotees to reach these mountains and worship the Ista, they thought of raising Sumeru and Kailas like structures, where the Ista could appear and be worshipped. These two mountains were thus the models for temple making as well as for making spires of the temples. The coins of 5th - 4th century B.C. bear spire like structures. Some damaged old seals bear inscription of early forms of temples.

There are literary references of temples which existed even before 6th century B.C., in Mathua, Kampila and other

Jainism is an independent and one of the oldest living religions of the world. According to Jainism, in the eternal time span there have been cycles of 24 Tirthankars in every Avasarapani and Utasarapani division of time. The present cycle of 24 Tirthankars started with the first Tirthankar Rishabhdev. It ended with the 24th Tirthankar Bhagwan Mahavir.

The 22nd Tirthankar Neminath was cousin son of Lord Krishna's uncle and is thus a historical figure. The 23rd Tirthankar Paraswanath was born at Varanasi in B.C. 877. After rigorous penances as an ascetic he attained salvation in B.C. 777 at Mt. Paraswanath (Bihar). Bhagwan Mahavir was born at Kundanpur in the republic of Vaishali (Bihar) in B.C. 599. Acharange and canonical literature give graphic description of his practicing penances. He preached his philosophy of five important doctrines--non-violence, truth, non-stealing, celibacy and non-

"As long as men massacre animals, they will kill each other. Indeed, he who sows the seeds of murder and pain cannot reap joy and love."

-Pythagoras, Greek Philosopher (582?-500? B.C.E.)



places. Temple making appears to have it start from north India.

The History of Iconography:

The historians and the archaeologists now agree that the pre-Vedic civilization in India had a rich heritage. The excavations carried out in Mohanjodaro (Sindh province of Pakistan) and Harappa (Montgomery Distt. in Punjab in Pakistan) in 1922 and thereafter give evidence of the pre-Vedic civilization. According to the former Director of the Archaeological Survey of India, SIR JOHN MARSHALL in Sind and Punjab areas such people lived five thousand years back, who had a developed civilization which excelled the contemporary civilization of Mesopotamia and Egypt.

The Panis or the Vratyas, adherents of Sraman Culture, are believed to have also lived in western and north India. While the Aryans entered India (C. 1500 years B.C.), they pushed many of those Dravids to the south. The Panis were expert navigators, successful businessmen, possessing knowledge and wisdom and knowing fine arts. They also spread to many parts of the world and settled there. They were idol worshippers.

Some seals obtained from the Mohanjodaro excavations have the images of ascetics in Yoga-Mudra. One of the seals with an ascetic is in Kayotsarga (Khargasan), i.e. in standing posture absorbed in meditation with his cognizance the bull standing nearby. This is considered by many as the earliest seals depicting the first Jain Tirthankar Rishabhdev.

There was also a red stone nude torso (without head, arms and legs) found from the excavations of Harappa (Indus valley civilization cir. 4000-5000 years back), and kept in the National Museum, New Delhi. If at any time it is established as a Jain torso, the Jain icon making will have its history at least 4000-5000 years old from now.

There is reference in the Jain texts

like Avashyak Churni, Nsheeth Churni, Vasudeva Hindi, Tri-Sasti Salaka-Purush Charit that Uddayan, ruler of Sindhu-Sauvir had a sandalwood image of Bhagwan Mahavir. Made in the life time of Mahavir, it was, therefore known as Jiwant-Swami and shows Mahavir as a Prince, with crown on his head. The ruler of Avanti (Ujjain) king Pradyot is said to have managed to obtain this image through a maid-servant by replacing the original one with a similar looking wooden image.

In their earliest form, the Jain images were of clay which were baked for longer life. Those had proportionate figure. Such clay images have been found from the excavations of Harappa, Kdaushambi, Mathura etc. As the baked clay idols were not durable the making of stone idols came into vogue.

The earliest Jain stone idols are of Yakshas and Yakshies. Those are surprisingly not of Tirthankars and are also not of artistic significance. Many of them did not have proportionate figure. So far the known earliest Jain images are the two torsos found from Lohanipur area of Patna. These Tirthankar images were found while digging a sewer. Made of stone, these have no head and legs. These are exhibited in Patna museum. Having shining polish, which is a characteristic of the Mauryan sculpture, these are considered to be of Mauryan period (B.C. 320-158). Mauryan Polish is that famous technique of early craftsmen, who handles the rough material of the stone until it resembled glass in smoothness.

A Kalinga Jina (Rishabhdev image) is also mentioned in some Jain texts and the Hathigumpha 17 line inscription in Brahmi script in Idagiri Hill, near Bhuvaneshwar. This is eulogy of king Kharwel (B.C. first century). There is mention in this earliest Jain epigraph that while conquering the Nandas of Magadha, king Kharwel of Kalinga (present Orissa) brought back the image to his capital, which had been

forcibly taken to Magadha by Nanda. Some believe that the above Lohanipur bust is that early Kalinga Jina. There is, however, no historically established evidence on that.

The iconography saw its rapid development in the Saka-Kusana period (1st-2nd century A.D.). Mathura was then its principal centre. Images in sitting posture of Tirthankars Adinath, Shantinath, Munisuvratnath, Neminath, Paraswanath and Mahavir were mainly made, which did not bear symbols or cognizance. Many of the earlier Adinath images are found with hair lock on the shoulders. Besides Tirthankar images, Ayagpattas, Stupas, images of Yakshas, Yakshies, Saraswati, auspicious symbols, Chaitya-tree were also made. A special feature of the period was introduction of four faced images-Sarvato-bhadrakas.

The Gupta period (4th to 6th century A.D.) and the post Gupta period (mainly up to 10th century A.D.) had the best of iconography with the making of highly adorned images also having Tirthankar cognizance and auspicious symbols inscribed on them. Double, triple and four faced images as also Pancha-tirthi, Tri-tirthi and Swi-tirthi, i.e. having five, three and two Tirthankar images inscribed on the same slab or stone were also made. Making of Chaturvinshati Jain images, i.e. one stone/slab having inscribed images of the 24 Tirthankars was also in vogue. Goddesses with two, four, six, ten and twelve arms were made. Making images of some goddesses, with arms in front and back side and of some with arms in all the four sides was a very special feature of this period. Images of Yakshas-Yakshies, Vidyadhar goddesses, Panch- Parmestins, Bharat and Bhubali were also made. The Jain images in large number in Deogarh (U.P.) Chandreri, Gwalior, Khajuraho (Madhya Pradesh) and various other places are the master-pieces of this period.

The Svetamber Jain images began



"I look with considerable appreciation upon Jain logic as having long distinguished principles which only now are being re-discovered in the West."

-Dr. Archie J. Bahm, Professor University of New Mexico



to be made from Gurjar-Pratihara and Kaluri periods, in the post Gupta period. Though the finest of the Jain images, highly adorned, are found in Madhya Pradesh, Rajasthan, Gujarat and Western U.P., in south too, particularly in Karnataka, Jain colossals and other images were made. Fifty-seven feet high monolith Gommateswar (Bahubali) statue created by Chaumundrai - the Minister and Commander of the Ganga ruler Rachamalla IV in 981 A.D. at Sravanabelgola is the finest example of iconography -- known world over. The other colossals of Bahubali are at Karkal (41'3" - 1432 A.D.), Venur (35' - 1604 A.D.), Dharmasthals (39' - 1973 A.D.) all in Karnataka and Ferozabad (35' - 1976 A.D.) in U.P. The 84 feet high highly attractive statues of Parashwanth in sitting posture in Gwalior Fort, Mathura, Chanderi, Narwar, Khajuraho, Devgarh, Ahar and many other places have been important centres of Jain idol making in the past, while Jaipur and Karkal are the foremost centres of the present time.

Stupas

The stupa was an early form of structural architecture of the Jainas evidenced by the excavations of Kankali-Tila site at Mathura. As the saying goes, the earliest stupa (Temple) of gold was made by gods during the time of 7th Tirthankar Suparshwanath and was later renovated in the period of Tirthankar Parashwanath. It was known as Vardhisa. Its mention has been made on the pedestal of image of Tirthankar Munisuvrat of 2nd century A.D. found in Kankali-Tila excavations. Actually, even by the 2nd century A.D. this stupa had become so ancient that the facts about its origin were completely forgotten and it came to be ascribed to gods. The stupas generally had four Vedikas (altars) for worship. Though the Jain literature abounds in references to stupas but the only extant remains are of one or

more stupas in Kankali-Tila at Mathura of the centuries immediately before and after Christ. Some of the Ayagattas found in Kankali-Tila excavation bear inscriptions of Jain stupas. Building stupas, however, seems to have lost favour with the Jains by the close of the Gupta period.

Caves

The Jain ascetics earlier did not enter the cities. They preferred to have short stay in forests, caves, rock-shelters etc outside the dwelling places. More than 200 sites in India have the existence of natural or man-made Jain caves. Many of the sites in various parts of India have been visited by me, which are a splendid creation. The man made caves were mainly created for the Jain monks and for worship. The earliest among those are the caves of Mauryan period made on the order of Emperor Ashoka in the middle of 3rd century B.C. for Ajivak Jain saints in Barabar Hill and Nagarjuni Hill, 12 miles south of Rajgir; two rock cut caves (twin caves) of Son Bhadar at Rajgir also of Mauryan period, and Hathigumpha and Ranigumpha at Udaigiri Hill near Bhuvaneshwara (1st century B.C.). Later larger caves were created at Vidisha (2 Jain caves among 20 Gupta period caves), Terapur and Ellora caves in Maharashtra and at many other places.

The tradition of cave making with the Jain images inscribed in them is found in a developed form in Sittavasala (Tamil Nadu), Aihole and Badami Jain Caves (Karnataka) and Ellora and Terapur Jain Caves. The Ellora group of Jain caves created in 10th-11th century A.D. is indeed the finest example of cave making in India in quality of sculpture and inscriptions. The Jagannath and Indrasabha caves are fully developed forms of Jain temples having vedikas, full size images of Tirthankars, huge columns and roof and wall decoration. It is from Ellora Jain caves that the

art of Jain temple making went on improving in craftsmanship.

Also in the Tamil region there are number of rock-caverns at various places which are with or without beds created for the Jain saints right from the 2nd-1st century B.C.

Jain Temples

The Jain temples do not appear to have the origin before the commencement of iconography. Temple architecture is a direct result of icon or image worship since at least the historic times. The Buddhist texts speak of the existence of Arhat-chaitiyas in the Vajji country and Vaisali, which had come down from pre-Buddha and so from pre-Mauryan times. From the 4th century B.C. there is direct evidence of the existence of Jain images, cave temples and structural shrines or temples. Remnants of temples found from the excavations of Lohanipur, Sravasti and Mathura do not help in assessing the exact form of the ancient Jain temples. The earliest forms of temples were known as Yakshayatan and Yaksha-chaitiya. The Jain caves which were known as cave temple are being considered different from Jain temples. The rock cut Jain caves are, however, of earlier origin. The rock cut caves have their origin in the pre-Christian era.

Earlier the temples were simple in form. The Vedika and Spire are the later additions, as is known from the temples of Mathura built in 2nd and 1st century B.C.

The temple making became popular during Mauryan and Shunga periods with constant uptrend in Shak-Satvahan period (1st-2nd century B.C.), while the images of Tirthankars began to be inscribed in various portions of the temples including the columns. Mathura, capital of Saurasena--an important city from 6th century B.C., Ahichatra, Kasusambi, Kampila and Hastinapur were the principal Jain temple centres



"The term Jain stands for self control and Ahimsa. Where there is Ahimsa the feeling of hatred cannot remain. It is the duty of the Jains to propagate the doctrine of Ahimsa throughout the world."

—Sardar Vallabhai Patel

Indian Nationalist leader and Deputy Prime Minister of India (1947-50)



during Kushan period. As in the case of iconography, the temples, highly adorned were built in large number during Gupta period (4-6th century A.D.). After 600 A.D. (post Gupta period), Nagar style of temple making became popular in northern India while Dravida style was profusely accepted in the South.

In the post Gupta period, the four styles of temple making became prominent viz. Gurjar-Pratihara, Kaluri, Chandel and Kachhapghat. The broad three classifications of temple making style are Nagar, Vesar and Dravid.

The temple making received very good impetus during the period 6th century - 13th century A.D. as it received considerable support of the rulers, courtiers and wealthy persons of Gujarat, Rajasthan, Madhya Pradesh, some parts of U.P. and Karnataka. Best of the Jain temples were built during this period at many sites including Ghanerao, Osia, Munt Abu, Ranakpur, Chittor Fort, Jaisalmer, Jhalrapatan etc all in Rajasthan;

Gyaraspur, Vidisha and Khajuraho in Madhya Pradesh; Deogarh in Uttar Pradesh; Shatrunjaya-Palitana, Girnar, Taranga, Kumbharia—all in Gujarat; Hampi (Old Vijaynagar), Hallebid, Sravanabelgola, Mudbirdi in Karnataka. The Jains generally selected picturesque sight for their temples, valuing rightly the effect of environment on architecture.

Some of the very famous Jain temple in India are as under:

- 1) Paraswanath and Adinath temples at Khajuraho (10th century A.D.).
- 2) Vimal Vasahi and Luna Vasahi, Delwara-Mount Abu (1032 A.D. and 1231 A.D.).
- 3) Vimal Vasahi and Luna Vasahi, Delwara-Munt Abu (1032 A.D. and 1231 A.D.).
- 4) Adinath Temple at Ranakpur (1439 A.D.).
- 5) Neminath and other temples at Girnar (13th century).
- 6) Adinath and othe Jain temples at Shatrunjaya (10th century and

after).

- 7) Ajitnath Temple, Taranga (1165 A.D.)
- 8) Mahavir, Paraswanath and Shantinath temples at Kumbharia. (11th century A.D.).
- 9) Adinath Jain temple and Kirti Stambha at Chittor For (c-1200 -1500 A.D.).
- 10) Maladevi temple at Gyaraspur (late 9th century A.D.)
- 11) Sumantinath Jain temple at Jaisalmer.
- 12) Mahavir temple at Osia (783-92 A.D.).
- 13) Deogarh Jain temples (cir. 850 A.D. - 13th century A.D.)
- 14) Mahavir temple at Ghanerao.

Indeed the Jain community is proud of the vast and varied sculptures which were built during the last 1700 years - 4th century B.C. to 13th century A.D. 53, Rishabh Vibhar New Delhi - 110092 India

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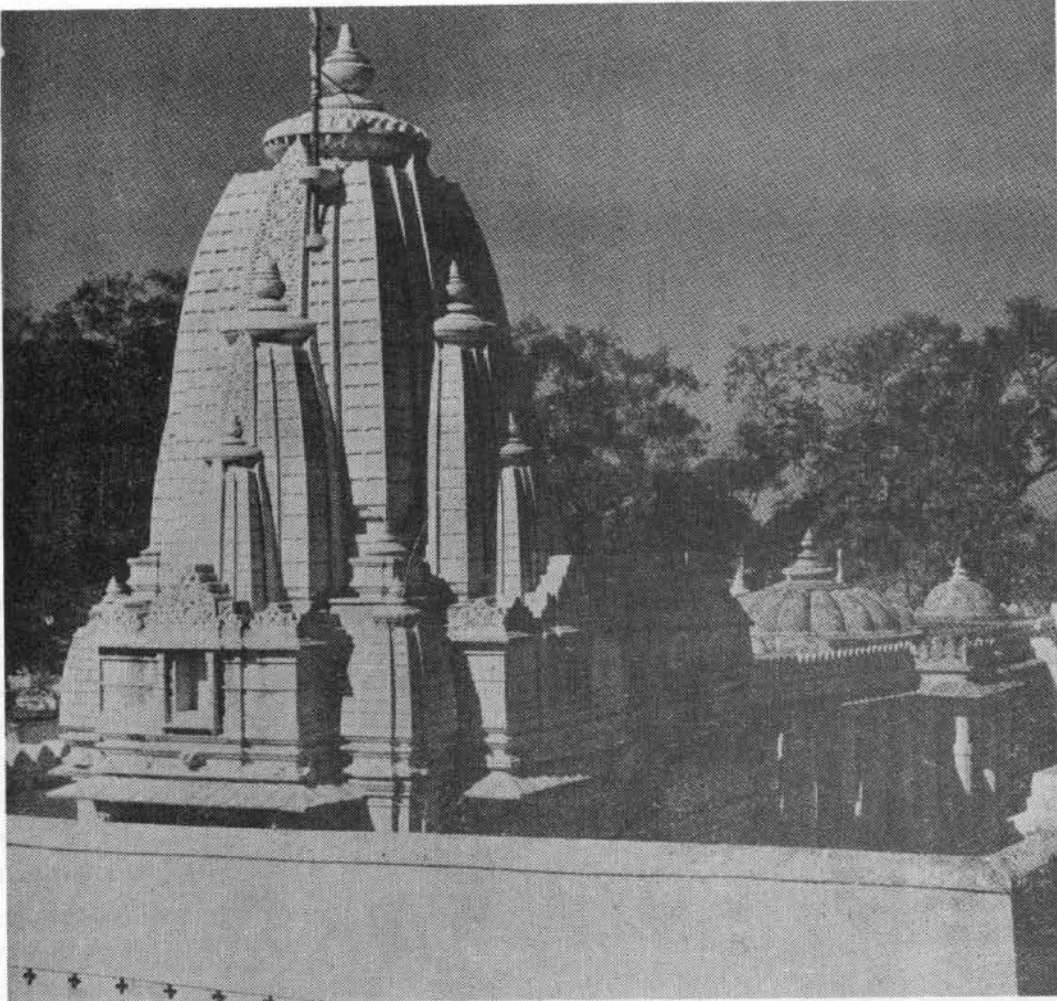
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"The teachings of Jainism will be found on analysis to be as modern as they are ancient. The Jain teachers were the first and foremost in the history of human thought to propound the principles of Ahimsa, Non-violence."

-Dr. Sir M. B. Niyogi, Chief Justice of India



***With Best Wishes to the
JAINA CONVENTION 1993***



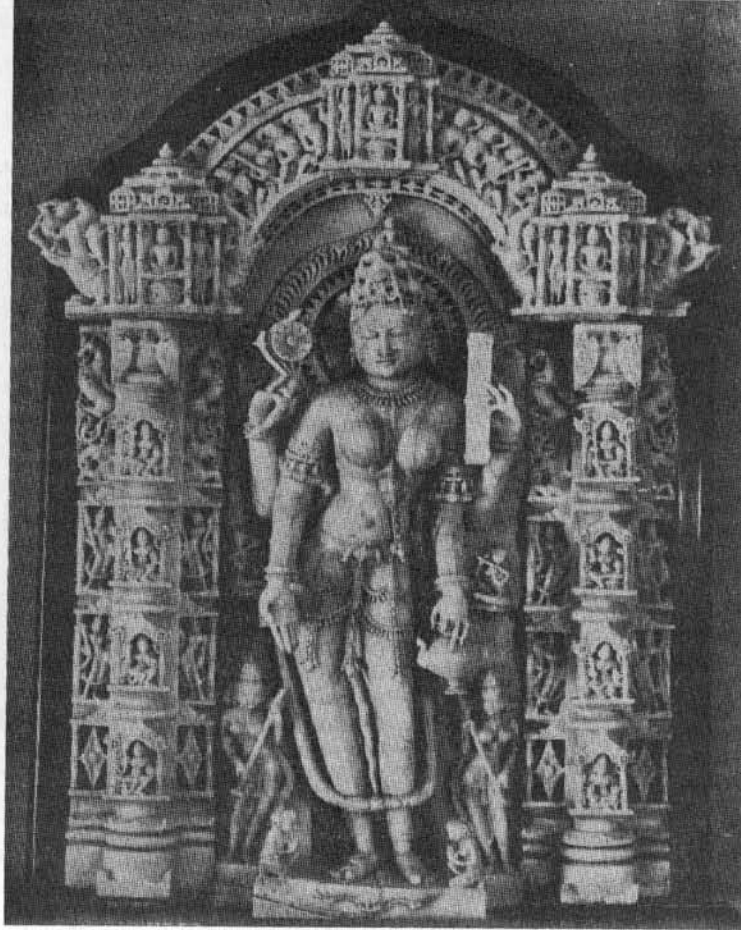
Ghanerao: Mahavira Temple

*“Rise above the earthy woes
Never lose the sight of soul,
O! feel and feel the warm delight;
In divine dignity of the soul.*

Kirit, Vibhuti, Amit, Rishi & Rina Gosalia

With Best Wishes from
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Pallu: Vag-devi (Bikaner Museum)

Best Compliments from

Ajit, Pauloni, Amy, Anil & Anita Shah

FORGIVENESS

by anop r. vora

Forgiveness is tied directly with anger and like anger control, it is not a new invention either. It is a common knowledge that forgiveness is good for us. I do not know of any religion which does not advocate forgiveness. Unfortunately most of us just go through the motion of talking about forgiveness and give only a lip service to the beautiful concept. We say one thing...do something else. There is no harmony between our thought, speech, and action. Consequently, the knowledge of forgiveness and going through the rituals such as SAMVASTARI PRATIKRAMAN exemplifying forgiveness is not doing anything for us. Let us analyze the issue in detail.

First of all, Forgiveness is a lubricant prescribed by our saints to keep the human relationships smooth. They recognized the weakness of human nature and realized that people would go through many situations in a life span that may cause animosity and hostility. Some of these situations are:

- **Disagreements**—Disagreements are a way of life and yet don't many of us display hostility towards those who disagree with us?
- **Misunderstanding**—Some of us misinterpret the intentions of other people and become angry and hostile to them unnecessarily.
- **Wrong expectations**—When our expectations of other people are unrealistic and we do not get what we want, we get disappointed and become belligerent to them at times.
- **Hurt feelings (knowingly or unknowingly)**—Most of us hold a large ego about ourselves and our values. When someone humiliates or insults us, we get antagonistic.
- **Jealousy**—Jealousy breeds hate and makes us lose our sense of discrimination.

The typical stereotype responses to the above situations are either a fast revenge or a slow revenge. Fast revenge results into anger, fight and sometimes physical injury on the spot. Slow revenge is more common in a civilized society. It takes the form of deep resentment,

bitterness and hate and probably more damaging because of the duration involved. Some people cannot forget and forgive an incidence for decades! The common results of these responses are strained relationships and non productive use of precious life. The bottom line: Usually both sides lose out. *However, our ego prevents us from seeing this.*

Our religion teaches us that we can escape from the harmful effects of animosity and hate by developing the virtues of humility/sympathy/understanding/tolerance. It is only by practicing all of these can we develop forgiveness.

Absolute and total forgiveness is too difficult a goal for us to reach right away. Let us see if we can make step by step progress by looking at different stages of forgiveness.

□ **Stage I: Preventive Form of Forgiveness**—Since forgiveness is difficult for us, let us concentrate on *animosity prevention*. Let us constantly maintain friendly relations with all and clarify misunderstandings right away before the knot gets any stronger. Let us be sensitive to the feelings of other individuals and exercise humility.

□ **Stage II: Passive Forgiveness (Forgiveness Involving Indifference; 'Live & Let Live' Philosophy)**—If we do not succeed in preventing animosity/strained relationship, let us do our best to resolve the situation. If we fail, at least let us put ourselves in a passive mode. In this mode of behavior, the other person is not our friend, nor is he our enemy. We may not be on speaking terms though with him. But let us never speak ill of him and offer our prayers and sympathy. Let us remember that just because we could not get along with the other person does not mean that he/she is a bad person.

□ **Stage III: Active Form of Forgiveness**—This is the best form of forgiveness. This involves not striking back even if someone has harmed us. It entails loving our enemies and showing high degree of compassion. This is the highest form of forgiveness. *This is what the religions of the world are asking us to strive for*, and this is what was preached and actively practiced by Lord Mahavir. His legacy is the following beautiful words which people remember even after about 2000 years:

"I forgive all souls, let all souls forgive me. I have friendship with all and enmity towards none."

~ Jain Scripture

*"Bliss consists not in the dependence but in independence.
It can not come into existence out of nothing,
It is an emanation coming out of something."*



Total and absolute forgiveness takes years of practice in humility, compassion, sympathy, understanding, tolerance, sensitivity to fellow beings. We can never acquire these virtues until we start melting our ego. *And that is one of the reasons forgiveness is well recognized, but rarely practiced in its noblest form.*

In most incidences, usually our ego, our pride, and arrogance (part of which appear to come from the unprecedented economic independence we enjoy) come in the way of forgiveness. Some how if we admit our mistakes, we feel we have gone down. We have lost our self-respect, self-esteem. So...the real barrier to forgiveness is our ego, pride, and arrogance.

SUGGESTIONS/OBSERVATIONS

Let us be aware of a couple of weaknesses of human nature:

- Usually we ignore our own faults and magnify the faults of others.

- Most people are intelligent enough to know when they make a mistake. Our pride makes it difficult to admit them.

If we can understand these weaknesses, perhaps we will be a bit more tolerant and compassionate to our fellow human beings. Since our pride and ego usually come in the way of forgiving some one, let us make use of a common friend to overcome that obstacle. All we need to do is take the initiative.

- When we say I forgive you, we should not imply that the other person is guilty. What we should say is that let us forget what happened and start afresh. Let us never dig up the dirt.
- If we say "let all souls forgive me, I forgive all souls" on a regular basis but do not change our behavior, we are not being honest to ourselves.
- We must practice preventive form of forgiveness every single day.



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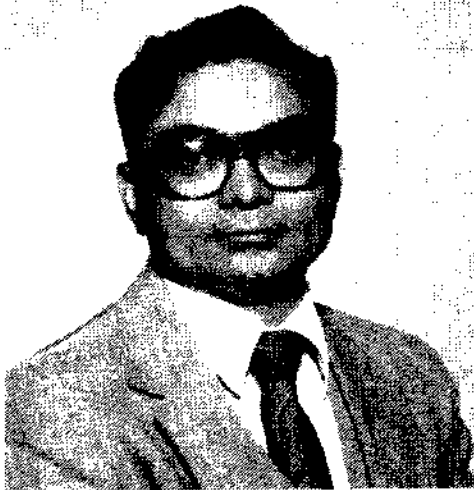
*"Praise worthy is he who gives, Earned by his own strength;
Otherwise he is as good as a thief"*

-Udyotanasuri



JAIN STUDY CENTER OF NORTH CAROLINA COMPUTER BASED JAIN EDUCATION BULLETIN BOARD

by Pravin Shah
BBS Telephone 1-900-469-0207



In what might be the first electronic bulletin board service to provide a major resource of a Jain philosophical system and information, the Jain Study Center of North Carolina and JAINA Federation have established a computer based Jain Bulletin Board System (JAIN BBS). This is also one of the first such community wide program.

The Jain BBS is operational since February 15, 1993. With the use of home computer and modem to dial 1-919-469-0207 at any time, interested user can obtain a wealth of information free of cost. The Jain religion data base will be available more widely through telnet/internet electronic network systems through out the world.

The information available in the Jain BBS can be copied onto your computer, printed on your printer, and distributed freely for non-commercial

purposes without any cost to you.
Progress Report:

The first phase of the Jain BBS was completed on February 15, 1993. You can access Jain BBS by dialing 1-919-469-0207 (24 hours a day/7 days a week).

Within the first two weeks, about 25 people from fifteen different states dialed into Jain BBS. Eighty percent of them were youths and young adults.

At present, the following information is available in the BBS:

- Jain Education material for youths: There are thirteen chapters covering important topics of Jain religion.
- Human virtues: There are thirty two chapters in this section. Each chapter defines one virtue and its importance. At the end of each chapter, few stories related to each virtue is given.
- Comparative religions: An essay on Shikkhism written by Jigar Shah, Clarksville, TN.
- Catalog of Jain religion books (partial list).

Activity in progress to be completed by May 31, 1993:

- A summary of Jain Agam literature and Jain sects.
- English Pratikraman.
- Youth essays (winner essays of past seven years of essay competition of Jain Center of Boston).
- Shri V. R. Gandhi's Jain literature. (V. R. Gandhi was the first Jain who attended World religion parliament conference 100 years ago (1893) at Chicago and stayed in USA for more than two years to spread Jainism in USA.)
- Marriage information service data (F. J. Dalal).
- Detailed schedules of 7th Biennial Jaina convention activities.
- Detailed schedules of Parliament of World Religion Conference.

- Temple openings and Pratistha ceremonial programs of various Jain temples at Chicago, Detroit, Dallas TX, Cherry Hill NJ, and other centers.
- Complete Jain Digest issue.
- Access of Jain BBS through Telnet/Internet Services.

Installation of Jain BBS at other Jain Centers:

Jain BBS committee will provide the complete BBS software and data to any center if interested to establish electronic BBS for their community. This will save long distance telephone charges of the local community which occurs when dialing into North Carolina Jain BBS. The following are the major terms and conditions:

- Center should have a dedicated computer and associated hardware compatible to the North Carolina system (e.g. PC 386 m/c, Tape backup unit, 80 Meg HD, OS2/DOS 5.0).
- Dedicated telephone line.
- Jain BBS should be available to common public without any charge, 24 hours a day and seven days a week.
- No commercial use of the system.
- \$50.00 registration fee to Jain Study Center of North Carolina to cover the cost of tapes, postages, telephones, misc. etc.
- Software registration fee paid directly to the software company within 60 days after installation of the system.
- An interface person which has enough computer knowledge.

Please contact any of the committee members if you are interested in the installation of the Jain BBS system.

Long Term Activity:

The following information will be available within next one year:

"Mahavira is not the founder of Jainism. He revived the Jaina doctrines. he was more a reformer than the founder of the faith. He was the 24th Tirthankara and the first active propagator."

-Swami Shivananda



- History of Jainism
- Jain Sacred Literature (Agam and Non-Agam)
- Jain Geography
- Jain Sects
- A list of commonly asked questions and answers on Jainism.
- Scholarly Articles covering all aspects of modern time issues such as Ecology, Animal cruelty, Vegetarianism, Population Growth, Violence, Abortion, Role of Women in Society, etc.
- Jain Rituals (Samayak, Pratikaman, Puja, etc.). This includes step-by-step procedures for the performance of many rituals and their meanings.
- Life of all the Tirthankaras, and other monks and scholars.
- Collection of Jain moral stories.
- Collection of Stavans and Bhajans.
- Information on Jain temples and pilgrimage places within and outside India.

- Essays written by youths of North America
- Articles on comparative studies of other religions.
- Rare authentic books on Jainism. (Entire books will be available on-line).
- A catalogue of Jain books, and magazines consisting of information such as title, author, translator, publisher, language, etc.
- Jain Calendar of all Jain sects.
- A catalogue of audio and video cassettes.
- Listing of Jain Societies and temples outside India.
- List of scholars and summaries of their works.
- A dictionary of Jain words and phrases.

Currently the entire BBS will have all the material in English. In the future we will include materials of different Indian languages such as Hindi, Gujarati,

Ardh-magdi, etc.

The BBS committee will welcome any material on Jainism that you would like to be included in the BBS. The sky is the limit. Please do not send copyright material without obtaining the proper permission. We could use your help in the areas of data collection, management, computer data entry, editing the articles (spell and grammar checking), etc.

If you have any suggestions, any questions, or would like to get further information on the Jain BBS, please contact any of the committee members or write into Jain BBS.

This is the most ambitious project our center has ever launched. The committee members are working hard to meet the schedule date. We need your cooperation and full hearten support.

❖ ❖ ❖ ❖ ❖



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*"In the field of history, Jain history is the most useful of all for the world.
It is very helpful to those who write histories and to those who study
the old inscriptions and other monuments."*

-Dr. Satischandra, M. A., Ph.D.



7TH BIENNIAL JAINA CONVENTION - JULY 1993

JAINA YOUTH ESSAY COMPETITION

GROUP I (Grades 9-12) , *Essay title: Practicing Jain Way of Life in the Western Environment*

| Name | Home | Name | Home |
|----------------|----------------------|-------------------|----------------|
| Akas Jain | Monaca, PA | Naishaj Shah | Stone Mtn., GA |
| Suchita Jain | St. Johns, NFLD | Nirav Shah | Livonia, MI |
| Sumit Khandhar | Cypress, CA | Jai Shah | Edmonton, ALB |
| Meghvi Maheta | Irvine, CA | Sanjeev Shah | Wauwatosa, WI |
| Nikhil Mehta | Allison Park, PA | Ami Shah | St. Louis, MO |
| Samir Mehta | Sugarland, TX | Rajeev Shah | St. Louis, MO |
| Reshma Modi | Farmington Hills, MI | Niraj Shah | Cerritos, CA |
| Rahul Nayak | St. Louis, MO | Preetam Shinghavi | Houston, TX |
| Ravi Nayak | St. Louis, MO | Snehal Shinghavi | Houston, TX |
| Sunit Parekh | Cincinnati, OH | | |

WINNERS: First: Jai Shah of Edmonton, Alberta
 Second: Sumit Khandhar of Cypress, California
 Third: Samir Mehta of Sugarland, Texas

GROUP II (Any College Level) , *Essay title: Future of Jainism in the West*

| Name | Home | Name | Home |
|----------------|------------|-------------|-----------------|
| Saurabh Dalal | Lenham, MD | Amar Salgia | Quincy, IL |
| Avani Doshi | Troy, MI | Kartik Shah | Mt. View, CA |
| Vikas Jain | Monaca, PA | Nirav Vora | Seven Hills, OH |
| Mibhali Maheta | Irvine, CA | Sumit Vora | Seven Hills, OH |

WINNERS: First: Sumit Vora of Seven Hills, Ohio
 Second: Saurabh Dalal of Lenham, Maryland
 Third: Vikas Jain of Monaca, Pennsylvania
 and Nirav Vora of Seven Hills, Ohio

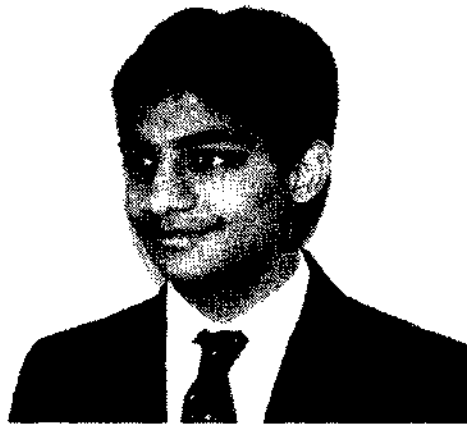
JUDGES:

Dr. David Brookman, Laurium, MI
 Shri Ramnik Shah(Vividus), Mississauga, ONT

Dr. Balabhadra Costain, Toronto, ONT
 Shri Pravin Shah, Cary, NC



JAI SHAH

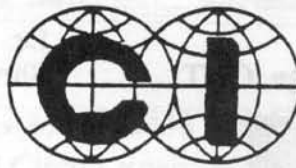


SUMIT VORA

***With Best Wishes to the
JAINA CONVENTION 1993***



Patadkal: Jaina Temple



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7TH BIENNIAL JAINA CONVENTION - JULY 1993

Living a Jain Way of Life in a Western Environment

by Jai Shah
Edmonton, Alberta

It is hard to imagine how one could be a devout Jain in our contemporary western society. In our fast paced daily lifestyles involving instant communications through fax, electronic mail, computers; constant media broadcasts through radio and television, speedy transportation, how can one make time for Jainism? Yet now, more than ever, because of social, economic, ethical, political and ecological problems we are faced with, we need to find solutions which have answers to all of these obstacles. The unique appeal of Jainism, one of the world's oldest religion, is that it has the solutions to many of these paradoxes. Although relatively unknown in the West due to a small following, in India it is one of the most respected religions. The philosophy of non-violence or *ahimsa* is the foundation of the Jain outlook on life. Jainism teaches us that all life is sacred, and that every living being has a unique place in the universe: "Paraspar Upgraho Jeevanam", or the harmonious co-existence and mutual respect between all forms of life. Another important aspect of Jainism is the concept of *anekaantavaad*, or the principle of plurality of viewpoints.

Ahimsa, or non-violence forms the cornerstone of Jain philosophy. The largest and most influential contribution that Jainism can make to Western culture and society are the ideals and practice of vegetarianism. Jains traditionally practice vegetarianism because of the doctrine of *ahimsa*, however in the last few years many more reasons for switching to a vegetarian diet have emerged, and many non-Jains have embraced them. Some famous vegetarians include: Mahatma Gandhi, Leonardo da Vinci, Albert Einstein, Leo Tolstoy, and George Bernard Shaw. Many recent studies have shown that incidences of cancer and heart diseases are significantly less under a vegetarian diet. In one survey, non-vegetarians

were found to have a 96% higher chance of a heart attack than vegetarians! Other studies have found that some of our body parts have not been designed to eat meat. In summary, we are not, physiologically speaking, meant to eat meat, let alone kill other creatures for it.

With the recent awareness about the environment, the Jain philosophy of "Paraspar Upgraho Jeevanam" or har-

ESSAY COMPETITION 1ST PLACE HIGH SCHOOL

monious co-existence between all forms of life, has also been embraced by many Westerners. The David Suzuki Foundation in its Declaration of Independence writes that:

"We humans are but one of 30 million species weaving the thin layer of life enveloping the world. The stability of communities of living things depends upon this diversity. Linked in a web of community, we are interconnected using, cleansing, sharing and replenishing the fundamental elements of life. The stability of communities of living things depends upon their diversity..."

While Jains have known and been practicing these doctrines for thousands of years, it is only recently that other cultures have become aware of them. Using Jain guidelines, we can be the true custodians of our vast and fragile ecosystem. The Sacred Earth Declaration, drafted by Dr. N. Jain at the recently held International Earth Summit in Rio de Janeiro, Brazil, refers to Jain principles which are being echoed across the world: "We believe in the sanctity and integrity of all life forms. We affirm the principles of peace and non-violence in governing human behavior towards one another and all life. We view ecological disruption as violent intervention into the web of life."

The concept of *anekaantavaad*, or the plurality of viewpoints, is central to the ideas of tolerance and mutual respect. In contrast, *ekantavaad* only permits one viewpoint or opinion and leads to a dictatorial system. *Anekaantavaad* has proven its adaptability and proficiency in the very recent past, when

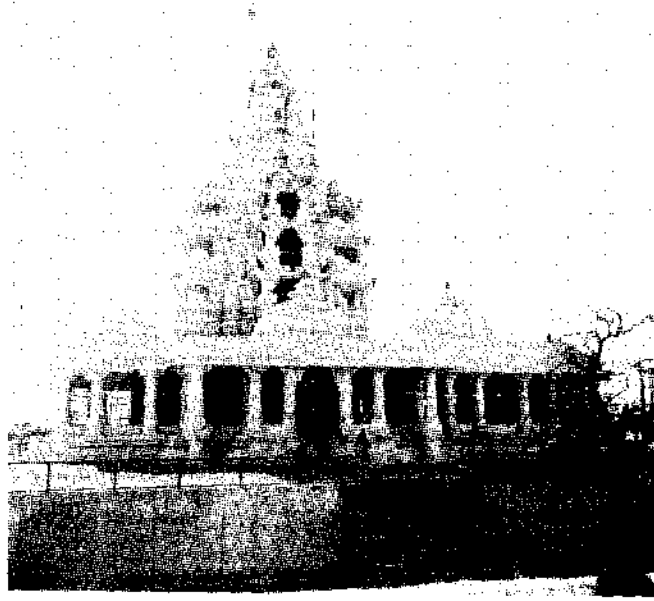
the former totalitarian systems of Eastern Bloc communist governments gave way to more lenient, liberal systems such as democracy, where varying opinions are tolerated and encouraged.

The German philosopher Immanuel Kant said, "Formerly, I viewed human common sense only from the standpoint of my own; now I put myself into the position of another's reason outside of myself, and observe my judgments, together with their most secret causes, from the point of view of others."

Mahatma Gandhi agreed with this, saying, "It has been my experience that I am always true from my point of view, and often wrong from the point of view of my honest critics. I know we are both right from our respective points of view."

In the mid-1970's and 80's when the western world was in its spending frenzy, it was not in 'fashion' to be a vegetarian or an environmentalist. Now, in the 90's in light of pressing economic, political and ethical and environmental agendas, we need to reassess our values and morals. It is time for us, as citizens of the Western world, to realize that our wasteful and ecologically disastrous ways cannot be continued. With each new startling and disturbing report on the environment, each viewing of the Los Angeles riots, each bleak forecast for continued famine in Africa, each failed peace treaty in the remains of Yugoslavia, and each new outbreak of religious upheaval in India, comes a slide deeper still into a yawning chasm which threatens a point of no return. But there is hope. A shift towards a new order of unity- economic, political, social, moral and environmental, based on the values prescribed by Jainism for millennia, will force the barriers down. We need to celebrate ourselves, not derive ourselves of our greatest resource of all- our earth. To do this, we must band together, in whole, to forge a new future for our planet. *The concepts of ahimsa, anekaantavaad, and jeeva-daya, having already withstood the test of time, will prove to be a cornerstone in this new order, because as our population swells, and our resources dwindle, the most conserving, resourceful, efficient, and beneficial way of life is the Jain way of life.*

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The Swayambhu Parasnath Jain Temple, Kaparda (near Jodhpur) Rajasthan.
This 95 feet tall temple has choumukha pratimaji in each of the four stories.
In Samvat 1674, it was built by Shri Bhanaji Bhandari of Jetaran (Rajasthan).

Jai Jinendra

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Future of Jainism in the West

by Sumit Vora
Seven Hills, Oio

The religion propounded by lord Jina is called Jainism. The follower of the teachings of lord Jina, also known as Arhant, Jinendra, is called a Jain. Lord Jina is the one who has conquered himself that means he has vanquished the enemies of the self, which are delusion, attachment, and aversion. He has mastered all the five senses which are the causes of pleasures and pains and has total control over his mind. He has subjugated all four passions of anger, greed, pride, and deception. He is the one, who has discovered the seven essential principles of the universe called seven Tattvas by self-effort, and self-help which are Jiva(Soul), Ajiva (Non-soul), Asrava (Influx of karma), Bandha (Bondage of karma), Sthavara (Stoppage of karma), Nirjara (Shedding of karma), and Moksha (Karmaless state), and he also has achieved the ultimate liberation of his own soul. Lord Jina is also a Teerthankara, that means one who has kindly, benevolently, compassionately, and voluntarily given the same ultimate knowledge of truth of our universe to the humanity, and all the other souls of the universe. Lord Jina is the one who has established Teerth or ford for others to be able to achieve the same feat of ultimate liberation that he achieved.

Jainism is an eternal religion that exists with the eternal universe of ours, and is fundamentally the truth as prevails in this universe. Jainism unequivocally narrates the interactions, and the consequences of such interactions between a soul, and non-souls. Our true self or soul is what is within us non-perceptible by our senses, or by other engineer-

ing or scientific means.

The Jainism presents the truth, absolute, as well as relative, as it prevails in our vast universe of unfathomable dimensions. Whether human being exists, or not, religion exists, or not, the truth never vanishes, and hence, Jainism is an eternal, permanent, always present religion (Ref. 1). Jainism preaches Purushartha, that is the self-efforts, and self-help to achieve the desired spiritual goals, and ultimate moksha versus dependence on devotion to certain

ESSAY COMPETITION 1ST PLACE COLLEGE LEVEL

supreme entity called God.

In the west the concept of God is the one who is the creator, maintainer, and caretaker of the universe. He is perceived as the one with magical powers of miracles, healing curing, favoring, punishing, destroying or creating. There is only one such supreme entity who must be awed, respected, and submitted.

Jainism perceives God as the one who has omni-perception, omni-knowledge, infinite power, infinite bliss, one who exists within our universe, and still remains detached from the universe. Such God is called Siddha or a soul which has achieved karma free state of the soul for infinite time to come. Such Gods are innumerable. The goal of every soul who is not Siddha is to achieve siddhahood or become such God.

The west has come to accept the existence of religions which are Godless per their common concept of God. Buddhism and Jainism are such religions (Ref. 2). Those who seek quick results, and short cuts of making gains by supposedly pleasing someone, those who want to believe in miracles and magic, Jainism will be difficult for them to swallow.

Fundamental emphasis of Jainism is on Non-violence in one's thought, speech, and action and also Vegetarianism. Twenty-fourth and the last Jina or Teerthankar of Jainism lord Mahavira, laid down Ahimsa (Nonviolence), Satya (Truth), Acharya (Non-stealing), Aparigraha (Non-possessiveness), Brahmacharya (Celibacy) as five categories of conduct, for a Jain follower. Jainism presented the original, unique and marvelous theories of Anekantvada (Multiple view points theory), and Syadavada (Theory of relativity) to the human race (Ref. 3).

Given above introduction of the Jainism one can now consider the future of Jainism in the present environment and trends of our world. The future of Jainism depends on many factors. The Jainism certainly has most rationale philosophy compared with any other religion in the world. Jainism is considered somewhat stricter religion in practice.

Jainism is the religion which can certainly appeal to a reasoning man. To have a promising future what we Jains in America do today will determine its future. The burden of leadership squarely lies on the shoulders of Jain Americans for the prosperous future of Jainism in the west.

Most of the Jains in America today have come from India, and with them they brought their invaluable inheritance of uniquely supreme religion. *Jains now have to share, and disburse this precious treasure of their knowledge in the west in a manner acceptable to the society of different race and culture.*

First, the resources of Jains in western world and particularly in America need to be reviewed. Jains are a progressive community. Every major city in America has one or other Jain community organization colloquially called Jain Society with Jain religious activities. Jains as usual have been in forefront amongst the professional, and business groups with upper level of social and financial status. Jains in

"The time will come when men will look on the murder of animals as they now look on the murder of men."

-Leonardo da Vinci



America have a national level organization called JAINA which is a federation of the Jain Associations in North America. Jains have temples in several major cities of America. At least three Jain news papers which are Jain Digest, Jain Times, and Jain Study Circular are published regularly in America with religious and social news. Jains are known to have built their relations with politicians, influential people, and businessmen in America. Jains regularly invite monks, and religious scholars from India to educate those of us who live in America. There are writing, speaking, swadhyaya (self and group study), and camping activities. There are Jain meetings, conferences, and conventions at national level. Jains are definitely anxious to pass on their religion and its values to the next generation of their children. The activities of Jains in America undoubtedly shows good groundwork to build on for a super structure of Jainism in America.

When we view the progress of any religion, we see that it must have the support of the rulers, and dedication of the believers and followers for it to flourish. We live on a continent which is dominated by Christianity. Though, the democracy of America positively demonstrates a good deal of tolerance to other religions. Throughout its history, Jainism has never paused intimidation or threat to other religions since, it never believed in force or violence to promote religion. It always believed in human rationality, and right judgment of an individual. It has always experienced welcome from other religions as the denomination that can coexist peacefully.

What Jains in America should do next is to open the door of its religion and social environment to others in this country. Why it is possible for Jains to go freely in churches, or temples of other religions but others experience uneasiness in coming to Jain functions? *Jainism will have to change with time in*

such a manner that fundamental principles do not change but what changes is the rigors of religion with which one can pursue the faith.

One who demonstrates the practices of religion himself or herself, and is selfless in the persuasion of religion, tend to win the trust of the faith seekers. Such persons are maharaj (monks), and mahasatiji (nuns) properly ordained by the religious order of Jain Sangh. Such persons have voluntarily renounced the world, and gone through the rigorous process of adopting an aloof life in search of nirvana or ultimate freedom. Jains in America will have to invite, and make arrangements for their permanent residence, subsistence, travel, and other necessities of life. They should be stationed in big cities where the audience is larger, and finance to support is bigger. Accomplished maharaj often times have phenomenal impressive mental power in support of what they preach.

Another task for Jains is to establish network of Jain libraries, and sources where one can achieve the information, awareness, knowledge, and education of Jainism through the most modern and technical means. The copies of scriptures, books on Jainism, Jain literatures, Jain magazines, audio and video tapes, and other such religious repertoire should be brought from India, be it in Indian languages or English. Together with putting it in Jain libraries, arrangements should be made to put them into libraries in America, in homes of Jains, and also in homes of those who would explore Jainism as faith.

Monument and temple building activities should increase. Glamorous temples, religious processes and functions will attract and give due exposure of Jainism to the western people, and hence help towards education of the west. The guidelines to build temples and monuments should be developed based on our history in India which made Jains so world famous for their architectural work. The glaring exam-

ples are Delwara temples at Mt. Abu, and mountain top carving of the statue of Bahubali in Sravana-bel-gola in India, both of which I have visited with my parents. The lasting establishments which these temples and monuments create, will not only help religion but also the Jain social environment in America.

Another step Jains should take is to help develop the Jain religious scholars right here in America. Help prepare Jain scholars from amongst us by encouragements, and opportunities. We should also help those in India, who are religiously erudite, to migrate to west, and help them settle in America. Offer scholarships, fellowships, and research funds in American universities for Jain studies.

There is enough work for Jains to do in near future. Jains have been diligent, and religiously generous people. The work ahead demands dedication, cooperation, and coordination of Jain communities in America. *Jains can surely achieve it, and so the future of Jainism in the west is surely promising, and bright.*

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2. Dalshukh Malvania: Jainism (Some Essays), english translation by Dr. A.S. Gopani, published by Prakrit Bharati Academy.
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"For the benefit of your gullet you have made of yourself a grave for all animals."

- Leonardo da Vinci



Jain Ashtanga Yoga

by Shanti Parakh

There are eight stages of spiritual development and mind and body purification which are necessary before a soul can attain Moksha.

- 1) Yama - There are five ethical rules of Yama:
 - i) Ahimsa
 - ii) Satya
 - iii) Asteya
 - iv) Brahmacharya
 - v) Aparigraha

The observance of Yama on a limited scale is called Anuvrata which is the extent to which householders are expected to follow these five principles. The complete observance of Yama is called Mahavrata, which is the degree of adherence to the above principles which is expected of monks and nuns. Each of the ethical rules of Yama are sub-divided into five further stages. (Sthananga Sutra)

2) Niyama

- i) Shouch - This keeps the mind and body clean. Also, it helps to control Tamas and increase Satvic qualities.
- ii) Santosh - Santosh is not desiring more than what is necessary to keep the body in good, functional order. Pursuing Santosh gives the seeker a blissful feeling.
- iii) Tapah - There are six internal and six external tapahs which help to overcome passions and desires.
- iv) Swadhyaya - Swadhyaya is the study of scriptures.
- v) Ishwar Pranidhana - Keeping the image of Sarvajna -Sarva-darshi veetarag bhagwan - in our minds and hearts helps to attain liberation of the soul.

The Samavayanga Sutra details thirty-two Niyamas or Yoga Sangrahas which help the seeker to attain Moksha.

3) Asana

The Uttardhyayan Sutra describes asanas in great detail under the heading Kaya Klesha Tapah. In it, there are clear and graphic descriptions of asanas including Virasana, Kamalasana, Vajrasana, Bhadrasana, Dandasana, Utkatikasana, Gomukhasana, Sukhasana and Kayotsarga Mudra. Asanas are discussed under Kayagupti in some Agamas. The practice of asanas will eliminate weakness from glands and organs as well as result in general good health.

4) Pranayama

Pranayama is control of the mind through control of the breath. Pranayama consists of Puraka - inhalation, Kumbhaka - retention and Rechaka - exhalation. In Bhava Pranayama, Puraka is the completion of one's introvert nature reaching toward 'Sohum' state. Kumbhaka indicates a state of equanimity, and Rechaka is the shedding of external feelings to bring one closer to the soul.

5) Pratyahara

Pratyahara is a withdrawal of the senses. When the sense organs become introverted, they interact with the mind in a harmonious way. Using Pratyahara, a Yogi is able to consciously control all of his internal organs.

6) Dharana

Dharana is focused concentration on one of the naval, heart, tip of nose, third eye center, or other chakras. If Dharana is practised on a regular basis, concentration will progress from the ability to focus on large objects to the ability to focus on finer and finer objects.

7) Dhyana

Dhyana is meditation. Meditation acts like fire to burn bad karmas and acts

like light to dispel darkness and ignorance. The Agamas discuss four kinds of meditation.

- i) Arta dhyana - meditating on those thoughts which produce nothing but misery and negative emotions. These include fearful thoughts of wild animals, wars, enemies, disease and worries about losing wealth, friends, family, or power.
- ii) Roudra dhyana - meditating on violence, falsehood, dishonesty, and preoccupation with material activities.
- iii) Dharma dhyana - meditating on virtue, righteousness, and the positive qualities of a soul. The Acharanga sutra describes Mahavir's dharma dhyana techniques, of which there are four.
- iv) Sukla dhyana - meditating on the pure state of the soul. There are four Sukla dhyana techniques as well.

8) Samadhi

Samadhi is the relative or total loss of subject-object awareness. It is gradual stage by stage deepening of dhyana until one is able to go from conscious Samadhi to super-conscious Samadhi. According to the Jain agamas, Samadhi is the stage before reaching a Siddha state. Samadhi, as well as Dharana and Dhyana, are discussed under Manogupti in the Agamas.

Although these are the eight steps necessary to attain Moksha, mantras are required to further concentration and meditation. Mantras are able to create a 'mental vacuum', removing negative mental, emotional and karmic particles, and allowing the light of the soul to shine through. Mantras have the power to arouse mild to intense ecstasy. Aum, Sohum, Mahavira Dhoom, and Paras Dhoom, among many other mantras, are able to help take you into deep meditation.

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"The hunter and butcher are not symbols of spirituality. They are not embodiments of the higher mental and social powers of man's nature."

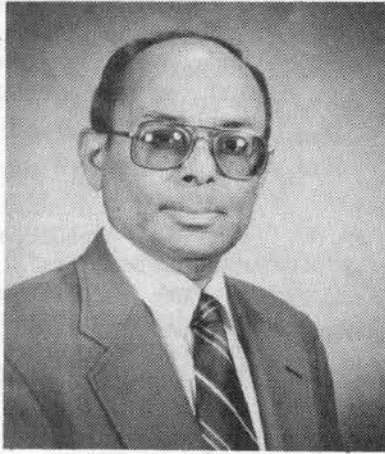
-Herbert M. Sheltoy



The JAINA Award and Recognitions

JAINA AWARD

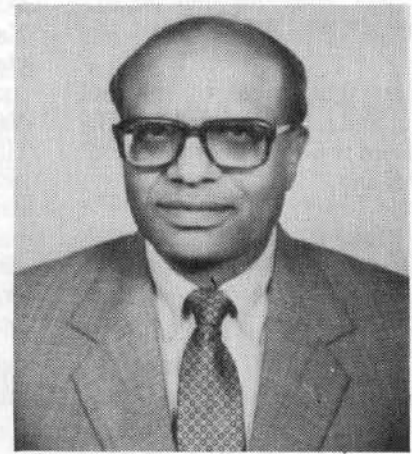
(for exceptional contribution to the promotion of the Jain religion in North America and Abroad)



Dr. Dhiraj H. Shah
Buffalo, NY

JAINA RECOGNITION

(for outgoing President for outstanding leadership)



Dr. Sulekh Jain
Cincinnati, OH

JAINA RECOGNITION

(of individuals for distinguished service in the Jain Community in North America)



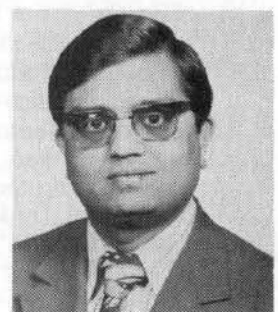
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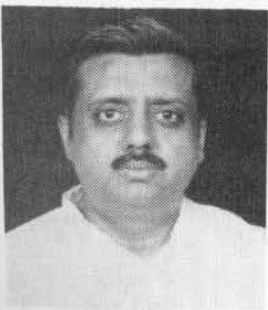
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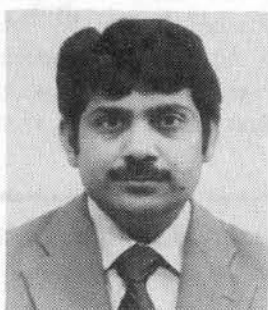
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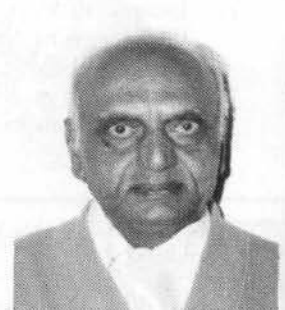
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Mr. Pramod Jhaveri
Cincinnati, OH



Mrs. Asha Pandya
New York, NY



Dr. Shanti Patel
Los Angeles, CA

The JAINA Award and Recognitions

JAINA RECOGNITION

(of individuals for distinguished service in the Jain Community in North America)



Mr. Ramnik Sanghvi
Washington D.C.



Mr. Girish Shah
Campbell, CA



Mr. Jiten Shah
Atlanta, GA



Mr. Naresh Shah
New York, NY



Mr. Ramnik Shah
Toronto, Canada



Mr. Narendra Sheth
San Diego, CA



Mr. Natu Sheth
Chicago, IL



Mrs. Irena Upenieks
Toronto, Canada



Mr. Chandrakant Vora
Boston, MA



Mrs. Saroj Vora
Cleveland, OH

Not Pictured:

Mr. Nemu Chanderia, Atlanta, GA
Mr. Rajni Gosalia, Washington D.C.
Mr. Prem Jain, San Francisco, CA

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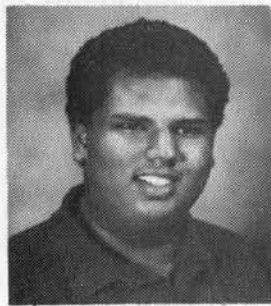
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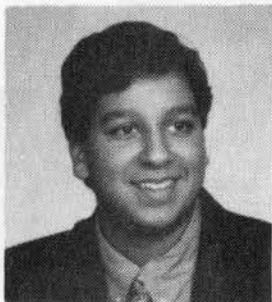
Sumeet Jain
Williamsville, NY



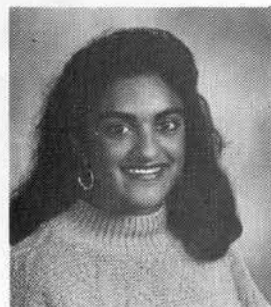
Nilesh Maheshwari
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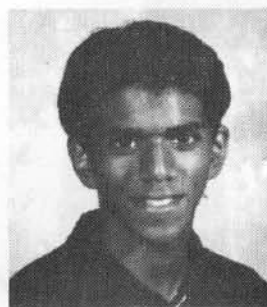
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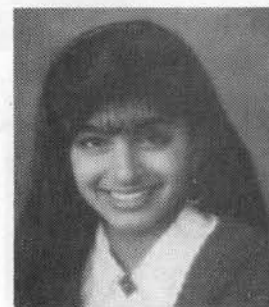
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Shruti Parekh
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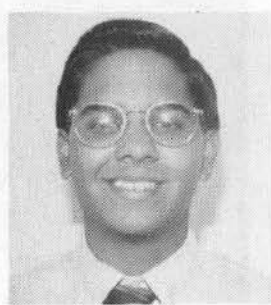
Sunit Parekh
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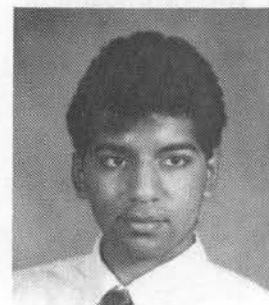
Haren Punater
Cincinnati, OH



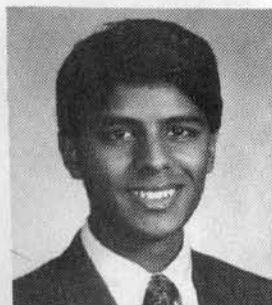
Sandeep Punater
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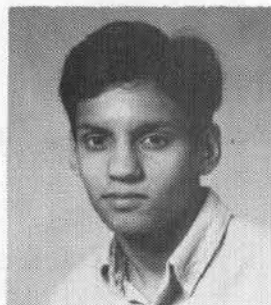
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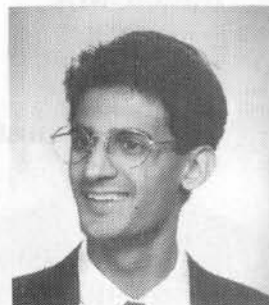
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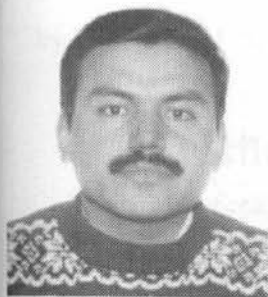


Baiju Shah
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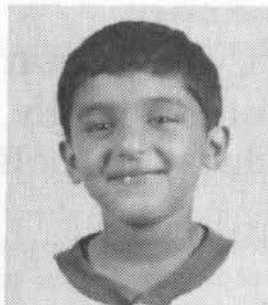
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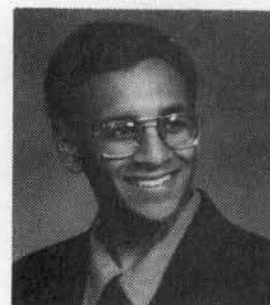
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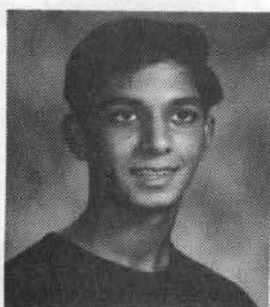
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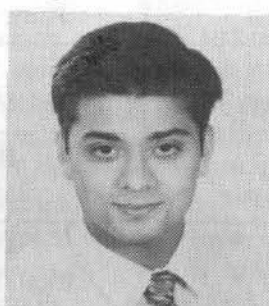
Shilpa Shah
Raleigh, NC



Payal Sheth
Los Angeles, CA



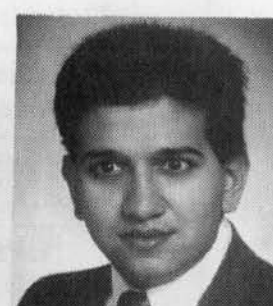
Tarang Sheth
Toronto, Canada



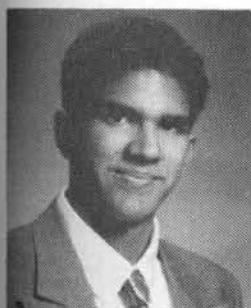
Tej Sheth
Toronto, Canada



Tejal Turakhia
Syracuse, NY



Sanjay Vora
Pittsburgh, PA



Pavan Zaveri
Dallas, TX

Not Pictured:

Amit Jain, Boston, MA
Hemant Shah, Boston, MA
Pragnesh Shah, Washington D.C.

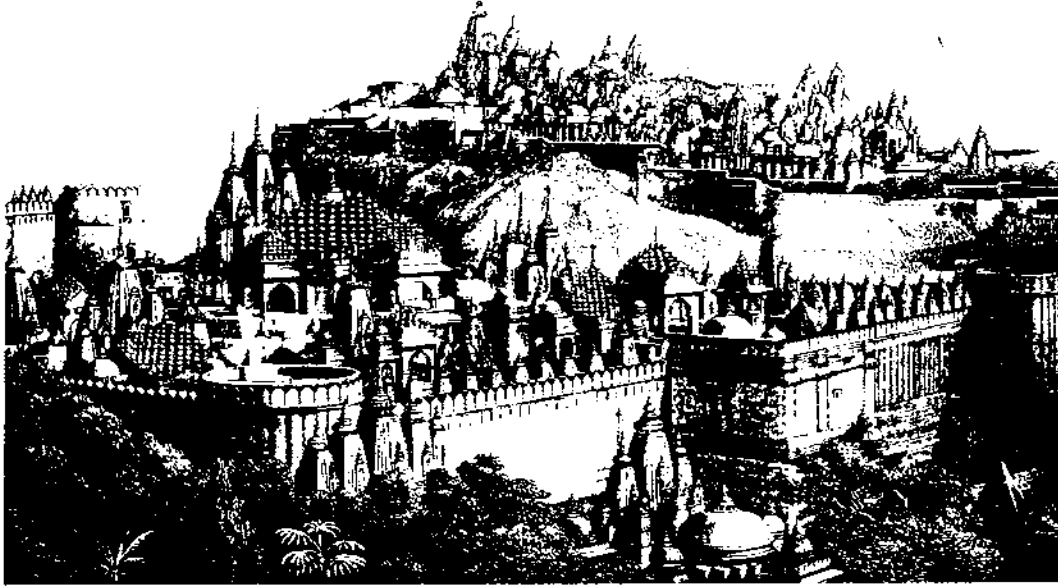
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JAIN RELIGION AND ITS UNIVERSALITY

by Mrs. Kamal Baid, Indore, India

Jain Religion in Ancient Times

The origin of religion, and its development is possible only through its propounders, their doctrinal philosophy and their adherents. Then its history begins; it is the history of religion.

Jainism is the most ancient religion, organized and structured, having its own doctrinal philosophy, scripture and history. It is proven that Jain religion existed even before or prior to 850 B.C. if not in the unknown and unproven history of antiquity. Some Western scholars go beyond this view. "Jain religion," according to Russian sociologist Mrs. Gouseva, "had its roots much earlier than the construction of the Vedas."

Brahmana and Sramana cultures existed in India prior to the era of Ramayana and Mahabharata. The word 'Arhat' in the Puranas is Mahavira was preceded by Rsabha, the first Jina, who had defined Jain religion at various times and had it advanced its life-stream, to Parsva, the 23rd Tirthankara.

Aryans accorded a place of reverence to the protagonists of Arhato Rsabha. In Bhagavata, we find mention of Rsabha along with the splendid personality of his devout son, Bharata. Parsva, who was born 2800 years ago, preached ahimsa, satya, asteya and aparigraha for social and religious reformation. Meni, the 22nd Tirthankara, was a cousin of Krishna, and he gave up all in quest of path of Purification and triumphed.

Universality of Jain Religion

Jina, the spiritual victor, is He who

has conquered infirmities completely. He is not an incarnation of God, but He is, by dint of own valour, a triumphant over the internal enemies such as passion, anger and the like attributes. Viewed from this angle, every human being has that infinite strength through which he can transform himself into super-being. This is the great distinguishing feature of Jain religion; not defined by any God or any axiomatic scripture. He is a human being, who once suffered from human short comings but surfaced successfully from all restraints. He became omnipotent and detached, and accomplished the Jainhood. In order to obtain liberation, Jainism therefore advocates and conditions this essence of celestial experience. This holds the key to the universality of Jain religion with no bias and no bar but a chosen path to all for their final liberation. Accordingly, the Almighty is the detached possessor knowledge and vision; not its creator and overall manager. He knows the innate nature of all animate and inanimate material and ephemeral forms of the universe, and it is He who narrates it in His sermons. After attaining such a sublime truth, humans become super-humans.

Scientific Character of Jainism

Jainism unravels its scientificism, which is self-axiomatic. It is a science of soul, and search of soul is its main focal point. It has unfolded scientifically the story of creation of the universe along with its discovery of soul. New talked about power of gravitation in 18th century, but the Jaina thinkers have revealed it in the 10th century, Vikram era. While modernscientists like Nilsvor, Rutherford and others have elaborately worked in the field of atoms and their forms, Amritacandrasuri had already described the form of atom in the following words:

"That which is itself, which is its centre, which is its end, which cannot be perceived by senses and which cannot be compartmentalized is an atom."

This definition accords fully the definition of the modern science. Likewise, Jain philosophy evaluates intensively six objects viz jiva, pudgala, dharma, adharma, akasa, and kala. Einstein's relativity is comparable with seven demeanours of infinity-thought-system of the Jains. In this way, the evaluation of various stages of pudgalatva and critical appraisal of bheda etc. places Jaina thinking on par with scientificism.

In Jainism, there are two limbs: thought and action. The basis of 'thought' in Jainism is 'anekanta' and that of action is ahimsa. In Jaina perspective, the nature of dharma connotes the character of action both in jada, inanimate and cetana, animate. Because there can be no object without a character, the attribute of thought is found only in active soul.

Mahavira has propounded the doctrine of anekantavada and has explained very minutely and deeply the modality of discovering the truth based on the theory. Attached to this, there is a parable of seven blind men and an elephant to explain the doctrine of anekanta. It explains the kaleidoscopic truth visualized from seven angles but points to focus on comprehensiveness although the object has myriad forms.

Jaina Values in the Present

The Jaina values and their principles although of ancient past have equally hold good for the present world which is inextricably caught in the vortex of materialism than ever before. While struggle for fulfillment of requirements in life continues, humans are sorely saddened with expansive parameters of insatiable wants, and more. Their passions for wants have become more pronounced. In this environment of wants and more wants, the application of Jaina values and doctrines - ahimsa, anekanta and aparigraha - advantageously accord the path to Purification in simplistic, compassionate and understandable form.

"All ancient philosophy was based on plain living. In this sense the few vegetarian philosophers have contributed more for the welfare of man than all the other philosophers together."

-Friedrich Nietzsche



Identity - Essential

What is the distinct characteristic or distinguishing mark of the Jaina today? Is it numerous pilgrimages, vast caityas having gold domes and luxury studded marble corridors, or various celebrations at various places? Partly true as related to the grandiose edifices and the idols. The other important distinguishing Jaina mark is not its physical attributes, but philosophical component, outlook and engagement for the betterment of the self and the benevolence of all, and the surrounding ecology with its various manifestations. It is not an assimilation but recognition of compassion, spiritual share for the living, and the care for the environment and the earth.

Jaina Women

Today Jaina women are a class of society with significant strength with religiously bent of mind and ready to engage completely. Where, in every field of life they are making advance, they need to fulfill their obligations towards the society in the religious and social spheres. The present demands a full partnership in all horizons of life; to establish and create an environment for religion in the family through foresight and wisdom, and remove traditional barriers. The Jains virtues and values put in place in the family set up in and outside would prepare a brighter and better prospect to the new generation. Equally their role in institutions - local, national and international - for human endeavor will ensure a mark being a Jain, 'visible and distinctive,' both performingly and functioningly.

Recognizing it as a part of the duty, the enlightened class of the Jaina women in the society - educated, knowledgeable and understandable - shall rise to the occasion all time and every time to guard and guide the Faith and the community, and perform solemnly as occasion rises.



JAIN HERITAGE

Through the ages, the Jains have made great contributions to the cultural heritage of India. In the field of art and architecture how can the exquisite beauty of Mt. Abu and Ranakpur temples be compared. How can the glory of Lor Bahubali, the world's largest monolithic statue, be equalled - this grand symbol of victory over ego.

In the field of literature Jain acharyas and scholars have greatly enriched India's literary wealth. According to the time period and region, the scholars adopted various languages Apadhrans, enriching Prakrit, Sanskrit, Kannada, Tamil, Telugu and since the middle ages, Hindi, Rajasthani, Gujarati and Marathi. Vast libraries of manuscripts and notable contributions to religious, yogic, ethical, poetical and scientific literature have been made by Jain scholars throughout India's history.

The philosophy of the Jain tradition is a complete system on metaphysics, spiritualism, mysticism, theology, psychology, ontology, cosmology, epistemology, logic, ethics, sociology and more. Jain philosophy is an ennobling and optimistic one - of the soul of man evolving to Godhood - when matter no longer has any power over the soul.

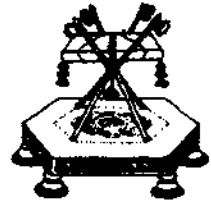
Jain established many educational, humanitarian and welfare organizations for the betterment of the society, inspiring the principles of Ahimsa and vegetarianism and spiritual awakening. These services and teachings have made a great impact on India and the world. India is known as a country of peace loving and spiritual people with a strong commitment to non-violence. It is the teachings of the Arihantas from age to age which have influenced the spreading of the doctrine of Ahimsa. Notables such as Mahatma Gandhi, Nehru,

George Bernard Shaw, Aldous Huxley, and more have been greatly inspired by Jain philosophy.

The fruits of the rich heritage of the Jain tradition must be shared with all people. There is now great need for positive affirmations of the Jain philosophy. With the individuals and societies of the world committing themselves to ahimsa, anekantvad, peace, equality and spiritual perfection, the whole of mankind will evolve into a state of harmony - within and without.



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"Law of Karma belongs the law that the destruction of life brings an evil effect on the doer. Hence do not eat meat and eggs, which caus destruction of life."



-Dr. W.J. Jayasurya

THE JAINA COMMUNITY

DR. BHAGHANDRA JAIN D.LITT.
NEW EXTENSION AREA,
SADAR, NAGPUR-440001, INDIA

CONCEPTION OF COMMUNITY

Conception of community has been an interesting topic for discussion since long. It manifests relationship among institutions and points out variable influences of these elements extending through the breadth and depth of community. Arthur Hillman rightly says "A community, like any human group, consists basically of relationships between people with all that implies as to the diversity of individual reactions and of forms of social interaction."¹

In western social and political thought both the terms "Society" and "Community" are employed. The former is usually received for those forms of association characterized by impersonal and pragmatic relations, while the latter refers to those contrasted forms of association based on positive personal relations as bounds.² Lowery Nelson defined the Community as "the structuring of elements and dimensions to solve problems which must be or can be solved within the local area."³

1. Community Organization and Planning, London, 1974, p. 3.

2. The Community of Communities by Radha Kamal Mukerjee, Bombay, 1966.

3. Community Structure and Change by Lowry Nelson and others, New York, 1960, p. 24.

CHARACTERISTICS OF JAINA COMMUNITY

In the light of these definitions and speculations, Jaina society may be termed as "Jaina Community" which states a particular form of social life, its cultural and ethnic ideas and values. It is originally based on the Jain principle of equality and equanimity which stresses on individual strives for all attainments and revokes the idea of God as Creator.

1. INDIGENOUS ANTIQUITY TO THE PRESENT DAY

Jain community is totally Indian in every sense of the term. Rsabha is the Adideva of the community. He is the originator of Sramanism, the culture of Jaina community. The nude figures excavated in Indus Valley and Lohanipur may be identified as the Jaina statues of Tirthankaras, most probably of Rsabha. The Jain literature describes the Kayotsarga posture of Rsabha in connection with his penance which is quite similar to that of these figures. The Indus civilization may be authored by the Dravidians and Vidyadharas who were the followers of Rshabha and his Sramanic culture. He is mentioned in the Rgveda (10.102.6), Visnupurana (5.3.20) and other ancient Vedic texts which depict the cultural aspects of Sramana Munis.⁴ Arhatas,⁵ Vratyas,⁶ and Vatarasanans of pre-Aryan religion, viz. Jainism. It is also an established fact that the Upanisadic philosophical speculations have deep impact of Jaina dogmas and ascetic practices.⁸

These references make compelling suggestions that the Sramanic system was prevalent during Vedic period. The Vedic Aryans were their opponent and

therefore their antiquity goes definitely back to Indus Civilization and even earlier to that it was in existence. It is neither originated in and developed within the Vedic tradition. The cult of Rudra and Shiva may of course be closely associated with Sramana Culture led by the Jinas. Tirthankara Rsabha was its leader whose eldest son, Bharata, became the sovereign and Chakravarti. India was named Bharatavarsa after this emperor, Bharata.

Since its inception the Jaina community has got the characteristic of an unbroken continuity in all aspects. History shows that it has been in continued existence in all parts of India, even today.

2. RELIGIOUS, SPIRITUAL AND ETHICAL NATURE

To understand the logic and characteristics of a Jaina community in its historical and social perspective, it is essential to understand its religious, spiritual and ethical nature. The purpose of religion, according to Jainism, is two

6. Munayo vatarasanah pisan-gah vasato mala, ibid.

10.11.136.2; Sivapurana,

7.2.9. Yatis in the Vedic period were mediators belonged to Non-Aryan group called Asuras according to the Sayanabhasya, Asuras were killed by Indra (Aitareya Brahmana, 7.8). The war between Devas and Danavas was the war held between Vedic Aryas and pre-Vedic Aryas-Anaryas or Asuras (Sramanas), Matsyapurana, 24.37.

7. Ibid.

8. See the author's books "Jaina Darshan aur Sanskriti ka Itihas, Nagpur, 1977 and Jainism in Buddhist Literature, Nagpur, 1972, JFirst chapter.

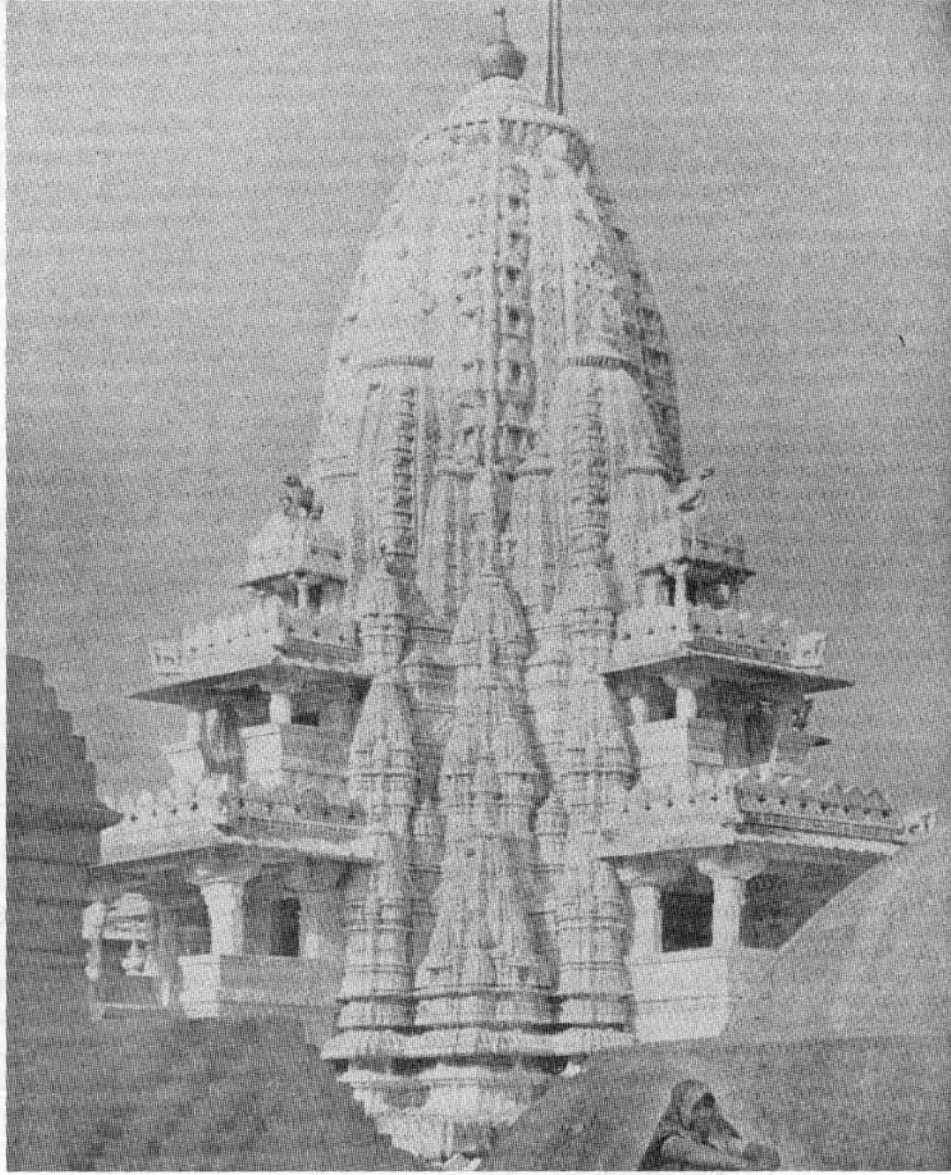
4. Rgveda, Kesisukta, 10.11.136.2-3.

5. Ibid. 2.4.33.10

"From modern historical researchers we come to know that long before Brahmanism developed in India into Hindu dharma Jainism was prevalent in this country."

-Justice Ranglekar, Bombay High Court

Best Compliments to the JAINA Convention



Ranakpur: Adisvara temple-complex, central shrine

*"May all become heroes at heart; welfare and peace may all attain;
Facing all sorrows with patience, nature of truth may all men gain."*

HUMAD SAMAJ OF PRATAPGADH

fold: One is pertaining to individual and the other one is concerned with the society. Individualistic religion is meant for spiritual aggrandizement, pleasure of temporal and the next world, whereas the other one confines to the prosperity of society or community for mundane gratification and the nation as well. Jainism is really the individualistic religion and then, the religion for the society, first. This can be ascertained by referring to a verse from Acharya Kundakunda's literature, where it is said that conduct (Caritta) is religion (dharma), and religion is equality and equanimity (samata) and equanimity is a sequence of the stage arisen from destruction of illusion and passions. As we know, the passions are the root causes of sorrow which can be overpowered by right faith, right knowledge, and right conduct:

Carittam khalu dhammo yo
dhammo jo so samo ti niddittho.

Mohakkhohavihino parinamo
appano hi samo.¹

The definition of religion in Jainism obviously is not concern at all with any particular caste or creed. The follower of religion accordingly is expected to be free from all sorts of pride of caste, beauty, family, conduct, knowledge, wealth, penance, and power.² These prides are not real but they are imaginative ones.³ Religion is the real nature or

soul. It depends mainly on intuition and internal purification along with capacity and capability for understanding and observing the vows.

Spiritual disciplines and practices are representative wings of religion and philosophy. Spirituality is imminent in human nature. Religion is a moral force and philosophy is an intellectual instrument for achieving the spiritual and religious goals. Under this perspective Jainism originally preaches ideals for attaining spirituality. Its religious aspects enjoin discipline for social upliftment, and philosophy justifies them for exemplary behaviors. We know the nature and ambit of the subject which is very wide and speculative and therefore only the gist of the traditional values, disciplines and practices are submitted here.

Jaina community was divided into four categories, i.e. monks and nuns, lay-men and women. Another division was made into five, i.e. Arihantas, Siddhas, Acharyas, Upadhyayas, and Sadhus. This division was based on the spiritual attainment. The Church hierarchy starts with antevasi or Samaners and then it goes to Thera, Ovajjhaya, Pavatti, Gani and Ganadhara, the last position. The church units were Gana, Kula, Sambhoga, Gaccha, and Sakha, Sangha, Anvaya, Vamsa, and Bali. These terms can be studied in detail from the Jain scriptures.

A layman or house-holder (Sravaka) has to observe more responsibilities. First he prepares himself gradually and steadily to renounce the world with right faith be observing the rules prescribed and then fulfills the responsibilities for welfare of the family, ascetics, society, nation and mankind. Some of the important attributes of a householder, as Jain acharyas prescribed, may be mentioned as follows: observation of non-violence, legitimate earning, hospitality, refraining from unnecessarily criticizing of the Government, keeping good company, paying respects to par-

ents, service of people, following religious preachings, gratefulness, generosity, being afraid of sins, honesty, appreciating conduct, life and activities of spiritually advanced people, avoiding expenditures exceeding income and so on. Such rules make life pleasure.

A Sravaka is supposed to be desisted from injury (himsa), falsehood (asatya), stealing (caurya), unchastity (kusila) and attachment of wealth (parigraha). He will also take a vow not to eat meat, not to drink wine and not to relish honey or any of the five kinds of figs containing souls. These are called Mulagunas or eight basic restraints which are to be followed by even an ordinary Jain layman.

The twelve Vratas (religious vows) are prescribed for ascetics and laities who follow them completely and in partial respectively. Rendering help to one another is the basic formula of Jaina community (parasparopagraho jivanam). Siksavratas keep Jainas engaged in assisting others.

3. BASED ON ONE'S OWN DEEDS AND NOT THE BIRTH.

Conception of caste in India is of two types. One is realistic or eternal approach and the other one is unrealistic or transient approach. Vedic tradition follows the first type which considers caste on the basis of birth (janmana jatih) and the Sramana tradition accepts the second one which is of the view that the caste system depends on ones deeds (Kammana Jatih). According to the Second, caste can be changed based on one's deeds. Human being were categorized into four Varnas, via Brahmana, Ksatriya, Vaisya and Sudra on the basis of their karmas. For instance, the Thangana (7.30) refers to the six types of Arya Jatis, Ambastha, Klanda, Vaideha, Vaidic, harita, and Cuncuna, six types of Kularya, via Ugra, Bhoga, Rajanya, Iksvaku, Jnata, Kaurava, and seven types of Mulagotras, via Kasyapa, Gautama, Vat-

1. Pravacanasara of Kundakuna, Gatha 7.
2. Uttaradhyayanasutra, 12.37; See also Paramatmaprakara, 102; Padmapurana, 11.203.
3. Uttaradhyayanasutra, 33.25; Compare: Vratasamapi candalam tam deva brahmanam viduh, Padmapurana, 11.203; Suttanipata, Bharadvajasutta, 13-Na Jacca vasalo hoti na jacca hoti brahmano. Kammana vasalo hoti kammuna hoti brahmano.

"Instead of Jainism being, as was formerly supposed, an offshoot of Buddhism, it is shown to extend as far back as 3000 B.C. It found flourishing alongside the nature-worship of the nude tribes in Northern India."

-Maj. Gen. J.G.R. Furlong, F.R.A.S.



sya, Kutsa, Kausika, Mandava, and Vasista. In modern times, hundreds of new castes came into existence which themselves prove fictitious. Therefore, one should not be proud of caste. Jainism is free for all beings irrespective of caste and creed. Harikesi Muni was a son of Candala.

Sakkham khu disai tavo viseso na disai jai visesa Koi.

Sovaggaputto harikesasahu jasse-risa eddhi mahanubhaga.¹

With this brief introduction, it is now crystal clear that Jainism is concerned with only the spiritual prosperity of self. In this regard, the theory of Karmas regulates not only the present life but also the future. Jain scriptures set responsibility on one's own deeds for deciding caste. In other words, caste cannot be decided by birth but it is one's own action or conduct which decides the caste. It is said that by simply shaving the head one cannot be recognized as Sramanas or by only doing Onkarajapa one cannot be said the Brahmana. Likewise, by only residing in jungle one cannot be a Muni and by only adhering to Kusacivara one cannot claim to be a Tapasvi. As a matter of fact, they should possess the attributes like Samata, brahmacarya, jhana, tapa and caritra. Thus they provided a new dimension to social institution by fixing the caste system in Jaina community not by birth but by karmas:

Kammuna bambhano hoi, khattiyo hoi kammuna

Vaiso kammuna hoi, suddo havai kammuna.²

4. VEDIC INFLUENCE

The history of Jaina Community points out that this system was continued up to about sixth century A.D. By

this period, the Jain community flew under the influence of Vedic caste system. First of all, Jatasimhanandi (7th century A.D.) in his Varangacarita ventured for introducing it in mild tone with stating that the classification of Varnas depends on conduct and self-restraint.³ It was then accepted by Acharya Jinasena in his Adipurana. He, as a matter of fact, tried to observe the Brahmanic conception of caste system and rituals with slight modifications under the frame of Jaina dogmas and classified the human race into four categories, via i) Brahmana by observing vows, ii) Ksatriya by adhering to arms for protection, iii) Vaisya by earning wealth through justified ways like agriculture, business etc., and iv) Sudra by serving the people. The Sudras are further classified into two types, i.e. Karu and Akaru. Karu were touchable and Akaru were untouchable. The fundamental aspects of caste system introduced by the Brahmana Jainacharya Jinasena (783 A.D.) were as follows: 1) knowledge of Jaina Scripture and observance of penance, 2) more weightage to profession than to birth, 3) Determination of the social status, 4) restriction on behavior, and 5) Provision of social and psychic security.

Jainasena accomplished the following needs of then society by introducing

a caste system in Jaina community: 1) protection of religious sentiments, 2) protection of culture, social steadiness, 3) assistance in social development, and protection, 4) political stability, 5) distribution of labour, 6) Educational organization, 7) establishment of marriage institution, 8) maintaining the purity of blood of discourage inter-caste marriages, and 9) closeness to Hinduism.

Jinasena's view was the result of Sruti-smrti tradition.⁴ According to him, there is a difference between Varna and Jati. Varna is pervading and Jati is pervaded. The base of Varna is earning whereas the base of Jati is marriage institution. Acharya Gunabhadra incorporated a partial amendment and said that there is no difference between Varna and Akara (Jati) of the persons belonging to the four Varnas. Moreover, they have vital importance for attainment of salvation. Hence, the Sudras were given the right to observe Jainism provided they purified themselves by their conduct, body and upaskara. This notion was supported by Acharya Somadeva in his Yasatilakacampu (958 A.D.) by categorizing the religion of house-holders into two types, via Laukikadharma and Paralaukikadharma. Paralaukikadharma was related to salvation based on the Jaina Agama tradition and the Laukikadharma was introduced for observing the social norms based on the Vedic tradition; provided they should not create any conflict with the fundamental principles:

Dvau hi dharma grasthanam, laukikah paralaukikah.

Lorasryayo bhavedadya, parah syadagamasrayah.

Sarva eva hi jainanam, pramanam laukiko vidhih.

Yatra samyaktva hanir na yatra na

1. Uttaradhyayanasutra, 12.37; See also Paramatmaprakasa 102; Padmapurana, 11.203.

2. Uttaradhyayanasutra, 33.25; Compare: Vratasthamapi candalam tam deva brahmanam viduh, Padmapurana, 11.203; Suttanipata, Bhavadvasutta, 13 - Na jacca vasalo hoi na jacca hoi brahman. Kammuna vasalo hoi kammuna hoi brahmano.

3. Kriyavisesadvyavaharamatrad dayadhiraksa krsisilpa-bhedat. Sistascavarnascaturavadanti na canyatha varnastustayam syat. Varangacaritam, 25.11.

4. Adipurana, 16.179, 191, 243, 250; Comp. Rg. Purusasukta, 10.90; Manusmrti, 1.31.



"With, however, our present knowledge of the Jainas and their sacred literature, it is not difficult to prove that Jainism, far from being an offshoot of Buddhism or Brahmanism, was one of the earliest home religions of India."

-Prof. M.S. Ramaswami Ayengar



vratadusanam.¹

The follower of Laukikadharma reaches the fourth Gunasthana where one is not even abstained from violence whereas the other one who follows the Paralaukikadharma is Desavrati samyagrasti (fifth Gunasthana).²

This conception of the institution of caste (varnavyavastha) in Jaina community could not be challenged by other Acaryas who accepted it in total. For instance, Amitagati in his Dharma-pariksa (1013 A.D.) pointed out that Jati bhedakalpana does not exist in Jainism from real standpoint. Human community is one and the same. Whatever racial discrimination (Jatibheda) is found in the society is the result of conduct:

Acaramatrabhedena jatinam
bhedakalpanam.

Na jatirbrahmaniyasti niyata kvapi
tattviki.

Brahmanaksatriyadinam catur-
namapt tattvatah.

Ekaiva manusi jati racarena vib-
hajyate.³

Radhakamala Mukharji has rightly pointed out in this connection three basic principles of human community:

- I) Human community is found in its unity and wholeness both in the inexhaustible creativity of the individual personality and divergent evaluation of societies, values and cultures within the unity of world civilization.
- II) The Human community extending itself to mankind as a whole is merely one set of inter-connections and values within the universal

community of cosmos.

III) Man is in the universal community as the universal community in him. the finite and infinite, the universal and the individual, being and becoming enter into each other.

Jainism in its principle of community possesses all these three attributes of community of mankind stating that human community is really one. Its division made by Jain thinkers in latter period is a result of the Vedic influence of Manusmrti, Sukraniti, Kautilya Arthasastra etc. It is a notable fact that the institution of caste is definitely not mentioned in the Agama literature as explained earlier.

Varna is hierarchical and developed into castes and subcastes. Every caste is divided then into numerous endogamous subcastes which are called Gotras. Gotra is explained on a successive line of descent from father to sons. It is called Vamsa which is connected with Varna. First these Varnas are of high status and the so called Sudravarna is treated as of low status. Gotra-parampra is concerned with blood relation in Vedic tradition. Therefore, it cannot be changed.

The conception of Gotra is also accepted by Jain community to a certain extent. Gotrakarma in Jain philosophy is one of the eight types of karmas. It is divided into two types, i.e. Uccagotra and Nicagotra. Censuring others and praising oneself, concealing good qualities present in others and proclaiming noble qualities absent in oneself, cause the influx of karmas which lead to low status. Opposite to these, humanity and modesty cause the influx of karmas which determine the high status.⁴

This indicates that Gotrakarma relates with No-agama- bhavaparyaya of

soul and not the Laukikakula. Virasena termed it as Jivavipaki. Taking into consideration the various interpretations, the gotra in Jainism has been explained with practical standpoint. The explanation is mostly in terms of social conduct which is accepted as a part of life.

As we know, in the Vedic tradition Gotra is related to blood. But Jainism does not accept this view. According to it, Gotra means which can be states (Guhyate sabdyate iti gotram). This word in the sense of a name of a particular community became current in the Vedic social history of India. On the other hand, Jainism treats Gotra as an indicator of high and low status of Jati, kula, bala, rupa, etc. It is neither synonymous with the popularly known "Caste" nor does it relate to the birth-based caste. It is really related to individual conduct and not to the society of community as a whole.

Kula indicates the maternal or paternal tradition of a particular family.⁵ Gotra, kula, vamsa and santana are synonymous in the eyes of Virasena. It can also be changed under some circumstances. Therefore, in Jainism there is no vital importance of the kula. Acarya Kundakunda, a great Jain thinker may be quoted in this regard, who has refuted such Sanskaras and showed the importance of Bhavas (intensions):

Bhavo ya padhamalingam no dav-
valingam ca jana paramattham.

Bhavo karanabhudo gunadosanam
jina vinti.⁶

Thus, Gotra, Kula and Jati in Jaina community have originally no place in religious performances. Later on at the instance of Vedic culture, the Brahmana Jain Acaryas incorporated them into Jain community. The literature of the

1. Yasastilaka 8., p. 373; Utt-
arapurana, 74.492-495; Pad-
mapurana, 3.255-258.

2. Gomattasara, Jivakanda,
Gathan, 25-30.

3. Dharmapariksa, 17.24-25;
Comp. Adipurana, 38-
Manusyajatirekaiva.

4. Paratmanindaprasansetu
sadasadgunacchedane ca nic-
airgotrasya - Tattvarthasutra,
3.25-26.

5. Pinoaniryukthi Vrtti, 468;
Uttaradhyana Vrhadvrtti, 3.2;
Suyagadanga Vrtti, Sthan-
gavrtti, Patra, 198.

6. Bhavapahuda, Gatha 2



"The sages, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton, greater warriors than Wellington. Nonviolence is the law of our species as violence is the law of the brute."

-Romain Rolland



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later period supported the ideology of Jinasena and other thinkers. Sagotravi-vaha, Pancamrtabhiseka, Sasanadevas-devis, Yaksa-yaksanis etc. became the constituent parts of Jaina community and its ethical tradition.

Sanyasa is a very important part of life in Jainism. Sanyasa tradition was accepted in Vedic culture during Upanisadic period.¹ This tradition was borrowed from Jain tradition where Sramanadharm is considered the main object of life. It is also an instrument for the attainment of salvation. Vedic tradition was originally of the view that Asrama is only one and that is Grhasthasrama.² On the contrary, Jain tradition attaches more importance to Sramanahood or Sanyasa than Grhasthasrama. Therefore, it may be said that Jain devotion to asceticism is just a worship of Sanyasain certain respect. The Upanisadic Acaryas discussed the Asrama at a great length afterwards on the imitation of Jainism where the Asrama institution was already an integral part of the religion. Then Jacarya Jinasena explained it on the line of Manusmṛiti and imposed authoritatively the four Asramas as progressively higher purified stages of life:

Caturnamasramanam ca suddhih syadarhate mate.

Caturasramyamanyesam avicaritasundaram.

Brahaacari grhasthasca vanaprastho'tha bhiksukam.

Ityasramastu Jainanam uttarottarasuddhitan - Adipurana

Jinasena also accepted the conception of Yajnopavita but with a different interpretation. He regarded it as the symbol of right faith, right knowledge, and right conduct. Vanaprasthasrama is the stage of Naisthika Sravaka and the Sanyasasrama is the stage of Sramana-

hood in Jainism.

5. IT IS A BUSINESS COMMUNITY

it cannot be categorically denied that Jaina community is confined to vaisyas or business class with an economic effect. It is observed by max muller that Jain community is a business community which indulges in businesses of non-violent nature. This observation may be true to a certain extent. But some points are to be noted in this connect:

1. Jainas have been also agriculturists. Still a part of Jain community carries this business. The first Tirthankara Adinatha has been said to be a preceptor of six types of businesses, via Asi, masi, krsi, vanijya, vidya and silpa. This indicates that Jaina community was and is a congregation of people from every walk of life. The Jain layman is supposed to be indulged in the Alpasavadyakarma (Less violent deeds).
2. Secondly, the vows preserved by Jainism are not confined to only business people. They are made in such a way that every one can follow them irrespective of class, caste and creed.
3. After about 10th century A.D., Jainism started to decline and confine itself mostly to business class which knowingly or unknowingly fostered caste and sub-caste systems. Acarya Bhadrabahu (perhaps the third one) had rightly observed and predicted that Jainism would be restricted to the Vaisya Varna.³ He also made the same conclusion while explaining the omens of the king Candragupta II.

6. NON-ABSOLUTISTIC COMMUNITY

Conceptual classes and religious

conflicts have been the natural phenomena in the history of human society since the earliest time. The history manifests the fact that the Jaina community has never been violent. Under the spirit of religious tolerance, the Jainas pay respect to others' views.

This conception is close to the theory of Non-absolutistic standpoint (Anekantavada) according to which the substance is dynamic in character. Every entity hides in itself the innumerable possibilities and characteristics which cannot be perceived by a person at once. Therefore, their partial findings are contradictory to one another. The Jainas came forward to rescue the societies and persons and tried to reveal the whole truth through Anekantavada. The Jaina doctrine of Ahimsa preaches us to have proper understanding of the co-existence of adverse groups through these dialectical wings.⁴

7. JAIN COMMUNITY: PRESENT AND FUTURE

Jaina community at present appears to have lost its glorious past where ethical based life was very much honored⁵ by the state and public as well. Its credibility has gone down to dust, corruption, dowry, adulteration, etc. are

3. Census of India, 1981. Paper No. 3 of 1984, Household Population by Religion of Head of Household, R.G. Office, New Belhi, 1984, p. vii (figures amended as per Errata subsequently by this office).
4. Dialectical Sociology of Religion in the Context of Jainis, by Arvind Sharma, Jain Journal, Oct. 1989.
5. Weber Marx, The Religion of India, New York, 1958; NaVaskar, B., The Jainas of India and the Quakers of the West, Westport, 1971.

1. Chandogyopanisada, 2.23.1
2. Bodhayanaadharmsutra, 2.6.30

As soon as one knows the truth contained in vegetarianism and continues to eat meat he is no more innocent and ignorant of his mistake. He is guilty of crime.

-Benzion Liber

augmenting day by day. Strict vegetarianism which was considered sole identity of Jain community is losing its ground particularly in younger generations. There is not much interest in Jain community to promote Jain studies.

Being a business dominated community, it donates enormous amounts for public purposes, but they ultimately become money-earning sources. The general public do not get much benefit and as a result, their wealth becomes a subject for severe criticism. Likewise, Sadhu institution is also fallen under question for one or the other reason. Temples and Tirthaksetras are the points where both the sects Digambara and Svetambara are clashing with teeth and nail. However, it is a solace that Jain community is still involved in contributing a lot to the development of nation and building up national integrity.

Considering the present situation, it is a big question as to how the Jain

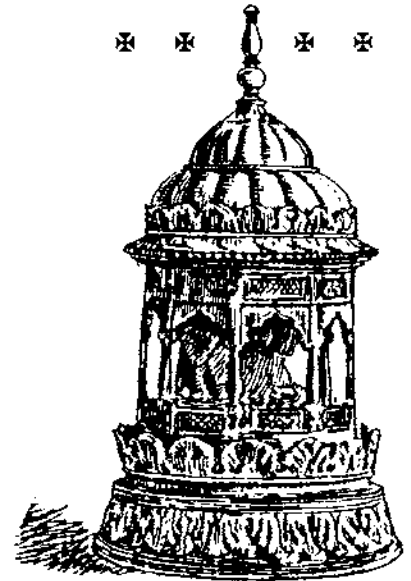
community will take its shape in the future. We Jains have been working hard for making our community more and more prosperous materially and spiritually.

Jaina community will have to evaluate its own heretical culture under the latest scientific researches. The Jain literature, its philosophy and culture should be brought to the attention of scholars and academics so as to draw larger benefits for all humans. Standard Jain literature in English is essential in this regard. For this purpose, the Prakrit and Jain studies should be popularized at the University and college level.

Secondly, ethical principles will have to be seriously observed and made known to the public with a new systematic approach. Jain tenets, if followed, will assist in bringing ecological balance and nourish the spiritual mentality, universality and brotherhood in the society. Its concept of Ahimsa will have to

be interpreted in broader sense in the light of the present.

Thirdly, Minor rules and regulations prescribed for monks and householders would require reconsideration and restructuring, basic structure of Jainism remaining unchanged.



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*"Jainism is really neither Hinduism nor Vedic dharma. It contributes
to the advancement of Indian culture and study of Indian philosophy."*

-Pandit Jawaharlal Nehru



JAINISM IN KARNATAKA WITH SPECIAL REFERENCE TO MOODBIDRI

By Sri Charukirti Bhattaraka
Jain Pontiff, Moodabidri, KA, India

Was Jainism Prevalent in South
Prior to Srutakevalin Bhadrabahu?

Jainism has a rich and long history in south India, in particular in Karnataka. During the rule of Candragupta Maurya in the third century B.C., Jainism seems to have played an important role in Indian history.

Some historian-scholars are of the view that Jainism was prevalent in South India even before the advent of Srutakevalin Bhadrabahu. They argue that Jainism existed there, for, the Jaina Sangha from the north would not have chosen the south if it was not suitable for its religious practices and functioning. The Jainas who already had settled there, welcomed the Sangha from the north led by Srutakevalin Bhadrabahu along with his royal disciple Candragupta Maurya. To attest to this view, the Buddhist work, Mahavamsa, written in Srilanka during the rule of king Dhatusena (461-459 B.C.) has been quoted. According to it, the king had built many mansions, and in one among them, named Giri, there lived nirgranthas, the term applied to digambara Jain monks. If Jainism was prevailed in Srilanka, it must necessarily be existed in south India, and therefore, it could rightly be concluded that Jainism in south India existed even before the coming of Bhadrabahu to Sravanabelagola.

The tradition which connects Bhadrabahu and Candragupta Maurya with Sravanabelagola is well known. The small hill and a basadi at Sravana-

belagola carry connections with the Mauryan king Candragupta, and maintain their names - Candragiri and Candragupta basadi respectively - from the unknown past to the present. The structure of the basadi, although of later period, is believed to be in the same place where once existed a wooden structure. Unfortunately, no epigraphical evidence has been unearthed so far in this regard.

The Satavahana dynasty, also called the *Andhrabritiyas*, who ruled over a major part of South India, followed Jainism as their personal faith and encouraged it to spread right from second century B.C.

Royal Patronage to Jainism

From the time of Kadambas of Banavasi to the period of Vijayanagara kingdom in Karnataka, numerous monarchs and their feudatories have provided munificent grants to Jainism and its causes. This has been amply demonstrated by a large number of inscriptional references of various dynasties of various periods. An attempt in this regard is made in the paper to present a comprehensive picture of royal dynasties and their association with Jain religion, and patronization of Jainism.

The Kadambas of Banavasi were either Saivites or Vaisnavites as known from a large number of invocatory verses found in their inscriptions. Nevertheless some of the kings have made grants to Jaina establishments, the earliest coming from the time of king Mrigesvaravarma in his fourth regnal year. It mentions that the grant of an entire village for the benefit of Jinendra and the Jaina monks. And as it makes reference to svetapata and nirgranthasramana sanghas, it is clear that the king had patronized both the Jain traditions. In the copper plate issued in his eight regnal year, Mrigesvaravarma is said to have given 33 nivratnas of land in Palasinkanagrama to the Yapaniya Jaina

sangha, and further it states that the Yapaniya ascetics should be fed during their caturmasas in the rainy period. Another Kadamba prince, Devavarma is said to have made some grants to the Yapaniyas.



The Gangas of Talkad were great patrons of Jain religion. Their origin is traced to a Jain monk, Simhanandi, and it is corroborated by a large number of inscriptions. According to it, prince Kongunivarma struck at a stone pillar on the instruction from his teacher Simhanandi, and it broke into two. With such a heroic power and benediction from his guru Simhanandi, Kongunivarma established his kingdom. The dynasty, although originated under the Jaina monk Simhanandi, it is interesting to note that not all the kings followed Jainism as their faith.

The Jaina grants during the Ganga reign were many and numerous. Avinita patronized Jainism through grants. He made grant to the caitya built by the mother of Simhavisnu. Sripurusa granted Devanahalli to a caitya and Narasimarajapura to another caitya. Prithvipati I witnessed the nirvana of Acarya Aristanemi. The Kudlur grant describes Nitimarga as a devout Jain - "his mind resembled that of a bee at the lotus feet of Arhatbhattaraka." His death, as depicted in the Doddahundi stone, was carried out in accordance with Jain rites. His biliyur grant records the gift of 12 villages situated on the banks of Laxmanatirtha to a Jaina priest for the benefit of Satyavakya Jinalaya at Pannekandnaga. His copper plate from Narasapura also mentions gift to Jainas. An inscription of Nitimarga II mentions the erection of a tomb stone for the Jaina teacher Elacarya who subsisted on mere water for a month during

"The wrong custom of flesh-eating is detrimental to man's physical, mental and spiritual welfare, whereas vegetarian food is favourable to purity, to charity and to perfect control of the appetites and passions."

-Dr. Crambell Booth



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his sallekhana. Butaga II and his wife gave some grants to build a Janalaya. The Kudlur inscription describes Butaga as a great Jaina philosopher who defeated the Bauddhas in religious debate. The same inscription also mentions Marasimha III as a great Jaina. He is described therein as the maintainer of Jaina doctrines and to have erected basadis and manastambhas at various places. He relinquished his throne, and keeping the vow of Sallekhana for three days in the holy presence of Ajitabhataraka, he died at Bankapura.

Rachamalla IV and minister Cavundaraya are justly famous in the history of Karnataka and Jainism as great patrons of art and literature.

The Calukyas of Badami also extended patronage to Jainism. The Jaina cave at Badami built by Mangalesa is an important one. The Jinalaya of Meguti at Aihole and Ravikirti are also important. The temple at Laxmesvara built by queen Kumkumadevi is also well known. During the period of Kirtivarman II, Kaliyamma built a Jinalaya at Annigeri. Sendraka Durgasakti, a vassal of Pulikesi II donated some lands to Sankajinalaya at Puligere. King Vinayaditya made a land gift to a Jaina ascetic of Mulasangha and Devagana. Vijayaditya gave away the village Seribaluru near Laxmesvar to Jayadeva Pandita for worship at Sankajinalaya. Vikramaditya II registers a gift of land for Jaina worship when he camped at Raktapura.

The Rashtrakutas:

Altekar characterizes the age of the Rashtrakutas as the most flourishing periods in the history of Jainism in Deccan. This is amply demonstrated by a very large number of grants to Jaina temples during the period. Among the Rastrakuta Kings, Amoghavarsa was very well noted Jaina King. Jinasena gives the impression that Amoghavarsa used to consider himself purified by the very remembrance of that paramaguru. The King is also described as the great follower of that paramaguru. The King

is also described as the follower of Syadvada. He had appointed Gumabhadra as the teacher for his son Krisna. Krisna gave some donations to a Jaina temple at Mulund. Indra III caused to be made a pedestal for the abhiseka of Santinatha. Indra IV committed Sallekhana and died.

Many of the feudatories and officers of the astrakutas were Jains. The Rattas of Samundatti were staunch supporters of Jainism. Bankey the Governor of Banavasi, his son Lokasditya were devout Jains. Srivijaya, a general Indira III was also a Jaina. There were many literary luminaries during this period. Altekar estimates that at least one-third of the total population of the Deccan during this period was Jains.

Calukyas of Kalyana

The Calukyas Kings of Kalyana were the patrons of all the major religions of the times. Hence, Jainism also found its share during the period. Jaina records of the period are found in southern districts of Maharastra and Karnataka. Taila, the founder of the Calukya dynasty of Kalyana is well-known as the patron of the great poet Ranna. Satyasraya had a Rajaguru Vimalacandrapandita deva, a great jaina teacher sitting under whose feet the King Learnt the tenets of Jaina faith. Attimabbe was a well-known lady of this period. She was known as Danachiatamani. She constructed many basadis of which the one at Lokkigundi deserves special mention. The king gave a golden Kalasa for this temple. Santinatha, a great minister under Somesvara II was a devout Jaina. He is said to have persuaded Lakhmana to build the Mallikamoda Santinatha basadi at Balingrama.

Mahasamanta Santivarman, a feudatory of Taila II, not only created a Jaina temple at Sungandhavanti, but also made generous donations for its maintenance. His mother Nijiyabbe also made some grants which were received by Bahubali Bhataraka. This Bhataraka is described in many of the contemporary

records as a great Jaina teacher with a big following. The Rattas of Saundatti who were the feudatories of the Calukyas were great patrons of Jainism.

The Hoysalas

The Hoysalas have been traditionally connected with Jainism since their origin. Sudatta and Munindra are described in inscriptions as being responsible for the foundation of the Hoysala dynasty. Further the hero, Sala himself was a Jaina. Thus the very early rules is said to have built a large number of Jaina Shrines. Ereyanga was a devout Jaina. He is said to have made many grants at Belagola for worship, for food, vessels and clothes and he mentions Gopanandi Panditadeva of the Kondakundanvaya.

The rule of Visnuvardhana or Bittideva can be considered as the golden age of Jainism during the Hoysala period. The conversion of Bittideva into Vaisnavism and thereafter being inimical to the Jains is not supported by modern historical research. On the contrary, epigraphical references of the time of Visnuvardhana prove beyond doubt that he showed great respect for Jainism and patronized it. His own queen Shantaladevi is described as the jewel of Jainism. Her parents Marasinga and Machikabbe were Jains. She is described to have learnt the precepts of Jainism from the guru Prabhachandra Siddhantadeva. She built the Santisvara Ganghavarna basadi and presented it to her guru Prabhachandra. She made many more grants in other parts of the Kingdom. According to the Belur inscription, Visnuvardhana not only received the Prasadam brought from the priests of a Jinalaya, but also made proper arrangements for the provision of performance of ceremonies at the Jinalaya of Vijaya parsva and twenty four tirthankaras. Many of the able generals and ministers of Visnuvardhana were devout Jains. Mariyane Dandanayska, Punisa, Boppa, Bittiyanna and Gangaraja may be mentioned as more impor-



"Animals are dumb and therefore they cannot adequately express their pain or suffering. It is the duty of man not only show sympathy and compassion to animals but also to treat them as his equals."

-R. Krishnan



tant ones. Gangaraja the famous general received from Visnuvardhana, the village Parma which the former granted to a Jinalaya built by his wife and mother. Then he gave away some lands in Govindavadi to Gommatesvara. From these references it becomes clear that Visnuvardhana was also a patron of Jainism.

Narashimha I was though a Vaisnavite, showed great respect for Jainism. He visited Sravanbelgole in 1156 and made grants to Jinalaya built by his minister Hulla. Hulla was a great patron of Jainism and built Chaturvimsatibasadi at Sravanabelagola. He is said to have restored several Jaina temples at Bankaura, Koppala, etc. Ballala II and his ministers also made many grants to Jaina Temples. At the instances of Ballala II, Nagara Jinalaya was built at Dorasamundra, dedicated to abhinava Santinatha deva. It is highly interesting to note that Chandra Mouly, the brahmin Minister of Ballala had a wife Aciyakka who was a devout Jaina. She was responsible for the Akkana basadi at Sravanabelgola. Ballala gave the village Bammanayanahalli for this basadi. She obtained another village as a grant for the worship of Gommata from Ballala. Nagadeva, another minister of Ballala built a Nagara Jinalaya Sravanabelgola.

Patronage to Jainism continued in the days of Narasimhas and Ramanatha. Narashimha made a grant to Vijaya Parsva in 1254. He also made some additional grants on his upanayana. King Somesvara also have made some grants. Thus the various Hoysala Kings not only built many Jaina Temple but have a large number of grants to them.

The Sevunas

The tradition connects the Sevunas with Jainism. In the transition preserved in the Nasikakalpa, Dridhprahara is said to have been born under the care of a Jaina Saint Candraprabhasvamin. He

is also said to have built his capital Chandragutha, presumably after this said. We have no evidence to show that the successors of Dridhprahara were the followers of Jainism. On the other hand, some of them were Saivites. But Sevunadeva III was a devout Daina. his Anjaneri inscription of 1142 A.D., opens with a typical Jaina formula: obeisance to panca Parmestis, the Arhats the Siddhas, the Acharyas, the Upadhyayas and the Sadhus. Sevunadeva made a large number of gifts to the temple of Chandraprabhasvamin. The other Sevuna Kings, though they belong to various other religious faiths, liberally made grants and donations to Jaina basadis, established many temple and had Jaina Rajagurus. Singhana made donations to a Jainalaya at Purikanagara, for the worship of Parsvanatha and another gift to the temple of Anantatirthankara. The king Krishna made a gift to a Jaina ascetic Sakalacandrafeva, a disciple of Kallachandra Bhattaraka. Ramachandra made a large number of gifts to Jainas. He granted a village, Huniseyahalli for a Jainalaya. His Sarvadhikari Mayideva constructed a Jaina basadi. Jainabhataraka was his Rajaguru.

Many Sevuna feudatories and officers were Jainas. Mahapradhanas Malla, Bacha and Payiseeti built a Jaina basadi at Annantatirtha at the instance of Kamalasenuauni. Munivalli in Bijapur and Kadakola in Dharwar were great jaina centres. Many people died of self-immolation as prescribed by the Jaina texts. In 1246 A.D., Somayyya, a disciple of Bhattarakadeva died from Samadhi. The death of another by Samugasana is mentioned by a record. Women also died of Jaina self-immolation. Besides Madavve, wife of Siriyama Gauda; and Bakkacigaudi, Jainism was practiced by many in their times.

Vijayanagara Period

Jainism began declining in Karna-

taka after the 12th century. With the establishment of Vijayanagara kingdom, Jainism had a great setback.

Vijayanagara king Harihara II, though a Saiva, patronized Jainism. His minister Baica was a Jain. The king built caitya for Kuntu Jina at Vijayanagara. He also gave grants to Gommatesvara. Bhimadevi, the wife of king Devaraya, was a Jain, and she got the image of Santinatha made at Sravanabelagola for her Jain guru, Panditacarya.

During this period, there were a lot of activities with patronage to Jainism in southern coastal Karnataka - places like Varanga, Karkala, Moodabidire, Barakuru etc. The Alupa and other Chiefs ruling in the area not only built many monuments but also gave a large number of grants to them.

Encouragement and patronage to Jainism in coastal Karnataka - comprising of south and north Canara districts - were given by Jaina ruling dynasties like the Bangas of Bangawadi, Cautas of Moodabidire, Ajilar of Venur. Mulki Samantas, Barirarasa of Karkala, Solwas of Sangitapura, Tolhas of Sural. These dynasties have made a very valuable contribution to the cultural and social life of not only the Jains, but also of their non-Jaina subjects.

Jainism in Moodabidre

Moodabidre is one of the most important centres of Jainism in Karnataka, and has its due place in the history of Jainism in South India. Ancient records refer to Moodabidire as Vamsapura, Pragvenupura, Moodabidri.

It is in Moodabidre that the great Jaina scripture - Dhavala: Dhavala, Jayadhavala and Mahadhavala have been found in one of the ciatyas, the Jaina lexicon, ancient Prakrit word given to the place of worship of the Jinas. These manuscripts have been preserved here from the 12th century onwards. These are the only copies extant, and they form the teachings of Mahavira compiled under Dvadasangas and committed to writing by Bhutabhali and Puspadanta,-



"Let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India."

-Dr. Hermann Jacobi, Germany



disciples of Acarya Dharasena (circa A.D. 156). The work being in six parts, it is known as Satkhandagama.

In the imperial court of Rastrakuta monarchs, commentaries on the Satkhandagama were written in four volumes by Acarya Virasena and Acarya Jinasena in the 8th century. As the Rastrakuta rule declined, these works were shifted to Bankapura, and later they were carried to Moodabidre for safe keeping at Gurubasadi dedicated to Parsva. Gurubasadi has a gopura with four beautifully carved pillars; different halls - namaskara, Tirthankara, Sukanasi and Garbgrha mantapas, and inscriptions on the stone slabs outside.

Dhavala granthas, in Prakrit mixed with Sanskrit, are found on large sized old 518 palm leaves, and narrated in 120,000 verses.

Tribhuvana Cudamani Basadi known as "Thousand Pillars Basadi" was built by different Jaina rulers and Jaina merchants when Devaraya II ruled

Vijayanagara kingdom from 1430 A.D. The basadi is said to be of Indo-Nepalese in style. It has a manastambha with carvings; a square platform resting at the tope and a platform at the base with varieties of dancing figures, both human and animal.

The temple has a countless number of pillars supporting the entire huge structure. The main idol is of Candraprabha, 7-ft, made of five alloys. Prabhavali is very grand, round in structure with stars and asta mahapratiharyas, the eight requisites of a Tirthankara.

Ammanavara Basadi is rectangular in shape having namaskara mantapa and grabhagraha. It has a set of 24 Tirthankaras standing in straight line between the Jain deities Saraswati and Padmavati.

Hire Ammanavara Basadi contain Padmavati idol in sitting posture. She is the principal deity, and she has four coloured hands with weapons. There is a row of 24 Tirthankaras painted vari-

ously according to Jain tradition. All the idols are made of mud and well painted.

The other lesser known basadis of Moodabidre are: Pathasala Basadi of Munisuvrata, Baikantikari Basadi of Ananta, Kere Basadi of Mallinatha, Colasetty Basadi of Padmaprabha, Mahadevasetty Basadi of Adinatha, Derammasetty Basadi of Adinatha-Mallinatha, Munisuvrata, Leppada Basadi of Candraprabha, Kallu Basadi of Sitala, Kotiksetra Basadi, Bettakeri Basadi of Mahavira, Settara Basadi of Mahavira, Matha Basadi and Badaga Basadi.

Apart from these beautiful and historical Jain temples, Moodabidre has a Memorial Mantapa of Ratnakara, the famous Jaina poet of Kannada literature, and the Cauta Palace, the ruins to tell about the Cauta dynasty which ruled Moodabidre for five centuries.



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"There is very great ethical value in Jainism for man's improvement. Jainism is an original, independent and systematic doctrine. It is more simple, more rich and varied than Brahmanical systems and not negative like Buddhism."

-French scholar, Dr. A. Guernot



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Akota; Yaksi Ambika (Baroda Museum)

*"I am, I was; shall ever be,
This is the basic truth of life,
In all the quests of the charming bliss,
I am the architect of plights"*

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A Jain's Parable

by K.V. Mardia



Jainism is a full of illustrative parables to depict its ideas. The story of the six blind men and the elephant as used for Anekantvada, is well-known. (For a discussion with picture, see Mardia, 1990, The Scientific Foundations of Jainism, Motilal Banarsidass, pg. 81). We give here another example which succinctly describes the delusive state of man.

Once upon a time there was a man who was traveling with a party from place to place when they happened to pass through a thick forest full of wild beasts and robbers. In the middle of the forest, they were attacked by a band of these robbers. The party fled for their lives in all directions; the man became separated from the group and lost his way. When he looked back to see where he was, he saw a made elephant running furiously towards him. He realized that if he did not find shelter, he would be killed instantly by the elephant. Noticing a well, he thought: "this elephant is sure to kill me, but I may perhaps save myself by jumping into this well." So he jumped into the well, grasping hold of one of the branches of a banian tree

which overhung the well.

At the bottom of the well, the man saw a huge cobra ready to swallow him should he fall; at the bottom, on the four sides of the well, he could see four more snakes hissing at him. Two rats, one white and one black, were eating away at the branch of the banian tree which supported him. At the top of this branch there was a honey-comb with a swarm of bees. The elephant stood on the brink of the well, and as it tried to catch the man with its mighty trunk, it moved the branch to and fro causing some drops of honey to fall on the man's lips. At that moment, a monk happened to arrive on the opposite side of the well to the elephant and offered to help rescue the man from the well. However, the fellow seemed to be quite satisfied with his lot whilst he had the sweet taste of honey on his lips. He did not realize that the branch of the tree would be eaten away by the rats and then he would have no support at all or the whole tree would be uprooted by the elephant and he would fall down to be swallowed by the cobra.

This whole drama is symbolic of the moral state of man. The man in the well in the forest is the ordinary worldly man. The made elephant that ran after him is death; the well is this earthly life; the cobra is the symbol of the lowest state of existence (Hell). The four snakes are the symbols of Anger, Pride, Deceit and Greed (the four main Passions). The branch of the banian tree represents the short duration of our earthly life. The two rats, white and black, represent time, day and night which exhaust our earthly span. The bees in the honey-comb are organs of the sense and the honey-drops represent sensuous pleasures. The monk represents the True religion. So the whole drama comes down to this: the common man of the world, ignoring that his life may be cut off at any time by death, satisfies himself by enjoying sensuous pleasures and does not care about realiz-

ing the truths offered by true philosophy; he is being influenced by Anger, Pride Deceit, and Greed as represented by the four snakes.

The pictures illustrating this parable are common, but reproduced here is a picture of a painting of Virchand R. Gandhi who presented it to M.D. Conway in London and which has appeared in Conway's book "To the Wise Men of the East," A. Constable & Co. London, 1906. The picture has a stanza by Hem-chandra (I could not find the source).

"Sukham vishaya sevaya matya alparm sarshapadapi,

Dukham tu dehinah prajyam madhu bindhadi pumsvath."

It translates loosely as follows:

"Like a man hanging by a branch of a tree who is happy with the sensuous pleasure of a small drop of honey while ignoring all the negatives surrounding him."

* * * * *

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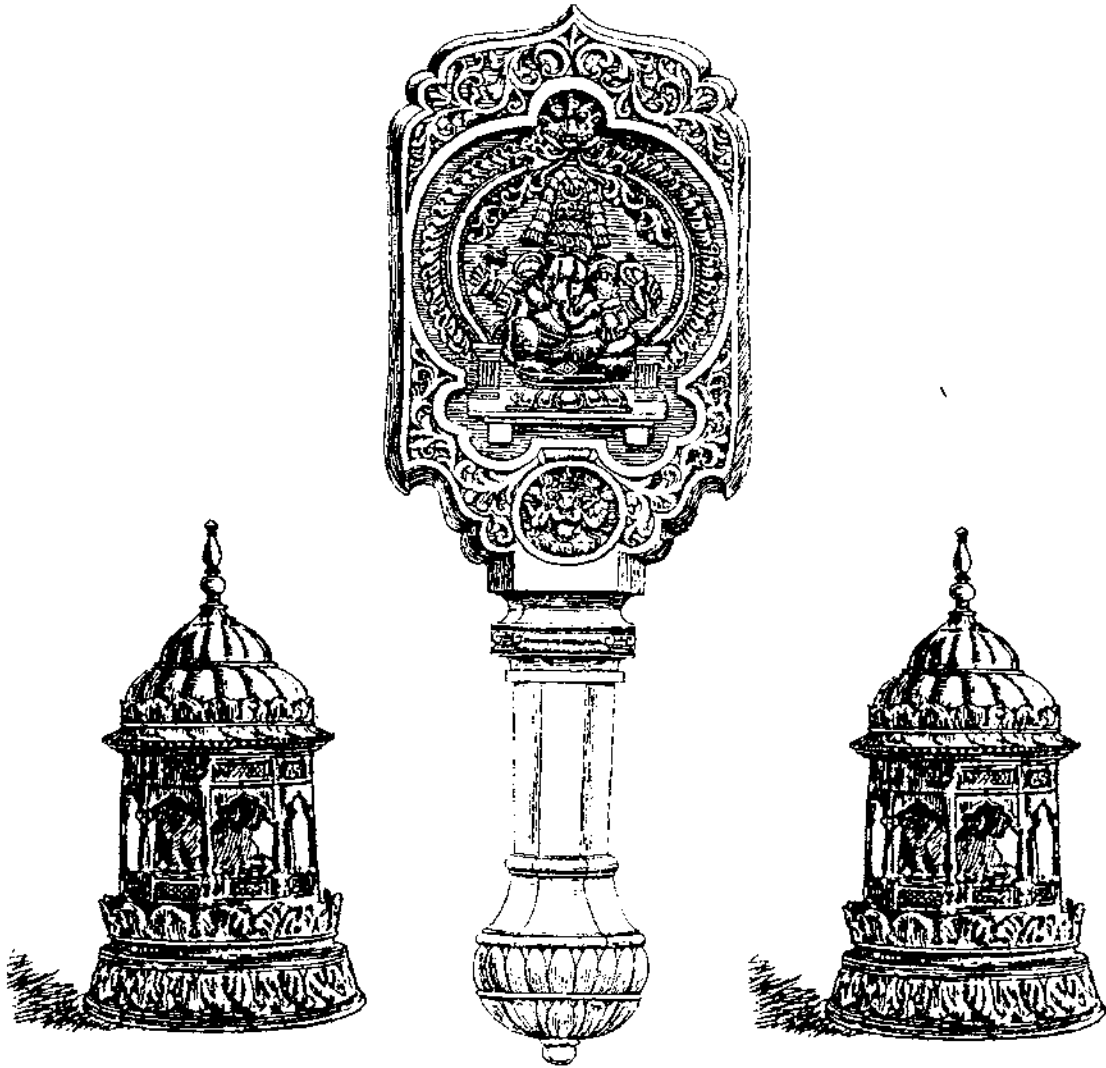
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"There is nothing unusual in my saying that Jainism was in existence long before the Vedas were composed"

-Dr. S. Radhakrishnan
President of India (1962-67)



Best Compliments to the JAINA Convention



*"Powerful with my aspirations, Resourceful with imaginations,
Blissful with glorious hopes, I tread my way through thick and thin"*

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A SHORT HISTORY OF 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. Mr. 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.

FOUNDERS OF JAINA

JAINA was founded in 1981 by the following: Dr. Manoj T. Dharamsi, 11820 Triple Crown Road, Reston, VA 22091; Mr. Lali Shah, 21 Saumya Appts. Ahmedabad, India 380014; Dr. Tansukh Salgia, 2829 Cabot Road,

Quincy, IL 62301; Mr. Ramesh Kothari (Expired 1990); Mr. Laxmichand Gogri, 22 Lynch Hill Road, Oakdale, CT 06370; Mr. Arvind Vora, 22 Cedar Place, Kings Park, NY 11754; Mr. Krishna Gosavi, Bombay, India.
JAINA - A UNIQUE ORGANIZATION

- An association of associations and not of individuals.
- Spread over two countries: USA and Canada
- Represents all Jains without bias or classifications of language, sect, region, place or origin, professions or business.
- Represents all 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 - 1993

PRESIDENT

Lalit Shah (81-83), Manoj Dharamsi (83-85), Tansukh Salgia (85-89), Sulekh Jain (89-93).

FIRST VICE PRESIDENT

Laxmi Gogri (85-87), Manibhai Mehta (87-89), Niranjan Shah (89-91), Jagal Jain (91-93).

VICE PRESIDENTS

Manoj Dharamsi (81-83), Ramnik Kothari (Toronto, 83-85), Pravin Shah (Toronto, 85-87), Manganlal Shah (Toronto, 87-88) Manhar Sheth (Toronto, 89-91), Tansukh Salgia (81-85), Vasant Gandhi (85-87), Dinesh Cheda, (87-89), Prem Jain (89-91), Laxmi Gogri (83-85), Himat DDagli (85-87), Naresh Shah (87-91), Manibhai Mehta (91-93), Lasconi Nagda (91-93), Prabodh Vaidya (91-93).

SECRETARY

Girish Shah (81-83), Arvind Vora (83-85), Sulekh Jain (85-89), Satish Nayak (89-93).

TREASURER

Girish Shah (81-83), Krishna Gosavi (83-85), Bhupendra Shah (85-87), Surendra Singhvi (87-89), Mehendra Dosi (89-91), Vinod Doshi (91-93).

EDITOR, JAIN DIGEST

S.A.B. Kumar (85-89), Surender Jain (89-93).

JAINA CONVENTIONS (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 |
| Seventh | Pittsburgh, PA, July 1993 |

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HURTING

When people say the things they say,
Is it just to be so mean?
Don't they know their hurting themselves,
In a way that can't be seen.
When people get hurt,
They shatter inside like an exploding
piece of glass,
They try to deny and try to forget,
But the memories just coming back.
Is this real,
Or won't they heal,
From this hurting incident?

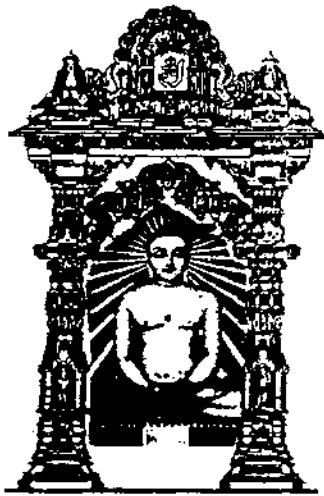
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"Hindu culture is a part of Indian culture. Jain and Buddhist cultures are also Indian. They are not (parts of) Hindu culture."

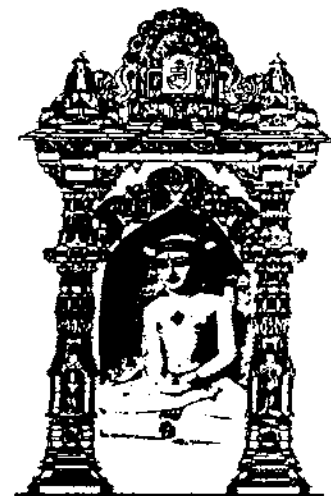
-Pandit Jawaharlal Nehru

Jain Center of Buffalo, New York
Congratulates and Extends Best Wishes to
The Jain Society of Pittsburgh
on hosting the
7th Biennial JAINA Convention 1993

Proposed format of Jain Temple at Buffalo, NY
As per JAINA's Guidelines



Tirthankar Mahavir



Tirthankar Parsavnath

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JAINA MAIN HIGHLIGHTS OF ACTIVITIES

SINCE LAST JAINA CONVENTION JULY 1991

1. **MEMBERSHIP:** Eleven new Jain centers/associations became members of JAINA. Now the membership stands at 56.
2. **JAIN DIGEST:** Quality, quantity, coverage and circulation has grown steadily.
3. **EXECUTIVE COMMITTEE MEETINGS:** JAINA Executives, Committee Chairpersons and Directors met five times at four different Jain centers.
4. **JAINA LIBRARY:** JAINA Library in Toronto has relocated to Jain Society of Toronto Center. A toll free phone no. 1-800-99-JAINA was established. More books were added to the main library at Lubbock, Texas. Several Jain centers and individuals borrowed books from the libraries.
5. **YOUTH ACTIVITIES:** St. Louis Jain Center / JAINA summer camp was held in July/August 1992. JAINA Executive voted to hold a separate Youth Biennial Convention starting in 1994.
6. **PUBLICATIONS/VIDEOS:** Two books - PRATIKRAMAN and ALOYANA - were translated, printed and mailed to all Jains in North America. Through the courtesy of Institute of Jainology, London (U.K.), a video on Tirthankar Bhagwan Shri Mahavir was made available to Jains in North America.
7. **AHIMSA DAY CELEBRATIONS:** For the first time, several Jain centers celebrated Ahimsa Day on first Sunday in October, 1992.
8. **JAINA ELECTRONIC BULLETIN BOARD:** An electronic bulletin board on many topics was

established. Many people have started making use of this facility.

9. **COMMUNITY SERVICES:** JAINA's World Community Services Committee successfully completed Project Hope, Project Bahubali, and Project MAP.
10. **SEMINARS AT HARVARD UNIVERSITY:** JAINA participated twice at Harvard University seminars on Changing Religious Landscape in North America.
11. **CONSTITUTION AMENDMENT:** To reflect changing needs, JAINA's Constitution was amended and approved by the Board of Directors.
12. **INTER FAITH ACTIVITIES:** JAINA through member organizations participated in several Inter Faith Activities.
13. **PARLIAMENT OF WORLD'S RELIGIONS:** JAINA is joining the World Jain community under one common and unified umbrella - "THE JAINS" - in the centennial celebration of this great event in August/September 1993, in Chicago.
14. **VISITS AND CONTACTS WITH MEMBER JAIN ORGANIZATIONS:** Members of the JAINA Executive visited many member organizations and maintained regular contacts. President of JAINA alone visited following Jain centers: Albany, Atlanta, Boston, Buffalo, Chicago, Cleveland, Columbus, Dallas, Detroit, Honolulu, Los Angeles, Middle Tennessee, New Orleans, New York, Ottawa, Pittsburgh, San Diego, San Francisco, and Toronto.
15. **RELATIONSHIP WITH WORLD JAIN COMMUNITY:** JAINA has consistently maintained contacts and dialogues with Jain leaders in India, U.K., Singapore, Japan, Australia, and other countries.
16. **JAINA COMMITTEES:** To increase and improve the scope of JAINA's activities, JAINA established 33 national committees. Brief reports of several of these committees are included here.

JAINA EXECUTIVE COMMITTEE MEETINGS

The 1991-93 JAINA Executive Committee meetings were hosted by following Jain centers.

1. Jain Society of Pittsburgh, PA - September, 1991.
2. Jain Society of Cleveland, OH - January, 1992.
3. Jain Society of Greater Atlanta, GA - May, 1992.
4. International Mahavir Jain Mission USA, Siddhachalam and Jain Center of America - at Siddhachalam, NJ - September, 1992.
5. Jain Society of Pittsburgh, PA - March, 1993.

JAINA thanks the Jain communities of the above centers for hosting and participating in the meetings.

JAINA MEMBERSHIP SEES STEADY PROGRESS

Since last Convention in 1991, following Jain centers have become members of JAINA.

1. Jain Society of Fort Myers - Fort Myers, FL
2. Augusta Jain Community - Augusta, GA
3. Jain Society of Alberta, Edmonton - Alberta, Canada
4. Jain Association of Greater Jacksonville - Jacksonville, FL
5. International Alumni Association of Shri Mahavir Jain Vidyalay
6. Jain Society of Pittsburgh - Pittsburgh, PA
7. Jain Society of Memphis - Memphis, TN
8. Jain Center of Middle Tennessee - Clarksville, TN
9. Prerana, Yoga and Meditation Society - Morgantown, WV
10. Jain Center of Greater Hartford - Hartford, CT
11. Jain Center of Greater Phoenix - Phoenix, AZ

*JAINA welcomes all these
associations and their
family members.*

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*Sincere Wishes For
A Very Successful 7th Biennial
JAINA CONVENTION*



JAIN CENTER OF NORTHERN CALIFORNIA

JAINA ORGANIZATION CHART

The Federation of Jain Associations In North America consists of an Executive Committee, several subcommittees for designated tasks, and many local centers (almost in all major cities). Below is a complete list of all the executives for the term 1991-93. Election of new executives will be held during the Convention at Pittsburgh, for term 1993-95.

| TITLE | NAME | LAST NAME | HOME | COMMITTEE |
|----------------|---------------|------------------|----------------|---|
| PRESIDENT | SULEKH C. | JAIN | (513) 777-1554 | EXECUTIVE COMMITTEE |
| 1ST VICE-PRES. | JAGAT P. | JAIN | (716) 688-0104 | EXECUTIVE COMMITTEE |
| VICE PRESIDENT | MANIBHAI | MEHTA | (714) 898-3156 | EXECUTIVE COMMITTEE |
| VICE PRESIDENT | LAXMICHAND K. | NAGDA | (416) 626-7040 | EXECUTIVE COMMITTEE |
| VICE PRESIDENT | PRABODH | VAIDYA | (708) 985-9144 | EXECUTIVE COMMITTEE |
| SECRETARY | SATISH C. | NAYAK | (314) 394-3195 | EXECUTIVE COMMITTEE |
| TREASURER | VINOD B. | DOSHI | (412) 856-9235 | EXECUTIVE COMMITTEE |
| EX-OFFICIO | MANOJ T. | DHARAMSI | (703) 620-9837 | EXECUTIVE COMMITTEE |
| EX-OFFICIO | TANSUKH J. | SALGIA | (217) 223-7735 | EXECUTIVE COMMITTEE |
| CHAIRPERSON | SURENDRA S. | SINGHVI | (513) 885-7414 | AHIMSA DAY |
| CHAIRPERSON | KUMUDINI R. | SHAH | 417) 782-7380 | ANIMAL RIGHTS & VEGETARIANISM |
| CHAIRPERSON | JAGMOHAN G. | HUMAR | (613) 736-0783 | CONSTITUTION AMENDMENT |
| CHAIRPERSON | DILIP C. | GANDHI | (508) 872-6979 | CULTURAL ACTIVITIES |
| CHAIRPERSON | MANHAR M. | SHETH | (416) 828-9879 | EXHIBITION & DISPLAYS |
| CHAIRPERSON | GIRISH | SHAH | (408) 378-8165 | ENVIRONMENT & ECOLOGY |
| CHAIRPERSON | SHRI CHAND | JAIN | (716) 334-8330 | ENCYCLOPEDIA OF JAINISM |
| CHAIRPERSON | MUKUND | MEHTA | (617) 344-6030 | ESSAY COMPETITION |
| CHAIRPERSON | VIBHUTI | GOSALIA | (602) 863-1073 | FUND RAISING - U.S.A. |
| CHAIRPERSON | LAXMICHAND K. | NAGDA | (416) 626-7040 | FUND RAISING - CANADA |
| CHAIRPERSON | TANSUKH J. | SALGIA | (217) 223-7735 | INTER- FAITH ACTIVITIES |
| CHAIRPERSON | VINOD B. | DOSHI | (412) 856-9235 | JAINA CONVENTION |
| CHAIRPERSON | SURENDER K. | JAIN | (614) 592-1660 | JAIN DIGEST |
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| CHAIRPERSON | URMILA | TALSANIA | (708) 969-8845 | YOUNG JAINS OF AMERICA |

The Parliament of World's Religions

at Chicago, Illinois, USA

August 28th to September 5, 1993

All the faiths of the world will celebrate Parliament of World Religions Centennial Year. Hundred years ago in 1893 the first parliament of World Religions was held at Chicago. Shri Virchand Raghavji Gandhi attended the Parliament as a Jain delegate. The Centennial Celebrations in Chicago will take place from 28th August to 5th September, 1993. At a joint meeting between IOJ, JAINA and Jain society of Metropolitan Chicago it was unanimously agreed that Jain representation at this function be under one banner of "The Jains". The programme will include Processions, Exhibition, Seminars, Lectures, Workshops, Audio Visual Film on Mahavira etc.

100 Years ago - 1893

The First Parliament of the World's religions was held at Chicago in 1893 as a part of World's Columbian Exposition. It was the first meeting of the representatives of the major religions in the history of the world. About four hundred persons spoke about their faiths to audiences of four thousand or more. The parliament marked the beginning of interfaith dialogue in the modern world. Jainism, Hinduism, Buddhism, Zoroastrianism trace their beginnings in the west to their participation in the parliament. Hundred years ago the Parliament was more of a familiarisation and introduction of religions.

The Jain Representation

A Jain Acharya Shri Vijayanandsuri (popularly known as Atmaramji) was invited to attend the parliament to represent the Jains. The rules of the conduct of Sadhus prevented the Acharya from going to Chicago. He deputed Shri Virchand Raghavji Gandhi (VRG) to fulfill the mission. VRG was the first honorary secretary of Jain Association of India. He travelled by boat with Swami Vivekanandji and others. VRG gave several lectures on Jainism at various cities in USA after the conference.

100 years after - 1993

The centennial Parliament is scheduled for nine days from Saturday 28th August to Sunday 5th September, 1993. It will bring together leaders and representatives of the World's faiths, experts on economic, social, scientific, environmental and political issues, and spiritual pilgrims from all over the globe. The centennial celebrations in 1993 will be a historic event.

- Encourage the spirit of harmony and to celebrate with openness and mutual respect, the rich diversity of religion.

- Renew the role of religions of the world in relation to personal spiritual growth and the challenges facing the global community.
- Develop and encourage interfaith groups and programmes which will carry the spirit of the Parliament into the twenty-first century.
- Total attendance over 9 days period will exceed 50,000. It will be a highly publicized event of the century of multi-faith get togethers.

SOME OF THE EXTRACTS OF COMMENTS FROM NEWSPAPERS AND INDIVIDUALS IN USA:

1. Now here is VRG, the Jain, whom you well know in Bombay. This man never takes anything but pure vegetables even in this terribly cold climate and tooth and nail tries to defend his countrymen and religion. The people of this country like him very well.

Letter written by Vivekanandji to Shri Diwanji
November 1894

2. These lectures are instructive to both, old and young, and should be seen and heard all over America.

The Rochester Herald - October 3, 1893

3. His lecture was a most scholarly production both in matter and form, and showed a thorough grasp of oriental philosophy.

Rev. R.A. White, Chicago

4. It was rarely, if ever, been my good fortune to meet a man whose reading and culture have been so wide and varied, and who, withal, has so sweet, sincere and teachable a spirit as Mr. Gandhi.

Hon. E.B. Sherman, U.S. Circuit Court

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| NJ JAIN SANGH OF NEW JERSEY | SHASHI | SHAH | 8 ENDERS DRIVE | CHERRY HILL | NJ | 08003 | (609) 424-4897 |
| NY JAIN CENTER OF AMERICA - NEW YORK | MARESH | SHAH | 15 SEVENTH AVENUE | GARDEN CITY PARK | NY | 11040-5031 | (516) 741-9269 |
| NY JAIN CENTER OF SYRACUSE | JITENDRA | TURAKHIA | 4013 PAMNEE DRIVE | LIVERPOOL | NY | 13090 | (315) 622-3287 |
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| NY JAIN SOCIETY OF ROCHESTER | ANOP R. | VORA | 1 ROBIN DRIVE | ROCHESTER | NY | 14618 | (716) 473-9290 |
| NY KUTCHHI GURJAR JAIN SOCIETY | DHIRAJ H. | SHAH | 135 MORNINGSIDE DRIVE | GRAND ISLAND | NY | 14072 | (716) 773-1314 |
| OH INTERNATIONAL MAHAVIR JAIN MISSION - U.S.A. | PETER | FUNK | 161 DEVORAH DRIVE | AURORA | OH | 44202 | (216) 464-4212 |
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| OH JAIN CENTER OF CINCINNATI/DAYTON | ALKA | SHAH | 1906 BECKETT DRIVE | PIQUA | OH | 45356 | (513) 773-3906 |
| OH JAIN SOCIETY OF CLEVELAND | DINESH | VORA | 5876 NO. CROSSVIEW ROAD | SEVEN HILLS | OH | 44131-1920 | (216) 351-7020 |
| OK TULSA JAIN SANGH | MUKESH J. | SHAH | 9830 S. OSWEGO | TULSA | OK | 74137 | (918) 299-2873 |
| ON BRAHMI JAIN SOCIETY OF CANADA | S.A.B. | KUMAR | 4665 MOCCASIN TRAIL | MISSISSAUGA | ON | L4Z 2W5 | (416) 890-3368 |
| ON INTERNATIONAL MAHAVIR JAIN MISSION - CANADA | HARISH | JAIN | 67 FLATT AVENUE | HAMILTON | ON | L8P 4M2 | (416) 525-5651 |
| ON JAIN MEDITATION INTERNATIONAL CENTER - TORONTO | IRENA | UPENIEKS | 261 JEDBURGH ROAD | TORONTO | ON | M5M 3K3 | (416) 481-5550 |
| ON JAIN SOCIETY OF OTTAWA-CARLETON | BALU AMRITLAL | KURIYA | 331 BRIDGE ST. | CARLETON PLACE | ON | K7C 3H9 | (613) 257-2898 |
| ON JAIN SOCIETY OF TORONTO | DINESH | JAIN | 3176 TURNSTONE | MISSISSAUGA | ON | L5L 5M1 | (215) 868-1231 |
| PA JAIN CENTER OF ALLENTOWN | RASHMI | SHETH | 4105 GLORIA LANE | BETHLEHEM | PA | 18017 | (412) 283-8822 |
| PA JAIN CENTER OF PITTSBURGH | SURENDRA | SETHI | 230 S. WASHINGTON STREET | BUTLER | PA | 16001 | (412) 283-8822 |
| PA JAIN SAHAJ OF HARRISBURG, YORK AND LANCASTER | CHANDRAKANT | SHAH | 68 BREWSTER CIRCLE | HANOVER | PA | 17331 | (717) 637-1067 |
| QU JAIN ASSOCIATION OF MONTREAL | SURESH | KURIYA | 2780 JASMIN STREET | VILLE ST. LAURENT | QU | H4R 1H7 | (514) 331-4376 |
| TN JAIN CENTER OF MIDDLE TENNESSEE | PRAVIN | MEHTA | 2273 DEWITT DRIVE | CLARKSVILLE | TN | 37043-4709 | (615) 648-9535 |
| TN JAIN SOCIETY OF MEMPHIS | PRASHANT C. | PALVIA | 7168 RIVER REACH ROAD | GERMANTOWN | TN | 38138 | (901) 756-6626 |
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| TX JAIN SOCIETY OF NORTH TEXAS | VEENA | DAULAT | 538 APOLLO ROAD | RICHARDSON | TX | 75081 | (214) 321-2642 |
| WI MILWAUKEE JAIN SOCIAL GROUP | HEMANT | VAKHARIA | 3959 SOUTH VICTORIA COURT | NEW BERLIN | WI | 53151 | (414) 784-5017 |
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AUSTRALIA

- Jain Society of Sydney, 38 Ourimbah Road, Mosman NSW 2088, Sydney Australia; Suriender Kumar Jain 612-968-2047
- Secretary, Navin Jain 9/45 Calliope St. Guldford, NSW 2161, Australia; Host Suriender Jain, 38 Ourimbah Rd., Mosman NSW 2088, Australia

AFRICA

- Visa Oshwal Community, Thika, Kenya, East Africa; c/o Ramnikbhai Dhanani
- Jain Svetamber Deravasi, Sangh, P.O. Box 80711, Lagoni Road, Mombasa, Kenya, East Africa
- Hanraj Gudka, P.O. Box 156, Kisumu, Kenya, East Africa
- Jain Samaj Nairobi, P.O. Box 50826, Nairobi, Kenya, East Africa; c/o Manu Chandaria, 02542-337287 (O), 02542-749491 (H), 02542-725822 (Fax)
- Jain Sangh, P.O. Box 3268, Durban, South Africa; c/o Champaklal Mehta, (Tele) 013-281042
- Ethiopia, Addis Ababa University, Faculty of Medicine, P.O. Box 5225, Addis Ababa, Ethiopia, East Africa; c/o Prof. S.P. Jain
- Bangkok, Thailand, Siam Indo Tools, Ltd., Suite 505, Sita Building, 388 Mahaesak Silom Road, Bangkok 10500, Thailand; c/o U.C. Gunecha, 662-2333960 (O), 662-2581585 (H), 662-2366923 (Fax)

EUROPE

- Belgium, c/o Vijaybhi Shah, Vijay Diamonds PVBA, Pelikaan Straat 54, 7th Floor, B-2018, Antwerp, Belgium, 03232-355400 (O), 03232-8289591 (H)
- Germany, Jain Association Intn., Brandweg 5, 2091 Gartedt (near Hamburg) Germany; Hermann Kuhn (president), Ajit Benadi (vice president), 04173-8711
- Young Indian Vegetarians, 226 London Rd., West Croydon, Surrey, CRO2TF, Nitin Mehta, 081-681-8884

NEPAL

- Nepal Jain Parishad, Post Box 363, Golchha House, Ganbahal Kathmando

ASIA

- Singapore Jain Religious Society, No. 18 Jalan Yasin, Off. Jalan Eunus, Singapore 1441; Nagindas Dosi, 065-294-4522 (O), 065-344-3963 (H), 065-295-0734 (Fax)
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- Shri Japan Jain Sangh, 7-5 Kitancho, 3 Chome, Kobe, 650 Japan, Mr. Fulchand Chimanlal Karani, President, 078-222-6600 (O), 078-231-6844 (H), 078-222-6611 (Fax)
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- Shwetambar Jain Temple, P.O. Box 40638, Nairobi
- Sathanakwasi Jain Sangh, P.O. Box 82649, Mombasa
- Visa Oshwal Community, P.O. Box 40638, Nairobi
- Oshwal Youth League, P.O. Box 42394, Nairobi, Phone 744670
- Oshwal Yuvak Sangh, P.O. Box 80464, Mombasa, Phone 494461, 495314

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- Oshwal Community of Visa, P.O. Box 3016, Dar E Salaam
- Mr. Kantilal Jiwan Shah, P.O. Box 699, Mahe Victoria, Sychelles, 22310 (O), 25637 (H) & (Fax)

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DUBAI

- Jain Social Group of Dubai, Neetish R. Doshi, N.R. Doshi & Co., P.O. Box 13742, DUBAI-UAE, Phone 284027, 238808, 216265 (Fax)

JAIN TEMPLES IN NORTH AMERICA

| | | |
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| Dallas, TX | Winchester, OH 538 Apollo Street | (214) 470-0606 |
| Detroit, MI (under construction) | Richardson, TX 75080 | (214) 422-0680 FAX |
| Houston, TX | 12 Mile Road at Middlebelt Farmington, Hills, MI | (313) 681-1333 |
| Essex Falls, NJ | 3905 Arc Street | (713) 789-2338 |
| Los Angeles, CA | Houston, TX 77063 223 Runnymede Road | (201) 226-2549 |
| New York, NY | Essex Falls, NJ 07006 | (201) 228-4355 |
| Panasukam, NJ | 8072 Commonwealth Ave. | (714) 670-0890 |
| Toronto, Canada | P.O. Box 549, Buena Park CA 90621-0549 | (714) 739-9161 |
| Washington, D.C. | 4311 Ithaca Street | (718) 424-9333 |
| | Elmhurst, NY 11373 | (212) 486-0923 |
| | 3401 Cooper Avenue | (609) 665-4687 |
| | Pensauken, NJ 08109 | |
| | 48 Rosemeade Avenue | (416) 534-9531 |
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| | Edmonton, Alberta T5L4W3 6330 Lackman Rd. | (913) 631-7519 |
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| Richmond, VA | Morrisville, NC 27560 6051 Springfield Rd. | (804) 746-5103 |
| San Francisco, CA (Bay area) | Richmond, VA 3676 Delaware Dr. | (415) 659-0655 |
| Toledo, OH | Fremont, CA 94538 Hindu Temple of Toledo | (419) 841-3662 |
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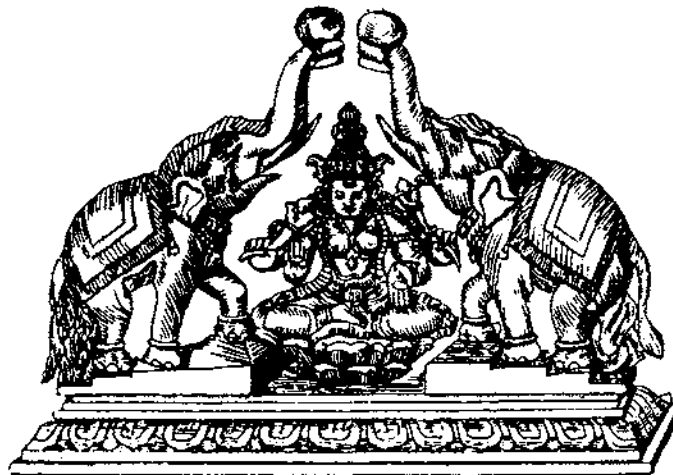
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Vegetarian Societies and Animal Right Groups

- by Narendra Sheth, San Diego, CA -

There are nearly 150 vegetarian societies and animal right groups in America, under different names, one or more in almost each city. There are also several large organizations, reaching out the vegetarian minded people all over the nation. In almost all the nations on the globe, there are similar vegetarian societies. And then there is also one world congress of all those too. The primary purpose of each one of these is the same: promoting vegetarianism; and coordinating efforts of all in such a manner, so as to get maximum benefit out of all the efforts.

This year The World Vegetarian Congress met in Madras, India, January 5 through 10. They meet every other year. This was their 30th such meeting. Previous one, number 29, was in Tel Aviv, Israel, in April, 1991. This year the Vegetarian Union of North America will meet in Portland, Oregon, August 4 through 8. The name of Indian counterpart is Indian Vegetarian Congress.

In this article, I will give a brief introduction to five major organizations in America, which follow more or less the same principles that we the Jains follow. They are NAVS (North American Vegetarian Society), VRG (Vegetarian Resource Group), PETA (People for Ethical Treatment of Animals), PCRM (Physician's Committee for Responsible Medicines), and Beyond Beef. There are also many other groups, such as Save Earth, which are rapidly gaining acceptance in American household, and news media.

North American Vegetarian Society: This was the first one to propose "World Vegetarian Day" in connection with Mahatma Gandhi's birthday. We at JAINA also started following the same formula last year, for celebrating "Ahimsa Day" on first Sunday in October. Last year they had mounted a "Vegetarian Express" rally on many fast food chains, demanding that more pure vegetarian meals be offered and advertised in their menus. NAVS also publishes a bimonthly magazine, "Vegetarian Voice," discussing many related issues.

Vegetarian Resource Group: This group encourages and helps all new forming local vegetarian societies. Upon asking, they will send you their printout of all their members in that area, who are most likely to join you. VRG also publishes a bimonthly magazine, "Vegetarian Journal." They also have a beautiful poster, and information packet, "Vegetarianism in a Nutshell." Their bumper stickers, such as "Vegetarians are Sprouting up All Over", are very inspiring. They publish and sell many recipe books too.

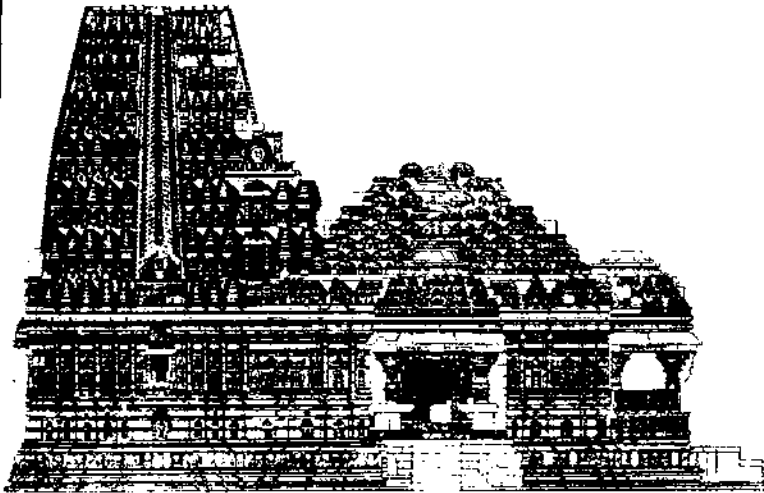
People for Ethical Treatment of Animals: This group has become most known as an Animals Rights group, for rescuing animals from laboratories. Their slogan, "Animals are not for ours to eat, wear, or experiment on", agrees perfectly with our Jain principles. However, sometimes their strong actions put them in wrong media light, especially when they break in university or private laboratories to free animals. However, their strong stand and many demonstrations at campuses against testing cosmetics on rabbits and other poor creatures has slowly turned the tables. More and more companies are replacing animal tests with other alternatives. But PETA doesn't stop at animal testing only. For promoting vegetarianism in restaurants, recently they have issued signs to display, saying "We Serve Vegetarians".

Physicians Committee for Responsible Medicine: This organization has nearly 4000 doctors, who want to concentrate efforts on prevention, rather than curing diseases. They say that animal products are unhealthy and unnecessary for humans. If we stop eating them, our needs for health care will go down. They pushed the USDA to remove meat from most favored food. In the previous "Basic Four", meat and dairy products used to enjoy the most favorable place. In the new food pyramid now published by USDA, because of the efforts of PCRM, grains, fruits, and vegetables have regained the most favored place. PCRM says, that we do not need even milk, as no other specie is known to drink milk of another specie. Milk is high in fat and cholesterol, so if we do take them, we should limit it to only two servings a day. Also, thanks to the efforts of PCRM, legumes now have been accepted as more favored source of protein than meats, by American Dietetics Association.

Beyond Beef: This group has set a precedence of filing a petition with the USDA. The petition asks to prepare an environmental impact statement on the effects of beef promotion programs, citing the National Environmental Policy Act (NEPA), and to stop funding its beef promotion programs until the assessment is completed: "It's incredible that the USDA spends our tax dollars to promote beef - a food that, when produced, is devastating to the health of the environment, and, when consumed, is devastating to the human health", they argue. This year they have set up special task teams all across the nation, called "Adopt-A-McDonald". In this campaign, they lobbied customers at nearly three thousand McDonald's Restaurants. They drew attention of the customers to the true cost of eating beef: "If all the water subsidies to factory farms are removed, the cost of beef would skyrocket to nearly \$ 35 a pound! On top, you add the cost of additional health care needed because of beef." Besides, the way the forests have to be cleared for growing cow's grazing grass, we can not go on for very many years. We need to look beyond beef for a stable food supply. They predict, that Americans will have no choice, but to turn to vegetarianism, within a decade!

....And isn't that the new trend in corporate America? We are seeing cigarettes being put out by high level executives, and meat will be the next one on that line. I have compiled a large list of vegetarian groups. Try to locate the one nearest to you. Join it, and participate in their activities. Let us combine our efforts with them, and see that vegetarianism becomes the way of life for us and our children.

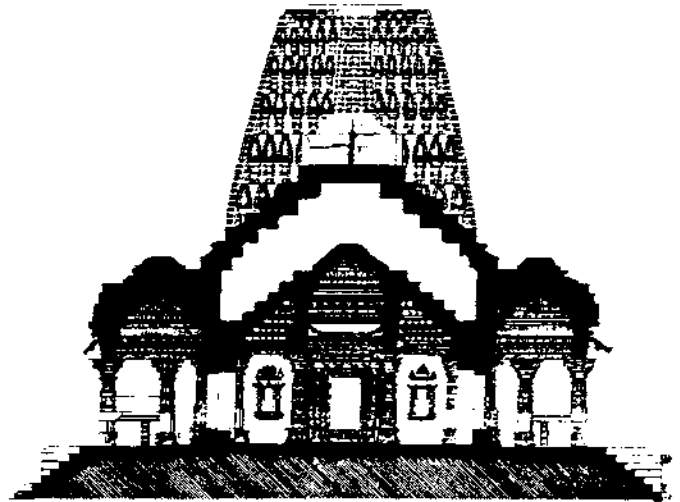
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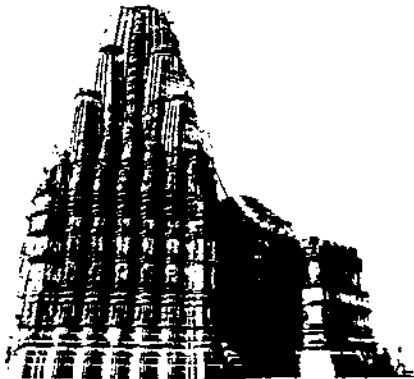
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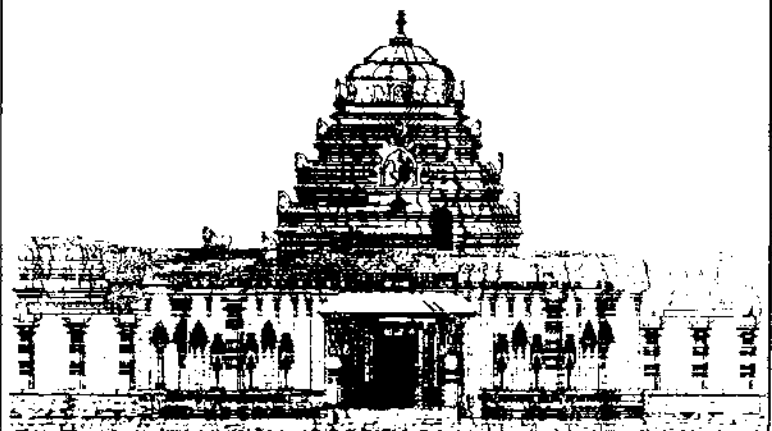
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Anupreksha-Theory (Reflective-thinking)

by Devendra Kumar Jain

Every Jiva possesses mainly three attributes i.e. Bhava (thought), Jnana (knowledge) and Kriya (activity). 'Bhava' and 'Kriya' are always guided by desires of beings. Thus, desires predominate knowledge and make any being as their slave. The knowledge (of such beings) is always used to satisfy ever-changing shapes of desires. It is an open fact that desires can never get an end. Hence a frustration and un-ending chains of sufferings in all the beings, take place for longer durations. 'Nirvana' (final liberation) is a bona-fide way of getting rid of the grip of these desires. Of course, this is like a swimming against the tide.

Jain-Agamas (like Uttaradhyana-sutra, Thanaga, and Marana-samadhi etc.) are full of description regarding Anuprekshas (Reflective-thinking). Sri Kundakundacharya (1st century A.D.) in his first and famous work 'Barasanuvekkha' has suggested a 'Drive-mechanism' for 'Nirvana' through 'Reflective-thinking'.

A man's progress essentially depends upon 'Thinking'. In fact, the whole consciousness is represented in it. It is considered as "any process or activity not predominantly perceptual by which one apprehends an object or some aspect of an object or situation." It is also defined in terms of state that involves primary ideas rather than perceiving an overt manipulation. This thinking can also be taken as "meditating or reflecting upon a problem in order to understand the relationship involved and some times as "subvocal or covert speech behavior."

The Anupreksha-theory of Jainism (as suggested by Kundakundacharya) involves the following stages:

Past & Present Experience

1. Anitya (Transitoriness): It is evident from our past & present experience that all the material possessions like house, vehicle, wealth, parents and other family members are subjected to decay (modifications). In fact, there is not even a point of time when this decay-process discontinues in respect of all non-living substances and living beings. The substance is always subjected to constant changes.
2. Asharana (helplessness): When these substances are constantly changing and their positions are highly uncertain, it is useless to rely upon these substances for protection (from death) or regard them helpful during the periods of miseries. At times, doctors become helpless for their patients. Similarly, parents feel helpless to overt the grieves of their dependents.
3. Ekatta (Loneliness): Each and every

creature on this earth has an individual entity. Birth, death, old age, pleasure and pains, all are being experienced by us individually. During the period of our sickness, no other member of our family or friend-circle is able to share our pains. Therefore, it is an established fact that the self alone is responsible for all its deeds.

4. Anyatva (Separateness): One should not befall under the impression that one's existence is the same as perceived by senses. It means whatever is visible regarding our entity is not really correct. The physical body, which remains all the time with the self as water with milk, is definitely separate.

Conceptions

5. Samsara (Transmigration-cycle): Now, the aspirant should have clear conceptions regarding the transmigratory nature of the world. It is also characterized as the long chain of mundane wanderings. Everybody passes through this ceaseless cycle of birth and death in between, he faces all the problems of worldly affairs.
6. Loka (Nature of Universe): One may think that at the time creation and destruction of the Universe, this cycle ought to be ceased. Hence the question of efforts for 'Nirvana' does not arise at all. Then the notion, the world is fraught with sorrow and anxiety would be meaningless. Here, Jaina-thinkers defend the position by describing the Universe as ever-existent, uncreated and eternal. Any intervention of God in the nature of Universe is therefore discarded or rejected by them. The hypothesis of creation of this Universe by some indispensable personality like God, will drag us into the abyss of Idealism which is highly inconsistent with the Realistic nature of Modern Science and Modern Philosophy.
7. Ashuchi (Impurity of body): Even knowing that the self is distinct from the body, the aspirant may continue to treat the self and the body at par. In general, all the living beings pass most of their time just to take care of their physical bodies while they are always mortal. But this misleading idea is a biggest hurdle in way of highest bliss i.e. 'Nirvana'. While acknowledging the distinctness of the self and the body, one should regard one's body as well as of others as really impure. All the beauty, glamour and charming gestures that we perceive physically are illusory and superfluous, only the self is pure. In other words the aspirant should squeeze of all his bodily attachments step by step.

Reasons

8. Asrava (Inflow of Karmas): In Jain Doctrine of Karma, 'Asrava' plays an important role. While reasoning upon concepts of the Transmigration, Uni-

verse, and the impurity of physical body, the aspirant seeks the causes of ceaseless cycle of birth and death in the Universe. Acharya Kundakunda describes the following categories of 'Asrava':

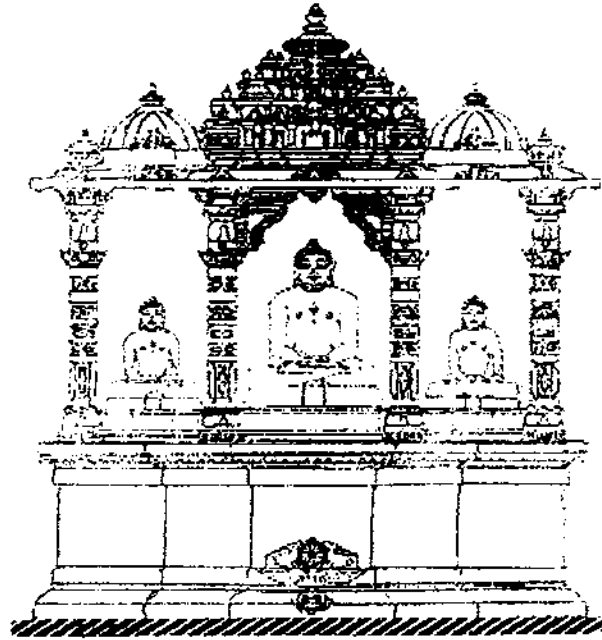
- i) Five wrong beliefs - One-sided views, blind devotion, perverse views, doubting everything & ignorance.
- ii) Five kinds of vowlessness - ahimsa, false, theft, unchastity, and attachment to worldly possessions.
- iii) Four kinds of Kasayas (passions) i.e. anger, pride, deceit and greed.
- iv) Three types of Yogas (Soul's vibrations) - mental, speech and bodily.

Track for proceeding towards the Goal

9. Samvara (Checking the inflow of Karmas): Till now, we are able to know the problem and its inherent causes. Right thinking is always intended to find a solution to the problem. Therefore, in his theory of Anupreksha, Knudakundacharya has thought out a series of measures to be exercised in order to put an end to the beginningless mundane wanderings. Five vows - Ahimsa, Satya, Acharya, Sila and Aparigraha and right-belief, right-knowledge and right-conduct are among the well adopted measures for checking the inflow of Karmas.
10. Nirjara (Destruction of Karmas): The very essential condition of 'Samvara' is the defectless right belief or true vision as described in Jain-scriptures. "Subhopyoga" (auspicious activities) prevent the inflow of karmas arising out of inauspicious activities (Asubhopyoga). 'Sudhopyoga' (the spiritual perfectness of soul) works on two trades. At one side, it prevents the inflow of karmas arising out of auspicious activities; on the other side, it exhausts the old stock of karmas stored since infinite past. Therefore, 'Nirjara' (destruction of karmas) is being held as an important instrument of Drive-Mechanism for 'Nirvana'. Elimination of all Karmas (present, past and future) is a compulsion for attaining 'perfection'.
11. Dharma (Decision to follow the righteous path): Theoretical exposition of the Drive-Mechanism is now over. After diagnosis of the problem, knowing its causes and remedial actions, the aspirant requires a practical way of getting rid of the problem. Then, he has to take a firm decision to start with the Righteous path. This preparedness is called Dharmanupreksha.
12. Bodhi-durlabha (Rarity of Religious enlightenment): In last, while proceeding on the path of Nirvana, which has been undertaken by him is of very high esteem and rarely acknowledged by the people of this world.

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Jain Center of Southern California
Congratulates and Extends Best Wishes to
The Jain Society of Pittsburgh
on hosting the
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Jain Center of Southern California's participation in this joyous, historical event is of great significance. The center was instrumental in the founding of JAINA, and hosted its first convention in Los Angeles in 1981.

Jain Center of Southern California celebrated its fifth anniversary of the Jain Bhuvan on June 29, 1993. Jain Bhuvan 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 Lord Mahavir (Center), Lord Rushabhdev (Left) and Lord Parsanath (Right).

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Wishing the Convention Success



"He who desires to see the Living God face to face should not seek HIM in the empty firmament of his mind, but in human love."

- Feodor Dostoevsky

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“The Peaceful Liberators”

“The Peaceful Liberators” - a show of Jain art, scheduled to open in October 1994 in L.A., and then travel to the Kimball Museum in Fort Worth, before coming to New Orleans in June 1995. It will then move to The Victoria and Albert Museum in London before it finally ends, a year from the commencement date.

The show will be in part supported by the National Endowment of Humanities, and in part by each individual museum it travels to. There has, as you might imagine, been a fair amount of enthusiasm from the Jain community and, I suspect the task of raising the amount of money needed to put together a show of this magnitude, although challenging, certainly within easy reach. For the first time ever there will be a show of the most important works of art of the Jain religion. Most of the objects have never been seen by the western world. There will be metal, stone, marble images, paintings on paper, palm leaf, cloth and wood, works of art that span over twenty centuries, and material that will be borrowed from museums and private sources in India, England, Switzerland, Japan, Australia, Germany, and the U.S. For those of us that will get to see this show, I can promise an unparalleled experience. There will never again be such an extensive collection of the most important Jain works of art under one roof!

When the show travels to New Orleans in June 1995, we will have a two day symposium with speakers on Jainism and Jain art. We have identified scholars from India, as well as those in the west. We hope to, halfway through the length of the entire show, have a truly extensive educational program here, in N.O., where we hope to have a permanent collection of Jain art.

The show is being organized by the Los Angeles County Museum, by Dr. Pratapaditya Pal, arguably one of the foremost scholars of Indian art. The co-organizers are Dr. Gorakshakar, of the Prince of Wales Museum, in Bombay, and Prof. Andhare, from the L.D. Institute in Ahmedabad. In addition, M.A. Dhaky, from Benaras, Dr. Jaini, from Berkeley, Prof. John Cort from Ohio, have been actively involved in an advisory capacity. A monumental amount of time and energy has been spent on the selection process of the various objects, to say nothing of what it takes to cut through the bureaucratic red tape in borrowing the most important of Indian art treasures, from the Motherland!

We must, on our part, do the best we can to make this a huge success. It is an opportunity for each one of us to show our children and the world around us here, why we stand proud of our rich religious and cultural heritage. I want you to think about this for a minute, as you plan your trip to New Orleans, with your family, in June 1995. “What’s in this for me?” – The opportunity to show the people around us what we as a people are all about!

Dr. Siddharath Bhansali
New Orleans

Wishing the Best to the 1993 JAINA Convention



***Southwest Medical Center
Kamlesh, Smita, Tejas, Bina & Shivam Gosai
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The lotus flower grows from the muddy earth and attains perfection and beauty in blossoms representing life in an evil world.

All things breathing, all things existing, all things living, all beings whatever, should not be slain or treated with violence, or insulted, or tortured, or driven away. This is the pure unchanging eternal law which the wise one who knows the world have proclaimed.

Book of Good Conduct

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